

# Bryan Station Baptist Church

INDEPENDENT

ESTABLISHED 1786

MISSIONARY

# THE PIONEER BAPTIST

*"Preaching The Same Truth We Preached Before Kentucky Was A State"*

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EIGHTH ANNUAL MISSION BIBLE CONFERENCE

A GREAT BLESSING!

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Our 1989 Mission Bible Conference was filled with great preaching, singing, rejoicing, and fellowship. As in past years, the Bryan Station Baptist Church was left encouraged and blessed. We would like to thank those who attended--our Christian friends mean so much to us. The Lord willing, we plan to hold our Ninth Annual Mission Bible Conference in 1990!

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# CHRIST MADE PERFECT THROUGH SUFFERING

C. D. COLE

Hebrews 2:10

**INTRODUCTION:** We should not be hasty or confident in saying what is becoming to God. We would need to know the divine nature more perfectly to determine what is agreeable to His nature. We have not quite got to the bottom of the bottomless, and our conception of what God might or might not do is not the standard by which He is bound. We can know one thing: He can do whatever He wants to do. Nothing He wants to do is incongruous with His nature. It is rather unsafe to pronounce that a given thing is unworthy of Him. That is what people say who deny the doctrine of eternal punishment, and also those who deny the doctrine of election. It is much safer to pronounce that a given thing is worthy of Him.

And that is what Paul does in our text as he vindicates the doctrine of a suffering Christ. "For it became him, etc." The Hebrews to whom he wrote were opposed to the thought of a suffering Messiah. The doctrine of a suffering Messiah was the thing that stood in the way of the Jewish reception of the Gospel, more than anything else. "We preach Christ crucified, to the Jews a stumbling-block." The Jews wanted a powerful Messiah, not a weak Messiah, which to them was involved in a suffering Messiah. They wanted a Messiah to sit on a throne; not one to hang on a cross. They wanted a King, not a servant. Their emblem was a crown, not a cross.

But here Paul opposes their whole conception of the Messiah by saying that it "became God, to make the caption of their salvation perfect thru suffering."

1. We have here the grand sweep of the divine purpose; the bringing of many sons unto glory. This gives us the metaphor of a great procession, being led on thru all the changes of this earthly life, steadily upwards into the possession of what is here called glory. What a sight to the eyes of Him who can see all things, whether visible or invisible to us. There

is a grand procession of saints in their upward march to glory. And this is not a thin line extending from earth to glory, for the word for "many" really denotes an innumerable multitude.

The other metaphor in the text colors and harmonizes with the idea of a procession: the captain of their salvation. The word for captain occurs only four times in Greek New Testament. Only one time is it translated captain. It literally means one who leads, and hence comes to mean commander or prince as it is twice translated. By a slight transition it comes to mean the cause or author of anything, and is once translated author. This great procession of sons up into glory is all under the leadership of God's only Son, who in a profound sense is the Cause of our salvation. God brings many sons into glory thru the leadership of Christ Jesus.

## **NOTE:**

1. The relationship of those in this grand procession - they are sons. The divine purpose is to make the many like the One - the only begotten Son. If we are sons of God then we are brothers - brother is the highest and best sense.

2. The end of the march. Glory is our destiny. Jesus Christ has already been crowned with glory and honor, and we are to share in His glory. He is the realization of the divine ideal for humanity, and we are on our way to that realization. These two big words: realization and participation set forth our destiny. We shall realize and participate in His glory. From the humblest private to the greatest preacher in that great army, all shall partake in their measure and degree in the glory of the Lord.

When we see the purpose of Christ's mission to this earth we can more readily understand the divine action and see the need of the cross. If He came to be only a

Teacher, or if He came to set us an example merely, then there would be no need of a cross. But if He has come to redeem - if he has come to make sons out of sin's slaves - if He has come to lift men out of the mud of sin and plant their feet on streets of gold - if He has come to bring men into fellowship with God - then there is need of Divine satisfaction and the cross is the only thing that meets this need.

II. We have here the apparently paradoxical method of carrying out this divine purpose: it is done thru suffering of Christ. He is made perfect thru suffering. What does it mean to make Christ perfect? It does not mean the addition of anything to Him, or the purging away of anything from Him as to His moral nature. He never was anything but the Holy One of God. You and I are refined by suffering, if we take it rightly. Every man is made better or bitter by suffering. The way we react to trouble and pain is a good index to whether we are saved or lost. "Before I was afflicted I went astray." Psalms 119:67, 71.

But the sense in which Christ was made perfect thru suffering was as Saviour. He suffered down here that we might rejoice up there. He was made perfect officially as Saviour, not personally and morally. He was morally perfect before he ever suffered. But He could not take us to glory without suffering for us. He could not bring us to God without being forsaken of God. He could take us into the sunlight of heaven without suffering the darkness to pass over Him here.

The One who leads us to glory must tread along all the weary path we have to tread. The Captain must have no exemption from the hardships of the company, who are privates. He cannot lift us into a share of his glory unless He stoops to the companionships of our grief. He could not lift us higher without coming lower. We could not go up unless He had come down. We could not share His glory unless He bears our sins. We could not be made the righteousness of God unless He is made sin.

III. The assertion of harmony between the loftiest conception of the

Divine character and the nature of these sufferings of Jesus Christ.

"It became Him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect thru sufferings."

That is saying that it was worthy of God for His Son to suffer. The suffering of His Son was a revelation of His love. The cross is the highest manifestation of the Divine nature.

The suffering of Christ was a revelation of Divine power. Romans 1:16

The suffering of Christ was a revelation of Divine wisdom. Christ crucified is both the power of God and the wisdom of God. It was Divine wisdom that concluded that Divine honor and unsullied holiness and inflexible righteousness could only be satisfied by the suffering of the Divine Son.



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THIS WE BELIEVE

We believe the Bible is the inspired Word of God without error as originally written. We believe in the Genesis account of creation and the fall of man. We believe in total depravity. We believe all are lost unless born again. We believe that we are saved by grace through faith and without works on the part of man. We believe that repentance and faith are inseparable graces and that all who do not repent and believe are lost. We believe in the security of the believer. We believe faith without works is dead. We believe all who have repented and believed should confess the Lord and follow Him in baptism and begin to seek to do His will. We believe that Jesus Christ organized a church while here on earth during His personal ministry (before Pentecost), and that He gave that church a commission. Matthew 28:19, 20. We believe that there are two church ordinances; Baptism and the Lord's Supper. We believe that the church is local, visible, and that she has the Bible for her one and only and all-sufficient rule of faith and practice. We believe that the way to finance the Lord's work is by tithes and offerings. We believe that all churches should be missionary. We believe in the premillennial second coming of Christ. We believe that Heaven is a real place and that Hell is a real place. We believe in the Trinity of God, and that the Devil is a person, and that there will be two resurrections, one of the just and one of the unjust.

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