FELLOWSHIP REGARDING THE GOSPEL  
(3—5), CONFIDENCE THAT GOD WILL  
CONTINUE AND PERFECT THE SAME (6—8), AND PRAYER FOR THEIR INCREASE  
IN HOLINESS UNTO THE DAY OF CHRIST  
(9—11).

**3.]** See the similar expressions, Rom. i. 9; 1 Cor. i. 4; Eph. i. 16;  
Col. i. 3; 1 Thess. i. 2; Philem. 4,

**4.] always—every—for you all—**here  
we have the overflowings of a full heart.  
The sense is, that every time he prayed,  
he joyfully offered up that portion of  
his prayers which was an intercession for  
them.

**5.] for** (*ground* of the last  
assertion) **your fellowship** (with one another: entire accord, unanimous action:  
not your fellowship *with me*) **as regards  
the Gospel** (not ‘*in the Gospel,*’ as A. V.  
Their mutual accord was *for the purposes  
of the Gospel*—i.e. the perfecting, of  
which he proceeds to treat. The expression “your fellowship as regards the  
Gospel” may include without expressly  
mentioning their contribution (ch. iv. 15)  
to the Apostle’s necessity:—that particular  
manifestation of this *fellowship*, which so  
especially marked the liberal and warmhearted Christians of Philippi) **from the  
first day** (of your receiving it) **until now;**

**6.] being** (i.e. seeing I am) **confident  
of this very thing** (it points out sharply  
and emphatically, implying, as here, that  
the very matter of confidence is one which  
will ensure the success of the *prayer*),  
**that He who began in you a good  
work** (viz. God: compare ch. ii. 13.—By  
‘*a good work,*’ he refers his confidence to  
the *general* character of God as the doer  
and finisher of good: the one good work in  
his mind, being their *fellowship, &c.—***The  
words up to the day of Jesus Christ**assume the nearness of the coming of the  
Lord. Here, as elsewhere, Commentators  
(even Ellicott recently) have endeavoured  
to escape from this inference. Thus  
Theophylact and Œcumenius refer the  
saying not only to the then existing generation of Philippians, but *also to their  
descendants:* Estius, in the case of each  
man, *“up to his own death:”* Calovius,  
understanding not the continuance till the  
day of Christ, but “term and complement  
of perfection which we shall possess at that,  
day:” and so nearly Calvin, but saying  
very beautifully,—“Although they who  
are freed from the mortal body, no longer  
war with the lusts of the flesh, and are  
as they say beyond range of the enemy:  
yet there will be nothing out of place in  
speaking of them as still in progress,  
because they have not yet attained to the  
point at which they aspired: they are not  
yet in possession of the felicity and glory  
for which they hoped: in a word, the day  
has not yet dawned which is to reveal the  
treasures hidden in hope. And on this  
account, whenever hope is spoken of, the  
eyes must be fixed on the blessed resurrection as their point of reference.” Doubtless, this is *our* lesson, and must be our  
application of such passages: but this  
surely was not the sense in which the  
Apostle wrote them).

**7.]** *Justification  
of the above-expressed confidence:*—it was  
fair and right for him to entertain it.

**to be thus minded]** viz. with the  
confidence of ver. 6.

**for you all]**because it is an opinion involving their  
good.

**you have me]** The Greek will  
equally admit the rendering of the A.V.