

There are three tribes that take prominence in the genealogies of 1 Chronicles 1-9:  
Judah, Levi, and Benjamin.

One reason is clear:

these were the tribes that were associated with the southern kingdom of Judah!  
Naturally, a book focusing on the southern kingdom would emphasize these tribes.

Another reason is seen in the function of those tribes:

Levi was the priestly tribe.  
Benjamin and Judah were the royal tribes.

And in our genealogies today, the kings and the priests take a central role.  
Michael Wilcock says well that “wherever and whenever God’s people really are God’s people,  
the double fruit [of kingship and priesthood] must be there to prove it.” (p48)

As the Chronicler will show over and over again,  
“where the real Israel is, there will be the power of David’s throne  
and the glory of Solomon’s temple.” (p48)

Of course, in the Chronicler’s day, the power of David’s throne was nonexistent,  
and the glory of Solomon’s temple was greatly diminished.  
What does this mean for us – who call ourselves the people of God?

Because we do not always see the power of David’s throne in action!  
We do not see the glory of Solomon’s temple with our own eyes!

Hebrews 2:8-9 says  
“At present, we do not yet see everything in subjection to him.  
But we see him who for a little while was made lower than the angels,  
namely, Jesus, crowned with glory and honor  
because of the suffering of death,  
so that by the grace of God he might taste death for everyone.”

The Chronicler is speaking to people very much like us –  
people who live in between the “already” of their restoration,  
and the “not yet” of the fulfillment of God’s promises.

Let’s see how the Chronicler does this:

The first thing you notice in chapters 8-9 is that there are two different genealogies of Saul.  
Why?

The genealogy at the end of chapter 9 makes a lot of sense –

after all, it connects the genealogical tables to the story of Saul and David.

But why does the Chronicler include another genealogy of Saul earlier – here in chapter 8?

It is time for us to back up and look at the structure of the genealogies of 1 Chronicles 1-9.

He starts with the Sons of Adam (chapter 1)

From Adam to Noah and His Three Heirs (1:1-23)

From Noah to Abraham and His Three Heirs (1:24-54)

All of humanity is connected in this genealogy.

There is no clear theology of the “second Adam” presented here –

but the structure of the genealogy makes it clear

that Israel’s story is embedded in the story of the nations;

and therefore Israel’s salvation will result in the salvation of the nations!

The Sons of Israel take up the rest of chapters 2-9.

Starting with Judah (2:3-4:23)

(including the line of David in 2:10-17 and his descendents in 3:1-24)

and Simeon (4:24-43)

Then the 2 ½ on the “Far Side of the Jordan”

Reuben (5:1-10), Gad (5:11-22), and the ½ tribe of Manasseh (5:23-26)

Then the Levites (6:1-81)

Then the other six:

Issachar (7:1-5), Benjamin (6-12), Naphtali (13), Manasseh (the other ½) (14-19),

Ephraim (20-29), and Asher (30-40)

The genealogical tale is complete – right?

We have all twelve tribes.

But we are not yet ready for our story.

The book of Chronicles is going to tell the story of Judah and Benjamin  
from King Saul through the Exile.

And so before telling the story in narrative form,

the Chronicler tells the story in genealogical form.

And even as he *started* his genealogy of Israel with the line of David,

he will *end* his genealogy of Israel with the line of Saul.

1 Chronicles 2-4 had opened the genealogy of Israel with Judah and the house of David.

Now 1 Chronicles 8-9 concludes the genealogy of Israel with Benjamin and the house of Saul.

In other words,

the kingship opens and closes the genealogical list.

The story of the house of David will dominate the story of Chronicles,

but Saul functions as the “hinge” between the genealogy and the narrative.

The story of Israel’s kingship *begins*, after all, with Saul.

## 1. The Original Kingship: the Line of Saul (ch 8)

Chapter 8 is structured geographically:

Verses 1-7 focus on the sons of Benjamin and Ehud at Geba

<sup>1</sup> Benjamin fathered Bela his firstborn, Ashbel the second, Aharah the third, <sup>2</sup>Nohah the fourth, and Rapha the fifth. <sup>3</sup>And Bela had sons: Addar, Gera, Abihud, <sup>4</sup>Abishua, Naaman, Ahoah, <sup>5</sup>Gera, Shephuphan, and Huram. <sup>6</sup>These are the sons of Ehud (they were heads of fathers' houses of the inhabitants of Geba, and they were carried into exile to Manahath): <sup>7</sup>Naaman, Ahijah, and Gera, that is, Heglam, who fathered Uzza and Ahihud.

The “exile to Manahath” might well refer to the disaster of Judges 19-21, when Israel dispossessed Benjamin for the Sodom-like actions of Gibeah.

Now, there are three different cities in the territory of Benjamin:

Geba, Gibeah, and Gibeon.

They are all within 3-4 miles of each other –

and all seem to be named after the “Gibeonite” ancestors of the land.

Verses 8-12 focus on the sons of Shaharaim in the country of Moab, Ono, and Lod

<sup>8</sup>And Shaharaim fathered sons in the country of Moab after he had sent away Hushim and Baara his wives. <sup>9</sup>He fathered sons by Hodesh his wife: Jobab, Zibia, Mesha, Malcam, <sup>10</sup>Jeuze, Sachia, and Mirmah. These were his sons, heads of fathers' houses. <sup>11</sup>He also fathered sons by Hushim: Abitub and Elpaal. <sup>12</sup>The sons of Elpaal: Eber, Misham, and Shemed, who built Ono and Lod with its towns,

The reference to Ehud (in verse 6) supports the Moabite connection.

Ehud was a judge from Benjamin who assassinated Eglon, the king of Moab, (you may recall Ehud as the “stinkiest” judge in Israel – since he appears to have escaped through the sewer!).

It might seem odd to find his descendents as heads of fathers' houses in Moab, but if Eglon was as bad a king as he appears, perhaps the Moabites themselves welcomed him as a deliverer!

Ono and Lod are ancient cities in the western part of the land –

in the territory of Judah rather than Benjamin, but we have already seen that ancient tribal borders were not always followed carefully!

Verses 13-28 then focus on the inhabitants of Aijalon

<sup>13</sup>and Beriah and Shema (they were heads of fathers' houses of the inhabitants of Aijalon, who caused the inhabitants of Gath to flee); <sup>14</sup>and Ahio, Shashak, and Jeremoth. <sup>15</sup>Zebadiah, Arad, Eder, <sup>16</sup>Michael, Ishpah, and Joha were sons of Beriah. <sup>17</sup>Zebadiah, Meshullam, Hizki, Heber, <sup>18</sup>Ishmerai, Izliah, and Jobab were the sons of Elpaal. <sup>19</sup>Jakim, Zichri, Zabdi, <sup>20</sup>Elienai, Zillethai,

*Eliel,<sup>21</sup> Adaiah, Beraiah, and Shimrath were the sons of Shimei.<sup>22</sup> Ishpan, Eber, Eliel,<sup>23</sup> Abdon, Zichri, Hanan,<sup>24</sup> Hananiah, Elam, Anthothijah,<sup>25</sup> Iphdeiah, and Penuel were the sons of Shashak.<sup>26</sup> Shamsherai, Shehariah, Athaliah,<sup>27</sup> Jaareshiah, Elijah, and Zichri were the sons of Jeroham.<sup>28</sup> These were the heads of fathers' houses, according to their generations, chief men. These lived in Jerusalem.*

But verse 28 says that these were the heads of fathers' houses *in Jerusalem!*  
Aijalon is west of the territory of Benjamin.  
Jerusalem is south and east.

Apparently the Benjamites of verse 13 caused the inhabitants of Gath to flee,  
but generations later, their descendents, the heads of the fathers houses  
have moved to Jerusalem.

Shimei (v21) may well be the same Shimei  
the son of Gera who cursed David in 2 Sam. 16.  
After all, Gera is named three times in verses 3-7 as one of the tribal leaders  
(or perhaps there were several Gera's in the family of Benjamin).  
But since the Shimei of 2 Sam 16 lived around Jerusalem,  
it fits nicely with the Jerusalem context of verse 28.

But why does the Chronicler emphasize the Jerusalem connection?  
Jerusalem is usually remembered as the city of David – a city in Judah –  
but in the original distribution of the land,  
Jerusalem belonged to Benjamin.  
And, when Israel divided in the days of Rehoboam and Jeroboam,  
Benjamin went with Judah.  
The Chronicler wants to emphasize the fact  
that Benjamin and Judah were united in Jerusalem.

Why is this important?  
Because Jerusalem – the city of God – is what unites the people of God.  
Paul will speak of this when he reminds the Galatians  
that it is not the earthly Jerusalem, but the heavenly Jerusalem,  
who is our “mother.”

Verses 29-40 then give us the line of Saul – emphasizing the role of Gibeon.  
<sup>29</sup> *Jeiel the father of Gibeon lived in Gibeon, and the name of his wife was Maacah.* <sup>30</sup> *His firstborn son: Abdon, then Zur, Kish, Baal, Nadab,* <sup>31</sup> *Gedor, Ahio, Zecher,* <sup>32</sup> *and Mikloth (he fathered Shimeah). Now these also lived opposite their kinsmen in Jerusalem, with their kinsmen.*  
<sup>33</sup> *Ner was the father of Kish, Kish of Saul, Saul of Jonathan, Malchi-shua, Abinadab and Eshbaal;* <sup>34</sup> *and the son of Jonathan was Merib-baal; and Merib-baal was the father of Micah.*  
<sup>35</sup> *The sons of Micah: Pithon, Melech, Tarea, and Ahaz.* <sup>36</sup> *Ahaz fathered Jehoaddah, and Jehoaddah fathered Alemeth, Azmaveth, and Zimri. Zimri fathered Moza.* <sup>37</sup> *Moza fathered Binea; Raphah was his son, Eleasah his son, Azel his son.* <sup>38</sup> *Azel had six sons, and these are their*

names: Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan. All these were the sons of Azel. <sup>39</sup>The sons of Eshek his brother: Ulam his firstborn, Jeush the second, and Eliphelet the third. <sup>40</sup>The sons of Ulam were men who were mighty warriors, bowmen, having many sons and grandsons, 150. All these were Benjaminites.

Gibeon is 6 miles northwest of Jerusalem – and is associated with the Gibeonites of Joshua’s day who tricked Joshua into making a treaty with them,  
so that they would not be destroyed.

In 1 Samuel we are told that Saul was not from Gibeon – but from *Gibeah* – a city only 3 miles north of Jerusalem

Gibeah is infamous as the Sodom of Israel (compare Genesis 19 with Judges 19).  
Gibeah was the reason why Benjamin was nearly destroyed.

But the Chronicler speaks of Saul’s family as being from Gibeon.  
Given that the two cities are only around three miles apart,  
it would not be surprising if one of the sons of a family from Gibeon  
would settle three miles away in Gibeah.

Israel’s first king came from Gibeah/Gibeon!  
And Israel’s first king was a colossal failure!

And yet it was Benjamin who followed the house of David.  
And Nehemiah tells us that the men of Gibeon were among the foremost  
in helping rebuild the walls of Jerusalem!

The tribe of Benjamin has lots of flaws.  
But the Chronicler will not harp on the them.  
He points to Saul’s failure in chapter 10 –  
but otherwise, he shows that the tribe of Benjamin  
remained faithful to the LORD – and to David – and to Jerusalem.  
(Remember Jonathan, the son of Saul who loved David more than he loved the throne.)

If the tribe of Judah points us forward to Jesus, the son of David –  
then the tribe of Benjamin reminds us of *our* calling.

The apostle Paul – himself of the tribe of Benjamin –  
refers to himself as the foremost of sinners,  
and yet pursue relentlessly the upward calling that is his in Christ Jesus.

I should make a couple points about some of the names here:

You may have noticed that the son of Jonathan is named “Merib-baal.”  
In Samuel-Kings he is called “Mephibosheth” –  
just like Saul’s son “Ishbosheth” is referred to in Chronicles 9:39 as “Esh-baal.”

The word “baal” simply means “master” and can be used either of human rulers or of the Canaanite deity Baal.

The word “bosheth” means “shame/disgrace.”

It appears that during the Exile, Israelite authors frequently replaced the “baal” in peoples’ names with “bosheth” – since it was a “disgrace” to have the name of “Baal” in your name.

But the genealogies in Chronicles all leave the “baal” in the name. Perhaps by the 4<sup>th</sup> century, the “shame” had dissipated, since by the 4<sup>th</sup> century there was no real threat from Baal worship.

Also, it is possible that the Zimri of v36 the same as the Zimri who ruled 7 days in Israel, just before the rise of the Omride dynasty (Omri was Ahab’s father). The timing is exactly right. Zimri is six generations after Jonathan; which makes him a contemporary of Omri of Israel and Asa of Judah.

If so, then Zimri appears to have sought to restore the throne of Saul, his ancestor.

## **2. The Restored Exiles: the Restored Priesthood (ch 9)**

### **a. The Inhabitants of Jerusalem (v1-9)**

In one sense, the first sentence of verse 1 is the conclusion of chapters 1-8 –

*<sup>1</sup>So all Israel was recorded in genealogies, and these are written in the Book of the Kings of Israel.*

But verse 1 also sets up the rest of chapter 9 – so it should be seen as the hinge that begins to move us toward the narrative that follows.

When he speaks of the “book of the Kings of Israel” he probably refers to a chronicle of the leading people and events (something that many kings in the region kept).

*And Judah was taken into exile in Babylon because of their breach of faith.*

The Chronicler says it very simply:  
Judah’s breach of faith resulted in the exile.

In light of the previous reference to King Saul we are supposed to think about what happened to Saul as a foretaste of what would happen to Israel.

Indeed, in 10:13 the Chronicler will say that Saul “died for his breach of faith.”  
In the same way, Judah “died” – was taken into exile – for their breach of faith.

The book of Kings had said that Israel had to die –  
and that Israel’s only hope was not that they would escape death –  
but that God would raise the dead.

Chronicles now opens with a statement of that death – and that resurrection!

*<sup>2</sup> Now the first to dwell again in their possessions in their cities were Israel, the priests, the Levites, and the temple servants. <sup>3</sup> And some of the people of Judah, Benjamin, Ephraim, and Manasseh lived in Jerusalem:*

Notice that while verse 1 says that *Judah* was taken into exile in Babylon,  
verse 3 says that some of the people of Judah, Benjamin, Ephraim and Manasseh  
lived in Jerusalem after the restoration.  
Ephraim and Manasseh represent the northern kingdom.  
The Chronicler is saying that after the exile  
the whole of Israel is represented in Jerusalem.

There is life after death –  
and that life is found in Jerusalem.

The genealogy that follows speaks of those who returned from death – who returned from exile  
to Jerusalem:

*<sup>4</sup> Uthai the son of Ammihud, son of Omri, son of Imri, son of Bani, from the sons of Perez the son of Judah. <sup>5</sup> And of the Shilonites: Asaiah the firstborn, and his sons. <sup>6</sup> Of the sons of Zerah: Jeuel and their kinsmen, 690. <sup>7</sup> Of the Benjaminites: Sallu the son of Meshullam, son of Hodaviah, son of Hassenuah, <sup>8</sup> Ibneiah the son of Jeroham, Elah the son of Uzzi, son of Michri, and Meshullam the son of Shephatiah, son of Reuel, son of Ibnijah; <sup>9</sup> and their kinsmen according to their generations, 956. All these were heads of fathers’ houses according to their fathers’ houses.*

And when Israel was restored from death,  
the first of that restoration were the priests:

**b. The Priests (v10-13)**

*<sup>10</sup> Of the priests: Jedaiah, Jehoiarib, Jachin, <sup>11</sup> and Azariah the son of Hilkiah, son of Meshullam, son of Zadok, son of Meraioth, son of Ahitub, the chief officer of the house of God; <sup>12</sup> and Adaiah the son of Jeroham, son of Pashhur, son of Malchijah, and Maasai the son of Adiel, son of Jahzerah, son of Meshullam, son of Meshillemith, son of Immer; <sup>13</sup> besides their kinsmen, heads of their fathers’ houses, 1,760, mighty men for the work of the service of the house of God.*

The priests were those who served in the temple – in the house of God.  
If there is no priest in the temple,

then there is no restoration from sin and death.

Hebrews 7-10 asserts this for us who live in the new covenant as well,  
for without the shedding of blood, there is no remission of sins.  
And Jesus is our great high priest, by whose blood we come into the presence of God.

Verses 10-11 provide the lineage of the high priestly family.  
There are a number of difficulties with the genealogies in this section.  
Because of how many genealogies we have for the priestly families,  
there are several places where there are names omitted (or added)  
or put in different orders or relations.  
I am not going to try to reconcile all the discrepancies tonight!  
But I want to be honest, as I proclaim the Word of the LORD,  
that if you compare the genealogies carefully,  
it appears that God has given us a variety of family trees.

One thing this does is encourage us to be humble in our interpretation of scripture.  
If you insist on taking a purely literal interpretation of every passage,  
then you will wind up with a lot of difficulties in the genealogies!  
But if you grant that “father” may mean “distant ancestor” –  
“son” may mean “adopted son” or “nephew” or distant descendant –  
then the difficulties are not nearly so great!

#### **c. The Levites (v14-16)**

<sup>14</sup> *Of the Levites: Shemaiah the son of Hashshub, son of Azrikam, son of Hashabiah, of the sons of Merari; <sup>15</sup>and Bakbakkar, Heresh, Galal and Mattaniah the son of Mica, son of Zichri, son of Asaph; <sup>16</sup>and Obadiah the son of Shemaiah, son of Galal, son of Jeduthun, and Berechiah the son of Asa, son of Elkanah, who lived in the villages of the Netophathites.*

There are lots of parallels between chapter 9 and Nehemiah 11.  
Since the Chronicler writes in the 4<sup>th</sup> century – at least a century after Nehemiah –  
it is quite possible that Nehemiah was actually written first.

The lists here are very similar to Nehemiah’s lists –  
with most of the differences being matters of spelling.

#### **d. The Gatekeepers (v17-27)**

<sup>17</sup>*The gatekeepers were Shallum, Akkub, Talmon, Ahiman, and their kinsmen (Shallum was the chief); <sup>18</sup>until then they were in the king’s gate on the east side as the gatekeepers of the camps of the Levites. <sup>19</sup>Shallum the son of Kore, son of Ebiasaph, son of Korah, and his kinsmen of his fathers’ house, the Korahites, were in charge of the work of the service, keepers of the thresholds of the tent, as their fathers had been in charge of the camp of the LORD, keepers of the entrance. <sup>20</sup>And Phinehas the son of Eleazar was the chief officer over them in time past; the LORD was with him. <sup>21</sup>Zechariah the son of Meshelemiah was gatekeeper at the entrance of the tent of meeting. <sup>22</sup>All these, who were chosen as gatekeepers at the thresholds, were 212. They were*



*enrolled by genealogies in their villages. David and Samuel the seer established them in their office of trust. <sup>23</sup>So they and their sons were in charge of the gates of the house of the LORD, that is, the house of the tent, as guards. <sup>24</sup>The gatekeepers were on the four sides, east, west, north, and south. <sup>25</sup>And their kinsmen who were in their villages were obligated to come in every seven days, in turn, to be with these, <sup>26</sup>for the four chief gatekeepers, who were Levites, were entrusted to be over the chambers and the treasures of the house of God. <sup>27</sup>And they lodged around the house of God, for on them lay the duty of watching, and they had charge of opening it every morning.*

There are a variety of time-stamps and job descriptions in these verses:

gatekeepers in the “present day” (possibly the date of the return from exile) (v17)  
gatekeepers of the camps of the Levites (“until then” – possibly before the exile) v18  
keepers of the entrance (in time past) – the time of Eleazar (v19)  
gatekeepers at the thresholds (in the time of David and Samuel) v22

In other words, the Chronicler recognizes that the “gatekeepers” among the Levites have had somewhat different tasks at different times in redemptive history.

We saw this when we looked at Ezekiel’s temple as well –  
that the Levites and priests had different roles at different times.

OT worship was not a static, unified practice.

While there is continuity in the basic pattern of worship,  
the details saw change over time.

Verses 28-34 then speak of the various tasks in the temple:

**e. Other Temple Servants and Singers (v28-34)**

*<sup>28</sup>Some of them had charge of the utensils of service, for they were required to count them when they were brought in and taken out. <sup>29</sup>Others of them were appointed over the furniture and over all the holy utensils, also over the fine flour, the wine, the oil, the incense, and the spices.*

*<sup>30</sup>Others, of the sons of the priests, prepared the mixing of the spices, <sup>31</sup>and Mattithiah, one of the Levites, the firstborn of Shallum the Korahite, was entrusted with making the flat cakes. <sup>32</sup>Also some of their kinsmen of the Kohathites had charge of the showbread, to prepare it every Sabbath.*

These details remind us that the temple service was quite elaborate –  
and there were lots of small details that needed diligent workers.

And so it is in the church!

Our worship is far simpler than that of the temple –  
but there are still many people whose labor comes together every Sunday.

There are those who clean – and those who prepare the bulletins –  
those who bake the bread – and those who bring the wine.

And then there are the musicians and singers:

<sup>33</sup>Now these, the singers, the heads of fathers' houses of the Levites, were in the chambers of the temple free from other service, for they were on duty day and night. <sup>34</sup>These were heads of fathers' houses of the Levites, according to their generations, leaders. These lived in Jerusalem.

Verse 33 says that the singers were free from other service,  
because they were on duty day and night.

(From what we know from other sources, they sang at the morning and evening sacrifice,  
and perhaps this text indicates that whenever people brought sacrifices  
the levitical singers sang along).

### 3. The Line of Saul: a Curious Kingship (v35-44)

<sup>35</sup>In Gibeon lived the father of Gibeon, Jeiel, and the name of his wife was Maacah, <sup>36</sup>and his firstborn son Abdon, then Zur, Kish, Baal, Ner, Nadab, <sup>37</sup>Gedor, Ahio, Zechariah, and Mikloth; <sup>38</sup>and Mikloth was the father of Shimeam; and these also lived opposite their kinsmen in Jerusalem, with their kinsmen. <sup>39</sup>Ner fathered Kish, Kish fathered Saul, Saul fathered Jonathan, Malchi-shua, Abinadab, and Eshbaal. <sup>40</sup>And the son of Jonathan was Merib-baal, and Merib-baal fathered Micah. <sup>41</sup>The sons of Micah: Pithon, Melech, Tahrea, and Ahaz. <sup>42</sup>And Ahaz fathered Jarah, and Jarah fathered Alemeth, Azmaveth, and Zimri. And Zimri fathered Moza. <sup>43</sup>Moza fathered Binea, and Rephaiah was his son, Eleasah his son, Azel his son. <sup>44</sup>Azel had six sons and these are their names: Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan; these were the sons of Azel.

Verses 35-44 then repeats the line of Saul – preparing us for chapter 10 (for next week).

#### Conclusion:

Michael Wilcock offers us a useful exercise:

“Let us imagine an Old Testament Israelite living in the days of his nation’s greatness” –  
the days of David and Solomon.

Where does he find his fulfillment and purpose and meaning?

“He looks to Jerusalem.

There in God’s temple the high priest stands,  
offering sacrifices on behalf of the people;  
there on God’s throne the king sits,  
dispensing justice for the wise government of the people...

He believes that what these sacrifices point to is the removal of his sins,  
so that he may become acceptable to God.

It is then clear to him that as he in this way comes to God,  
so God’s government comes into his life

in the form of the righteous, benevolent, and powerful rule  
of the kings of Israel, who sit on the throne  
as God’s viceroys or representatives to his people,  
just as the priests stand at the altar  
as the people’s representatives to God.” (p48-49)

But what about in the Chronicler’s own time?

Yes, there are priests offering sacrifices in the temple,  
but there is no king on the throne –  
and much that was essential to Solomon's temple is gone forever.  
The Chronicler writes to a people for whom the kingship is only a memory,  
and the priesthood falls short of what it once was.  
But "only round these two figures will the rest of the picture fit into place....  
It is only round an empty space of the priest-and-king shape, as it were,  
that the picture of God's true people can be built up.  
Whether or not David reigns enthroned and Abiathar presides at the altar,  
there must be the acceptance before God,  
and the rule of God, which these stand for." (p49)

Of course, this is the crying need of our time as well!  
Man needs to be in right relationship to God –  
and only the blood of the sacrifice of Jesus can accomplish that.  
And man needs to be subdued and brought into the kingdom of God –  
and only the righteous reign of king Jesus can accomplish that!

In Jesus, the kingship and the priesthood come together.  
Hebrews 7 points out that even Psalm 110 had pointed towards this day.  
Psalm 110 had spoken of "a priest according to the order of Melchizedek" –  
one who would unite kingship and priesthood together.  
Hebrews 7:12 says  
"For when there is a change in the priesthood,  
there is necessarily a change in the law as well.  
For the one of whom these things are spoken belonged to another tribe,  
from which no one has ever served at the altar.  
For it is evident that our Lord was descended from Judah,  
and in connection with that tribe Moses said nothing about priests.  
This becomes even more evident when another priest arises  
in the likeness of Melchizedek,  
who has become a priest,  
not on the basis of a legal requirement concerning bodily descent,  
but by the power of an indestructible life." (7:12-16)

Unlike the Levitical priests, Jesus continues as a priest forever  
because he ever lives and reigns at the right hand of the Father.

And because Jesus has entered into the presence of God for us,  
we, who are united to him by faith, enter with him into the holy of holies itself!  
And because Jesus has taken his seat at the right hand of the Father,  
he has received the name that is above all names,  
so that at the name of Jesus, every knee should bow, and every tongue confess  
that Jesus Christ is Lord –  
to the glory of God the Father.