

Sunday, December 28, 2025—Hebrews 2:13-14: Destroying the Power of Death

Hebrews 2:13

- **And again, I will put my trust in him. And again, Behold I and the children which God hath given me.**
- Hebrews 2:13 gives two more Old Testament allusions/references to support the claim in verse 11–12 that Jesus truly identifies with His people and treats them as family.
- **I will put my trust in him**—this one is less clear than the second one in verse 13. Most commentators view this as a reference to Isaiah 8:17 because of the reading found in the LXX.
 - Isaiah 8:17—the last clause reads, “and I will look for him” in the KJB reads, “and I will trust in him” in the LXX.
- As someone who questions that narrative, I don’t find that explanation sufficient. There are many Old Testament passages that convey this idea.
 - Psalm 16:1, 18:2, 91:2
 - Isaiah 12:2
- Hebrews 2:13—portrays Christ as a faithful man of God who lives by trust in the Father. Jesus, in His humanity, depended on God—not angels, not Himself. This shows He shared the human condition of faith, prayer, and reliance on God.
 - *Dependence in Prayer*—Jesus repeatedly sought the Father in prayer, showing reliance rather than self-sufficiency.
 - Matthew 14:23
 - Mark 1:35
 - Luke 5:16
 - Luke 6:12
 - *Dependence in Obedience and Will*—Jesus consistently submitted His will to the Father.
 - John 4:34, 5:30, 6:38
 - *Dependence in Teaching and Words*—Jesus taught what the Father gave Him to say.
 - John 7:16, 8:28, 12:49

- *Dependence in Works and Miracles*—Jesus attributed His works to the Father’s activity.
 - John 5:19, 10:25, 14:10
- *Dependence in Suffering and Death*—At the climax of His mission, Jesus entrusted Himself fully to the Father.
- - Matthew 26:39
 - Luke 23:46
- These verses show that during His earthly ministry Christ lived as a true man, not independently but dependently. His faith, obedience, prayer, teaching, and suffering were marked by trust in the Father. This perfectly aligns with Hebrews 2:13 — “I will put my trust in him.”
- Far from diminishing His deity, this dependence qualifies Him as our representative Savior, the faithful Son who succeeded where Adam failed. Jesus did not stand above humanity as a detached Savior; He lived among us as a faithful man.
- **Behold I and the children which God hath given me**—this clause is clearly a quotation of Isaiah 8:18. Note the: context of Isaiah 8 is thoroughly related to Israel.
- The use of this passage by the author of Hebrews, presents Jesus as a representative head standing with His people. “The children” i.e., Israel are those God has given Him—believing Israel. Jesus publicly identifies with them before God. This echoes:
 - His role as the “captain” or “pioneer” of salvation (v.10)
 - His brotherhood with believers (v.11)
- In Isaiah 8:18 the prophet stands firm in faith during national crisis. His children serve as signs to Israel (v. 18). Hebrews applies this to Jesus: Christ stands in a hostile world. His redeemed people are the visible evidence of God’s saving work.
- Hebrews 2:13 teaches that: Jesus truly shared human faith and dependence on God. He stands with believing Israel, not merely over them. Christ openly acknowledges His people before God.

Hebrews 2:14

- **Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;**
- Verse 14 begins a new paragraph that runs through the end of the chapter at verse 18.

- **Forasmuch then as the children are partakers of flesh and blood**—“forasmuch then as” is a conjunction. It connects the content of verse 14 with the rest of the context. This verse explains why Jesus had to become fully human. “The children” = the believers just mentioned in verse 13. Since they are flesh and blood, the Savior must be also. Salvation could not be accomplished from a distance.
 - Only a man could redeem mankind.
 - Hebrews 2:9-10
 - I Corinthians 15:50—flesh & blood left to its own devices cannot inherit the kingdom of God.
- The children in verse 13, are partakes of flesh and blood in verse 14.
- **he also himself likewise took part of the same**—this clause stresses the reality and completeness of the incarnation. “Likewise” means *in the same way*—not appearance, not imitation. Christ truly became human while remaining fully God. This directly refutes any idea that Jesus only *seemed* human.
 - Isaiah 7:14
 - John 1:14
 - Romans 8:3
 - Philippians 2:7-8
 - I Timothy 3:16
- **that through death he might destroy him that had the power of death, that is, the devil**—the method of victory is: death. Jesus conquers death by entering it. The cross is not defeat—it is the weapon.
 - Hebrews 2:9-10
 - Isaiah 53:12
 - John 12:24, 31-33
 - Romans 14:9
 - Colossians 2:15—here we see the cross being used as a weapon to defeat the adversary.

- Hebrews 2:14—Satan’s “power” is not absolute authority but control through sin, accusation, and fear. Death is the consequence of sin (Rom. 5:12). Satan exploits death to enslave humanity. Jesus broke that grip.
 - Romans 6:9
 - I Corinthians 15:54-55
 - II Timothy 1:10
- Hebrews 2:14—the word “destroy” does not mean annihilate. It means: render powerless, neutralize, strip of authority. Satan still exists, but his decisive weapon—death—has been defeated.
- Hebrews 2:14 teaches that:
 - The incarnation was necessary, not optional.
 - Jesus had to die as a man to defeat death.
 - Satan’s greatest weapon has been disarmed.
 - Believers no longer face death as captives, but as conquerors in Christ.
- Jesus became fully human so that, by dying, He could break the devil’s power over death.