Faith and Love C.O.G.I.C Sunday School

Lesson 8 October 25, 2026

The High Priest Forever

Sunday School Core Values

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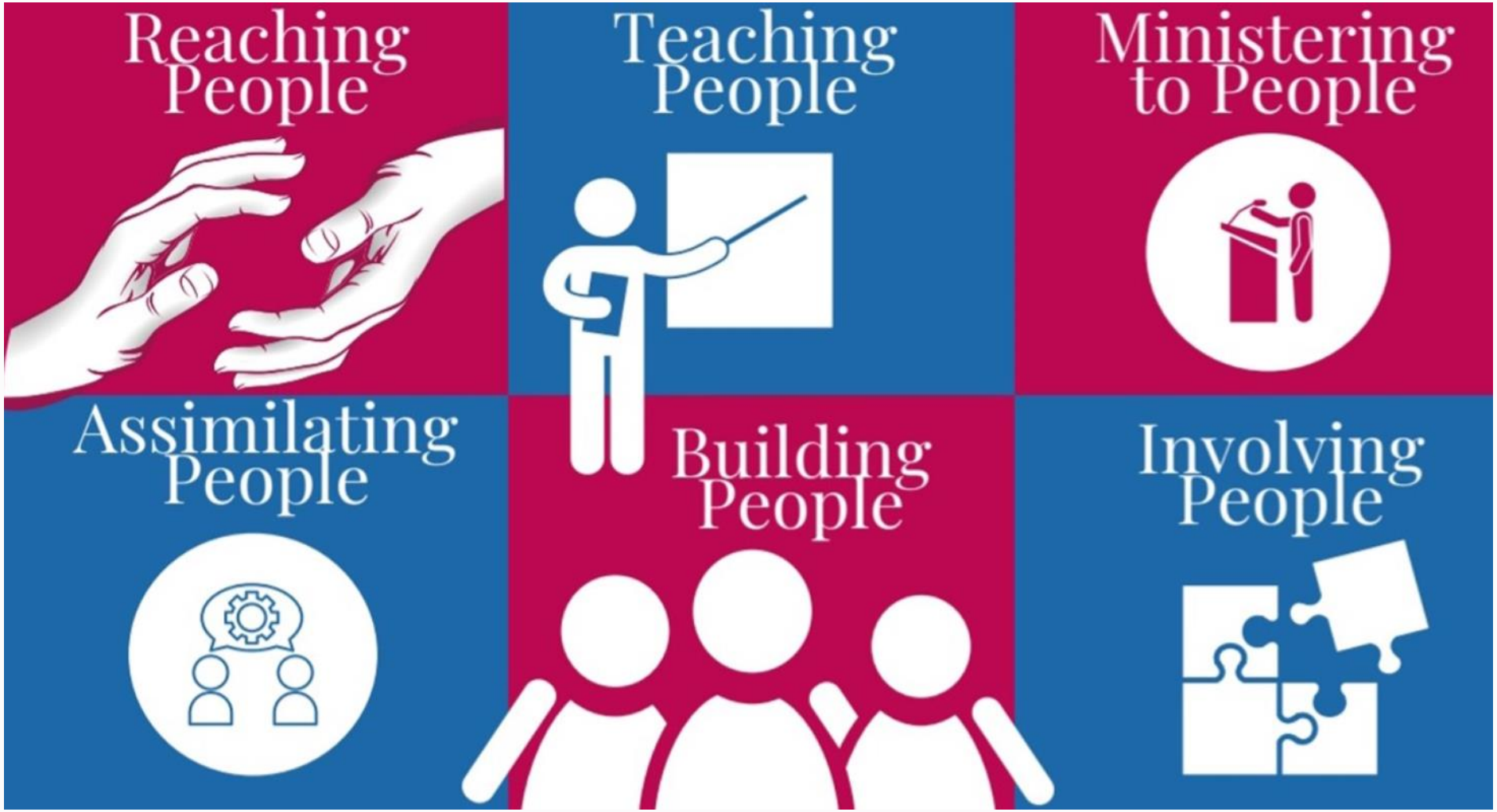

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SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: Behold how good and how pleasant it is for brethren to dwell together in unity. **Psalm 133:1**

School/Class: But do not forget to do good and to share, for with such sacrifices God is well pleased. **Hebrews 13:16**

Superintendent/Teacher: All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. **2 Timothy 3:16**

School/Class: Your word is a lamp to my feet and a light to my path. **Psalm 119:105**

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SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: Let each of you look out not only for his own interests, but also for the interests of others. **Philippians 2:4**

School/Class: He who has a generous eye will be blessed, for he gives of his bread to the poor. **Proverbs 22:9**

Superintendent/Teacher: Therefore he says: "When He ascended on high, He led captivity captive and gave gifts to men." **Ephesians 4:8**

School/Class: As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. **1 Peter 4:10**

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SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. **1 Corinthians 12:12**

School/Class: For as we have many members in one body, but all the members do not have the same function. **Romans 12:4**

Superintendent/Teacher: By this all will know that you are My disciples, if you have love for one another. **John 13:35**

School/Class: For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another. **Gal. 5:13**

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SUNDAY SCHOOL RESPONSIVE READING

ALL:

But grow in the grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

2 Peter 3:18

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- **Bible Basis**: Hebrews 7:1-3, 19b-28
- **Bible Truth**: Jesus' priesthood will last forever because He lives forever.
- **Memory Verse**: "But this man, because he continueth ever, hath an unchangeable priesthood." (Hebrews 7:24)

Lesson Aim

CONSIDER	APPRECIATE	RESPOND
The relationship between Melchisedec, "priest of the Most High God," with Jesus, the "Priest forever."	That people have someone who intercedes for them to God.	To the realization that Jesus will always be our ultimate spiritual leader.

Background Scriptures: Hebrews 7; Psalm 110

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Hebrews 7:1-3, 19b-28 KJV

1 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

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Hebrews 7:1-3, 19b-28 KJV

19 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

20 And inasmuch as not without an oath he was made priest:

21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)

22 By so much was Jesus made a surety of a better testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this man, because he continueth ever, hath an unchangeable priesthood.

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Hebrews 7:1-3, 19b-28 KJV

25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

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LIGHT ON THE WORD

King-Priest. In chapter 7, the writer introduces this king who was also a priest: Melchisedec. As if anticipating their questions, he recounts how this king-priest met Abraham, blessed him, and received tithes from him. He also explains that the name Melchisedec means "king of righteousness" and "king of peace" and tells readers that his genealogy and dates of birth and death are not known. This description exalted Melchisedec above Abraham and portrayed the king-priest as a type of Christ, representing Jesus' eternal existence and unending priesthood.

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LIFE NEED FOR TODAY'S LESSON:

AIM: We will agree that some practices, traditions, and institutions are expected to continue into the future.

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INTRODUCTION

The Imperfect and Perfect Priesthood

In a world where leaders and systems constantly change, Hebrews points us to something unshakable: Jesus as our High Priest forever. Unlike the priests from Aaron's family, who served for a limited time and had to offer sacrifices repeatedly, Jesus offers a better way. His priesthood never ends, and His sacrifice is complete – once and for all. The Aaronic priests were temporary and imperfect, but Jesus stands as our perfect mediator, always able to save and intercede on our behalf. This lesson invites us to see why trusting in Jesus as our eternal High Priest gives us hope and confidence no earthly system can match.

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BIBLE LEARNING

AIM: We affirm that Jesus gave the practices, traditions, and institutions established by God our ultimate meaning and role for all generations.

I. AN UNENDING LIFE

Hebrews 7:1-3

Melchisedec is introduced as a king and priest of God Most High in Genesis 14:17-24, AMP. This king and priest blessed Abraham and received tithes from him. His name and title allude to a connection to Christ.

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I. AN UNENDING LIFE
Hebrews 7:1-3

7:1 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; 2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; 3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

The writer of Hebrews highlights the character of Melchisedec in order to explain the kind of high priest we have in Christ. Melchisedec blessed Abraham after he came back from the battle of the five kings (Genesis 14:17-20). He also received a tithe from him. Melchisedec's two titles are unusual, as he is both a priest and a king in the same way that Christ is our High Priest and also the King of Kings and Lord of Lords. Melchisedec's name means "king of righteousness," and asking of Salem, his title means "king of peace." These titles can both be applied to Christ.

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I. AN UNENDING LIFE
Hebrews 7:1-3

7:1 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; 2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; 3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

The writer points out the most distinguishing feature of Melchisedec – he has no record of ancestry or death. In this way, he is said to live forever, and through this distinction, Melchisedec is most like Christ. His eternal priesthood causes Melchisedec to resemble (Gk. *aphomoio*, **ah-fo-moy-OH-oh**) or be made analogous to the Son of God.

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LIGHT ON THE WORD

The Prince of Peace

The Scriptures do not mention Melchisedec's ancestry or priestly pedigree. His name means "King of Righteousness." Salem, the name of his city, signified "peace.'" Thus, as king of peace, he typified Christ, the Prince of Peace, the One whose saving work reconciles God and humankind.

II. AN UNBREAKABLE OATH

Hebrews 7:19b-22

This new priesthood was marked by many changes. One such change was God's endorsement of the priest. God swore in Jesus with a solemn oath, "Thou art a priest for ever after the order of Melchisedec" (v. 21). Never had God done that in the Levitical priesthood. Jesus priesthood, pledged in Psalm 110, was superior because it was divinely affirmed with an oath.

II. AN UNBREAKABLE OATH

Hebrews 7:19b-22

19b but the bringing in of a better hope did; by the which we draw nigh unto God.

The writer of Hebrews notes that with the coming of Jesus, the Levitical priesthood was set aside because it was weak and unprofitable (Hebrews 7:18). "A better hope" was introduced "by the which we draw nigh unto God" (v. 19). The law could only remove our sins and bring us in relationship with God temporarily. Instead of being made right with God on an annual basis through sacrifices, now we can continually draw near to God through Jesus' intercession. Jesus did not sacrifice an animal, but He sacrificed Himself for our sins. Therefore, no other sacrifice is needed – ever. We now have (and will forever have) Jesus, who intercedes with the Father for us.

II. AN UNBREAKABLE OATH

Hebrews 7:19b-22

20 And inasmuch as not without an oath he was made priest.

This is the writer's way of saying Jesus' priesthood is of a higher order than Levitical succession. Jesus' priesthood was established by God with an oath, meaning God has sworn and will not change His mind. Just as God kept His covenant with Abraham, He will keep His promise regarding Jesus' priesthood. Jesus' priesthood is permanent, unlike the temporary Levitical priesthood.

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II. AN UNBREAKABLE OATH

Hebrews 7:19b-22

21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)

The Levitical priesthood established under Aaron (Exodus 28:1) was conditional. It was instituted without an oath and therefore lacked permanence. Christ's priesthood was confirmed by an oath, and He is therefore "a priest for ever." The fact that Jesus' priesthood is confirmed by divine oath leaves no room for qualification because of any human weakness, sin, or failure. The writer of Hebrews aims to show that Christ's priesthood is superior to the Levitical priesthood. To strengthen the argument, the writer references Psalm 110:4, which is understood to be God's comment to Christ. Hebrews is the only New Testament book that makes a direct reference to Melchisedec. This name appears in two passages in the Old Testament (Genesis 14:18-20; Psalm 110:4). In Genesis 14:18-20, he is referred to as "the king of Salem" and "the Priest of the most high God. "The Bible is intentional in giving a limited amount of information regarding Melchisedec. However, some earlier Christian writers and scholars are aware of his existence in biblical history. The lack of clarity for some regarding his role does not diminish the truth of the superiority of permanence of Christ's priesthood.

II. AN UNBREAKABLE OATH

Hebrews 7:19b-22

22 By so much was Jesus made a suety of a better testament.

Here the writer of Hebrews surprisingly moves his line of reasoning from the priesthood to a testament or covenant. The Greek word *diatheke* (**dee-ah-THAY-kay**, testament or covenant) is used in conjunction with the Greek word *egguos* (**EN-gue-oss**, surety; the guarantee that a promise will be fulfilled). These two words are meant to make perfectly clear the incontestability of God's oath whereby Jesus was made "a priest for ever." God made the promise, and Jesus is the guarantee that the promise will be fulfilled.

LIGHT ON THE WORD

God’s Oath

It is understood that a will or testament is final and absolute and therefore cannot be amended except by the testator, the person. God firmly established the terms of Christ's priesthood once and for all time. Jesus' life and God's oath makes unnecessary a succession of priests after Christ.

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III. AN UNCHANGEABLE PRIESTHOOD

Hebrews 7:23-28

According to verse 25, this Mediator of the new covenant "ever liveth to make intercession for them." This signified another change in the priesthood – Christ's priesthood was permanent and unchangeable. Whereas priests of the law died, leaving a vacancy in the priesthood until they were replaced, Jesus Christ as High Priest meant there will never be a vacancy in the priesthood. At all times, in all things, He will be available to negotiate our spiritual concerns in Heaven, by interceding with the Father on our behalf.

III. AN UNCHANGEABLE PRIESTHOOD

Hebrews 7:23-28

23 And they truly were many priests, because they were not suffered to continue by reason of death:

The writer of Hebrews continues to contrast Jesus with the Levitical priests. Historians tell us that from the time of Aaron to the destruction of the Temple in AD 70, between 80 and 85 high priests served. If a priest was careless in his preparation to enter the Holy of Holies, he fell dead immediately and would be pulled out by a rope that was tied to his ankle. Even if meticulous in his preparation, a priest was a mere mortal who would die eventually. For these reasons, numerous replacements were necessary.

III. AN UNCHANGEABLE PRIESTHOOD

Hebrews 7:23-28

24 But this man, because he continueth ever, hath an unchangeable priesthood.

Unlike the Levitical priests, Jesus' priesthood "continueth ever." He has "an unchangeable priesthood."' The Greek word for "unchangeable," *aparabatos* (**ahp-ar-AH-bah-toss**, something that cannot be transgressed or transferred to another), conveys the idea that Jesus' priesthood lives with Him through eternity. Since Jesus Himself “continueth ever,” His priesthood can be "unchangeable." Jesus' priesthood cannot be transferred to another. It extends into eternity. Thus, He will be able to intercede for us and for all people in every generation yet unborn.

III. AN UNCHANGEABLE PRIESTHOOD

Hebrews 7:23-28

25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

The basic and most significant content of this verse is contained in the Greek verb *sozo* **SOHD-zoh**, to save, deliver, make whole, or to preserve from danger, loss, and destruction). More specifically, in the context of Hebrews, it is salvation in its broadest and fullest meaning. It implies complete deliverance, no matter what our need, including deliverance from the punishment resulting from sin. In Jesus, we have a Savior able to bring complete salvation to all who "come unto God by him." Jesus lives to make intercession for us. Because He lives forever, His priestly concern for us never ends.

Whatever our need, at any time or in any place, Jesus Christ stands ready to petition God the Father on our behalf. He is able and always available to speak for us, and go before God and plead our case.

III. AN UNCHANGEABLE PRIESTHOOD

Hebrews 7:23-28

26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.

All priests who served in the Temple where God's presence dwelt were obliged to be holy, harmless, undefiled, and separate from sinners. In essence, they should be free of any impurity – any actions or circumstances that would render them unclean according to the Mosaic Law. Any defilement rendered the priest incapable of interceding for the people. The writer of Hebrews wants his readers to know that Jesus fulfills all of these requirements. He is holy harmless, and undefiled, and although He is a friend of sinners, He has been "made higher than the heavens." While Jesus is apart from sinners, He nonetheless intercedes for sinners in ways that show His capacity to identify with even the outcasts of society. In fact, Hebrews 4:15 reminds us, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Christ's undefiled character attests to His capacity to go before God on our behalf.

III. AN UNCHANGEABLE PRIESTHOOD

Hebrews 7:23-28

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

This verse presents meticulous students of the Scriptures with a problem. A careful reading of the relevant text will show that while sacrifices were offered daily, the high priest was not required to offer the daily sacrifices personally (Numbers 28:3). Those sacrifices requiring the high priest's attention were offered yearly, not daily (cf. Hebrews 9:7, 25, 10:1). However, the writer wishes to make the point that Jesus has no need to offer sacrifices daily or yearly for His own sins, because He was sinless (4:15). His perfect sacrifice was sufficient for all time. The writer's use of the phrase translated " for this he did once" is a critically important affirmation. It speaks not only of the eternal completeness and efficacy of Christ's sacrifice of Himself but it also nullifies every other sacrificial system because Jesus' sacrifice was complete and any other sacrifice is unnecessary. Christ's sacrifice of Himself was final, complete, and eternally adequate for our salvation.

III. AN UNCHANGEABLE PRIESTHOOD

Hebrews 7:23-28

28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

Here the writer again compares the Levitical priests and Jesus. Under Levitical law, which was imperfect, priests were ordinary men appointed by ordinary men. Therefore priests, even the high priest, are limited, just as all men are limited and weak. They are subject to death.

Standing in clear contrast to the Law is "the word of the oath," which came much later than the Law. One could ask: If the Law was perfect, making provision for the appointment of perfect priests, what need would there be for "the word of the oath"? The mere fact that "the word of the oath" came after the Law points to the inadequacies of the Aaronic priesthood. This verse is really a summary of the preceding verses. It reiterates the thought that Jesus, the Son, is superior to all the priests appointed under the law. The continuous replacement of imperfect priests is contrasted with the permanent placement of the perfect Jesus "who is consecrated," or perfected (Gk. *teleioo*, **te-lay-oh-OH**). This word means to make perfect or full and specifically in this sense to be perfect in character and qualifications. This is the high priest who always lives to make intercession for us.

LIGHT ON THE WORD

Without Blemish

Unlike the Levitical priests, Jesus has no need to offer a sacrifice for Himself. By virtue of His undefiled character, He was qualified to offer Himself as the atoning sacrifice for our sins. He was the "lamb without blemish and without spot" (from 1 Peter 1:19).

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BIBLE APPLICATION

AIM: We will agree that Jesus is our ultimate spiritual leader and superior over all.

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BIBLE APPLICATION

Only Jesus is equipped to appear before a holy God. We can only go to God because Jesus is our High Priest. Without His ministry on our behalf our prayers cannot be heard. It is one thing to pray, but it's another thing for God to hear our prayers and move on our behalf. This is what it means to have Jesus, God the Son, as our High Priest.

STUDENT RESPONSES

AIM: We value the holiness of God and aspire to live holy.

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STUDENT RESPONSES

High priests who entered the Holy of Holies encountered the very presence of God. That's why there was a veil separating sinful man from a holy God. Because of Christ in our lives, we, too, can live holy (1 Peter 1:16). In what ways are you demonstrating the holiness of God?

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Prayer

Dear Jesus,

Thank you for being the One that we need to plead our case before the Lord. You are blameless and Holy. Jesus, You are without sin, and we are sinners. Yet, You gave Your life for us, and You were resurrected. We adore You Jesus and praise You now and through eternity.

In the name of Jesus we pray,

Amen.

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Next Sunday
November 1, 2026

Lesson 9
Pioneer and Perfector of our Faith
Hebrews 12:1-13