

The Family of God, Part One

By Pastor Jeff Alexander (Hebrews 2:5–18)

Introduction

1. God's purpose from the beginning was to establish and restore His kingdom on earth.

This was the plan when God created Adam in His image. That purpose was hindered by Adam's disobedience, but it was never abandoned. Thus, we read in Matthew 6:33, "*Seek first the kingdom of God and his righteousness.*"

2. Jesus came to earth in human flesh to be the Savior, not solely for fallen Adam's race but to restore His kingdom.

Satan sought to tempt the last Adam, Jesus Christ, by offering Him "*all the kingdoms of the world and their glory*" (Matt. 4:8) if Jesus would simply worship Satan. Jesus rejected the offer, and because of that victory, Jesus commenced His ministry declaring, "*Repent, for the kingdom of heaven is at hand*" (Matt. 4:17).

3. To establish the kingdom of heaven, the kingdom of God on earth, the Lord must redeem for Himself a people out of all the kingdoms of the world and bring the redeemed into a particular relationship with Himself.

He would draw them nearer to Himself in a dearer relationship than with any of His other creatures. How would such a close bond be possible between fallen sinners and His gloriously holy Person? What would that relationship look like?

4. The one human relationship that God designed for this purpose is *family*.

Even fallen sinners in all their carnal worldliness confess the glorious worth. Although we must never accept that sentiment fully, the language being too strong, the verse demonstrates the world's reverence for motherhood and, by implication, the family unit. God established the family in the beginning, and in spite of every effort of the evil one to destroy the family, it survives, protected by God's sovereign will.

Citing Psalm 8, the writer of Hebrews lays out God's plan to establish a family of humans to have dominion over His restored kingdom: "*For it was not to angels that God subjected the world to come.*" Adam forfeited that privilege when He disobeyed God and established self as supreme. Yet, the psalm declares, "*You made him for a little while lower than the angels; you have crowned him with glory and honor, putting everything in subjection under his feet*" (Heb. 2:7, 8). The Lord would establish a second and last Adam to restore what the first Adam lost.

I. The Foundation

1. The foundation for the kingdom must first be laid by the removal of "*things that can be shaken.*"

The term "*world to come*" in verse 7 refers to the restored kingdom of God that is to replace the kingdoms of this world. Speaking to Zerubbabel, the post-exilic governor of Judah, the Lord declared, "*I am about to shake the heavens and the earth, and to overthrow the throne of kingdoms*" (Hag. 2:21, 22). Hebrews affirms this goal (Heb. 12:27, 28).

2. To restore His kingdom, the Lord has subjected all things under Jesus' feet as a reward of His suffering.

a. In the present state, this subjugation is not apparent. Can we be certain that the world to come will be subject to him? Psalm 8 declares with certainty that “*you have crowned him with glory and honor, putting every-thing in subjection under his feet*” (Heb. 2:8).

b. Before exaltation, Jesus must first make satisfaction for the sins of His people.

Hebrews explains that His suffering was to be the *means* whereby He would be crowned with glory and honor. This was because His death would be a satisfaction to God for the sins of all for whom He died so that they might receive the grace of salvation.

3. The Creator became the pioneer of salvation.

A wonderful statement is found in verse 10. *Perfected* here points rather to *completion* than *improvement*.

II. All of One

1. A glorious holy family was the goal of the incarnation.

The ones for whom Christ died are variously designated in this passage as *sons* (v. 10), *brothers* (vv. 11, 12), *children* (v. 13), and *Abraham’s descendants* (because Jesus descended from Abraham, v. 16). Jesus is the author (Gk. *archēgon*, as in 12:2) of their salvation, or more accurately, “*the pioneer of their salvation*,” having accomplished something unique on their behalf.

2. Therefore, a new relationship was established that would never have been imagined.

Our tie to creation, though not dissolved, was now to be lost in a closer, dearer tie (Heb. 2:11). The saints are the nearest kinsman of the Son of God, and if of the Son, then of the Father also.

Conclusion

1. Those in Christ are elevated to creation’s highest level, *a family of God*. This family relationship is God’s original design carried out (John 1:12, 13). To express it another way, we are the body of Christ and members in particular—“*the fullness of him who fills all in all*.”

2. The result is a family bond between us and the God and Father of our Lord Jesus Christ, “*his father and our father, his God and our God*.” He has many names for His redeemed. They are His chosen ones, His people, His flock, His heritage, but *it is as his family* that He speaks of them most often. He bends fondly over His firstborn, the children of His heart and the desire of His eyes.

3. Because of this tender relationship, we need to learn from God’s own account who and what this family is. By nature, we were children of wrath. And thus far there is no original difference between us and the world. However, we were also the eternally selected of the Father (Eph. 1:4). This is our true ancestry, and this is our greatest glory (Eph. 1:5).

We were quickened together with Christ from being dead in trespasses and sins, raised up by the exceeding greatness of God’s power (Eph. 1:19, 20). As such, we are now heirs of God and joint heirs with Christ Jesus, kings and priests under God, reigning with Christ now and forever over a redeemed and restored creation.