

Ezra 10:34

Authorized King James Version (KJV)

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

Analysis

Of the sons of Bani; Maadai, Amram, and Uel, This verse lists three members from another **Bani** (בָּנִי, Bani, "built") family—distinct from the Bani in verse 29, showing multiple clans bore this name. Amram (עֲמָרָם, 'Amram, "exalted people") shares the name of Moses' father (Exodus 6:20), creating weighty associations with covenant origins and Mosaic law—the very law this Amram violated through forbidden marriage. The name's meaning "exalted people" evokes Israel's calling as holy nation set apart to Yahweh.

Uel (עֵל, "will of God") raises profound question whether taking foreign wives aligned with divine will or contradicted it. The answer was clear from Deuteronomy 7:3-4, yet pragmatic pressures tempted reinterpreting God's will to accommodate desired outcomes. Maadai (מָדָי, possibly "ornament of Yahweh") suggests one who should adorn Yahweh's reputation through faithfulness, yet these marriages brought shame rather than glory to God's name before watching pagan nations. The brevity of this three-person list provides no relief from the mounting evidence of widespread compromise.

Historical Context

This appears to be a second Bani clan, smaller than that in verse 29, possibly distinguished by geographical origin or ancestral lineage. Multiple families sharing names was common in post-exilic Israel, requiring context to differentiate them. The appearance of Amram echoes the Mosaic era, yet where Moses' father raised a deliverer, this Amram endangered the delivered community through covenant

compromise. The 458 BC crisis Ezra addressed threatened the very survival of reconstituted Israel.

Related Passages

Hebrews 11:1 — Definition of faith

Romans 1:17 — The righteous shall live by faith

Psalm 19:1 — Heavens declare God's glory

Genesis 1:1 — Creation of heavens and earth

Study Questions

1. How does the name Amram challenge believers to consider whether they honor or dishonor the legacy of faith they've received?
2. What does Uel ("will of God") teach about the danger of reinterpreting divine commands to align with personal desires rather than submitting desires to revealed truth?
3. In what areas might contemporary Christians rationalize disobedience by claiming to discern God's "will" contrary to His clearly revealed word?

Interlinear Text

וְאֶת־
עַמְּךָ מִמְּעִדָּךְ בְּנֵי מִבְּנֵי
Of the sons **of Bani** **Maadai** **Amram** **and Uel**
H1121 H1137 H4572 H6019 H177

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