—thou must strive lawfully—thou must  
not be entangled with this life’s matters.’  
So that ver. 2 serves to prepare him to  
hear of the necessity of endurance and  
faithful adhesion to his duty as a Christian soldier, considering that he has his  
deposit not only to keep, but to deliver  
down unimpaired.—It is obviously a perversion of the sense to regard this verse as  
referring merely to his journey to Rome—  
that *during that time* he should, &c.:  
the future, *shall be able*, and the very  
contemplation of a similar step on the part  
of these men at a future time, are against  
such a supposition—Mack constructs 2  
long argument out of this verse to shew  
that there are *two sources* of Christian  
instruction in the Church, written teaching and oral, and ends with affirming that  
those who neglect the latter for the former, have always shewn that they in  
reality set up their own opinion above all  
teaching. But he forgets that these two  
methods of teaching are in fact but one  
and the same. *Scripture* has been *God’s  
way of fixing tradition*, and rendering it  
trustworthy at any distance of time; of  
obviating the very danger which in this  
Epistle we see so imminent, viz. of one of  
those teachers, who were links in this  
chain of transmission, becoming inefficient  
and transmitting it inadequately. This  
very Epistle is therefore a warning to us  
not to trust oral tradition, seeing that it  
was so dependent on men, and to accept  
no way of conserving it but that which  
God’s providence has pointed out to us in  
the canonical books of Scripture.

**3**.] **Suffer hardship with me** (“*me*” is  
not expressed in the Greek. The word  
signifies, as Conybeare happily renders it,  
«Take thy *share* in suffering.’ The mention of the share binds it to what pre-  
cedes and follows, referring primarily  
to the Apostle himself, though doubtless  
having a wider reference to all who similarly suffer: see above, on the connexion of ver. 2) **as a good soldier of Jesus Christ**.

4.] **No soldier when on  
service is** (suffers himself to be: ‘is,’  
as his normal state) **entangled in the  
businesses of life; that he may please  
him who called him to be a soldier**(who originally enrolled him as a soldier:  
the word signifies *to levy soldiers*, or *raise  
a troop*, and “*he who chose him to be a  
soldier*,” designates the commander of  
such troop.—The taking of these precepts  
according to the letter, to signify that no  
minister of Christ may have a secular  
occupation, is quite beside the purpose:  
for 1) it is not ministers, but all soldiers  
of Christ who are spoken of : 2) the position of the verb shews that it is not the  
fact of the *existence* of such occupation,  
but the being *entangled* in it, which is  
before the Apostle’s mind: 3) the Apostle’s own example sufficiently confutes  
such an idea. Only then does it become  
unlawful, when such occupation, from its  
engrossing the man, becomes a hindrance  
to the work of the ministry,—or from its  
nature is incompatible with it).

**5**.] The soldier must serve on condition  
of not dividing his service: now we have  
another instance of the same requirement:  
and in the conflicts of the arena there  
are certain laws, without the fulfilment of  
which no man can obtain the victory. **But**  
(the above is not the only example, but)  
**if any one also** (i.e. to give another  
instance) **strive in the games** (it is necessary to adopt a circumlocution for the  
verb used, “*be an athlete*.’ That of  
A.V., ‘*strive for masteries*, is not definite enough, omitting all mention of the  
games, and by consequence not even suggesting them to the ordinary reader), **he  
is not crowned** (even in case of his gain-  
ing the victory? or is the word inclusive  
of all efforts made to get the crown,—‘he  
has no chance of the crown?’ rather the  
former), **unless he have striven** (this  
seems to assume the getting of the vic-