the foregoing—‘**the Lord will soon come,**He is the avenger; it is yours to be moderate and clement:’ or to the following—‘**the Lord is near**, be not anxious.’ Per-  
haps we may best regard it as the tran-  
sition from the one to the other: Christ’s  
coming is at hand—this is the best enforcer  
of clemency and forbearance: it also leads  
on to the duty of banishing anxiety.  
**The Lord** means *Christ*, and **at hand** refers  
to the day of His coming ; see on eh. iii. 20.

**6.**] **in every thing by your prayer and  
your supplication**: or even better, **by the  
prayer and the supplication** appropriate to  
each thing. On the difference between *prayer*  
and *supplication* see on Eph. vi. 18, 1 Tim.  
ii. 1.—Not “with *your* thanksgiving,” because the matters themselves may not be  
recognized as grounds of *thanksgiving*, but  
*it* should *accompany* every request.

**7**.] *Consequence* of this laying every thing  
before God in prayer with thanksgiving—  
*peace unspeakable,* **And**] i.e. **and  
then the peace of God**, that peace which  
rests in God and is wrought by Him in the  
soul, the counterpoise of all troubles and  
anxieties—see John xvi.33. **which surpasseth all understanding**] i.e. which is a  
more blessed thing than the human mind  
can take in. The **understanding** here is  
the *intelligent faculty*, the perceptive and  
appreciative power. On the sentiment  
itself, compare Eph. iii. 19. **your  
hearts and your thoughts**] The **heart** is  
the fountain of the **thoughts**, i.e. designs,  
plans (not minds, as A. V.): so that this  
expression is equivalent to, ‘*your hearts  
themselves, and their fruits.*’ in  
**Christ Jesus** is not the predicate after  
*shall keep—shall keep &c. in Christ*, i.e.  
keep them from falling from Christ: but,  
as usual, denotes the sphere or element of  
the *custody* thus bestowed—that it shall be a Christian security:—the verb *shall  
keep* being *absolute*.

**8, 9.**] **Summary exhortation to Christian virtues not yet specified.**

**8.**] **Finally** resumes again his intention of  
closing the Epistle with which he had  
begun ch. iii, but from which he had  
been diverted by incidental subjects. It  
is unnatural to attribute to the Apostle  
so formal a design as De Wette does, of  
now speaking of man’s part, as he had.  
hitherto of God’s part:—Chrysostom has  
it rightly,—“What does ‘Finally’ mean?  
It means, I have said all. It denotes one  
in haste, and having nothing to keep him  
where he is.”—This beautiful sentence, full  
of the Apostle’s fervour and eloquence, derives much force from the frequent repetition of “*whatsoever*,” and then of “*if  
there be any.*” **true** here is subjective, **truthful**: not, *true* in matter of fact.  
The whole regards ethical qualities.  
**seemly**] It is difficult to give the meaning  
in any one English word: *‘honest’* and  
*‘honourable’* are too weak: *‘reverend’*  
and *‘venerable*,’ *‘grace*,’ are seldom applied to *things*. Nor do I know any other  
more eligible. **right**] not *‘just*,’ in  
respect of others, merely—but **right**, in  
that wider sense in which *righteousness* is  
used—before God and man: see this sense  
Acts x. 22; Rom. v. 7. **pure**] not  
merely *‘chaste’* in the ordinary confined  
acceptation : but **pure** generally: “chastity  
in all departments of life,” as Calvin says.  
**lovely**] in the most general sense:  
for the exhortation is markedly and designedly as *general* as possible. of good  
report] again, general, and with reference  
to general fame. **whatever virtue  
there is, &c.**] sums up all which have gone  
before aud generalizes still further. The  
A.V. ‘*if there be any virtue,*’ &c. is objectionable