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Lord send revival to my spirit

The second chapter of Ezra contains a list of the people who returned to their homeland, including the tribes of Judah, Benjamin, and Levi, as well as their families and servants. The chapter begins with a list of some of the chiefs and their families, as well as the number of people who followed them back to their hometowns. The book then details the number of people in each tribe and the names of their families. This chapter specifically records how many people returned to their original towns and noted their names.

In addition, the chapter contains additional information, such as the offerings brought by the people who returned to their hometowns and their contributions in rebuilding the temple. When the Israelites entered Canaan, the land was distributed by clans, and the lands of the same clan formed an administrative district. Therefore, these people can prove which clan they belong to as long as they remember the hometown of their ancestors. Most of these towns were near Jerusalem and belonged to the tribes of Judah and Benjamin, with Bethlehem in the south and Bethel in the north. "Senna" was not a place name, and "Sennahite" probably referred to the poor class of people in Jerusalem, who made up the majority of those who returned.

Jerusalem was in ruins, and most of the people lived in nearby cities, except for essential people (v.70). As God promised before the exile of the people: "Build houses and dwell in them; planting the fields and eating what they produce; Take wives and have sons and daughters, and give wives to your sons, and your daughters to marry and have sons and daughters. There they will be multiplied and multiplied, and they will not be diminished. Indeed, the people lived in peace and contentment in the land of captivity. But if we are bound by grace, unable to free ourselves from material bondage, or even unwilling to lower our living standards and change our

habits for the Lord, there can be no real spiritual revival. Because of God's "agitation" (1:5), a small remnant willingly left the comforts of life to return to ruined Jerusalem. Willing to let go of the riches of the earth, and pursue the eternal riches of heaven. This shows that God wants to rebuild a race that lives for God's satisfaction, not for its own satisfaction. The Lord Jesus also called everyone who follows Him: "Whoever wants to save his life will lose it; Whoever loses his life for me will save it. What profit is it for a man to gain the whole world, and lose himself and lose himself" (Luke 9:24-25).

The list of returnees, each of whom is counted, shows that God values everyone's response in the matter of return. At that time, the total number of Jews in the Persian Empire was more than one million, but when God called through King Cyrus, only about 50,000 people responded, or 5 percent of the total, but each of them was remembered by God as a warrior of restoration.

The vast majority of people on foot on the way back to the distance and exposure to the sun and rain show us that revival comes at a cost. Many people respond to the call with a romantic feeling, but when they start taking the first step, they start paying the price. When we respond to God's call, God remembers it and sees it as precious. Our response will determine our place in God's eyes and the development of our next generation, but the journey will come at a cost. We really need to ask God for help, because the whole process is not easy, but God will remember and keep it. If people have a repentant heart, God will not despise them; If a person has the heart to build a temple, God will certainly share the glory for him. Building a temple is not about labor, it's about sharing in the glory of God! God motivated their hearts in this way, and they made a choice, to leave these worldly things, go back to the land of Israel, and build a temple of God's glory. In 1917, at the end of World War I, Great Britain, as the victorious power, issued a decree allowing the Jews to return to the state of Israel. However, the Jews at that time owned many industries all over the world, especially in Europe, and were rich and comfortable, and they were reluctant to go back. Through many prophets, God prophesied that the time was coming for God to rebuild Jerusalem and restore the nation of Israel! But the Jews still didn't want to go back because they thought Europe was good and rich, so God raised up Hitler and killed six million Jews!

Our Prayers:

Dear Lord, thank God for choosing and calling us to rise up and join in revival. Pray that the Lord will open our hearts to respond willingly to God's call to be under the cover of the church and congregation, and to give us a firm will to follow the Lord and be willing to pay the price to embark on a journey of revival and become God's precious vessels. Lord, we bow down before your throne, knowing that your every promise is true, that your every thought is good to us, and that we give our thanks for that. Lord, we also ask us to be united in building your glorious church. May you bless every brother and sister here, and the Holy Spirit will fill every one of them.

Pray in the name of the Lord Jesus Christ, amen.

Ezra Chapter 2

2:1 Nebuchadnezzar king of Babylon, the people who had been taken captive in the province of Judah in Babylon, and now their children have returned from the land of captivity to Jerusalem and Judah, every man to his own city.

2:2 They were the same authors of Solobabel, Jeshuah, Nehemiah, Selaiah, Lelaiah, Mordecai, Bishan, Mispar, Bigvai, Lehon, Baana, and return.

2:3 The number of the people of Israel is listed below. The sons of Balu , two thousand one hundred seventy-two .

2:4 The children of Shephatiah, three hundred seventy-two.

2:5 The children of Arah were seven hundred seventy-five .

2:6 The descendants of Bahamoab, the children of Jeshua and Joab, two thousand eight hundred and eleven.

2:7 and his children , one thousand two hundred fifty four .

2:8 the children of sach, nine hundred forty-five .

2:9 the children and grandchildren of sa gai , seven hundred and sixty .

2:10 The children of Barney, six hundred forty and two.

2:11 The children of Bebai, six hundred twenty-three.

2:12 the children of A, a thousand two hundred twenty-two.

2:13 The children of Adonikam, six hundred sixty-six.

2:14 The children of Beagle were two thousand and fifty-six.

2:15 Adin's sons, four hundred fifty-four .

2:16 The descendants of Hatter were the children of the Hezekiah, ninety-eight .

2:17 the children and grandchildren of the competition , three hundred and twenty-three .

2:18 Jorah's children, one hundred and twelve.

2:19 the children of hason , two hundred and twenty-three .

2:20 the men of gil , ninety-five .

2:21 bethlehemians , one hundred and twenty-three .

2:22 nithar , fifty or six .

2:23 the men of anathod, one hundred twenty-eight .

2:24 the men of amaph , forty-two .

2:25 3rd place . The children of Gileadelim, and the children of Gephilia, and the children of Peruch, seven hundred and forty

2:26 the children of Rama and the children of Geba, six hundred twenty-one.

2:27 the men of mema , one hundred and twenty-two .

2:28 bethel , airen , two hundred and twenty-three in all .

2:29 the nebos , fifty-two .

2:30 the last man , one hundred fifty-six .

2:31 others to stop their children and grandchildren , one thousand two hundred fifty-four .

2:32 Harlem's children and grandchildren, three hundred and twenty .

2:33 the children of Rod, the children of Hadi, and the children of Ano, seven hundred and twenty-five.

2:34 the children of Jericho , three hundred forty-five .

2:35 and the children of Sennah, three thousand six hundred thirty.

2:36 place . The priests, the sons of Jedaiah of Jeshua's house, nine hundred seventy-three

2:37 the children of the wheat , one thousand and fifty-two .

2:38 The children of Pashhur, one thousand two hundred forty-seven .

2:39 Harlem's children and grandchildren, one thousand and seventeen.

2:40 The Levites and the descendants of Hodawiah were Jeshua and Kamiel of his offspring, seventy-four children.

2:41 The children of Azar were one hundred twenty-eight. 2:42 The gatekeepers, the children of Shalon, the children of Ath, the children of Damon, the children of Akkub, the children of Hadida, the children of Shubai, a hundred thirty-nine.

2:43 Nethinim, the sons of Siha, the sons of Hasuba, the children of Tabao,

2:44 the children of Gigreen, the children of Sia, the children of Barton,

2:45 the children of Lebanah, the children of Hagaba, the children of Akkub,

2:46 the children of Hajah, the children of Samael, the children of Haram,

2:47 the children of Gid, the children of Gaha, the children of Riaiah,

2:48 The children of Rezin, the children of Negota, the children of Kasan,

2:49 The children of Usa, the children of Barcia, the children of Bisai,

2:50 The children of Aznar, the children of Meunon, the children of Nepsin,
2:51 the children of bab, the children of al-Haguba, the children of Hakhu,
2:52 the children of Bazeluth, the children of Mehida, the children of Hasha,
2:53 the children of Bako, the children of Sisera, the children of Tamar,
2:54 The children of Nethia, the children of Hatipha.
2:55 The descendants of Solomon's servants were Zophiel, the son of Zotai
of the children of Lu, the children of the greater than the road,
2:56 The children of Jarah, the children of Dacun, the children of Gid, 2:57 the children of
Shephatiah, the children of Hati, the children of Bohelekhaz Bayim, the children of Ami.
2:58 The descendants of the servants of the Nethinims and Solomon, three hundred ninety-
two.
2:59 From Temira, Tehasa, Kiro, Abdan, and Inn, it is not possible to indicate their genealogy
of the Israelites or not. 2:60 They were the children of Tilaiah, the children of Tobiah,
and the children of Nigotha, six hundred fifty-two.
2:61 The children of Habayah, the children of Hagoz, the children of Basilai, the children of
Basilai, among the priests, because their fathers had married the daughters of Basilai the
Gileadite, were called Basilai.
2:62 The men of these three families searched for their genealogy in the genealogy, but they
could not find it, and therefore they were not allowed to serve the priestly office. 2:63 The
governor said to them that they should not be sacred, and that the priests who were of doubt to
the Ullings and Tulming should be raised.
2:64 The congregation numbered 42,360.
2:65 In addition to them were their servants and maidservants , seven thousand three hundred
and thirty-seven , and two hundred men and women who sang .
2:66 They had seven hundred and thirty-six horses, and two hundred and forty-five mules.
2:67 435 camels and 6,720 horses. 2:68 And some of the patriarchs came to the place where
the temple of Jeho was in Jerusalem, and they willingly offered gifts for the house of God to be
rebuilt. 2:69 They donated as much as they could, 61,000 daliks. silver , five thousand dollars .
and 100 priestly garments. 2:70 So the priests, the Levites, and some of the people, the
singers, the gatekeepers, the Nethinim, and the Israelites, dwelt in their own cities.

The second chapter of the book of Ezra contains a list of the people who returned to their
homeland, including the tribes of Judah, Benjamin, and Levi, as well as their families and
servants. The chapter begins with a list of some of the chiefs and their families, as well as the

number of people who followed them back to their hometowns. The book then details the number of people in each tribe and the names of their families. In particular, the chapter also records how many people returned to their original towns and names are noted.

In addition, the chapter contains additional information, such as the offerings brought by the people returning home and their contributions to rebuilding the temple.

Overall, this chapter provides detailed demographic data that reveals the composition of the Jewish people and the distribution of their families at the time, providing important background information for subsequent historical events.

Ezra 2 lists the names of the Jews who returned to Jerusalem with Ezra, their identities, and their family relationships. While these names and family messages may have been very important to readers at the time, from a broader perspective, the chapter does not contain much scripture. Therefore, here is some information about the background and significance of this chapter.

In this chapter, Ezra lists Jewish names and family information so that he can understand the identity and family background of each person. This information was very important to Ezra and the Jews as they tried to rebuild the temple and rebuild the Jewish homeland in Jerusalem.

In addition, this chapter shows us God's faithfulness. Many of these people had been imprisoned in Babylon, but God kept His promise to return to their land and rebuild the temple. It also foreshadows the fulfillment of God's promises and His plan of salvation.

Although this chapter does not have a single prominent passage, it serves as the beginning of the entire book of Ezra to emphasize the significance of rebuilding Jewish identity and homeland, and to demonstrate God's faithfulness to his people.

Ezra 2 records the families and numbers of the Israelite people who returned to Jerusalem, including priests, Levites, and singers. The theological centres of this chapter include God's calling and preparation, God's remembrance of His people, and God's preservation of His people.

Theological Central Ideas:

God's Call and Preparation: In Ezra 2, the return of the Israelite people to Jerusalem is the result of God's call and preparation. During their exile in Babylon, God arranged for the Persian king Cyrus to return to Jerusalem. God's call is the beginning of His plan, and He prepares the way for His people to return to their homeland.

God's Remembrance of His People: Ezra 2 lists the names of the Israelites who returned to Jerusalem, commemorating who they were and what God promised. Despite their exile, God still remembers them as His people, and He promised to bring them back to His Promised Land.

God's Preservation of His People: Ezra 2 shows God's protection of His people by listing the number of Israelites who returned to Jerusalem. Regardless of their adversity and difficulties, God kept them from extinction and protected them in the palm of His hand.

Theological Gain: Faith in Obedience to God's Call: Ezra 2 teaches us to obey God's call and preparation in faith. When God calls us to follow a particular path, we should be steadfast in faith in obedience to His will.

Remembrance of God's promises: Ezra 2 reminds us to remember God's promises to us. God never forgets His people, His promises are certain, and we can walk in God's Word with faith.

Trust in God's Protection: Ezra 2 emphasizes trusting in God's protection. No matter what adversity we find ourselves in, God is our protector and will keep us from extinction.

Overall, Ezra 2 teaches us faith to obey God's call and preparation, to remember God's promises, and to trust in God's protection. These theological ideas will help us to be firm in our faith and to rely on God for guidance and protection.

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