

Hebrews

Series 2

Lesson 8

“Hebrews Chapter 7”

Objective: To explore the ancient text of Hebrews in order to understand how this product of the mature early Christian movement interpreted Christological understandings. In doing this it is the aim of this study to encourage, enable and inspire people to live a more Christ-centered existence.

It is also the hope and the design of this material to provide materials for the use of small groups as well as in Sunday morning Bible classes. A new section has been added at the end that can be used either with the family or with a small group.

Materials: The Bible, Commentaries, journal articles, dictionaries, the internet and other resources as may be appropriate.

Procedures


1. To explore this text first as it would have been understood by its original audience, in its original context.
2. Next we will hope to understand more fully the nature of our God and in so doing comprehend his call upon our existence in order to fulfill our destiny as image-bearers.
3. We will seek to find practical guidance in these ancient words that will empower, enlighten and inspire us as we live in a twenty-first century world dominated by a focus on self and the individual. We are called as God's people to live in community as a people that unleashes His compassion in a world filled with pain and suffering. God is the only hope for a better world.
4. Provide a sheet to take home as a reminder of what has been examined and to provide additional opportunities for consideration of God's word and application in our daily living out of our eternal destiny beginning now.

As we come to chapter 7 of Hebrews it is important for us to recognize the crucial nature of this chapter for the whole discussion of Hebrews. It is in this chapter that the author will lay out his case for the supremacy of Christ as our high priest and much regarding the nature of this high priesthood. Much of the discussion of this chapter revolves around a discussion of the mysterious character called Melchizedek. In the Old Testament, the priest-king Melchizedek is only mentioned in Psalm 110:4 in the Hebrew text (109:4 in the Septuagint - the Old Greek translation), and briefly in a narrative regarding Abraham at Genesis 14. In this narrative at Genesis 14 Melchizedek suddenly appears and then just as suddenly disappears from the Old Testament narratives altogether.¹ The theme of the discussion in this chapter of Hebrews is “The Perfect Eternal High Priesthood of Christ According to the Order of Melchizedek.”²

Readers were alerted to the coming of this important discussion in Hebrews 5:6 when the author cited Psalm 110:4 in order to demonstrate that Christ did not presume to take the

¹ Gard Granerød, “Melchizedek in Hebrews 7,” *Biblica* (2009) 90:2, pp. 188-202.

² Edgar Mcknight and Christopher Church, *Hebrews-James*, in the Smyth & Helwys Bible Commentary series (Macon GA: Smyth & Helwys, 2004), p. 159.



honor of high priesthood upon himself, but was appointed to this role by God. Chapter 7, then, lays out a fuller identification of the Melchizedek of Psalm 110:4 by combining what is said with Genesis 14:17-20. The concept of Jesus being of the order of the priesthood of Melchizedek is the most unique characteristic that is a contribution of the writer of the Epistle to the Hebrews. It is important for us to recognize that behind this contribution there are perhaps ways of thinking and reading Scripture (hermeneutical Principles) that are foreign to most modern readers.³ There is much in Hebrews that is certainly unique to Scripture, and careful investigation will help us perhaps to understand the author and his intentions more fully. This will then enable us to better understand the meaning of this text for us today.

For us (as a modern audience), of major interest is determining the source for what the author wrote in his letter to the Hebrews regarding Melchizedek that does not appear overtly in Scripture. Over the last century or so, several early texts, all having in common the fact that they mention a character with the

³ Edgar Mcknight and Christopher Church, *Hebrews-James*, p. 159.

name of Melchizedek have either been discovered, or become available to a scholarly audience. One of the most important, and intriguing, of these is the Melchizedek document from Qumran, but there are also additional documents such as the Nag Hammadi tractate with the name Melchizedek, and the Melchizedek story in 2 (Slavonic) Enoch. All of these documents portray Melchizedek as a semi-divine figure, which also is the case with the presentation of Melchizedek in the Letter to the Hebrews. The questions for us are: how do these other documents impact our understanding of the sources for the information in Hebrews; and are they sources for this understanding, or are they aware of the source for this understanding.⁴

The letter to the Hebrews presents itself as a “word of exhortation” (Hebrews 13:22), that was written with the purpose of being read aloud, by an anonymous author to an anonymous audience. This lack of data regarding the author and the audience makes our task of interpretation far more difficult and speculative than it might otherwise be if we had some of this data. We are lacking crucial historical and theological context into which the

⁴ Gard Granerød, “Melchizedek in Hebrews 7,” *Biblica* (2009) 90:2, pp. 188-202.

writing was originally written and read. Despite these handicaps we can begin to ascertain some of these things from the quotations that the author makes from the Old Testament and from the words that he addressed directly to the recipients of the letter. There are certainly two conclusions that we can begin to draw: Firstly, the author was well-versed in the Jewish Scriptures; he uses the Greek version (the Septuagint) of those Scriptures. Secondly, the congregation he was addressing consisted of Christians, who had according to 6:1 already received the basic teachings about Christ. The intention of the author of Hebrews was not to lay again that foundation.⁵

As we have pointed out earlier, a major theme of the author of Hebrews is the call for maturity/perfection on the part of his audience. In the context of his writing, the author refers to something he calls “solid food” for the mature. It is likely that this is primarily a reference to the understanding that Jesus is a priest in heaven. The Christology of Hebrews is made up of at least two pillars. The first of these pillars is broadly attested in the rest of New Testament literature as well, namely the idea that Jesus is the

⁵ Gard Granerød, “Melchizedek in Hebrews 7,” *Biblica* (2009) 90:2, pp. 188-202.

Son of God. The second pillar, however, is the view that Jesus is a high priest who once and for all sacrificed himself (Hebrews 9:26), and now always lives to make intercession (Hebrews 7:25) for His followers. This second pillar is something that is a largely unique characteristic of Hebrews. In the entire New Testament, the idea that Jesus continues to intercede for those that believe in him, and does so after his resurrection and ascension to heaven is found in only a handful of places. In Romans 8:34, Paul explicitly makes a connection with Christ's heavenly intercession using a Christological interpretation of Psalm 110:1: "... It is Christ Jesus who died, yes who was raised, who is at the right hand of God, who indeed intercedes for us." In this verse Paul assumes that Yahweh, in the first oracle of Psalm 110, is addressing Jesus. The words, "**Sit at my right hand ...**" (Psalm 110:1) are then thought to be spoken by Christ.⁶

The first known Christian martyr, Stephen, probably makes a similar association between Christ's standing at the right hand of God and His intercession on his behalf, just before he was stoned to death (Acts 7:55-56). In addition to this, we perhaps

⁶ Gard Granerød, "Melchizedek in Hebrews 7," *Biblica* (2009) 90:2, pp. 188-202.

find the intercession of Jesus being connected to his being at the right side of God in 1 Peter 3:21-22 - **And baptism, which this prefigured, now saves you—not as a removal of dirt from the body, but as an appeal to God for a good conscience, through the resurrection of Jesus Christ,²² who has gone into heaven and is at the right hand of God, with angels, authorities, and powers made subject to him.** (NRSV). Despite the fact that Jesus is not frequently called “a priest” in the New Testament the author of Hebrews probably takes up traditions that already existed within Christianity when he wrote regarding the priesthood of Christ.⁷

The question left to us is why is it so important for the author of Hebrews that Jesus is a “high priest?” There are a number of different ways to approach this question. One can approach this question on the basis of the history and theology of the early church, which is problematic for us as we do not know the date, or provenance of Hebrews. Depending on the date and the audience we could come up with very different interpretations. The possible dates for the composition of

⁷ Gard Granerød, “Melchizedek in Hebrews 7,” *Biblica* (2009) 90:2, pp. 188-202.

Hebrews stretch from sometime in the A. D. 60s to the year A.D. 96, or 97. It is not an easy task to outline the chronological order of the New Testament texts that depict Jesus as a priest. Despite this fact it seems a plausible conclusion that there existed an early tradition that saw Jesus as a priest. It is likely that whenever we might choose to date Hebrews this tradition was earlier than the composition of Hebrews. Even in the opening text of Hebrews we see indications of this (1:1-4). Many exegetes of Hebrews see this opening as indicating that the author is recalling a traditional, early Jewish Christian hymn. If this is indeed a pre-existing hymn, then despite the fact that Jesus is not referred to directly as a priest he is nevertheless *de facto* depicted as one, even before the composition of Hebrews.⁸


Before we dive deeper into the text of chapter 7 it is perhaps appropriate here to write a few words about the way the author of Hebrews uses the Old Testament. As one examines many of the other New Testament texts, they, the Christian theologians, often interpret Old Testament passages according to a “prediction-fulfillment scheme. In such a scheme, an Old Testament passage is

⁸ Gard Granerød, “Melchizedek in Hebrews 7,” *Biblica* (2009) 90:2, pp. 188-202.

conceived of as offering a prediction which is then accordingly considered to have been fulfilled in the life and work of Jesus. Although this type of interpretation is not entirely absent from Hebrews, such argumentation is not typical for Hebrews (cf. 8:8-12). Instead the author of Hebrews more often uses a “typological scheme.” In this scheme, persons, institutions, and events that are recorded in the Old Testament are seen as anticipations, i.e. dim shadows, of realities which are either yet to come, or which are already considered to be a reality after the suffering, resurrection, and ascension of Christ.⁹

Examples of this can be seen in 3:1-6 where the faith of Moses foreshadows the faith of Jesus. In 3:7 - 4:11, the disobedience of those wandering in the wilderness functions as a negative example for Christians. In 8:2 the tent of meeting and the sanctuary prescribed in the Torah was set up by mortals, while the true tent is set up by the LORD. According to 9:1-10, the first covenant had regulations for worship and an earthy tent. According then to 9:15 Christ is the mediator of a new covenant that replaces the old. According to 9:25 the purification that was


⁹ Gard Granerød, “Melchizedek in Hebrews 7,” *Biblica* (2009) 90:2, pp. 188-202.



performed by the high priest on the Day of Atonement as prescribed in Leviticus 16 had to be repeated over and over. By contrast the purification brought by Jesus Christ is once and for all, and brought about through His sacrificing Himself.¹⁰ In each of these instances the type was superseded by the greater, fuller, more real, more heavenly, eternal, fulfillment in Jesus and in the ministry He left to His followers.

Chapter 7, uses this typology schema to convey the sacerdotal Christology which represents Jesus Christ as the great high priest, who is eternal, and continually in a position of intercession on behalf of those who believe in Him. It should be noted in portraying Melchizedek as a typological figure in the way the author does that no new hermeneutical method is introduced. The author simply offers Christ as the fuller example of this typological pattern. In the eyes of the author of Hebrews, institutions, events, and persons in the Old Testament are to be considered as “anticipations” of the new covenant. The relationship between Christ and Melchizedek has already been introduced by the author of Hebrews before chapter 7 in his work


¹⁰ Gard Granerød, “Melchizedek in Hebrews 7,” *Biblica* (2009) 90:2, pp. 188-202.



no less than three times. The narrative of Hebrews portrays Jesus as one who was greater even than the great patriarch Abraham.¹¹ This fact is put forward using an Old Testament passage that tells of the time that Abraham offered part of his spoils to Melchizedek. It notes that the inferior is the one who receives blessing from the one who is superior. So since Abraham gave a tithe to Melchizedek, and Levi is a descendent of Abraham, then the idea is that there is a priesthood higher than that of the Levitical priesthood. This is demonstrated because even the great patriarch Abraham gave Melchizedek a tenth of his spoils.

In the second part of chapter 7, in verse 11-19, the author will argue that the Levitical priesthood could not in fact help people attain to perfection. The author will also address other possible objections such as the fact that Jesus does not come from the tribe of priestly ancestry. He will lay out his case for the superiority of the priesthood of Jesus based on a number of factors. Jesus was not appointed a priest due to His ancestry. He became priest in a different manner than just being born into it. In doing this he will point out some of the weaknesses of the old

¹¹ Gard Granerød, "Melchizedek in Hebrews 7," *Biblica* (2009) 90:2, pp. 188-202.



system under the Law and highlight the superiority of the priesthood of Christ based on strengths that counter these weaknesses. He lays out this case to those who were perhaps becoming unsure of their commitment to Christ and tempted to go back to following the Old Law and its precepts. There is certainly a tendency among people to romanticize and sanitize the past in ways that make it look more appealing than it actually was. This same tendency works among people today as often we see the past as being better than the reality of the present. This can be a very dangerous thing and can cause major problems. It can cause people to fail to confront the reality of the present while fantasizing about a past that is not totally accurate and never truly existed.

Before we move into a closer examination of the flow of the text of chapter 7 we need to tie up a few loose ends. The information in Hebrews regarding Melchizedek is most likely not based upon some external source outside the two passages found in the Old Testament that refer to Melchizedek. More likely than there being an external source is that the author of Hebrews simply interprets these Old Testament passages using the

information available to him in a way that allows him to come to the conclusions we find in the text of Hebrews. There are no clear indications that the author of Hebrews had access to any of the additional sources available to us that mention Melchizedek. Instead the author of Hebrews likely expounds the text on the basis of the literal meaning of that text using various Jewish Hermeneutical techniques. One of those is the technique that relies on typology and this is the dominant one. In addition, (1) the author expounds the text on the basis of the literal meaning of that text (Hebrews 1:7; 9:20). (2) He also occasionally will interpret according to a prediction-fulfillment pattern (Jeremiah 31:31-34 - Hebrews 8:8-12). (3) He sometimes uses allegorical methodology finding spiritual content hidden in the literal meaning of the text (Numbers 12:7 - Hebrews 3:2-6). (4) He at times makes deductions from the minor to the major point in a manner that is comparable to that used by the later Rabbis (Hebrews 9:13-14). (5) He also makes analogical deductions on the basis of two or more texts that he thinks are connected to one


another based on their usage of common catchwords, or common contents (Psalm 95:11 + Genesis 2:2-3 - Hebrews 4:3-5).¹²

It is therefore possible to explain what we perceive to be unique information in Hebrews concerning Melchizedek as the result of the author's usage of these hermeneutical techniques. Certainly it is still a possibility that the author was reliant upon some external source for this additional information regarding Melchizedek, but such assumptions cannot be adequately verified. We do not have access to the library of the author of Hebrews. The most likely explanation is that the author of Hebrews exploited a potential that was already present within the texts of the Melchizedek texts in the Old Testament to come to his conclusions. We find that in the texts from Qumran (the Dead Sea Scrolls), independently of each other the author of *11QMelchizedek* came up with some comparable, but not identical, conclusions as those put forward by the author of Hebrews.¹³

This would make it the case then that the author of Hebrews was able to arrive at his understanding of the semi-divine nature of Melchizedek simply by using the great "tool box" of

¹² Gard Granerød, "Melchizedek in Hebrews 7," *Biblica* (2009) 90:2, pp. 188-202.

¹³ Gard Granerød, "Melchizedek in Hebrews 7," *Biblica* (2009) 90:2, pp. 188-202.



hermeneutical techniques which were readily available to a variety of Jewish groups, including that of making arguments from silence. It is however likely that the concept of the priesthood of Jesus was not something new, or unique, to Hebrews, but was something that was already understood within wider early Christian circles. The author of Hebrews simply latches onto this concept and expands and extends understanding of this with the unique interpretive techniques that he employs.¹⁴ In this way he is able to reach out to an audience that is foundering in their faith in a manner that would anchor them more deeply into the Christian faith as it expanded their understanding of the nature of Christ, his sacrifice, and His continuing intervention on behalf of His followers. The argument in this chapter is central to the author's exhortation to deepen his audience's understanding and faithfulness to Christ.

As we quickly go through this text, it is important to note that it was commonly the practice among the Hebrew people for names to be more than a group of sounds; they had meaning. Often names were even changed after important events in the life

¹⁴ Gard Granerød, "Melchizedek in Hebrews 7," *Biblica* (2009) 90:2, pp. 188-202.

of a person. We see this often in the pages of the Bible as Abram has his name changed to Abraham, Jacob has his name change to Israel; even in the New Testament Saul becomes Paul and Simon becomes Peter (Aramaic Cephas). The name Melchizedek has meaning as does his title (King of Salem). His name is a powerful testimony to the nature and occupation of his person. He is considered to be a person without father or mother because these things are not given in the text, when they would have been expected. It may be that there was some other way that the author of Hebrews came to this conclusion, but it seems highly likely that it came about as the result of the silence of Scripture. This is perhaps not a technique often used, or approved of, today, but it was one that was used among the Jewish people of this early period and after this period into the Rabbinic period (which began in the 6th century C.E).

The fact that this person did not have a beginning, or an end, and remains a priest still are also likely postulated from silence. His death nor his ordination are mentioned. At verse 4, we begin with the reasoning for telling us more about Melchizedek, it was to make a comparison between him and Abraham. The conclusion

of verses 4-10 is that Melchizedek was greater than Abraham and therefore greater as a priest than the Levitical priesthood. This is reasoned using a technique recognized as a valid hermeneutical technique within Judaism that reasons on the basis of *a minori ad maius* (this denotes and inference from smaller to bigger). The smaller, or lessor pays to tithes to the greater, in this case Abraham paid a tithe to Melchizedek who was the greater. In one sense he is greater than Abraham because he is immortal (verse 8). Therefore the reasoning is that Levi paid a tithe to Melchizedek because at the time that Abraham paid his tithe Levi was still in the loins of Abraham. The reasoning then is that the priesthood of Melchizedek is superior to that of Levi.

In 7:11-19, this central section of the chapter on Melchizedek the argument that is put forward is that Psalm 110:4 promised a priesthood that supplants the Levitical priesthood. This new priesthood would offer perfection/maturity based not on the Levitical priesthood, but based upon a better hope through which to approach God. The argument begins in verse 11 with the observation that the promise of another priest after the order of Melchizedek implies that the old priesthood was not sufficient for

the task of maturity/perfection.¹⁵ Verse 12 then indicates that with a change in priesthood would also come the necessity of a “change in the law as well” (ἐξ ἀνάγκης καὶ νόμου μετάθεσις γίνεται). In verses 13 and 14, the admission is made that no one from the tribe of Judah has ever served at the altar (i.e. been a priest). The writer here turns a potential objection to Christ serving as a priest into a positive using an argument from silence (“Moses said nothing about priests” in connection with the tribe of Judah, Verse 14).

This new priest that bears characteristics of Melchizedek (verse 15) became priest based on an “indestructible life” (ζωῆς ἀκαταλύτου). His life cannot be destroyed, He is immortal, like Melchizedek. This provides a better hope than was possible under the Old Covenant. The intercession of Christ is forever, as He never dies and never needs to be replaced as High Priest. He provides a “better hope” (κρείττονος ἐλπίδος) than that which was offered under the Old Covenant. This “hope” is better specifically for what the author sees as something crucial, access to God. This can be stated in another way which is done by the

¹⁵ Edgar Mcknight and Christopher Church, *Hebrews-James*, p. 166.

New English Translation, “through which we draw near to God.”

For many people today these words are interpreted in a more gnostic heretical fashion than they would have been intended by the author of Hebrews. He does not see the goal of the Christian message as to enable human beings to be stripped of their flesh to live in some disembodied state as spirits forever praising God in heaven. Instead he will have in mind a more Jewish, a more early Christian view of the restoration of relationship as God intended from the beginning as we find in Genesis 1 and 2 (cf. Revelation 21:1-3). Not disembodied spirits, but human beings with renewed bodies as God intended living in communion and fellowship with their God.

7:20-25 contains two arguments for the superiority of the priesthood of Christ that repeat themes already presented. The first of these arguments (7:20-22) moves from the theme of the eternal nature of the priesthood established by oath to the theme of covenant. This is a new theme that will be discussed in more detail in chapter 8. The second argument (7:23-25) contrasts the priesthood of Christ and the levitical priesthood on the basis of permanence versus the lack of permanence into a contrast of


“one” versus “many.” The first of these arguments, the one regarding the swearing of an oath, portrays Yahweh as swearing in a manner that this promise is then delivered to Christ. That which is sworn by Yahweh is the new eternal priesthood.¹⁶ This priesthood is eternal based upon the sworn oath of Yahweh Himself and therefore is irrevocable and absolute.

At verse 22 then, the argument moves from priesthood to covenant. “What the oath confirms is the central theme of chapter 7, the new, eternal priesthood. But what the new priesthood signifies is a better covenant.” A better priesthood means a better covenant. Under the old system there were many priests ministering, because they died. By contrast there is now only one, and only one is needed because He is eternal.¹⁷ He is able to save once and for all without need for another priest, or another covenant. “... he always lives to make intercession for them.” He is superior to that which went before because death does not stop, or slow, His intercession on behalf of the followers of Christ.

The final section of this chapter provides a powerful statement of the characteristics of Jesus as high priest, the

¹⁶ Edgar Mcknight and Christopher Church, *Hebrews-James*, pp. 169-170.

¹⁷ Edgar Mcknight and Christopher Church, *Hebrews-James*, p. 170.



achievement of Jesus in contrast to the work of the levitical high priests, and the basis for this superior achievement of Christ. The arguments used by the author of Hebrews are challenging to modern audiences because of a number of factors including the references to ancient ritual and ceremony. The basic ideas behind all of this are that: “Human beings seek God’s presence. Sin is a barrier between humans and God. Jesus is the priest who can achieve the offering that opens the way back to God for humans.”¹⁸ This ancient message still hold great relevance for us today, as still today we have the same needs, the same problems, though our approaches to a solution may be far different. Today we resort to other ways of pursuing fulfillment, from career, to family, to praise and honor, to money, to drugs, sex, food, comfort and more. In many ways these things will have been a part of the lives of the ancients too, but for the audience of Hebrews there was the clear realization that the true pursuit of man should, and must, be fellowship with God as His community of faith. Everything else is idolatry.

¹⁸ Edgar Mcknight and Christopher Church, *Hebrews-James*, p. 176.

Synopsis

The author of Hebrews begins this chapter providing his audience with additional information regarding Melchizedek. A part of that information relates to his exalted name which means “king of righteousness” and “king of peace.” We are also given the information regarding the fact that he had no end of life. All of this information is used to set up the superiority of Melchizedek over Abraham and then of the priesthood of the order of Melchizedek over the Levitical priesthood.

This argumentation then flows into the superior nature of this new priesthood over the old priesthood and of the new covenant over the old covenant. He deals with the technicality of Jesus coming from the tribe of Judah using an argument from silence, but then lays out that his priesthood is not based upon ancestry, but upon the fact that He possesses an indestructible life. The weak and ineffectual priesthood is replaced by one that is based in power and effectiveness. This new priesthood then provides a better hope than the old priesthood ever could. It is through this new and better hope that human beings can now have a means to approach God, to be near to God.

As the discussion continues the author contrasts the new priesthood of the “one” against the priesthood of the many that was necessary because they died and in Christ only one was needed because he lived forever and was therefore superior. Jesus offered Himself once and for all and therefore His offering was better than the offering of the Levitical priests. Jesus is the essence of completion and provides a lasting and superior hope for those that believe in Jesus Christ.

Questions

1. What is your view of perfection/maturity in Christ?
2. How would you define “peace?”
3. Why would having unending life be valuable for a priest?
4. How do you think we should define righteousness? Why is it important?
5. In verse 3, it speaks of Melchizedek as having a life that resembles the Son of God. What do you think the author means by this life that resembles the Son of God?
6. Why was Abraham considered to be such a great man?
7. What do you think the giving of tithes indicate about the one giving a tithe? Why?
8. Why do you think the writer of Hebrews tells his audience that the changing of the priesthood necessitates a change in the law as well (verse 12)? Remember the original audience.
9. How would having an “indestructible life” serve as a qualification for the priesthood?
10. What was the aim for the giving of “the law” (verse 19)?
11. What do you think it means to “approach God?”
12. What is an oath? What are some examples today?

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13. How does the oath given in verse 21 give assurance of a better covenant than the old covenant?
 14. How is death a hinderance to serving as a priest?
 15. Why do we need intercession with God?
 16. In what way was Jesus made perfect (Verse 28)?
 17. What do you think is the most important point to take away from this chapter for the original audience and for us today? Why?

To Take Home

What is Important to know?

It is important to know that the audience of this book were Hebrew people who would have seen the world from that perspective. They would not have accepted many of the Greek ideas regarding life, death, and life after death that would have been prevalent. One of the things that they will not have accepted is that flesh is evil by its very nature. Their perspective will have been closer aligned to Genesis 1 and 2 where God can describe His creation as “very good.” What are some ways that perceptions of the afterlife change how you live day to day?

Where is God in these words?

In this chapter we can see God seeking covenant with His people and especially in 7:21 God made it clear that He continues to pursue relationship with human beings. Certainly we can see the compassion and the relentless pursuit of God in the sending of Jesus, but also in the plan that would replace the old covenant with a better covenant that places the “forever” priest in a position to intervene on behalf of believers. What are some ways that you see God redeeming the world today?

What does any of this mean for how I live my life?

One of the challenges that we all face at some time in our lives is the challenge of giving up “hope.” This chapter seeks to imbue believers with a renewed and never-ending source of hope. Christ continues to intercede for us before God to restore relationship. No greater intercessor, or source of hope, is possible. This is beyond even the wildest imaginings of the human mind. What are some things that inspire you to live your life for God?

What is the word of God calling us to do?

The Epistle to the Hebrews is written to admonish believers to walk a certain path, a path that recognizes the great lengths that God has pursued in order to restore relationship with human beings. The author of Hebrews calls upon his readers, and us today, to continue to have hope and confidence in Christ. This hope and confidence will be expressed in how we live each day as the people of God. We will not be afraid, hopeless, or submit to a lifestyle that is contrary to the calling of Christ. What are some ways that you feel the world challenges you to compromise your faith today?