

# 1 Chronicles 6:49

Authorized King James Version (KJV)

But Aaron and his sons offered upon the altar of the burnt offering, and on the altar of incense, and were appointed for all the work of the place most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.

## Analysis

**But Aaron and his sons** (וְאַהֲרֹן וּבָנָיו)—this emphatic contrast distinguishes the exclusive priestly duties from broader Levitical service. Only Aaron's descendants could **offered upon the altar of the burnt offering** (עַלְהָ olah, the sacrifice wholly consumed by fire) and **the altar of incense** (קְטֻרָת qetoret, the fragrant smoke rising before the Holy of Holies). These two altars represented complete dedication to God (burnt offering) and intercessory prayer (incense).

**Appointed for all the work of the place most holy** (לִזְבָּשׂ פְּקָדָשִׁים qodesh haqodashim)—only Aaron's line could enter the Holy of Holies on Yom Kippur. The phrase **to make an atonement** (לִכְפֵּר lechapper) uses the Hebrew root meaning 'to cover'—priestly ministry covered Israel's sin through blood sacrifice, prefiguring Christ who 'covers' definitively through His own blood (Romans 3:25; Hebrews 9:11-14).

**According to all that Moses the servant of God had commanded**—this appeal to Mosaic authority validates post-exilic priestly practice against Samaritan competing claims. The Aaronic priesthood derives authority not from human appointment but from divine command through Moses (Exodus 28-29; Leviticus

8-9). Christ's priesthood similarly rests on God's oath, not Levitical law (Hebrews 7:20-22).

## Historical Context

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Written after exile when the restored community faced questions about proper worship procedures, this verse reasserts Aaronic exclusivity in sacrificial duties. During the Second Temple period (515 BC-AD 70), Zadokite priests (descended from Aaron through Zadok) maintained these functions until Christ's death made the temple veil-tearing (Matthew 27:51) obsolete the old system. The Chronicler emphasizes Mosaic authorization to counter syncretistic worship proposals from neighboring peoples.

## Related Passages

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

**Romans 2:1** — Judging others

**Genesis 1:1** — Creation of heavens and earth

**Colossians 1:16** — All things created through Christ

## Study Questions

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1. How do the two altars (burnt offering and incense) picture the twin aspects of Christian life: complete consecration and constant prayer?
2. Since Christ fulfilled Aaron's priestly role definitively, how does Hebrews 10:19-22's invitation to boldly approach God transform your prayer life?

## Interlinear Text

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קְעֹלָה מִזְבֵּחַ עַל מִקְרָטִיר יְמִין וּבְנֵי יִשְׂרָאֵל וְאַחֲרֵי  
But Aaron and his sons offered and on the altar of the burnt offering  
H175 H1121 H6999 H5921 H4196 H5930

עַל מִזְבֵּחַ רְתָא לְכָל אָכֵת  
and on the altar of incense and were appointed for all the work  
H5921 H4196 H7004 H3605 H4399

כָּל יִשְׂרָאֵל לְעַל וְלִכְפֹּר בְּקָדְשׁ יְמִין בְּקָדְשׁ יְמִין  
for Israel and to make an atonement for the holy and holy  
H3605 H3478 H5921 H3722

עַד בְּדַע קָדוֹשׁ הַמֹּשֶׁב צָוָה רְאֵשׁ  
of God the servant according to all that Moses had commanded  
H430 H5650 H4872 H6680 H834

## Additional Cross-References

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**Leviticus 4:20** (Sacrifice): And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.

**Job 33:24** (Parallel theme): Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom.

**Exodus 29:33** (Holy): And they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them: but a stranger shall not eat thereof, because they are holy.