
Words of Truth

Hebrews 2:13

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As we study through the second chapter of this letter we come to this statement: *“And again, I will put my trust in him. And again, Behold I and the children which God hath given me”* (Hebrews 2:13). “And again” appears in this text because what has been said has been taken from quotes of Scriptures of old. The previous passage, Hebrews 2:12, was taken from the Psalms (Psalms 22:22 and Psalms 22:25). Now, here are two statements that come from the Scriptures.

The statement, “I will put my trust in Him” could be accredited to several passages from the Old Testament. Notice some passages with like wording: *“O LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me... O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee... In thee, O LORD, do I put my trust; let me never be ashamed: deliver me in thy righteousness... In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me... In thee, O LORD, do I put my trust: let me never be put to confusion... But it is good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works”* (Psalms 7:1, Psalms 25:20, Psalms 31:1, Psalms 56:4, Psalms 71:1, and Psalms 73:28).

The statement, “Behold I and the children which God hath given me” is a little more difficult to put a passage with. Similar wording appears in the book of Isaiah. That passage says: *“Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion”* (Isaiah 8:18). Regarding Isaiah, he was speaking of his children Shearjashub and Mahershalahashbaz (Isaiah 7:3 and Isaiah 8:1-4). Now, if you spend some time digging into Isaiah chapters seven and eight there are some fascinating things to consider. Immediately, the prophet was telling the children of Israel of their coming judgment in being carried away into Assyrian captivity (II Kings 17:1-6). Yet, there are some things that tie to Jesus in that context too.

Isaiah wrote: *“Moreover the LORD spake again unto Ahaz, saying, Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the LORD. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel”* (Isaiah 7:10-14). Then, in the next chapter, he addresses Immanuel in writing:

“Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel” (Isaiah 8:7-8). Contextually, these statements are very confusing. However, when you put them together with what we know now, there is greater clarity. Who was/is Immanuel?

In the New Testament we have a clear answer to the question of who Immanuel was/is. Notice: *“Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not till she had brought forth her firstborn son: and he called his name JESUS”* (Matthew 1:18-25). There we have it, Isaiah was writing about Jesus. It wasn't contextually clear for it was to be a mystery unto them. Thanks be to God that we have that mystery revealed now (Romans 16:25-27, I Corinthians 2:6-16, Ephesians 1:3-9, Ephesians 3:1-11, and Colossians 1:25-2:2).

Now that we have where those statements come from, let's consider a few quick points. The fact that Jesus trusted in His Father was so clear and evident that even His enemies would make that statement (Matthew 27:41-43). Jesus simply did whatever it was that His Father gave Him to do (John 14:31). This is important for us to see and recall about Jesus. We too must have complete trust in our Father to put our souls in His hands (I Peter 4:19).

When, contextually speaking of Jesus, we read of Him having children there is some significance to that statement we should not overlook. In His prayer to the Father (John 17:1-26), Jesus said: *“And all mine are thine, and thine are mine; and I am glorified in them”* (John 17:10). For those whom sought to separate themselves from Jesus and join to the Father, they needed to understand that was not possible (John 16:14-15). Therefore, seeing Jesus in the flesh should not have caused anyone to weaken their view of His being deity. In the flesh, He and the Father were one (John 10:30). What we will see in our coming study is that Jesus put on the flesh for a purpose, not a diminishing of who He was/is. They/we need to be able trust in Jesus as our deliverer. We will pick up with that point next week.