II. 1—6. Il. TIMOTHY. 561   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 as a good soldier of Jesus|with me Sas a good soldier .of 1 timis,   
 Christ. 4 No man that ¢ Christ Jesus. 4 No man serving ¢ 0x" m   
 warreth entangleth himself as a soldier entangleth himself with \*\*¢-   
 with the affairs of this the affairs of life; that he may please ancient   
 life; that he may please him who chose him to be a soldier.   
 him who hath chosen him 5 And ‘ifa man also strive in the i1cor.ix.25,   
 to be u soldier, 5 And if} games, he is not crowned, except he   
 @ man also strive mas- strive according to the rules. 6 \* The «1 corix.10.   
 teries, yet ts not crown-   
 ed, except he strive law-   
 fully. §% The husbandman   
   
   
 —thou must strive lawfully—thou must of ver. 2) as a good soldier of Jesus   
 not be entaugled with this life’s matters.’ Christ. 4.] No soldier when on   
 So that ver. 2 serves to prepare him to service is (suffers himself to be: ‘is,’   
 hear of the necessity of endurance and as his normal state) entangled in the   
 faithful adhesion to his duty as a Chris- businesses of life; that he may please   
 tian soldier, considering that he has his him who called him to be a soldier   
 deposit not only to keep, but to deliver (who originally enrolled him as a soldier:   
 down unimpaired.—It is obviously a per- the word signifies to levy or raise   
 version of the sense to regard this verse a troop, and “he who chose him to be a   
 referring merely to his journey to Rome— soldier,” designates the commander of   
 that during that time he should, &c.: such troop.—Thé taking of these precepts   
 the future, skall be able, and the very according to the letter, signify that no   
 contemplation of a similar step on the part minister of Christ may have a secular   
 of these men at a future time, are against occupation, is quite beside the purpose:   
 such a supposition—Mack constructs 2 for 1) it is not ministers, but all soldiers   
 long argument out of this verse to shew of Christ who are spoken of : 2) the posi-   
 that there are two sources of Christian tion of the verb shews that it is not the   
 instruction in the Church, written teach- fact of the existence of such occupation,   
 ing and oral, and ends with affirming that but the being entangled in it, which is   
 those who neglect the latter for the for- before the Apostle’s mind: 3) the Apos-   
 mer, have always shewn that they in tle’s own example sufficiently confutes   
 reality set up their own opinion above all such an idea. Only then does it become   
 teaching. But he forgets that these two unlawful, when such occupation, from its   
 methods of teaching are in fact but one engrossing the man, becomes a hindrance   
 and the same. Scripture has been God’s to the work of the ministry,—or from its   
 way of fixing tradition, and rendering it nature is incompatible with it).   
 trustworthy at any distance of time; of 5.] The soldier must serve on condition   
 obviating the very danger which in this of not dividing his service: now we have   
 Epistle we see so imminent, viz. of one of another instance of the same requirement:   
 those teachers, who were links in this and in the conflicts of the areua there   
 chain of transmission, becoming inefficient are certain laws, without the fulfilment of   
 and transmitting it inadequately. This which no man can obtain the victory. But   
 very Epistle is therefore a warning to us (the above is not the only example, but)   
 not to trust oral tradition, seeing that it if any one also (i.e. to give another   
 was so dependent on men, and to accept instance) strive in the games (it is neces-   
 no way of conserving it but that which sary to adopt a circumlocution for the   
 God’s providence has pointed out to us in verb used, “be an athlete.’ That of   
 the canonical books of Scripture. A.V., ‘strive for masteries, is not de-   
 3.] Suffer hardship with me (“me” is finite enough, omitting all mention of the   
 not expressed in the Greek. The word games, and by consequence not even sug-   
 signifies, Conybeare happily renders it, gesting them to the ordinary reader), be   
 «Take thy I. in suffering.’ The men- is not crowned (even in case of his gain-   
 tion of the share binds it to what pre- ing the victory? or is the word inclusive   
 cedes and follows, referring primarily of all efforts made to get the crown,—‘ he   
 to the Apostle himself, though doubtless has no chance of the crown?’ rather the   
 having a wider reference to all who simi- former), unless he have striven (this   
 Jarly suffer: see above, on the connexion seems to assume the getting of the vic-   
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