

Text: Heb 2.11-13

Last week we dipped our toes into Heb 2.11, this time we will plunge right in and swim into the deep end that comes with the OT quotations in vv. 12-13.

The section of Hebrews we are in emphasizes the Incarnation. We've said that the temptation to fall away (or maybe to turn aside) to Judaism that lurks behind the pages of Hebrews stumbles partly on the details of the incarnation.

The stumbling block partly surrounds the death... how great is Jesus and his message if he died?

It also surrounds the fact of the Incarnation itself... as a man, isn't Jesus lower than angels?

Sidebar: define *incarnation* — “(1): the embodiment of a deity or spirit in some earthly form; (2) capitalized: the union of divinity with humanity in Jesus Christ”¹

As noted, this whole section of Heb 2, from v. 5 right to the end of the chapter is occupied with the superiority of the Son *because of* the Incarnation.

Our passage today rests on that point but speaks of something even deeper.

Jesus united with humanity to provide redemption: he became the substitutionary sacrificial lamb taking the place of *any* sinner who repents.

However, once that sinner repents, Jesus the man enters a *family* relationship with the saints. He is our brother; we are his brethren.

This relationship is anticipated in the Old Testament, both in the Psalms and in the book of Isaiah. That's what we will look at today.

Read Heb 2.11-13

Proposition: The relationship between Christ and his saints guarantees their acceptance by the Father, forever.

I. The proposition: not ashamed of his brethren

A. Our Lord in his Incarnation identifies first with mankind in general

1. This theme a major theme in Heb.

¹ Frederick C. Mish, ed., *Merriam-Webster's Collegiate Dictionary*, 11th ed. (Springfield, Mass.: Merriam-Webster, Inc., 2003).

2. For man to pay the penalty of sin, man must die
3. Each individual man has only one life to offer; Jesus has an infinite life to offer
4. Thus, Jesus, the God-man becomes such in order to grant the opportunity for all mankind to have eternal life

This offer is conditional, all mankind may be saved; only such men as call on the name of the Lord will be saved.

B. Our Lord identifies secondarily (but perhaps most importantly) with believers

1. This relationship follows on the relationship to mankind in general
2. The relationship could be called “organic” — except it isn’t material, but spiritual

He who sanctifies and those who are sanctified are all from one *Father*

- a. We have a new spiritual life
- b. It is essentially *His* spiritual life

We are “cut from the same cloth,” “two peas in a pod,” “made from the same mold” — but with a unique unity, less distinction than these idioms imply.

C. In his identification with believers, he has no shame, and calls them brethren

1. The word form means “be ashamed of”

In the papyri, there is a clause in a marriage contract where “provision is made that if the bride ... ‘shall be detected doing anything wrong to the shame of her husband,’ he shall be entitled to take certain steps against her”²

- a. Man is a lesser creature
- b. These men *were* sinners

² J. H. Moulton and G. Milligan, *Vocabulary of the Greek Testament* (London: Hodder and Stoughton, 1930), 15.

- c. Yet he is not ashamed of them
2. In the Lord's ministry, he rarely used the term "brothers" or "brethren"
 - a. When his mother and brothers came to take him away, he said, "Who are my mother and who are My brothers?" (Mt 12.48, cf. Mk 3.33)
 - b. Pointing to his disciples: "Behold My mother and My brothers!" (Mt 12.49, cf. Mk 3.34)
 - c. Luke adds: "My mother and My brothers are these who hear the word of God and do it." (Lk 8.21)
3. But only after the resurrection does he refer to them as "my brethren"

Mt 28.10 Then Jesus said to them, "Do not be afraid; go and take word to My brethren to leave for Galilee, and there they will see Me."

Jn 20.17 Jesus said to her, "Stop clinging to Me, for I have not yet ascended to the Father; but go to My brethren and say to them, 'I ascend to My Father and your Father, and My God and your God.'"

4. But here, in Hebrews, he speaks not only of the disciples, but of all the saints
 - a. They are from the same father
 - b. He is not ashamed to call them brethren

We might think, well that's nice, but our author makes much of this with two OT quotations, one from Ps 22, the other from Isa 8 deepens our understanding.

II. The proof: prophetic anticipation of Christ's acknowledgement

A. The voice of Messiah in Ps 22 (Heb 2.11)

1. The opening verse of Ps 22 forever links it with our Lord and his cry from the cross

Ps 22.1 My God, my God, why have You forsaken me? Far from my deliverance are the words of my groaning.

Mt 27.46 About the ninth hour Jesus cried out with a loud voice, saying, "ELI, ELI, LAMA SABACHTHANI?" that is, "MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?"

- a. Every first century reader would recognize this connection
- b. The first part of the psalm is lament, many statements of which were fulfilled on the cross

Ps 22.14 I am poured out like water, And all my bones are out of joint; My heart is like wax; It is melted within me.

Ps 22.18 They divide my garments among them, And for my clothing they cast lots.

- c. The second part of the psalm is a song of thanksgiving, from which our text comes

Ps 22.22 I will tell of Your name to my brethren; In the midst of the assembly I will praise You.

Heb 2.12 saying, "I WILL PROCLAIM YOUR NAME TO MY BRETHREN, IN THE MIDST OF THE CONGREGATION I WILL SING YOUR PRAISE."

2. The reason the author quotes David

- a. David sings about his purpose to proclaim God's name to the people of his day
- b. Hebrews take the whole psalm to be a prophetic voice of Jesus: after the lament will come a celebration in the middle of the assembly

- 1) His brethren will be there

- 2) His brethren are the *ekklesia* — the congregation, the assembly, the gathering of the saints

I want you to hold that thought, the Lord proclaiming Yahweh in the assembly of his brethren.

B. The voice of Messiah in Isa 8 (Heb 2.13)

1. Sorting out the quotation

Heb 2.13 And again, "I WILL PUT MY TRUST IN HIM." And again, "BEHOLD, I AND THE CHILDREN WHOM GOD HAS GIVEN ME."

Isa 8.17-18 And I will wait for the LORD who is hiding His face from the house of Jacob; **I will even look eagerly for Him.** ¹⁸ **Behold, I and the children whom the LORD has given me** are for signs and wonders in Israel from the LORD of hosts, who dwells on Mount Zion.

2. You can see that the words follow one after another, but the author of Heb. breaks them up
- a. I will put my trust in him

"and again"
 - b. Behold, I and the children whom God has given me
3. One more thing: we have an emphatic "I" in both phrases
- a. "I, I myself will put my trust"
 - b. "Behold I"
4. Understanding the context of Isaiah
- a. Isaiah 8 is in the middle of a tense set of prophecies when Judah was worried about threats from Israel (Northern Kingdom) and Syria (Damascus)
 - b. Judah is planning on trying to cut a deal with the Assyrians (Nineveh)
 - c. Isaiah preaches against this, speaking directly to the king
 - 1) When he does this, his son Shear-jashub accompanies him (Isa 7.3)

2) During this period, Isaiah's wife bears Maher-shalal-hashbaz (my favorite, Isa 8.3)

d. Despite his faithful preaching, it turns out Ahaz will not listen to Isaiah, so Isaiah stands alone

1) His message: I will trust in the Lord (Isa 8.17)

2) His next message: I and my children are signs and wonders in Israel (Isa 8.18)

“The people might pay no heed to Isaiah's oracles, but so long as Isaiah himself went about in Jerusalem, he was an abiding witness to the message of God which had been conveyed through him. Not only so, but his own significant name ('Yahweh is salvation') and the equally significant names of his two sons—Shear-jashub ('Remnant will return') and Maher-shalal-hash-baz ('Hasten booty, speed spoil')—reminded the people of the dominant themes of his message. Indeed, his sons' names were the expression of his own obedient trust in God, his confidence that what God had said would surely come to pass.”³

5. Putting it in the context of Hebrews

a. The words are about Christ and his people

b. The Lord stands alone, opposed by Israel, but he puts his trust in the Father

c. And then, behold: the vindication of his testimony, “the children whom God has given me”

The children of God, standing with Christ, outside the place of popularity, are a sign to the world of the grace of salvation.

How can you go back on that?

³ F. F. Bruce, *The Epistle to the Hebrews*, Rev. ed., The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1990), 83–84.

III. The place: the moment of reunion

A. There is one more thing to think about

1. When will all the children of God be assembled?
2. To whom will the Son of God declare them?

B. The verbs in verse 12 are future tense: "I will proclaim... I will sing..."

1. Again, when will the children of God be assembled?
2. I imagine a scene at the great gathering, as the church is assembled in response to the Shout
 - a. A voice from the throne says, "whose are these"
 - b. And the Son says, "BEHOLD, I AND THE CHILDREN WHOM GOD HAS GIVEN ME."

Conclusion:

Proposition: The relationship between Christ and his saints guarantees their acceptance by the Father, forever.

Do you think that there is any doubt that anyone who believes in Jesus Christ will not make it to the Father's presence?

Do you think Jesus, who calls them brothers, will lose any one of them?

Do you think there is any reason to hold back on following him, to turn away from him?