

Sermon Transcript
06.08.2025
Hebrews 2:10-13

******This is a general script, not exact*** to ***This is a working manuscript and is not an exact transcription of the sermon. Actual audio content may differ slightly from these notes.******

- Joseph was having a rough couple of years, to put it mildly. Preferred by his father, but resented, betrayed, & sold by his brothers for a mere 20 shekels of silver. Enslaved by Midianite traders. Presumed dead by his father. Carried far away to Egypt. Sold into a life of servitude.
- But things were just finally starting to turn around in his time of exile as his master was an Egyptian official named Potiphar, a man of means, a captain of the Pharaoh's guard. And Joseph had recently been promoted from a lowly servant to second in command of Potiphar's house. Handsome and young, he had managed to not be defined by his suffering and had his entire life in front of him.
- But things were about to get even worse. You know the rest of the story.
- Slandered, wrongly prosecuted, accused of sexual assault, he was soon imprisoned.
- For years, he suffered the indignity and shame, forgotten, seemingly forsaken, abandoned, alone.
- Until eventually a providential mixture of divine sovereignty and human nightmares put him in the presence of Pharaoh himself & the rest is OT history.
- In the span of a few mere hours, he goes from prison to second in command of the most powerful nation on earth at the time.
- His position allows him to not only flourish, but to eventually save his family, the very brothers who had betrayed him.
- The story of Joseph has long been noted for its thick parallels to the life of Christ.
- As the Jesus storybook Bible says, "every story whispers his name." Well, if that's the case, the story of Joseph shouts it! The typology is dripping from nearly every turn.
- And Joseph stands in a long line of tradition of fraternal conflict of biblical proportions. Think about how that thread extends through just the book of Genesis: Cain kills Abel, Ishmael mocks Isaac, Esau wants to kill Jacob, and Joseph's brothers think about killing him before deciding to JUST sell him into slavery.
- And, as we've been noting in our exploration of Hebrews, Christ is the substance to which every OT shadow points. He is the one in whom this typology finds its ultimate expression.
- So, it should be no surprise to see the theme of fraternal conflict in the gospel accounts. Jesus' biological family doesn't really believe in Him, they think he's crazy and say as much. His beloved disciples, spiritual brothers, reject Him, and even the common generic brotherhood of humanity betrays Him.
- As Joseph did, Christ suffers at the hands of those closest to him. But also like Joseph, the story doesn't end there. Not only is Christ raised to glory, but He raises those with

Him. As Joseph's rise from suffering to honor brings blessing to His siblings, so Christ's exaltation leads to the salvation and exaltation of others.

- The suffering that Joseph faces doesn't thwart God's plan, in fact, it is the means by which it is accomplished and the same is true of Christ. Through suffering comes glory for Christ and for His spiritual siblings.
- That's what we'll see in our text this morning. So let's pray and we'll dive in.
- Self, others, me.

For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the founder of their salvation perfect through suffering.
(Hebrews 2:10)

- This is now sermon number 6 in our two year exploration of Hebrews. Many of you have been tracking along, but let's recap. That's particularly important given that there is a logical connection between vs. 9 and 10 as evidenced by the word "for." Remember that the verse and chapter divisions that we see in our English Bibles aren't arbitrary, but neither are they inspired.
- Logically, vs. 10 is dependent on the preceding passage. So let's back all the way up to the beginning.
- The overarching concern of the book is the temptation to drift, to fall away, to apostatize. This was particularly dangerous for the recipients of the letter, Jewish Christians who were experiencing persecution and were thus tempted to renounce Christ and retreat to the relative safety of the synagogue.
- So the author writes about the need to hold fast, draw near, stand firm in the supremacy of Christ. Remember that Christ is better is the message of the book. He is a better priest, a better sacrifice, a better mediator of a better covenant built on better promises.
- In chapter 1 we saw His supremacy to the angels as the focus was on His deity. He is not merely like God, He is God, the eternally begotten, co-equal, Son of God.
- Then in chap 2, Christ is again contrasted to the angels, but this time according to His humanity.
- We spend a lot of time stressing the deity of Christ, & rightly so, but we also need to remember His humanity. In fact, that will be the argument of the next few passages. Christ must be human in order to be our better priest who offers a better sacrifice & guarantees a better covenant.
- So last week we saw how Christ rules & reigns not only on the basis of His divine nature, but also by virtue of His humanity. He is the ultimate human who would fulfill the hope of Psalm 8 that mankind would have everything in subjection to him which was itself a fulfillment of the original design of Gen 1 that mankind would exercise dominion over all things. As we saw last week, all things literally means all things. Mankind rules not only over the beasts, birds, bugs & barracuda, but also over death & the devil. If that seems strange go back and listen to last week's sermon.
- And we ended by talking about the roller coaster of condescension and exaltation that Christ rides. He is eternally glorious as the Son of God, but condescends to become man. He doesn't give up His deity, but He takes on humanity and that is humbling in the language of Philippians 2. And He condescends even further in submitting to death,

even death on a cross. But He is exalted to the right hand of the Father as a result of His earthly human obedience.

- Christ submitted to death that even death might be subject to His authority.
- You see that imagery of condescension and exaltation in our final verse last week:
 - *But we see him who for a little while was made lower than the angels, namely Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone.* (Hebrews 2:9)
- Notice the condescension, He is temporarily made lower than the angels, and the exaltation, He is crowned with glory and honor. And notice how that comes about: by the suffering of death.
- Picking up that suffering theme, verse 10 says:
 - *For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the founder of their salvation perfect through suffering.* (Hebrews 2:10)
- So the author is explaining the necessity of the Son's death. Jesus had to suffer to identify with his people & lead them to glory. For death to die, someone needed to first submit to death.
- As Aslan says of the deeper magic, in the Lion, the Witch and the Wardrobe
 - "when a willing victim who had committed no treachery was killed in a traitor's stead, the Table would crack and Death itself would start working backward." (C.S. Lewis)
- Notice in the language of Hebrews that this was fitting, appropriate, proper. Why does God do what He does? Because it's fitting. Indeed all of God's works are fitting & proper. Even the ones we don't understand, even the ones we don't like. When we don't like the works of God, the fault is ours alone. God is always right & God is always good, even when we can't see the inherent rightness or goodness.
- That's part of the meaning of the next phrase which says: for whom and by whom all things exist. God is the means and end of all things. As NT scholar Tom Schreiner comments on this phrase:
 - "God is both the end and the means to the end, both the goal of history and the agent of history." (Tom Schreiner)
- Or as Romans 11 says:
 - *For from him and through him and to him are all things. To him be glory forever. Amen.* (Romans 11:36)
- This is particularly interesting because you see this fascinating biblical paradox of God-centeredness, but also human benefit. Think about what is happening here. You have this expansive statement about how God-centered God is and yet it occurs in the context of His work to bring many sons of glory.
- For God to seek His own glory and your joy is no contradiction. As John Piper has stated in his famous definition of Christian hedonism
 - "God is most glorified in you when you are most satisfied in Him." (John Piper)
- In other words, history is God-centered and yet one of God's primary goals in history is to bring many sons to glory.
- He does so by making the founder of our salvation perfect through suffering. A couple of words there need comment. First, look at the word perfect.

- We tend to think of the word perfect with moral connotations. So perfect is synonymous with sinless or blameless. In some contexts the term certainly has that meaning, but that wouldn't make sense here since Jesus is "made perfect" implying that He wasn't perfect before. If perfect means sinless, then you might infer that Christ was previously sinful.
- But that's not how the word is functioning here. Another use of perfect means something like complete or finished. It isn't moral, its vocational, speaking of a completed mission.
- For instance, speaking of Herod, Jesus says in Luke 13:
 - *And he said to them, "Go and tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I finish my course.' (Luke 13:32)*
- Or Paul speaking to the Ephesians elders in Acts 20 says:
 - *But I do not account my life of any value nor as precious to myself, if only I may finish my course and the ministry that I received from the Lord Jesus, to testify to the gospel of the grace of God. (Acts 20:24)*
- The phrase finish my course is the same Greek word translated make perfect here in Hebrews. Elsewhere its translated as finished or accomplished.
- And in the LXX this same Greek word is used to refer to the consecration of priests to show that they are qualified for the office.
- So, what the author of Hebrews means is that Christ's suffering demonstrates His consecration for His task and is the completion of His mission. He is perfected by suffering in the sense that His mission was incomplete apart from His death. His death completed, finished, perfected His ministry as high priest and substitutionary sacrifice.
- That's what make perfect means. Christ is morally perfect, but here the use isn't moral, but vocational. He has fulfilled His purpose. As He says in John, it is finished, which, BTW, is a form of this same Greek word translated perfect here. I wanted to spend some time on this word because we'll encounter it a few more times in Hebrews especially in chapter 5 where we read:
 - *Although he was a son, he learned obedience through what he suffered. And being made perfect, he became the source of eternal salvation to all who obey him, being designated by God a high priest after the order of Melchizedek. (Hebrews 5:8-10)*
 - Notice how perfection again relates to suffering and to His role as high priest.
- The other word we need to think about is founder. Look at this note from the NET Bible:
 - "The Greek word translated *pioneer* is used of a "prince" or leader, the representative head of a family. It also carries nuances of "trailblazer," one who breaks through to new ground for those who follow him. It is used some thirty-five times in the Greek OT and four times in the NT, always of Christ (Acts 3:15; 5:31; Heb 2:10; 12:2)." (NET Bible)
- So translating the word has proven difficult. Look at the following list of how translators translate it:
 - source (CSB); captain (KJV), author (NASB), leader (NLT; NAB; NJB), founder (ESV), pioneer (NIV; NET; NRSV; CEB)
- This is one of only a few times I don't love the ESV translation. I like the way that the NET and other translations render this as pioneer. If you think of the pioneers in American history, you probably think of coonskin caps and flintlock muskets and guys

like Davy Crockett and Daniel Boone, men who led the way to blaze a trail through the wilderness of the west.

- Interestingly enough, this Greek word, arkegos, was used in the LXX in regards to the wilderness wanderings. So Moses was seen as an arkegos, and when they people of Israel attempted to appoint someone to take them back to Egypt, they wanted to appoint a new arkegos, and Joshua was described as an arkegos.
- Given the fact that the book of Hebrews will contrast Jesus and Moses in chapter 3 and the book will often use Israel in the wilderness as an analogy for the church facing persecution, I don't think that parallel is incidental. The same way that Moses and Joshua led the people out of slavery and through the wilderness and into the promised land, so Christ has blazed the trail through suffering to glory.
- That's what it means that He has brought many sons to glory. This is an area where He differs from Moses. Moses never was able to enter into the promised land because he wasn't sinless, but Christ has made it all the way thru & thus to the other side. He has led the way for us to follow.
- Yes, Christ has entered into glory, but He has brought along all those who are called sons. And since they are sons, they are thus Jesus' brothers.
- BTW, sons & brothers are both masculine in the Greek. There are various reasons for using masculine language to refer to generic mankind & we talked about that in TEC last weekend. I think its helpful to preserve that masculine imagery in our translation, but its also important to recognize that the terminology of sons & brothers includes daughters & sisters. The reasons for using masculine nouns & pronouns are many, but none of them are misogynistic. In particular, the use of sons here maintains a connection with THE Son thats in view throughout chaps 1 & 2.
- In other words, the choice of this term is significant because it identifies Christ's people with Christ Himself. We share the same title as Him, we are sons of God, though in various ways our sonship differs from His.
- As has been said, the son of God by nature became man so that man might become the sons of God by grace.
- And He blazed a trail through suffering and entered into a promised land of glory which should encourage us in the midst of our suffering that though the sorrow lasts for the night, joy comes in the morning. That Christ knows the way forward through suffering. As we'll see shortly, that way is paved with trust in the promises of God's faithfulness.
- Let's keep going. Vss. 11-12.

For he who sanctifies and those who are sanctified all have one source. That is why he is not ashamed to call them brothers, saying, "I will tell of your name to my brothers; in the midst of the congregation I will sing your praise." (Hebrews 2:11-12)

- In his classic work Knowing God, J.I. Packer wrote:
 - "You sum up the whole of New Testament religion if you describe it as the knowledge of God as one's holy Father. If you want to judge how well a person understands Christianity, find out how much he makes of the thought of being God's child, and having God as his Father. If this is not the thought that prompts and controls his worship and prayers and his whole outlook on life, it means that

he does not understand Christianity very well at all. For everything that Christ taught, everything that makes the New Testament new, and better than the Old, everything that is distinctively Christian as opposed to merely Jewish, is summed up in the knowledge of the Fatherhood of God.” (J.I. Packer, Knowing God)

- I love that quote. Many of you know that it was this doctrine in particular which has been the most helpful in my own sanctification. That’s why you’ll often hear me confess that we have a good Father who gives good gifts in my prayers. I’m constantly preaching that to myself because of how profound that truth really is if only we would believe it.
- I mention that because fatherhood is not only essential to the NT in general, but to Hebrews in particular. Consider how important the familial and paternal theme is in chapter 12 where it says:
 - *It is for discipline that you have to endure. God is treating you as sons. For what son is there whom his father does not discipline? If you are left without discipline, in which all have participated, then you are illegitimate children and not sons. Besides this, we have had earthly fathers who disciplined us and we respected them. Shall we not much more be subject to the Father of spirits and live?* (Hebrews 12:7–9)
- This is particularly striking in a context where these Jewish Christians are suffering. Suffering isn’t a contradiction to sonship, it is often an evidence of it. So there is an inherent connection between suffering and sonship that the author makes and that is nowhere more evident than in the suffering of Christ Himself.
- And we too are sons, we too have the same Father, that’s the source that’s referred to here. Remember, He is the one for whom and from whom all things exist as we saw in the previous passage. We have the same Father and thus are part of the same family, that’s the point although some think that the source that is in view is Adam.
- Regardless of the way you take it, by virtue of our shared human ancestry or shared spiritual family, Christ is not ashamed of us. Now, I don’t know your family dynamics. Perhaps you have a sibling or parent or cousin who brings you shame.
- Maybe you’ve got an uncle or cousin whose no longer invited to family events because of the choices they’ve made. But that’s not the case in the family of God.
- Christ is not ashamed of His siblings. In fact, He’s proud of them. After all, He has sanctified them.
- BTW, to say that Jesus sanctifies us is a remarkable statement, for in Leviticus we read over and over again, in a virtual refrain, that it is God who sanctifies his people. This is another one of those implicit evidences of the deity of Christ where He is doing the deeds of God. Only God can sanctify and yet this verse says that Christ sanctifies.
- As we read in chapter 1, He has made purification for sins and as we’ll see in later chapters, He has purified and perfected us through His sacrificial death.
- Christ is not ashamed of you. Some of you need to really hear that this morning. There is therefore NOW no condemnation for those in Christ.
- Now. While you are still weak, while you are still foolish, while you still struggle with sin. While you are still lazy and lustful and proud and greedy and bitter and angry.
- He’s not ashamed. In fact, the fact that we are so broken is the very reason that He sanctifies us and sacrificed Himself for us. Our unworthiness is not an impediment to His love. It is the reason for His life and death.

- Furthermore, the reason that He isn't ashamed of us isn't because we are shameless. The same way that God's love for you isn't because you are lovely but because He is loving, Christ's lack of shame is not owing to your honor. You aren't shameless, you are shameful.
- The reason that He isn't ashamed is because, as Hebrews 12 says, He despised the shame
 - *looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.* (Hebrews 12:2)
- Shame was a huge concept in the honor/shame culture of the ancient world, and still is in many parts of the world today. And yet Christ suffered the most shameful death on our behalf. He bore the shame on our behalf and thus is not ashamed to call us brothers.
- In fact, not only is He not ashamed, but He's proud to call us brothers. Indeed He shouts it out. Due to sibling rivalry and petty jealousy, we might not experience this as a helpful metaphor so instead think of a parent with a child. Think of how proud you are when your kid does something incredible. So, for instance, tomorrow is my daughter's 9th birthday and I could not be more proud to be her father so I sing her praises in the midst of the congregation.
- That's what Christ is doing in the passage that the author quotes. He's boasting in his brothers.
- As he says:
- *I will tell of your name to my brothers; in the midst of the congregation I will sing your praise.*
- This particular passage comes from Psalm 22 which you may recall is rife with messianic allusions.
- For instance, on the cross Christ quotes verse 1 which says:
 - *My God, my God, why have you forsaken me? Why are you so far from saving me, from the words of my groaning?* (Psalm 22:1)
 - *I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted within my breast; my strength is dried up like a potsherd, and my tongue sticks to my jaws; you lay me in the dust of death.* (Psalm 22:14–15)
 - *For dogs encompass me; a company of evildoers encircles me; they have pierced my hands and feet— I can count all my bones— they stare and gloat over me; they divide my garments among them, and for my clothing they cast lots.* (Psalm 22:16–18)
- The author probably assumes that the reader will connect this psalm to the cross given the context of suffering that he's been referencing.
- And then the words that he quotes here in 12 are from Psalm 22:22 which says:
 - *I will tell of your name to my brothers; in the midst of the congregation I will praise you...* (Psalm 22:22)
- This presents a shift in the psalm from the suffering and lament to exaltation and praise. So the fact that Christ is not ashamed is an understatement. To the contrary, He is proud to claim us as His own. As a proud mother shows pictures of her child so Christ publicly proclaims His love for His brothers and sisters. He shouts it out in the congregation, the assembly, the ekklesia.

- The context of the quote is like a family meal. Vss. 26 and 29 of Psalm 22 speak of this great feast in which the afflicted and the prosperous gather together to eat and be satisfied and worship. One of the things we do on each family member's birthday is to go around the table and mention things that we love and admire in the birthday girl or boy.
- So tomorrow, we'll sit around a table and talk about Larken's creativity and kindness and generosity and beauty and adventuresomeness, for example. We will sing her praises in the context of our community.
- That's what this imagery reminds me of. Christ is singing the praises of His people. He is not ashamed.
- BTW, notice that the author assumes Christ is speaking. Elsewhere we saw that the author states that Scripture is spoken by God and here we have him putting these words in the mouth of Christ. In other words, Scripture isn't just inspired by the Spirit, it is the word of the triune God, Father, Son, and Spirit.
- Before we move on, just a couple of applications to draw out of this passage.
- First, is the importance of the congregation. In Greek, that word is ekklesia. Its where we get the word ecclesiology, the doctrine of the church. As I've said a number of times before, there is a huge corporate dimension to Hebrews. There is no privatized, Lone Ranger Christianity. We were called out of sin and into the church.
 - "No one can have God as Father who does not have the Church as Mother." (Cyprian of Carthage)
- This congregational responsibility permeates the book, but reaches its pinnacle in chapter 10 where we read:
 - *Let us hold fast the confession of our hope without wavering, for he who promised is faithful.* (Hebrews 10:23)
- Here we see the overarching danger: wavering. And the prescription: holding fast.
- And then notice the way in which he commends us to hold fast. Vss 24-25 say:
 - *And let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.* (Hebrews 10:24-25)
- Notice how communal that is. We are to stir one another up. We are to keep meeting together. We are to encourage one another.
- Christ beckons us to a congregational life, a familial life in which the family is more than biological. That's the first thing to note here. The importance of the community shouldn't be lost, especially when the temptation is to drift away. To drift back into Judaism for the first-century reader or to drift back into drugs or porn or the American dream or isolation or whatever other temptations we face today.
- One of the most effective weapons that Christ has given us to prevent drifting is the gift of the church. Oh how foolish and presumptuous it would be to forsake one of the primary means by which God preserves His people.
- Second, by way of application. If Christ isn't ashamed to call us brother, why would we be ashamed to call Him Lord?
- Ask yourself, are you proud of Christ? Do you boast in Him? Or are you embarrassed, hiding your light under a bushel? Hedging your bets just in case. Are you embarrassed

by what the Bible says about gender or sexuality or slavery or eternal judgment or some other such thing?

- You are dirty and depraved and yet He isn't ashamed. Why would you ever be ashamed of the one who is perfect and pure and has given Himself for you?
- Let's keep going. Vs. 13.

And again, "I will put my trust in him." And again, "Behold, I and the children God has given me." (Hebrews 2:13)

- This solidarity, this shared identity between Jesus and His siblings is confirmed not only in Psalm 22, but in Isaiah 8 as well which says:
 - *I will wait for the Lord, who is hiding his face from the house of Jacob, and I will hope in him. Behold, I and the children whom the Lord has given me are signs and portents in Israel from the Lord of hosts, who dwells on Mount Zion. (Isaiah 8:17-18)*
- In the original context, Isaiah is speaking of his trust in God though Israel was threatened by war and destruction. Again, note the connection to the theme of suffering. And if you recall from the book of Isaiah, his kids played an important function in the prophet's ministry as their names symbolized God's plans for the nation. The children were thus, as one commentator wrote, portents of a brighter future.
- But even as he is facing suffering, Isaiah is confident in God's faithfulness. His trust didn't waver even in the midst of distress and duress.
- And like Psalm 22, Isaiah 8 is a passage that is pregnant with messianic allusion. For instance, just a few verses before those quoted, he writes:
 - *And he will become a sanctuary and a stone of offense and a rock of stumbling to both houses of Israel, a trap and a snare to the inhabitants of Jerusalem. (Isaiah 8:14)*
- You might recognize that imagery of a stone of offense and rock of stumbling from passages like Romans 9 and 1 Peter 2.
- And in chapter 7 you have the prophecy of a virgin birth and in chapter 9 you have the prophecy of a son who will be called wonderful counselor and mighty God. So the whole context is dripping with messianic hints.
- But the point of this particular quote is that trust in God is a primary characteristic of God's children and Jesus is the exemplar par excellence. As the pioneer who leads us through suffering and into the promised land of glory, Christ has shown what it means to trust in the midst of hardship. As we get into chapter 11, and the famous Hebrews hall of faith, we'll see just how important trust is in the journey.
- These quotes from Isaiah come from a section where Judah is being threatened by the northern kingdom of Israel and by Syria. They are attempting to put a rival rule on the throne of Ahaz, the king of Judah. But the Lord promises that the threat will not succeed because God's covenant is with the line of David. So, on the basis of God's promises, the people should not fear these political and military threats. God's enemies will be judged and God's kingdom will ultimately triumph through the Davidic dynasty as the one to come will establish a new world marked by shalom and justice.

- Isaiah trusted that God would triumph even though he and his country were imperiled by foes on every side. Jesus trusted that God would rescue and deliver him in his suffering from the greatest peril of all: death itself.
- And we, like him, must learn to trust in the face of temptations, threats, distractions & dangers. We must learn to keep going forward toward the promised land rather than drifting back to Egypt, back to slavery.
- And once again, we see that the victory is not Christ's alone. It belongs to us, those whom He is not ashamed to call brothers and sisters. All who are given to Him.
- BTW, that phrase given me is important in that it stresses the sovereignty of God in this equation. Who comes to Christ? Who trusts in God? Who are brothers and sisters and sons and daughters? Those who are given.
- It isn't yours by virtue of your morality or ethnicity or biology or hardwork. It is yours by grace. You are given to Christ.
- As Christ says in John 6:37-39:
 - *All that the Father gives me will come to me, and whoever comes to me I will never cast out. For I have come down from heaven, not to do my own will but the will of him who sent me. And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. (John 6:37-39)*
- And in context this means that those who are given to Christ will share in what is His. He has shown His rule over death, His dominion over all things as the fulfillment of Psalm 8. And we too will share in that rule.
- He has shared in all that is ours so that we might share in all that is His.
- He is not ashamed of us, but boasts in us because of what He Himself has done in and for us.
- Christ is better. So hold fast and stand firm. Repent and trust God. That's the implication of the passage with tons of applications. For instance,
- Are there areas of your life where you are ashamed of Christ or His word? If so, the application would be to repent. To seek help to understand how all that He says and does is good and beautiful. If you struggle with that, reach out, get help.
- Or, are there areas where you are tempted to drift away from community? Are you satisfied to exist on the fringes of the church? ARE you frustrated by a lack of community, but unwilling to proactively take the steps necessary to find it? If so, the book of Hebrews would encourage you to go deeper. To be more known, to get to know others. To be vulnerable, to take risks, in order to cultivate genuine community. Christ died to create a humanity. He endured the shame. You can endure the potential humiliation of putting yourself out there to plan an event or invite someone out to lunch.
- Or, are there sins that you are playing with rather than struggling against? This passage would encourage you, like Christ, to learn how to trust God in those areas and to experience greater sanctification.
- Whatever the particular application, the point is that Christ has set you apart and given you the honor of sonship. So live as sons and daughters who are free!
- Let's pray.

Communion

- Fence table.
- As we prepare for communion, I want to remind you to avoid the temptation to simplify what God has made beautifully complex.
- We've talked about this before with communion.
- It isn't merely a time for introspection, but also a time to consider Christ's sacrifice to rid you of your sins.
- And it isn't merely a time to remember the past, Christ's death, but also a time to think about the future wedding supper of the Lamb at Christ's return.
- And it isn't merely vertical, your communion with God, but also horizontal, your communion with each other.
- As we talked about this feast from Psalm 22 and the language of the congregation from Hebrews, I think it is fitting to consider the corporate aspect of communion this morning. We commune not only with God, but with each other, that's part of the inherent meaning of this meal.
- That's why there is symbolically one loaf and one cup.
- And so occasionally we will take a second and look around the room in an effort to actually think about the body, think about the family, think about the congregation.
- So take a second and do that and then we'll partake.
- On the night...