we must choose between the two last hypotheses. The objections to each are about of  
equal weight: the Apostle nowhere else  
calls his fellow-labourers *yoke-fellows*,—and  
the proper name *Synzigus* is nowhere else  
found. But these are no reasons, respectively, against either hypothesis. We may  
safely say with Chrysostom, that “whether  
it be one or the other, it is not a matter to  
be particular about.” **help them**] Euodia and Syntyche: but not, as Grotius  
thinks, in *getting their livelihood*: it is  
*the work of their reconciliation* which he  
clearly has in view, and in which they  
would need help. **inasmuch as**, or  
**seeing that they**... .. The A. V. here is  
in error, ‘*help those women which.*.. .  
The Gospel at Philippi was first received  
by women, Acts xvi. 13 ff., and these two  
must have been among those who having  
believed, laboured among their own sex  
for its spread. **with Clement also**]  
These words belong to la**boured with me**,  
not to **help them**, and are rather an additional reminiscence, than a part of the  
exhortation: ‘*as did Clement also &c.*”  
as much as to say, ‘not that I mean, by  
naming those women with distinction, to  
imply forgetfulness of those others &c.,  
and especially of Clement.—Clement must.  
have been a fellow-worker with the Apostle  
at *Philippi*, from the context here; and  
from the non-occurrence of any such name  
among Paul’s fellow-travellers, and the  
fact that his other fellow-labourers must  
have been Philippians,—himself a native of  
Philippi. It is perhaps arbitrary, seeing  
that the name is so common, to assume his  
identity with Clement afterwards bishop of  
Rome, and author of the Epistles to the Corinthians. This is done by Eusebius, Origen,  
and Jerome: but Chrysostom does not notice  
any such idea, **whose names are in the**  
**book of life**] This description belongs to the  
others, whom *he does not name*: **whose  
names are** (not a wish, as Bengel, nor are  
they to be regarded as *dead* when this was  
written) **in the book of life** (see Luke x. 20).  
An absurd mistake is often made with regard  
to this verse, and by persons who might  
know better. It is continually said that *Clement is mentioned as having his name written  
in the book of life*: whereas nothing of the  
kind is here said: but, Euodia and Syntyche  
and Clement having been specified by name,  
others are mentioned whom the Apostle  
does not name, but of whom he beautifully  
says, that their names are written elsewhere, viz. in the book of life.

**4—9.**] Exhortation to ALL.

**4.** ] AGAIN **I will say it**] referring to ch. iii. 1,  
where see note. It is the ground-tone of  
the Epistle.

**5.** **your moderation**] or, your forbearance, *reasonableness of dealing*, wherein not strictness of legal right,  
but consideration for one another, is the  
rule of practice. Aristotle defines it to be  
that which fills up the necessary deficiencies of *law*, which is *general*, by dealing with particular cases as the law-giver  
would have dealt with them if he had been  
by. By the prescribing that it is to be  
known to all men, the Apostle rather intends, ‘let no man know of you any inconsistency with *this reasonableness*.’ The universality of it justifies its application even  
to those described above, ch. iii. 18 f.,—  
that though warned against them, they  
were to shew all moderation and clemency  
towards them. Meyer observes well, that  
the succession of these precepts seems to  
explain itself psychologically by the disposition of spiritual joy in the Lord exalting us both above rigorism, and above  
anxiety of mind (ver. 6). **The Lord is  
at hand**] These words may apply either to