

Perfection

A. Definition

We can understand, somewhat, what the meaning of the word *teleios*, **perfection**, is when it comes to such things as finishing a project, building a house, or things that we're familiar with. But it becomes much more difficult to understand what perfection means when it comes to the matter of spiritual perfection. And perhaps the reason why is, how can imperfect beings understand what perfection is? It would be like finite man trying to comprehend an infinite God. How can beings of a limited life span comprehend a being who has existed eternally?

There are four words found in the concept of perfection: *teleios* – the state of being perfect, which some believers have attained to; *teleiotes* – looking at the state of perfection; *teleioo* – the process of being perfected; and *teleiotes* – the one who perfects others.

Now as to what it means it is hard to pin down its original sense. There are such ideas in the word group of: achievement, turning-point, goal, completion, perfection, what someone has in view, the end product, the final result, conclusion, completion in the sense of nothing lacking.

In the **religious** sense, or its use in the **mysteries**, it had the ideas of: covering one's introduction into the mysteries all the way to one's completed knowledge, their stages of learning – beginning, advanced and maturity or completion; or penetration to the higher stages of religious knowledge by having a deeper insight into the Word of God. It speaks of that from which nothing is missing.

Teleiotes denotes a state of being teleios, or completeness. It denoted the highest stage of humanity which reached the fulfillment of God's vision for it. The Philosophers and mystery religion devotees sought to attain to perfection through education and insight, or by initiation into the mysteries of the mystery religions. The Jews sought to attain it through the Law. But it can only be attained to through faith in Christ and spiritual growth in Bible Doctrine.

And even though there are some believers, who have attained to a relative level of perfection, there is only one man who has ever attained to the absolute level of completion and perfection and that man is Jesus Christ. Because of that, he is the only man qualified to perfect others.

B. Stages of perfection.

Completeness, teleios, is God's will for every believer in Christ. *“Be ye therefore perfect, even as your Father which is in heaven is perfect.”* Matthew 5:48 εσεσθε ουν υμεις τελειοι ωσπερ ο πατηρ υμων ο εν τοις ουρανοις τελειος εστιν. *Be ye* is the future middle indicative of *eimi*, which denotes one's existence, but in the future tense it tells us that you will be perfect or complete, as our Father is.

There are those believers who have arrived at a state of completeness in this life, or **a relative state of completeness**, for there is a state of completeness beyond this in this life, and beyond that there is the ultimate state of completeness that we will be at in eternity. *“Howbeit we speak wisdom among them that are **perfect** (complete): yet not the wisdom of this world, nor of the princes of this world, that come to nought.”* 1 Corinthians 2:6 *“Let us therefore, as many as be **perfect** (complete), be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.”* Philippians 3:15

God provided in his grace the **spiritual gifts of the communication of Bible Doctrine** for the purpose that we might attain to the state of the completion of our souls. *“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a **perfect** (teleios – state of completeness) man, unto the measure of the stature of the fulness of Christ.” Ephesians 4:11-13*

The labor and ministry of Paul and the other Apostles, along with the Pastors of the various churches, was to be able to **present every believer in Christ perfect** or complete. *“Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man **perfect** (complete) in Christ Jesus.” Colossians 1:28 Paristemi was used of a servant standing before his master giving an account of his work.*

The milk of God's Word, that is, the basic doctrines of Christianity, are for the babes in Christ. *“For every one that useth milk is unskilful in the word of righteousness: for he is a babe.” Hebrews 5:13 But the **deeper doctrines of the Word of God are for the believer who is complete, or is on the path to completeness.** “But strong meat belongeth to them that are of **full age** (teleios - completeness), even those who by reason of use have their senses exercised to discern both good and evil.” Hebrews 5:14*

There is a **level of completeness** that one can attain to beyond the relative state of completion, also referred to as maturity, that Paul was seeking to attain as he also wrote about in Philippians 3:10-12, *“That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.”*

The Apostle James also referred to this state of completeness in James 1:3,4, *“Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be **perfect** (teleios) and **entire**, (holokleros), wanting nothing.”* He brings in the ideas of how faith in the Word of God and endurance are key in the matter of attaining to completeness. He also brings out the idea of wholeness for the soul, that the soul nothing lacking. He also brings out the idea that the completed believer has control over his mouth and his body. *“For in many things we offend all. If any man offend not in word, the same is a **perfect** man, and able also to bridle the whole body.” James 3:2*

The state of **completion** is also mentioned in both Colossians 3:14, *“And above all these things put on charity, (agape love), which is the bond of **perfectness**, (completeness).”*, and Hebrews 6:1, *“Therefore leaving the principles of the doctrine of Christ, let us go on unto **perfection** (completeness); not laying again the foundation of repentance from dead works, and of faith toward God,”*

There is a place of **ultimate and final perfection** for every believer in Christ and this is where we not only receive **our perfect, resurrected bodies**, but our **souls will finally be completed in every aspect**. The Lord mentioned his being perfected and that it would come about on the third day, when he was resurrected from the dead with his eternal resurrection body. *“And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be **perfected**.” Luke 13:32 Some believers in Christ will attain to a level of completion in this life, others will go on past that to attain to a higher level of completeness, **but all believers in Christ will ultimately be completed.** *“To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men **made perfect**,” Hebrews 12:23**

C. Progress in perfection.

The word used for this is *teleioo*, the verb form of *teleios*, and it is found in several places in the NT. To begin with we need to see that **the Law did not and could not make anyone perfect!** All it did is point out where we have erred, or strayed from perfection! *“For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.”* Hebrews 7:19

The second thing that we need to see is that there has to be **a model of perfection!** There had to be some man from off the earth, a man who was perfect, after the pattern of whom others could arrive at his level of perfection or completion. And this man was and is **the perfected man, Jesus Christ!** *“For 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 through sufferings.”* Hebrews 2:10 *“And being made perfect, he became the author of eternal salvation unto all them that obey him;”* Hebrews 5:9 *“For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated (perfected - teleioo) for evermore.”* Hebrews 7:28

We will begin with the grammar of perfecting and start with the Lord in Luke 13:32, *“And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.”* The Lord uses the present passive indicative of *teleioo*, but he's not referring to his soul, but his body. For it was on the third day that he was raised from the dead with his eternal resurrection body; a perfect body no longer subject to death.

What this reveals is that **perfection**, or the completion that God has in mind for the truly perfect being, not only has a **perfected soul**, but a **perfect body** as well! The present tense is used here and is what we call a futuristic present to bring out the idea of the certainty of it. **Even though the event is still yet future, it is so certain that he can speak of it in the present as if he already has it.** The passive voice is used to denote that it was the Father who raised him from the dead with a perfect body.

So there are **two aspects of perfection** or completion. One, the perfecting of the soul, which comes about as the result of faith, the Word and living in the new nature and the filling of the Holy Spirit, which is also the responsibility of every believer in Christ to use their time and life to go onto perfection. And two, the receiving of a resurrection body, which God supplies to all Christians.

Now when Paul is talking about being completed in Philippians 3:12, *“Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.”*, he uses the perfect passive indicative of *teleioo*. Now the perfect tense looks at the beginning of an action, progress in that action, and then coming to the place where the action is completed, with results that continue on into the future.

Which tells us that there is a point in time that the action of being completed begins in the life of every believer in Christ at their salvation, then there is to be progress in that action, which comes about as the result of a consistent intake and application of the Word of God in one's life, and then there is the place where it all comes together and their souls are completed with nothing lacking. And by staying with the spiritual life dynamic their completion will continue on until they meet the Lord face to face.

We see in Hebrews 6:1, that we are to advance in the Christian life to this place of **perfection**, or the completion of our souls, *“Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,”*

We see in James 2:22, “*Seest thou how faith wrought with his works, and by works was faith made perfect?*”, that **faith activity is vital in this matter of completing our souls**. It is as we take in the Word of God, its promises and doctrines, combining our faith with them, and **then**, by faith acting upon those promises and doctrines in our lives, our souls are completed. James uses the orist passive indicative of *teleioo* concerning Abraham as a culminative orist to show that Abraham's walk with God was a walk of faith his entire life, but **it all culminated when he offered up Isaac as a sacrifice**.

Paul brings out the idea in Colossians 3:14 that **agape love is the bond of perfection**, “*And above all these things put on charity, which is the bond of perfectness.*”. *Sundesmos* could be anything that fastens one thing to another, or binds things together, such as, a cord that holds a bundle of sticks together, glue that binds one thing to another, etc.. But because we are dealing with non-material, invisible matters of the soul, we are dealing with spiritual or psychic tension concepts. Which tells us that it is the spiritual dynamic of agape love that holds together all the various aspects of our souls.

The Apostle John elaborates on this matter of being perfected, or completed in **agape** love, which is accomplished by keeping God's Word, in 1 John 2:5, “*But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.*” Here he uses the perfect passive indicative of *teleioo*, to denote the **progress** of the beginning of an action, progress in that action, and then coming to the place where the action is completed, with results that continue on into the future, as mentioned in Philippians 3:12.

He brings it up again in 1 John 4:12, “*No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.*”, and this time he tells us that **agape love is perfected in us by us loving one another!** But he puts this action of loving one another in the third class condition of if, which is, if we are loving one another, and maybe we are and maybe we aren't!

But he brings out something interesting here, **if we are loving one another**, which is a volitional choice on our part, but if we are loving one another something wonderful is going to happen and that is **his love will be perfected in us!** And this time he uses the perfect passive participle of *agape* love, which shows that **this will now be a permanent condition of our souls!** And remember, it is agape love that provides the spiritual “glue” that holds the completed soul together.

He also brings out the idea that having **perfected love** in us will give us **boldness** or confidence at the day of Judgment. “*Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.*”, 1 John 4:17 Our love being **perfected** is the perfect passive indicative of *teleioo*, once again, the perfect tense showing the **progress** of being perfected in love.

He also brings out one of the many benefits of **perfected agape love** in our souls and that is it casts, or drives, fear out of our souls! In fact, he goes on to say that the believer who fears has not been perfected or completed in love! “*There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.*” 1 John 4:18 Perfect love keeps on casting out fear from our souls, present tense of *ballo*. The fact that one has **an ongoing problem with the fear complex**, present passive participle of *phobeo*, shows that he has not been completed in agape yet.

So this matter of *agape* love and being perfected in *agape* love is vital to the matter of having our souls completed! Bible doctrine is important, faith is important, but this matter of our souls loving is vitally important! “*And now abideth faith, hope, charity, these three; but the greatest of these is charity.*” 1 Corinthians 13:13 **Greatest** – *meizon* is the comparative showing that love is the greatest of the three.

D. Jesus Christ, The Perfector.

The word for **author** in Hebrews 12:2 is *archegos*, “Looking unto Jesus the **author** and finisher of our faith;”, Hebrews 12:2 αφορωντες εις τον της πιστεως αρχηγον και τελειωτην ησου. The word *archegos* has been translated as: **Author, Prince, Trail Blazer, Captain, Pioneer, Originator and Founder** of something. It signified one who took the **lead** in something, its **originator**, the **source** from which something came, his **supremacy** in it and his **personal participation** in it. It meant that the idea originated in him, he participated or lived by it personally, and he brought it to a completed state.

It was used of **trail blazers** and **pioneers**. It had a military application referring to the one who went out marking or blazing a trail so the others, who were following behind, could see the marks he left behind and follow his path. Another application of it along that line was that it referred to the one who cleared all the obstacles so that the main body could follow the trail and get to their destination.

So looking at *archegos* from the standpoint of a pioneer or **trail blazer**, Christ would be the one blazing the trail for us to follow and we are in the main body. We might stray off the path to the left or to the right, but come back to the marks he left for us along the trail. **The marked trail of faith in the Father and his Word tells us that this is the path to follow.**

Archegos was also originally used of the term “**The Hero**” (the king). Now the classical hero was the one who overcame all obstacles and adversities to found and build a city and then named the city after himself. Many cities throughout the middle east and Europe were named along this line. Even today we name cities in America after their founders.

Jesus Christ has built a city in heaven for us to live in; he came to earth to gather out a people for himself; he went back to this city; and has blazed the trail of faith in the Father and his Word for us to follow. And it begins by us believing in Christ as our Savior. **(The six P's of faith in the Father. Faith in his plan, faith in his promises, faith in his protection, faith in his power, faith in his provisions, and faith in the process that he has chosen to complete us!)**

Now it says that Christ was the *Author* or Originator of this faith that we are to live by. **He began it, he lived by it himself and he brought it to completion.** Now the concept of living by faith wasn't new to the people of God. They lived by faith before the flood and after the flood. This new kind of faith that Christ initiated is the spiritual dynamic of faith in the Word/BD under the filling of the Holy Spirit. It is a spiritual dynamic that only exists for Church Age believers.

There are several references in the Bible to faith in Christ that could be translated as the faith of Christ, such as, “*Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.*” Galatians 2:16 “*I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*” Galatians 2:20 “*But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.*” Galatians 3:22 “*Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference.*” Romans 3:22 “*In whom we have boldness and access with confidence by the faith of him.*” Ephesians 3:12 “*And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.*” Philippians 3:12

There is some debate as to whether these passages refer to faith **in** Christ, or the faith **of** Christ, but in general Greek usage the genitive, when used with faith, is subjective, that is, the faith **of** someone. If the idea of faith **in** someone is to be emphasized, the objective genitive, then often the prepositions *eis*, *en*, *peri*, or sometimes *tini* are used.

Hebert said that the genitive after *pistis* is usually subjective, not objective. Kittel argued in 1906 that Paul used the subj. gen. in Romans 3:3, the "*faith of God*", *την πιστιν του θεου*, and with the exact same construct in Romans 4:16, "*the faith of Abraham*", *εκ πιστεως αβρααμ*. He said that he would be confusing his readers unless he intends the same grammatical construction in Romans 3:22,26.

Goodenough, in a posthumous essay, held that the faith of Jesus closely paralleled the faith of Abraham, in that, *the faith of Christ* was Christ trusting the Father in the matter of his death, that death would not be the end for him, but that the Father would keep his promise to him and raise him from the dead, which he did.

There is no case of *pistis* with an objective gen. cited in the 9th edition of Liddell and Scott. No case of *pistis* with the objective genitive in the Septuagint. The obj. gen. is usually used with *eis*, *en*, *peri*, *tini*, or sometimes with the accusative object. Howard claims that *pistis* followed by the genitive of a person or a personal pronoun occurs 24 times in the NT, not counting the times where *pistis Christou* and its equivalents appear, and that in all 24 cases the phrase refers to the faith of the person, never faith in the person. When I look at the subjective sense of the faith of Jesus Christ in Galatians 2:16 and following it makes a lot of sense to me and gives everything much more significance.

Jesus Christ lived his life by faith, faith in the Father's will and **plan**, faith in the **power** of the Father and faith in the Father's **provisions** for his life. He believed the Father's **promises**; and he followed the Father's **will** for his life by faith all the way to the cross where his faith in the Word sustained him and by it gave him and us the victory! **And it is this same faith that he originated and brought to perfection that he gave to all Church Age believers to live by!**

Now Christ had created the earth, as well as man, and he had been here before many times, but not as a man. He had come from heaven to earth and back to heaven again as deity, and while here on earth he took the form of a man, but now he would have to go back to heaven as a man. How would this work out? Christ becoming a man meant that he would have to live by faith, as all God's people have to, and that Christ would have to be perfected in his faith, if he was going to perfect faith in others. All the passages we see about Christ, his faith, etc., deal with his humanity.

This was going to be something all together new for him. Deity comes from heaven to earth and deity goes from earth back to heaven. But now deity is going to become a man forever, **now how is he going to get back to heaven as a man?** This is where the Father's plan comes in. It's one thing to get him here, but it's another thing to get him back, because he's going to be different now – a man! And this is where Christ's faith comes in, faith in the Father's plan to get him back to heaven. And not only to get him back, but to blaze a trail of faith for the main body to follow, that main body of believers in Christ who are going to the city he has prepared for them.

So now he originates the concept of faith in the Father for us to live by. He lived by it himself, he brought it to an absolute state of perfection by his death on the cross and his victorious resurrection from Hades and ascension into heaven, and now **he is the only one qualified to perfect his followers in this faith and bring them to the state of completion!**

This is where we get into the last part of the passage of Christ being the *Finisher* or *Perfector* of this faith, “*Looking unto Jesus the author and finisher of our faith;*”, Hebrews 12:2 The word Perfector is *teleiotes* and remember the *teleios* word group has the idea of reaching the state of completion, or perfection, and the process involved in getting to this place, but *teleiotes* refers to the One who does this. He is the One who brings others to this place! And the reason why only Christ can do this is because he is the only one qualified to do so having arrived at this place himself!

Sometimes, as Christians, we seem to go through so much suffering and trials and it doesn't seem to make any sense. Especially if we belong to churches that are set up with their own structures of religious programming: singing, entertainment, pageantry, community involvement, self help programs, human good concepts, man made ideas, even down to things that are outright bizarre and crazy.

And many well meaning Christians follow after these things, but when hammered by the trials of life and the lack of sound Bible teaching their lives, after awhile, don't seem to make sense any more. What they don't see is that, even though they belong to some particular denomination, which has its own spin on the Christian life, there still is the Father's plan and will to bring them to a state of completion! And the good news is that Christ has gone through his trials on earth before, he has reached this absolute state of perfection in his faith and soul in his humanity, and he now, as the Completer, is bringing his people to this place of completion also!

Now why is this necessary? The reason why is because God the Father had purposed back in eternity past to bring the royal family of God into heaven, into glory! And there is a passage in the book of Hebrews that covers all that.

E. Getting us into heaven.

“*For 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 through sufferings.*” Hebrews 2:10 *επρεπεν γαρ αυτω δι ον τα παντα και δι ου τα παντα πολλους υιους εις δοξαν αγαγοντα τον αρχηγον της σωτηριας αυτων δια παθηματων τελειωσαι.*

1. The verse begins with, “*for it became him*”, or, “*it was fitting for him*”, using the voluntative imperfect active indicative of *prepo* emphasizing the desire of the completed action. *Prepo* defines the quality and nature of one's actions as they relate to one's stature and position. Such as having proper conduct, that is, conduct that is in keeping with one's integrity, position and character.

The object in view here is the bringing of many sons into glory and the necessity of the suffering of God's Son to accomplish that. This would answer questions such as, was it really necessary? Did God's Son really have to die? Was putting God's Son through his suffering not in keeping with the love of God for his Son?

The answer to the first two questions is yes. It was necessary for God's Son to die on the cross for our sins for there was no other way that the penalty for them would be paid. And the answer to the third question is no. It was not out of keeping for God to submit his son to die for us, because as the Judge of all, and the only righteous and holy being there is, he alone is qualified to judge on that matter. And we must also remember that Christ, of his own free will, chose to allow himself to be subjected to this horrible death on the cross to pay the penalty for our sins. Christ knew that the only way the Father could get these sons into glory in heaven was to remove the penalty for their sins!

2. “**For whom** are all things, and **by whom** are all things,” or, “for whom and through whom everything exists”, δι ον τα παντα και δι ου τα παντα, *di'hon ta panta kai di'hou ta panta*. The **first** phrase, dia plus the accusative, is used to denote the reason **why** something happens. The subject here is the *all things*, so it is telling us here the reason why the universe exists. The question would be why is the universe here? What is the reason for its existence? And the answer goes back to dia plus the accusative; it exists solely for the sake and purpose of God who created it.

The **second** phrase, *di'hou ta panta*, is dia plus the genitive and this is used to denote the personal agent, or intermediate agency, through which something happens. And this is around the *all things*, or the universe, so the first phrase tells us the reason **why** the universe exists, it exists for the purpose of God. And the second phrase tells us that it came into existence through the personal agency of God, that is, he created it. All things were created by God, for the purpose of God, for the sake of God and only find their goal, completion and fulfillment in God!

This answers the question of the propriety of God in submitting his Son to become a man, then to be completed in his faith, and in his humanity, and then to suffer and die for our sins. This defines man's purpose in the existence of things. If God created the universe, and he did so for his own reasons and for his own sake; and if the universe can only find its purpose and fulfillment in him who made it; and if we are a part of that universe, then we can only find our purpose in this life in this universe by finding our purpose with God in Christ. The wise know this and pursue this end.

3. “*In bringing many sons unto glory*”, πολλους υιους εις δοξαν αγαγοντα, *pollous huious doxan agagonta*. The word for **sons**, *huios*, can be used both in a literal or figurative sense. In the literal sense it refers to the direct male issue of a person. In the figurative sense it refers to one who is accepted, or adopted, as a son, or the individual members of a large and coherent group. Modified by *pollous* we see that it is a very large group, or **many** sons.

Our sonship is due to our adoption, while the Lord Jesus was the direct and only begotten Son of God. Being a son meant that one had all the legal rights to the inheritance of the family, to the family name and everything else that pertained to that particular family. All believers in Christ are a part of the royal family of God. God is our Father and Jesus Christ is our brother. And because we are a part of royalty we are both kings and priests. We now enjoy all privileges, benefits, rights and position that come with being members of the royal family of God.

The word to **bring** is the aorist active participle of *ago*, from which we get *agon*, is *agagonta* in the passage. Just as an aside, in Greek mythology the *Agon* was the gathering place of the gods on Mount Olympus. But for the true God and the sons that he has chosen and is bringing them to him, it refers to the royal family of God gathered one day on Mount Zion in heaven.

Ago meant to bring, to carry, or to lead. It has the idea of one person bringing, taking, or carrying another person, or thing, to another place. Used with *eis* and the accusative it has the idea of intended goal. Such as, bring the colt to me, or, he was taken into his presence. **Here the one who is doing the action is God and the intended goal is into glory.**

One can lead the person, or take them in tow. The emphasis is not on **how** this is done, but on the fact that someone is bringing someone to some place. Here it is God, who is the one who is actually bringing all these adopted sons into a place and state – into glory! The active voice tells us not that he is leading and we are following, but that **he is actually bringing us to this place and state.**

4. *Into glory, eis doxan*, speaks of into a glorified state of existence and a place or position in that state of existence. *Into glory* refers to a place of glory, a state of glory, an existence of glory. The **new natures** that God has created inside every believer in Christ are presently creations of glory patterned after Jesus Christ. The **new bodies** that we will receive at the resurrection will be bodies of glory patterned again after Jesus Christ. And the place we will exist in throughout eternity, the **new Jerusalem**, will be a place of glory.

Bringing here is a little different use of the aoist active participle used with *ago*. Normally it refers to the completion of the action before the action of the main verb, which is “**to make the captain of their salvation perfect through sufferings.**”. But how could we be brought into glory before the completion of the Messiah? Here the aoist participle is timeless and needs to be taken with the idea of *auto, to him*. “*For it became him, for whom are all things, and by whom are all things,*” “*In bringing many sons and daughters to glory, it was fitting that God, for whom and through whom everything exists, should make the pioneer of their salvation perfect through what he suffered.*” Hebrews 2:10 NIV

Now it's true that these sons being brought into glory is an ongoing event that has been transpiring for almost two thousand years. And normally the present participle would be used to denote that action. So why the aoist participle? The reason why is that the action is not to be thought of an action in progress, but **an accomplished fact!** Christ was completed before we were saved, and Christ was completed before we will be brought into glory. **To us** this action of bringing into glory is an going event, but **to God**, who is timeless, it's already an accomplished fact!

If God is the beginning of the all things and the end of the all things, and if the all things were created by him and for his purpose, and if God is timeless, then this matter of him bringing these sons into glory had already been accomplished back in eternity past. By wording it this way it draws our attention to the glory that God had ordained for us from the beginning of the world and the suffering our Savior had to go through to get us there.

The preposition eis, into glory, eis doxan, brings out the ideas of goal, direction, motion, purpose, arrival at that goal and entrance or penetration into that goal. The goal of the Father from the very beginning, before time even began, was to bring many sons into glory. Which is the actual glory in which God himself dwells.

One of the questions concerning that is **how?** To dwell in the presence of God, to dwell in a state of glory, to dwell in the presence of God in the glory he possesses demands that human being would have to be perfect! For a man or woman to dwell in the state and presence of glory would demand that human is perfect! But how in the world could we ever be perfect enough for God to accept? And this goes back to the perfection of Christ. Christ was perfected here on earth and when he went to heaven he was accepted by the Father and given the glory he once had before his incarnation into the human race. OK that's one, now how about the rest of these sons and daughters? How are they going to become perfect enough to be accepted by the Father so they can live in this state of eternal glory? And this goes back to Christ being the Perfector. It is Christ who will make all of us perfect enough to be gloried and dwell in this state of glory!

Another question is **why?** Why did the Father want to bring these many sons into glory, into the glory that he and his Son dwell in? There are many reasons that will unfold throughout eternity, but one of them is so that his Son would have companions to be with him forever. Companions who are not just associates, but companions who are brothers.

5. “To make the captain of their salvation perfect through sufferings.” - τον αρχηγον της σωτηριας αυτων δια παθηματων τελειωσαι.

The word for **captain** or author is *archegos* and it has many different meanings depending upon the contest: author, prince, captain, pioneer, founder, trail-blazer, hero and originator. It signifies the one who takes the lead in something, the originator of something, or the source of something. It contains the following ideas: the one who originates an idea or concept, his personal participation in it, the one who leads others in it, the one who has the supremacy in it and the one who perfects it.

It was commonly used for the **Leader** in a tribe, or its **Chief**; the **Founder** of a city, also known as **the Hero**, as the one who started and built the city, such as Athens named after Athon or Adon, Nimrod; of a **Pioneer** or **Trail-blazer** from one who went before the main group blazing a trail for the rest of the group to follow to a place that awaited them in a distant country; in the military of one who went before the main group clearing all obstacles and mines that stood in their way as they followed him; of a **Prince** of his people; the **Author** or **Originator** of a book or school of philosophy.

So we could say of Jesus Christ that he is the **Chief** of his people; the **Prince** of his people or nation; our **Hero**, the **Founder** of our city, the New Jerusalem which he has built for us in heaven; the true **Pioneer** for he has gone where no man has gone before; the **Trail-blazer** for he has cleared all the obstacles away that kept us from going to this heavenly city, namely, our sins and imperfectness and the army of Satan's angels trying to prevent us from going into heaven, blazing a trail of faith for us to follow; and he is the **Author** or **Originator** of our school of faith in the Father.

The **object** in view here is the glory where God and his Son dwells. The **purpose** is to get these sons (and daughters) into this glory. The **problem** is how to do it. The **solution** is to send his Son down to earth to lead these sons into glory. So the Son becomes the Leader, the Captain, the Originator and the Pioneer in all this.

One of the things about being a **Pioneer**, other than he is the one who blazes the trail for the others to follow, which we don't appreciate, is that the Pioneer had never come this way before either! As our Pioneer, Christ had never come this way before either! He left heaven as deity, but now is going back to heaven now not just as deity, but man! So it was the first time for him also. But he goes first finding the best way for the group to follow, which in reality is **the only way** for the group to follow. And that is by each member of this group having their full faith and trust in Jesus Christ as their Savior.

In the past Jesus Christ would leave heaven and come to earth, then go back to heaven again. But when he left heaven and the glory he had there and became one of us, a man, he now existed in an altogether different situation. Now how is he going to get back to heaven and the glory he once had? As people from the earth, we've never been to heaven and the glory that exists there. But neither did Christ as a man! This would be a first time experience for him also as a man.

As a man Christ would have to go through all the pitfalls, trials, temptations and problems that exist on earth that man experiences and do it without sinning, then go back to heaven and blaze a trail for us to follow into glory. A trail that is clearly marked out for us by his blood and that by faith in him we enter into glory to be with him forevermore. Christ would have to be born as we are; live life on this planet as we do; go through suffering as we do; experience death as we do; and live by faith in the Father as we are required to do. He did all these things, was victorious in every area and went back to heaven in victory as a glorified man! And the means by which he chose to do this was by *the faith* he originated, lived by, was perfected in and handed down to us to live by.

When it talks about Christ being our Trail-blazer, this is **not to be taken in the sense that we have to somehow find our own way there!** But in the sense that by him removing all obstacles **he has opened the way for us to go into heaven!** As to the mechanics of how we get there, he tells us how in John 14:2,3, *“In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.”*

In the divine economy the first member of the trinity, the Father, is the **planner** of all things. The second member of the trinity, the Son, is the **executor** of the Father's plan. And the third member of the trinity, the Holy Spirit, is the **revealer** of the Father's plan. Now it was the Father's purpose and plan in eternity past to bring the many sons into glory where they would live, be his priests and reign with him forever. It was the Son, though, he would execute the Father's plan, which he did so, and he was the first one of these sons to enter into glory.

When Christ became a man, he went through everything that we have to go through in his humanity and he did so by faith! He was born, he grew up into adulthood, he suffered as no other human being had ever suffered, he died, he went past death, past Hell, past his resurrection from the dead and back into glory in heaven. And he experienced all that by faith!

To *“perfect the author of their salvation through suffering”* gets into the idea of bringing a person to the state of being perfect or complete, which is not to imply that Christ was morally imperfect. We must remember that this matter of Christ's completion deals with one, a planet of imperfect beings and two, the **humanity** of Christ. If Christ was going to bring those who believe in him back to heaven, then he was going to have to become one of them and become a perfected being himself. *“And being made perfect, he became the author of eternal salvation unto all them that obey him;”* Hebrews 5:9

Completion, or perfection, deals with changing the inner soul, not the outer body. Outward conformity in obedience to laws can never change the inner soul. *“For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.”* Hebrews 7:19 Laws, or even the Law, can never change the person inside. People can be made to do what they don't want to do. They're doing it, but inside they're still the same!

The soul can only be changed by, first of all, the act of regeneration where we are born again into a new man, into a new life, and that comes about only by faith in Jesus Christ, even to those who just believe on his name. And then after salvation, the soul will be going through constant change by an inner spiritual dynamic that takes place through the metabolization process of faith in Bible doctrine. This is the metamorphosis of the soul, our being changed inside.

In the mystery religions the Initiate was taken through a process that went on over many years where he was given knowledge, or instruction, that enlightened him. Once he had arrived at his final state it said that he was a perfect man, or a perfected man. But the Christian is enlightened, not by factual knowledge, *gnosis*, but *epignosis*, which is the spiritual knowledge produced by faith in the Word.

And the change that is taking place inside of us is being patterned after a model, the Lord Jesus Christ. Our souls are being conformed into the image of Christ. He is the perfect man having been perfected as a man while here on earth, and all the redeemed souls from earth are being changed into the perfection that he enjoys, and he is the one who is perfecting us!