

Heavenly-Mindedness (vv. 20-21)

VERSE 20 For our citizenship is in heaven, from which also we eagerly wait for a

Savior, the Lord Jesus Christ (ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα κύριον Ἰησοῦν Χριστόν [*conj gar + pro.gen.p. ego “our” + noun nom.nt.s politeuma place of citizenship; 1x + prep en + noun loc.m.s. ouranos heaven + pres.act.ind.3s. huparcho exist; be at one’s disposal; “is” cf. 2:6 + prep ek from + pro.abl.m.s. hos which + conj kai “also” + noun acc.m.s. soter savior + pres.dep.ind.2p. apekdechomai wait expectantly + noun acc.m.s. kurios Lord + noun acc.m.s. Jesus + noun acc.m.s. Christ*]);

VERSE 21 who will transform the body of our humble state into conformity with

the body of His glory (ὃς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ [*pro.nom.m.s. hos who + fut.act.ind. 3s. metaschematizo transform; disguise + d.a.w/noun acc.nt.s. soma body + d.a.w/noun gen.f.s. tapeinosis humble state + pro.gen.m.p. ego “our” + adj.acc.nt.s sumorphos having the same form; “into conformity”; also at Rom. 8:20 + d.a.w/noun dat.nt.s soma body + d.a.w/noun gen.f.s. doxa glory + pro.gen.m.s. autos his*], **by the exertion of the power that He has even to subject all things to Himself** [*κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι αὐτῷ τὰ πάντα [prep kata according to; “by” + d.a.w/noun acc.f.s. energeia working, activity + d.a.w/pres.dep.infin. dunamai be able; “that He has” + pro.acc.m.s. autos + conj kai “even” + aor.act.infin. hupotasso subject; be under the authority of + pro.dat.m.s. autos “to Himself” + d.a.w/adj.acc.nt.p. pas “all things”*]).

ANALYSIS: VERSES 20-21

1. The mention of ultimate citizenship stands over against “earthly things.”
2. The noun “citizenship” (*politeuma*) only occurs here in the NT (cf. the noun *polis*-city and citizenship-*politeian* of Acts 22:28).

3. “Fellow citizens” occurs in Eph. 2:19 “So then you (Gentiles) are no longer strangers and aliens (e.g., to the commonwealth of Israel) but you are fellow citizens (*sumpolitai*) with the saints, and are of God’s household (cf. citizen-*polites* in Acts 21:30; 22:28 & Heb. 8:11).
4. The term here carries with it the sense of ‘place of citizenship’ which Paul says is “in heaven.”
5. The birthright to this citizenship is based on the salvation adjustment.
6. Believers on earth have a permanent and eternal citizenship while they live out their lives on earth under a temporal citizenship.
7. The verb “is” (*huparcho*) means ‘to exist’ or ‘to be at one’s disposal (as in possessions, property, means, resources) and also occurs in Phil. 2:6 in reference to the preincarnate deity of the Son of God.
8. In order to enjoy said citizenship to its fullest an event must take place to bring CA believers to the very place where their citizenship resides.
9. Hence, the phrase “from which” (*ex ou*) place “also we eagerly wait for a savior.”
10. The idea being that this “savior” must leave heaven, and come and receive us to Himself, and take us to the place where our citizenship resides.
11. As applied to all believers whether alive or dead (souls in heaven) this savior comes to retrieve the physical bodies of CA believers at the Rapture.
12. The conjunction “also” (*kai* adjunctive) indicates the both the citizenship rights and the savior is “in heaven” (3rd) where the throne of God resides.
13. The verb “eagerly wait for” (*apekdechomai* await something expectantly) also occurs in this connection at: Rom. 8:19, 23, 25; 1 Cor. 1:5; Gal. 5:5; Heb. 9:28 (the only other occurrence is in 1 Pet. 3:20).
14. This mind-set is one that characterizes those who are under the maturity adjustment.
15. Paul finally identifies the “savior” as “the Lord Jesus Christ.”
16. In v. 21 Paul expands upon his statement in v. 20 making it clear that he has the bodies of believers in view.
17. “Who” refers to the person of Jesus Christ with emphasis on His deity (e.g., omnipotence).
18. “Transform” (fut.act.ind.3s. *metaschematizo*) has as its object “the body of our humble state” (noun *tapeinosis* humble state, humiliation; cf. Lk. 1:48; Jam. 1:10).
19. Considering all the factors that are arrayed against our moral state the human condition at its best is truly one of humiliation.
20. “Into conformity with” (adj.acc.nt.s. *summorphos* possessing the same form; cf. Rom. 8:29) has as its subject the temporal bodies of believers and as its object “the body of His glory” which refers to the resurrection body of Christ.
21. In other words, the resurrection body of believers raised at the Rapture will be an exact match with the body Jesus possessed at His resurrection from the dead.
22. Put another way, the resurrection body of the believer is the same body only transformed via the miracle of resurrection.
23. That this new body exactly matches that of Jesus Christ see also Rom. 8:29 “For whom He foreknew, He also predestinated to become conformed (same adj.) to the image of His Son, so that He would be the firstborn (e.g., 1st person resurrected to immortality) among many brethren.”; and 1 Jn. 3:2 “Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is.”

24. In the second half of v. 21 Paul explains how the Lord is able to bring the bodies of so many believers into this glorious state.
25. It is “according to the exertion of the power” (prep *kata* + d.a.w/noun acc.f.s. *energeia* exertion + gen.d.a.w/infin. *dunamai* be able/capable of) which refers to the function of the attribute of omnipotence.
26. This ability on the part of the Son of God is the same power that He possesses “to subject all things to Himself.”
27. “All things” refers to things visible and invisible and is comprehensive of all that He has brought into existence.
28. The aorist infinitive “to subject” (*hupotasso*) is used in connection with demons (Lk. 10:17; 1 Pet. 3:22); the creation under the curse (Rom. 8:20); all things (1 Cor. 15:27, 28; Eph. 1:22; Heb. 2:8); the Church (Eph. 5:24).

END: Philippians Chapter Three
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