objectionable, not as expressing any doubt of  
the existence of the thing in the abstract,  
which it does not,—but as carrying the  
appearance of an *adjuration ‘by the existence of*, &c., which conveys a wrong impression of the sense—**whatever virtue  
there is**, &c. **virtue**, in the most  
general ethical sense: **praise**, as the companion of virtue. **these things—**viz.,  
all the foregoing—**these things meditate**:  
let them be your *thoughts*.

**9.**] These general abstract things he  
now particularizes in the concrete as  
having been exemplified and taught by  
himself when among them. It is not,  
*both learned,* as A.V.: but as in text:  
which, besides what I have said recommending them above, were also recommended to you by my own example.  
**learned**] again, not as A. V., ‘*have learned*,’  
&c.—but all past,—referring to the time  
when he was among them. **Those things  
which** (not *‘whatsoever* things:’ we are  
on generals no longer: nor would he recommend to them *all* his own sayings and  
doings ; but the *also* expressly provides for  
their being of the kinds specified above)  
**ye also learned, and received** (here of receiving not by *word of mouth*, but by  
knowledge of his character: the whole is  
not doctrinal, but ethical), **and heard** (again  
not of preaching, but of his tried and acknowledged Christian character, which was  
in men’s mouths and thus heard), **and saw**(each for himself) **in me; these things**  
**practise. and**] and then: see ver. 7.  
On **peace**, see there.

**10—20.**] *He thanks them for the supply  
received from Philippi.*

**10.**] **But** is transitional; the contrast being between  
the personal matters which are now introduced, and those more solemn ones which  
he has just been treating. **in the Lord**] See above, ch. iii. 1, ver. 4. “Every occurrence, in his view, has reference to  
Christ,—takes from Him its character and  
form.” Wiesinger. **now at length**]  
No *reproof* is conveyed by the expression,  
as Chrysostom thinks: see below.  
**ye revived**] literally, **ye came into leaf**  
(a metaphor from trees. But it is fanciful to conclude with Bengel, that it w*as  
Spring*, when the gift came: see on a similar  
fancy in 1 Cor. v. 7)—**ye budded forth  
again in caring for my interest** (see below).  
Your care for *me* was, so to speak, the *life*  
of the tree; it existed just as much in  
winter when there was no vegetation, when  
ye *lacked opportunity*, as when the buds  
were put forth in spring. This is evident  
by what follows. **for which purpose**(the purpose namely, of flourishing, putting forth the supply which you have now  
sent) **ye also** *were* **anxious** (all that long  
time), **but lacked opportunity** (Wiesinger  
well remarks that we must not press this  
*lack of opportunity* into a definite hypothesis, such as that their financial state  
was not adequate—that they had no means  
of conveyance, &c.—it is perfectly general,  
and all such fillings up are mere conjecture).

**11.**] Inserted to prevent misunderstanding of the last verse. See  
ch. iii, 12: **my meaning is not, that ....  
in respect of**, i.e. **according to**, i.e. **in  
consequence of: for I** (emphatic: **for my  
part,** whatever others may feel) **learned**  
(in my experience, my training for this  
apostolic work: not ‘h*ave learned*;’ the  
simple past is much simpler and more  
humble—‘I was taught: the *present*  
result of this teaching comes below, but  
not in this word), **in the state in which  
I am** (not ‘*in whatsoever state I am*,’  
A.V. But the expression does not apply  
only to the Apostle’s *present circumstances*,