

Ezra 10 - Reconciliation to God through Confession and Separation

II. Restoration of the people (Ezra 7:1—10:44)

- (2) Ezra leads reformation among the people (Ezra 9:1—10:44)
 - (C) Exiles confessed their sin (10:1-44)
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Ezra 10

- (C) Exiles confessed their sin (10:1-44)
 - (a) The exiles' remorse (10:1)

1 Now while Ezra was praying and making confession, weeping and prostrating himself before the house of God, a very large assembly, men, women, and children, gathered to him from Israel; for the people wept greatly.

1 Now while Ezra was praying and making confession, weeping and prostrating himself before the house of God, a very large assembly, men, women and children, gathered to him from Israel; for the people wept bitterly.

1 Now while Ezra was praying and confessing in tears, having prostrated himself to the ground before the Temple of God, a very large crowd of Israelis—men, women, and children—gathered around him. Indeed, the people were crying bitterly.

1 Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very sore.

- The power of Ezra's confession was not merely in the words of his prayer (Cf. 9:6-15), it was in the *depth of heart* that prompted the prayer, shown by his weeping, and bowing down before the house of God.

- He prayed this prayer and humbled himself on behalf of the people *publicly*, before a very large assembly of men, women, and children
- Seeing the depth of heart in a man of Ezra's stature, a scribe, a scholar, a man in authority under the king, so deeply lamenting the public corruption of the people, many were brought alongside him in agreement.
- This brought many to conviction of sin and the need for repentance. They became sorrowful over the sin of the community just as Ezra was.

(b) Shecaniah's proposal for the exiles to covenant to put away their foreign wives (10:2-5)

2 **Shecaniah** the son of Jehiel, one of the sons of Elam, said to Ezra, "We have been unfaithful to our God and have married foreign women from the peoples of the land; yet now **there is hope for Israel in spite of this**.

2 Shecaniah the son of Jehiel, one of the sons of Elam, said to Ezra, "We have been unfaithful to our God and have married foreign women from the peoples of the land; yet now there is hope for Israel in spite of this.

2 Jehiel's son Shecaniah, one of Elam's descendants, responded to Ezra: "We have sinned against our God by marrying foreign wives from the people of the land, but even now there is hope in Israel, despite this.

2 And Shechaniah the son of Jehiel, one of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing.

- "Shecaniah" - is not listed among those who had married foreign wives (Cf. v18-44). He appears to be another faithful Jew like Ezra. He, like Ezra, identified with the unfaithful. - "...there is hope for Israel in spite of this" - Shechaniah recognized the severity of their sin, but he also knew that their brokenness over their sin (v1) was evidence of the work of God's Spirit among them. This was his reason for hope.

— It's interesting that although Ezra was a leader and teacher, and led in prayer for the returnees, it was Shecaniah who suggested the proper course of action.

3 So now let's make a covenant with our God to **send away all the wives and their children**, following the counsel of my lord and of those who fear the commandment of our God; and let it be done according to the Law.

3 So now let us make a covenant with our God to put away all the 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.

3 So let's make a promise to our God by which we divorce all of these foreign wives—as well as those born to them—in accordance with the counsel of our Lord and of those who

tremble at our God's command. Furthermore, let it be done according to the Law.

3 Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law.

- "...send away all the wives" - divorce was permitted in Israel over "some indecency" (Cf. Deut 24:1), but God also hates divorce (Mal 2:16). The situation described here is a classic example of choosing the lesser of two evils.

— Perhaps Ezra viewed the beliefs and practices of these pagan women as "indecent." Either way, God hates divorce but permitted it on this occasion in order to achieve the larger goal of maintaining Israel's distinctiveness so that she could fulfill His purposes in the world (Cf. Ex 19:5-6).

— While this edict is controversial, it was clearly the will of God in this situation. A good example to better understand this situation is that marriage made, even today, between prohibited persons (father/daughter, brother/sister) are not only unlawful, but void the marriage entirely because of the political and civil laws. Thus, these marriages to unlawful and pagan women, expressing and severely forbidden by God, fall into the same category.

— "send away" - same Hebrew word translated "leaves" in Deut 24:2

— "...and their children" - a strong command: both the wives and their children would be sent away, the family dissolved.

— The fact that the children would stay with the mother in a divorce was understood in the ancient culture. Mothers were always given custody of the children when a marriage dissolved.

— It also seems, because of God's mercy, there were relatively few children affected (Cf. v44)

God's purposes for the church are not identical with His purposes for Israel. Furthermore, the church is not subject to the Mosaic Law. Therefore, it is inappropriate to appeal to the Jews' action on this occasion as a precedent that Christians who are married to unbelievers should follow (Cf. 1 Cor 7:12-13).

Christians who believe that God does not permit divorce for any reason find this passage very disturbing. Obviously Ezra was following the Law very carefully, and he permitted divorce (Deut 24:1,3). The biblical revelation is that God hates divorce and does not want people to practice it (Mal 3:16). However, He does permit them to practice it in certain situations. Similarly, God does not want anyone to perish but wants everyone to experience salvation (1 Tim 2:4; 2 Peter 3:9). Nevertheless, He permits people to perish.

4 Arise! For *this* matter is your responsibility, but we will be with you; be courageous and act."

4 Arise! For *this* matter is your responsibility, but we will be with you; be courageous and act."

4 So get up—it's your responsibility! We're with you. Be strong, and get to work."

4 Arise; for this matter belongeth unto thee: we also will be with thee: be of good courage, and do it.

- Shechaniah exhorted the guilty parties to do what was right, and stood beside them in support. This was important because although Shechaniah was not guilty of marriage to a foreign wife, both his father and his uncles were (Cf. v26).

Shecaniah was calling on the nation to do something distasteful and difficult, something that could cause bitter division between family members and friends. However, he appealed on the basis of the Law of God which was supposed to be the people's rule of life. The Law also was a safeguard for this situation, for an Israelite could marry a woman from outside the nation if she had become Jewish in faith.

Perhaps that is why each marriage was investigated thoroughly (v16-19)—to see if any women had become Jewish proselytes. Though divorce was not the norm, it may have been preferable in this situation because the mixed marriages, if continued, would lead the nation away from true worship of Yahweh. Eventually they would destroy the nation.

5 Then Ezra stood and made the leading priests, the Levites, and all Israel take an oath that they would do according to this proposal; so they took the oath.

5 Then Ezra rose and made the leading priests, the Levites and all Israel, take oath that they would do according to this proposal; so they took the oath.

5 So Ezra got up and made the chief priests, the descendants of Levi, and all of Israel vow to carry out everything they promised. And so they agreed.

5 Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they sware.

- The counsel of Shechaniah seemed good to Ezra, so he immediately called upon the people to swear an oath to do accordingly

— It's interesting that Ezra began with the leaders, who were the worst offenders in this particular sin, to make things right with God first

(c) Ezra's fasting (10:6)

6 Then Ezra rose from before the house of God and **went into the chamber** of Jehohanan the son of Eliashib. Although he went there, he did not eat bread nor drink water, because he was mourning over the unfaithfulness of the exiles.

6 Then Ezra rose from before the house of God and went into the chamber of Jehohanan the son of Eliashib. Although he went there, he did not eat bread nor drink water, for he was mourning over the unfaithfulness of the exiles.

6 Ezra arose in front of the Temple of God to visit the apartment of Eliashib's son Jehohanan. While there, he neither ate nor drank because he was in mourning over the sins of those who had returned from exile.

6 Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and when he came thither, he did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away.

- "...went into the chamber" - Ezra rose from his position outside the temple and went inside, to an auxiliary room, to continue his mourning. This shows that his prayer was not a "media event" designed to get people to repent...Ezra was genuinely grieved over Israel's sinful condition.

- Ezra could hardly think about his own needs while God was being so greatly dishonored
- Ezra observed a "complete fast" (no food or water). This type of fast is rare in the Bible, but was observed twice by Moses (Ex 34:28; Deut 9:18) and also by the people of Nineveh (Jonah 3:7).

(d) The people's mandate for an assembly at Jerusalem (10:7-9)

7 So they made a proclamation throughout Judah and Jerusalem to all the exiles, that they were to assemble at Jerusalem,

7 They made a proclamation throughout Judah and Jerusalem to all the exiles, that they should assemble at Jerusalem,

7 Then they sent word throughout Judah and Jerusalem to everyone who had returned from the exile, to gather together in Jerusalem.

7 And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem;

8 and that whoever did not come within three days, in accordance with the counsel of the leaders and the elders, all his property would be forfeited, and he himself would be excluded from the assembly of the exiles.

8 and that whoever would not come within three days, according to the counsel of the leaders and the elders, all his possessions should be forfeited and he himself excluded from the assembly of the exiles.

8 Whoever would not come within three days would forfeit his assets and be separated from the community of the returning exiles, just as the high officials and elders had advised.

8 And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated from the congregation of those that had been carried away.

- Ezra was given great civil authority by Artaxerxes (Cf. 7:26); he is now exercising that authority by making the people fulfill the oath they had made (v5)

9 So all the men of Judah and Benjamin assembled at Jerusalem within the three days. It was the **ninth month on the twentieth of the month**, and all the people sat in the public square *before* the house of God, trembling because of this matter and the **heavy rain**.

9 So all the men of Judah and Benjamin assembled at Jerusalem within the three days. It was the ninth month on the twentieth of the month, and all the people sat in the open square *before* the house of God, trembling because of this matter and the heavy rain.

9 Less than three days later, all of the men of Judah and Benjamin gathered together on the twentieth day of the ninth month. Everyone sat in the plaza of the Temple of God, trembling because of everything that was happening, and also because it was raining heavily.

9 Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It was the ninth month, on the twentieth day of the month; and all the people sat in the street of the house of God, trembling because of this matter, and for the great rain.

- "...all the men of Judah and Benjamin" - an impressive response to the call Ezra made. The unified response was further evidence that the Holy Spirit was moving among the people of God.

- "...ninth month on the twentieth of the month" - December 19, 458 BC

- Ezra addressed all the men of Judah and Benjamin, who were gathered in the square in front of the rebuilt temple

- "...heavy rain" - God sent rain on this event, after His people got right with Him. He promised to do this in Deut 11:10-17.

— Because of the oath (v5) and because of the threat of punishment the meeting went on as scheduled. The people were distressed out of fear of God's wrath and over concern about their families being separated.

(e) Ezra's charge for the exiles to separate from their foreign wives (10:10-11)

10 Then Ezra the priest stood up and said to them, "You have been unfaithful and have married foreign wives, adding to the guilt of Israel.

10 Then Ezra the priest stood up and said to them, "You have been unfaithful and have married foreign wives adding to the guilt of Israel.

10 Ezra the priest stood up and spoke to them, "You have sinned by marrying foreign wives, thereby increasing the transgressions of Israel.

10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel.

11 Now therefore, make confession to the LORD God of your fathers and do His will; and separate yourselves from the peoples of the land and from the foreign wives."

11 Now therefore, make confession to the LORD God of your fathers and do His will; and separate yourselves from the peoples of the land and from the foreign wives."

11 Now confess this to the LORD God of your ancestors, and separate yourselves from the nations of the land and from foreign wives."

11 Now therefore make confession unto the LORD God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives.
- Ezra didn't mince words here...this wasn't a seeker-friendly message. It was a clear call to confession and repentance.

(f) The procedure agreed upon to investigate those who had married foreign women (10:12-17)

12 Then all the assembly replied with a loud voice, "It is our duty to do exactly as you have said!

12 Then all the assembly replied with a loud voice, "That's right! As you have said, so it is our duty to do.

12 At this, the entire community responded with a loud cry, "We will do just as you've spoken!

12 Then all the congregation answered and said with a loud voice, As thou hast said, so must we do.

- More evidence of the involvement of the Holy Spirit: immediate and enthusiastic agreement with what Ezra said

13 However, there are many people, it is the rainy season, and we are not able to stand in the open. Nor *can the task be done* in one or two days, because we have done a great wrong in this matter.

13 But there are many people; it is the rainy season and we are not able to stand in the open. Nor *can the task be done* in one or two days, for we have transgressed greatly in this matter.

13 However, many people are involved, and it's raining heavily. Furthermore, this is not just a matter of a day or two of work, because many of us have sinned in this.

13 But the people are many, and it is a time of much rain, and we are not able to stand without, neither is this a work of one day or two: for we are many that have transgressed in this thing.

- The people asked Ezra for the proper amount of time to make things right. This was needed because so many people were involved in this sin.

14 Please let our leaders represent all the assembly and have all those in our cities who have married foreign wives come at appointed times, together with the elders and judges of each city, until the fierce anger of our God on account of this matter is turned away from us."

14 Let our leaders represent the whole assembly and let all those in our cities who have married foreign wives come at appointed times, together with the elders and judges of each city, until the fierce anger of our God on account of this matter is turned away from us."

14 So let's have our officials remain on behalf of the whole community. Then all who have married foreign wives are to come appear at specific times before the elders and judges of each city until the fierce anger of our God has been turned away from us in this matter."

14 Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us.

15 Only Jonathan the son of Asahel and Jahzeiah the son of Tikvah opposed this, with Meshullam and Shabbethai the Levite supporting them.

15 Only Jonathan the son of Asahel and Jahzeiah the son of Tikvah opposed this, with Meshullam and Shabbethai the Levite supporting them.

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

15 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.

- Four leaders opposed the plan, though it is not clear why. Perhaps they wanted to take care of the matter right away; or perhaps they did not want to take care of it at all. At least one of them, Meshullam, was guilty (v29).

16 But the exiles did so. And Ezra the priest selected men *who were* the heads of fathers' *households* for *each of* their father's households, all of them by name. So they convened on the first day of the tenth month to investigate the matter.

16 But the exiles did so. And Ezra the priest selected men *who were heads of fathers' households for each of their father's households*, all of them by name. So they convened on the first day of the tenth month to investigate the matter.

16 So those who had returned from exile did this. Ezra the priest and leaders of certain ancestral groups listed by name devoted themselves to examine the situation on the first day of the tenth month.

16 And the children of the captivity did so. And Ezra the priest, with certain chief of the fathers, after the house of their fathers, and all of them by their names, were separated, and sat down in the first day of the tenth month to examine the matter.

- Although Ezra was willing to accept some logistical delay (v13) out of necessity, he held them accountable to do what they agreed to do in the three months after the assembly

17 And they finished *investigating* all the men who had married foreign wives by the first day of the first month.

17 They finished *investigating* all the men who had married foreign wives by the first day of the first month.

17 By the first day of the first month they concluded their investigation of all of the men who had married foreign wives.

17 And they made an end with all the men that had taken strange wives by the first day of the first month.

- In just 11 days the examining began (Cf. v9,16). It took three months for all the marriages to be examined, from the first day of the 10th month (December-January 457 BC) to the first day of the 1st month of the next year (March-April 456 BC).

— Examination/investigation was necessary in order to determine if any one of these wives had genuinely decided to serve the Lord God and to forsake their native religions

— Obviously the problem was widespread and could not be settled in a day (v13). Each case was judged individually so that justice would be done.

— By this action the community was not saying that divorce was good. It was a matter of following God's Law about the need for religious purity in the nation (Ex 34:11-16; Deut 7:1-4).

— Ezra wrote nothing about what happened to these foreign women or their children. Presumably they returned to their pagan countries.

(g) The list of the guilty men who had married the women of the land and had begotten children by them (10:18-44)

In v18-44 contains a list of 113 pagan wives who refused to serve the God of Israel and had to be divorced. Scholars calculate that this list is less than one-half of one percent of the

Israelite men who were guilty of pagan intermarriage and had to divorce their wives. Of these 113, 16 were priests and 10 were Levites (about 25% of the total).

18 Now among the sons of the priests who had married foreign wives were found of the sons of Jeshua the son of Jozadak, and his brothers: Maaseiah, Eliezer, Jarib, and Gedaliah.

18 Among the sons of the priests who had married foreign wives were found of the sons of Jeshua the son of Jozadak, and his brothers: Maaseiah, Eliezer, Jarib and Gedaliah.

18 Here is a list of priestly descendants who were found to have married foreign women. From Jeshua's descendants: Jozadak's son and his brothers Maaseiah, Eliezer, Jarib, and Gedaliah.

18 And among the sons of the priests there were found that had taken strange wives: namely, of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah.

- Ezra concluded his account by listing the offenders in the foreign marriages

— Involved in this serious sin were 16 priests (v18-22) and ten Levites, including a singer and three gatekeepers (v23-24), and 84 others from around the nation (v25-43)

— As the leaders had said (9:1), some priests and Levites were guilty. The guilty priests each offered a ram as a guilt offering in accord with Lev 5:14-15.

— The family names in v25-43 correspond closely to those in 2:3-20. Some of these had children by these marriages (10:44). This was a grievous separation from God's covenant.

- Unfortunately the people would again slip into the same kind of sin only one generation later (Neh 10:30; 13:23-28)

- The narrative ends abruptly at this point. The message of the book is complete. In order for the people to be back in fellowship with the Lord it was absolutely necessary for them to have proper temple worship (Ezra 1-6) and to live according to God's Word (Ezra 7-10).

19 They pledged to send away their wives, and being guilty, *they offered* a ram of the flock for their guilt.

19 They pledged to put away their wives, and being guilty, *they offered* a ram of the flock for their offense.

19 Pleading guilty, they promised to divorce their wives. Then they offered a ram from their flocks for their offense.

19 And they gave their hands that they would put away their wives; and being guilty, they offered a ram of the flock for their trespass.

20 Of the sons of Immer, *there were* Hanani and Zebadiah;

20 Of the sons of Immer *there were* Hanani and Zebadiah;

20 From Immer's descendants: Hanani and Zebadiah.

20 And of the sons of Immer; Hanani, and Zebadiah.

21 and of the sons of Harim: Maaseiah, Elijah, Shemaiah, Jehiel, and Uzziah;

21 and of the sons of Harim: Maaseiah, Elijah, Shemaiah, Jehiel and Uzziah;

21 From Harim's descendants: Maaseiah, Elijah, Shemaiah, Jehiel, and Uzziah.

21 And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah.

22 and of the sons of Pashhur: Elioenai, Maaseiah, Ishmael, Nethanel, Jozabad, and Elasah.

22 and of the sons of Pashhur: Elioenai, Maaseiah, Ishmael, Nethanel, Jozabad and Elasah.

22 From Pashhur's descendants: Elioenai, Maaseiah, Ishmael, Nethanel, Jozabad, and Elasah.

22 And of the sons of Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah.

23 Of the Levites *there were* Jozabad, Shimei, Kelaiah (that is, Kelita), Pethahiah, Judah, and Eliezer.

23 Of Levites *there were* Jozabad, Shimei, Kelaiah (that is, Kelita), Pethahiah, Judah and Eliezer.

23 From the descendants of Levi: Jozabad, Shimei, Kelaiah (that is, Kelita), Pethahiah, Judah, and Eliezer.

23 Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same is Kelita,) Pethahiah, Judah, and Eliezer.

24 Of the singers *there was* Eliashib; and of the gatekeepers: Shallum, Telem, and Uri.

24 Of the singers *there was* Eliashib; and of the gatekeepers: Shallum, Telem and Uri.

24 From the singers: Eliashib. From the gatekeepers: Shallum, Telem, and Uri.

24 Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri.

25 Of Israel, of the sons of Parosh *there were* Ramiah, Izziah, Malchijah, Mijamin, Eleazar, Malchijah, and Benaiah;

25 Of Israel, of the sons of Parosh *there were* Ramiah, Izziah, Malchijah, Mijamin, Eleazar, Malchijah and Benaiah;

25 From the Israelites: Parosh's descendants: Ramiah, Izziah, Malchijah, Mijamin, Eleazar, Malchijah, and Benaiah.

25 Moreover of Israel: of the sons of Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 and of the sons of Elam: Mattaniah, Zechariah, Jehiel, Abdi, Jeremoth, and Elijah;

26 and of the sons of Elam: Mattaniah, Zechariah, Jehiel, Abdi, Jeremoth and Elijah;

26 From Elam's descendants: Mattaniah, Zechariah, Jehiel, Abdi, Jeremoth, and Elijah.

26 And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 and of the sons of Zattu: Elioenai, Eliashib, Mattaniah, Jeremoth, Zabad, and Aziza;

27 and of the sons of Zattu: Elioenai, Eliashib, Mattaniah, Jeremoth, Zabad and Aziza;

27 From Zattu's descendants: Elioenai, Eliashib, Mattaniah, Jeremoth, Zabad, and Aziza.

27 And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 and of the sons of Bebai: Jehohanan, Hananiah, Zabbai, *and* Athlai;

28 and of the sons of Bebai: Jehohanan, Hananiah, Zabbai *and* Athlai;

28 From Bebai's descendants: Jehohanan, Hananiah, Zabbai, and Athlai.

28 Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, and Athlai.

29 and of the sons of Bani: Meshullam, Malluch and Adaiah, Jashub, Sheal, *and* Jeremoth;

29 and of the sons of Bani: Meshullam, Malluch and Adaiah, Jashub, Sheal *and* Jeremoth;

29 From Bani's descendants: Meshullam, Malluch, Adaiah, Jashub, Sheal, and Jeremoth.

29 And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.

30 and of the sons of Pahath-moab: Adna and Chelal, Benaiah, Maaseiah, Mattaniah, Bezalel, Binnui, and Manasseh;

30 and of the sons of Pahath-moab: Adna, Chelal, Benaiah, Maaseiah, Mattaniah, Bezalel, Binnui and Manasseh;

30 From Pahath-moab's descendants: Adna, Chelal, Benaiah, Maaseiah, Mattaniah, Bezalel, Binnui, and Manasseh.

30 And of the sons of Pahathmoab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 and of the sons of Harim: Eliezer, Isshijah, Malchijah, Shemaiah, Shimeon,

31 and of the sons of Harim: Eliezer, Isshijah, Malchijah, Shemaiah, Shimeon,

31 From Harim's descendants: Eliezer, Isshijah, Malchijah, Shemaiah, Shimeon,

31 And of the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, *and* Shemariah;

32 Benjamin, Malluch *and* Shemariah;

32 Benjamin, Malluch, and Shemariah.

32 Benjamin, Malluch, and Shemariah.

33 of the sons of Hashum: Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, Manasseh, *and* Shimei;

33 of the sons of Hashum: Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, Manasseh *and* Shimei;

33 From Hashum's descendants: Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei.

33 Of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei.

34 of the sons of Bani: Maadai, Amram, Uel,

34 of the sons of Bani: Maadai, Amram, Uel,

34 From Bani's descendants: Maadai, Amram, Uel,

34 Of the sons of Bani; Maadai, Amram, and Uel,

35 Benaiah, Bedeiah, Cheluhi,

35 Benaiah, Bedeiah, Cheluhi,

35 Benaiah, Bedeiah, Cheluhi,

35 Benaiah, Bedeiah, Chelluh,

36 Vaniah, Meremoth, Eliashib,

36 Vaniah, Meremoth, Eliashib,

36 Vaniah, Meremoth, Eliashib,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, Jaasu,

37 Mattaniah, Mattenai, Jaasu,

37 Matanza, Maternai, Jas,

37 Mattaniah, Mattenai, and Jaasau,

38 Bani, Binnui, Shimei,

38 Bani, Binnui, Shimei,

38 Bani, Binai, Shihezi,

38 And Bani, and Binnui, Shimei,

39 Shelemiah, Nathan, Adaiah,

39 Shelemiah, Nathan, Adaiah,

39 Shelemiah, Nathan, Adaiah,

39 And Shelemiah, and Nathan, and Adaiah,

40 Machnadebai, Shashai, Sharai,

40 Machnadebai, Shashai, Sharai,

40 Machnadebai, Shashai, Sharai,

40 Machnadebai, Shashai, Sharai,

41 Azarel, Shelemiah, Shemariah,

41 Azarel, Shelemiah, Shemariah,

41 Azarel, Shelemiah, Shemariah,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, *and* Joseph.

42 Shallum, Amariah *and* Joseph.

42 Shallum, Amariah, and Joseph.

42 Shallum, Amariah, and Joseph.

43 Of the sons of Nebo *there were* Jeiel, Mattithiah, Zabad, Zebina, Jaddai, Joel, *and* Benaiah.

43 Of the sons of Nebo *there were* Jeiel, Mattithiah, Zabad, Zebina, Jaddai, Joel *and* Benaiah.

43 From Nebo's descendants: Jeiel, Mattithiah, Zabad, Zebina, Jaddai, Joel, and Benaiah.

43 Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

44 All of these men had married foreign wives, and some of them had wives *by whom* they had children.

44 All these had married foreign wives, and some of them had wives *by whom* they had children.

44 All of these had married foreign wives, and some of them had children *by them*.

44 All these had taken strange wives: and some of them had wives *by whom* they had children.