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 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 whatever praise, think on these   
 8mThe things, which ye things. °% Those things,   
 m cb. iii. also learned, and received, and heard, which ye have both learned,   
 and received, and heard,   
 afom-zv.s8, and saw in me; these do, and " the and seen in me, do: and   
 igersiv8 God of peace shall be with you. the God of peace shall be   
 with you. % But I re-   
 heb: siica0; But rejoiced in the Lord greatly, joiced in the Lord greatly,   
 o2Cor.xi.9. °that now at last ye have revived that now at the last your   
 again in your care for me; wherein care of me hath flourished   
 ye were also careful, but lacked again; wherein ye were   
 Not that I speak also careful, but ye lacked   
 in respect of want: for I learned, opportunity. 1 Not that   
 I speak in respect of want :   
 for I have learned, in what-   
 pi in the state in which I am, ? therein soever state I am, there-   
   
 jectionable, not as expressing any doubt of See above, ch. iii. 1, 4. “Every oc-   
 the existence of the thing in the abstract, currence, in his view, has reference to   
 which it does not,—but as carrying the Christ,—takes from Him its character and   
 appearance of an adjuration ‘by the exist- form.” Wiesinger. now at length]   
 ence of, &c., which conveys a wrong im- No reproof is conveyed by the expression,   
 pression of the sense—whatever virtue as Chrysostom thinks: see below.   
 there is, &c. virtue, in the most ye revived] literally, ye came into leaf   
 general ethical sense: praise, as the com- (a metaphor from trees. But it is fan-   
 panion of virtue. these things—viz., ciful to conclude with Bengel, that it was   
 all the foregoing—these things meditate: Spring, when the gift came: see on a   
 let them be your ¢houghts. fancy in 1 Cor. v. 7)—ye budded forth   
 9.] These general abstract things he again in caring for my interest (see   
 now particularizes in the concrete as Your care for me was, so to speak, the life   
 having been exemplified and taught by of the tree; it existed just as much in   
 himself when among them. It is not, winter when there was no vegetation, when   
 both learned, as A.V.: but as in text: ye lacked opportunity, as when the buds   
 which, besides what I have said recom- were put forth in spring. This is evident   
 mending them above, were also recom by what follows. for which purpose   
 mended to you by my own example. (the purpose namely, of flourishing, put-   
 learned] again, not as A. ‘have learned,’ ting forth the supply which you have now   
 &c.—but all past,—referring to the time sent) ye also were anxious (all that long   
 when he was among them. Those things time), but lacked opportunity (Wiesinger   
 which (not ‘whatsoever things:’ we are well remarks that we must not press this   
 on generals no longer: nor would he re- lack of opportunity into a definite hypo-   
 commend to them ail his own sayings and thesis, such as that their financial state   
 doings ; but the also expressly provides for was not adequate—that they had no means   
 their being of the kinds specified above) of conveyance, &c.—it is perfectly general,   
 ye also learned, and received (here of re- and all such fillings up are mere conjec-   
 ceiving not by word of mouth, but by ture). 11.] Inserted to prevent mis-   
 knowledge of his the whole is understanding of the last verse. See   
 not doctrinal, ethical), heard (again ch. iii, my meaning is not, that ....   
 not of preaching, but of his tried and ac- in respect of, i.e. according to, i.e. in   
 knowledged Christian character, which was consequence of: for I (emphatic: for my   
 in men’s mouths and thus heard), and saw part, whatever others may feel) learned   
 (each for himself) in me; these things (in my experience, my training for this   
 practise. and] and then: see yer. 7. apostolic work: not ‘have learned; the   
 On peace, see there. simple past is much simpler and more   
 10—20.] He thanks them for the supply humble—‘I was taught: the present   
 received from Philippi. 10.] But is result of this teaching comes below, but   
 transitional; the contrast being between not in this word), in the state in which   
 the personal matters which are now intro- Iam (not ‘in whatsoever state I am,   
 duced, and those more solemn ones which A.V. But the expression does not apply   
 he has just been treating. in the Lord] only to the Apostle’s circumstances,