

The Final and Third Stages: Ultimate Sanctification (vv. 11-12)

The Better Resurrection (v. 11)

VERSE 11 in order that I may attain to the resurrection from the dead (ἐἴ πως κατακτήσω εἰς τὴν ἔξανάστασιν τὴν ἐκ νεκρῶν [*part ei if indeed; “in order that” + adv. pos in some way + aor.act.subj.1s. katantao reach; “I may attain” + prep eis to + d.a.w/noun ekantastaois resurrection; hapax + d.a.w/adj.abl.m.p. nekros dead + prep ek from*]).

ANALYSIS: VERSE 11

1. V. 11 reads literally: “if in some way I might attain to the resurrection from the dead.”
2. Syntactically, v. 11 has a loose connection with v. 10.
3. V. 10 features Paul’s sufferings which contribute to his future resurrection.
4. Conformity to Christ’s death and all that leads up to it is what is essential to Paul’s quest to “attain to the resurrection from the dead.”
5. In other words, Paul is not merely content to be among those raised from the death, but he desires what is designated in Hebrews 11:35 as the “better resurrection” (after a long chapter on the exploits of those who “found approval” we find the words “so that they might obtain a better resurrection.”).
6. This same idea is expressed in Rom. 8:17b: “we suffer with *Him* so that we may also be glorified with *Him*.”
7. The resurrection represents ultimate sanctification for the believer and those who find themselves conformed to the sufferings of Christ in Ph 2 will “attain to/reach to” the panicle of glorification.
8. Paul is not merely seeking resurrection to obtain a new body, but to stand in the elite category of those who accomplished Ph 2 sanctification.
9. The tentative aspect of Paul’s language in v. 11 “if somehow I may...”—idea is obscured in the NASB—is to be understood in light of the possibility that Paul could yet fail to attain the full measure of resurrection glory (cf. 1Cor. 9:27 “but I discipline my body and make it my slave, so that, after I have preached to others, I myself will not be disqualified.”).
10. The undertone here is the avoidance of complacency and presumption.
11. Paul in spite of his maturity, and though writing under inspiration is neither omniscient or sinless.
12. His word here in vv. 10-11 are subject to misinterpretation that he perceived that he was in the process of earning the resurrection by his willingness to suffer.
13. Such a view would undermine what he has already affirmed about his salvation in vv. 7-9.
14. Even though Paul clearly enjoyed the assurance of salvation (Ph 1), he nevertheless maintained a note of distrust with respect to the Ph 2 aspect.
15. He too had to “work out [his own] salvation with fear and trembling” as he had an STA and had witnessed his share of otherwise adjusted believers forsaking the straight and narrow due to adversity or love of the cosmos.
16. V. 11 bring the previous discussion to a culmination and acts as well as a transitional statement to what follows in vv. 12-14.

In Process (v. 12)

VERSE 12 Not that I have already obtained *it* or have already become perfect (Οὐχ

ὅτι ἤδη ἔλαβον ἢ ἤδη τετελείωμαι [*neg ouk not + conj hoti that + adv hede already + aor.act.ind.1s. lambano take hold of; “I have...obtained” + conj. e or + adv hede already + perf.pass.ind.1s. teleioo make perfect/complete*], **but I press on so that I may lay hold of that for which also I was laid hold of by Christ Jesus** [διώκω δὲ εἰ καὶ καταλάβω, ἐφ’ ᾧ καὶ κατελήμφθην ὑπὸ Χριστοῦ [Iησοῦ [*pres.act.ind.1s. dioko pursue; “I press on” + conj de but + part. ei if + conj kai also + aor.act.subj.1s. katalambano attain; “I may lay hold” + prep epi upon + pro.dat.nt.s. hos that + conj kai also + aor.pass.ind.1s. katalambano lay hold + prep hupo by means of, under the authority of + noun gen.m.s. Christ + noun gen.m.s. Jesus*]).

ANALYSIS: VERSE 12

1. Here Paul is presenting his quest for maximum glory at the resurrection so that there is no misunderstanding of his words in v. 11.
2. “Not that I have already obtained (aor.ind. *lambano* take, take hold of; obtain) *it*” is without a specified direct object.
3. Based on the preceding this can only refer to being fully qualified to share in the full glory of Christ as His coming.
4. At this juncture in his Ph 2 Paul was not as yet in the clear.
5. He was still in the race for the prize (cf. 3:14).
6. Even though he was a mature believer he was still “not” fully qualified.
7. This requires faithfulness to the end of life.
8. “Or have already become perfect” (pf.pass.ind. *teleioo* make complete; accomplish; finish; attain perfection) refers likewise to an unfinished task (cf. Lk. 13:32).
9. Paul here is not referring to the maturity adjustment as he is already a mature believer.
10. Paul’s words in Acts 20:24, where this same verb is found, reflects this idea; “and I do not consider my life as dear to myself, so that I may finish (aor. infin. *teleioo*) my course and the ministry which I received from the Lord Jesus...”
11. The double negative (v. 12a) is followed with a positive statement regarding Paul’s present quest.
12. “But I press on” (pres.act.ind. *dioko* pursue; chase after; persecute) comes after Paul’s disclaimer (v. 12a).
13. Paul’s pursuing is expressed literally as, “if (*ei*) I might lay hold of that (?)”
14. Paul’s use of the subjunctive verb *katalambano* (aor.subj.) continues the theme of apprehension noted in v. 11.

15. Again, he is fully cognizant of the fact that long into his ministry he has not arrived at a place where there is no concerns regarding his Ph 2 standing and its bearing on his Ph 3 status.
16. The prepositional phrase “of that” (*epi w/rel.pro. dat.nt.s. ho*; also ‘for that’) is an as yet unspecified acquisition.
17. Paul defines what “that” is in v. 14.
18. He goes on to state that the goal of his current pursuit for this thing which he may or may not “lay hold of” is something for which he “was laid hold of by Christ Jesus.”
19. Using the same verb (*katalambano*) but in the indicative mood, Paul views himself as the object.
20. Paul is referencing his salvation and the overarching goal of his being overtaken by the Lord.
21. The plan of God for all believers is to lay hold of this thing that holds the reader in suspense.

As Things Stand (v. 13)

VERSE 13 Brethren, I do not regard myself as having laid hold of *it* yet; but one

thing *I* do: forgetting what *lies* behind and reaching forward to what *lies* ahead

(ἀδελφοί, ἐγὼ ἑμαυτὸν οὐ λογίζομαι κατελιηθέναι· ἐν δέ, τὰ μὲν ὀπίσω ἐπιλανθανόμενος τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος [*noun voc.m.p. adelphos brother + pro.nom.s. ego I + pro.acc.m.s. emautou myself + neg ou + pres.dep.ind.1s. logizomai evaluate, think; “regard” + perf.act.infin. katalambano lay hold, attain + adj.acc.nts. heis one + conj de but + def.art.acc.nt.p. to “what lies” or “the things” + part men on the other hand + adv opiso behind + pres.dep.part.nom.s. epilambano forget, over look, neglect + d.a.dat.nt.p. + conj de + adv emprosthen ahead + pres.dep.part.nom.m.s. epekteinomai reach for; 1x*]),

ANALYSIS: VERSE 13

1. Paul repeats his disclaimer (“I do not regard myself as having laid hold of *it* yet”), and adds emphasis by using two pronouns (“I” and “myself”).
2. The verb “regard” (*pres.dep.ind.1s. logizomai*) means to hold a view about something and places the subject’s mental faculties in the forefront.
3. The verb “having laid hold of” (repeats *katalambano* from v. 12) and has no declared object.
4. “One thing” (*adj. heis one*) is defined in the balance of the sentence.
5. By addressing them as “Brethren” what he is saying is for the benefit of all the Philippians (1st time he addresses them directly since vv. 2-3 in the middle of his personal story).
6. “What *lies* behind” and “what *lies* ahead” represents two contrasting set of events.

7. “What *lies* behind” Paul asserts that he “forgets” or better “disregards” as things which do not color his present quest.
8. Obviously he is referring to his past and more specifically to the kind of things that would only serve to disorient him if he let them.
9. Paul was not perfect and therefore sin-free.
10. He made mistakes; he got out of fellowship due to his STA (cf. Rom. 7).
11. He could have beat himself up over his pre-salvation assault upon believers (which he was once proud of).
12. “Reaching forward” introduces an athletic metaphor that continues in v. 14.
13. The idea is that of a runner striving to be the first to cross the finish line (cf. 1Cor. 9:24).
14. “To what” stands over against his past failures as an unbeliever and as a believer.
15. “The things which *lie* ahead” refer to the circumstances that he will confront until the end or it is a reference to SG3.
16. What he can control is how he conducts himself facing whatever he must in order to fulfill his ministry.
17. This metaphor is found in Heb. 12:1 where believers are enjoined to emulate those who “found approval” in Heb. 11 (Heb 12:1-2 “Therefore, since we have so great a cloud of witnesses surrounding us, let us lay aside every encumbrance and the sin (nature) which so easily entangles us, and let us run the race that is being set before us (face-to-face teaching), having our eyes on Jesus the author and perfecter of faith, who for the joy set before Him (glorification) endured the cross, despising the shame (failure), and has sat down at the right hand of the throne of God.”).

The Goal: The Prize (v. 14)

VERSE 14 I press on toward the goal for the prize of the upward call of God in

Christ Jesus (κατὰ σκοπὸν διώκω εἰς τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ θεοῦ ἐν Χριστῷ

Ἰησοῦ [*prep kata + noun acc.m.s. skopos goal; 1x + pres.act.ind.1s. dioko pursue; “I press on”*

+ *prep eis to; “for” + d.a.w/noun acc.nt.s. brebeion prize; 1Cor. 9:21 + d.a.w/noun gen.f.s.*

klesis call + adv ano upward + d.a.w/noun gen.m.s. theos + prep en + noun loc.m.s. Christ +

noun loc.m.s. Jesus]).

ANALYSIS: VERSE 14

1. “I press on” views Paul’s life at this juncture and continues the athletic metaphor of a runner heading for the finish line.
2. The “goal” (only here) of course is the finish line itself.
3. Paul reached that “goal” in his 2nd imprisonment where he was martyred.

4. He knew the end was imminent and he faced the end with the full assurance that he had qualified himself for the prize which he calls the crown of righteousness in 2Tim. 4:8 (cf. vv. 6-8).
5. “The prize” is synonym for “the crown”— the pinnacle of Ph 3 rewards (also at 1Cor. 9:21).
6. In chapter four Paul designates the prize as the crown (4:1).
7. Here Paul’s language for the resurrection (Rapture) is “the upward call” as believers will ascend up to meet the Lord in the air (1Thess. 4:16-17; 1Pet. 5:4).
8. Immediately after the Rapture of the Church and just before CA believers are transported to the throne room we all must appear before the Judgment Seat of Christ (1Cor. 3:12-15; 2 Cor. 5:10; Rom. 14:10).
9. A completed Ph 2 (course) in which the believer crosses the finish line (dying with honor) the prize will be given them at the appearing of Jesus Christ (cf. Rev. 2:10; Jam. 1:12; 1Thess. 2:19).
10. The crown can be forfeited (Rev. 3:11).
11. As with any athletic contest there are rules that must be followed by the participants and if those rules are violated the participant(s) are disqualified (2Tim. 2:5 “Also if anyone competes as an athlete, he does not win the prize (pres.pass.ind. *stephanoo*) unless he competes according to the rules.”)
12. Another expression that is used in connection to the prize/crown is “win Christ” or “gain Christ”(Phil. 3:8 “More than that, I count all this to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them excrement so that I may gain (aor.subj. *kerdaino* win) Christ.”).