

Not Yet
Christ is Enough Series
Hebrews 2:1-9
Pastor Bryan Clark

So we often remind ourselves that, when we became a Christian, we did not board a cruise ship; we boarded a battleship. The New Testament simply does not describe the Christian life as a life of health, wealth and prosperity. Jesus couldn't have been more clear, "Count the cost; it's going to be hard." We live out our Christian faith on a sin-cursed world. The most common metaphors in the New Testament to describe the Christian faith are military metaphors. It is a battle and we feel it deeply. But it's also good to remind ourselves that it's also true that one day the battle *will be* over. The victory *will be* won—the battleship *will be* parked in the harbor and we will disembark—and we will *finally* board the cruise ship, and it will be *everything our soul longs for today!* So it's good to remember that when Christians are mistakenly wanting to board the cruise ship today, we shouldn't say, "No;" we should properly say, "It's just not yet." But that does raise a legitimate question: How do we know that's true? In other words, how do we know it's not just wishful thinking to give us some sort of a psychological lift in difficult times? Is there some reason that's more rooted in history to believe that's actually true?

Well, that's what we want to talk about today. If you have a Bible, turn with us to Hebrews, Chapter 2. Last week we started our study of the book of Hebrews. We learned that Jesus is the *final word* from God. He is the creator, sustainer of the universe, fully God in every way, that took on human flesh to make purification for sin and that Jesus reigns superior over creation and is superior over the angels, which is where we left the conversation. So chapter 2, verse 1:

For this reason... Well, what reason? Because of who Jesus is and because of what He has done...**For this reason, we must pay much closer attention to what we have heard, so that we do not drift away from it.** (*NASB, Hebrews 2:1)

The Greek word used to describe this **drift** is like a ship out on the ocean in the midst of a storm, and the anchor pulls loose and it begins to drift. At that point it is in peril and subject to the wind and the waves. So the idea is we need to be anchored down so that we don't drift. How do we do that? **By paying much closer attention to what we have heard**, in other words *to the truth*.

So there are a couple of different ways we can go adrift. Sometimes I think we drift away when everything's okay. You know, life may be just kind of routine—no real crisis—and in some ways we're bored and we get careless and reckless and we kind of drift away. The frightening thing is *if* that's true, then you are completely ill-equipped to hold on in the most difficult moments of life. You can't just suddenly in that moment, all of a sudden, conjure it up. That's the whole point: you're adrift; you're not anchored—and that is going to be a problem! But more relevant to the book of Hebrews, the writer is talking about drifting away because of heartache, because of pain, because of suffering, because of persecution. Oftentimes when we go through the most difficult experiences of life, we tend to think more with our emotions than with our head. And when we think with our emotions, we certainly go adrift. The anchor pulls up and then we're just kind of subject to the wind and the storms of life and typically find ourselves in a bad place. So in our most difficult moments of life, we pay closer attention to what's true and we anchor down to it. Verse 2:

For if the word spoken through angels proved unalterable (or binding), and every transgression and disobedience received a just penalty...

Now what's he talking about there? I think it's an affirmation that we're on the right track. Last week when we talked about why this discussion about Jesus being superior to the angels, I think it's likely the problem was that the Judaizers were seeking to influence these new Jewish and perhaps Gentile Christians back into the old covenant. Perhaps the logic was that if God was in this, this wouldn't be happening so, "Come back to the old ways"—the temple, the sacrificial system, the Sabbath—all those things that defined the old covenant. The logic, I think, possibly was that because the old covenant was mediated through angels to Moses, that perhaps the Judaizers were saying, "Jesus is just another prophet; therefore He doesn't have the authority to do away with the old covenant and start something new. Therefore come back to the old covenant delivered by the angels." And that's why chapter 1 talked about Jesus is *not* just another prophet; He is the Son of God. He's not just the word from God; He's the *final word* from God. He's the creator, sustainer of the universe, fully God in every way, who came to take on human flesh to make purification for sin. He sits *superior* over the angels; therefore He *does* have the authority and the power to be the fulfillment of the old covenant and usher in a spectacular New Covenant of grace. So the writer is kind of using that logic to say, "If you believe that a covenant mediated or delivered by angels is so binding that, by disobeying or transgressing it there are consequences, the logic is going to be: 'How much more is that true if this is a New Covenant delivered by the Son of God himself?'" In other words, "If you're now going to ignore the New Covenant delivered by the Son of God himself, how serious are these consequences if you drift away from it? So Verse 3:

...how shall we escape? (escape the consequences, the penalty) if we neglect so great a salvation?

Again they're not rejecting it; they're not apostate; they're not saying, "I'm out." They're just neglecting it; they're just drifting; they're just not paying enough attention to it and perhaps being influenced to go back to their former ways. And the argument is, "What are the consequences going to be if you drift away from the truth of this New Covenant that's been ushered in?" So how was the message of the New Covenant delivered? Continuing in Verse 3:

After it was at the first spoken through the Lord...

So it was not delivered through angels; it was delivered by God Himself who took on human flesh and spoke the message directly to the people. So...

...first spoken through the Lord, it was confirmed to us through those who heard.

Now a couple of things there: if you look at the pronouns, the writer is saying it was confirmed to **us**—he's including himself in that—by **those**, somebody else who heard. That almost for sure eliminates the Apostle Paul as a potential author of the book of Hebrews. He makes the argument in the book of Galatians that he got the gospel directly from Jesus Himself. So having made that argument, this seems to be a clear indication Paul is not the writer of Hebrews. But what he's saying is it **was confirmed**. That's a legal term; it was *authenticated* by those who heard it and delivered the message. How do we know it was true? Verse 4:

God also testifying with them, (again a legal term, authenticating) both by signs and wonders and by various miracles and by gifts of the Holy Spirit according to His own will.

Now this is very helpful language. There is no place where the Bible says that we as Christians should expect to experience signs and wonders to somehow authenticate our Christian faith. **Signs and wonders** were strategically intended to authenticate those delivering the message of the New Covenant to clearly indicate that they were speaking this new message demonstrated by these miraculous **signs and wonders**. Throughout history, from Genesis to Revelation, you have three periods of time where there was significant activity of signs and wonders—during the time of Moses, during the time of the prophets and during the time of Jesus and the apostles. It's equally true throughout history there have been three periods where God gave revelation—during the time of Moses, during the time of the prophets and during the time of Jesus and the apostles. This is a very consistent message, that in this case Jesus gave the message directly to the apostles; they took it and spoke forth, and to authenticate they were messages from God, they experienced **signs and wonders and miracles**. The idea of **the gifts of the Holy Spirit** I think is probably eluding to what we call the sign-gifts at Pentecost, in order to celebrate the ushering in of this new miraculous covenant. According to the book of Acts, it happened three places that we know of. It was a supernatural demonstration of the ushering in of the New Covenant. So all of that is a way of saying the message came from Jesus to His apostles, and their message was authenticated by *miracles and signs and wonders*. In our most difficult moments we anchor down, and we believe. Verse 5 then begins, I think, more discussion on what makes this salvation so great? Verse 5:

For He (God) did not subject the world to come, concerning which we are speaking.

So basically he's saying God did not subject the world to come to angels. In other words, angels aren't going to rule and reign with Jesus one day. There's nowhere in the Bible that says that, which raises the question, "Well then, who *is* going to rule and reign with Him?" Verse 6:

But one has testified (again legal terminology) somewhere, saying,

Now that's a very interesting way of phrasing it; it seems very odd to us. He's about to quote from Psalm 8 but he says, "Someone, somewhere in the Bible said this." Now *we* say that, but for a different reason. We say it, and we're like, "I know someone in the Bible says...I just can't remember where." Then we Google it up and we find it. (*laughter*) That's not what's happening here. It actually was like a formula commonly used by the rabbis and the teachers when they quoted Old Testament Scripture and wanted to avoid focusing on the *human* messenger and focus on the *message itself*. So in this case it's Psalm 8, and the writer doesn't want the people focusing on David; he wants them focusing on what David said, which is *revelation from God*. So that's kind of their formula for doing that. Psalm 8 is a magnificent psalm; it's one of my favorites. David is blown away by the wonder of God's creation when he considers the moon and the stars and the sun and the universe, and he's wrestling with this question, "How could God *possibly* know about me or care about me? I'm *so* seemingly insignificant compared to God." So he asks the question,

"WHAT IS MAN, THAT YOU REMEMBER HIM?

OR THE SON OF MAN, THAT YOU ARE CONCERNED ABOUT HIM?

"YOU HAVE MADE HIM FOR A LITTLE WHILE LOWER THAN THE ANGELS;

YOU HAVE CROWNED HIM WITH GLORY AND HONOR, (Vs. 6 and 7a)

So, **God...angels...man**, at least for now. But you have *crowned man (men/women) made in the image of God; you have crowned them with glory and honor* which is a reference to the image. God did not make angels in the image of God, and angels won't rule and reign with God over all

creation at the end of the story. But we, as people, have been made in the image of God, seemingly so insignificant and yet crowned with this glory and honor.

**AND HAVE APPOINTED HIM OVER THE WORKS OF YOUR HANDS;
YOU HAVE PUT ALL THINGS IN SUBJECTION UNDER HIS FEET.”**(Vs. 7b and 8)

...basically saying that Psalm 8 is a reminder of Genesis 1 and 2—that we as people are made in the image of God, and immediately in the Genesis text when we are told that, the very next thing is we are to rule and reign over creation. God gave us both the ability and the responsibility to represent, or image God over creation—to rule and reign with Him. It’s an absolutely magnificent statement! So He says in verse 8:

For in subjecting all things to him, (meaning mankind) He left nothing that is not subject to him.

Absolutely magnificent! There’s only one problem, and it seems to be a rather *large* problem. The message just doesn't ring true. Is there anybody in the room that actually thinks you are ruling and reigning over creation? Does anybody really feel like that’s the case? You see all these natural disasters, completely out of our control. You add another dimension. You look at all the suffering and disease in the world; it seems to me the disease is winning. You watch these shows like *Mountain Men* and *The Last Alaskans* and survivor shows, and they all say the same thing: You can’t fight nature and win—and we all feel that deeply. It feels like nature's winning; we’re not winning. And so the message just doesn’t ring true. To which the writer says,

But now we do not yet see all things subjected to him. (8b)

So what the writer just said is this is the promise of Psalm 8. This is what God always wanted for people made in His image. This is someday the way it will be in the new heaven and the new earth, but now it’s a *not yet!* It’s critically important to understand that right now we live out our faith on a sin-cursed world with all of the chaos and the heartache that’s part of the story. Right now is not the cruise ship. It’s not a *never*; it’s just a *not yet*. We live in the reality, “Yes, it’s coming;” that is the hope of the gospel. Remember when the New Testament talks about salvation, it talks about it in three tenses: past tense and present tense and future tense. We have a tendency to talk about it most in the past tense, “I was saved ten years ago.” But the New Testament talks about it the most in the future tense—because that’s the hope of the gospel! We’re living in the *not yet*. We’re living in the pain; we’re living in the suffering; we’re living in the heartache; we’re living in all these ways we’re reminded we’re not ruling. It feels like we’re being ruled over. But the hope of the gospel is *one day we will live in the fulfillment of Psalm 8 and we will rule and reign with Christ*. Is it today? No! It’s not today, *not yet*. But again it raises the question, “Well, how do we know this? How do we know that this isn’t just wishful thinking, to give us some sort of psychological boost in difficult times?” Excellent question! Verse 9:

But we do see Him (Christ) who was made for a little while lower than the angels,

So this is Philippians 2; this is remembering from chapter 1: *the creator, sustainer of the universe, at a point in time actually took on human flesh—fully man in every way—took on the form of a man, a little lower than the angels for a little while, namely Jesus*. It’s worth noting this is the only time he finally names Him. There are nine times in the book of Hebrews where Jesus is named, and all nine times have something to do with Jesus’ humanity, remembering this is part of the story. He

became a man in order to make purification for sin, in order to make a way to the new heaven and the new earth. So he says,

...namely, Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone. (9b)

It's worth noting that he says His death was **for everyone**—not just limited to the elect—**for everyone**. But only those who by faith receive it, experience His salvation. Basically Jesus fulfilled the story of Psalm 8. He became a little lower than the angels; He became fully human in order to experience death; He died our death on the cross in order to make purification for sin, was buried, rose again, and because He completed the assignment, He is seated at the right hand of God, indicating work is over, mission accomplished, victory won! So He sits reigning supreme today over all powers, over all authority, over the universe! Jesus *has* already fulfilled Psalm 8—mission accomplished for Christ!

When Paul talks about this in 1 Corinthians 15, he talks about the idea, “*Oh death, where is your victory; Oh death, where is your sting?*” Annie Dillard is an author, and in one of her books she tells a story about being at a graveside for a dear friend and the preacher reads that part of 1 Corinthians 15, “*Oh death where is your victory; Oh death, where is your sting?*” and Annie Dillard says she thinks to herself in that moment, “*Pretty much everywhere you look, now that you ask.*” And I identify with that; we see it everywhere, we feel it deeply. But what Paul goes on to say in 1 Corinthians 15 is that with the death, burial, and resurrection of Christ, He has conquered sin and death once and for all. Paul in 1 Corinthians 15 talks about Adam. Adam biffed it, and as a result of that he plunged the human race into sin with all of the heartache and brokenness and chaos that we experience. But along comes a second Adam—Paul refers to Jesus as the final Adam—that ushers in a new story. He becomes the *first fruit*, the prototype of one who has conquered sin and death and is seated at the right hand of the Father in all glory and honor! And because He has accomplished the mission, because He has already completed Psalm 8, He sits at the right hand of the Father and He promises He has made a way, and one day we will join Him there. This isn't just religious talk. We're talking about something rooted in history. God became human flesh; He actually walked on the earth; He was crucified for the sins of the world—Hebrews said *made purification for sin*—He was buried; He rose again; He appeared to over five hundred people! There is a reason why over ten thousand people believed in the resurrected Christ in Jerusalem alone in just months after the resurrection: because they knew it was true! Jesus then is seated at the right hand of the Father and has already completed the journey.

So we live in this very odd dynamic of: *Already but Not Yet*. Have we completed the journey of Psalm 8? *Not yet*; we feel it every day. But do we have reason for hope? Yes, because the Son of God has already won the victory. He has already completed the assignment. He is already seated at the right hand of the Father. He's there; it's already done! We're not waiting for anything more that He needs to do, other than come back to get us. Jesus is the *already*. We live in the *not yet*. It's critically important that we understand that Jesus has completed the mission. He's already there! In the most difficult moments of life, when the bottom drops out of your world, you can't drift away from the truth! Where else do you turn? What else do you have? You anchor down to this belief that Jesus is already there. He's already completed the mission and He's promised to get me there. Do I live in the fulfillment of Psalm 8? *Not yet!* So I live in the reality of *Already, but Not Yet*. In my most difficult moments, I anchor down and believe that is the future—that is my hope! It will be everything my soul longs for, but for now, all I can do is anchor down and believe with all my heart that for now *Christ is enough!*

Our Father, we are so thankful that when we were without hope, lost in our sin, the Son of God took on human flesh, to suffer our death on a cross, to accomplish salvation, that we might have hope. God, we celebrate today that He has already accomplished the mission but we live with the reality of the pain and the suffering that is right here for us now, is because we live in the not yet, and all we can do is trust You and believe with all our hearts that Christ is enough! In whose name we pray, Amen.

(Bryan):

Sometimes I get the impression some people think that the people on the platform here are miraculously exempt from suffering. Somebody, if you have a little bit of a cynical nature, might say, “Preacher, easy for you to say. If you knew my story, you would not say that. It’s not easy for me to say Christ is enough.” And it’s not easy for Mike! There are so many weekends when I sit and listen as Mike leads us through these great affirmations of the truths of our faith, and I find myself thinking, “I wish people understood how much faith and courage it takes for him to stand in front of us, and with all of his heart affirm that Christ is enough! I wish you understood the pain and suffering he experiences every day, and yet he stands before us and affirms that God is good. So many weeks I find myself wishing, “I wish you could know his courage.” So as part of our Hebrews study, I thought it would be helpful to hear just a little bit about what life is like for him. You cannot say to him, “You don’t know!”

(Mike singing):

*One day you’ll make everything new, Jesus, one day you will bind every wound,
The former things shall all pass away, no more tears,
And one day you’ll make sense of it all, Jesus, one day every question resolved
And every anxious thought left behind, no more fear.*

*When we all get to heaven, what a day of rejoicing that will be,
When we all see Jesus, we’ll sing and shout the victory.*

*One day we will see face to face, Jesus, is there a greater vision of grace?
And in a moment we shall be changed, on that day.
And one day we’ll be free, free indeed, Jesus, and one day all this struggle will cease,
And we will see your glory revealed on that day.*

*When we all get to heaven, what a day of rejoicing that will be
When we all see Jesus, we’ll sing and shout the victory.*

(Mike’s Story):

Well, I realize that on any given weekend there are many people here who are facing and going through incredibly difficult things, some far worse than what I face—than we face—and so because of that I don’t usually share anything about my health and stuff, because I know I’m just one of many. And there are many people in our church family—people that Katie and I love deeply—that are facing very real pain and struggle and tragedy—and our hearts hurt so deeply for them. But if I am honest, my health struggle is very real. I try pretty hard to not really show it when I’m out and about. Most people that talk to me wouldn’t really know that anything is wrong. I can put on a

pretty good game face on Sunday mornings and Saturday nights and during the week when I'm out. But the people closest to me know what it's really like for me—and that is that every single day I live in intense pain and inflammation throughout my body, and some days it's far worse than others, and even on my best days it's still pretty tough to get through physically. And as I've been thinking about it the past couple of weeks—knowing we were going to share—I've been battling this now every day for the past ten years and five months.

When I was eighteen years old I was diagnosed with an autoimmune disease called ulcerative colitis, and later the diagnosis changed to Crohn's Disease, and basically that's just inflammation in your digestive tract and also, for me, in my joints all throughout my body. And when I was twenty-six years old, all of a sudden I stopped responding to all of the different meds that kept things in remission before that. And things started flaring up, and I was in the hospital for a week at a time and then things would get a little better, and I would go home and then things would flare up again and I would be in the hospital again. And it just kind of went on like that for over a year—in and out of the hospital—and struggling to figure out why my body wasn't responding like it used to. We were trying different diets and different medications and it ended up getting to the point where I had to have a pretty major surgery. And after ten hours in that first initial surgery, they ended up removing my entire large intestine, and without getting into all the details, it ended up over the course of six years, I had a series of six surgeries, where three of them were here in Lincoln and three were out in Cleveland at the Cleveland Clinic—and I've had some amazing doctors and nurses along the way. One of my doctors actually attends here and he has been absolutely amazing through this whole process for me and for us. But as far as nurses go, God knew exactly what he was doing fifteen years ago when I married this amazing, loving person sitting next to me. She's the true champion and has been the one who's carried me through this more than anyone knows. Words cannot describe the strength that this woman has. She has so much empathy in her heart for me and empathy for others, and she loves Jesus with all her heart. And I can't tell you how much it has just messed with my head and just how flat out it has destroyed my emotions that she's had to be a caregiver to me when I'm supposed to be the guy that's taking care of things and keeping things together and running things at the house. When I physically haven't been able to do that, it's been really hard for me to handle that emotionally. There were moments during one of my hospital stays, of the many that I've had, I was just at the end of my rope and I couldn't handle just the emotional stress of all of this anymore. The physical pain was so intense and I was starting to just mentally give up, actually. And I remember so vividly that Katie just said to me during that time that she was just going to read Scripture to me—and I didn't want her to in that moment. I was so angry and hurting physically and emotionally, I just wanted to sulk but she began to read to me anyway. And she read to me Psalm 71 and Psalm 73, I remember this so vividly where Psalm 71 says:

My life is an example to many and because You have been my strength and protection, that is why I can never stop praising You and declaring Your glory all day long. You've allowed me to suffer much hardship, but You will restore me to life again and lift me up from the depths of the earth.

And Psalm 73 says: Whom have I in heaven but You? For there is nothing on earth that I desire besides You. My heart and my flesh may fail, but God remains the strength of my heart and my portion forever.

I needed to be reminded that day that my life was and is an example to many, and because God has always been the strength of my heart through everything, how could I stop praising Him?

You know there are so many questions that I continue to wrestle with, that we continue to wrestle with. Questions like, “Why would God give me these gifts to lead worship and these musical gifts and leadership gifts and pastoral gifts and then for me and us to respond to that calling in our lives and for us to say, ‘God, we’re all in; we want to do this thing,’ and then why He’d choose to limit me in that, and on some days make it extremely difficult to use those gifts?” I don’t have an answer for that, but one thing I know God has done for us is to bring us here to Lincoln Berean where people understand pain and suffering, that He’s placed us with people that have loved us and carried us through the most difficult hours. And I can’t tell you how grateful I am for Bryan, that God put us on a staff where the senior pastor—the person that I work the closest with throughout the week—has walked a story of pain and suffering. And any time Bryan and the elder board and the directional team—anytime over the past ten plus years—and the other staff on the team—any time we’ve needed it, Katie and I have reached out and they’ve been at our house with their wives and they’ve prayed with us and they’ve encouraged us—and they’ve just been amazing! And with things like that we’ve seen God’s kindness through this whole thing. But some even harder questions for me have been like, “How do I explain to my kids this whole thing?” How do I explain to my 4-year-old why I can’t get down on the floor and play with her because I’m not feeling well? or explain to my 7-year-old that I can’t wrestle with him because I’m in too much pain, or when my 10-year-old is worried about being sick like I am, explaining to him that his story will be different? But it’s hard to do those things. It’s hard for me to know that for the entire life of all of my kids, so far all of my kids have ever known is a sick, physically sick dad. So how do you explain things like that to your kids? Or when they ask you, “Dad, Mom, does God really answer prayer, because we’ve been praying for God to heal dad for every day for several years, and he hasn’t yet so I don’t understand that?” So as parents we’re struggling through questions like that. We don’t have the answers, but we seek to walk our kids through that just the very best we can.

(Katie):

As we were preparing for this week, Mike asked me what the most difficult thing about the past ten years has been in all of this for me. And I would say first of all the hardest thing has been to watch someone I love suffer and struggle so much—and knowing there’s nothing I can do to help or change that—and, secondly, I would say the emotional and spiritual toll it has taken on me and our family. I feel like the weight, even though I’m not the one physically suffering, has fallen on my shoulders a lot. I often took care of the kids on my own because he physically was not able to. I just never felt like I could not be okay. I couldn’t get sick or have a meltdown because I felt like I was the one who was keeping it all together, and if I did, I felt like everything would just crumble out from beneath us. His illness has taken a lot from us—in what he’s been able to do with the kids or help around the house—the intense fatigue or missing meals at the table. And I’ve been the safe one for Mike to express his emotions to, because pain does stuff to you. It’s exhausting, and it depletes you in every way—and I was often a safe place for him to express that—but that’s also been really hard! I’ve really struggled the last couple of years with my faith. I’ve had to wrestle with some questions, and if I’m honest, there was a lack of trust in God after losing a close friend to cancer.

It has been a two-year personal journey of counseling for both of us in hashing out bitterness and anger and resentment and grief and being defensive with each other. Anxiety and fear and for me personally, feeling very isolated and alone, and trying to figure out new ways to cope, and then ultimately accepting this as our story. I struggle to spend time with God alone. My time with God just looked different than I wanted. It was maybe the verse of the day that popped up on my phone, or pouring out in prayer as I was alone in my car driving to work a couple days a week, or reading a short devotional with the kids at breakfast which spoke to me just as much. In all of this I can still see the hand of God and Him pursuing me. As a good friend encouraged me to get counseling, as my

counselor encouraged me to be in community with others, I attended Bible study here on Tuesday mornings at Berean, full of amazing women that have challenged me—and through that, God really began to work on the rough and wounded areas of my heart—surrendering my distrust in God and the need for explanations and questions to be answered. And when I got to a point to when I truly did not trust Him and His will, it was terrifying. If I do not trust Him, then what? Then who? It came down to a choice that only I could make—to surrender and trust that He is who He says He is, and to know that the creator of the universe and of myself and of my family loves me and He loves them even more! And it was never meant to be this way, and someday He will redeem it all. We have to hang on to that hope.

So one of the biggest things, I think, has been a blessing to me in all of this is my job as a nurse. I work in an outpatient clinic at St. E's hospital where the majority of patients have some type of chronic disease, including cancer, and if appropriate and I feel led, I share a story and it immediately brings a deep sense of connection. My job has brought me perspective into our own situation, and our story has brought a deep sense of empathy and compassion that I would not otherwise have. It's connected me to my patients and opened doors to share my faith and given opportunities to pray for them. It's brought to our story a sense of meaning and purpose, when it can all be used to connect and encourage and love on other people and to bring God glory.

(Mike):

*There are still many days when I have questions and where we have questions and where we wrestle with God, "Why does it have to be this way and why is there so much pain and suffering, not just in our lives, but in so many people that we love and care about?" But in those moment of desperation, we have decided to simply choose to believe that God is good, that God is good not on the basis of what we see in this world—because for us on a daily basis what we see and experience is pain and struggle—but we choose to believe that God is good based on the promise that Jesus will return and He will one day restore all things, that He will one day wipe away every tear and there will be a new day with no more suffering and no more pain. For me, pain is all I know, and all day long around the clock, physical, exhausting pain is all I know, and after ten and a half years of that, I can't even remember what a normal day would feel like anymore. But in my heart of hearts I have chosen to believe the truth and we have chosen to live out the words of Psalm 71 that say: **My life is an example to many and that is why I can never stop praising You and declaring Your glory all day long. For You have allowed me to suffer much hardship, but You will restore me to life again.** Now I don't know if God will choose to restore me fully to life again while here on earth or if it won't be until I meet Him face to face in heaven. But Katie and I have chosen that no matter what the cost, no matter what comes our way, in our trials and in our struggles and even in our doubts, we will put our trust in God and believe that with all our hearts that Jesus is enough for us!*

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Not Yet
Christ is Enough
Hebrews 2:1-9
Pastor Bryan Clark

Opening Discussion

1. What might cause us to drift from the truth and neglect our salvation? How do we prevent this?

2. What are ways we are reminded that our salvation is not yet completed? What are some things you're facing in this season of life that remind you this isn't paradise yet?

Bible Study

1. Read Hebrews 2:1-4. Chapter 2 opens with the words, "For this reason." For what reason? Do a quick review of chapter 1.

2. This text in Hebrews is the first of 5 "warning passages" in Hebrews. What is the warning? What does it mean to "drift away" and how does this happen? Why does this happen?

3. The writer's argument is that if there were real consequences to neglecting the truth of the Old Covenant (mediated through the angels) then how much more will there be consequences when we neglect the message delivered in the Son? What might some of those consequences be when we neglect so great a salvation?

4. According to the text, how do we know we have the right message? Who is the source?

5. Read Hebrews 2:6-9. (Read Psalm 8 as well). The writer is defining what he means by "so great a salvation." What does the text promise? Compare with Genesis 1:26-31 and Romans 8:35-39. Is this what we experience each day? Why or why not? What does Hebrews 2:8 tell us about the fulfillment of our salvation and the promise of Psalm 8?

6. What is the basis of our hope according to Hebrews 2:9? Compare Ephesians 1:18-23; Philippians 2:5-11. I Corinthians 15:20-28. Our "not yet" needs to be balanced with what to give us hope?

