

Ezra Chapter 2

Verses 1-70: This section is divided into eight groups:

1. Zerubbabel and his companions (verses 1-2);
2. Jewish families (verses 3-19);
3. Palestinian towns (verses 20-25);
4. Priests (verses 36-39);
5. Levites (verses 40-42);
6. Nethinim (verses 43-54);
7. Solomon's servants (verses 55-58);
8. Those with uncertain genealogies (verses 59-63).

The section ends with a list of totals (verses 64-67), and a short statement relating their arrival and the gifts they gave to the temple (verses 68-70).

“The province”: This refers to Judah, reduced from an illustrious, independent, and powerful kingdom to an obscure, servile province of the Persian Empire. The returning Jews were still considered subjects of Cyrus living in a Persian province.

The Babylonian captivity lasted 70 years. This does not mean that every person was in captivity for the entire 70 years. Just as the captivity took place in stages, the release took place in stages too. It appears that God did not want them to lose contact with their heritage. Each person went back to his city. The Hebrews put much importance on the genealogy of their families.

Ezra 2:1 "Now these [are] the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;"

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Ezra 2:2 "Which came with Zerubbabel: Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mizpar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel:"

“Zerubbabel”: This man was the rightful leader of Judah in that he was of the lineage of David through Jehoiachin (compare 1 Chron. 3:17). He did not serve as king (compare the curse on Jehoiachin’s line, Jer. 22:24-30), but was still in the messianic line because the curse was bypassed (compare Matt. 1:12; Luke 3:27). The curse of the messianic line for Christ was bypassed in Luke’s genealogy by tracing the lineage through David’s son Nathan. His name means “offspring of Babylon,” indicating his place of birth. He, rather than Cyrus’ political appointee Sheshbazzar (compare 1:11), led Judah according to God’s will.

“Jeshua”: The High-Priest of the first return whose name means “Jehovah saves.” He is called Joshua (in Hag. 1:1 and Zech. 3:1). His father Jozadak (Ezra 3:2), had been exiled (compare 1 Chron. 6:15). He came from the lineage of Levi, Aaron, Eleazar, and Phinehas; thus, he was legitimately in the line of the High-Priest (compare Num. 25:10-13).

“Nehemiah ... Mordecai”: These are not the same men in Nehemiah or Esther.

“The number of the men of the people of Israel” are listed either by the names of their ancestors or the names of their towns. Some returned with Zerubbabel (in 536 B.C.), and others returned later

This is a listing of the leaders of the families. Even though we see the names Nehemiah and Mordecai, this does not mean that they are the same as the prominent men with that name. The names given above are just a listing of the chief, or prince of each family.

Verses 3-20: Various Jewish families are listed. This portion relates records of a recognized family or clan.

Ezra 2:3 "The children of Parosh, two thousand a hundred seventy and two."

“The children”: This word, as used throughout this catalogue, means "posterity" or "descendants."

(Verses 2:1-35), is an account that was kept of the families that came up out of captivity. See how sin lowers a nation, which righteousness would exalt!

The posterity (children), as that word is generally taken in this verse. Of Parosh: That descended either from Parosh, or from that family whereof Parosh was the chief. And so for the rest.

From hence (to the end of Ezra 2:35), a list is given of the captives that returned, described by the families they were of, their ancestors from whence they sprung, or the towns and cities to which they originally belonged, and by their numbers; otherwise nothing more of them is known.

Ezra 2:4-12 "The children of Shephatiah, three hundred seventy and two." "The children of Arah, seven hundred seventy and five." "The children of Pahath-moab, of the children of Jeshua [and] Joab, two thousand eight hundred and twelve." "The children of Elam, a

thousand two hundred fifty and four." "The children of Zattu, nine hundred forty and five." "The children of Zaccai, seven hundred and threescore." "The children of Bani, six hundred forty and two." "The children of Bebai, six hundred twenty and three." "The children of Azgad, a thousand two hundred twenty and two."

Ezra 2:13 "The children of Adonikam, six hundred sixty and six."

The number of descendants of Adonikam that go back into the land were 666. My eye immediately caught on this number, which is also the number of the mark of the beast. There are only two other Scriptures in the Bible on Adonikam. (Ezra 8:13), "And of the last sons of Adonikam whose names [are] these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males." Putting these two Scriptures together, there is a message in it for the believers in the Lord. The latter sons in a spiritual sense, are speaking of the believers in Christ. The two Scriptures combined seem to be a message for the believers about the mark of the beast. "Adonikam" means my Lord has arisen. "Eliphelet" means God is deliverance. "Jeiel" means carried away of God. "Shemaiah" means Jehovah hath heard. It appears from the combination of these names, that those who believe in the resurrection of the Lord will be carried away, because God has heard and He is our Deliverance. To me this is saying believers will be saved from the mark of the beast by their catching away to God.

Ezra 2:14-20 "The children of Bigvai, two thousand fifty and six." "The children of Adin, four hundred fifty and four." "The children of Ater of Hezekiah, ninety and eight." "The children of Bezai, three hundred twenty and three." "The children of Jorah, a hundred and twelve." "The children of Hashum, two hundred twenty and three." "The children of Gibbar, ninety and five."

The children of Parosh list continues.

Verses 21-35: These were people from various Judean cities. In this passage, the laity are identified by place names or towns. There is a geographical order to this list. It begins in the south with "Beth-lehem" and "Netophah" and moves north to "Anathoth" and "Azmaveth," then to the northwest and the old Gibeonite confederacy with "Kirjath-arim," and then to the far north of Judah with "Michmas, Beth-el" and "Ai," then to the southwest with "Nebo, Magbish, Elam," and "Harim," and then to the vicinity of Joppa with "Lod, Hadid," and "Ono," and finally to the northwest with "Jericho" and "Senaah."

The children of Parosh list continues:

Ezra 2:21-35 "The children of Beth-lehem, a hundred twenty and three." "The men of Netophah, fifty and six." "The men of Anathoth, a hundred twenty and eight." "The children of Azmaveth, forty and two." "The children of Kirjath-arim, Chephirah, and Beeroth, seven hundred and forty and three." "The children of Ramah and Gaba, six hundred twenty and one." "The men of Michmas, a hundred twenty and two." "The men of Beth-el and Ai, two hundred twenty and three." "The children of Nebo, fifty and two."

"The children of Magbish, a hundred fifty and six." "The children of the other Elam, a thousand two hundred fifty and four." "The children of Harim, three hundred and twenty." "The children of Lod, Hadid, and Ono, seven hundred twenty and five." "The children of Jericho, three hundred forty and five." "The children of Senaah, three thousand and six hundred and thirty."

This was a listing of the number of people who settled in each town. Gibbar (in verse 20 above), was speaking of Gibeon. Beth-lehem is a city that is just 4 or 5 miles out of Jerusalem. Anathoth was the birthplace of Jeremiah. It had been a city of refuge. Azmaveth was on the northern outskirts of Jerusalem. Kirjath-arim was in a much-wooded area. At one time or the other, it had belonged to Judah and Benjamin. It appears that the fathers, or grand-fathers, had told the younger generation where they were to return to after the captivity. Chephirah was about 8 miles from the outskirts of Jerusalem and was occupied by Benjamin's tribe. Beeroth was a city of Benjamin as well. Ramah and Gaba were also Benjamite cities. Michmas was a town between Bethel and Jerusalem. It was of the Benjamites. Ai and Beth-el are joining cities about 12 miles from Jerusalem. All of these towns are near Jerusalem and seem to be surrounding her. We will not go into any more of them, as we have received the picture.

Verses 36-42: Priests and Levites (see Neh. 12:1-9 for additional details). There were 4,289 priests who returned, about a tenth of the total of returnees, a surprisingly small number.

Ezra 2:36 "The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three."

Verses 36-39: The priests, each of their families was ranged under its prince or head, like those of the other tribes. It will be remembered that the whole body was divided into twenty-four courses, one of which, in rotation, discharged the sacerdotal duties every week, and each division was called after the name of its first prince or chief. It appears from this passage that only four of the courses of the priests returned from the Babylonish captivity; but these four courses were afterwards, as the families increased, divided into twenty-four, which were distinguished by the names of the original courses appointed by David (1 Chron. 23:6-13). Hence, we find the course of Abijah or Abia (1 Chron. 24:10), subsisting at the commencement of the Christian era (Luke 1:5).

An account of them is given in this and the three following verses, and only four families are mentioned, those of Jedaiah, Immer, Pashur, and Harim, and the number of them amounted to 4289; these, according to the Jews, were heads of four courses, which were all that returned from Babylon.

The priests: the children of Jedaiah continues.

Ezra 2:37 "The children of Immer, a thousand fifty and two." "The children of Pashur, a thousand two hundred forty and seven." "The children of Harim, a thousand and seventeen."

This above, is a listing of the priests according to their families. The high priest was from the house of Jeshua. These are all in the service of the LORD in the temple worship.

Verses 40-42: Three classes of Levites are mentioned:

- (1) The regular Levites, who assisted the priests;
- (2) The singers; and
- (3) The porters, or doorkeepers.

“Asaph” was an outstanding musician in King David’s day, and he had been appointed minister of music in the temple (1 Chron. 15:19; 16:5). His descendants were also official musicians. Psalms chapters 50 and 73-83 are attributed to him.

Ezra 2:40 "The Levites: the children of Jeshua and Kadmiel, of the children of Hodaviah, seventy and four."

Here follow the Levitical families, not priests: that is, the Levites proper, the singers, the doorkeepers or porters. Of the first there were only two families, and these are both traced up to one, that of Hodaviah or Judah (Ezra 3:9), or Hodevah (Neh. 7:43).

Singers and porters, who are reckoned in this, and the two following verses, whose numbers were no more than three hundred and forty one; whereas, in the times of David, they were 38,000 (1 Chron. 23:3).

Verses 41-54: Because the rebuilt temple would restore proper worship in Israel, certain people had particularly important roles. “Gatekeepers” locked and unlocked the temple doors and guarded the treasury. The descendants of “Asaph”, a musician appointee by David (1 Chron. 15:19; 16:5), who wrote many psalms (Psalms 50, 73 and 83), served as “singers”. The “Nethinim” (or “dedicated ones”), assisted the temple priests.

Ezra 2:41-42 "The singers: the children of Asaph, a hundred twenty and eight." "The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, [in] all a hundred thirty and nine."

These were Levites in the service of the LORD, who functioned in other areas than the priests. We see a distinction of Asaph's family as singers. The porters were keepers of the gates and doors.

Verses 43-54: "Nethinim": These were descendants of the Gibeonites who performed servile duties at the temple. The Nethinim were founded by David and his officials (according to 8:20). The Hebrew name points out the idea of "Given" or "Dedicated Ones", and is a variation of one of the descriptions of the Levites themselves, of whom God said, "They are wholly given unto me" (Num. 8:16; see the note on 1 Chron. 9:2).

As the word Nethinim signifies to the congregation, to be hewers of wood and drawers of water, but rather were those that were given by David to assist the Levites. Of these is an account from here (to the end of Ezra 2:58), together with those who descended from Solomon's servants. Who seem to be the remains of the Canaanites in the land, whom Solomon made bondservants of (1 Kings 9:20). Who, and their posterity, became proselytes; or those sprung from men that were domestic servants of Solomon's, and valued themselves on that account. The number of the Nethinim and these together were three hundred ninety and two.

Ezra 2:43-54 "The Nethinim: the children of Ziha, the children of Hasupha, the children of Tabbaoth," "The children of Keros, the children of Siaha, the children of Padon," "The children of Lebanah, the children of Hagabah, the children of Akkub," "The children of Hagab, the children of Shalmal, the children of Hanan," "The children of Giddel, the children of Gahar, the children of Reaiah," "The children of Rezin, the children of Nekoda, the children of Gazzam," "The children of Uzza, the children of Paseah, the children of Besai," "The children of Asnah, the children of Mehunim, the children of Nephusim," "The children of Bakbuk, the children of Hakupha, the children of Harhur," "The children of Bazluth, the children of Mehida, the children of Harsha," "The children of Barkos, the children of Sisera, the children of Thamah," "The children of Nezhiah, the children of Hatipha."

Verses 55-58: Here are descendants of Solomon's servants, continued.

Ezra 2:55-58 "The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Peruda," "The children of Jaalah, the children of Darkon, the children of Giddel," "The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami." "All the Nethinim, and the children of Solomon's servants, [were] three hundred ninety and two."

This is so strange that this group of people would have remained in a class of servants even during their captivity in Babylon. They had been the forced laborers in the time of Solomon.

The Nethinim and the servants were probably grouped together, because in a sense, they were all servants. The Hebrews' were very class conscious.

Verses 59-63: Those whose genealogical information could not be verified. Those mentioned in this section could not prove their ancestry. There are two separate classes:

- (1) Laymen (verses 59-60); and
- (2) Priests (verses 61-63).

Genealogies were of great importance in ancient Israel. A man who had no knowledge of his tribe or clan was under a serious disability, and was excluded from the priesthood (verse 62).

“Barzillai” means “Iron-man.” He had been a staunch supporter of David. He was also a man of wealth (2 Sam. 19:32). In adopting this family’s names, he may have laid himself open to the charge of renouncing his own birthright, the priesthood.

“Tirshatha” is a Persian term, “The One to Be Feared” and is like the term “His Excellency.” It was used of Nehemiah (compare 8:9; 10:1), and here evidently refers to Sheshbazzar who settled the ecclesiastical question (not the High Priest).

“Till there stood up a priest with Urim and Thummim” seems to indicate that this tragic situation was not reconciled. Whether the Urim and Thummim had been lost in the Exile, or whether the ability to use them had been withdrawn after the departure of the Shekinah Glory (in 592 B.C.; Ezek. Chapters 8-11), is not clear. (Psalm 74:9 says), “We see not our signs: there is no more any prophet: neither is there among us any that knoweth how long.” Note (Exodus 28:30), for the employment of the Urim and Thummim.

Ezra 2:59 "And these [were] they which went up from Tel-melah, Tel-harsa, Cherub, Addan, [and] Immer: but they could not show their father's house, and their seed, whether they [were] of Israel:"

Places in the land of Babylon (see Isaiah 37:12).

“Cherub, Addan, [and] Immer: but they could not show their father's house, and their seed, whether they [were] of Israel”: These were such that professed the Jewish religion, and went for Jews in Babylon. But could not trace their pedigree, and tell what family they were of, who their ancestors, and where they had lived in Judea. They had lost their genealogical tables, if they ever had any, and could not make it out, whether their parents were Israelites or proselyted Gentiles. Or they were such who had been exposed, and taken out of the streets, and their parents unknown.

Ezra 2:60 "The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two."

“Six hundred fifty and two”: These, though their immediate parents were known, yet by their being mentioned here, it seems as if they could not carry their genealogy further, and make it clearly appear what was the house of their fathers, or what their family.

Ezra 2:61 "And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai; which took a wife of the daughters of Barzillai the Gileadite, and was called after their name:"

Who could not make out their pedigree, for those that could are mentioned before.

"The children of Habaiah, the children of Koz, the children of Barzillai": How the latter came by this name follows.

"Which took a wife of the daughters of Barzillai the Gileadite, and was called after their name": This man married a woman that descended from the famous Barzillai the Gileadite, in the times of David. And the priesthood being in disuse, and mean and despicable, in Babylon, he chose to take the name of his wife's family, and pass for a descendant from that, and perhaps destroyed, or at least neglected, to take care of the genealogy of his own family.

Ezra 2:62 "These sought their register [among] those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood."

To find their names written and registered there; for the Jews kept public registers of their priests, their descent, marriages, and offspring, that it might be known who were fit, and who not, to officiate as such.

"But they were not found": Their names were not there, nor any account taken of them.

"Therefore were they, as polluted, put from the priesthood": Were not suffered to attend at the altar, and offer sacrifice, and enjoy the privileges belonging to that office.

Ezra 2:63 "And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim."

"Urim and with Thummim" (see note on Exodus 28:30). These objects, kept in the breastpiece of the High-Priest, were used to determine God's will.

"Till there stood up a priest with Urim and Thummim": As yet there was not any priest that had them; they were not to be found at the return from Babylon. The governor might hope they would be found, and a priest appear clothed with them, when it might be inquired of the Lord by them. Whether such priests, before described, might eat of the holy things or not; but since the Jews acknowledge that these were one of the five things wanting in the second temple; it is all one, as the Talmudists express it, as if it had been said, until the dead rise, or the Messiah comes. And who is come, the true High Priest, and with whom are the true Urim and Thummim, lights and perfections to the highest degree, being full of grace and truth.

These were people who could not trace their ancestry back to the Hebrews. They were possibly of mixed blood. We see in one instance where some children of the priests were grouped along with these because of mixed marriages that keep them from having distinct genealogies. This 70 year captivity had caused some of them to lose track of their family heritage. The priest who wore the Urim and the Thummim spoke as an oracle of God. God spoke to the people through the Urim and Thummim worn by the high priest.

Verses 64-65: This gross amount is 12,000 more than the particular numbers given in the Bible, when added together. Reckoning up the smaller numbers, we will find they amount to 29,818 in this chapter and to 31,089 in the parallel chapter of Nehemiah. Ezra also mentions 494 persons omitted by Nehemiah, and Nehemiah mentions 1,765 not noticed by Ezra. If, therefore, Ezra's surplus is added to the sum in Nehemiah, and Nehemiah's surplus to the number in Ezra, they will both become 31,583. Subtracting this from 42,360, there is a deficiency of 10,777. These are omitted, because they did not belong to Judah and Benjamin, or to the priests, but to the other tribes. The servants and singers, male and female, are reckoned separately (verse 65), so that putting all these items together, the number of all who went with Zerubbabel amounted to some 49,897 with 8,136 beasts of burden.

Ezra 2:64 "The whole congregation together [was] forty and two thousand three hundred [and] threescore, This number is more than the numbers added together here, but this is just a listing of specific people, and there were many more who went."

But the sums before given make no more, with Zerubbabel, and the ten principal men, than 29,829, so that there are more than 12,000 wanting. Wherefore, in answer to the question, where are the 12,000? The Jews say in their chronology these are they of the other tribes, who set up the altar on its bases, and gave money to the masons, etc. (Ezra 3:1). This was a much larger number than were carried captive (see 2 Kings 24:14), but not to be compared with the number that came out of Egypt (Exodus 12:37).

Ezra 2:65 "Beside their servants and their maids, of whom [there were] seven thousand three hundred thirty and seven: and [there were] among them two hundred singing men and singing women."

This shows that the greater part of those that returned were of the poorer sort, since there were so few servants that belonged unto them; these came not into the above account:

"And there were among them two hundred singing men and singing women": Among the servants, who were kept by persons of figure for their pleasure and recreation (see Eccl. 2:8). For that these were such as were employed in sacred service is not so clear, especially the latter, though some conclude it from (1 Chron. 25:5). But rather they were such as were employed at marriages, festivals, and funerals; though Jarchi thinks they were employed by the returning captives, to make them cheerful as they travelled along (see Isa. 55:12). The "singing men and signing women" were distinct from the temple choirs of verse 41 (compare 2 Sam. 19:35).

These singers were not of the Levites. They were servants. Just because a person is a servant, does not mean that he cannot sing.

Ezra 2:66 "Their horses [were] seven hundred thirty and six; their mules, two hundred forty and five;"

So that the far greatest part of them must walk on foot, since these can be thought to be little more than sufficient to carry their goods or baggage.

Ezra 2:67 "Their camels, four hundred thirty and five; [their] asses, six thousand seven hundred and twenty."

The camel is mentioned in the Old Testament chiefly as the beast of burden of nomad families and races, e.g. Ishmaelites (Gen. 37:25), Midianites and Amalekites (Judges 6:5; 1 Sam. 30:17). It would be the most serviceable of all beasts for the long journey from Babylon, on account of its great endurance and its capacity for carrying heavy weights.

The camel here spoken of is probably of Arabian breed. It is what we should call the 'dromedary' or one-humped camel.

Camels would be in frequent use in Babylon. Several Assyrian sculptures have been preserved in which we may see that the camel then as now was the favorite beast both of merchants and of robbers (Job 1:17).

This was the number of animals they took with them. This would be a tremendous help on this journey of approximately 1,000 miles. This trip would take several months at the very best. The animals would have helped in carrying their belongings. In case someone could not walk for some reason, they would ride. They were mostly used as beasts of burden however.

Verses 68-69: "The house of the Lord" would indicate that the site continued to be used in the exilic period, even though it was in ruins (compare Jer. 41:5; Hag. 2:9).

"Offered freely" indicates a healthy spiritual atmosphere (compare 3:5), which was in addition to the royal grant (in 3:7). The phrase "after their ability" relates well to (1 Cor. 16:2 and 2 Cor. 8:3), where "beyond" their ability is even mentioned. (Nehemiah 7:70-72), gives a more detailed summary, mentioning separately the contributions of the governor, of some of the heads of houses and of the rest of the people.

Ezra 2:68 "And [some] of the chief of the fathers, when they came to the house of the LORD which [is] at Jerusalem, offered freely for the house of God to set it up in his place:"

That is, to the place in which the temple had stood, and where the ruins still remained.

"Offered freely": Made a new offering, besides that which they had brought out of Babylon, from their brethren there, mentioned in (Ezra 1:4; 1:6). By this it appears that the Jews were not made absolute slaves in Babylon, but had liberty to trade and get riches for themselves. Some of them being advanced to considerable offices in the king's court. Otherwise they could not have been able to offer such sums as are mentioned in the next verse.

This was like a thank offering to God for their safe return to their homeland. Each family had a leader or a chief. He represented his entire family when he gave.

Ezra 2:69 "They gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pounds of silver, and one hundred priests' garments."

“Drams ... pounds”: Drams probably refers to a Persian coin, the daric, named after Darius I. This would have amounted to approximately 1,100 pounds of gold. A pound then was about 1.2 pounds, so this would represent 3 tons of silver (compare 1 Chron. 29:7).

"And one hundred priests' garments": Which, as they were laid up among treasures, so were necessary for the service of the temple.

Being in captivity for so many years, they would not have great wealth to give, but they gave as they were able. The dram was possibly a Persian gold coin. A dram was probably about 1/3 the weight of a shekel. That would be 1/6 of an ounce. This seems like a large amount to an individual, but we must take into consideration that there were thousands of people who offered this. The priest's garments were made of linen.

Ezra 2:70 "So the priests, and the Levites, and [some] of the people, and the singers, and the porters, and the Nethinim, dwelt in their cities, and all Israel in their cities."

Which were assigned to them out of the several tribes, and in which they or their forefathers had dwelt before the captivity.

"And all Israel in their cities": As those of the tribes of Judah and Benjamin, so of the other ten, as many as returned and joined those who were left in the land.

“Nethinim” (see note on verses 43-54).

They were back to re-establish their homeland and to build the temple in Jerusalem.

Ezra Chapter 2 Questions

1. How long did the Babylonian captivity last?
2. The release was done in _____.
3. Who had carried them into Babylon?
4. How did they know where to return?
5. Verse 2 is a listing of what?
6. How many were the descendants of Adonikam that went back into the land?
7. What is unusual about that number?

8. What were the names of Adonikam's sons?
9. Who are the latter sons speaking of, spiritually?
10. What does "Adonikam" mean?
11. What does "Eliphelet" mean?
12. What does "Jeiel" mean?
13. What does "Shemaiah" mean?
14. What does the author believe is the message in their names collectively?
15. What are the lists of verses 3 through 20 showing?
16. What are verses 21 through 35 showing about those who return?
17. What do these towns have in common?
18. Verses 36 through 39 list whom?
19. What is different about the Levites in verses 40-42, from those in the previous verses?
20. "Nethinim" are who?
21. Verses 44-54 list who?
22. What is strange about those listed in verses 55-57?
23. Why were the Nethinim and Solomon's servants counted together?
24. What was different about those listed in verse 59 through 63?
25. Who were the singers in verse 65?
26. How many animals did they take with them?
27. How long would the journey be?
28. Who were the chief of the fathers?
29. How much gold did they give in thanks?
30. How much silver did they give?
31. How many priestly garments did they give?