

# Ezra 2:44

Authorized King James Version (KJV)

The children of Keros, the children of Siaha, the children of Padon,

## Analysis

---

**The children of Keros, the children of Siaha, the children of Padon**—The enumeration continues with three more Nethinim families. **Keros** (קָרָז, possibly from karas, "to bend" or "bow down") may indicate ancestral service posture or work bending over tasks. **Siaha** (סִיחָה, possibly "assembly" or "council") and **Padon** (פָּדוֹן, from padah, "to ransom" or "redeem") carry theological overtones—even servant names could express redemptive themes.

The repetitive formula "the children of... the children of... the children of" creates liturgical rhythm, elevating what could be dry genealogy into a roll call of honor. Each "children of" affirms familial identity preserved through seventy years of exile—these weren't anonymous laborers but families with history, dignity, and covenant standing. The structure emphasizes continuity: grandfathers served the temple, grandchildren returned to resume that calling.

Theologically, this verse reinforces that humble service roles are multigenerational callings worthy of honor. The Nethinim didn't view temple service as degrading labor to escape but as sacred heritage to preserve and pass to children. This models a biblical work ethic where all labor done as unto the Lord carries intrinsic dignity (Colossians 3:23-24).

## Historical Context

---

The three families listed here (Keros, Siaha, Padon) represented distinct clans whose ancestors had been incorporated into temple service during the monarchy period. The Nethinim's foreign origins (many likely war captives or subject peoples) made them analogous to the gerim (resident aliens) who could participate in Israel's worship when circumcised and Torah-observant (Exodus 12:48-49).

Their inclusion in the restoration census demonstrates post-exilic Judaism's surprising inclusiveness regarding temple service. Despite strict genealogical requirements for priests and Levites, the community welcomed Nethinim whose ancestry was non-Israelite. This foreshadows the New Testament truth that in Christ, "there is neither Jew nor Greek, slave nor free" (Galatians 3:28)—God's house welcomes all who serve faithfully.

## Related Passages

---

**Romans 1:17** — The righteous shall live by faith

**James 2:17** — Faith and works

## Study Questions

---

1. What does the preservation of Nethinim family identities through exile teach about God's covenant faithfulness extending even to servant classes?
2. How does the multigenerational nature of Nethinim service challenge or affirm modern approaches to vocational calling?
3. In what ways did the Nethinim's willing service despite their servile status prefigure Christ's teaching that greatness in God's kingdom comes through humble service (Mark 10:43-45)?

## Interlinear Text

---

בָּנִים	בָּנִי	בָּנִי	בָּנִי	בָּנִים	בָּנִים
<b>The children</b>	<b>of Keros</b>	<b>The children</b>	<b>of Siaha</b>	<b>The children</b>	<b>of Padon</b>

H1121

H7026

H1121

H5517

H1121

H6303

---

From KJV Study • [kjvstudy.org](http://kjvstudy.org)