

Ezra 10:27

Authorized King James Version (KJV)

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

Analysis

And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza. The **Zattu** (צָתָע, Zattu', possibly meaning "olive tree") family contributed six members to the transgression list. Elioenai (אֶלְיָעֵנִי, "my eyes are toward Yahweh") and Eliashib (אֶלְיָשִׁיב, "God restores") both contain theophoric elements emphasizing divine focus and restoration, yet their bearers looked to foreign wives rather than covenant faithfulness, seeking restoration through human strategy rather than divine provision.

The name Zabad (זָבָד, "he has given") likely refers to divine gift, while Aziza (אָזִיזָה, "strong" or "powerful") suggests strength—yet true strength lay in covenant obedience, not in political alliances through intermarriage. The recurrence of Mattaniah and Jeremoth across multiple families indicates these were common names in post-exilic community, showing the sin's pervasiveness cut across social boundaries. The olive tree imagery of Zattu's name evokes covenant blessing (Psalm 128:3), now endangered by syncretistic unfaithfulness.

Historical Context

The Zattu clan numbered 945 members at the return (Ezra 2:8). Six violators from this mid-sized family suggests proportionally significant compromise. The period following the exile (458 BC) saw economic pressure to intermarry with landed populations who had occupied Judah during the captivity. These marriages often represented pragmatic attempts to secure property and social standing rather

than faith-driven covenant violations, yet pragmatism proved equally destructive to holy community.

Related Passages

Ephesians 2:8 — Salvation by grace through faith

John 3:16 — God's love and salvation

Study Questions

1. How do names emphasizing "eyes toward Yahweh" challenge believers about whether their actual focus matches their professed devotion?
2. What does the tension between divine "restoration" (Eliashib) and human attempts to secure future through compromise teach about faith versus pragmatism?
3. In what areas might contemporary Christians compromise covenant faithfulness for economic security or social advantage?

Interlinear Text

וַיָּרֶם זֹת מִתְּנִינָה הַ אֶלְיָשִׁיב אֶלְיָעֵן וְ זָתָא וְ מַבְטֵח	וְ Zattu	וְ Elioenai	וְ Eliashib	וְ Mattaniah	וְ and Jeremoth
And of the sons of Zattu	H1121	H2240	H454	H475	H4983
and Zabad and Aziza	H2066	H5819			H3406

Additional Cross-References

Nehemiah 7:13 (Parallel theme): The children of Zattu, eight hundred forty and five.

Ezra 2:8 (Parallel theme): The children of Zattu, nine hundred forty and five.

