

Paul Reassures the Philippians (vv. 25-26)

VERSE 25 Convinced of this, I know that I will remain and continue with you all

for your progress and joy in the faith (καὶ τοῦτο πεποιθῶς οἶδα ὅτι μενῶ καὶ παραμεινῶ πᾶσιν ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως [*conj + pro.acc.nt.s touto this + perf.act.part.nom.m.s. peitho persuade; be convinced + perf.act.ind.1s. oida know + conj hoti + pres.act.ind.1s. meno remain + conj + fut.act.ind.1s. parameno continue + adj.dat.m.p. pas + pro.instr.m.p. su + prep eis + pro.gen.m.p. su + d.a.w/noun acc.f.s. prokope progress + conj + noun noun acc.f.s. chara joy + d.a.w/noun abl.f.s. pistis faith*]),

VERSE 26 so that your proud confidence in me may abound in Christ Jesus

through my coming to you again (ἵνα τὸ καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἐμοὶ διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς [*conj hina so that + d.a.w/noun nom.nt.s. kauchema boasting; proud; “proud confidence” + pro.gen.p. su + pres.act.subj.3s. perisseuo be more than enough; abound + prep en + noun loc.m.s. Christ + noun loc.m.s. Jesus + prep en + pro.loc.m.s. ego “in me” + prep dia + d.a.w/pro.gen.s. emos “through my” + noun gen.f.s. parousia coming, arrival + adv palin again + prep pros + pro.acc.p. su “to you”*]).

ANALYSIS: VERSES 25-26

1. Based on Paul’s remarks concerning departing and being with Christ one might conclude that he expects martyrdom to be imminent.
2. But hear he clears the air with regards to his imminent future.
3. He does so in very emphatic terms.
4. “And convinced of this” is a perfect participle (vb. *peitho* persuade, convince) which introduces “I know that” (perf.ind. *oida* know).
5. The necessity to remain on is for the Philippians as seen in his statement in v. 24; “yet to remain on in the flesh is more necessary for your sake.”
6. Paul’s strong conviction is that he “will remain (fut.ind. *meno*) and will continue (fut.ind. *parameno*) with” the Philippians.
7. The verb “remain” is reinforced by the verb “continue.”
8. So here Paul comforts these believers who were concerned about him and how his loss would impact them.
9. As will be seen they too were under assault from undesirables (cf. v. 28).

10. The purpose that will be served by his remaining alive and free is “[their] progress and joy in the faith.”
11. The noun “progress” (*prokope*) or “advancement”, noted in v. 12 with regards to the unexpected effect of Paul’s imprisonment in terms of gospel exposure in the city of Rome, is used here in connection with the church’s spiritual momentum “in the faith” (cf. 1 Tim. 4:15 “Take pains with these things, be *absorbed* in them, so that your progress will be evident to all.”).
12. The noun “faith” (*pistis*) is used two ways in the NT: it is used in the active sense of believing and faith-resting; and it is used as a synonym to the body of truth revealed in Scripture (Acts 6:7; 13:8; 14:22; 16:5; 1 Cor. 16:13; 2 Cor. 13:5; Gal. 1:23; 3:23; 6:10; Eph. 4:13; Phil. 1:27; Col. 1:23; 1 Tim. 1:2; 3:9, 13; 4:1, 6; 5:6, 10, 21; 2 Tim. 2:18; 3:8; 4:7; Titus 1:13; 3:15; Jude 1:3).
13. “Joy” is a by product of learning and applying BD (cf. Jn. 15:11 “*These things I have spoken to you so that my joy may be in you, and that your joy may be made full/complete.*”; Rom. 14:17 “*for the kingdom of God is not eating and drinking, but righteousness and joy in the Holy Spirit.*”; 15:13 “*Now may the God of hope fill you with all joy and peace, so that you will abound in the power of the Holy Spirit.*”; Gal. 5:22 “*But the fruit of the Spirit is love, joy, peace, kindness, gentleness, faithfulness.*”; 1 Thess. 1:6 “*You also became imitators of us and of the Lord, having received the word in much tribulation, with the joy of the Holy Spirit.*”; Heb. 12:2 “*fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.*”; Jam. 1:2 “*Consider it all joy, my brethren, when you encounter various trials.*”; 1 Jn. 1:4 “*These things we write, so that you joy may be made complete.*”; etc.).
14. The problem so commentators have with v. 26 is that they fail to distinguish between sanctified and sinful boasting.
15. So some translations render the noun *kauchema* (boasting) ‘rejoicing’ (KJV, NIV, NKJ).
16. The Greek term for “rejoicing” is the noun *chairō* (rejoice, be glad) the cognate of “joy” (*chara*).
17. The Greek sentence is: “so that your proud confidence/boasting in Christ Jesus in me, through my coming to you again.”
18. That said “boasting” is “in Christ Jesus” indicates that it is legitimate.
19. “May abound” is subjunctive contingent on Paul’s return visit to the city of Philippi.
20. The ground for the boasting is stated as “through (*dia*) my coming to you again.”
21. For the Philippians to enjoy a great experience of boasting and rejoicing is to see their apostle once again in the flesh.
22. The projected visit against the background of Paul’s imprisonment and release would have produced an extreme occasion for boasting in him based on the odds against him.
23. For false boasting note 1 Cor. 5:6.
24. For sanctified boasting note 2 Cor. 1:14; 5:12; 9:3; Phil. 2:16; Heb. 3:8; Jer. 8:23-24 “*Thus says Yahweh, ‘Let not a wise man boast of his wisdom, and let not a mighty man boast of his might, let not a rich man boast of his riches, but let him boast of this, that he understands and knows Me, that I am Yahweh who exercises lovingkindness, justice, and righteousness on the earth; for I delight in these things,’ declares Yahweh.*”; 2 Cor. 10:17 “**BUT HE WHO BOASTS IS TO BOAST IN THE LORD.**”).
25. “In Christ Jesus” refers to positional sanctification.

26. "In me" refers to Paul who will elicit "proud confidence" in the Philippians when he shows up in their city.