4—8, PHILIPPIANS. 437   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 requests be made known thanksgiving let your requests be   
 unto God. 7 And the peace made known unto God. 7 And ¥ the &Joum xiv.27.   
 of God, which passeth all peace of God, which surpasseth all © "™   
 understanding, shall keep understanding, shall guard your   
 your hearts and minds hearts and your thoughts in Christ   
 through Christ Jesus. \* Fi- 8 Finally, brethren, what-   
 nally, brethren, whatsoever Jesus. things are true, whatsoever   
 things are true, whatsoever things are seemly, whatsoever things   
 things are honest, whatso-   
 ever things are whatso-   
 ever things are pure, what- are right, whatsoever things are   
 whatsoever things are of) pure, whatsoever things are lovely,   
 good report; if there be   
 any virtue, and if there be 1whatsoever things are of good re- 11 The. v.22.   
 any praise, think on these port; whatever virtue there is, and   
   
 the foregoing—‘ the Lord will soon come, be a Christian security :—the verb shall   
 He is the avenger ; it is to be mode- keep being absolute.   
 rate and clement:’ or to the following— 8, 9.] Summary exhortation to Chris-   
 ‘the Lord is near, be not anxious.’ Per- tian virtues not yet specified. 8.]   
 haps we may best regard it as the tran- Finally resumes again his intention of   
 sition from the one to the other: Christ’s closing the Epistle with which he had   
 coming is at hand—this is the best enforcer begun ch. iii, but from which he had   
 of clemency and forbearance: it also leads been diverted by incidental subjects. It   
 on to the duty of banishing anxiety. is unnatural to attribute to the Apostle   
 The Lord means Christ, and at hand refers so formal a design as De Wette does, of   
 to the day of His coming ; see on eh. iii. now speaking of man’s part, as he had.   
 6.) in every thing by your prayer and hitherto of God’s part:—Chrysostom has   
 your supplication: or even better, by the it rightly,—“ What does ‘Finally’ mean ?   
 prayer and the supplication appropriate to It means, I have said all. It denotes one   
 eachthing. Onthedifference between prayer in haste, and having nothing to keep him   
 and supplication see on Eph. vi. 18, 1 where he is.”—This beautiful sentence, full   
 ii. 1.—Not “with your thanksgiving,” be- of the Apostle’s fervour and eloquence, de-   
 cause the matters themselves may not be rives much force from the frequent repeti-   
 recognized as grounds of thanksgiving, but tion of “whatsoever,” and then of “if   
 ## should accompany every request. there be any.” true here is subjec-   
 7.) Consequence of this laying every thing tive, truthful: not, érwe in matter of fact.   
 before God in prayer with thanksgiving— The whole regards ethical qualities.   
 peace unspeakable, And] i.e. and seemly] It is difficult give the meaning   
 then the peace of God, that peace which in any one English word: ‘honest’? and   
 rests in God and is wrought by Him in the ‘honourable’ are too weak: ‘reverend’   
 soul, the counterpoise of all troubles and and ‘venerable, ‘grave, are seldom ap-   
 anxieties—see John xvi.33. which sur- plied to things. Nor do I know any other   
 passeth all understanding] i.e. which is a more eligible. right] not ‘just, in   
 more blessed thing than the human mind respect of others, merely—but right, in   
 can take in. The understanding here is that wider sense in which righteousness is   
 the intelligent faculty, the perceptive and used—before God and man: see this sense   
 appreciative power. On the sentiment Acts x. 22; Rom. v. 7. pure] not   
 itself, compare Eph. iii. 19. your merely ‘chaste’ in the ordinary confined   
 hearts and your thoughts] The heart is acceptation : but pure generally: “chastity   
 the fountain of the thoughts, i.e. designs, in all departments of life,” as Calvin says.   
 plans (not minds, as A. V.): so that this lovely] in the most general sense:   
 expression is equivalent to, ‘your hearts for the exhortation is markedly and design-   
 themselves, and their fruits.’ in edly as general as possible. of good   
 Christ Jesus is not the predicate after report] again, general, and with reference   
 shall keep—shall keep &c. in Christ, i.e. to general fame. whatever virtue   
 keep them from falling from Christ: but, there is, &c.] sums up all which have gone   
 as usual, denotes the sphere or element of before aud generalizes still further. The   
 the custody thus bestowed—that it shall A.V. ‘if there be any virtue,’ &c. is ob-