

8/30/26

Philippians 3:12-21

Paul the apostle having laid out that the only thing that God honors is the righteousness of Christ, he now moves on to declare that Christ is the goal of the believer.

Too often people say that Christ is their goal, but all their energies are invested in many other things, resulting in a superficial life.

3:12-16 The determination of Paul to always go forwards spiritually.

3:12 The perspective of Paul while living in his body.

- 1) Paul was in the process of spiritual growth, “Not that I have already attained, or am already perfected.” vs. 12a-b
 - a) He understood he had not arrived to a completed spiritual state in his life on earth.
 - b) The word attain “lambano” means to get hold of by practical appropriation as a completed action. The verb is in the aorist indicating from the time of his conversion till the present.
 - c) He had not obtained all, nor was he perfect, he was still in process.

d) This was to combat any misinterpretation or perversion of the doctrine of sanctification that taught perfection at a point in this life, rather than ongoing transformation till death and glorification of our body at the rapture! 1Cor. 15:51-56; 2Cor. 5:1-8; 1Thess. 4:16-17

e) The Corinthians thought they had arrived and Paul mocks them. 1Cor. 4:8-13

2) Paul was committed to ongoing transformation, “but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me.” vs. 12c-d

a) The word but “de” is an adversative conjunction.

1)) The sharp contrast is emphatic.

2)) From not having been perfected, to pressing on to perfection.

b) The word pressed on “dioko” means pursue or chase in the perfect tense, continuous action.

1)) The word is used of a hunter chasing and hunting down his prey. Phil. 3:6

2)) The phrase lay hold “katalambano” was used in papyri of colonists appropriating land.

c) He recognized that he was responsible to lay hold of the purposes of God for his life, “of that for which Christ Jesus has also laid hold on me.” vs. 12d

- 1)) This is the historical aorist, “which Christ laid hold on me”.
- 2)) The past experience of Damascus and the future, “that I may lay hold”, the Greek word “katalambano”, to make for one’s own to obtain, the tense is the aorist active.
- 3)) Paul was a man of passion to experience all the things God had laid hold on him for and accomplish in his life for the Kingdom of God!
- 4)) Paul eager and passionate was describing the Damascus road experience when Christ apprehended Paul, Paul did not apprehend Christ, so Paul was always pursuing the next thing and degree of transformation!
- 5)) Paul went to Arabia for three years and preached in Damascus having to flee for his life. Gal. 1:15-17, 2Cor. 11:32-33
- 6)) Paul then went to Jerusalem and was accepted by Barnabus speaking up for Paul. Gal. 1:18-19; Acts 9:26-27
- 7)) Paul was sent to Tarsus, due to a plot against his life till Barnabas sought him out for the work at Antioch. Acts 9:28-30; 11:22-26; Gal. 1:21-24
- 8)) Paul later would lead three missionary journeys. Acts 13-19

- * All of these pressed Paul on to spiritual maturity and Christlikeness!
- a)) Christians become discouraged, complacent or apathetic in Christ.
 - b)) Paul is not suggesting they compare themselves by themselves or among themselves, being unwise but rather to measure and rule of God that had called them to. 2Cor. 10:12-13
 - c)) Paul ready to be executed at Rome told Timothy, “I have fought the good fight, I have finished my course, I have kept the faith.” 2Tim. 4:7

3:13 The pursuit of Paul to apprehend what God had for him.

- 1) Paul did not think he had accomplished all God had for him at the present “Brethren, I do not count myself to have apprehended.” vs. 13a-b
 - a) The brethren in God’s family.
 - b) The personal pronoun “I” is emphatic!
 - c) Paul did not count “logizomai” to reckon or calculate, an accounting term.

* The tense is the indicative present middle voice, concluding this himself at the present time of the epistle.
 - d) He had not laid hold on all the things Jesus had for him in life.

- 1)) The tense is the perfect active, to have made for his own, all the things Christ apprehended him for in life.
- 2)) The word is translated “taken” for the woman taken in adultery. Jn. 8:3
- e) The apostle Paul wanted the Philippians to know two things.
 - 1)) He had no such high opinion of himself and did not want anyone to have such false opinion of him.
 - * Paul considered himself the worst of sinner, not worthy to be called an apostle of Christ because he persecuted the church. 1Cor. 15:9
 - 3)) Perhaps some of them were exalting Paul more than they should have?
 - 4)) Or espousing and teaching a believer could arrive at a state of perfection.
 - 5)) Perhaps even exalting themselves above Paul in view of the fact that he had not yet arrived at spiritual perfection as they? Even as those of the positive confession of faith doctrine, health and wealth!
- 2) Paul did one thing consistently as a daily process to accomplish all God had for him, “but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead.” vs. 13c-d

- a) The principle is key, He was forgetting those things of the old life and reaching forward to the things of Christ ahead.
 - * The phrase “reaching forward” is a metaphor of an athlete in a race with his head and hands stretched out to lay hold of the finish line!
- c) He did not look down or undervalued the past accomplishment in Christ, but he did not live in the past, thinking of the good old days becoming complacent, disillusioned or satisfied.
- c) He did not allow past things, good or bad to encumber or impede him from moving on and reaching forward to those things which were ahead, being open anticipating God’s direction and guidance, growing, developing and maturing spiritually in Christ.
 - * We will never forget all the things of our past, but we trust God to live above them by the grace of God!
- 1)) We are to put our hand to plough not look back. Lk. 9:62
- 2)) Only one receives the prize in a race. 1Cor. 9:24
- 3)) Laying aside every weight and Sin the so easily besets us. Heb. 12:1-2
- 4)) “You did run well who did hinder you.” Gal. 5:7

* One thing have I desired of the Lord... Ps. 27:1

3.14 The passion of Paul in life for the future.

1) Paul's daily commitment, "I pressed towards the goal."

a) The phrase press towards "dioko" is the same as in verse twelve, "press on", to pursue or bear down upon the direction of the goal for the prize.

* The is a present active indicative tense.

b) The word goal "skopos" comes from to gaze at, as in the chariot races to not deviate from the course that could be fatal.

* This is the only time it is found in the New Testament.

c) The word is used in the classics of a mark for shooting at something.

* It implies that a goal is set and that it is knowable as well as attainable!

2) Paul identified the goal, "for the prize of the upward call of God in Christ Jesus."

a) The specific things and works God calls us to are not the goal and prize, but only the vehicle to work in us for spiritual growth, development and maturity.

b) God is not so interested in the works, as the works that will work in us to press on to maturity to make us more like Christ.

* Literally to run along the marked out course as in a race, and it is a custom course that will not only accomplish the works, but bring you to the end of yourself, mold and shape you and I into the image of Christ.

b) The ultimate perfection being our physical resurrection, ending up in glorification, just like Christ.

c) The Lord will reward us as we walk in these works and done them out of agape love! 1Cor. 4:5; 9:24-27; Eph. 2:10

* The prize is Christ as well as the call, the runner looks not at the spectators but the prize. "Well done good and faithful Servant!"

d) The upward call of God on his life as the apostle to the Gentiles, that is in one sense the prize, his heavenly calling, "in Christ Jesus". Heb. 3:1

* Just like if he heard his name called out by the judge to receive the reward.

3:15 The exhortation of Paul to every believer.

1) Paul first addressed the mature believer, "Therefore let us, as many as are mature have this mind". vs. 15a-c

a) The word therefore "oun" is a concluding word, could be translated wherefore or consequently.

* In view of what I have stated about the believers spiritual maturity. vs. 12-14

b) Paul included himself “let us as many” mature ones for ongoing maturity.

1)) Those who are mature “teleioi” are to have this mind, one that understands and is pursuing the things of God, pressing forwards to the mark.

2)) The word mind “phroneo”, means to have understanding, think or judge.

* A present active, day and night.

2) Paul addressed those who thought otherwise, “and if in anything you think otherwise, God will reveal even this to you.” vs. 15d-e

a) The word think “phroneo” is the same as “mind”.

b) The word otherwise “heteros”, means of a differently opinion, not all agreed with Paul or the Scriptures God would reveal the truth to them.

1)) The word reveal “apokalupto”, means to uncover to be seen and understood, the indicative future active tense.

2)) Jesus said God’s will is verified by God’s words! Jn. 17:17

3:16 The command of Paul to all believer to walk mature.

1) Paul declared spiritual maturity should always mark the believer in proportion to

age, “Nevertheless, to the degree that we have already attained.” vs. 16a

a) The word degree in italic is not in the Greek text, but supplied for clarity.

b) The indication is to the level of maturity one has come to as a believer.

* The phrase already attained “phthano”, means to come or arrived at, indicated by the aorist active tense.

2)) Spiritual maturity is different for all.

2) Paul declared the responsibility of believers to walk according. “let us walk by the same rule.” vs. 16b

a) The word walk “stoicheo”, means to proceed in a row as a march of a soldier.

* Walking lined up together in file in the same direction to each person’s maturity, a present active tense.

b) The word rule “kanon”, means a rod or straight piece of wood that something is tied to keep it straight.

1)) The word is used for a measuring line or a carpenter’s measuring tape.

2)) We get our word “canon” the straight measure of the Scriptures.

c) This is the ruling principle for life in the Spirit to be transformed to be Christ-like.

3) Paul declared all believer should understand spiritual maturity has various levels, “let us be of the same mind”. vs. 16c

- a) He includes himself and all believer “let us”.
- b) He used the same word again for mind “phroneo”, to have understanding, think or judge. vs. 15
- c) The life and mind of Christ, one of a servant! Phil. 2:5-8

3:17-19 The exhortation of Paul his living example.

3:17 The mutual walk of all believers.

- 1) Paul continues to address the believers, “Brethren”. vs. 17a
 - a) The word brethren “adelphos” means born of the same wound, born again into the same family, the family of God.
 - b) Found nine times in the epistle, this is the third in the chapter. Phil. 1:12, 14; 2:25; 3:1, 13, 17; 4:1, 8, 21
- 2) Paul ordered the Philippians to follow his manner of life in Christ, “join in following my example.” vs. 17b
 - a) He is not putting himself above Christ, he already said he only wanted to be found in Christ and His righteousness. Phil. 3:9
 - * He also expressed his goal in life, “that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being **conformed** to His death.” Phil. 3:10

- b) He is telling the Philippians to imitate his godly life that is in accord with the gospel he preached.
 - 1)) The phrase join in following “sumimetes” means to be a co-imitator, not a clone.
 - a)) The word is found only this one time in the New Testament.
 - b)) We get our word “mimic” from it.
 - c)) The KJV says, “be followers together of me”. The word be “ginoami” means to become in order to come to existence.
 - e)) An imperative present middle command, to be ongoing by the obedience of the individual himself.
 - f)) He is saying to them to keep their life up to date with God pressing toward the goal, as him. Phil. 3:13-14
 - 2)) The same root word is used in other verses.
 - a)) Paul said, “Imitate me as I also imitate Christ.” 1Cor. 11:1
 - b)) The reason Paul could ask this was that he was being an imitator of Christ. 1Cor. 11:1; Eph. 5:1; 1Thess. 1:6; 2Thess. 3:7-9
 - c)) The important thing to note here is that others had the same potential as Paul, he was not some super saint, taught by word and example.

- c)) John says, “Beloved, do not imitate what is evil, but what is good. He who does good is of God, but he who does evil has not seen God.” 3Jn. 11
- 3) Paul also ordered the Philippians to examine other believers lives as their example, “and note those who so walk, as you have us for a pattern.” vs. 17c-d
- a) He was declaring that there are not two kinds of Christians, but one. vs. 17c
- 1)) The word note “skopecos”, means to fix attention upon with desire and interest in order to consider by watching and following.
- a)) This is an imperative command, present active, the idea is to confirm a person to be a Christian continuously.
- b)) This is the second command is the imperative present active, ongoing.
- c)) The word is used for considering ourselves lest we be tempted. Gal. 6:1
- d)) The word is used to mark those causing problems over the Scriptures, “Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you learned, and avoid them.” Rom. 16:17
- 2)) The command is to mark other people in line with the example of Paul, faithful to the gospel, “who so walk”.

- a)) The word walk “peripateo”, means to order one’s behavior as a habit of life, found only one other time. vs. 18
- b)) The word is used of believers to live daily honestly, in the Spirit, worthy by God’s love, circumspectly in Christ. Rom. 13:13; Gal. 5:16; Eph. 4:1; 5:2, 15; Col. 2:6
- b) He affirmed the proper comparison, “As you have us for a pattern.” vs. 17d
- 1)) The plural pronoun “us” indicates those with Paul. 1Thess. 1:6; 1Cor. 10:6; Rom. 5:14; 6:17; Phil. 2:4
- a)) Silas and Timothy were with Paul at the establishing of the church, Epaphroditus almost died. Phil. 2:27
- b)) Paul indirectly was saying they had no excuse, Paul, Timothy and Epaphroditus were examples to them.
- c)) Accountability is due to potential.
- d)) Responsibility is due to privilege.
- 2)) The measure is indicated by the word pattern.
- a)) The word pattern “tupos” is an impression left by a blow, used of the nail prints on Jesus’s hands. Jn. 20:25
- b)) Also used of the Old Testament accounts to learn from. 1Cor. 10:11
- c)) Used for Timothy to be an example of the believer. 1Tim. 4:12

d)) Paul is saying follow and imitate those men and women in whose lives you can see the mark and effect of a new creation as you see in us.

3:18 The warning against those who walk contrary.

1) Paul stated the reason for commanding them to mimic their godly example, “For many walk.”

a) Contrary to godliness, yet saying they were Christians.

* The word many “*polus*”, means a large number, enough to give a bad and false representation of a Christian.

b) The word is used two other times in the epistle.

1)) “For I am hard pressed between the two, having a desire to depart and be with Christ, *which is far better.*” Phil. 1:23

2)) “Therefore, my beloved, as you have always obeyed, not as in my presence only, but now **much more** in my absence, work out your own salvation with fear and trembling.” Phil. 2:12

2) Paul depicted that this was their habit of life.

a) The word walk “*peripateo*”, means to make one’s way or regulate one’s life, after the manner of their fallen nature.

b) The tense is the indicative present active.

1)) This is the second and only other time the word appears in the letter, the first was for the godly. vs. 17

2)) The sharp contrast between their manner of life habit cannot be missed, godliness versus ungodliness.

3) Paul indicated this was not a new warning, “Of whom I have told you often, and now tell you even weeping.” vs. 18b-c

a) He had told them often “*pollakis elegon*”, meaning he frequently warned them about these false individuals.

1)) The tense is an imperative active, repetitive, time after time.

2)) A pastor-teacher never ceases to warn the sheep about spiritual counterfeits.

3)) Paul warned the Ephesian elders at his departure that savage wolves would come in, also of themselves there would arise false teachers to bring disciples to them. Acts 20:29-31

b) He was now at the present warning them once again, but with great sorrow.

1)) The tense is the present active, a pastor-teacher warns constantly with a sorrowful heart regarding the ungodly, not with some delight.

2)) The word weeping “*klaio*”, simply means to mourn, weep or lament for their eternal separation and dangerous deceptive influence by their choosing.

- 3)) The same word is used for John when he saw no one worthy to loosen the seal of the scroll. Rev. 5:4
- c) He does not identify them by name.
 - 1)) Some say they were those attempting to add afflictions to Paul. Phil. 1:16
 - 2)) Some identify these as Judaizers that Paul has already mentioned, “Beware of dogs of the mutilation.” Phil. 3:2
 - 3)) Others as Epicureans or Gnostics.
 - 4)) Still others who were never born again, antinomian individuals.
 - 5)) Yet others say they were believers who had gone back into the world, departing from the living God.
 - a)) The interesting thing is Paul never said he wept for any of those mentioned, until now, nor did Paul ever said he wept for the unbeliever in any of his letters.
 - b)) You weep for someone you know and love, this is a very strong possibility that these individuals were believers, who had at one time heard and come to the knowledge of the truth and now turned from it?
 - * I think this is a very strong possibility, also includes unbelievers!
- 4) Paul indicated the “many” were dangerous to the gospel, “That they are the enemies of the cross of Christ.” vs. 18d

- b) They are enemies of the cross of Christ.
 - 1)) The word enemies “echthros”, means hostile, hating or opposed to another.
 - a)) Hostile towards God. Rom. 8:7
 - b)) They are hostile towards the plan and manner of redemption of sinners.
 - 2)) The word cross “stauros” means an upright state.
 - a)) The instrument of a most cruel punishment to die.
 - b)) The Medes and Persians developed it.
 - * In 519 B.C. Darius I, king of Persian, crucified 3,000 political opponents in Babylon.
 - c)) The Carthaginians refined it.
 - d)) The Greek adopted it, then the Romans.
- c) The particular cross is of Christ “Christos”, the Anointed Messiah.
 - 1)) They do not believe in the Messiah who died on the cross. Jn. 3:14-15
 - 2)) They do not believe in the atonement of Christ for the sins of the world by His death on the cross. Jn. 3:16; 2Cor. 5:21; 1Jn. 2:2
 - 3)) They do not believe in salvation offered through the cross, but think it is foolishness. 1Cor. 1:18

- 4)) They do not believe in the only way and name to be saved. Jn. 14:6; Acts 4:12
- 5)) They do not believe in the only sufficiency to be forgiven. Jn. 19:30
- 6)) They do not believe in the crucified model for life. Gal. 2:20; 6:14-15
- 7)) They do not want Jesus to reign over them. Lk. 19:27

3:19 The discription of the ungodly people.

- 1) Paul declared their destiny, “whose end is destruction.” vs. 19a
 - a) The word destruction “apoleia”, means ruin, loss or perdition, used one other time for the words of their adversaries about their faith in the gospel. Phil. 1:28
 - b) The focus is eternal destruction opposite to salvation, perdition in view of the White Throne Judgment. Phil. 1:28; 1Cor. 1:18; Matt. 13 tares and wheat, 2Pet. 2; Jude 5-11; Rev. 20
 * Ever learning, but never coming to the knowledge of the truth, having a form of godliness, but denying the power thereof. 2Tim. 3:5-7
 - c) The focus is not inhalation, all will live on in eternity, either apart from God or with God. Rev. 20:4-6; 11-15

- 2) Paul identified their devotion, revealing their ungodly character as sensual, “whose god is their belly.” vs. 19b
 - a) The word belly “koilia”, has a broad meaning, it can means the whole belly, the entire cavity.
 - 1)) Including the upper and lower belly, the womb or sexual region.
 - 2)) Appears 23 times in the New Testament.
 - b) Paul is using the term as a euphamism for living for sinful natural desires, contrary to God’s design and purpose.
 - 1)) They live for their own wills and sensual indulgences out of its intended design. Rom. 1
 - 2)) They live after the flesh and the works of the flesh. Gal. 5:16-21
- 3) Paul identified their delight, magnifying their ungodly character, “whose glory is their shame.” vs. 19c
 - a) The word glory “doxa” in context means boasting and praised themselves, taking credit and exalting their evil deeds life.
 - b) The word shame “aischune” means the feelings of guilt, confusion for something that brings disgrace and dishonor.
 - 1)) The way it is used in our text it accentuates their ungodliness.
 - 2)) They have a false standard of godliness, concerned and absorbed

- with their own concept of honor, righteousness and justice, which is shame before God.
- 3)) Their glory is in their shamefulness having no sense of right or wrong.
 - 4)) They have lost the ability to blush.
 - 4) Paul identified their determination of their ungodly character, “who set their minds on earthly things.” vs. 19d secular.
 - a) He affirmed the fallen sinful nature.
 - 1)) The phrase set their minds “phroneo”, means to think or direct one’s thoughts and imaginations. Jer. 27:9
* Of the 26 times Paul uses the word, 12 appear in this letter, this is the 9th.
 - 2)) This is their natural bent, being dead in trespasses and sins, being religious.
 - a)) This world is comprised of the lust of the eyes, the lust of the flesh and the pride of life. 1Jn. 2:16
 - b)) The believer’s weapons are not carnal, but spiritual that are against the knowledge of God and is to bring every thought into captivity in obedience to Christ. 2Cor. 10:4-5
 - b) He indicated the focus of their thinking, “earthly things.”
 - 1)) The phrase earthly things “epigeios”, refers to what exists on the physical earth and a priority over the spiritual.

- * The spiritual is not their concern and considered foolishness.
- 2)) The earthly sphere in where they live and make their decisions.
 - a)) They are whole heartedly given over to the pursuit of the material and physical interests, what they trust and live for on earth.
 - b)) They live for the here and now, the fallen world system.
 - c)) Their emotions and feelings are used in their decision, resulting in regrettable consequences in life.
 - d)) This affects women more than men.
- * These will be present for the hour of temptation that will come upon all the earth dwellers. Rev. 3:10

3:20-21 The proclamation of the believers citizenship and expectation.

- 3: 20** The believers focus is not earth, but heaven.
- 1) The believer is subject to live by the standards of heaven and their King, “For our citizenship is in heaven.” vs. 20a
 - a) The word citizenship “politeuma” refers to the seat of government in the country where citizens are, we get our word politics, referring to the state a person

- belongs and their rights and responsibilities. Phil. 1:27
- b) The Philippians were Roman citizens living in a Roman colony and therefore had to conduct themselves accordingly.
 - c) The Philippians were heavenly citizens living as the church of God and needed to conduct themselves accordingly, as pilgrims and sojourners.
- 2) The believer is expecting Jesus to return from heaven ,”from which we also eagerly wait for the Savior.” vs. 20b
- a) The phrase eagerly wait “apekde chomai”, means to expect fully and completely.
 - b) Eagerly waiting as the evidence of one’s expectation, denoting the withdrawal of attention from inferior objects habitually and focusing on the more important. Phil. 1:20; Rom. 8:19; 1Thess. 1:10; Heb. 9:28
 - c) For their Savior “soter”, the title was used for the emperors and kings.
 - 1)) The word Savior “Soteer”, means deliverer, a title was conferred on men who had benefitted their country.
 - 2)) The context is the Savior or deliverer from sin and death, there is no article and is emphatic, referring to Jesus.
 - 3)) This is describing the blessed hope of the believer, the rapture. Tit. 2:13

- d) The believer is seated in the heavenlies the as a heavenly citizen, evident of being raised with Christ and living in the resurrected power her and now. Eph. 1:1-3; Gal. 2:20; Col. 3:1-2
 * Desired a better country. Heb. 11:16
- 3) Paul named the Savior of the believer, “the Lord Jesus Christ”. vs. 20c
- a) The word Lord “Kurios”, is a title of one indicating supreme authority as a Master.
 - 1)) The word is used as a title of respect “Sir”. Matt. 13:29
 - 2)) The word is used of a master of a house, husband. Lk. 12:46; 1Pet 3:6
 - b) The name Jesus “Iesous”, means Yahweh is salvation.
 - 1)) This represents His humanity, a real man that existed.
 - 2)) The name Jesus is the translation of the Hebrew name Joshua. Jn. 1:14
 - c. The word Christ “Christos” is another title indentifying His deity.
 - 1)) The Anointed, the Messiah of God.
 - 2)) Jesus delivered the believer from sin and death by His death on the cross. Heb. 2:9, 14
 - 4)) He is called the Savior of the world. Jn. 4:42
 - 5)) The believer does not belong to himself, but to Jesus. 1Cor. 6:19-20

3:21 The final expectation of the believer.

- 1) Paul described their future glorification, “who will transform our lowly body .” vs. 21a
 - a) Christ will transform “metaschematizo”, metamorphosis our physical bodies which are weak and lowly in comparison to what they are going to be.
 - b) Christ will conform them into the likeness of His glorious body. 2Cor. 5:1-8; Jn. 3:1-3; 1Thess. 4:13-18
 - * This is the reason why to die is gain. Phil. 1:21
- 2) Paul declared their future glorified body would be like the body of Jesus, “that it may be conformed to His glorious body.” vs. 21a
 - a) Paul gave the Phillipians a vivid picture of the state of their transformed body.
 - 1)) The word conformed “sumorphos”, means having the same form as another.
 - a)) The body that Jesus had after the resurrection was glorified distinctly different from the one in the tomb.
 - b)) The root word of conformed is “morphe”, the same Greek word translated “form” to describe the outward expression of the inner nature of Jesus, “Who being in the form of God.” Phil. 2:6

- 1)) The body of Jesus before His death and burial had human weaknesses and limitations.
 - a)) He needed to sleep.
 - b)) He needed to eat.
 - c)) He needed to drink water.
 - d)) He bleed and died.
- b) Paul knew the the body of Jesus went through a radical transformation after death and resurrection.
 - 1)) The word glorious “doxa”, means magnificent, majestic and superior in context.
 - a)) Related to the old body, but a new body.
 - b)) Related to the old body, but with new capacities.
 - c)) Jesus was transfigured to His glorified state on the Mount of Transfiguration. Matt. 17:1-2
 - 2)) The glorious body of Jesus was fit for heaven and earth.
 - a)) Jesus made Himself unrecognizable at the tomb to Mary thought He was the gardener. Jn. 20:19
 - b)) Jesus could be touched, Mary clung to Him and Thomas touched His hands and side. Jn. 20:17, 27
 - c)) Jesus could travel in space and time instantly to Galilee. Matt. 28:7

- d)) Jesus also ate with the apostles. LK. 24:41-43; Jn. 21:10-13
- d)) Jesus entered the room where the apostles were present, the door being shut, He suddenly appeared able to pass through physical matter. Jn. 20:26
- 3) Paul declared this would be done by His divine power, “according to the working by which He is able.” vs. 21c
- a) The word working “energia”, means active energy, with the idea of working efficiency.
- 1) This is the only time the word appears in the New Testament.
 - 2) In other words the needed and sufficient power to get the job done.
 - 3) In proportion to the demand of the task.
- b) The working efficiency is equal as to His person, insuring He is able “dunamai”, which means to have power by virtue of one’s own ability and resources.
- 1)) The “He” refers to Jesus, Who is God Incarnate, the Godman, who will accomplish this miraculous act of
 - 2)) The attribute of God’s power is Omnipotent, meaning all powerful.
 - 3)) Jesus being God by the very same power allows the believer to live the

- new life of godliness, as Paul and others. Phil. 3:17
- 4) Paul declared His super-natural power is limitless and boundless, “even to subdue all things to Himself.” vs. 21c
- a) The word subdue “hupotasso” is a military word meaning to line up under in order. 1Cor. 15:25-27; Jn. 5:21, 25-29
- 1)) This is the only time the word appears in the epistle .
 - 2)) The tense of the word subdue “hupotasso” is the aorist active.
* This indicates a definite act of subduing to bring under order and efficiency in the past.
 - 3)) The word is used for all things the Father has put under the feet of Jesus, in terms of having authority over right now. Eph. 1:122
 - 3)) Paul told Arippa, “Why should it be thought a thing incredible with you, that God should raise the dead?” Acts 26:8
 - b)) Paul’s confidence was stated from the beginning. Phil. 1:6
 - 2)) When Christ who is our life appears then shall we appear with Him in glory. Col. 3:4
- b) One molecule of hemoglobin---the protein in blood that carries oxygen to every part of the body--contains 3032

atoms of carbon, 4812 atoms of hydrogen, 780 atoms of atoms of nitrogen, 4 atoms of iron, 880 atoms of oxygen, and 12 atoms of sulfur. All 9520 atoms have to be hooked to each other in a certain order and in exactly the right way--just to make one molecule essential to physical life.

- 1)) In every three person a three billion cells die and are replaced every minute.
- 2)) The human brain contains some thirty billion cells; the skin has about a million cells per square inch; and in the veins some twenty trillion cells go about their business.
- 3)) All cells reproduce by dividing, each receiving a complete copy or blueprint, the code of life.
- 4)) The nucleus of each cell is dominated by chromosomes which carry the chemistry of every characteristic of the living creature.
- 5)) Each chromosome is made up of genes, and each gene is a distinct strand of DNA and contains the code of making one particular kind of protein, the basic building block of life. (John Phillips, Phil. Com.:152-2)