***The Christian's Future - PH77-01

Advanced Bible Doctrine - Philippians 3:20-21***

Please open your Bibles to Philippians 3:20-21. The first part of verse 20 said, "For our citizenship is in heaven." This declares to us the believer's past. Citizenship in heaven is established by our faith in the Lord Jesus Christ as Savior. The Bible tells that we become actually fellow citizens with the saints and of the household of God in Ephesians 2:19, so that we are no more strangers and sojourners relative to heaven.

The Christian is a foreigner in this world. The unbeliever is a bonafide citizen of this world. 1 Peter 2:11 tells us that Christians are strangers, sojourners, and pilgrims in Satan's world. If you are a child of God, you no longer really belong on the earthly scene. Once you have believed in Christ as Savior, there was a dramatic change in your citizenship.

Consequently, the lifestyle of the Christian is very different from that of the unbeliever. The lifestyle of the Christian is based on the divine viewpoint of doctrine. The unbeliever's lifestyle is based on sensuality; on materialism; and, on the ultimate expression in every direction of self-will. Because we are living in an alien surrounding, we, who are believers who have taken doctrine into our thinking and who function upon it, are viewed by the rest of the world as oddballs. We are viewed as people who make some very strange choices in life. We adhere to some very strange standards. We hold to some very odd principles. We restrict ourselves from what are considered innocent pleasures. But because we are Christians, We work on a totally different frame of reference. We have a divine viewpoint understanding, and this is not understandable to the world.

Consequently, the Christian is viewed as something rather strange, because he's functioning on heavenly citizenship principles. So do not be surprised if the world considers you some kind of subnormal creature. Do not be surprised if the world actually looks upon you and pities you. But this is the result of a lifestyle based on God's point of view.

While Christians are not lawbreakers in Satan's world, their capital is nevertheless in heaven, not where they are living. We as Christians adapt ourselves to living in this world. But this world is not the center of our affections. It is like someone who is traveling in a foreign country. You go to that country, and that country has certain ways of doing things. You adapt yourself to that. They have certain customs relevant to food, and you try to adapt yourself to that. But no matter how long you are there, you're always aware of the fact that you're out of place. You're an alien. Any news that comes from home is eagerly sought. As travelers in a foreign country, as citizens of the United States, we may rightfully expect that our government exercises a protective care over us. The same is true for those who are citizens of heaven. We, as heavenly citizens, have the right to expect God's care upon us, and He does exercise it.

All of this is contrary to the material concepts of our world. Communism has as one of its cornerstones the concept of materialism as a supreme force in life. This is false. The Word of God indicates to us that there is a supreme force which is above materialism, and it is a spiritual force. The Christian is actually then a citizen of a very special place, the place that the Bible refers to as the third heaven, or the commonwealth of Heaven. This has been described for us as the abode of God. God is now in the process of populating that third heaven with born again believers. It is described in the book of the Revelation under the term "the New Jerusalem," which comes to a permanent relationship to the new heavens and the new earth.

We find that this third heaven, as exemplified in the New Jerusalem, is a place of great beauty, and a place where life is perfect, because all the effects of sin are excluded. There is no night in the New Jerusalem because it is constantly illuminated by the glory of God. Those who do not bear the mark of God upon their foreheads are excluded from this city (from this third heaven) forever. Those who do not have the mark of God upon their foreheads have the mark of the beast, and their destiny is the lake of fire.

**The Christian's Past**

The first part of Philippians 3:20 says, "For our commonwealth exists in heaven." That is your past as a believer. That is from whence you have come. It is the result of your faith in the Lord Jesus Christ. The latter part of verse 20 tells us our present as believers. First of all, it expresses to us a hope: "From whence also we look for the Savior, the Lord Jesus Christ." The word "for" is the Greek word "ek" which is a preposition of source, and it means "out from." The word "whence" is the Greek word "hos" which is a relative pronoun. It means "out from which place." "Out from which place" here refers specifically to heaven.

**The Christian's Present**

So the two words ("ek" and "hos") are put together, and they immediately connect what has been said about our past to our present. Now we have a present relationship to this heaven in which our citizenship, in the past, by our faith in Christ, has been established.

"From whence (from which place) also." The word "also" is the Greek word "kai." It indicates an additional fact to be introduced here about heaven. "We look for" is the triple compound Greek word "apekdechomai." This word basically means "to wait," but it also connotes the idea of waiting with great expectation – "to wait eagerly." It is actually made up of three words.

First of all, the basic part is the last part of the word "dechomai" which means "to receive." It connotes the idea of receiving in the sense of welcoming something or welcoming someone. It also has two little prepositions added to it. The first one is "apo" which means "from." The idea is to take attention away from something. The other part is "ek," and that means "from out of." It really simply intensifies this "apo." So when you put all this together on the word to welcome, you have an intensified idea of separation and concentration – separation from other things and concentrating on something in particular. It connotes here your attention being drawn away from all else in life, and centered in eager anticipation on the future glory of Jesus Christ, and of those who are His followers, namely, we, the Christians.

So you can see that this world deals with the subject of occupation with Christ, that on which our minds center day-by-day in our daily life. This is in the present tense. Therefore, it is indicating that this is to be our constant attitude, and that everything else is excluded as we center our attention upon the return of Christ in glory. It is middle, but it has an active meaning, so that it indicates that we ourselves are responsible to do this. It's indicative. It's a statement of fact.

What are we concentrating on specifically? That is given to us in the word "Savior:" "From where also we exclude everything else from our site, in order to concentrate on, and eagerly anticipate, the Savior." The word "Savior" is the Greek word "soter." The word "soter" means "deliver" or "preserver." In the Greek language, it is not as you have it here in the English. The English says "the Savior." The Greek does not have the definite article (the word "the") before it. Therefore, without that definite article, it is stressing the quality of saviorhood. So the believers await the return of Jesus Christ in His character as Savior. Those who are unbelievers await His return in the quality of judge. For us, we look forward to him as Savior, and Savior in a specific way, because not all of salvation has been completed for us.

You and I have a salvation in terms of the past. We are saved forever from the penalty of sin. We will never suffer for our sins in the lake of fire. We have been preserved from that. Now, that's a past salvation. We are now experiencing a present salvation. To the extent that you live a life which is filled with the Spirit, as per the confession of known sins; that you have taken doctrine into your mentality; and, that you are positive in response to it, you are being saved from the power of sin in your life. You are being preserved from sin's capacity to dominate you and to control you. So you have a salvation which is in the past; you have a salvation that is taking place in the present; but, there is also a salvation in the future.

That is the salvation that is in view when this verse speaks about our looking for someone coming in the capacity (in the quality) of Savior. This is the return of Jesus Christ in the future to preserve us from the presence of sin and all of its effects. We have not yet experienced freedom from an old sin nature. We have not experienced freedom from the results of what sin has done to our bodies; from the effects of sin on our minds; or, from the effects of sin on our will. So if we know anything about the Word of God, we are eagerly looking forward to the great return of Jesus Christ, and to the great effect that will have upon our complete salvation in terms of complete release from the presence of sin.

That will have many effects. This will resolve whatever physical defects you sit with today. You have to wear glasses because your eyes don't see too well. You have to wear a hearing aid because your ears don't hear too well. You have to wear false teeth because you've got some missing. You have a lump on the bone of your leg because it was once broken, and you have callouses there. Whatever your problems may be at this point, all of that is going to be changed someday. When the Lord Jesus Christ comes to finish salvation, it is going to have a spiritual and a physical effect. We'll see a little more about that as we go along here.

So we are excluding everything else from our site, and we are looking to heaven for the return of One who comes in the capacity of saviorhood. He is identified specifically for us in verse 20 by the name, "The Lord Jesus Christ." The word "Lord" is the Greek word "kurios." "Kurios," as you know, indicates that He is God. It specifies His deity. He is called "Jesus," which is "Iesous" which is His human name indicating His humanity. "Iesous" comes from the Hebrew word for "Joshua:" "Yeshua." It's really simply the Hebrew word "Joshua" converted into Greek letters. The word "Joshua" means "Jehovah as Savior" or "Jehovah is the Savior." So when Jesus of Nazareth was given the name "Jesus," it was because he was identified as the Savior.

Then he is also called the "Christ," which is the "christos" which means "the anointed One," which stands for his Old Testament role and His Old Testament mission as the Messiah to the Jewish people – "the Anointed One of God." This is the complete name of the Savior. If you want to approach Jesus Christ in his full, complete name, his name is the Lord Jesus Christ. He is fully identified so that there is no question that we are talking about the second person of the Trinity, and that when we as believers are looking to heaven, this is the one we're looking for. We're looking for the Lord Jesus Christ to come in the capacity of saviorhood. He is going to change all the things that need to be changed in our behalf.

As I say, this word "apekdechomai" has to do with waiting eagerly in terms of an occupation with Christ. While we are on earth, we Christians are to be occupied with Jesus Christ. This is to affect all of our plans. Whatever we do in life is to be done in terms of our preoccupation with the fact that we are looking for the coming of Jesus Christ as Savior. The anticipation of the any-moment return of the Lord for many Christians has been dimmed by time. We have to keep reminding ourselves that He's coming back again.

This was a very big thing in the New Testament church because the New Testament Christians interpreted the Lord's promise of coming again as meaning that He was going to do it in their lifetime. Therefore, they were fully convinced that they should live with an expectation of seeing Him appear at any moment. That was no problem to them. They just woke up every day and said, "Maybe this is it today," because they expected that it was going to be just a matter of a few years within their own lifetime, and He was going to return. Since we have seen the centuries roll by, it is harder for us to remember that we should live in the anticipation of the return of Christ in His saviorhood capacity to complete the future element of our salvation.

Now He's at the Father's right hand in the third heaven. We're told that He's sitting there awaiting the completion of the church. Mark 16:19 tells about His being seated there at the right hand. Some day from the third heaven, the Lord Jesus Christ is going to come to a position above earth, and all the saints are going to be gathered up to meet Him in their physical bodies. They will come off the earth – those who are alive, and they will also come out of their graves – those who are dead. Together they will meet the Lord in the air, and then they will all return to heaven for a seven-year period. We're all acquainted with 1 Thessalonians 4:13-17 which tells us about this return.

So the Lord Jesus Christ is now at the right hand of God the Father in the third heaven, simply waiting for the completion of the church. The moment that happens, down He comes, and the moment He comes, up we go. In this way, the Christians arrive in heaven country where their real citizenship lies, and where their real community exists. Now, we are told, that as believers, we are aliens on this earth. In Hebrews 11:13, we read the expression of that idea: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. Truly, if they had been mindful of that country from which they came out, they might have had opportunity to return. But now they desire a better country; that is, a heavenly one. Wherefore God is not ashamed to be called their God, for He has prepared for them a city (namely, the New Jerusalem)."

So the book of Hebrews calls attention to the fact that we look for a new country. We look for a totally different location as citizens of a different realm. Here in the United States today, we are blessed to live in a nation where we have great personal freedom, and where we have great opportunity for personal prosperity. That very freedom, and that very prosperity, tempt us to get our eyes off of preoccupation with Christ, and off of being preoccupied with the fact that He is going to return again, and that we are going to have our salvation completed when He returns.

The whole communist principle is wrong, which states that there is no God, and that there is no one returning. Only from the Word of God can you escape what the people in Communist countries must suffer under today in that they do not think there is a God out there, and that there is no one returning for them. So when He comes for them, He will not come in the capacity of Savior, but for them He will come in the capacity of judge who will appoint them to the lake of fire.

That is your present – occupation with Christ, awaiting the moment when He returns for us.

**The Christian's Future**

Then, coming to Philippians 3:21, we have the Christian's future's spelled out for us. First of all is an expectation – something that will happen that we expect to happen when we see Christ return for us: "Who shall change our lowly body that it may be fashioned like His glorious body. The word "who" here, of course, refers to the person of the Lord Jesus Christ. The word "changed" is a significant word in the Greek: "metaschematizo." "Metaschematizo" means "to change in fashion," or "to transform." We see that planted right here in the middle of this word is the word "schema," from which we get our English word "schematic." The word "schema" always indicate something external.

This is an interesting word. Our future involves some kind of an external change – some kind of a change outwardly within us, referring here specifically to a change in our body. A moment ago, we referred to the fact that we have several kinds of physical defects, some of which we are born with, and others which we develop. All of these have to be changed. Some people died as little children. They went off into eternity as infants. Are they going to be infants for all eternity? No, because this word tells us that there's going to be an external change in the physical bodies of infants.

Some people died in extreme senility – doddering old age. But whatever your status is now, you indeed may come to that place. You may come to the allotted years that God has given you. You may find yourself pushing up to 70. Then God says that you're supposed to clean out your locker, and you're supposed to check yourself into heaven. Maybe God lets you keep going to 75, and screeching on up to 80, and maybe you're going to hit around 85. All of a sudden, you find that you don't play volleyball as well anymore as you used to. And you discover that your capacity and strength has been considerably weakened. Finally, you just barely manage to get into your own casket.

What are you going to do in eternity? Here comes Jesus Christ, the thing you're looking forward to. You've been preoccupied with Christ. That's the kind of person you've been. He returns. Well, you obviously need some external changes. That's what this word says – that there is going to be some "metaschematizo" in you – some changes in an external way. Your body needs to be brought back to a more normal stage.

We are told in the Word of God that the changes that are going to be ours as believers are summed up in the words that, "We will be like Christ." We will be changed to be like Him. That does not apply only to the spiritual factors and to the sinless factors. It does apply to that, but it also applies to the external factors. The Lord Jesus Christ was in the prime of life when He died. The changes that will come to us, whether you died as an infant or whether you died in senility, you will be changed to a prime stage of life. With whatever you went out into eternity in the way of physical defects, all of those are going to be changed, too.

Consequently, there will be considerable change in the external body of the believer. This change is going to be in the process of changing your body from a body of humiliation to a body of glory. This word, "metaschematizo" is future. Therefore, it indicates to us that this is ahead of us.

When Christian Science (which is a revival of an old early New Testament church heresy called Gnosticism) tells you that there is no such thing as sickness; there is no such thing as physical breakdown; and that it's just a mental attitude that's disrupted, they're wrong. The Word of God tells us that the Christian, when he is raised, is going to need some external fixing up. This is going to be in the future at the rapture. It's in the active voice because it is the Lord Jesus Christ Himself who does the repair work on the resurrected glorified body. It's indicative. It's a statement of fact.

It says that this change shall be upon our (that is, all the Christians of the church age), on what is call our "lowly body." The word is "tapeinosis." The old King James Version used the word "vile" which was alright in 1611 because it conveyed a totally different concept. The word "vile" is not a good word to translate that, because it gives the idea there's something wrong with the physical body – that there's something objectionable (sinful) about the body itself. "Tapeinosis" means "humiliation." That's a good translation for it. We now have a body of humiliation. The word body is the Greek word "soma" which refers to simply the physical body of the individual Christian – viewing his tent in which the soul and the spirit lives.

Now, why is our body called a body of humiliation? It's called a body of humiliation because of all those times that people are guilty of immoralities. They are often guilty of immoral conduct when they don't plan to be guilty of immoral conduct. They don't really want to be guilty of immoral conduct, but they are. This includes the times that they violate the basic principles of the Ten Commandments, in spite of the fact that they don't want to break those principles, and they're humiliated. This includes the times that they discover that they act in an animal-like outrageous way. And we look back upon it later, and we are humiliated by our conduct.

This includes the fact that there is disease in our body. One day you're operating in full capacity and strength. Then the next day you can hardly lift your head. Maybe you have something important to do. You can't turn out for work. You have to call in and say, "I'm humiliated, but my body won't work." Or you have to call a social engagement off and say, "I know you planned this party for my birthday, but I'm embarrassed as I can be. I'm so sick that I'd embarrass all of you if I came. You'll have to have the party without me." That's humiliation. Our human bodies cause embarrassment.

Of course, the ultimate humiliation is to find yourself with some disease for which the medical world has no cure. The medical world cannot reverse it. Then you find yourself inexorably moving down the road toward your own death. That is humiliating. That's embarrassing, because you'd like to do something about it. Sometimes people speak very courageously, and they're going to fight some terminal disease, but it is all to no avail. That's why our bodies are called a body of humiliation. It's a body that has fantastic limitations. It's a body that cannot engage in rapid deceleration.

I have to explain to our teachers in Berean Academy who are supervising our children on the playground; on the buses; and, in various activities. I have to remind the club leaders that, in supervising our club activities, the number one thing they must be careful of is to avoid rapid deceleration of the bodies. That causes primary injuries. So you have to think ahead and say, "If I let this kid run across this room, and he hits that wall there, he's going to experience rapid deceleration, and it's going to hurt him. If he climbs up on something and falls, he's going to hit the ground, and when he hits the ground, he'll experience rapid deceleration, and it's going to hurt him." Now, once you get this body that is not humiliated by the limitations of time and space, you can walk off of any place, and it won't hurt you. As a matter of fact, you'll walk right through walls and doors. If you try to do it today, you'll be embarrassed because you're living in a body that's limited. Therefore, we are humiliated by what we sometimes do. We can look pretty silly.

I remember when I was in high school, I belonged to the ROTC, and we had an officer who was drilling us, and he decided to take us out on the streets. So we were all marching along down the street in a very orderly fashion. He decided to turn around and count cadence walking backwards. He did that for a while. I could see what was happening, because he was coming right up to a street sign – a solid steel post. Just about the time he got one foot away from it, he turned around to walk forward and splattered in all directions as he hit that steel sign. Now, that is hard to keep a straight face when you're at attention marching. It was very embarrassing to him. It was simply hilarious to the rest of us. But that's the kind of humiliation our bodies are under. We are limited by time and space; disease; immoral desires; and, ultimately death itself.

The body of humiliation is compared here to a glorified body after resurrection when all these elements of humiliation are removed and changed into a body of glory. That means you are brought to a prime physical age. That means that all physical shortcomings are removed. It also means that, because there has come an internal change relative to removal of sin, you will now begin to glow with the very glory of God which once surrounded Adam and Eve.

"Who shall change our lowly body (of humiliation), that it may be fashioned like." The word "that it may be fashioned like" now gives us another important piece of information concerning what God is going to do for us. The word is "summorphos." Those of you, again, who are acquainted with the word "morphe," see that here is again a clue, because this is a word that indicates *internal* change. As with "metaschematizo," "schema" indicated an external change, "summorphos," with "morphe," indicates an internal change. That's exactly what's indicated. The word here means "having the same form" or "conformity with," referring specifically to the inward nature of the resurrected body of Jesus Christ. The resurrected body of Jesus Christ had the inward characteristic of sinlessness. It contrasts to the external change that shall take place. Here the emphasis is upon the internal change that shall take place.

"That it may be fashioned internally, like to His (that is, the Lord Jesus Christ's) glorious body." The word glorious is the Greek word "doxa" which is the word for "glory." The resurrected status of the body of Jesus Christ was that it was a glorious body. It was free of time and space. It was free of any possibility of illness; of any possibility of sickness; of any possibility of decay; and, of course, of any possibility of death.

The citizens of heaven are not subject to death. One thing you will perhaps notice that was not mentioned as being present in the New Jerusalem is cemeteries. There are no cemeteries in the New Jerusalem, and all undertakers are out of work automatically. There is no death in the New Jerusalem. But the Lord Jesus Christ came to a resurrected status in a physical body that was now suited for life in the New Jerusalem. It was a body which lives forever.

In 2 Corinthians 5:4, the apostle Paul writes, "For we that are in this tabernacle (that is, this physical body – this humiliated body) do groan, being burdened, not that we would be unclothed, but clothed upon that mortality might be swallowed up in life." Paul says, "I want to be clothed with a capacity – a body. I don't want to get rid of my body, but I want a body which is a glorified body – a body like unto that of the Lord Jesus Christ." So the body that you and I have from the moment of birth is a body that has in it the seed of death and decay.

Everybody who has a new baby is very much concerned to see that that new baby makes a lot of growth progress. They watch the progress with considerable satisfaction, and concern if it's not there. I don't care how great that baby grows, there is one thing you know about him. Down deep in his physical body there is the seed of death, and the seed of decay. Ultimately both are going to come to the surface. The resurrection of the body of the Lord Jesus Christ is a body of glory. That's the kind of a body that we're going to have some day.

So we can translate this with these words: "Who will transform the body of our humiliation into conformity internally with the body of His glory? The full description of this is given to us in 1 Corinthians 15:52-54, which will describe for you how the body is changed from humiliation to glory. Mortal bodies then become immortal. We become dominated entirely by our human spirits rather than by our souls. The life principle that is in us now is dependent upon blood, but the body that we're going to have, which is a glorified body, will be devoid of blood. Luke 24:39 tells us that Jesus was flesh and bones, but not that he was blood. We are going to be like Him. The blood will not be there.

This is not a mere resuscitation of the present body. There is indeed an organic connection with your present body. You will be recognized easily. Your defects will be resolved. Your age levels will be resolved. But you will be recognizable. There will be a connection (1 Corinthians 15:35-44). Remember that the present body of the Christian on this earth functions with 6,000 years of the defects of sin accumulated within it. That's why we need the change of a glorified body.

**The Resurrection Body of Jesus Christ**

How is this change to be accomplished? It will be just as it was for the body of Jesus Christ. Let's look for a moment at the resurrection body of Jesus Christ. There were certain things true about it that will give us an indication of what is to be true about us:

1. First of all, His body retains the nail prints and the scar of the wound in His side. You and I will not have that. There will be no scars on our bodies. Our bodies will be completely free of scars. His was there for a specific purpose. There is the evidence of this in John 20:25-27. There was also the prophecy that this would be so in Zachariah 12:10 and Psalm 22:16.
2. The human body of Jesus was recognizable (Luke 20:4, John 20:26-29). Jesus made about 17 appearances after His resurrection, and He was always recognized.
3. His body could be touch (Luke 24:39-40). That is, His body actually had substance. You could not simply pass your hand through Him. You could touch Him; you could feel Him; and, your hand would stop when you touched him (Matthew 28:9, John 20:17).
4. He breathed air. He didn't have to breathe air, but he was capable of continuing the breathing process (John 20:22). He was not sustained by oxygen, but he could breathe.
5. He carried on conversation. Consequently, his vocal cords still operated. He could therefore use air within his lungs necessary to operate the vocal cords. Those of you who are afraid that you would not be able to talk in heaven may put yourselves at ease. You'll be able to talk all you want (Luke 20:4, John 20:26).
6. The voice of Jesus Christ was recognizable immediately (John 20:16). It carried the same timbre; the same overtones; and, the same color of voice that He had before.
7. His body had flesh and bones, but no blood (Luke 24:39-40) in His resurrected state.
8. On one occasion he ate. He didn't have to eat. He could go without food. But on the other hand, if he wanted to, he could eat (Luke 24:30, Luke 24:33). Furthermore, he could enjoy the food. In eternity, you will be able to eat if you choose; you will enjoy the food; and, you will not gain weight. You may enjoy that more.
9. The structure of the body of Jesus Christ did differ in some way because He was now in sympathy with other physical matter. Therefore, the molecules of his body were able to pass unhindered through the molecules of a closed door or a wall, or the stone against the entrance to the cave of the tomb (John 20:19, John 20:6, Luke 24:36).
10. The resurrection body of Jesus Christ was able to appear and disappear (Luke 24:17). In your resurrection body, you will be able to make yourself appear someplace and to make yourself disappear.
11. The resurrection body could move both vertically and horizontally (Matthew 28:10, Acts 1:9-10). It could do that very rapidly. So those of you who've always had a yearning to climb to the top of Mount Everest will find that a very easy thing to do once you have your resurrection body.
12. Our resurrection body will be exactly like His. That's the point of Philippians 3:21 and of 1 John 3:2.

The means of change, we read, is going to be, "According to the working by which He is able even to do all things unto Himself." The word "according to" is the preposition "kata" which means here "in accordance with" or "in the exercise of." "The working" is the word "energeia." "Energeia" is where we get our English word "energy." This has to do with power in operation. There is another Greek word for power, the word "dunamis," which is just inherent power. But "energeia" is power in operation, or power being expressed.

For example, in Matthew 5:30, we read about the fact that Jesus (who had "dunamis" – supernatural power within Him) was touched, and felt healing power go out of him as "energeia." The "dunamis" that healed the person was converted into the "energeia" type of power. It was power in operation. This word is always used in the Bible in terms of supernatural power of the Lord Jesus Christ. So the idea here is "according to the operation of the supernatural, omnipotent power of Jesus Christ." That's the answer to how your body is going to be transformed from its natural state of humiliation to its magnificent state of glory. It's the power of deity of the Son of God who's going to do it.

"The power by which He is able." The word is "dunamai." "Dunamai" means "to be able" or "to have power." It is present tense, so He is constantly able. It is passive. This is naturally true of Jesus Christ. He has it. It is infinitive. It's His purpose to do this for us. Or we may say, "In accordance with the operation of the power that He has to be able even to subdue." The word "to subdue" is the Greek word "hupotasso."

You may remember from the book of 1 Peter where Peter tells wives that it is their divine obligation before God to "hupotasso" themselves in relationship to their husbands. This is a military term, and it is a term which means to arrange yourself under someone's authority. It comes from this preposition "hupo" at the start of the word, which means "under," and from the verb "tasso" which means "arrange," so this means "to arrange under." It means "to put into subjection to." So Jesus Christ, by the inherent supernatural power which He has, has the capacity to line up under His authority all things – that is, the entire universe, including created beings and the material universe, unto Himself; that is, to the Lord Jesus Christ.

Colossians 1:16-17 tells us that He is the creator and the preserver of the universe. So the Lord Jesus Christ is the one who, because He has the power within Himself, is going to turn this power loose externally. All the effects of sin in this world are going to be removed. They are going to remove from us within because we are going to conform to His image internally. We will be sinless, with no old sin nature, and never capable of dying again. We will have external influences upon our body, including defects removed and capacities restored. Then all of the universe will be restored. Everything that sin has done to this earth is going to be removed with the burning of the earth. Then there will be a new heaven and a new earth, and a completely new perfect humanity, whose bodies will no longer be subject to defects; to disease; or, to death, and who internally will not be subject to sin; to immorality; or to any kind of moral breakdown.

We may translate verse 21 this way: "Who will transform the body of our humiliation into conformity with a body of His glory in the exercise of the power that He has to be able to put in subjection all the universe unto himself." There is nothing that takes place in this world that the Lord Jesus Christ cannot control. And if He has the power to control everything that takes place in this universe, then you may be sure that He certainly has the power to fulfill the changes that we need internally and externally to remove this humiliation under which we must live now in this present life of ours in our present bodies, and to transform us into the glory of Jesus Christ, the glorious body of the Son of God.

Dr. John E. Danish, 1973

[**Back to the Advanced Bible Doctrine (Philippians) index**](http://www.christiandataresources.com/philippiansdanish.htm)

[**Back to the Bible Questions index**](http://www.christiandataresources.com/allarticles.htm)