

## ~HIGH PRIEST (3490)

- Qualifications And Requirements For Office
- Installation
- Garments Of Office
- Responsibility And Duties
- The High-Priestly Line
- Melchizedek's Priesthood
- The High Priesthood Of Jesus Christ
- Christian Underpriests
- Beneficiaries Of The Heavenly Priesthood
- Israel's High-Priestly Line
- After The Return From Exile
- From The Time Of Darius (II) The Persian
- The Maccabean Priest / Kings
- After Herod The Great Became King

- The principal one who represented the people before God. He was also charged with supervision of all the other priests.
- The Bible uses various terms to designate the High Priest, namely, the high, literally, great priest.
- And the assembly must deliver the manslayer out of the hand of the avenger of blood, and the assembly must return him to his city of refuge to which he had fled, and he must dwell in it until the death of the **High Priest** who was anointed with the holy oil. (**Numbers 35:25**)
- For he ought to dwell in his city of refuge until the **High Priests** death, and after the High Priests death the manslayer may return to the land of his possession. (**Numbers 35:28**)
- And he must dwell in that city until his standing before the assembly for judgment, until the death of the **High Priest** who happens to be in those days. It is then that the manslayer may return, and he must enter into his city and into his house, into the city from which he had fled. (**Joshua 20:6**) Footnote
- The **priest**, the anointed one.

- If the **priest**, the anointed one, sins so as to bring guiltiness upon the people, then he must present for his sin that he has committed a sound young bull to Yehowah as a sin offering. (**Leviticus 4:3**)
- The **chief** or, **high**, literally, **head priest**.
- When Azariah the **chief priest** and all the **priests** turned toward him, why, there he was stricken with leprosy in his forehead! So they excitedly began to remove him from there, and he himself also hastened to go out, because Yehowah had smitten him. (**2 Chronicles 26:20**) *Footnote*
- Furthermore, the chief of the bodyguard took Seraiah the chief priest and Zephaniah the **second priest** and three doorkeepers. (**2 Kings 25:18**) *Footnote*
- The **head**
- So the king called Jehoiada **the head** and said to him; Why is it that you have not required an account of the Levites for bringing in from Judah and Jerusalem the sacred tax ordered by Moses the servant of Yehowah, even that of the congregation of Israel, for the tent of the Testimony? (**2 Chronicles 24:6**)
- Or simply, **the priest**.
- Immediately Azariah **the priest** and with him **priests** of Yehowah, eighty valiant men, came in after him. (**2 Chronicles 26:17**)
- In the latter case the context often makes clear that the **High Priest** is meant. In the **Christian Greek Scriptures**, **chief priests** is evidently used to denote the principal men of the **priesthood**, which might include any **ex-High Priests** who had been deposed and possibly, in addition, the heads of the **24 priestly divisions**.
- And on gathering together all the **chief priests** and scribes of the people he began to inquire of them where the Christ was to be born. (**Matthew 2:4**)
- Also, he started teaching them that the Son of man must undergo many sufferings and be rejected by the older men and the chief priests and the scribes and be killed, and rise three days later. (**Mark 8:31**)

- The appointment of Aaron, Israel's first **High Priest**, was from God.
- Also, a man takes this honor, not of his own accord, but **only when he is called by God**, just as Aaron also was. (**Hebrews 5:4**)
- The **High Priesthood** of Israel was inaugurated in Aaron and passed down from father to oldest son, unless that son died or was disqualified, as in the case of Aaron's two oldest sons, who sinned against Yehowah and died.
- Later on Aaron's sons Nadab and Abihu took up and brought each one his fire holder and put fire in them and placed incense upon it, and they began offering before Yehowah illegitimate fire, which he had not prescribed for them. (**Leviticus 10:1**)
- At this a fire came out from before Yehowah and consumed them, so that they died before Yehowah. (**Leviticus 10:2**)
- King Solomon deposed a **High Priest** in fulfillment of divine prophecy and put another qualified man of the line of Aaron in his place.
- And to Abiathar the priest the king said; Go to Anathoth to your fields! For you are deserving of death, but on this day I shall not put you to death, because you carried the ark of the Sovereign Lord Yehowah before David my father, and because you suffered affliction during all the time that my father suffered affliction. (**1 Kings 2:26**)
- So Solomon drove out Abiathar from serving as a priest of Yehowah, to fulfill Yehowah's word that he had spoken against the house of Eli in Shiloh. (**1 Kings 2:27**)
- Upon that the king put Benaiah the son of Jehoiada in place of him over the army, and Zadok the priest the king put in the place of Abiathar. (**1 Kings 2:35**)
- Later on, when the nation was under Gentile rule, those Gentile rulers removed and appointed **High Priests** according to their will.
- It seems, nonetheless, that the line of Aaron was quite well adhered to throughout the entire history of the nation down till Jerusalem's destruction in **70 C.E**, although there may have been

exceptions, such as Menelaus, also called Onias [Jewish Antiquities, XII, 238,239, v, 1], whom [2 Maccabees 3:4,5] and [2 Maccabees 4:23] indicates was a Benjamite.

### ·· **Qualifications And Requirements For Office**

- In harmony with the dignity of the office, the **High Priests** closeness to Yehowah in representing the nation before Him, and also the typical significance of the office, the requirements were rigid.
- A list of disqualifying physical blemishes for all **priests** is set forth at;
- And Yehowah continued to speak to Moses, saying; (**Leviticus 21:16**)
- Speak to Aaron, saying; No man of your seed throughout their generations in whom there proves to be a defect may come near to present the bread of his God. (**Leviticus 21:17**)
- In case there is any man in whom there is a defect, he may not come near: a man blind or lame or with his nose slit or with one member too long. (**Leviticus 21:18**)
- Or a man in whom there proves to be a fracture of the foot or a fracture of the hand. (**Leviticus 21:19**)
- Or hunchback or thin or diseased in his eyes or scabby or having ringworms or having his testicles broken. (**Leviticus 21:20**)
- Any man of the seed of Aaron the priest in whom there is a defect may not approach to present Yehowah's offerings made by fire. There is a defect in him. He may not approach to present the bread of his God. (**Leviticus 21:21**)
- He may eat the bread of his God from the most holy things and from the holy things. (**Leviticus 21:22**)
- However, he may not come in near the curtain, and he may not approach the altar, because there is a defect in him, and he should not profane my sanctuary, for I am Yehowah who is sanctifying them. (**Leviticus 21:23**)

- **Additional restrictions were placed on the High Priest. He was to marry none other than a virgin of Israel. He was not to marry a widow.**
- **And for his part, he should take a woman in her virginity. (Leviticus 21:13)**
- **As for a widow or a divorced woman and one violated, a prostitute, none of these may he take, but he should take a virgin from his people as a wife. (Leviticus 21:14)**
- **And he should not profane his seed among his people, because I am Yehowah who is sanctifying him. (Leviticus 21:15)**
- **Furthermore, he was not allowed to defile himself for the dead, that is, he could not touch any human corpse, even that of his father or his mother, because that would make him unclean. He was neither to let his hair go ungroomed nor tear his garments for the dead.**
- **And as for the High Priest of his brothers upon whose head the anointing oil would be poured and whose hand was filled with power to wear the garments, he should not let his head go ungroomed, and he should not tear his garments. (Leviticus 21:10)**
- **And he should not come to any dead soul. For his father and his mother he may not defile himself. (Leviticus 21:11)**
- **He should also not go out from the sanctuary and not profane the sanctuary of his God, because the sign of dedication, the anointing oil of his God, is upon him. I am Yehowah. (Leviticus 21:12)**
- **The Bible does not specifically state the age of eligibility for High Priest. While it gives a retirement age of 50 years for Levites, it does not mention any retirement for priests, and its record indicates that the High Priests appointment was for his lifetime.**
- **This is what applies to the Levites. From twenty-five years old upward he will come to enter into the company in the service of the tent of meeting. (Numbers 8:24)**
- **But after the age of fifty years he will retire from the service company and serve no longer. (Numbers 8:25)**

- Aaron was 83 years old when he went with Moses before Pharaoh. His anointing as **High Priest** apparently took place in the following year.
- And Moses was eighty years old and Aaron was eighty-three years old at the time of their speaking to Pharaoh. (**Exodus 7:7**)
- He was 123 years of age at the time of his death. During all this time he served, with no retirement.
- Then Moses stripped Aaron of his garments and clothed Eleazar his son with them, after which Aaron died there on the top of the mountain. And Moses and Eleazar came on down from the mountain. (**Numbers 20:28**)
- And Aaron was a hundred and twenty-three years old at his death on Mount Hor. (**Numbers 33:39**)
- The provision of the cities of refuge takes note of the lifetime tenure of the **High Priest**, in requiring that the unintentional manslayer remain in the city until the death of the **High Priest**.
- And the assembly must deliver the manslayer out of the hand of the avenger of blood, and the assembly must return him to his city of refuge to which he had fled, and he must dwell in it until the death of the **High Priest** who was anointed with the holy oil. (**Numbers 35:25**)

## · Installation

- Some indication of the office Yehowah had in mind for Aaron is seen in privileges given him soon after the Exodus from Egypt. In the wilderness on the way to Sinai, Aaron was the one commanded to take a jar of manna and to deposit it before the Testimony as something to be kept. This was before the tent of meeting or the ark of the covenant was yet in existence.
- So Moses said to Aaron; Take a jar and put in it an omerful of manna and deposit it before Yehowah as something to be kept throughout your generations. (**Exodus 16:33**)
- Just as Yehowah had commanded Moses, Aaron proceeded to deposit it before the Testimony as something to be kept. (**Exodus 16:34**) Footnote

- **Later, Aaron came to be the one in full charge of the sacred tent and its Ark. Aaron and two of his sons, with 70 of the older men of Israel, were specifically named as privileged to approach Mount Horeb, where they saw a vision of God.**
- **And to Moses he said; Go up to Yehowah, you and Aaron, Nadab and Abihu and seventy of the older men of Israel, and you must bow down from a distance. (Exodus 24:1)**
- **And Moses by himself must approach Yehowah, but they should not approach, and the people should not go up with him. (Exodus 24:2)**
- **Then Moses came and related to the people all the words of Yehowah and all the judicial decisions, and all the people answered with one voice and said; All the words that Yehowah has spoken we are willing to do. (Exodus 24:3)**
- **Accordingly Moses wrote down all the words of Yehowah. Then he got up early in the morning and built at the foot of the mountain an altar and twelve pillars corresponding with the twelve tribes of Israel. (Exodus 24:4)**
- **After that he sent young men of the sons of Israel and they offered up burnt offerings and sacrificed bulls as sacrifices, as communion sacrifices to Yehowah. (Exodus 24:5)**
- **Then Moses took half the blood and put it in bowls, and half the blood he sprinkled upon the altar. (Exodus 24:6)**
- **Finally he took the book of the covenant and read it in the ears of the people. Then they said; All that Yehowah has spoken we are willing to do and be obedient. (Exodus 24:7)**
- **So Moses took the blood and sprinkled it upon the people and said; Here is the blood of the covenant that Yehowah has concluded with you as respects all these words. (Exodus 24:8)**
- **And Moses and Aaron, Nadab and Abihu and seventy of the older men of Israel proceeded to go up. (Exodus 24:9)**
- **And they got to see the God of Israel. And under his feet there was what seemed like a work of sapphire flagstones and like the**

very heavens for purity. (**Exodus 24:10**)

- And he did not put out his hand against the distinguished men of the sons of Israel, but they got a vision of the true God and ate and drank. (**Exodus 24:11**)
- But Yehowah made his first actual statement of his purpose to separate Aaron and his sons for the priesthood when giving Moses instructions for making the priestly garments. (**Exodus Chapter 28**) After these instructions were given, God outlined to Moses the procedure for installing the priesthood and then definitely made it known; The **priesthood** must become theirs as a statute to time indefinite.
- And you must gird them with the sashes, Aaron as well as his sons, and you must wrap the headgear upon them, and the priesthood must become theirs as a statute to time indefinite. So you must fill the hand of Aaron and the hand of his sons with power. (**Exodus 29:9**)
- In keeping with Yehowah's majesty and cleanness, Aaron and his sons could not perform priestly duties until they were sanctified and empowered by the installation service. (**Exodus Chapter 29**)
- Moses, as mediator of the Law covenant, performed the installation. A sanctification ceremony, occupying the seven days of **Nisan 1 to 7, 1512 B.C.E**, saw the **priesthood** fully installed, their hands filled with power to act as **priests**. (**Leviticus Chapter 8**)
- The next day, Nisan 8, an initial atonement service was performed for the nation, very much like the regular Day of Atonement services that were decreed to be celebrated annually on Tishri 10, this first performance of the **priesthood** is described in (**Leviticus Chapter 9**).
- It was appropriate and necessary, for the people of Israel were in need of cleansing from their sins, including their recent transgression in connection with the golden calf. (**Exodus Chapter 32**)
- In installing the **High Priest**, one of the significant acts Moses had to perform was the anointing of Aaron by pouring upon Aaron's head the sacred anointing oil specially compounded according to God's directions.

- **And Yehowah proceeded to speak to Moses, saying; (Leviticus 8:1)**
- **Take Aaron and his sons with him and the garments and the anointing oil and the bull of the sin offering and the two rams and the basket of unfermented cakes. (Leviticus 8:2)**
- **Finally he poured some of the anointing oil upon Aaron's head and anointed him so as to sanctify him. (Leviticus 8:12)**
- **And Yehowah continued to speak to Moses, saying; (Exodus 30:22)**
- **As for you, take to yourself the choicest perfumes, myrrh in congealed drops five hundred units, and sweet cinnamon in half that amount, two hundred and fifty units, and sweet calamus two hundred and fifty units. (Exodus 30:23)**
- **And cassia five hundred units by the shekel of the holy place, and olive oil a hin. (Exodus 30:24)**
- **Then you must make out of it a holy anointing oil, an ointment, a mixture that is the work of an ointment maker. It is to be a holy anointing oil. (Exodus 30:25)**
- **And you will anoint Aaron and his sons, and you must sanctify them for acting as priests to me. (Exodus 30:30)**
- **And you will speak to the sons of Israel, saying; This is to continue as a holy anointing oil to me during your generations. (Exodus 30:31)**
- **It is not to be rubbed in the flesh of mankind, and with its composition you must not make any like it. It is something holy. It is to continue as something holy for you. (Exodus 30:32)**
- **Anyone who makes an ointment like it and who puts some of it upon a stranger must be cut off from his people. (Exodus 30:33)**
- **It is like the good oil upon the head, that is running down upon the beard, Aaron's beard, that is running down to the collar of his garments. (Psalms 133:2)**

- The later **High Priests**, successors of Aaron, are spoken of as anointed. While the Bible does not record an instance of their actual anointing with literal oil, it does set forth this Law.
- And the holy garments that are Aaron's will serve for his sons after him to anoint them in them and to fill their hand with power in them. (**Exodus 29:29**)
- Seven days the **priest** who succeeds him from among his sons and who comes into the tent of meeting to minister in the holy place will wear them. (**Exodus 29:30**)

### •• **Garments Of Office**

- Besides wearing linen garments similar to those of the **underpriests** in his usual activities.
- He should put on the holy linen robe, and the linen drawers should come upon his flesh, and he should gird himself with the linen sash and wrap himself with the linen turban. They are holy garments. And he must bathe his flesh in water and put them on. (**Leviticus 16:4**)
- The **High Priest** wore special garments of glory and beauty on certain occasions. (**Exodus Chapters 28,39**) describe both the design and the making of these garments under the direction of Moses as commanded by God.
- The innermost garment, except for the **linen drawers** reaching from the hips and to the thighs, worn by all the **priests** to cover the naked flesh;
- And make drawers of linen for them to cover the naked flesh. From the hips and to the thighs they are to extend. (**Exodus 28:42**)
- Was the **robe**, Hebrew *kut-to'neth*, made of fine, probably white linen of checkerwork weave. This robe apparently had long sleeves and reached down to the ankles. It was likely woven in one piece. A sash of fine twisted linen woven with blue, reddish purple, and coccus scarlet thread went around the body, probably above the waist.
- And you must weave in checker-work the robe of fine linen and make a turban of fine linen, and you will make a sash, the work

- of a weaver. (**Exodus 28:39**)
- And the sash of fine twisted linen and blue thread and wool dyed reddish purple and coccus scarlet material, the work of a weaver, just as Yehowah had commanded Moses. (**Exodus 39:29**)
- The **turban**, evidently different from the headdress of the underpriests, was also of fine linen.
- And you must weave in checker-work the robe of fine linen and make a turban of fine linen, and you will make a sash, the work of a weaver. (**Exodus 28:39**)
- Fastened to the forefront of the turban was a **shining plate of pure gold** with the words. **Holiness belongs to Yehowah**, engraved on it.
- And you must make a shining plate of pure gold and engrave upon it with the engravings of a seal, Holiness belongs to Yehowah. (**Exodus 28:36**)
- This plate was called the holy sign of dedication.
- And you must set the turban upon his head and put the holy sign of dedication upon the turban. (**Exodus 29:6**)
- Finally they made the shining plate, the holy sign of dedication, out of pure gold and inscribed upon it an inscription with the engravings of a seal; Holiness belongs to Yehowah. (**Exodus 39:30**)
- Over the linen robe was the **blue sleeveless coat** Hebrew, *me`ill*. It was also probably woven in one piece, with a strong border around the opening at the top to prevent tearing.
- The blue sleeveless coat was put on by slipping it over the head. This garment was shorter than the linen robe, and around its bottom hem were alternate golden bells and pomegranates made of blue, reddish-purple, and scarlet thread. The bells would be heard as the **High Priest** went about his work in the sanctuary.
- And you must make the sleeveless coat of the ephod completely of blue thread. (**Exodus 28:31**)

- And there must be an opening at its top in the middle of it. Its opening should have a border round about, the product of a loom worker. Like the opening of a coat of mail it should be for it, that it may not be torn. (**Exodus 28:32**)
- And you must make upon the hem of it pomegranates of blue thread and wool dyed reddish purple and coccus scarlet material, upon its hem round about, and bells of gold in between them round about. (**Exodus 28:33**)
- A bell of gold and a pomegranate, a bell of gold and a pomegranate upon the hem of the sleeveless coat round about. (**Exodus 28:34**)
- And it must be upon Aaron that he may minister, and the sound from him must be heard when he goes into the sanctuary before Yehowah and when he comes out, that he may not die. (**Exodus 28:35**)
- The **ephod**, an apron-like garment made with front and back parts and reaching a short distance below the waist, was worn by all the priests and sometimes by persons not in the priesthood.
- And Samuel was ministering before Yehowah, as a boy, having a linen **ephod** girded on. (**1 Samuel 2:18**)
- And David was dancing around before Yehowah with all his power, all the while David being girded with an **ephod** of linen. (**2 Samuel 6:14**)
- But the **ephod** of the **High Priests** apparel of beauty was of special embroidered work. It was of fine twisted linen with wool dyed reddish purple, coccus scarlet material, and gold thread made from gold beaten into thin plates, then cut into threads.
- Accordingly he made the **ephod** of gold, blue thread and wool dyed reddish purple and coccus scarlet material and fine twisted linen. (**Exodus 39:2**)
- Then they beat plates of gold to thin sheets, and he cut out threads to work in among the blue thread and the wool dyed reddish purple and the coccus scarlet material and the fine linen, as the work of an embroiderer. (**Exodus 39:3**)

- **Shoulder pieces possibly extended down on each side in the back from the shoulders to the girdle. On top of the shoulder pieces were two gold settings, each with an onyx stone, and each stone having engraved on it six of the names of the sons of Israel in order of their birth.**
- **A girdle of the same material bound the ephod around the waist, the girdle being upon the ephod, possibly being fastened to the ephod as a part of it.**
- **And they must make the ephod of gold, blue thread and wool dyed reddish purple, coccus scarlet material and fine twisted linen, the work of an embroiderer. (Exodus 28:6)**
- **And it is to have two shoulder pieces to be joined at its two extremities, and it must be joined. (Exodus 28:7)**
- **And the girdle, which is upon it for tying it close, according to its workmanship should be of its materials, of gold, blue thread and wool dyed reddish purple and coccus scarlet material and fine twisted linen. (Exodus 28:8)**
- **And you must take two onyx stones and engrave upon them the names of the sons of Israel. (Exodus 28:9)**
- **Six of their names upon the one stone and the names of the six remaining ones upon the other stone in the order of their births. (Exodus 28:10)**
- **With the work of a craftsman in stones, with the engravings of a seal, you are to engrave the two stones with the names of the sons of Israel. Set in settings of gold is how you will make them. (Exodus 28:11)**
- **And you must put the two stones upon the shoulder pieces of the ephod as memorial stones for the sons of Israel, and Aaron must carry their names before Yehowah upon his two shoulder pieces as a memorial. (Exodus 28:12)**
- **And you must make settings of gold. (Exodus 28:13)**
- **And two chains of pure gold. As cords you will make them, with the workmanship of a rope, and you must attach the ropelike chains to the settings. (Exodus 28:14)**

- The **breastpiece of judgment** was undoubtedly the most costly and glorious part of the **High Priests** dress. It was made of the same material as the ephod, was rectangular in shape, the length being twice the width, but was doubled so that it formed a square about 22 centimeters (9 inches) on a side.
- The doubling made a sort of pocket or pouch. The breastpiece was adorned with 12 precious stones set in gold, each engraved with the name of one of the sons of Israel.
- These stones, of ruby, topaz, emerald, and other gems, were arranged in four rows. Two chains of gold, wreathed in a ropework pattern, were made on the breastpiece, and rings of gold were set in the corners, the top rings were fastened to the **ephods** shoulder pieces by the gold chains.
- The two bottom rings were attached with blue strings to the shoulder pieces of the ephod, just above the girdle.
- And you must make the breastpiece of judgment with the workmanship of an embroiderer. Like the workmanship of the ephod you will make it. Of gold, blue thread and wool dyed reddish purple and coccus scarlet material and fine twisted linen you will make it. (**Exodus 28:15**)
- It should be foursquare when doubled, a span of the hand being its length and a span of the hand its width. (**Exodus 28:16**)
- And you must fill it with a filling of stones, there being four rows of stones. A row of ruby, topaz and emerald is the first row. (**Exodus 28:17**)
- And the second row is turquoise, sapphire and jasper. (**Exodus 28:18**)
- And the third row is leshem stone, agate and amethyst. (**Exodus 28:19**)
- And the fourth row is chrysolite and onyx and jade. Sockets of gold should be in their fillings. (**Exodus 28:20**)
- And the stones should be according to the names of the sons of Israel, the twelve according to their names. With the engravings

- of a seal they should be, each one according to its name, for the twelve tribes. (**Exodus 28:21**)
- And you must make upon the breastpiece wreathed chains, in ropework, of pure gold. (**Exodus 28:22**)
  - And you must make upon the breastpiece two rings of gold, and you must put the two rings upon the two extremities of the breastpiece. (**Exodus 28:23**)
  - And you must put the two ropes of gold through the two rings at the extremities of the breastpiece. (**Exodus 28:24**)
  - And you will put the two ends of the two ropes through the two settings, and you must put them upon the shoulder pieces of the ephod, at the forefront of it. (**Exodus 28:25**)
  - And you must make two rings of gold and set them at the two extremities of the breastpiece upon its edge that is on the side toward the ephod inward. (**Exodus 28:26**)
  - And you must make two rings of gold and put them upon the two shoulder pieces of the ephod from below, on its forefront, near its place of joining, above the girdle of the ephod. (**Exodus 28:27**)
  - And they will bind the breastpiece by its rings to the rings of the ephod with a blue string, that it may continue above the girdle of the ephod and the breastpiece may not get displaced from on top the ephod. (**Exodus 28:28**)

### **See Also BREASTPIECE**

- The **Urim and the Thummim** were put by Moses in the breastpiece.
- Next he placed the breastpiece upon him and put in the breastpiece the Urim and the Thummim. (**Leviticus 8:8**)
- It is not known just what the Urim and the Thummim were. Some scholars consider them to have been lots that were cast or drawn from the breastpiece, by Yehowah's direction, giving, basically, a yes or no answer to a question. If so, they may have been placed in the pouch of the breastpiece. **AT, Mo**

- **And you must put the Urim and the Thummim into the breastpiece of judgment, and they must prove to be over Aaron's heart when he comes in before Yehowah, and Aaron must carry the judgments of the sons of Israel over his heart before Yehowah constantly. (Exodus 28:30)**
- **This is perhaps indicated in the text at;**
- **And Saul proceeded to say to Yehowah; O God of Israel, do give Thummim! Then Jonathan and Saul were taken, and the people themselves went out. (1 Samuel 14:41)**
- **Saul now said; Cast lots to decide between me and Jonathan my son. And Jonathan got to be taken. (1 Samuel 14:42)**
- **Yet others hold that the Urim and Thummim had to do with the stones in the breastpiece in some way, but this view seems less likely. Other references to the Urim and the Thummim are found at;**
- **And it is before Eleazar the priest that he will stand, and he must inquire in his behalf by the judgment of the Urim before Yehowah. At his order they will go out and at his order they will come in, he and all the sons of Israel with him and all the assembly. (Numbers 27:21)**
- **And as to Levi he said; Your Thummim and your Urim belong to the man loyal to you, whom you put to the test at Massah. You began to contend with him by the waters of Meribah. (Deuteronomy 33:8)**
- **Although Saul would inquire of Yehowah, Yehowah never answered him, either by dreams or by the Urim or by the prophets.**
- **Although Saul would inquire of Yehowah, Yehowah never answered him, either by dreams or by the Urim or by the prophets. (1 Samuel 28:6)**
- **Consequently the Tirshatha said to them that they could not eat from the most holy things until a priest stood up with Urim and Thummim. (Ezra 2:63)**
- **Consequently the Tirshatha said to them that they should not eat from the most holy things until the priest with Urim and Thummim stood up. (Nehemiah 7:65)**

## See Also URIM AND THUMMIM

- These beautiful garments were worn by the **High Priest** when he approached Yehowah with an inquiry on an important matter.
- And it is before Eleazar the priest that he will stand, and he must inquire in his behalf by the judgment of the Urim before Yehowah. At his order they will go out and at his order they will come in, he and all the sons of Israel with him and all the assembly. (**Numbers 27:21**)
- And after the death of Joshua it came about that the sons of Israel proceeded to inquire of Yehowah, saying; Who of us will go up first to the Canaanites to fight against them? (**Judges 1:1**)
- And they proceeded to rise up and go on up to Bethel and to inquire of God. Then the sons of Israel said; Who of us should go up in the lead to the battle against the sons of Benjamin? To this Yehowah said; Judah in the lead. (**Judges 20:18**)
- After that the sons of Israel inquired of Yehowah, as it was there that the ark of the covenant of the true God was in those days. (**Judges 20:27**)
- Now Phinehas the son of Eleazar, the son of Aaron, was standing before it in those days, saying; Shall I go out yet again to battle against the sons of Benjamin my brother or shall I cease to? To this Yehowah said; Go up, because tomorrow I shall give him into your hand. (**Judges 20:28**)
- Also, on the Day of Atonement, after the sin offerings were completed, he changed from his white linen garments to his garments of glory and beauty.
- And Aaron must come into the tent of meeting and strip off the linen garments that he put on when he went into the holy place, and he must lay them down there. (**Leviticus 16:23**)
- And he must bathe his flesh in water in a holy place and put on his garments and come out and render up his burnt offering and the peoples burnt offering and make atonement in his own behalf and in behalf of the people. (**Leviticus 16:24**)

- He apparently wore the latter on other occasions as well.
- The instructions regarding Atonement Day, at (**Leviticus Chapter 16**), do not state specifically that the **High Priest**, after putting on his glorious apparel, was to lift his hands and bless the people.
- However, in the record of the atonement service held on the day after the priesthoods installation, which follows closely the Atonement Day procedure, we read;
  - Then Aaron raised his hands toward the people and blessed them and came down from rendering the sin offering and the burnt offering and the communion sacrifices. (**Leviticus 9:22**)
  - Yehowah had shown what the blessing should be when he commanded Moses;
    - Speak to Aaron and his sons, saying; This is the way you should bless the sons of Israel, saying to them. (**Numbers 6:23**)
    - May Yehowah bless you and keep you. (**Numbers 6:24**)
    - May Yehowah make his face shine toward you, and may he favor you. (**Numbers 6:25**)
    - May Yehowah lift up his face toward you and assign peace to you. (**Numbers 6:26**)
    - And they must place my name upon the sons of Israel, that I myself may bless them. (**Numbers 6:27**)

### ·· **Responsibility And Duties**

- The dignity, seriousness, and responsibility of the **High Priests** office is emphasized by the fact that sins on his part could bring guiltiness upon the people.
- If the **priest**, the anointed one, sins so as to bring guiltiness upon the people, then he must present for his sin that he has committed a sound young bull to Yehowah as a sin offering. (**Leviticus 4:3**)

- **The High Priest alone was to go into the Most Holy compartment of the sanctuary, and only on one day of the year, the Day of Atonement.**
- **And Yehowah proceeded to say to Moses; Speak to Aaron your brother, that he should not at all times come into the holy place inside the curtain, in front of the cover which is upon the Ark, that he may not die, because in a cloud I shall appear over the cover. (Leviticus 16:2)**
- **When he went into the tent of meeting on that day, no other priest was allowed in the tent.**
- **And no other man should happen to be in the tent of meeting from when he goes in to make atonement in the holy place until he comes out, and he must make atonement in behalf of himself and in behalf of his house and in behalf of the entire congregation of Israel. (Leviticus 16:17)**
- **He officiated over all the Atonement Day services. He made atonement for his house and for the people on special occasions**
- **Then Moses said to Aaron; Go near to the altar and render up your sin offering and your burnt offering, and make atonement in your own behalf and in behalf of your house, and render up the offering of the people and make atonement in their behalf, just as Yehowah has commanded. (Leviticus 9:7)**
- **And intervened before Yehowah in behalf of the people when Yehowah's anger blazed against them.**
- **And the priest must make atonement for the whole assembly of the sons of Israel, and it must be forgiven them, because it was a mistake, and they, for their part, brought as their offering an offering made by fire to Yehowah and their sin offering before Yehowah for their mistake. (Numbers 15:25)**
- **And it must be forgiven the whole assembly of the sons of Israel and the alien resident who is residing as an alien in their midst, because it was by mistake on the part of all the people. (Numbers 15:26)**
- **And Moses and Aaron proceeded to come before the tent of meeting. (Numbers 16:43)**

- **Then Yehowah spoke to Moses, saying; (Numbers 16:44)**
- **You men, rise up from the midst of this assembly, that I may exterminate them in an instant. At this they fell upon their faces. (Numbers 16:45)**
- **After that Moses said to Aaron; Take the fire holder and put fire from upon the altar in it and put on incense and go to the assembly in a hurry and make atonement for them, because the indignation has gone out from the face of Yehowah. The plague has started! (Numbers 16:46)**
- **Aaron at once took it, just as Moses had spoken, and went running into the midst of the congregation, and, look! The plague had started among the people. So he put the incense on and began making atonement for the people. (Numbers 16:47)**
- **And he kept standing between the dead and the living. Eventually the scourge was stopped. (Numbers 16:48)**
- **And those dead from the scourge amounted to fourteen thousand seven hundred, aside from those dead on account of Korah. (Numbers 16:49)**
- **When at last Aaron returned to Moses at the entrance of the tent of meeting, the scourge had been stopped. (Numbers 16:50)**
- **When questions of national importance arose, he was the one to approach Yehowah with Urim and Thummim.**
- **And it is before Eleazar the priest that he will stand, and he must inquire in his behalf by the judgment of the Urim before Yehowah. At his order they will go out and at his order they will come in, he and all the sons of Israel with him and all the assembly. (Numbers 27:21)**
- **He officiated at the slaughter and burning of the red cow, the ashes of which were used in the water for cleansing.**
- **And Yehowah proceeded to speak to Moses and Aaron, saying; (Numbers 19:1)**
- **This is a statute of the Law that Yehowah has commanded,**

- saying; Speak to the sons of Israel that they should take for you a sound red cow in which there is no defect and upon which no yoke has come. (**Numbers 19:2**)
- And you must give it to Eleazar the priest, and he must lead it forth outside the camp, and it must be slaughtered before him. (**Numbers 19:3**)
  - Then Eleazar the priest must take some of its blood with his finger and spatter some of its blood straight toward the front of the tent of meeting seven times. (**Numbers 19:4**)
  - And the cow must be burned under his eyes. Its skin and its flesh and its blood together with its dung will be burned. (**Numbers 19:5**)
  - And a clean man must gather up the ashes of the cow and deposit them outside the camp in a clean place, and they must serve the assembly of the sons of Israel as something to be kept for the water for cleansing. It is a sin offering. (**Numbers 19:9**)
  - Evidently the **High Priest** was able, as he desired, to take part in any priestly duty or ceremony. By King David's time the **priesthood** had grown large in number. So that all could serve, David arranged the priests in 24 divisions.
  - Now the sons of Aaron had their divisions. The sons of Aaron were Nadab and Abihu, Eleazar and Ithamar. (**1 Chronicles 24:1**)
  - However, Nadab and Abihu died before their father, and they did not happen to have any sons, but Eleazar and Ithamar continued to act as priests. (**1 Chronicles 24:2**)
  - And David, and Zadok from the sons of Eleazar, and Ahimelech from the sons of Ithamar proceeded to make divisions of them for their office in their service. (**1 Chronicles 24:3**)
  - But the sons of Eleazar were found to be more numerous in headmen than the sons of Ithamar. So they distributed them to the sons of Eleazar, as heads for their paternal houses, sixteen, and to the sons of Ithamar, as heads for their paternal houses, eight. (**1 Chronicles 24:4**)
  - Further, they distributed them by lots, these along with those,

- for there had to be chiefs of the holy place and **chiefs** of the true God from the sons of Eleazar and from the sons of Ithamar. (**1 Chronicles 24:5**)
- Then Shemaiah the son of Nethanel the secretary of the Levites wrote them down before the king and the princes and Zadok the priest and Ahimelech the son of Abiathar and the heads of the fathers of the **priests** and of the Levites, one paternal house being picked out for Eleazar and one being picked out for Ithamar. (**1 Chronicles 24:6**)
  - And the lot proceeded to come out, the first for Jehoiarib, for Jedaiah the second. (**1 Chronicles 24:7**)
  - For Harim the third, for Seorim the fourth. (**1 Chronicles 24:8**)
  - For Malchijah the fifth, for Mijamin the sixth. (**1 Chronicles 24:9**)
  - For Hakkoz the seventh, for Abijah the eighth. (**1 Chronicles 24:10**)
  - For Jeshua the ninth, for Shecaniah the tenth. (**1 Chronicles 24:11**)
  - For Eliashib the eleventh, for Jakim the twelfth. (**1 Chronicles 24:12**)
  - For Huppah the thirteenth, for Jeshebeab the fourteenth. (**1 Chronicles 24:13**)
  - For Bilgah the fifteenth, for Immer the sixteenth. (**1 Chronicles 24:14**)
  - For Hezir the seventeenth, for Happizzet the eighteenth. (**1 Chronicles 24:15**)
  - For Pethahiah the nineteenth, for Jehezkel the twentieth. (**1 Chronicles 24:16**)
  - For Jachin the twenty-first, for Gamul the twenty-second. (**1 Chronicles 24:17**)
  - For Delaiah the twenty-third, for Maaziah the twenty-fourth (**1 Chronicles 24:18**)

- This system continued for the duration of the **priesthoods** existence. However, the **High Priest** was not restricted to certain times for service at the sanctuary, as were the **underpriests**, but could take part at any time.
- The **underpriests** could assist at any time, but certain duties were reserved as the privilege of the **priests** of the particular division then on duty. As was true with the **underpriests**, the festival seasons were the **High Priests** busiest periods.
- The sanctuary, its service, and treasury were under the **High Priests** supervision.
- So King Jehoash called Jehoiada the priest and the priests and said to them; Why is it that you are not repairing the cracks of the house? Now, then, do not take any more money from your acquaintances, but for the cracks of the house you should give it. (2 Kings 12:7)
- At that the priests consented not to take any more money from the people and not to repair the cracks of the house. (2 Kings 12:8)
- Jehoiada the priest now took a chest and bored a hole in its lid and put it beside the altar on the right as a person comes into the house of Yehowah, and there the priests, the doorkeepers, put all the money that was being brought into the house of Yehowah. (2 Kings 12:9)
- And it came about that as soon as they saw that there was a great deal of money in the chest, the secretary of the king and the **High Priest** would come up, and they would bind it up and count the money that was being found at the house of Yehowah. (2 Kings 12:10)
- And they gave the money that had been counted off over to the hands of doers of the work that were appointed to the house of Yehowah. In turn they paid it out to the workers in wood and to the builders that were working at the house of Yehowah. (2 Kings 12:11)
- And to the masons and to the hewers of stone, and to buy timbers and hewn stones for repairing the cracks of the house of

- Yehowah and for all that was expended upon the house to repair it. (2 Kings 12:12)
- Only as respects the house of Yehowah there were not made basins of silver, extinguishers, bowls, trumpets, any sort of gold article and article of silver from the money that was being brought to the house of Yehowah. (2 Kings 12:13)
  - For it was to the doers of the work that they would give it, and with it they repaired the house of Yehowah. (2 Kings 12:14)
  - And they would not call for an accounting with the men into whose hand they would give the money to give to the doers of the work, because it was with faithfulness that they were working. (2 Kings 12:15)
  - As for the money for guilt offerings and the money for sin offerings, it was not being brought to the house of Yehowah. So it came to belong to the priests. (2 Kings 12:16)
  - Go up to Hilkiah the **High Priest**, and let him complete the money that is being brought into the house of Yehowah that the doorkeepers have gathered from the people. (2 Kings 22:4)
  - In this responsibility, it appears that there was a secondary **priest** who was his **chief assistant**.
  - Furthermore, the chief of the bodyguard took Seraiah the **chief priest** and Zephaniah the **second priest** and three doorkeepers. (2 Kings 25:18)
  - In later times, this assistant, called the Sagan, would officiate for the **High Priest** when for some reason the **High Priest** was incapacitated. [The Temple, by A. Edersheim, 1874, p. 75]
  - Eleazar, Aaron's son, had a special oversight assigned to him.
  - And the oversight of Eleazar the son of Aaron the **priest** is over the oil of the luminary and the perfumed incense and the constant grain offering and the anointing oil, the oversight of all the tabernacle and all that is in it, namely, the holy place and its utensils. (Numbers 4:16)

- The **High Priest** was also the leader in the religious instruction of the nation.
- And Yehowah proceeded to speak to Aaron, saying; (**Leviticus 10:8**)
- Do not drink wine or intoxicating liquor, you and your sons with you, when you come into the tent of meeting, that you may not die. It is a statute to time indefinite for your generations. (**Leviticus 10:9**)
- Both in order to make a distinction between the holy thing and the profane and between the unclean thing and the clean. (**Leviticus 10:10**)
- And in order to teach the sons of Israel all the regulations that Yehowah has spoken to them by means of Moses. (**Leviticus 10:11**)
- And you must go to the **priests**, the Levites, and to the judge who will be acting in those days, and you must make inquiry, and they must hand down to you the word of the judicial decision. (**Deuteronomy 17:9**)
- Then you must do in accordance with the word that they will hand down to you from that place which Yehowah will choose, and you must be careful to do according to all that they instruct you. (**Deuteronomy 17:10**)
- In accordance with the Law that they will point out to you, and according to the judicial decision that they will say to you, you should do. You must not turn aside from the word that they will hand down to you, to the right or to the left. (**Deuteronomy 17:11**)
- He and the secular rulers, Joshua, the Judges, and, under the monarchy, the king, were the **high court's** of the nation.
- And you must go to the **priests**, the Levites, and to the judge who will be acting in those days, and you must make inquiry, and they must hand down to you the word of the judicial decision. (**Deuteronomy 17:9**)
- And the man who will behave with presumptuousness in not

listening to the **priest** who is standing to minister there to Yehowah your God or to the judge, that man must die, and you must clear out what is bad from Israel. (**Deuteronomy 17:12**)

- As for every legal case that will come to you of your brothers who are dwelling in their cities, involving the shedding of blood, involving Law and commandment and regulations and judicial decisions, you must warn them that they may not do wrong against Yehowah and indignation may not have to take place against you and against your brothers. This is how you should do that you may not incur guilt. (**2 Chronicles 19:10**)
- And here is Amariah the chief priest over you for every matter of Yehowah, and Zebadiah the son of Ishmael the leader of the house of Judah for every matter of the king, and as officers the Levites are available for you. Be strong and act, and let Yehowah prove to be with what is good. (**2 Chronicles 19:11**)
- After the Sanhedrin was formed, in later times, the **High Priest** presided over that body. Some traditions say that he did not preside in every case only as he willed.
- Those who took Jesus into custody led him away to Caiaphas the **High Priest**, where the scribes and the older men were gathered together. (**Matthew 26:57**)
- After hearing this, they entered into the temple at daybreak and began to teach. Now when the **High Priest** and those with him arrived, they called together the Sanhedrin and all the assembly of older men of the sons of Israel, and they sent out to the jail to have them brought. (**Acts of Apostles 5:21**)
- **High Priest** Eleazar participated with Joshua in dividing the land among the 12 tribes.
- Now this is what the sons of Israel took as a hereditary possession in the land of Canaan, which Eleazar the **priest** and Joshua the son of Nun and the heads of the fathers of the tribes of the sons of Israel caused them to inherit. (**Joshua 14:1**)
- The heads of the fathers of the Levites now approached Eleazar the priest and Joshua the son of Nun and the heads of the fathers of the tribes of the sons of Israel. (**Joshua 21:1**)

- And they proceeded to speak to them in Shiloh in the land of Canaan, saying; Yehowah by means of Moses commanded cities to be given us in which to dwell, together with their pasture grounds for our domestic animals. (**Joshua 21:2**)
- So the sons of Israel gave the Levites, at the order of Yehowah, these cities and their pasture grounds out of their inheritance. (**Joshua 21:3**)
- The **High Priest's** death had to be announced to the cities of refuge throughout the land, it meant the release of all persons who were confined to the boundaries of the cities of refuge for the guilt of accidental manslaughter.
- And the assembly must deliver the manslayer out of the hand of the avenger of blood, and the assembly must return him to his city of refuge to which he had fled, and he must dwell in it until the death of the **High Priest** who was anointed with the holy oil. (**Numbers 35:25**)
- But if the manslayer without fail goes out of the boundary of his city of refuge to which he may flee. (**Numbers 35:26**)
- And the avenger of blood does find him outside the boundary of his city of refuge, and the avenger of blood does slay the manslayer, he has no bloodguilt. (**Numbers 35:27**)
- For he ought to dwell in his city of refuge until the **High Priest's** death, and after the **High Priest's** death the manslayer may return to the land of his possession. (**Numbers 35:28**)
- And these must serve as a statute of judgment for you throughout your generations in all your dwelling places. (**Numbers 35:29**)

### •• The High-Priestly Line

- For the line of descent of the **High Priest** and the names of those who actually served in this office, please see the accompanying chart. The Bible specifically names only a few as serving in that capacity, but it gives us genealogical records of Aaron's line.
- No doubt a good number of those listed in the genealogical tables served as **High Priests**, even though the Bible does not have

occasion to relate an account of their acts nor name them definitely as holding the office.

- The few it actually names as such are hardly enough to fill in the lapse of time, particularly between the **priesthood's** beginning in **1512 B.C.E.** and Jerusalem's destruction in **607 B.C.E.**

- Also, often there are names passed over in the genealogical tables, so unnamed ones may also have served in the office. The chart, therefore, is not intended to give a wholly complete and accurate list but may help the reader to obtain a better picture of the **high-priestly** line.

### •• **Melchizedek's Priesthood**

- The first **priest** mentioned in the Bible is Melchizedek, who was **priest of the Most High God** as well as king of Salem or Jerusalem. Abraham met this priest-king when he returned from defeating the three kings in league with Elamite King Chedorlaomer.

- Abraham showed he recognized the divine source of Melchizedek's authority by giving him a tenth of the fruits of his victory and by receiving Melchizedek's blessing. The Bible does not give the record of Melchizedek's ancestry, his birth, or his death. He had no predecessors or successors.

- Then the king of Sodom went out to meet him after he returned from defeating Chedorlaomer and the kings that were with him, to the Low Plain of Shaveh, that is, the kings Low Plain. (**Genesis 14:17**)

- And Melchizedek king of Salem brought out bread and wine, and he was priest of the Most High God. (**Genesis 14:18**)

- Then he blessed him and said; Blessed be Abram of the Most High God, producer of heaven and earth. (**Genesis 14:19**)

- And blessed be the Most High God, who has delivered your oppressors into your hand! At that Abram gave him a tenth of everything. (**Genesis 14:20**)

- After that the king of Sodom said to Abram; Give me the souls, but take the goods for yourself. (**Genesis 14:21**)

- At this Abram said to the king of Sodom; I do lift up my hand in an oath to Yehowah the Most High God, Producer of heaven and earth. (**Genesis 14:22**)
- That, from a thread to a sandal lace, no, I shall take nothing from anything that is yours, in order, that you may not say; It was I who made Abram rich. (**Genesis 14:23**)
- Nothing for me! Only what the young men have already eaten, and the share of the men who went with me, Aner, Eshcol and Mamre, let them take their share. (**Genesis 14:24**)

**See Also MELCHIZEDEK**

### · The High Priesthood Of Jesus Christ

- The Bible book of Hebrews points out that Jesus Christ, since his resurrection and entry into heaven, is a **High Priest** according to the manner of Melchizedek forever.
- Where a forerunner has entered in our behalf, Jesus, who has become a **High Priest** according to the manner of Melchizedek forever. (**Hebrews 6:20**)
- For in witness it is said; You are a **priest** forever according to the manner of Melchizedek. (**Hebrews 7:17**)
- For there are indeed men that have become priests without a sworn oath, but there is one with an oath sworn by the One who said respecting him; Yehowah has sworn, and he will feel no regret, You are a priest forever. (**Hebrews 7:21**)
- To describe the greatness of Christ's **priesthood** and its superiority over the Aaronic **priesthood**, the writer shows that Melchizedek was both a king and a **priest** by designation of the Most **High God**, and not by inheritance.
- Christ Jesus, not of the tribe of Levi, but of Judah and of the line of David, did not inherit his office by descent from Aaron, but obtained it by **direct appointment** of God, as did Melchizedek.
- Because he has been specifically called by God a **High Priest** according to the manner of Melchizedek. (**Hebrews 5:10**)

- **In addition to the promise recorded at;**
- **Yehowah has sworn, and he will feel no regret; You are a priest to time indefinite according to the manner of Melchizedek! (Psalms 110:4)**
- **Yehowah has sworn, and he will feel no regret; You are a priest to time indefinite according to the manner of Melchizedek! Which appointment makes him a heavenly King-Priest, Christ also possesses Kingdom authority by reason of his descent from David. In the latter case, he becomes the heir of the kingship promised in the Davidic covenant.**
- **Even from the day that I put judges in command over my people Israel, and I will give you rest from all your enemies. And Yehowah has told you that a house is what Yehowah will make for you. (2 Samuel 7:11)**
- **When your days come to the full, and you must lie down with your forefathers, then I shall certainly raise up your seed after you, which will come out of your inward parts, and I shall indeed firmly establish his kingdom. (2 Samuel 7:12)**
- **He is the one that will build a house for my name, and I shall certainly establish the throne of his kingdom firmly to time indefinite. (2 Samuel 7:13)**
- **I myself shall become his father, and he himself will become my son. When he does wrong, I will also reprove him with the rod of men and with the strokes of the sons of Adam. (2 Samuel 7:14)**
- **As for my loving-kindness, it will not depart from him the way I removed it from Saul, whom I removed on account of you. (2 Samuel 7:15)**
- **And your house and your kingdom will certainly be steadfast to time indefinite before you, your very throne will become one firmly established to time indefinite. (2 Samuel 7:16)**
- **He therefore holds in combination the offices of kingship and **priesthood**, as did Melchizedek.**
- **In another way the surpassing excellence of Christ's **High Priesthood** is shown, namely, in that Levi, the progenitor of the Jewish**

**priesthood**, in effect, gave tithes to Melchizedek, for Levi was still in the loins of Abraham when the patriarch gave a tenth to Salem's **priest-king**.

- **Moreover, in that sense Levi was also blessed by Melchizedek, and the rule is that the lesser is blessed by the greater.**
- **Behold, then, how great this man was to whom Abraham, the family head, gave a tenth out of the chief spoils. (Hebrews 7:4)**
- **True, the men from the sons of Levi who receive their priestly office have a commandment to collect tithes from the people according to the Law, that is, from their brothers, even if these have issued from the loins of Abraham. (Hebrews 7:5)**
- **But the man who did not trace his genealogy from them took tithes from Abraham and blessed him who had the promises. (Hebrews 7:6)**
- **Now without any dispute, the less is blessed by the greater. (Hebrews 7:7)**
- **And in the one case it is men who are dying that receive tithes, but in the other case it is someone of whom it is witnessed that he lives. (Hebrews 7:8)**
- **And, if I may use the expression, through Abraham even Levi who receives tithes has paid tithes. (Hebrews 7:9)**
- **For he was still in the loins of his forefather when Melchizedek met him. (Hebrews 7:10)**
- **The apostle also calls attention to Melchizedek's being fatherless, motherless, without genealogy, having neither a beginning of days nor an end of life as being representative of the everlasting priesthood of Jesus Christ, who has been resurrected to an indestructible life.**
- **In being fatherless, motherless, without genealogy, having neither a beginning of days nor an end of life, but having been made like the Son of God, he remains a priest perpetually. (Hebrews 7:3)**
- **And it is still more abundantly clear that with a similarity to Melchizedek there arises another priest. (Hebrews 7:15)**

- **Who has become such, not according to the Law of a commandment depending upon the flesh, but according to the power of an indestructible life. (Hebrews 7:16)**
- **For in witness it is said; You are a priest forever according to the manner of Melchizedek. (Hebrews 7:17)**
- **Nevertheless, although Christ does not get his priesthood from fleshly descent through Aaron, nor does he have a predecessor or successor in his office, he fulfills the things typified by the Aaronic High Priest.**
- **The apostle makes this perfectly clear when he shows that the tent-like tabernacle constructed in the wilderness was a pattern of the true tent, which Yehowah put up, and not man and that the Levitical priests rendered sacred service in a typical representation and a shadow of the heavenly things.**
- **Now as to the things being discussed this is the main point. We have such a High Priest as this, and he has sat down at the right hand of the throne of the Majesty in the heavens. (Hebrews 8:1)**
- **A public servant of the holy place and of the true tent, which Yehowah put up, and not man. (Hebrews 8:2)**
- **For every High Priest is appointed to offer both gifts and sacrifices, wherefore it was necessary for this one also to have something to offer. (Hebrews 8:3)**
- **If, now, he were upon earth, he would not be a priest, there being men who offer the gifts according to the Law. (Hebrews 8:4)**
- **But which men are rendering sacred service in a typical representation and a shadow of the heavenly things, just as Moses, when about to make the tent in completion, was given the divine command; For says he; See that you make all things after their pattern that was shown to you in the mountain. (Hebrews 8:5)**
- **But now Jesus has obtained a more excellent public service, so that he is also the mediator of a correspondingly better covenant, which has been legally established upon better promises.**

**(Hebrews 8:6)**

- However, when Christ came as a **High Priest** of the good things that have come to pass, through the greater and more perfect tent not made with hands, that is, not of this creation. **(Hebrews 9:11)**
- He relates that Jesus Christ, who had, not animal sacrifices, but his **own perfect body** to offer, did away with the validity or need for animal sacrifices, Jesus then, passed through the heavens, not with the blood of goats and of young bulls, but with his own blood, once for all time into the holy place and obtained an everlasting deliverance for us.
- Seeing, therefore, that we have a great **High Priest** who has passed through the heavens, Jesus the Son of God, let us hold onto our confessing of him. **(Hebrews 4:14)**
- He entered, no, not with the blood of goats and of young bulls, but with his own blood, once for all time into the holy place and obtained an everlasting deliverance for us. **(Hebrews 9:12)**
- Hence when he comes into the world he says; Sacrifice and offering you did not want, but you prepared a body for me. **(Hebrews 10:5)**
- You did not approve of whole burnt offerings and sin offering. **(Hebrews 10:6)**
- Then he actually says; Look! I am come to do your will. He does away with what is first that he may establish what is second. **(Hebrews 10:9)**
- He went into the holy place typified by the Most Holy into which Aaron entered, namely, heaven itself, now to appear before the person of God for us.
- For Christ entered, not into a holy place made with hands, which is a copy of the reality, but into heaven itself, now to appear before the person of God for us. **(Hebrews 9:24)**
- The sacrifice of Jesus as the antitypical **High Priest** did not need to be repeated as did those of the Aaronic **priests**, because his sacrifice actually removed sin.

- For if the blood of goats and of bulls and the ashes of a heifer sprinkled on those who have been defiled sanctifies to the extent of cleanness of the flesh. (**Hebrews 9:13**)
- How much more will the blood of the Christ, who through an everlasting spirit offered himself without blemish to God, cleanse our consciences from dead works that we may render sacred service to the living God? (**Hebrews 9:14**)
- Neither is it in order, that he should offer himself often, as indeed the **High Priest** enters into the holy place from year to year with blood not his own. (**Hebrews 9:25**)
- Otherwise, he would have to suffer often from the founding of the world. But now he has manifested himself once for all time at the conclusion of the systems of things to put sin away through the sacrifice of himself. (**Hebrews 9:26**)
- Moreover, in the type, or shadow, no **priest** of the Aaronic priesthood could live long enough to save completely or bring to complete salvation and perfection all those to whom he ministered, but Christ, is able also to save completely those who are approaching God through him, because he is always alive to plead for them.
- Furthermore, many had to become **priests** in succession because of being prevented by death from continuing as such. (**Hebrews 7:23**)
- But he because of continuing alive forever has his priesthood without any successors. (**Hebrews 7:24**)
- Consequently he is able also to save completely those who are approaching God through him, because he is always alive to plead for them. (**Hebrews 7:25**)
- In addition to making sacrifices, the **High Priest** in Israel blessed the people and was their chief instructor in God's righteous Laws. The same is true of Jesus Christ.
- On appearing before his Father in the heavens, he offered one sacrifice for sins perpetually and sat down at the right hand of God, from then on awaiting until his enemies should be placed as a stool for his feet.

- But this man offered one sacrifice for sins perpetually and sat down at the right hand of God. (**Hebrews 10:12**)
- From then on awaiting until his enemies should be placed as a stool for his feet. (**Hebrews 10:13**)
- Now as to the things being discussed this is the main point. We have such a **High Priest** as this, and he has sat down at the right hand of the throne of the Majesty in the heavens. (**Hebrews 8:1**)
- Therefore, **the second time that he appears it will be apart from sin and to those earnestly looking for him for their salvation.**
- So also the Christ was offered once for all time to bear the sins of many, and the second time that he appears it will be apart from sin and to those earnestly looking for him for their salvation. (**Hebrews 9:28**)
- Jesus Christ's superiority as **High Priest** is seen in another sense also. **Becoming a man of blood and flesh like his brothers.**
- Therefore, since the young children are sharers of blood and flesh, he also similarly partook of the same things, that through his death he might bring to nothing the one having the means to cause death, that is, the Devil. (**Hebrews 2:14**)
- And that he might emancipate all those who for fear of death were subject to slavery all through their lives. (**Hebrews 2:15**)
- For he is really not assisting angels at all, but he is assisting Abraham's seed. (**Hebrews 2:16**)
- Consequently he was obliged to become like his brothers in all respects, that he might become a merciful and faithful **High Priest** in things pertaining to God, in order to offer propitiatory sacrifice for the sins of the people. (**Hebrews 2:17**)
- He was thoroughly tested. He suffered all manner of opposition, persecution, and finally, an ignominious death. As it is stated;
- Although he was a Son, he learned obedience from the things he suffered. (**Hebrews 5:8**)
- And after he had been made perfect he became responsible for

everlasting salvation to all those obeying him. ([Hebrews 5:9](#))

- Paul explains benefits we can receive from his being thus tested;
- For in that he himself has suffered when being put to the test, he is able to come to the aid of those who are being put to the test. ([Hebrews 2:18](#))
- Those who call on him for help are assured of merciful and sympathetic consideration.
- For we have as **High Priest**, not one who cannot sympathize with our weaknesses, but one who has been tested in all respects like ourselves, but without sin. ([Hebrews 4:15](#))
- Let us, therefore, approach with freeness of speech to the throne of undeserved kindness, that we may obtain mercy and find undeserved kindness for help at the right time. ([Hebrews 4:16](#))

#### · Christian Underpriests

- Jesus Christ is the only **priest**, according to the manner of Melchizedek.
- For in witness it is said; You are a **priest** forever according to the manner of Melchizedek. ([Hebrews 7:17](#))
- But like Aaron the **High Priest** of Israel, Jesus Christ has a body of **underpriests** provided for him by his Father, Yehowah. These are promised joint heirship with him in the heavens, where they will also share as associate kings in his Kingdom.
- If, then, we are children, we are also heirs. Heirs indeed of God, but joint heirs with Christ, provided we suffer together that we may also be glorified together. ([Romans 8:17](#))
- They are known as a royal **priesthood**.
- But you are, a chosen race, a royal priesthood, a holy nation, a people for special possession, that you should declare abroad the excellencies, of the one that called you out of darkness into his wonderful light. ([1 Peter 2:9](#))

- They are shown in the vision of the Bible book of Revelation singing a new song in which they say that Christ bought them with his blood and made them to be a kingdom and **priests** to our God, and that they are to rule as kings over the earth.
- And they sing a new song, saying; You are worthy to take the scroll and open its seals, because you were slaughtered and with your blood you bought persons for God out of every tribe and tongue and people and nation. (**Revelation 5:9**)
- And you made them to be a kingdom and priests to our God, and they are to rule as kings over the earth. (**Revelation 5:10**)
- Later in the vision these are shown to number 144,000. They also are described as having been bought from the earth, as followers of the Lamb, bought from among mankind as firstfruits to God and to the Lamb.
- And I saw, and, look! The Lamb standing upon the Mount Zion, and with him a hundred and forty-four thousand having his name and the name of his Father written on their foreheads. (**Revelation 14:1**)
- And I heard a sound out of heaven as the sound of many waters and as the sound of loud thunder, and the sound that I heard was as of singers who accompany themselves on the harp playing on their harps. (**Revelation 14:2**)
- And they are singing as if a new song before the throne and before the four living creatures and the elders, and no one was able to master that song but the hundred and forty-four thousand, who have been bought from the earth. (**Revelation 14:3**)
- These are the ones that did not defile themselves with women, in fact, they are virgins. These are the ones that keep following the Lamb no matter where he goes. These were bought from among mankind as firstfruits to God and to the Lamb. (**Revelation 14:4**)
- Because he willed it, he brought us forth by the word of truth, for us to be certain firstfruits of his creatures. (**James 1:18**)

- In **(Revelation Chapter 14)**, warning is given with regard to the mark of the beast, showing that avoidance of this mark, means endurance for the holy ones.
- And another angel, a third, followed them, saying in a loud voice; If anyone worships the wild beast and its image, and receives a mark on his forehead or upon his hand. **(Revelation 14:9)**
- He will also drink of the wine of the anger of God that is poured out undiluted into the cup of his wrath, and he shall be tormented with fire and sulphur in the sight of the holy angels and in the sight of the Lamb. **(Revelation 14:10)**
- And the smoke of their torment ascends forever and ever, and day and night they have no rest, those who worship the wild beast and its image, and whoever receives the mark of its name. **(Revelation 14:11)**
- Here is where it means endurance for the holy ones, those who observe the commandments of God and the faith of Jesus. **(Revelation 14:12)**
- These 144,000 bought ones are the ones who endure faithfully, who come to life and rule as kings with Christ, and who, will be priests of God and of the Christ, and will rule as kings with him for the thousand years.
- And I saw thrones, and there were those who sat down on them, and power of judging was given them. Yes, I saw the souls of those executed with the ax for the witness they bore to Jesus and for speaking about God, and those who had worshiped neither the wild beast nor its image and who had not received the mark upon their forehead and upon their hand. And they came to life and ruled as kings with the Christ for a thousand years. **(Revelation 20:4)**
- Happy and holy is anyone having part in the first resurrection, over these the second death has no authority, but they will be **priests** of God and of the Christ, and will rule as kings with him for the thousand years. **(Revelation 20:6)**
- Jesus **high-priestly** services bring them into this glorious position.

## ·· Beneficiaries Of The Heavenly Priesthood

- The vision of the New Jerusalem recorded in Revelation gives an indication of who will receive the ministrations of the great **High Priest** and those associated with him as heavenly underpriests.
- Aaron and his family, together with the priestly tribe of Levi, ministered to the people of the 12 tribes in the land of Palestine. As for the New Jerusalem, the nations will walk by means of its light.
- I saw also the holy city, New Jerusalem, coming down out of heaven from God and prepared as a bride adorned for her husband. (**Revelation 21:2**)
- And I did not see a temple in it, for Yehowah God the Almighty is its temple, also the Lamb is. (**Revelation 21:22**)
- And the city has no need of the sun nor of the moon to shine upon it, for the glory of God lighted it up, and its lamp was the Lamb. (**Revelation 21:23**)
- And the nations will walk by means of its light, and the kings of the earth will bring their glory into it. (**Revelation 21:24**)

**See Also PRIEST**

## ·· Israel's High-Priestly Line

- Genealogies of the High Priest's are found at;
- The sons of Levi were Gershon, Kohath and Merari. (**1 Chronicles 6:1**)
- And the sons of Kohath were Amram, Izhar and Hebron and Uzziel. (**1 Chronicles 6:2**)
- And the sons of Amram were Aaron and Moses, and there was Miriam. And the sons of Aaron were Nadab and Abihu, Eleazar and Ithamar. (**1 Chronicles 6:3**)
- As for Eleazar, he became father to Phinehas. Phinehas himself became father to Abishua. (**1 Chronicles 6:4**)
- Abishua, in turn, became father to Bukki. Bukki, in turn, became

- father to Uzzi. (**1 Chronicles 6:5**)
- Uzzi, in turn, became father to Zerahiah. Zerahiah, in turn, became father to Meraioth. (**1 Chronicles 6:6**)
  - Meraioth himself became father to Amariah. Amariah, in turn, became father to Ahitub. (**1 Chronicles 6:7**)
  - Ahitub, in turn, became father to Zadok. Zadok, in turn, became father to Ahimaaz. (**1 Chronicles 6:8**)
  - Ahimaaz, in turn, became father to Azariah. Azariah, in turn, became father to Johanan. (**1 Chronicles 6:9**)
  - Johanan, in turn, became father to Azariah. He was the one that acted as priest in the house that Solomon built in Jerusalem. (**1 Chronicles 6:10**)
  - And Azariah came to be father to Amariah. Amariah, in turn, became father to Ahitub. (**1 Chronicles 6:11**)
  - Ahitub, in turn, became father to Zadok. Zadok, in turn, became father to Shallum. (**1 Chronicles 6:12**)
  - Shallum, in turn, became father to Hilkiah. Hilkiah, in turn, became father to Azariah. (**1 Chronicles 6:13**)
  - Azariah, in turn, became father to Seraiah. Seraiah, in turn, became father to Jehozadak. (**1 Chronicles 6:14**)
  - And Jehozadak it was that went away when Yehowah took Judah and Jerusalem into exile by the hand of Nebuchadnezzar. (**1 Chronicles 6:15**)
  - And these were the sons of Aaron: Eleazar his son, Phinehas his son, Abishua his son. (**1 Chronicles 6:50**)
  - Bukki his son, Uzzi his son, Zerahiah his son. (**1 Chronicles 6:51**)
  - Meraioth his son, Amariah his son, Ahitub his son. (**1 Chronicles 6:52**)
  - Zadok his son, Ahimaaz his son. (**1 Chronicles 6:53**)

- And after these things in the reign of Artaxerxes the king of Persia, Ezra the son of Seraiah the son of Azariah the son of Hilkiah ([Ezra 7:1](#))
- The son of Shallum the son of Zadok the son of Ahitub. ([Ezra 7:2](#))
- The son of Amariah the son of Azariah the son of Meraioth. ([Ezra 7:3](#))
- The son of Zerariah the son of Uzzi the son of Bukki. ([Ezra 7:4](#))
- The son of Abishua the son of Phinehas the son of Eleazar the son of Aaron the chief priest. ([Ezra 7:5](#))
- These do not contain all the names, some links are omitted, as is common in Hebrew genealogical tables. Josephus and the Jewish rabbis insert additional names, but their accuracy is open to question.
- Question marks after names in boldface type indicate those who may have served in the office of **High Priest**, several very likely so, but who are listed only in the **high-priestly** line of descent in the Bible and are not specifically stated to have served as High Priests.
- **Levi (Son of Jacob)**
- And she became pregnant yet again and brought a son to birth and then said; Now this time my husband will join himself to me, because I have borne him three sons. His name was therefore called Levi. ([Genesis 29:34](#))
- **Kohath**
- And the sons of Levi were Gershon, **Kohath** and Merari. ([Genesis 46:11](#))
- And these are the names of the sons of Levi, according to their family descents, Gershon and Kohath and Merari. And the years of Levis life were a hundred and thirty-seven years. ([Exodus 6:16](#))
- The sons of Levi were Gershon, **Kohath** and Merari. ([1 Chronicles 6:1](#))

- **Amram**
- And the sons of Kohath were **Amram** and Izhar and Hebron and Uzziel. And the years of Kohath's life were a hundred and thirty-three years. (**Exodus 6:18**)
- And the sons of Kohath were **Amram**, Izhar and Hebron and Uzziel. (**1 Chronicles 6:2**)

Izhar  
Hebron  
Uzziel  
Gershon  
Merari

### **1512 B.C.E. (PRIESTHOOD OF ISRAEL BEGINS)**

**Moses**

- **AARON**
- Now Amram took Jochebed his father's sister as his wife. Later she bore him **Aaron** and Moses. And the years of Amram's life were a hundred and thirty-seven years. (**Exodus 6:20**)
- The sons of Amram were **Aaron** and Moses. But Aaron was separated that he might sanctify the Most Holy, he and his sons to time indefinite, to make sacrificial smoke before Yehowah, to minister to him and to pronounce blessing in his name to time indefinite. (**1 Chronicles 23:13**)
- **ELEAZAR**
- Now Aaron took Elisheba, Amminadab's daughter, the sister of Nahshon, as his wife. Later she bore him Nadab and Abihu, **Eleazar** and Ithamar. (**Exodus 6:23**)
- Later on Aaron's sons Nadab and Abihu took up and brought each one his fire holder and put fire in them and placed incense upon it, and they began offering before Yehowah illegitimate fire, which he had not prescribed for them. (**Leviticus 10:1**)
- At this a fire came out from before Yehowah and consumed them, so that they died before Yehowah. (**Leviticus 10:2**)

- Then Moses said to Aaron; This is what Yehowah has spoken, saying; Among those near to me let me be sanctified, and before the face of all the people let me be glorified. And Aaron kept silent. (**Leviticus 10:3**)
- So Moses called Mishael and Elzaphan, the sons of Uzziel, Aaron's uncle, and said to them; Come near, carry your brothers from in front of the holy place to outside the camp. (**Leviticus 10:4**)
- They accordingly came near and carried them in their robes to outside the camp, just as Moses had spoken. (**Leviticus 10:5**)
- Subsequently Moses said to Aaron and to Eleazar and Ithamar his other sons; Do not let your heads go un-groomed, and you must not tear your garments, that you may not die and that he may not become indignant against all the assembly, but your brothers of the whole house of Israel will do the weeping over the burning, which Yehowah has made burn. (**Leviticus 10:6**)
- And from the entrance of the tent of meeting you must not go out for fear you may die, because Yehowah's anointing oil is upon you. So they did according to Moses word. (**Leviticus 10:7**)
- Take Aaron and **Eleazar** his son and bring them up into Mount Hor. (**Numbers 20:25**)
- And strip Aaron of his garments, and you must clothe with them **Eleazar** his son, and Aaron will be gathered and must die there. (**Numbers 20:26**)
- So Moses did just as Yehowah had commanded, and before the eyes of all the assembly they went climbing Mount Hor. (**Numbers 20:27**)
- Then Moses stripped Aaron of his garments and clothed **Eleazar** his son with them, after which Aaron died there on the top of the mountain. And Moses and Eleazar came on down from the mountain. (**Numbers 20:28**)
- And the sons of Amram were Aaron and Moses, and there was Miriam. And the sons of Aaron were Nadab and Abihu, Eleazar and Ithamar. (**1 Chronicles 6:3**)
- **Nadab (died)**

- Now Aaron took Elisheba, Amminadab's daughter, the sister of Nahshon, as his wife. Later she bore him **Nadab** and Abihu, Eleazar and Ithamar. (**Exodus 6:23**)
- Now the sons of Aaron had their divisions. The sons of Aaron were **Nadab** and Abihu, Eleazar and Ithamar. (**1 Chronicles 24:1**)
- However, **Nadab** and Abihu died before their father, and they did not happen to have any sons, but Eleazar and Ithamar continued to act as priests. (**1 Chronicles 24:2**)
- **Abihu** (who died childless)
- **Ithamar**
- **Ark of the covenant located in Shiloh from the time land was subdued, circa. 1467 B.C.E, until time of Eli, with a temporary stay at Bethel.**
- Then all the assembly of the sons of Israel were congregated at Shiloh, and they proceeded to locate the tent of meeting there, as the land was now subdued before them. (**Joshua 18:1**)
- And they proceeded to rise up and go on up to Bethel and to inquire of God. Then the sons of Israel said; Who of us should go up in the lead to the battle against the sons of Benjamin? To this Yehowah said; Judah in the lead. (**Judges 20:18**)
- At that all the sons of Israel, even all the people, went on up and came to Bethel and wept and sat there before Yehowah and fasted on that day until the evening and offered up burnt offerings and communion offerings before Yehowah. (**Judges 20:26**)
- After that the sons of Israel inquired of Yehowah, as it was there that the ark of the covenant of the true God was in those days. (**Judges 20:27**)
- Now Phinehas the son of Eleazar, the son of Aaron, was standing before it in those days, saying; Shall I go out yet again to battle against the sons of Benjamin my brother or shall I cease to? To this Yehowah said; Go up, because tomorrow I shall give him into your hand. (**Judges 20:28**)

- **Phinehas**, Yehowah gives covenant for priesthood in his line.
- And Eleazar, Aaron's son, took for himself one of the daughters of Putiel as his wife. Later she bore him **Phinehas**. These are the heads of the fathers of the Levites, according to their families. (**Exodus 6:25**)
- Then Yehowah spoke to Moses, saying; (**Numbers 25:10**)
- **Phinehas** the son of Eleazar the son of Aaron the priest has turned back my wrath from upon the sons of Israel by his tolerating no rivalry at all toward me in the midst of them, so that I have not exterminated the sons of Israel in my insistence on exclusive devotion. (**Numbers 25:11**)
- For that reason say; Here I am giving him my covenant of peace. (**Numbers 25:12**)
- And it must serve as the **covenant of a priesthood** to time indefinite for him and his offspring after him, due to the fact that he tolerated no rivalry toward his God and proceeded to make atonement for the sons of Israel. (**Numbers 25:13**)
- Then the sons of Israel sent to the sons of Reuben and the sons of Gad and the half tribe of Manasseh in the land of Gilead Phinehas the son of Eleazar the priest. (**Joshua 22:13**)
- After that the sons of Israel inquired of Yehowah, as it was there that the ark of the covenant of the true God was in those days. (**Judges 20:27**)
- Now Phinehas the son of Eleazar, the son of Aaron, was standing before it in those days, saying; Shall I go out yet again to battle against the sons of Benjamin my brother or shall I cease to? To this Yehowah said; Go up, because tomorrow I shall give him into your hand. (**Judges 20:28**)
- **Abishua**
- As for Eleazar, he became father to Phinehas. Phinehas himself became father to **Abishua**. (**1 Chronicles 6:4**)
- **Abishua**, in turn, became father to Bukki. Bukki, in turn, became

- father to Uzzi. (1 Chronicles 6:5)
- The son of **Abishua** the son of Phinehas the son of Eleazar the son of Aaron the chief priest. (Ezra 7:5)
  - **Bukki**
  - Abishua, in turn, became father to **Bukki**. **Bukki**, in turn, became father to Uzzi. (1 Chronicles 6:5)
  - The son of Zerariah the son of Uzzi the son of **Bukki** (Ezra 7:4)
  - **Uzzi**
  - Abishua, in turn, became father to Bukki. Bukki, in turn, became father to **Uzzi**. (1 Chronicles 6:5)
  - **Uzzi**, in turn, became father to Zerariah. Zerariah, in turn, became father to Meraioth. (1 Chronicles 6:6)
  - The son of Zerariah the son of **Uzzi** the son of Bukki. (Ezra 7:4)
  - **Zerariah**
  - Uzzi, in turn, became father to **Zerariah**. **Zerariah**, in turn, became father to Meraioth. (1 Chronicles 6:6)
  - The son of **Zerariah** the son of Uzzi the son of Bukki. (Ezra 7:4)
  - **Meraioth**
  - Uzzi, in turn, became father to Zerariah. Zerariah, in turn, became father to **Meraioth**. (1 Chronicles 6:6)
  - **Meraioth** himself became father to Amariah. Amariah, in turn, became father to Ahitub. (1 Chronicles 6:7)
  - The son of Amariah the son of Azariah the son of **Meraioth**. (Ezra 7:3)
  - The son of Zerariah the son of Uzzi the son of Bukki. (Ezra 7:4)
  - **Amariah**

- Meraioth himself became father to Amariah. **Amariah**, in turn, became father to Ahitub. (**1 Chronicles 6:7**)
- **Ahitub**
- And Zadok the son of **Ahitub** and Ahimelech the son of Abiathar were priests, and Seraiah was secretary. (**2 Samuel 8:17**)
- Meraioth himself became father to Amariah. Amariah, in turn, became father to **Ahitub**. (**1 Chronicles 6:7**)
- **Ahitub**, in turn, became father to Zadok. Zadok, in turn, became father to Ahimaaz. (**1 Chronicles 6:8**)
- And Zadok the son of **Ahitub** and Ahimelech the son of Abiathar were priests, and Shavsha was secretary. (**1 Chronicles 18:16**)
- Line of Ithamar apparently officiated during this period.  
**ELI. First High Priest of line of Ithamar, succeeded either Abishua or Uzzi, according to Josephus, Jewish Antiquities, [V, 361,362, xi, 5, VIII, 12, i, 3] compare;**
- And David, and Zadok from the sons of Eleazar, and Ahimelech from the sons of Ithamar proceeded to make divisions of them for their office in their service. (**1 Chronicles 24:3**)
- **Hophni**
- **Phinehas**
- **Ark captured by Philistines. Eli and sons died. Ark remained 7 months in Philistine territory.**
- So the news bearer answered and said; Israel has fled before the Philistines, and there has also occurred a great defeat among the people, and also your own two sons have died, **Hophni** and **Phinehas**, and the very ark of the true God has been captured. (**1 Samuel 4:17**)
- And it came about that at the moment that he mentioned the ark of the true God, he began to fall from the seat backward beside the gate, and his neck got broken so that he died, because the man was old and heavy, and he himself had judged Israel forty years. (**1 Samuel 4:18**)

- **And the ark of Yehowah proved to be in the field of the Philistines seven months. (1 Samuel 6:1)**
- **Ark returned, temporarily at Beth-shemesh, then located at Kiriath-jearim, Baale-judah, at the house of Abinadab for many years, until shortly after David captured Zion.**
- **And the wagon itself came into the field of Joshua the Beth-shemite and kept standing there, where there was a large stone. And they went splitting up the wood of the wagon, and the cows they offered up as a burnt offering to Yehowah. (1 Samuel 6:14)**
- **And the Levites themselves took the ark of Yehowah down and the box that was with it, in which the golden articles were, and they proceeded to put it upon the large stone. And the men of Beth-shemesh, for their part, offered up burnt offerings, and they continued rendering up sacrifices on that day to Yehowah. (1 Samuel 6:15)**
- **And it came about that from the day of the Ark's dwelling in Kiriath-jearim the days kept multiplying, so that they amounted to twenty years, and all the house of Israel went lamenting after Yehowah. (1 Samuel 7:2)**
- **Then David and all the people that were with him rose up and went to Baale-judah to bring up from there the ark of the true God, where a name is called on, the name of Yehowah of armies, sitting on the cherubs. (2 Samuel 6:2)**
- **However, they had the ark of the true God ride upon a new wagon, that they might carry it from the house of Abinadab, which was on the hill, and Uzzah and Ahio, the sons of Abinadab, were leading the new wagon. (2 Samuel 6:3)**
- **Ichabod**
- **And his daughter-in-law, the wife of Phinehas, was pregnant near to giving birth, and she got to hear the report that the ark of the true God was captured and that her father-in-law and her husband had died. At that she bowed herself and began giving birth, because her pangs came unexpectedly upon her. (1 Samuel 4:19)**

- And about the time of her death, the women standing by her began to speak; Do not be afraid, because it is a son that you have borne. And she did not answer and did not set her heart on it. (1 Samuel 4:20)
- But she called the boy **Ichabod**, saying; Glory has gone away from Israel into exile, this with reference to the ark of the true God's being captured and with reference to her father-in-law and her husband. (1 Samuel 4:21)
- So she said; Glory has gone away from Israel into exile, because the ark of the true God has been captured. (1 Samuel 4:22)
- **Ahitub**
- And Ahijah the son of **Ahitub**, the brother of Ichabod, the son of Phinehas, the son of Eli, the priest of Yehowah in Shiloh, was carrying the ephod. And the people themselves did not know that Jonathan had gone. (1 Samuel 14:3)
- At this Doeg the Edomite, being stationed as he was over the servants of Saul, answered and said; I saw the son of Jesse come to Nob to Ahimelech the son of **Ahitub**. (1 Samuel 22:9)
- **Ahijah** - Probably the brother of Ahimelech. Served at tabernacle in Shiloh.
- And **Ahijah** the son of Ahitub, the brother of Ichabod, the son of Phinehas, the son of Eli, the priest of Yehowah in Shiloh, was carrying the ephod. And the people themselves did not know that Jonathan had gone. (1 Samuel 14:3)
- David attempted to bring Ark to Jerusalem, Uzzah smitten. David took Ark to house of Obed-edom the Gittite, Ark there three months, then moved by David to Jerusalem.
- And David proceeded again to gather all the choice men in Israel, thirty thousand. (2 Samuel 6:1)
- Then David and all the people that were with him rose up and went to Baale-judah to bring up from there the ark of the true God, where a name is called on, the name of Yehowah of armies, sitting on the cherubs. (2 Samuel 6:2)

- However, they had the ark of the true God ride upon a new wagon, that they might carry it from the house of Abinadab, which was on the hill, and Uzzah and Ahio, the sons of Abinadab, were leading the new wagon. (2 Samuel 6:3)
- So they carried it from Abinadab's house, which was on the hill, with the ark of the true God, and Ahio was walking ahead of the Ark. (2 Samuel 6:4)
- And David and all the house of Israel were celebrating before Yehowah with all sorts of instruments of juniper wood and with harps and with stringed instruments and with tambourines and with sistrums and with cymbals. (2 Samuel 6:5)
- And they came gradually as far as the threshing floor of Nacon, and Uzzah now thrust his hand out to the ark of the true God and grabbed hold of it, for the cattle nearly caused an upset. (2 Samuel 6:6)
- At that Yehowah's anger blazed against Uzzah and the true God struck him down there for the irreverent act, so that he died there close by the ark of the true God. (2 Samuel 6:7)
- And David became angry over the fact that Yehowah had broken through in a rupture against Uzzah, and that place came to be called Perez-uzzah down to this day. (2 Samuel 6:8)
- And David became afraid of Yehowah on that day and began to say; How will the ark of Yehowah come to me? (2 Samuel 6:9)
- And David was not willing to remove the ark of Yehowah to him at the City of David. So David had it carried aside to the house of Obed-edom the Gittite. (2 Samuel 6:10)
- And the ark of Yehowah kept dwelling at the house of Obed-edom the Gittite three months, and Yehowah kept blessing Obed-edom and all his household. (2 Samuel 6:11)
- **Ahimelech**, aided David, killed when 85 priests of Nob were slain by order of Saul.
- Later David came into Nob to **Ahimelech** the priest, and Ahimelech began to tremble at meeting David and then said to him; Why is it you are by yourself, and no one is with you? (1

## **Samuel 21:1)**

- **At this David said to Ahimelech the priest; The king himself commanded me as to a matter, and he went on to say to me, Let no one know anything at all of the matter concerning which I am sending you and concerning which I have commanded you. And I have made an appointment with the young men for such and such a place. (1 Samuel 21:2)**
- **And now, if there are five loaves of bread at your disposal, just give them into my hand, or whatever may be found. (1 Samuel 21:3)**
- **But the priest answered David and said; There is no ordinary bread under my hand, but there is holy bread, provided that the young men have at least kept themselves from womankind. (1 Samuel 21:4)**
- **So David answered the priest and said to him; But womankind has been kept away from us the same as formerly when I went out, and the organisms of the young men continue holy, although the mission itself is ordinary. And how much more so today, when one becomes holy in his organism? (1 Samuel 21:5)**
- **At that the priest gave him what was holy, because there happened to be no bread there but the showbread that had been removed from before Yehowah so as to place fresh bread there on the day of its being taken away. (1 Samuel 21:6)**
- **At this Doeg the Edomite, being stationed as he was over the servants of Saul, answered and said; I saw the son of Jesse come to Nob to Ahimelech the son of Ahitub. (1 Samuel 22:9)**
- **And he proceeded to inquire of Yehowah for him, and provisions he gave him, and the sword of Goliath the Philistine he gave him. (1 Samuel 22:10)**
- **At once the king sent to call Ahimelech the son of Ahitub the priest and all the house of his father, the priests that were in Nob. So all of them came to the king. (1 Samuel 22:11)**
- **Saul now said; Listen, please, you son of Ahitub! To which he said; Here I am, my lord. (1 Samuel 22:12)**

- **And Saul went on to say to him; Why have you men conspired against me, you and the son of Jesse, by your giving him bread and a sword, and there being an inquiry of God for him, to rise up against me as a liar in ambush the way it is this day? (1 Samuel 22:13)**
- **At this Ahimelech answered the king and said; And who among all your servants is like David, faithful, and the son-in-law of the king and a chief over your bodyguard and honored in your house? (1 Samuel 22:14)**
- **Is it today that I have started to inquire of God for him? It is unthinkable on my part! Do not let the king lay anything against his servant and against the entire house of my father, for in all this your servant did not know a thing small or great. (1 Samuel 22:15)**
- **But the king said; You will positively die, Ahimelech, you with all the house of your father. (1 Samuel 22:16)**
- **With that the king said to the runners stationed about him; Turn and put to death the priests of Yehowah, because their hand also is with David and because they knew that he was a runaway and they did not disclose it to my ear! And the servants of the king did not want to thrust out their hand to assault the priests of Yehowah. (1 Samuel 22:17)**
- **Finally the king said to Doeg; You turn and assault the priests! Immediately Doeg the Edomite turned and himself assaulted the priests and put to death on that day eighty-five men bearing an ephod of linen. (1 Samuel 22:18)**
- **Abiathar, escaped and joined David.**
- **However, one son of Ahimelech the son of Ahitub, whose name was Abiathar, made his escape and went running away to follow David. (1 Samuel 22:20)**
- **Then Abiathar told David; Saul has killed the priests of Yehowah. (1 Samuel 22:21)**
- **At this David said to Abiathar; I well knew on that day, because Doeg the Edomite was there, that he would without fail tell Saul. I personally have wronged every soul of the house of your father.**

**(1 Samuel 22:22)**

- **Just dwell with me. Do not be afraid, for whoever looks for my soul looks for your soul, for you are one needing protection with me. (1 Samuel 22:23)**
- **Now it came about that when **Abiathar** the son of Ahimelech ran away to David at Keilah, there was an ephod that went down in his hand. (1 Samuel 23:6)**
- **And David got to know that Saul was fabricating mischief against him. Hence he said to **Abiathar** the priest; Do bring the ephod near. (1 Samuel 23:9)**
- **Hence David said to Abiathar the priest, the son of Ahimelech; Do, please, bring the ephod near to me. And **Abiathar** came bringing the ephod near to David. (1 Samuel 30:7)**
- **But later supported Adonijah and was deposed by Solomon. House of Eli fell from High Priesthood, fulfilling Yehowah's words at**
- **That is why the utterance of Yehowah the God of Israel is; I did indeed say; As for your house and the house of your forefather, they will walk before me to time indefinite. But now the utterance of Yehowah is; It is unthinkable, on my part, because those honoring me I shall honor, and those despising me will be of little account. (1 Samuel 2:30)**
- **Look! Days are coming when I shall certainly chop off your arm and the arm of the house of your forefather, so that there will not come to be an old man in your house. (1 Samuel 2:31)**
- **And you will actually look upon an adversary in my dwelling amid all the good that is done to Israel, and never will there come to be an old man in your house. (1 Samuel 2:32)**
- **And yet there is a man of yours that I shall not cut off from being at my altar so as to cause your eyes to fail and to make your soul pine away, but the greater number of your house will all die by the sword of men. (1 Samuel 2:33)**
- **And this is the sign for you that will come to your two sons, Hophni and Phinehas; On one day both of them will die. (1**

## **Samuel 2:34)**

- **And I shall certainly raise up for myself a faithful priest. In harmony with what is in my heart and in my soul he will do, and I shall certainly build for him a lasting house, and he will certainly walk before my anointed one always. (1 Samuel 2:35)**
- **And it must occur that anyone left over in your house will come and bow down to him for the payment of money and a round loaf of bread, and will certainly say; Attach me, please, to one of the priestly offices to eat a piece of bread. (1 Samuel 2:36)**
- **So Solomon drove out **Abiathar** from serving as a priest of Yehowah, to fulfill Yehowah's word that he had spoken against the house of Eli in Shiloh. (1 Kings 2:27)**
- **Upon that the king put Benaiah the son of Jehoiada in place of him over the army, and Zadok the priest the king put in the place of **Abiathar**. (1 Kings 2:35)**
- **Office returns to line of Eleazar.**
- ****Zadok**, may have been second priest during David's reign.**
- **Furthermore, the chief of the bodyguard took Seraiah the chief priest and Zephaniah the second priest and three doorkeepers. (2 Kings 25:18)**
- **Furthermore, the chief of the bodyguard took Seraiah the chief priest and Zephaniah the second priest and the three doorkeepers. (Jeremiah 52:24)**
- **Loyal to David when Adonijah tried to take throne. Made High Priest by Solomon in place of Abiathar.**
- **And **Zadok** the son of Ahitub and Ahimelech the son of Abiathar were priests, and Seraiah was secretary. (2 Samuel 8:17)**
- **And here also there were **Zadok** and with him all the Levites carrying the ark of the covenant of the true God, and they proceeded to set the ark of the true God down by Abiathar until all the people completed crossing over from the city. (2 Samuel 15:24)**

- But the king said to **Zadok**; Take the ark of the true God back to the city. If I shall find favor in the eyes of Yehowah, he will also certainly bring me back and let me see it and its abiding place. (**2 Samuel 15:25**)
- But if this is what he should say; I have found no delight in you, here I am, let him do to me just as it is good in his eyes. (**2 Samuel 15:26**)
- And the king went on to say to **Zadok the priest**; You are a seer, are you? Do return to the city in peace, and also Ahimaaz your son and Jonathan the son of Abiathar, the two sons of you men, with you. (**2 Samuel 15:27**)
- See, I am lingering by the fords of the wilderness until word comes from you men to inform me. (**2 Samuel 15:28**)
- Accordingly **Zadok** and Abiathar took the ark of the true God back to Jerusalem, and they continued to dwell there. (**2 Samuel 15:29**)
- As for King David, he sent to Zadok and Abiathar the priests, saying; Speak to the older men of Judah, saying; Why should you become the last ones to bring the king back to his house, when the word of all Israel itself has come to the king at his house? (**2 Samuel 19:11**)
- And he came to have dealings with Joab the son of Zeruiah and with Abiathar the priest, and they began offering help as followers of Adonijah. (**1 Kings 1:7**)
- As for **Zadok** the priest and Benaiah the son of Jehoiada and Nathan the prophet and Shimei and Rei and the mighty men that belonged to David, they did not become involved with Adonijah. (**1 Kings 1:8**)
- Immediately King David said; You men, call for me Zadok the priest and Nathan the prophet and Benaiah the son of Jehoiada. So they came in before the king. (**1 Kings 1:32**)
- And the king went on to say to them; Take with you the servants of your lord, and you must make Solomon my son ride upon the she-mule that belongs to me and lead him down to Gihon. (**1 Kings 1:33**)

- **And Zadok the priest and Nathan the prophet must anoint him there as king over Israel, and you must blow the horn and say; Let King Solomon live! (1 Kings 1:34)**
- **And you must come up following him, and he must come in and sit upon my throne, and he himself will be king in place of me, and him I shall have to commission to become leader over Israel and over Judah. (1 Kings 1:35)**
- **At once Benaiah the son of Jehoiada answered the king and said; Amen! Thus may Yehowah the God of my lord the king say. (1 Kings 1:36)**
- **Just as Yehowah proved to be with my lord the king, so let him prove to be with Solomon, and may he make his throne greater than the throne of my lord King David. (1 Kings 1:37)**
- **And **Zadok** the priest and Nathan the prophet and Benaiah the son of Jehoiada and the Cherethites and the Pelethites proceeded to go down and make Solomon ride upon the she-mule of King David, and then brought him to Gihon. (1 Kings 1:38)**
- ****Zadok** the priest now took the horn of oil out of the tent and anointed Solomon, and they began to blow the horn, and all the people broke out saying; Let King Solomon live! (1 Kings 1:39)**
- **After that all the people came on up following him, and the people were playing on flutes and rejoicing with great joy, so that the earth was split by the noise of them. (1 Kings 1:40)**
- **And Adonijah and all the ones invited that were with him got to hear it, when they themselves had finished eating. When Joab got to hear the sound of the horn, he at once said; What does the noise of the town in an uproar mean? (1 Kings 1:41)**
- **While he was yet speaking, why, here Jonathan the son of Abiathar the priest came. Then Adonijah said; Come on in, for you are a valiant man, and you bring Good News. (1 Kings 1:42)**
- **But Jonathan answered and said to Adonijah; No! Our lord King David himself has made Solomon king. (1 Kings 1:43)**

- So the king sent with him **Zadok** the priest and Nathan the prophet and Benaiah the son of Jehoiada and the Cherethites and the Pelethites, and they made him ride upon the she-mule of the king. (**1 Kings 1:44**)
- Then **Zadok** the **priest** and Nathan the prophet anointed him as king in Gihon, after which they came up from there rejoicing, and the town is in an uproar. That was the noise that you men heard. (**1 Kings 1:45**)
- So Solomon drove out Abiathar from serving as a **priest** of Yehowah, to fulfill Yehowah's word that he had spoken against the house of Eli in Shiloh. (**1 Kings 2:27**)
- Upon that the king put Benaiah the son of Jehoiada in place of him over the army, and Zadok the **priest** the king put in the place of Abiathar. (**1 Kings 2:35**)
- And David, and **Zadok** from the sons of Eleazar, and Ahimelech from the sons of Ithamar proceeded to make divisions of them for their office in their service. (**1 Chronicles 24:3**)
- **Ark placed in newly built temple by Solomon.**
- At that time Solomon proceeded to congregate the older men of Israel, all the heads of the tribes, the chieftains of the fathers, of the sons of Israel, to King Solomon at Jerusalem, to bring up the ark of the covenant of Yehowah out of the City of David, that is to say, Zion. (**1 Kings 8:1**)
- So all the men of Israel congregated themselves to King Solomon in the lunar month of Ethanim in the festival, that is, the seventh month. (**1 Kings 8:2**)
- To all the older men of Israel came, and the priests began to carry the Ark. (**1 Kings 8:3**)
- And they came bringing up the ark of Yehowah and the tent of meeting and all the holy utensils that were in the tent, and the priests and the Levites came bringing them up. (**1 Kings 8:4**)
- And King Solomon and with him all the assembly of Israel, those keeping their appointment with him, were before the Ark, sacrificing sheep and cattle that could not be counted or

numbered for multitude. (1 Kings 8:5)

- Then the priests brought in the ark of the covenant of Yehowah to its place, to the innermost room of the house, the Most Holy, to underneath the wings of the cherubs. (1 Kings 8:6)
- **Ahimaaz**
- And the king went on to say to Zadok the priest; You are a seer, are you? Do return to the city in peace, and also **Ahimaaz** your son and Jonathan the son of Abiathar, the two sons of you men, with you. (2 Samuel 15:27)
- Look! There with them are their two sons, Ahimaaz belonging to Zadok and Jonathan belonging to Abiathar, and by means of them you men must send to me everything that you may hear. (2 Samuel 15:36)
- The servants of Absalom now came to the woman at her house and said; Where are Ahimaaz and Jonathan? At this the woman said to them; They passed on from here to the waters. Then they kept on searching, and they did not find them and so returned to Jerusalem. (2 Samuel 17:20)
- Ahitub, in turn, became father to Zadok, Zadok, in turn, became father to Ahimaaz. (1 Chronicles 6:8)
- **Azariah I**
- And these are the princes that he had: **Azariah** the son of Zadok, the priest. (1 Kings 4:2)
- Ahimaaz, in turn, became father to **Azariah**. **Azariah**, in turn, became father to Johanan. (1 Chronicles 6:9)
- The next three names, **Amariah**, **Jehoiada**, and **Zechariah**, are evidently links that were passed over at;
- The sons of Levi were Gershon, Kohath and Merari. (1 Chronicles 6:1)
- And the sons of Kohath were Amram, Izhar and Hebron and Uzziel. (1 Chronicles 6:2)

- **And the sons of Amram were Aaron and Moses, and there was Miriam. And the sons of Aaron were Nadab and Abihu, Eleazar and Ithamar. (1 Chronicles 6:3)**
- **As for Eleazar, he became father to Phinehas. Phinehas himself became father to Abishua. (1 Chronicles 6:4)**
- **Abishua, in turn, became father to Bukki. Bukki, in turn, became father to Uzzi. (1 Chronicles 6:5)**
- **Uzzi, in turn, became father to Zerahiah. Zerahiah, in turn, became father to Meraioth. (1 Chronicles 6:6)**
- **Meraioth himself became father to Amariah. Amariah, in turn, became father to Ahitub. (1 Chronicles 6:7)**
- **Ahitub, in turn, became father to Zadok. Zadok, in turn, became father to Ahimaaz. (1 Chronicles 6:8)**
- **Ahimaaz, in turn, became father to Azariah. Azariah, in turn, became father to Johanan. (1 Chronicles 6:9)**
- **Johanan, in turn, became father to Azariah. He was the one that acted as priest in the house that Solomon built in Jerusalem. (1 Chronicles 6:10)**
- **And Azariah came to be father to Amariah. Amariah, in turn, became father to Ahitub. (1 Chronicles 6:11)**
- **Ahitub, in turn, became father to Zadok. Zadok, in turn, became father to Shallum. (1 Chronicles 6:12)**
- **Shallum, in turn, became father to Hilkiah. Hilkiah, in turn, became father to Azariah. (1 Chronicles 6:13)**
- **Azariah, in turn, became father to Seraiah. Seraiah, in turn, became father to Jehozadak. (1 Chronicles 6:14)**
- **And Jehozadak it was that went away when Yehowah took Judah and Jerusalem into exile by the hand of Nebuchadnezzar. (1 Chronicles 6:15)**
- **Amariah, in King Jehoshaphat's time.**

- **And here is Amariah the chief priest over you for every matter of Yehowah, and Zebadiah the son of Ishmael the leader of the house of Judah for every matter of the king, and as officers the Levites are available for you. Be strong and act, and let Yehowah prove to be with what is good. (2 Chronicles 19:11)**
- **Jehoiada, in the time of Ahaziah, Athaliah, and Jehoash.**
- **And here is Amariah the chief priest over you for every matter of Yehowah, and Zebadiah the son of Ishmael the leader of the house of Judah for every matter of the king, and as officers the Levites are available for you. Be strong and act, and let Yehowah prove to be with what is good. (2 Chronicles 19:11)**
- **And here is Amariah the chief priest over you for every matter of Yehowah, and Zebadiah the son of Ishmael the leader of the house of Judah for every matter of the king, and as officers the Levites are available for you. Be strong and act, and let Yehowah prove to be with what is good. (2 Chronicles 19:11)**
- **Zechariah, stoned to death, with King Jehoash's approval**
- **And God's spirit itself enveloped Zechariah the son of Jehoiada the priest, so that he stood up above the people and said to them; This is what the true God has said; Why are you overstepping the commandments of Yehowah, so that you cannot prove successful? Because you have left Yehowah, he will, in turn, leave you. (2 Chronicles 24:20)**
- **Finally they conspired against him and pelted him with stones at the king's commandment in the courtyard of Yehowah's house. (2 Chronicles 24:21)**
- **And Jehoash the king did not remember the loving-kindness that Jehoiada his father had exercised toward him, so that he killed his son, who, when he was at the point of dying, said; Let Yehowah see to it and ask it back. (2 Chronicles 24:22)**
- **Johanah**
- **Johanah, in turn, became father to Azariah. He was the one that acted as priest in the house that Solomon built in Jerusalem. (1 Chronicles 6:10)**

- **Azariah II**, probably the priest who resisted King Uzziah in his presumptuous act.
- Johanan, in turn, became father to **Azariah**. He was the one that acted as priest in the house that Solomon built in Jerusalem. (**1 Chronicles 6:10**)
- Immediately **Azariah** the **priest** and with him **priests** of Yehowah, eighty valiant men, came in after him. (**2 Chronicles 26:17**)
- Then they stood up against Uzziah the king and said to him; It is not your business, O Uzziah, to burn incense to Yehowah, but it is the business of the priests the sons of Aaron, the ones sanctified, to burn incense. Go out from the sanctuary, for you have acted unfaithfully, and it is not for any glory to you on the part of Yehowah God. (**2 Chronicles 26:18**)
- But Uzziah became enraged while in his hand there was a censer for burning incense, and, during his rage against the priests, leprosy itself flashed up in his forehead before the **priests** in the house of Yehowah beside the altar of incense. (**2 Chronicles 26:19**)
- When **Azariah** the **chief priest** and all the **priests** turned toward him, why, there he was stricken with leprosy in his forehead! So they excitedly began to remove him from there, and he himself also hastened to go out, because Yehowah had smitten him. (**2 Chronicles 26:20**)
- The next two names, **Urijah** and **Azariah**, may be links that are omitted at;
- The sons of Levi were Gershon, Kohath and Merari. (**1 Chronicles 6:1**)
- And the sons of Kohath were Amram, Izhar and Hebron and Uzziel. (**1 Chronicles 6:2**)
- And the sons of Amram were Aaron and Moses, and there was Miriam. And the sons of Aaron were Nadab and Abihu, Eleazar and Ithamar. (**1 Chronicles 6:3**)
- As for Eleazar, he became father to Phinehas. Phinehas himself became father to Abishua. (**1 Chronicles 6:4**)

- **Abishua, in turn, became father to Bukki. Bukki, in turn, became father to Uzzi. (1 Chronicles 6:5)**
- **Uzzi, in turn, became father to Zerahiah. Zerahiah, in turn, became father to Meraioth. (1 Chronicles 6:6)**
- **Meraioth himself became father to Amariah. Amariah, in turn, became father to Ahitub. (1 Chronicles 6:7)**
- **Ahitub, in turn, became father to Zadok. Zadok, in turn, became father to Ahimaaz. (1 Chronicles 6:8)**
- **Ahimaaz, in turn, became father to Azariah. Azariah, in turn, became father to Johanan. (1 Chronicles 6:9)**
- **Johanan, in turn, became father to Azariah. He was the one that acted as priest in the house that Solomon built in Jerusalem. (1 Chronicles 6:10)**
- **And Azariah came to be father to Amariah. Amariah, in turn, became father to Ahitub. (1 Chronicles 6:11)**
- **Ahitub, in turn, became father to Zadok. Zadok, in turn, became father to Shallum. (1 Chronicles 6:12)**
- **Shallum, in turn, became father to Hilkiah. Hilkiah, in turn, became father to Azariah. (1 Chronicles 6:13)**
- **Azariah, in turn, became father to Seraiah. Seraiah, in turn, became father to Jehozadak. (1 Chronicles 6:14)**
- **And Jehozadak it was that went away when Yehowah took Judah and Jerusalem into exile by the hand of Nebuchadnezzar. (1 Chronicles 6:15)**
- **Urijah, the priest who built an altar like the pagan altar at Damascus, at King Ahaz order.**
- **Then King Ahaz went to meet Tiglath-pileser the king of Assyria at Damascus, and he got to see the altar that was in Damascus. So King Ahaz sent Urijah the priest the design of the altar and its pattern as respects all its workmanship. (2 Kings 16:10)**

- And **Urijah** the priest proceeded to build the altar. According to all that King Ahaz had sent from Damascus was the way that **Urijah** the priest made it, pending the time that King Ahaz came from Damascus. (2 Kings 16:11)
- When the king came from Damascus, the king got to see the altar, and the king began to go near to the altar and make offerings upon it. (2 Kings 16:12)
- And he continued to make his burnt offering and his grain offering smoke and to pour out his drink offering and to sprinkle the blood of the communion sacrifices that were his upon the altar. (2 Kings 16:13)
- And the copper altar that was before Yehowah he now brought near from in front of the house, from between his altar and the house of Yehowah, and put it at the north side of his altar. (2 Kings 16:14)
- And King Ahaz went on to command him, even Urijah the priest, saying; Upon the great altar make the burnt offering of the morning smoke, also the grain offering of the evening and the burnt offering of the king and his grain offering and the burnt offering of all the people of the land and their grain offering and their drink offerings, and all the blood of burnt offering and all the blood of a sacrifice you should sprinkle upon it. As for the copper altar, it will become something for me to take under consideration. (2 Kings 16:15)
- And **Urijah** the priest went doing according to all that King Ahaz had commanded. (2 Kings 16:16)
- **Azariah II or III**, of the line of Zadok, served in King Hezekiah's time. He may be the same person as **Azariah II**, listed earlier, or another with the same name.
- Then **Azariah** the chief priest of the house of Zadok said to him, yes, he said; From the time they started to bring the contribution into the house of Yehowah there has been an eating and getting satisfied and having a surplus in abundance, for Yehowah himself has blessed his people, and what has been left over is this great plenty. (2 Chronicles 31:10)
- At this Hezekiah said to prepare dining rooms in the house of

- Yehowah. Accordingly they prepared them. (2 Chronicles 31:11)
- And they kept bringing in the contribution and the tenth and the holy things in faithfulness, and Conaniah the Levite was in charge of them as leader, and Shimei his brother was second. (2 Chronicles 31:12)
- And Jehiel and Azaziah and Nahath and Asahel and Jerimoth and Jozabad and Eliel and Ismachiah and Mahath and Benaiah were commissioners at the side of Conaniah and Shimei his brother, by the order of Hezekiah the king, and Azariah was the leading one of the house of the true God. (2 Chronicles 31:13)
- **Amariah**
- And **Azariah** came to be father to Amariah. Amariah, in turn, became father to Ahitub. (1 Chronicles 6:11)
- The son of **Amariah** the son of Azariah the son of Meraioth. (Ezra 7:3)
- **Ahitub**
- Seraiah the son of Hilkiah the son of Meshullam the son of Zadok the son of Meraioth the son of **Ahitub**, a leader of the house of the true God. (Nehemiah 11:11)
- And Azariah came to be father to Amariah. Amariah, in turn, became father to **Ahitub**. (1 Chronicles 6:11)
- **Ahitub**, in turn, became father to Zadok. Zadok, in turn, became father to Shallum. (1 Chronicles 6:12)
- And Azariah the son of Hilkiah the son of Meshullam the son of Zadok the son of Meraioth the son of **Ahitub**, a leader of the house of the true God. (1 Chronicles 9:11)
- The son of Shallum the son of Zadok the son of **Ahitub**. (Ezra 7:2)
- **Meraioth**, he was a priest, a descendant of Ahitub, but may not have served as High Priest.
- And Azariah the son of Hilkiah the son of Meshullam the son of Zadok the son of Meraioth the son of Ahitub, a leader of the

house of the true God. (1 Chronicles 9:11)

- Seraiah the son of Hilkiah the son of Meshullam the son of Zadok the son of **Meraioth** the son of Ahitub, a leader of the house of the true God. (Nehemiah 11:11)
- Zadok
- Ahitub, in turn, became father to **Zadok**. **Zadok**, in turn, became father to Shallum. (1 Chronicles 6:12)
- And Azariah the son of Hilkiah the son of Meshullam the son of Zadok the son of Meraioth the son of Ahitub, a leader of the house of the true God. (1 Chronicles 9:11)
- The son of Shallum the son of **Zadok** the son of Ahitub. (Ezra 7:2)
- Seraiah the son of Hilkiah the son of Meshullam the son of Zadok the son of Meraioth the son of Ahitub, a leader of the house of the true God. (Nehemiah 11:11)
- **Shallum, Meshullam**
- Ahitub, in turn, became father to Zadok. Zadok, in turn, became father to **Shallum**. (1 Chronicles 6:12)
- **Shallum**, in turn, became father to Hilkiah. Hilkiah, in turn, became father to Azariah. (1 Chronicles 6:13)
- And Azariah the son of Hilkiah the son of Meshullam the son of Zadok the son of Meraioth the son of Ahitub, a leader of the house of the true God. (1 Chronicles 9:11)
- The son of **Shallum** the son of Zadok the son of Ahitub. (Ezra 7:2)
- Seraiah the son of Hilkiah the son of Meshullam the son of Zadok the son of Meraioth the son of Ahitub, a leader of the house of the true God. (Nehemiah 11:11)
- **Hilkiah**, in King Josiah's time.
- Go up to **Hilkiah** the High Priest, and let him complete the money that is being brought into the house of Yehowah that the doorkeepers have gathered from the people. (2 Kings 22:4)

- **And let them put it into the hand of those doing the work, the appointed ones, in the house of Yehowah, that they may give it to those doing the work who are in the house of Yehowah to repair the cracks of the house. (2 Kings 22:5)**
- **To the craftsmen and the builders and the masons, and to buy timbers and hewn stones to repair the house. (2 Kings 22:6)**
- **Only no accounting should be taken of the money with them into whose hand it is being put, for it is in faithfulness that they are working. (2 Kings 22:7)**
- **Later Hilkiyah the High Priest said to Shaphan the secretary; The very book of the Law I have found in the house of Yehowah. So Hilkiyah gave the book to Shaphan, and he began to read it. (2 Kings 22:8)**
- **Then Shaphan the secretary came in to the king and replied to the king and said; Your servants have poured out the money that was to be found in the house, and they keep putting it into the hand of the doers of the work, the ones appointed, in the house of Yehowah. (2 Kings 22:9)**
- **And Shaphan the secretary went on to tell the king, saying; There is a book that Hilkiyah the priest has given me. And Shaphan began to read it before the king. (2 Kings 22:10)**
- **And it came about that as soon as the king heard the words of the book of the Law, he immediately ripped his garments apart. (2 Kings 22:11)**
- **Then the king commanded Hilkiyah the priest and Ahikam the son of Shaphan and Achbor the son of Micaiah and Shaphan the secretary and Asaiah the kings servant, saying; (2 Kings 22:12)**
- **Go, inquire of Yehowah in my own behalf and in behalf of the people and in behalf of all Judah concerning the words of this book that has been found, for great is Yehowah's rage that has been set afire against us over the fact that our forefathers did not listen to the words of this book by doing according to all that is written concerning us. (2 Kings 22:13)**
- **Accordingly Hilkiyah the priest and Ahikam and Achbor and**

- Shaphan and Asaiah went to Huldah the prophetess the wife of Shallum the son of Tikvah the son of Harhas, the caretaker of the garments, as she was dwelling in Jerusalem in the second quarter, and they proceeded to speak to her. ([2 Kings 22:14](#))
- And the king went on to command **Hilkiah** the High Priest and the priests of the second rank and the doorkeepers to bring out from the temple of Yehowah all the utensils made for Baal and for the sacred pole and for all the army of the heavens. Then he burned them outside Jerusalem on the terraces of Kidron, and he brought the dust of them to Bethel. ([2 Kings 23:4](#))
  - Shallum, in turn, became father to **Hilkiah**. **Hilkiah**, in turn, became father to Azariah. ([1 Chronicles 6:13](#))
  - And they proceeded to come to **Hilkiah** the High Priest and give the money that was being brought to the house of God, which the Levites the doorkeepers had gathered from the hand of Manasseh and Ephraim and from all the rest of Israel and from all Judah and Benjamin and the inhabitants of Jerusalem. ([2 Chronicles 34:9](#))
  - Then they put it into the hand of the doers of the work that were appointed over the house of Yehowah. In turn the doers of the work who were active in the house of Yehowah applied it to mending and repairing the house. ([2 Chronicles 34:10](#))
  - So they gave it to the craftsmen and the builders to buy hewn stones and timbers for clamps and to build with beams the houses that the kings of Judah had brought to ruin. ([2 Chronicles 34:11](#))
  - And the men were acting in faithfulness in the work, and over them there were appointed Jahath and Obadiah the Levites, from the sons of Merari, and Zechariah and Meshullam, from the sons of the Kohathites, to act as overseers. And the Levites, each of whom was expert with the instruments of song. ([2 Chronicles 34:12](#))
  - Were over the burden bearers, and the overseers of all the doers of the work for the different services, and from the Levites there were secretaries and officers and gatekeepers. ([2 Chronicles 34:13](#))

- Now while they were bringing out the money that was being brought to the house of Yehowah, **Hilkiah** the priest found the book of Yehowah's Law by the hand of Moses. (2 Chronicles 34:14)
- So **Hilkiah** answered and said to Shaphan the secretary; The very book of the Law I have found in the house of Yehowah. With that Hilkiah gave the book to Shaphan. (2 Chronicles 34:15)
- Then Shaphan brought the book to the king and replied further to the king, saying; All that has been put in the hand of your servants they are doing. (2 Chronicles 34:16)
- And they pour out the money that is found in the house of Yehowah and put it in the hand of the appointed men and into the hand of the doers of the work. (2 Chronicles 34:17)
- And Shaphan the secretary went on to report to the king, saying; There is a book that **Hilkiah** the priest gave me. And Shaphan began to read out of it before the king. (2 Chronicles 34:18)
- And it came about that as soon as the king heard the words of the law, he immediately ripped his garments apart. (2 Chronicles 34:19)
- Then the king commanded Hilkiah and Ahikam the son of Shaphan and Abdon the son of Micah and Shaphan the secretary and Asaiah the kings servant, saying; (2 Chronicles 34:20)
- Go, inquire of Yehowah in my own behalf and in behalf of what is left in Israel and in Judah concerning the words of the book that has been found, for great is Yehowah's rage that must be poured out against us because of the fact that our forefathers did not keep the word of Yehowah by doing according to all that is written in this book. (2 Chronicles 34:21)
- Accordingly **Hilkiah** along with those whom the king had said went to Huldah the prophetess, the wife of Shallum the son of Tikvah the son of Harhas the caretaker of the garments, as she was dwelling in Jerusalem in the second quarter, and they proceeded to speak to her like this. (2 Chronicles 34:22)
- **Azariah III or IV**

- Shallum, in turn, became father to Hilkiah. Hilkiah, in turn, became father to **Azariah**. (1 Chronicles 6:13)
- **Azariah**, in turn, became father to Seraiah. Seraiah, in turn, became father to Jehozadak. (1 Chronicles 6:14)
- **Seraiah**, killed by Nebuchadnezzar at Riblah after Jerusalem's fall in 607 B.C.E.
- Furthermore, the chief of the bodyguard took **Seraiah** the chief priest and Zephaniah the second priest and three doorkeepers. (2 Kings 25:18)
- And from the city he took one court official that had a command over the men of war, and five men from those having access to the king that were found in the city, and the secretary of the chief of the army, the one mustering the people of the land, and sixty men of the people of the land that were to be found in the city. (2 Kings 25:19)
- And Nebuzaradan the chief of the bodyguard then took them and conducted them to the king of Babylon at Riblah. (2 Kings 25:20)
- And the king of Babylon proceeded to strike them down and put them to death at Riblah in the land of Hamath. Thus Judah went into exile from off its soil. (2 Kings 25:21)
- Azariah, in turn, became father to **Seraiah**. **Seraiah**, in turn, became father to Jehozadak. (1 Chronicles 6:14)
- And after these things in the reign of Artaxerxes the king of Persia, Ezra the son of **Seraiah** the son of Azariah the son of Hilkiah (Ezra 7:1)
- Furthermore, the chief of the bodyguard took **Seraiah** the chief priest and Zephaniah the second priest and the three doorkeepers. (Jeremiah 52:24)
- And from the city he took one court official that happened to be commissioner over the men of war, and seven men of those having access to the king, who were found in the city, and the secretary of the chief of the army, the one mustering the people of the land, and sixty men of the people of the land, who were found in the midst of the city. (Jeremiah 52:25)

- So these Nebuzaradan the chief of the bodyguard took and conducted them to the king of Babylon at Riblah. (**Jeremiah 52:26**)
- And these the king of Babylon proceeded to strike down and to put them to death in Riblah in the land of Hamath. Thus Judah went into exile from off its soil. (**Jeremiah 52:27**)
- **Jehozadak**, taken into Babylonian exile by Nebuchadnezzar in **607 B.C.E.** His son Jeshua, Joshua, and possibly other sons were born during the exile. He was, of course, unable to perform duties at the temple.
- Azariah, in turn, became father to Seraiah. Seraiah, in turn, became father to Jehozadak. (**1 Chronicles 6:14**)
- And **Jehozadak** it was that went away when Yehowah took Judah and Jerusalem into exile by the hand of Nebuchadnezzar. (**1 Chronicles 6:15**)
- And Jeshua the son of **Jehozadak** and his brothers the priests and Zerubbabel the son of Shealtiel and his brothers proceeded to rise up and build the altar of the God of Israel, to offer up burnt sacrifices upon it, according to what is written in the Law of Moses the man of the true God. (**Ezra 3:2**)
- Ark of the covenant disappears, not in later temples built in Jerusalem.

#### •• After The Return From Exile

- **Joshua or Jeshua**, returned in **537 B.C.E.** with Zerubbabel.
- Those who came with Zerubbabel, Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel. (**Ezra 2:2**)
- And **Jeshua** the son of Jehozadak and his brothers the priests and Zerubbabel the son of Shealtiel and his brothers proceeded to rise up and build the altar of the God of Israel, to offer up burnt sacrifices upon it, according to what is written in the Law of Moses the man of the true God. (**Ezra 3:2**)

- **Jeshua** himself became father to Joiakim, and Joiakim himself became father to Eliashib, and Eliashib to Joiada. (**Nehemiah 12:10**)
- In the second year of Darius the king, in the sixth month, on the first day of the month, the word of Yehowah occurred by means of Haggai the prophet to Zerubbabel the son of Shealtiel, the governor of Judah, and to **Joshua** the son of Jehozadak the High Priest, saying; (**Haggai 1:1**)
- And he proceeded to show me **Joshua** the **High Priest** standing before the angel of Yehowah, and Satan standing at his right hand in order to resist him. (**Zechariah 3:1**)
- And you must take silver and gold and make a grand crown and put it upon the head of Joshua the son of Jehozadak the High Priest. (**Zechariah 6:11**)
- **Joiakim**
- Jeshua himself became father to **Joiakim**, and **Joiakim** himself became father to Eliashib, and Eliashib to Joiada. (**Nehemiah 12:10**)
- And in the days of **Joiakim** there happened to be priests, the heads of the paternal houses: for Seraiah, Meraiah, for Jeremiah, Hananiah. (**Nehemiah 12:12**)
- Held office at time of Ezra's return to Jerusalem, according to, *Josephus, Jewish Antiquities, XI, 121 [v, 1]*
- **Eliashib**, in Nehemiah's time.
- After him Baruch the son of Zabbai worked with fervor and repaired another measured section, from the Buttress as far as the entrance of the house of **Eliashib** the High Priest. (**Nehemiah 3:20**)
- Jeshua himself became father to Joiakim, and Joiakim himself became father to **Eliashib**, and **Eliashib** to Joiada. (**Nehemiah 12:10**)
- The Levites in the days of **Eliashib**, Joiada and Johanan and Jaddua were recorded as heads of paternal houses, also the

priests, down till the kingship of Darius the Persian. (**Nehemiah 12:22**)

- Now before this, **Eliashib** the priest in charge of a dining hall of the house of our God was a relative of Tobiah. (**Nehemiah 13:4**)
- And during all this time I did not happen to be in Jerusalem, for in the thirty-second year of Artaxerxes the king of Babylon I came to the king, and sometime later I asked leave of absence from the king. (**Nehemiah 13:6**)
- Then I came to Jerusalem and got to notice the badness that Eliashib had committed for Tobiah by making for him a hall in the courtyard of the house of the true God. (**Nehemiah 13:7**)
- **Joiada**
- Jeshua himself became father to Joiakim, and Joiakim himself became father to Eliashib, and Eliashib to **Joiada**. (**Nehemiah 12:10**)
- And **Joiada** himself became father to Jonathan, and Jonathan himself became father to Jaddua. (**Nehemiah 12:11**)
- The Levites in the days of Eliashib, **Joiada** and Johanan and Jaddua were recorded as heads of paternal houses, also the priests, down till the kingship of Darius the Persian. (**Nehemiah 12:22**)
- And one of the sons of **Joiada** the son of Eliashib the High Priest was a son-in-law of Sanballat the Horonite. So I chased him away from me. (**Nehemiah 13:28**)
- **Johanan or Jonathan**
- And Joiada himself became father to **Jonathan**, and **Jonathan** himself became father to Jaddua.
- And Joiada himself became father to **Jonathan**, and **Jonathan** himself became father to Jaddua. (**Nehemiah 12:11**)
- The Levites in the days of Eliashib, Joiada and **Johanan** and Jaddua were recorded as heads of paternal houses, also the priests, down till the kingship of Darius the Persian. (**Nehemiah**

**12:22)**

- The sons of Levi as heads of the paternal houses were recorded in the book of the affairs of the times, even down till the days of **Johanan** the son of Eliashib. (**Nehemiah 12:23**)
- **Jaddua**, probably in or down till the days of Darius the Persian.
- And Joiada himself became father to Jonathan, and Jonathan himself became father to **Jaddua**. (**Nehemiah 12:11**)
- The Levites in the days of Eliashib, Joiada and Johanan and **Jaddua** were recorded as heads of paternal houses, also the priests, down till the kingship of Darius the Persian. (**Nehemiah 12:22**)

#### •• From The Time Of Darius II, The Persian

- From this point the Apocryphal books of First and Second Maccabees and **Jewish Antiquities [XI-XX]**, by Josephus, are the sources for the list of High Priests down to the time of the Maccabees.
- Josephus names more as **High Priests** than does First Maccabees. From the Maccabees to the destruction of Jerusalem in **70 C.E.**, the chief source is Josephus.
- The Bible names only three **Annas, Joseph Caiaphas, and Ananias** The high-priestly line seems to have been adhered to, at least in the majority of cases, although pagan rulers deposed and appointed the High Priest's at will.

**Onias I**

**Simon I**

**Eleazar**

**Manasseh**

**Onias II**

**Simon II**

**Onias III**

**Joshua** - (Greek, Jesus), also Jason

**Onias** - (Called also Menelaus)

**Jakim** - (Called in Greek, Alcimus), also Jacimus

#### •• The Maccabean Priest – Kings

**Jonathan**  
**Simon** (Jonathan's brother)  
**John Hyrcanus**  
**Aristobulus I**  
**Alexander Jannaeus**  
**Hyrcanus II** (Aristobulus II seized temporary rule)  
**Antigonus**

### •• After Herod The Great Became King

- After Jesus had been born in Bethlehem of Judea in the days of Herod the king, look! Astrologers from eastern parts came to Jerusalem. (**Matthew 2:1**)

### (Appointed by Herod)

**Hananel** - (Latinized Greek, Ananelus)  
**Aristobulus III**  
**Hananel** - (a second time)  
**Jesus** - (son of Phabet)  
**Simon** - (son of Boethus)  
**Matthias** - (Mattathias) (son-in-law of Boethus)  
**Joazar** - (son of Boethus)  
(Appointed by Archelaus, King of Judea)

- But hearing that Archelaus ruled as king of Judea instead of his father Herod, he became afraid to depart for there. Moreover, being given divine warning in a dream, he withdrew into the territory of Galilee. (**Matthew 2:22**)

**Eleazar** - (son of Boethus)  
**Jesus** - (son of Sie) (Joazar restored by the multitude)  
(Appointed by Quirinius, Governor of Syria)

- This first registration took place when Quirinius was governor of Syria. (**Luke 2:2**)
- **Annas** - (**Ananus**) (son of Seth) (Appointed by Quirinius, deposed by Valerius Gratus, governor of Judea, about **15 C.E.** He was the father-in-law of Caiaphas. After being deposed, he continued to exercise great influence.
- In the days of chief priest **Annas** and of Caiaphas, God's declaration came to John the son of Zechariah in the wilderness.

(**Luke 3:2**)

- And they led him first to **Annas**, for he was father-in-law to Caiaphas, who was High Priest that year. (**John 18:13**)
- Then **Annas** sent him away bound to Caiaphas the High Priest. (**John 18:24**)
- Also **Annas** the chief priest and Caiaphas and John and Alexander and as many as were of the chief priests kinsfolk. (**Acts of Apostles 4:6**)

(Appointed by Valerius Gratus, Governor of Judea)

**Ismael** - (son of Phabi)

**Eleazar** - (son of Annas)

**Simon** - (son of Camithus)

- **Joseph Caiaphas**, officiated during Jesus earthly ministry and the early part of the apostles ministry. He presided as High Priest over Jesus trial before the Sanhedrin, in company with his father-in-law Annas.
- Then the chief priests and the older men of the people gathered together in the courtyard of the High Priest who was called **Caiaphas**. (**Matthew 26:3**)
- Those who took Jesus into custody led him away to **Caiaphas** the High Priest, where the scribes and the older men were gathered together. (**Matthew 26:57**)
- In the days of chief priest **Annas** and of **Caiaphas**, God's declaration came to John the son of Zechariah in the wilderness. (**Luke 3:2**)
- But a certain one of them, **Caiaphas**, who was High Priest that year, said to them; You do not know anything at all. (**John 11:49**)
- This, though, he did not say of his own originality, but because he was High Priest that year, he prophesied that Jesus was destined to die for the nation. (**John 11:51**)

- In the days of chief priest Annas and of **Caiaphas**, God's declaration came to John the son of Zechariah in the wilderness. (**Luke 3:2**)
- And they led him first to Annas, for he was father-in-law to **Caiaphas**, who was High Priest that year. (**John 18:13**)
- **Caiaphas** was, in fact, the one that counseled the Jews that it was to their benefit for one man to die in behalf of the people. (**John 18:14**)
- Then Annas sent him away bound to Caiaphas the High Priest. (**John 18:24**)
- Then they led Jesus from **Caiaphas** to the governor's palace. It was now early in the day. But they themselves did not enter into the governor's palace, that they might not get defiled but might eat the Passover. (**John 18:28**)
- He and Annas called Peter and John before them and commanded them to stop preaching.
- Also Annas the chief priest and **Caiaphas** and John and Alexander and as many as were of the chief priests kinsfolk. (**Acts of Apostles 4:6**)
- With that they called them and charged them, nowhere to make any utterance or to teach upon the basis of the name of Jesus. (**Acts of Apostles 4:18**)
- **Caiaphas** was the High Priest who authorized Saul to receive letters to the synagogue at Damascus for the arrest of Christians.
- But Saul, still breathing threat and murder against the disciples of the Lord, went to the High Priest (**Acts of Apostles 9:1**)
- And asked him for letters to the synagogues in Damascus, in order, that he might bring bound to Jerusalem any whom he found who belonged to The Way, both men and women. (**Acts of Apostles 9:2**)
- And here he has authority from the chief priests to put in bonds all those calling upon your name. (**Acts of Apostles 9:14**)

**(Appointed by Vitellius, Governor of Syria)**

**Jonathan** - (son of Annas)

**Theophilus** - (son of Annas)

(Appointed by Herod Agrippa I)

**Simon** - (Cantheras) (son of Boethus)

**Matthias** - (Mattathias) (son of Annas)

**Elionaeus** - (son of Cantheras)

(Appointed by Herod, King of Chalcis)

**Joseph** - (son of Camydus)

**Ananias** - (son of Nedebaeus) (Presided over the Sanhedrin at Paul's trial.)

- At this the High Priest **Ananias** ordered those standing by him to strike him on the mouth. (**Acts of Apostles 23:2**)
- Five days later the High Priest **Ananias** came down with some older men and a public speaker, a certain Tertullus, and they gave information to the governor against Paul. (**Acts of Apostles 24:1**)

**(Appointed by Herod Agrippa II)**

**Ismael** - (son of Phabi)

**Joseph** - (Cabi) (son of former High Priest Simon)

**Annas** - (Ananus) (son of Annas)

**Jesus** - (son of Damnaeus)

**Jesus** - (son of Gamaliel)

**Matthias** - (Mattathias) (son of Theophilus)

**Phanas** - (Phannias or Phinehas, son of Samuel) (Made High Priest not by Herod Agrippa but by the people during the war against Rome)