*body*,” A. V., see above), **according to**  
(after the analogy of) **the working of His  
power, even** (besides the *change*, &c. spoken  
of) **to subject to Him all things** (*the uni-  
verse* : see the exception, 1 Cor. xv. 25—  
27).

**IV. 1.**] *Concluding exhortation*, referring to what has passed since  
ch. iii. 17,—not further back, for there  
first he turns directly to them in the  
second person, with **brethren** as here,—  
there also **thus** occurs, answering to the **thus**  
here,—and there, in the Christian’s hopes,  
vv. 20, 21, lies the ground of the **wherefore**  
here. **Wherefore**] since we have such  
a home, and look for such a Saviour, and  
expect such a change:—“so then, even if.  
ye see these men rejoicing, even if lightly  
spoken of, stand firm.” Chrysostom. Compare 1 Cor. xv. 58. **my joy and  
crown**] from 1 Thess. ii. 19, both words  
apply to the future great day in the Apostle’s mind. And indeed even without such  
reference to his usus loquendi, it would be  
difficulé to dissociate the “*crown*” from  
such thoughts as that in 2 Tim. iv. 8.  
**so**] see above: ‘as I have been describing.’  
**in the Lord**] as the element wherein  
your stedfastness consists. **my be-  
loved**] An affectionate repetition. “He closes  
his teaching after his manner with more earnest exhortations, that he may fix it more  
firmly in men’s minds. And he insinuates  
himself into their affections with tender  
appellations: which however are not used  
in flattery, but in sincere love.” Calvin.

**2—9**.] *Concluding exhortations to individuals* (2, 8), *and to all* (4—9).

**2.**] **Euodia** (not Euodias, as A. V., which  
is a blunder) **and Syntyche** (both *women*)  
appear to have needed this exhortation on  
account of some disagreement; both however being faithful, and fellow-workers  
[perhaps deaconesses, Rom. xvi. 1] with  
himself in the Gospel. The repetition of  
the verb **beseech** not merely signifies vehemence of affection, but hints at the present separation between them. **to be of  
the same mind**] see ch. ii. 2, note. He adds  
**in the Lord**, both to shew them wherein  
their unanimity must consist, and perhaps  
to point out to them that their present  
alienation was not in the Lord.

**3.**] **Yea** assumes the granting of the request  
just made, and carries on further the same  
matter, see Philem. 20 and note.  
**true** (*‘genuine*;’—true, as distinguished  
from counterfeit) **yoke-fellow**] Who is  
intended, it is quite impossible to say.  
Various opinions have been, (1) that St.  
Paul addresses *his own wife*. So Clement  
of Alexandria, saying, “And Paul indeed  
does not hesitate in a certain Epistle to  
address his wife as his yoke-fellow, whom  
he did not lead about with him for the  
sake of the greater despatch of the ministerial work.” But this is evidently an  
error, and Theodoret says rightly, “This  
yoke-fellow some have stupidly imagined  
to be the Apostle’s wife, forgetting what  
he wrote to the Corinthians, numbering  
himself among the unmarried” (1 Cor.  
vii. 8). (2) that he was the husband, or  
brother, of Euodia or Syntyche: so Chrysostom doubtfully, and others. But then  
the epithet, “yoke-fellow,” would hardly  
be wanted—nor would the expression be  
at all natural. (3) that he was some  
fellow-labourer of the Apostle. So Theodoret,—“He calls him yoke-fellow, as bearing  
the same yoke of the Christian faith:” and  
others,—and of these some have under-  
stood *Epaphroditus*, others *Timothy*,—  
Bengel (but afterwards he preferred *Epaphroditus*), *Silas*,—Luther, the *chief bishop*  
at Philippi. (4) Others have regarded *Synzygus,* the Greek word rendered “yoke-fellow,” as a proper name. In this case the  
adjective **true** would mean, ‘who art veritably, as thy name is,’ a yoke-fellow. And this  
might be said by the Apostle, who elsewhere  
compares the Christian minister to the *ox  
treading out the corn*. It seems to me that