

Christ possesses an abundant spring of joy in the presence of his Saviour. **Again I say.** All the more emphatic because the condition of the apostle was such as would naturally call forth sorrow and not rejoicing. (1) *The follower of Christ of all men, and at all times, has ground for happiness.* (2) *Let us never allow the anxieties of this life to rob us of our privileges of Christian joy.*

**5. Let your moderation.** The Rev. Ver. has the better translation, "your forbearance;" for it means that spirit which refrains from claiming its utmost rights, which endures wrong without striving, which is gentle toward all men. **The Lord is at hand.** The connection seems to be, "Be forbearing; for the Lord will soon come to right your wrongs; be forbearing, for you will need forbearance when he judges." The coming of the Lord was the constant hope of the early Church in its afflictions, and Paul makes frequent reference to it. (3) *Let us with the apostle wait with eager hope for our Lord's appearance.*

**6. Be careful for nothing.** Rev. Ver., "In nothing be anxious." It does not mean that we should be careless in the duties of life, or thoughtless of the future; but that we should have such complete trust in the Lord as will lift us above trouble and anxiety. (4) *More people are worn out by worry than by work.* (5) *The child of God has never any occasion to be anxious.* But in every thing. The apostle hastens to answer the question in his reader's mind. "How can I keep from worrying while troubles are upon me?" He tells us, "take all your troubles to the Lord in prayer; with them forget not to bring your mercies in praise; and then you shall possess the peace of God which will keep you from solicitude." By prayer and supplication. One word denotes prayer general; the other special petition for needs. **With thanksgiving.** When we call up our troubles in prayer, let us not fail to call up with them our blessings; for the joys when recounted will more than balance the sorrows. **Let us be content.** Let us be made known. Not as if God needs to be told of them, for he knows all our desires before we utter them; but because it is his will that we bring all our wants before his throne. (6) *There is no care great enough, to trouble us, which is too small to bring before our God.*

**7. And the peace of God.** This verse is closely connected with the preceding; and its thought is, "Tell your wants, and offer your thanks, and then God's peace will take the place of care. **The peace of God** is that peace which rests in God's will, and which is wrought in the consciousness of the believer by God's power. **Peace** is all understanding. A peace which no human intelligence can comprehend in its measure and its source. **Shall keep.** "Shall guard" (Rev. Ver.). **Through** [Rev. Ver., in] **Christ Jesus.** The peace shall be a Christian peace, one bestowed upon believers alone, and guarded and surrounded by Christ's power.

**8. Whatever things are true.** In harmony with the truth as delivered by Christ Jesus. **Honour.** Rev. Ver., "honorable;" that which is consonant with the high calling of a disciple. **Just.** Right in the highest sense, accordant with that righteousness which is the Christian ideal. **Pure.** The word means clear, innocent, blameless, as a disciple's conduct should be. **Love.** That which wins the favorable regard of others, a gentle, courteous conduct which makes our religion at-

tractive. **Of good report.** Literally, "well spoken of." (7) *The Christian should neither disregard public opinion nor should he be its slave.* If there be any virtue. The word means *manliness, energy*, and intimates that we should aspire after a strong, vigorous type of Christian character. **Any praise.** That is, any thing praiseworthy. (8) *Christians should not seek for the praise of men, but should live in such a manner as to deserve it.* **Think on these things.** "Take account of these things;" keep them before you in your aim; live with them in view.

**9. Those things.** In this verse, Paul consuls them to follow his example, and to aim for the same idea with himself. The apostle not only taught men by his preaching, but also by his life. (9) *So the Sunday-school teacher is teaching seven days in every week.* **The God of peace.** The God who bestows peace upon his people.

**10. I rejoiced in the Lord.** In Paul's mind every mercy comes from the Lord. According to Rev. Ver., this should be the present form, "I rejoice." **That now at the last.** Rather, "now, at length;" after four or five years, in which they had found no opportunity to communicate with him. **Your care of me hath flourished again.** Rev. Ver., "ye have revived your care of me." He refers to the present recently sent to him by the Church at Philippi, as the token of their regard. **We were also careful.** He means that through the years past they entertained the same regard and affection for him, but until now had lacked an opportunity of showing it. There was no post-office nor express in those days, and people who wished to communicate with friends at a distance were compelled to wait for some one to make the journey.

**11. Not that I speak.** He would not have them think that his joy at their gift was merely satisfaction at the supply of his needs. **I have learned.** Is expressed in the Greek, an unusual form; and indicates, "I, for my part, have learned by experience." In whatever state I am. Whether in adversity or in prosperity, in seeming failure or success. **Therewith to be content.** The original word means "sufficient in one's self," and hence, independent of others. (10) *He who has the heavenly spring, is not dependent upon earthly streams.*

**12. I know both how.** There were times when Paul was in the lowest condition, despised and endangered; and there were others when he was in comparative prosperity among friends, and enjoying success. **I am instructed.** Literally, as in Rev. Ver., "I have learned the secret." He had been taught by experience, both to receive abundance without vanity, and abasement without complaint; for in both he could see the hand of the Lord.

**13. I can do all things.** He felt that he was strong to encounter all extremes of fate, while Christ was by his side to impart power. **Through Christ** which. The Rev. Ver. has "in him that;" referring of course to Christ, though the name is not in the original. Notice how in Paul's thought every blessing is associated with his relation to Christ. **Who strengtheneth me.** This strength was not in himself, but was wholly in his Saviour, and his connection with him.

#### No. 251, Dominion Hymnal.

Sing them over again to me,  
Wonderful words of Life,  
Let me more of their beauty see,  
Wonderful words of Life, etc.

**TIME.**—A. D. 63, toward the close of Paul's imprisonment.

**PLACES.**—Rome, and Philippi, in Macedonia.

**RULERS.**—See Lesson IV.

**DOCTRINAL SUGGESTION.**—The peace of God.

#### QUESTIONS FOR SENIOR STUDENTS.

1. The Christian Triumph, v. 4-7.  
What exhortation is twice given?  
What grace is to be made known?  
What is to be avoided?  
What is urged as an antidote for care?  
What is the result of faithful prayer?
2. The Christian Standard, v. 8, 9.  
What elements of Christian character are given?  
Will you define each of them?

#### HOME READINGS.

- M. Christian contentment. Phil. 4. 4-13.  
Tv. Trusting faithfully. Phil. 2. 17-30.  
W. Rejoice always. Phil. 3. 1-12.  
Th. Content to press on. Phil. 3. 13-21.  
Faith brings peace. Rom. 5. 1-11.  
S. Contentment with godliness. 1 Tim. 6. 1-12.  
S. David's contentment. Psa. 16. 1-11.

#### GOLDEN TEXT.

The God of peace shall be with you. Phil. 4. 9.

#### LESSON HYMNS.

No. 259, Dominion Hymnal.

O for a heart to praise my God,  
A heart from sin set free!  
A heart that always feels thy blood  
So freely spilt for me! etc.

No. 163, Dominion Hymnal.

I love to tell the story,  
Of unseen things above,  
Of Jesus and his glory,  
Of Jesus and his love, etc.