

# Ezra 10:33

Authorized King James Version (KJV)

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

## Analysis

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**Of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei.** The **Hashum** (הַשּׁוּם, Chashum, possibly "shining" or "wealthy") family contributed seven members to the transgression roster. Mattenai (מַתְנֵה, "gift of Yahweh") and Mattathah (מַתָּה, "gift") both emphasize divine giving, their similar names perhaps indicating brothers who together chose disobedience. They received the gift of restoration from exile but spurned the Giver through covenant violation.

Eliphelet (אֵלִיפָלֶת, "God is deliverance") proclaims the divine rescue from Babylon these men experienced, yet they failed to maintain the holy separation that deliverance required. Manasseh appears again (see verse 30), showing this name's frequency among offenders—an ironic fulfillment of its meaning "causing to forget," as prosperity in the land caused forgetting of covenant obligations. Shimei (שִׁמְעֵה, "renowned" or "hearing") concludes the list, the hearing/obedience theme again prominent. Seven violators from Hashum demonstrates the sin's pervasive reach across socioeconomic and family boundaries.

## Historical Context

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Hashum numbered 223 members at the return (Ezra 2:19), making seven violators a significant proportion. The family name suggesting wealth may indicate economic prosperity that created both opportunity and temptation for advantageous intermarriages. The 458 BC post-exilic community faced constant

economic pressure, with surrounding populations controlling much of the land. Intermarriage offered access to property and trade networks, creating strong pragmatic incentives that tested covenant commitment.

## Related Passages

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**1 John 4:8** — God is love

**John 15:13** — Greatest form of love

**Matthew 25:31** — Final judgment

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

## Study Questions

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1. How do the repeated "gift" names challenge believers about responding to God's gifts with gratitude expressed through obedience versus taking gifts for granted?
2. What does the high proportion of violators in smaller families teach about how compromise can pervade communities when leadership fails to address sin decisively?
3. In what ways might economic prosperity create spiritual amnesia, causing believers to forget covenant obligations that seemed clearer during hardship?

## Interlinear Text

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וּרְמִים	וְאֶלְפִּים	לְתָנִים	זְבָד	מִתְתָּהָרָה	מִתְנָנִים	מִתְנָנִי	מִבְנֵי
<b>Of the sons</b>	<b>of Hashum</b>	<b>Mattenai</b>	<b>Mattathah</b>	<b>Zabad</b>	<b>Eliphelet</b>	<b>Jeremai</b>	
H1121	H2828	H4982	H4992	H2066	H467	H3413	

מַנְשֵׁה	וְשִׁמְעוֹן
<b>Manasseh</b>	<b>and Shimei</b>
H4519	H8096

