

VERSE 6 For I am confident [Having confidence] of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus (πεποιθὼς αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν ἐπιτελέσει ἄχρι ἡμέρας Χριστοῦ Ἰησοῦ [*perf.act.part.nom.m.s. peitho convince; perf.act. = 'have confidence' + pro.acc.nt.s. auto "this very" + pro.acc.nt.s. touto "thing" + conj hoti that + d.a.w/aor.dep.part.nom.m.s. enarchomai begin + prep en + pro.loc.p. su + noun acc.nt.s. ergon + adj.acc.nt.s. agathos good + fut.act.ind.3s. epiteleo accomplish; "will perfect it" + prep archi until + noun gen.f.s. hemera day + noun gen.m.s. Christ + noun gen.m.s. Jesus*]).

VERSE 7 For it is only right for me to feel this way about you all (καθὼς ἐστὶν δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν [*conj kathos even as, just as, inasmuch as + pres.act.ind.3s. eimi + adj.nom.m.s. dikaios right + pro.dat.s. ego + pro.acc.nts. touto this + pres.act.infin. phroneo think; "feel" + prep huper about + adj.gen.m.p. pas all + pro.gen.p. su*], **because I have you in my heart** [διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς [*prep dia because, since + d.a.acc.nt.s. to + pres.act.infin. echo have + pro.acc.s. ego + prep en + d.a.w/noun loc.f.s. kardia + pro.acc.p. su*], **since both in my imprisonment and in the defense and confirmation of the gospel, you all are partakers of grace with me** (ἐν τε τοῖς δεσμοῖς μου καὶ ἐν τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου συγκοινωνοὺς μου τῆς χάριτος πάντας ὑμᾶς ὄντα [*prep en + conj te both + d.a.w/noun loc.m.p. desmos imprisonment + pro.gen.m.s. ego + conj + prep en + d.a.w/noun loc.f.s. apologia verbal defense + conj + noun loc.f.s. bebaiosis confirmation + d.a.w/noun gen.nt.s. euangelion gospel + noun acc.m.p. sugkoinonos partaker + pro.gen.m.s. ego "with me" + d.a.w/noun gen.f.s. charis grace + adj.acc.m.p. pas all + pro.acc.m.p. su + pres.act.part.acc.m.p. eimi*]).

VERSE 8 For God is my witness, how I long for you all with the affection of Christ

Jesus (μάρτυς γάρ μου ὁ θεός ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Χριστοῦ Ἰησοῦ [*noun nom.m.s martus witness; martyr + conj gar + pro.gen.m.s. ego + d.a.w/noun nom.m.s. theos + pres.act.ind.1s. epipotheo long for + adj.acc.m.p. pas + pro.acc.m.p. su + prep en + noun instr.nt.p. splagchnon innermost feelings; affection + noun gen.m.s. Christ + noun gen.m.s. Jesus*]).

ANALYSIS: VERSES 6-8

1. After expressing his gratitude for the steadfastness and faithfulness of the Philippians, Paul declares his “confidence” regarding the on-going work of grace *visa vi* the Philippians (v. 6a).
2. The perfect active participle “having confidence” (*peitho*) reflects Paul’s settled mind-set.
3. In Rom. 8:38 Paul uses this verb in connection with eternal security.
4. It is used with reference to confidence regarding others (Rom. 15:14; 2 Cor. 2:3; Gal. 5:10; 2 Thess. 3:4; 2 Tim. 1:5; Phm. 1:21; Heb. 6:9; 13:17, 18).
5. The object of Paul’s confidence “this very thing” is described in the second part of this verse (v. 6b).
6. Paul’s confidence is here centered in God as related to the Philippian response to the plan of God.
7. Confidence directed toward God is found also in 2 Tim. 1:12 (cf. Col. 1:6).
8. “He who began a good work in you” looks back to the time when the church was founded.
9. “Began” (aor.part. *enarchomai* start a beginning, begin) is found one other time in Gal. 3:3 “Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?”).
10. “Good work” refers to the Ph 2 adjustments to God with special emphasis on the maturity adjustment.
11. This expression is used of divine good production (cf. 2 Cor. 9:8; 2 Tim. 2:21; 3:17; Titus 1:16; 3:1).
12. “In you” refers to the local body of Christ made up of individual believers.
13. “Will perfect *it*” (fut.act.ind.3s. *epiteleo* accomplish, perform, complete, finish) refers to God’s part in bringing the positive volition at Philippi to a place where they can inherit Ph 3 glory at its best.
14. This verb, like “began” also occurs in Gal. 3:3 (see pt. 9 above), but there in a negative rhetorical sentence.
15. The adverb “until” (*archi*) refers to the ‘end-game’ as it introduces “the day of Christ Jesus” (cf. 1 Cor. 1:8; 3:13; 5:5; 2 Cor. 1:14; Eph. 4:30; *Phil 1:10; 2:16; Heb. 10:26; 2 Pet. 1:19).
16. Here the reference is to the pre-tribulational Rapture of the Church followed immediately by the Bema Seat (2 Cor. 5:10; Rom. 14:19).
17. So here Paul’s confidence is directed towards God who makes it possible to accomplish that which would not otherwise occur.

18. Obviously Paul could not have this confidence apart from what he knew to be true regarding these believers.
19. This is brought out in v. 7 where Paul expresses the connection between himself and the Philippians in his present circumstances (also see v. 5).
20. Confidence that God will carry out this “good work” as it pertains to “the day of Christ Jesus” is based on their mutual involvement in the present.
21. In v. 7 Paul commends them (not God) for their constancy in supporting him whatever the circumstances.
22. We have here their past (“begun”), and their future (“until...”) and now, the current relationship between them.
23. “For it is only right/proper (adj. *dikaios*) for me to feel/think this way about you” serves to introduce a fresh example of why Paul is so confident in these believers.
24. The external, visible evidence was such that it would have been wrong for Paul to doubt their future.
25. A striking parallel to v. 7a is found in Heb. 6:9 where the situation is different due to a spiritual lapse on the part of the recipients.
26. “Because” or “since I have you in my heart” (*kardia*) refers to the affection Paul had for the Philippians in his present circumstances which he details here as “both (conj. *te*) in my imprisonment and in the defense and confirmation of the gospel.”
27. Paul was a political prisoner, charged with sedition (a danger to society; cf. 2 Tim. 2:8; Acts 24:1, 13; 25:2, 7, 9, 15, 16, 18, 27), and so, he would go on trial, and had to make a defense (cf. Acts 25:16 “And I answered them that it was not the custom of the Romans to hand over a man before the accused meets his accusers face to face and has an opportunity to make his defense against the charges.”).
28. Paul was from time to time required to give a “defense” of the Christian faith before a hostile audience (cf. Acts 22:1ff.; 24:22-26).
29. “Confirmation” (*bebaisios*) only occurs here and in Heb. 6:16 where it is used in connection with “an oath” taken in connection with a legal dispute.
30. Here it probably refers to supporting historical evidence regarding the death, burial, and resurrection of Christ that could have been investigated for veracity (cf. Acts 26:26).
31. “The gospel” refers to both the doctrinal and historical aspects.
32. The gospel was the real reason Paul was imprisoned (Phm. 1:13).
33. “You all are partakers/participants with me of [the] grace” or, more likely, “of my grace” closely parallels v. 5.
34. The noun “partakers” (*sugkoinonos*) occurs 4x at: Rom. 11:17; 1 Cor. 8:23; Phil. 1:7; Rev. 1:9.
35. It means to be a participant in something.
36. It reminds us of the “partner/partnership” between Paul and Philemon.
37. Here (v. 7) it refers to the role of the Philippian church in supporting Paul over the years and especially in his current situation.
38. Paul’s exact words are: “you are all partakers of my grace.”
39. Paul’s “grace” refers to that which the Philippians contributed to his efforts.
40. In v. 8 Paul calls God as his witness further revealing the extent of his feelings for them.
41. V. 8 is an oath appealing to the Supreme Witness to something (cf. Job 16:19 “Even now, behold my witness is in heaven, and my advocate is on high”).

42. This was something not unusual for Paul (cf. Rom. 1:9; 2 Cor. 1:23; Gal. 1:20; and esp. 1 Thess. 2:5, 10).
43. The phrase “how I long for you all” has the verb *epipotheo* used to express his desire to visit the recipients (Rom. 1:11; 1 Thess. 3:6; 2 Tim. 1:4), but here of longing for individuals (cf. 2:26).
44. Also, Paul uses the most expressive term available to indicate human emotion; *splagchnon* (entrails; cf. 2:1; 2 Cor. 6:12; 7:15; Col. 3:12 and espec. Phm. 7, 12, 20).
45. Note the use of the term with that qualifying genitive “of Christ Jesus.”
46. This adds pathos to an already powerful statement to affection.