

# Ezra 10:29

Authorized King James Version (KJV)

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

## Analysis

**And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.** The **Bani** (בָּנִי, Bani, meaning "built" or "builder") family produced six violators. Meshullam (מְשֻׁלָּם, "repaid" or "restored") appears frequently in post-exilic records, his name suggesting divine restoration—yet he undermined that restoration through syncretistic marriage. Adaiah (עָדִיא, "Yahweh has adorned") bore name celebrating divine beautification of His people, yet adorned himself with pagan wife who would corrupt household worship.

Jashub (יְשֻׁב, "he will return") carries prophetic significance—the remnant who returned (shub) from exile were meant to return (shub) to covenant faithfulness, yet Jashub returned to the very syncretism that caused the exile. Ramoth (רָמוֹת, "heights" or "high places") may evoke the idolatrous high places Israel was commanded to destroy—an ominous name for one introducing foreign religious influence through marriage. The six names from Bani create indictment of those who were being "built" by Yahweh yet allied themselves with covenant-breaking.

## Historical Context

Bani was a large family with 642 members returning from Babylon (Ezra 2:10). Six offenders represented concerning proportion. The 458 BC context involved intense pressure from surrounding peoples to integrate through marriage. These weren't random romantic attachments but strategic alliances intended to secure economic and political position in hostile environment. Nehemiah's later reforms (Nehemiah

13:23-27) show the problem persisted, with children of mixed marriages unable to speak Hebrew—demonstrating the cultural assimilation these marriages produced.

## Related Passages

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**Romans 2:1** — Judging others

**Revelation 20:12** — Judgment according to deeds

## Study Questions

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1. What does Jashub's name ("he will return") teach about the irony of physical return from exile without spiritual return to covenant obedience?
2. How does the name Meshullam ("restored") challenge believers about whether God's restoration in their lives produces corresponding faithfulness or merely comfortable complacency?
3. In what areas might contemporary Christians undermine God's work of spiritual "building" through compromising relationships or alliances?

## Interlinear Text

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וְשָׁאָל יְשָׁאָב תְּאֵלִי הַמְּלֹאכָה מַלְאָכָה בֶּן מַשְׁלָךְ מַשְׁלָךְ וְמַבְּגִתְּ בְּגִתְּ

**And of the sons**   **of Bani**   **Meshullam**   **Malluch**   **and Adaiah**   **Jashub**   **and Sheal**  
H1121                    H1137                    H4918                    H4409                    H5718                    H3437                    H7594

ירמיהו:

H3406