IV. 1—3. PHILIPPIANS. 435   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 whereby he is able even ‘even to subdue all things unto 91.Cor. xv.   
 to subdue all things uxto   
 himself. him.   
 IV. ' Therefore, my bre- IV. 1 Wherefore, my brethren   
 thren dearly beloved and beloved and \*longed for, »my joy ech. s.8   
 longed for, my joy and and crown, so ‘stand ye fast in ¢%   
 crown, so stand fast in the the Lord, my beloved. aa Se ti19,   
 Lord, my dearly beloved. Euodia, and I beseech 2T Syntyche, ¢éhii.27,   
 2T beseech Euodias, and 4 to be of the same mind in the Lord. ¢¢h.#,2.8   
 beseech Syntyche, that they 3 Yea, I entreat thee also, true yoke-   
 be of the same mind in the   
 Lord. \* And Ientreat thee   
 also, true yokefellow, help   
   
 body,” A. V., see above), according to separation between them. to be of   
 (after the analogy of) the working of His the same mind] see ch. ii. note. He adds   
 power, even (besides the change, &c. spoken in the Lord, both to shew them wherein   
 of) to subject to Him all things (¢he uni- their unanimity must consist, and perhaps   
 verse : see the exeeption, 1 Cor. xv. 25— to point out to them that their present   
 27). IV. 1.] Coneluding exkorta- alienation was not in the Lord. 3]   
 tion, referring to what has passed since Yea assumes the granting of the request   
 ch. iii. 17,—not further back, for there just made, and carries on further the same   
 first he turns directly to them in the matter, see Philem. 20 and note.   
 second person, with brethren as here,— true (‘genuine ;’—true, as distinguished   
 there also thus answering tothe thus from counterfeit) yoke-fellow] Who is   
 here,—and there, in the Christian’s hopes, intended, it is quite impossible to say.   
 vv. 20, 21, the ground of the wherefore Various opinions have been, (1) that St.   
 here. Wherefore] since we have such Paul addresses his own wife. So Clement   
 a home, and look for such a Saviour, and of Alexandria, saying, “And Paul indeed   
 expect such a change :—“so then, even if. does not hesitate in a certain Epistle to   
 ye see these men rejoicing, even if lightly address his wife as his yoke-fellow, whom   
 spoken of, stand firm.” Chrysostom. Com- he did not lead about with him for the   
 pare 1 Cor. xv. 58. my joy and sake of the greater despatch of the minis-   
 crown] from 1 Thess. ii. 19, both words terial work.” But this is evidently an   
 apply to the future great day in the Apos- error, and Theodoret says rightly, “This   
 tle’s And indeed even without such yoke-fellow some have stupidly imagined   
 yeference to his usus loquendi, it be to be the Apostle’s wife, forgetting what   
 difficulé to dissociate “crown” from he wrote to the Corinthians, numbering   
 such thoughts as that in 2 Tim. iv. 8. himself among the unmarried” (1 Cor.   
 80] see above: ‘as I have been describing.’ vii. 8). (2) that he was the husband, or   
 in the Lord] as the element wherein brother, of Euodia or Syntyche: so Chry-   
 your stedfastness consists. my be- sostom doubtfully, and others. But then   
 loved] An affectionate “He closes the epithet, “yoke-fellow,” would hardly   
 histeaching after his with more ear- be wanted—nor would the expression be   
 nest exhortations, that he may fix it at all natural. (8) that he was some   
 firmly in men’s minds. And he insinuates fellow-labourer of the Apostle. So Theodo-   
 himself into their affections with tender ret,—“ He calls him yoke-fellow, bearing   
 appellations: which however are not used the same yoke of the Christian faith :”   
 in flattery, in sincere love.” Calvin. others,—and of these some have under-   
 2—9.] Coneluding exhortations to in- stood Epaphroditus, others Timothy,—   
 dividuals (2, 8), to all (4—9). Bengel (but afterwards he preferred Epa-   
 2.] Euodia (not Euodias, as A. V., which phroditus), Silas,—Luther, the chief bishop   
 is a blunder) and Syntyche (both women) at Philippi. (4) Others have regarded Syn-   
 appear to have needed this exhortation on zygus, the Greek word rendered “yoke-   
 account of some disagreement; both how- fellow,” as a proper name. In this case the   
 ever being faithful, and fellow-workers adjective true would mean, ‘ who art verita-   
 {perhaps deaconesses, Rom. xvi. 1] with bly, as thy name is,’ yoke-fellow. And this   
 himself in the Gospel. The repetition of might be said by the who elsewhere   
 the verb beseech not merely signifies vehe- compares the Christian minister to the ow   
 mence of affection, hints at the present treading out the corn. It seems to me that