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Ezra 10

(2019)

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Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Ezra 10

Topics.

- Ezra prays weeping, and a great assembly gathers to him.
- The people have broken faith and married foreign women.
- Ezra fasts and mourns over the faithlessness of the exiles.
- All the men assemble at Jerusalem before the temple trembling.
- Ezra calls the men to separate from their foreign wives.
- Priests pledge to put away their wives and offer a guilt offering.

INTRODUCTION

The book of Ezra begins where 2 Chronicles ended as prophesied by Isaiah (Isa. 44:28) the Persian King Cyrus had sent exiles led by Zerubbabel back to Jerusalem in 538 B.C. (Persia had defeated Babylon in 539 B.C.). Despite opposition from the non-Jewish inhabitants of Judea, and after encouragement by the prophets Haggai and Zechariah the temple was rebuilt (515 B.C.). Then in 458 B.C., Ezra led the second of three waves of returning exiles. By the time Ezra arrived, the people had again fallen into sin, Ezra preached God's word and the people repented (10:9-17). Ezra succeeded because God's hand was upon him (Ezra 7:6, 9, 28) (Ezra 8:18, 22, 31). This book (probably written by Ezra), shows that God uses pagan kings to accomplish His purposes and His faithfulness to His promises and His people.

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NOTE: for information concerning people, places and the meaning of words see Map Locations and People of the Bible, and Bible Dictionary on Website Menu.

The previous chapter: begins with Ezra being appalled by the faithlessness of the exiles that returned in the first wave under Zerubbabel, because the chief men, the priests and Levites had taken wives for themselves from the Canaanites. The chapter is mostly filled with Ezra's heartbreaking and remorseful prayer confessing the sin of the LORD's people and praying for His mercy.

EZRA 10:1

The story so far: Cyrus king of Persia conquered Babylon and gave the Jews permission to return to Jerusalem. Ezra had returned with Zerubbabel in the first wave of returning exiles. Later he returned to Babylon with an embassy of faithful men where he won the favour of the Persian king and returned in the second wave with the Jews spoken of in this chapter.

Ezra Prayed Weeping and a Great Assembly Gathered to Him.

- **Ezra 10:1:** While Ezra prayed and made confession, weeping and casting himself down before the house of God, a very great assembly of men, women, and children, gathered to him out of Israel, for the people wept bitterly.

The primary focus of the previous chapter is upon Ezra's grief because chief men, the priests and Levites had not only joined themselves to the peoples of the lands with their abominations, but had also taken

daughters to be wives for themselves and for their sons from the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites, so that the holy race had mixed itself with the peoples of the lands. (Ezra 9:1-2).

Ezra casts himself down before the house of God: (v1) Ezra prostrates himself in the outer court facing the temple where all the people saw his great distress. Following are two reasons Ezra would have been in deep distress.

1. Firstly, because the chief men, the priests and Levites had blatantly disobeyed the law of the LORD by taking foreign women for wives.
2. Secondly, because the wives of many of these men had given birth to children, which means the challenges of setting things right was made far more difficult and was going to involve much sorrow.

Following are two reasons the LORD commanded the people of Israel not to take foreign wives:

1. To ensure they did not get enticed into the idolatry of foreign nations and their abominable practice, for Israel was to be a holy race, separated unto God.
2. To keep the inheritance of the land within the tribes of Israel.

Ezra prayed and made confession, weeping: (v1) since Ezra prayed this prayer in public the expressions of his grief and weeping in the court of the temple rapidly spread throughout the city, and a great multitude of men and women flocked to him. This is not surprising since, Ezra was a great man, a commissioner from the king of Persia, and a priest of the Jews, so to hear that such a godly man was rending his garments, and plucking off his hair, and crying and praying in a vehement manner, would naturally attract a great gathering of people, especially since such outward manifestations of grief would, cause the people to conclude that some great sin had been committed, and very likely produce a fear in them that judgments would be coming upon the nation as they had many times in the past.

EZRA 10:2-4

We have Broken Faith and Married Foreign Women.

- **Ezra 10:2-4:** And Shecaniah the son of Jehiel, of the sons of Elam, addressed Ezra: “We have broken faith with our God and have married foreign women from the peoples of the land, but even now there is hope for Israel in spite of this. ³ Therefore let us make a covenant with our God to put away all these wives and their children, according to the counsel of my lord and of those who tremble at the commandment of our God, and let it be done according to the Law. ⁴ Arise, for it is your task, and we are with you; be strong and do it.”

Shechaniah and Israel’s history: (v2) comes to Ezra confessing that he and others had married foreign women. He came as representative of the national guilt. The situation was tragic, but there was still hope, for a spirit of repentance came upon the people and they begin to lament, and for this reason there is hope that God will forgive, and have mercy. But what has been done against the law of God, must be undone as far as possible. For true repentance resolves to make what is wrong right (where possible) and to never have anything more to do with it. Weeping over sin is good, but without reforming what can be reformed it means nothing. During this time in Israel’s history it was the right for the people of Israel who were unequally yoked in marriage to unbelievers, to bring that marriage to an end, but today we are living in the Gospel age of grace, which means if a Christian happens to be married to an unbeliever they are to remain married, except in the case of abuse. However, if one partner does become a Christian after their marriage, the struggles of a

worldly partner living with a godly partner soon becomes apparent. It can be one of the most difficult challenges in a Christian's life, so much so that many, look for a way out of the marriage, believing that it is the only way they can truly bring honor to God, but this is contrary to the following teaching of the apostle Paul:

- **1 Corinthians 7:12-13:** To the rest I say (I, not the Lord) that if any brother has a wife who is an unbeliever, and she consents to live with him, he should not divorce her. ¹³ If any woman has a husband who is an unbeliever, and he consents to live with her, she should not divorce him.
- **1 Corinthians 7:15-17:** But if the unbelieving partner separates, let it be so. In such cases the brother or sister is not enslaved. God has called you to peace. ¹⁶ For how do you know, wife, whether you will save your husband? Or how do you know, husband, whether you will save your wife? ¹⁷ Only let each person lead the life that the Lord has assigned to him, and to which God has called him. This is my rule in all the churches.
- **1 Corinthians 7:20:** Each one should remain in the condition in which he was called.
- **1 Corinthians 7:21-24:** Were you a bondservant when called? Do not be concerned about it. (But if you can gain your freedom, avail yourself of the opportunity.) ²² For he who was called in the Lord as a bondservant is a freedman of the Lord. Likewise, he who was free when called is a bondservant of Christ. ²³ You were bought with a price; do not become bondservants of men. ²⁴ So, brothers, in whatever condition each was called, there let him remain with God.

Being married to an unbeliever does not alter the sacredness of the marriage relationship, so it should be the goal of every Christian to pray for his or her spouse and set a good example, doing all things without grumbling or disputing and all the while praying that Christ's light would shine brightly and that their unbelieving spouse would be won over by their good behavior.

- **1 Peter 3:1:** Likewise, wives, be subject to your own husbands, so that even if some do not obey the word, they may be won without a word by the conduct of their wives,

Let it be done according to the law: (v3) Shecaniah approaches Ezra saying, that he and all others who have taken foreign wives agree to make a covenant with God to put away all their wives and their children according to the Law. Ezra encourages them to be strong and do it, Ezra clearly understood that this would not be an easy task for many of these men, for some would have strong affection for their wives and especially their children. The statement, "let us put our wives away according to the law," means let us give a formal bill of divorcement to each wife, so that she will be restored to her previous condition of an unmarried woman, and be free to marry another husband.

The expression "according to" occurs three times:

1. Firstly, it was according to the counsel of the LORD as God's law correctly interpreted demanded, even though this measure appeared seemingly harsh
2. Secondly, it was to be done according to the law, which states that they were not to take women from foreign nations for their wives.
3. Thirdly, it was to be done according to the present covenant the men had made to put away their foreign wives.

The salvation of God: so rich is the mercy and the redemption of God, that there is hope for even the vilest of offenders who upon hearing the Gospel realize they are undone before the LORD and are willing, from an honest and repentant heart to accept His free salvation, and forsake what brings dishonor to God and a bad testimony to the name of Jesus and the Christian faith. For any of us to influence others to godly sorrow and to a love for God, we must ourselves be affected, by these same things as those who had taken foreign wives were.

All Israel Take an Oath that they Would Do as had Been Said.

- **Ezra 10:5:** Then Ezra arose and made the leading priests and Levites and all Israel take an oath that they would do as had been said. So they took the oath.

After Shecaniah and those with him had addressed Ezra in the court of the Temple, they tell him to arise, for they will be strong and do what they have said (v4). Ezra stands up from the ground of the outer court where he had laid praying and makes the chief priests, and the Levites, and all Israel swear before the multitudes of people that they would do according to the words they had spoken, so they promised to do so.

EZRA 10:6

Ezra Fasts and Mourns Over the Faithlessness of the Exiles.

- **Ezra 10:6:** Then Ezra withdrew from before the house of God and went to the chamber of Jehohanan the son of Eliashib, where he spent the night, neither eating bread nor drinking water, for he was mourning over the faithlessness of the exiles.

Eliashib: was grandson of Jeshua (also called Joshua) the high priest, and succeeded his father Joiakim as high priest (Neh. 12:10), however, it is difficult to identify with absolute certainty Eliashib with the names mentioned in Nehemiah twelve, because the names Eliashib and Joshua were very common.

Jehohanan: being a younger son was never a high priest, but since he had his own chamber, he was clearly a notable person. The chamber was probably one of those attached externally to the temple spoken of in the following verse.

- **1 Kings 6:5-6:** He also built a structure against the wall of the house, running around the walls of the house, both the nave and the inner sanctuary. And he made side chambers all around.

Ezra left the outer court and went to Jehohanan's chamber where he spent the night without eating or drinking. This verse shows the deep grief Ezra was feeling, for even though the chief men, the Levites and people of Israel had promised to put away their wives he would still not eat or drink. The great sorrow he now felt would not only stem from the fact Israel had acted unfaithfully, especially after God had shown them favour, but also from the reality that there was going to be great heartache throughout the nation for the men and their wives who had to separate since many would be affectionately bonded and some had children.

EZRA 10:7-9

All the Men Assembled at Jerusalem Before the Temple Trembling.

- **Ezra 10:7-9:** And a proclamation was made throughout Judah and Jerusalem to all the returned exiles that they should assemble at Jerusalem,⁸ and that if anyone did not come within three days, by order of the officials and the elders all his property should be forfeited, and he himself banned from the congregation of the exiles.⁹ Then all the men of Judah and Benjamin assembled at Jerusalem within the three days. It was the ninth month, on the twentieth day of the month. And all the people sat in the open square (street in KJV) before the house of God, trembling because of this matter and because of the heavy rain (great rain in KJV).

At a council of the officials and elders under the presidency of Ezra, an order was made that all the men that had returned from Babylon throughout Judah and Jerusalem were to assemble at Jerusalem within

three days. If they refused, their property would be confiscated and they would be banned from the people of Israel. No town was more than forty miles distant, and of course those who were physically unable to make the trip would be exempt.

All the men of Judah and Benjamin assembled at Jerusalem: (v9) the returned captives belonged chiefly to these two tribes; but other Israelites are also included under the names mentioned (Parosh: Ramiah, Izziah, Malchijah, Mijamin, Eleazar, Hashabiah and Benaiah) as they were also occupying the territory formerly assigned to Judah and Benjamin.

The ninth month: (v9) the month Chisleu, around our December, which is the coldest and most rainy season of the year in Palestine. In Ezra chapter seven we are told that Ezra and those with him began to go up from Babylonia on the first day of the first month and they arrived in Jerusalem on the first day of the fifth month (Ezra 7:9), which means they were travelling for around four months. Now in this chapter we are told that this gathering of the people was on the ninth month which means it was around four months after they arrived in Jerusalem from Babylon.

All the people sat in the open square (street in KJV) before the House of God: (v9), following are the two places amongst commentators that this could refer to:

1. In the original it is called an open place, which some translate as the court (i.e., of the temple), which at this time was an open space since it had not yet been closed in by a wall, which maybe supposed from (Neh. 2:8).
2. The east street that lay open and led to the temple, spoken of in the following verse:
 - **2 Chronicles 29:4:** He brought in the priests and the Levites and assembled them in the square on the east

It is supposed that they chose this place rather than the court of the temple, because they thought it improper to gather those who were in a state of unlawful marriages and living against the law of God to be gathered in the court where the temple and the Altar for burnt offerings was.

It would be pointless to debate which of these two places is the correct one for whichever of them they gathered at, they would have been within view of the temple where God's presence dwelt, and also standing on ground adjoining it, which would tend to inspire a greater sense of awe and faithfulness and a stronger passion to carry out the work set before them.

Trembling because of this matter: (v9) being fully aware of the offence they had committed against God, and of the punishments He had inflicted upon them in past history, they no doubt dreaded that His wrath might break out upon the whole congregation gathered together.

Trembling because of the heavy rain (great rain in KJV): (v9), because it was winter time and a time when heavy rain fell, this could simply mean that they were trembling because they were freezing cold, but, it is also possible, because of the circumstances, that they interpreted the rain as a token of God's divine displeasure.

EZRA 10:10-12

Ezra calls the Men to Separate from their Foreign Wives.

- **Ezra 10:10-12:** And Ezra the priest stood up and said to them, "You have broken faith and married foreign women, and so increased the guilt of Israel. ¹¹ Now then make

confession to the LORD, the God of your fathers and do his will. Separate yourselves from the peoples of the land and from the foreign wives.”¹² Then all the assembly answered with a loud voice, “It is so; we must do as you have said.

The wider sin connected with marrying woman of the surrounding nations was the fact that they were associated with nations that practiced idolatry. Having fully declared the enormity of their sin and highlighting the fact that by doing so they have added to their previous iniquities, which were the cause of their captivity, he ordered them to disband their unlawful relationships, and all the assembly agreed to doing what he ordered. They all answered with a loud voice, most likely to be heard above the heavy rain, and to show that they were willing and ready to comply with what they had been ordered to do.

EZRA 10:13-14

Let all who have Foreign Wives come Until God’s Wrath is Over.

- **Ezra 10:13-15:** But the people are many, and it is a time of heavy rain; we cannot stand in the open. Nor is this a task for one day or for two, for we have greatly transgressed in this matter.¹⁴ Let our officials (rulers in KJV) stand for the whole assembly (all the congregation in KJV). Let all in our cities who have taken foreign wives come at appointed times, and with them the elders and judges of every city, until the fierce wrath of our God over this matter is turned away from us.”

This was an enormous national problem, because the number of people that were guilty of this transgression was not only numerous, but had spread throughout Judah and Jerusalem, because it was such a widespread problem and due to the heavy rain they were not going to sort it out at this gathering, nor was this affair going to be sorted out in one or two days. For these reasons a commission assisted by judges and elders of the respective cities, was to be appointed to investigate each individual case, to make sure the order was carried out in every city, town and village throughout the land of Judah. At appointed times, the offenders in every city were to be brought before the elders and judges of each city, to witness that they had seen the divorces made, and their foreign wives were correctly put away according to the law. They would then inform the council at Jerusalem who no doubt kept a master record so they would know when the entire land had been cleansed of these unlawful marriages.

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Until the fierce wrath of our God is over: (v14), which implies that at some level they believed God’s wrath was upon the nation (perhaps inflictions from surrounding nations or lack of fruitful crops and livestock etc., but whatever the cause for this feeling, it appears they feared God’s wrath would break out in a far greater way if they did not take this step, and by it turn His wrath away.

EZRA 10:15

Jonathan, Jahzeiah, Meshullam and Shabbethai opposed This.

- **Ezra 10:15:** Only Jonathan the son of Asahel and Jahzeiah the son of Tikvah opposed this, and Meshullam and Shabbethai the Levite supported them.

This is a difficult verse to interpret, because some Bible versions translate the verse saying that Jonathan and Jahaziah were in favour of the matter, while others translate it saying, they opposed the matter. Following are just a few Bible versions that state Jonathan and Jahaziah were in favour of the matter.

New International Version.

- Only Jonathan son of Asahel and Jahzeiah son of Tikvah, supported by Meshullam and Shabbethai the Levite, opposed this.

King James Bible.

- Only Jonathan the son of Asahel and Jahaziah the son of Tikvah were employed about this matter: and Meshullam and Shabbethai the Levite helped them.

Good News Translation.

- No one was opposed to the plan except Jonathan son of Asahel and Jahzeiah son of Tikvah, who had the support of Meshullam and of Shabbethai, a Levite.

Following are just a few Bible versions that state that Jonathan and Jahaziah were opposed to the matter.

English Standard Version.

- Only Jonathan the son of Asahel and Jahzeiah the son of Tikvah opposed this, and Meshullam and Shabbethai the Levite supported them.

International Standard Version.

- Only Asahel's son Jonathan and Tikvah's son Jahzeiah opposed this, and they were supported by Meshullam and Shabbethai the descendant of Levi.

American Standard Version.

- Only Jonathan the son of Asahel and Jahzeiah the son of Tikvah stood up against this matter : and Meshullam and Shabbethai the Levite helped them.

Due to the fact there are two different translations we will look at each one separately.

1. **In favour of the matter:** meaning that Jonathan, Jahaziah, Meshullam and Shabbethai supported Ezra's plan that officers should be appointed in every city to keep an account of those who had obeyed the order to put away foreign wives and report their findings to the great counsel at Jerusalem. The difficulty with this translation is that there is no need to say that they supported Ezra, since previous verses have clearly stated that, "all the assembly agreed with a loud voice that they would do as Ezra said," (v12), so what is the point of picking these two out and saying that they also agreed, especially since they would have been standing amongst all the assemble when they with a loud voice agreed to Ezra's plan.
2. **Employed in the matter:** meaning Jonathan, Jahaziah, Meshullam and Shabbethai were employed in the matter to oversee that officers were appointed in every city to keep an account of those who had obeyed the order to put away foreign wives and report their findings to the great counsel at Jerusalem. The difficulty with this idea is that the following two verses say, "Ezra selected the heads of their fathers' houses to examine the matter and they came to the end (i.e., oversaw the matter to the end) of all the men who had married foreign women." (v16-17).
3. **Opposes to the matter:** meaning Jonathan, Jahaziah, Meshullam and Shabbethai objected to Ezra's order for the men to put away their foreign wives and stood against it. Though there is no reason given why they would oppose Ezra's order, the reasons are obvious, many would have established families, and be affectionately bonded to their partners and children, and wives would be left to raise their children on their own, so carrying out such an order would obviously cause a lot of heartache and sorrow. This idea seems (to me at least) to be the most logical.

Like Ezra, the best preachers can only proclaim God's message, for when the Redeemer himself comes to the global body of Christ he will turn away ungodliness. When sin is repented of and forsaken, God will forgive, but as in the Old Testament no repentance will benefit those who reject the

Passover Lamb, for self-dependence proves a person is still prideful and unhumiliated. All the names written in the Lambs Book of Life, are those of redeemed repentant sinners, not of self-righteous persons, who think they have no need of the Saviour.

EZRA 10:16-17

They came to the End of the Men who had Married Foreign Women.

- **Ezra 10:16-17:** Then the returned exiles did so. Ezra the priest selected men, heads of fathers' houses, according to their fathers' houses, each of them designated by name. On the first day of the tenth month they sat down to examine the matter; ¹⁷ and by the first day of the first month they had come to the end of all the men who had married foreign women.

Verse nine tells us that all the men assembled in the open square at Jerusalem on the twentieth day of the ninth month, and now the heads of the fathers' houses gather together with Ezra on the first day of the tenth month, which means that it was ten days after the assembly at Jerusalem met and broke up. We are told that the heads of the fathers' houses were selected by name, clearly the names were known to the writer, but they are not given to us. These men gave themselves wholly to overseeing that this matter would be fully completed according to Ezra's order.

They came to the end: (v17) they sat down to examine the matter on the first day of the tenth month and finished on the first day of the first month, which means from the time they began to the time they ended was around three months, which shows that care was taken to do justice, especially to the claims of the women who were put away.

During this three-month period the chief officers appointed to examine each individual case would have:

- In some cases, summon some men before them who did not wish to part with their foreign wives.
- Made certain that in every case where they decreed a divorce it was done according to the Law (v3) meaning the husband was to give their wives a writing of divorcement, so they were legally free to marry another.
- Saw that an adequate provision according to the means and circumstances of their husband was provided for the wives and children.

PRIESTS

EZRA 10:18-22

From here, to the end of verse forty-three is a list of the men that had married foreign wives and put them away.

Priests Pledge to Put Away their Wives and Offer a Guilt Offering.

- **Ezra 10:18-19:** Now there were found some of the sons of the priests who had married foreign women: Maaseiah, Eliezer, Jarib, and Gedaliah, some of the sons of Jeshua the son of Jozadak and his brothers. ¹⁹ They pledged themselves (gave their hands in KJV) to put away their wives, and their guilt offering was a ram of the flock for their guilt.

Maaseiah, Eliezer, Jarib and Gedaliah are brothers and sons of Jeshua the high priest. Perhaps one of the reasons Jeshua the high priest, is represented in filthy garments in Zechariah vision, is because of his lack of restraining his sons from such unlawful marriages,

- **Zechariah 3:3:** Now Joshua (Jeshua) was standing before the angel, clothed with filthy garments.

All those named to the end of verse twenty-two, are other priests, who were guilty of this transgression. It is not surprising that so many of the common people broke the law, when so many of the priests, and even some of the high priest sons who were supposed to understand it best, set such a poor example. The fame of Ezra's great passion and of his many public expressions of grief in the court before the temple was instantly spread throughout the city and resulted in a great company coming together and weeping with him, because of the people's widespread sin. Those who had acted unlawfully, were awakened by the words, the integrity and the sorrowful passion of Ezra, because it's a principal of life that the good done by a godly person's example, and the evil done by a bad example, has widespread influence for good or for evil.

They pledged themselves (gave their hands in KJV): (v19) carries the idea that they solemnly pledged themselves to put away their wives.

For their guilt they offered a ram: (v19-20) according to the following Levitical law.

- **Leviticus 6:6:** And he shall bring to the priest as his compensation to the LORD a ram without blemish out of the flock, or its equivalent for a guilt offering.

The ram offering was to make atonement for their trespass, and signified that they would keep their promise and by doing so set an example for others to follow.

PRIESTS CONTINUED

EZRA 10:20-22

The Sons of Immer, Harim and Pashhur.

- **Ezra 10:20-22:** Of the sons of Immer: Hanani and Zebadiah. ²¹ Of the sons of Harim: Maaseiah, Elijah, Shemaiah, Jehiel, and Uzziyah. ²² Of the sons of Pashhur: Elioenai, Maaseiah, Ishmael, Nethanel, Jozabad, and Elasah.

These thirteen are other priests (i.e., ordinary priests) that married foreign wives. Comparing these to the following verses we find that all the priestly families that returned with Zerubbabel were implicated in the national offence.

- **Ezra 2:36-39:** ³⁶ The priests: the sons of Jedaiah, of the house of Jeshua, 973. ³⁷ The sons of Immer, 1,052. ³⁸ The sons of Pashhur, 1,247. ³⁹ The sons of Harim, 1,017.

LEVITES

EZRA 10:23-44

All who Married Foreign Women, and whose Women Bore children.

From here, to the end of verse forty-three we know some of the heads of the families, but for most we know no more than their names.

- **Ezra 10:23-44:** Of the Levites: Jozabad, Shimei, Kelaiah (that is, Kelita), Pethahiah, Judah, and Eliezer. ²⁴ Of the singers: Eliashib. Of the gatekeepers (called porters in KJV): Shallum, Telem, and Uri. ²⁵ And of Israel: of the sons of Parosh: Ramiah, Izziah, Malchijah, Mijamin, Eleazar, Hashabiah, and Benaiah. ²⁶ Of the sons of Elam: Mattaniah, Zechariah, Jehiel, Abdi, Jeremoth, and Elijah. ²⁷ Of the sons of Zattu: Elioenai, Eliashib, Mattaniah, Jeremoth, Zabad, and Aziza. ²⁸ Of the sons of Bebai were Jehohanan, Hananiah, Zabbai, and Athlai. ²⁹ Of the sons of Bani were Meshullam, Malluch, Adaiah, Jashub, Sheal, and Jeremoth. ³⁰ Of the sons of Pahath-moab: Adna, Chelal, Benaiah, Maaseiah, Mattaniah, Bezalel, Binnui, and Manasseh. ³¹ Of the sons of Harim: Eliezer, Isshijah, Malchijah, Shemaiah, Shimeon, ³² Benjamin, Malluch, and Shemariah. ³³ Of

the sons of Hashum: Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei. ³⁴ Of the sons of Bani: Maadai, Amram, Uel, ³⁵ Benaiah, Bedeiah, Cheluhi, ³⁶ Vaniah, Meremoth, Eliashib, ³⁷ Mattaniah, Mattenai, Jaasu. ³⁸ Of the sons of Binnui: Shimei, ³⁹ Shelemiah, Nathan, Adaiah, ⁴⁰ Machnadebai, Shashai, Sharai, ⁴¹ Azarel, Shelemiah, Shemariah, ⁴² Shallum, Amariah, and Joseph. ⁴³ Of the sons of Nebo: Jeiel, Mattithiah, Zabad, Zebina, Jaddai, Joel, and Benaiah. ⁴⁴ All these had married foreign women, and some of the women had even borne children.

The singers: (v24) Eliashib and of the porters; Shallum, and Telem, and Uri.

The people of Israel: (v25) meaning of the common people, distinguished from the priests and Levites who before verse ten were called Judah and Benjamin. Eighty-six are mentioned, belonging to at least ten different families that returned with Zerubbabel. From verse twenty-six to verse forty-two very little is known, other than their names. The number of guilty persons totals one hundred and eleven comprising of:

- 4 members of the high priest's family.
- 13 Other priests
- 6 Levites.
- 1 singer.
- 3 gatekeepers (called porters in KJV).
- 84 lay Israelites belonging to at least ten different families.

If this number is compared with all who came out of captivity it is not very great, but many were eminent men, and their unlawful example would, without doubt have spread the corruption throughout the nation if Ezra had not put a stop to the transgression.

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.