

# 1 Chronicles 6:3

Authorized King James Version (KJV)

And the children of Amram; Aaron, and Moses, and Miriam.  
The sons also of Aaron; Nadab, and Abihu, Eleazar, and  
Ithamar.

## Analysis

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**Genealogical Significance:** This verse appears within the Levitical priesthood and worship section of Chronicles' genealogical framework. The Hebrew term כֹּהֵן (kohen) - priest is central to understanding this passage's purpose. The Chronicler, writing to post-exilic Israel (c. 450-400 BCE), uses these genealogies not merely as historical records but as theological statements about covenant continuity and divine faithfulness.

The genealogical structure serves multiple purposes:

1. establishing Israel's connection to God's creation plan from Adam
2. legitimizing post-exilic community's claim to covenant promises
3. emphasizing Judah and Levi's special roles in God's redemptive plan,
4. demonstrating that despite exile, God's covenant purposes continue.

The selection and arrangement of names is intentional, highlighting Mediatorial role of priesthood.

Chronicles diverges from Genesis and Samuel-Kings in its genealogical presentation, reflecting the Chronicler's distinct theological agenda. Where earlier texts focus on narrative history, Chronicles emphasizes continuity, legitimacy, and hope for restoration. This verse contributes to the larger argument that the post-exilic community is the rightful heir of God's ancient covenant promises.

## Historical Context

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**Post-Exilic Context:** The Chronicler wrote during the Persian period (450-400 BCE) to a community returned from Babylonian exile, struggling with identity and purpose. These genealogies answered crucial questions: Who are we? What is our relationship to ancient Israel? Do God's promises still apply to us?

The historical setting influences the text's emphasis on Levitical genealogies and priestly lines. Ancient Near Eastern cultures valued genealogies for establishing land rights, royal legitimacy, and tribal identity. Chronicles' genealogies served similar functions while adding theological depth. The inclusion of specific names and details reflects the author's access to temple archives, royal records, and earlier biblical texts.

Archaeological evidence from Persian-period Judah shows a small, struggling community centered around Jerusalem and the rebuilt temple. The genealogies reinforced their connection to the glorious past and provided hope for future restoration through God's covenant faithfulness.

## Related Passages

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**Hebrews 11:1** — Definition of faith

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

## Study Questions

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1. How does understanding genealogies as theological statements rather than mere historical records change your reading of Chronicles and other biblical genealogies?
2. What does this verse teach about God's faithfulness across generations, and how does that apply to your own family's spiritual legacy?
3. How does Mediatorial role of priesthood connect to the New Testament revelation of Jesus Christ as the fulfillment of Old Testament promises?

## Interlinear Text

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וּבְנֵי י	עַמְרָם	אַהֲרֹן	וּמֹשֶׁה	וּמִרְיָם	וּבְנֵי י
And the children	of Amram	Aaron	and Moses	and Miriam	And the children
H1121	H6019	H175	H4872	H4813	H1121
אַהֲרֹן	נָדָב	וְאַבִּיהוּ	אֶלְעָזָר	וְיִתְמָר:	
Aaron	Nadab	and Abihu	Eleazar	and Ithamar	
H175	H5070	H30	H499	H385	

## Additional Cross-References

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**Exodus 6:20** (References Moses): And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were an hundred and thirty and seven years.

**Leviticus 10:1** (Parallel theme): And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.

**Exodus 15:20** (Parallel theme): And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

**Leviticus 10:12** (References Moses): And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it is most holy: