

Quoting Jesus

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Heb 2:13

(NA 27th ed.)

(NLT)

καὶ πάλιν·

ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ,

καὶ πάλιν·

ἰδοὺ ἐγὼ καὶ τὰ παιδιά ἃ μοι ἔδωκεν ὁ θεός.

He also said,

“I will put my trust in him,”

that is,

“I and the children God has given me.”

Palin is in English words like “palindrome” and “palingenesis” (meaning recapitulation). *Egō* is reflected in “ego.” Notice the duplicated first consonant of “to believe” (*peithō*), forming the perfect tense. Compare NLT’s free translation of lines 1 and 3, which are identical in Greek. In line 4, you may recognize *paidia* in “pediatrics,” and of course God in “theology”!

Here the writer of Hebrews is quoting Jesus’ words (2:9). Jesus calls those for whom he died “brothers” (2:11 – 12). Our verse continues to cite his statements. The interesting thing, however, is that Jesus isn’t being quoted from the gospels. The citations are from passages of the Old Testament.

Take a look at Isa 8:17b – 18a in Greek closely. I color coded it to help your eye coordinate them. The second lines are identical.

Isa 8:17b – 18a (Rahlfs OG)

Heb 2:13 (NA 27th ed.)

καὶ πεποιθὼς ἔσομαι ἐπ' αὐτῷ.

ἰδοὺ ἐγὼ καὶ τὰ παιδιά, ἃ μοι ἔδωκεν ὁ θεός

ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ,

ἰδοὺ ἐγὼ καὶ τὰ παιδιά ἃ μοι ἔδωκεν ὁ θεός

The Isaian context is that it is Isaiah himself who is speaking in his own time to his own circumstances. Several of the children that God gave him are named in fact earlier in Isaiah 7 – 8. The Isa 8:17b quote is also from Greek 2 Sam 22:3, πεποιθὼς ἔσομαι ἐπ' αὐτῷ, “I will put my trust in him.” This is right out

of the history of David, a reflection on his deliverance from Saul. So how can the New Testament cite these as the very words of the Christ?

I think it is because, as heir to David, and Israel's rightful king, Jesus the Messiah owns everything that was David's and everything that was Israel's. If Israel did it, or if something was said of Israel, then Jesus adopts it, or it can be said of him. Hos 11:1 says, "Out of Egypt I called my son." Matt 2:15 applies that to Jesus. Even if Jesus had not personally sojourned in Egypt as an infant, this still could be applied to him. If Israel did it, then Messiah did it. If David said it, then Messiah said it, for Messiah owns everything that is David's.

He also, of course, personally identified with Israel as sinners. He was baptized to show this solidarity—even though he personally didn't have to repent of anything. He so embraced them that he died for what they deserved. So the New Testament can make these citations, since Jesus is the Christ, the Messiah, who owns the Old Testament.

But consider that he also owns everything that is yours. He identifies with your life and the life of your church. He even owns your sin, of course, and paid the price you incurred. Everything you do reflects on him. One way of putting it is that if you do something, then Messiah does it. "Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price. So glorify God in your body" (1 Cor 6:19 – 20). Glorify God also in your speech. In your dealings with others. In your possessions and use of resources.

The goal for Christians is that we live always aware of the fact that we are owned by Jesus. But of course, we forget at times. We decide to live for

ourselves. We indulge in moments of pride and envy and anger and lust and greed. But we always come to our senses, don't we? We remember who we are, and change accordingly. That is an ongoing process that will continue our whole lives. Sometimes we require help from others, and that is where counseling or church discipline comes in. We also need to partake of the means of grace. But in the end, our Father works all of these things together to shape us into people who live for Jesus.

The Christ identifies with you. He owns you. And as such, he will not leave you alone. He will return for his own. It is to that day that we press on, while seeking to live as his people. Amen. Come Lord Jesus!