436 PHILIPPIANS. Iv.   
 AUTHORIZED VERSION REVISED.   
 e Rom, xvi.   
 eh. 1.27, AUTHORIZED VERSION,   
 fellow, help them, ‘inasmuch as ‘hose womenwhich laboured   
 they laboured with me in the gospel, with me in the gospel, with.   
 2! Clement also, and with   
 with Clement also, and my other| other my fellowlabourers,   
 fellow-labourers, whose names are |\*#ose names are in the   
 fExodxaii, in fthe book of life. #8 Rejoice in} | of life. 4 Rejoice in   
 28, Dan. xii. Lord alway: again I will say) the Lord alway : § Let your   
 1. Luke x,   
 5.8238 iii, Rejoice. 5 Let your moderation! moderation be known unto   
 Hom, si 12 be known unto all men. h all men. The Lord is at   
 ae “26 Lord is at hand. 6 Be anxious about hand. 6 but in every thing   
 1 The: nothing ; but in every thing by your | by prayer and supplication   
 1 Pet, 13. {eae thanksgiving let your   
 h 2 Pet. prayer and your supplication with   
 James "Thess, iPs.lv.22, xvi.S. Matt.vi.25. xii.22, Pet.v.7.   
 2 Pet.   
 we must choose between the two last hypo- book of life] Thisdescription belongs to the   
 theses. The objections to each are about of others, whom he does not name: whose   
 equal weight: the Apostle nowhere else names are (not a wish, as Bengel, nor are   
 callshisfellow-labourers they to be regarded as dead when this was   
 the proper name Synzigus is nowhere else written) in the book of life Luke x. 20).   
 found. But these are no reasons, respec- Anabsurd mistake is often regard   
 tively, against either Wemay to this verse, and by persons who might   
 safely say with Chrysostom, that “ whether know better. It is said that Cle-   
 it be one or the other, it not a matter to mentis mentioned as having hisnamewritten   
 be particular about.” help them] Eu- in the book of life: whereas nothing of the   
 odia and Syntyche: but not, as Grotius kind is here but, Euodia and Syntyche   
 thinks, in getting their livelihood: it is and Clement having been specified name,   
 the work of their reconciliation which he others are mentioned whom the Apostle   
 clearly has in view, and in which they does not name, but of whom he beautifully   
 would need help. inasmuch as, or says, that their names are written else-   
 seeing that they... .. The A. V. here is where, viz. in the book of life.   
 in error, ‘help those women which... . 4—9.] Exhortation to au. 4.   
 The Gospel at Philippi was first received AGAIN I will say it} referring ch. iii.   
 by women, Acts xvi. 13 ff., these two where see note. It is the ground-tone of   
 must have been among those who having the Epistle. 5. your moderation] or,   
 believed, laboured among their own sex your forbearance, reasonableness of deal-   
 for its spread. with Clement also] ing, wherein not strictness of legal right,   
 These words belong to laboured with me, but consideration for one another, is the   
 not to help them, and are rather an ad- rule of practice. Aristotle defines to be   
 ditional reminiscence, than a part of the that which fills up the necessary defi-   
 exhortation: ‘as did Clement also &c.” ciencies of law, which is general, by deal-   
 as much as to say, ‘not that I mean, by ing with particular cases as the law-giver   
 naming those women with distinction, to would have dealt with them if he had been   
 imply forgetfulness of those others &c., by. By the prescribing that it is to be   
 and especially of Clement.—Clement must. known to all men, the Apostle rather in-   
 have been a fellow-worker with the Apostle tends, ‘let no man know of you any incon-   
 at Philippi, from the context here; and sistency with this The uni-   
 from the non-occurrence of any such name yersality of justifies its even   
 among Paul’s fellow-travellers, and the to those described above, ch. iii. f.,.—   
 fact that his other fcllow-labourers must that though warned against them, they   
 have been Philippians,—himself a native of were to shew all moderation and clemency   
 Philippi. It is perhaps arbitrary, seeing towards them. Meyer observes well, that   
 that the name is so common, to assume his the succession of these precepts seems to   
 identity with Clement afterwards bishop of explain itself psychologically by the dis-   
 Rome, and author of the Epistles to the position of spiritual in the Lord exalt-   
 rinthians. This is done Eusebius, Origen, ing us both above rigorism, and above   
 and Jerome: but Chrysostom does not notice anxiety of mind (ver. 6). The Lord is   
 any such idea, whose names are in the at hand] These words may apply cither to