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doing the works of Abraham (vv. 39–40). Abraham relied solely on God’s liberating word, but they wished to silence that word when it stood before them incarnate in Jesus. They thought that descent from Abraham guaranteed their freedom, whereas in fact only Jesus and holding fast to his word could give them true freedom.

The second part of the discussion (John 8:48–59) begins with the Jews’ suggestion that Jesus was demon-possessed when he proclaimed his word, or rather, when he proclaimed himself as God’s word. For when Jesus promised eternal life to those who kept his word (v. 51), he was, according to Jewish ideas, blaspheming God. Only God’s word can guarantee eternal life, but Jesus in their view was a mortal man like Abraham and the prophets who have died (v. 52). In fact, however, Jesus is greater than Abraham and has the divine authority to grant eternal life. Moreover, Jesus claimed that Abraham rejoiced at the prospects of seeing the day of God’s Word (Jesus), and that he did indeed see it with joy (v. 56). There is ample evidence for Jewish speculations that at the time of the making of the covenant (Gen 15:12–21) Abraham saw the main lines of Israel’s future (Str-B 2:525–26). Then comes the vital claim, “before Abraham was born, I am” (John 8:58; see εἰμί G1639). The Word of God was, is, and ever will be. Hence, in contrast to Abraham, Jesus is truly eternal.

5 The descendants of Abraham mentioned in Heb 2:16 are presumably all who live by faith as did Abraham, i.e., not only Jews but all who believe in Christ (so B. F. Westcott, *The Epistle to the Hebrews*, 2nd ed. [1892], 55; H. Montefiore, *A Commentary on the Epistle to the Hebrews* [1964], 67). In Heb 6:13, as in Jewish tradition, Abraham is presented as a model of the believing patience and perseverance that obtain the promise. This trait is also stressed in 11:8–12, 17–19. Salvation, however, does not come from Abraham and his descendants (7:2, 4–10). They remain its recipients. Abraham recognized one greater than himself, Melchizedek (see Μελχισέδεκ G3519). In the same way, the Levitical priests were only temporary, for they too, as descendants of Abraham, gave tithes to Melchizedek. Hence the one who has been proclaimed a priest forever after the order of Melchizedek must be greater.

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