**delivered me.**

**12.**] **Yea, and** (or,  
**and moreover**. ‘They who will, &c., must  
make up their minds to this additional  
circumstance,’ viz. persecution) **all who  
are minded** (purpose: ‘whose will is to,’  
Ellicott : hardly so strong as ‘*who determine*,’ Conybeare), **to live godly in Christ  
Jesus shall be persecuted.**

**18**.]  
**But** (on the other hand: a reason why  
persecutions must be expected, and even  
worse and more bitter as time goes on.  
The opposition certainly, as seems to me,  
is to the clause immediately preceding, not  
to ver.10 f. There would thus be no real  
contrast : whereas on our view, it is forcibly  
represented that the breach between light  
and darkness, between *godliness* and  
*wickedness*, would not be healed, but  
rather widened, as time went on) **evil men**  
(in general, —over the world: particularized,  
as applying to the matter in hand, by the  
next words) **and impostors** (literally, *magicians*, in allusion probably to the Egyptian  
magicians mentioned above) **shall grow  
worse and worse** (‘*advance in the direction of worse* :’ see above, ver. 9. There  
the *diffusion* of evil was spoken of: here,  
its *intensity*), deceiving and being de-  
ceived.

**14**.] **But do thou continue in  
the things which thou learnedst** (see ch.  
ii. 2) **and wert convinced of, knowing** (as  
thou dost) **from what teachers** (viz. thy  
mother Lois and grandmother Eunice, ch.  
i.5: compare “*from a child*,’ below: not  
Paul and Barnabas, as Grotius, nor the  
*many witnesses* of ch.ii.2. If thesingular  
[as in A. V.] be read, then the Apostle must be meant) **thou learnedst them; and**(knowing) **that from a child** (more than  
this: **from an infant** is the literal reading)  
**thou knowest the holy scriptures** (of the  
Old Test. This expression [**the sacred  
writings**] for the Scriptures, not elsewhere  
found in the New Test., is common in Josephus), **which are able to make thee wise  
unto** (towards the attainment of) **salvation  
by means of** (the instrument whereby the  
*making wise* is to take place: not to be joined to “*salvation,*”  
as some do) **faith,  
namely, that which is in** (which rests upon,  
is reposed in) **Christ Jesus.**

**16**.] The immense value to Timothy of this early  
instruction is shewn by a declaration of the  
profit of Scripture in furthering the spiritual life. There is considerable doubt  
about the construction of the first clause in  
this verse, the grounds of which it is hardly  
possible to bring before an English reader.  
Is it to be taken, (1) **every scripture** (subject) (is) **inspired by God** (predicate), **and  
profitable**: or (2) **every scripture inspired  
by God** (subject) **is also profitable** (predicate)? The former is followed by Chrysostom, Gregory of Nyssa, Athanasius,  
Estius, Calvin, &e.,and by the A.V. The  
latter by Origen, Theodoret, by Grotius,  
Erasmus, &c., and the ancient Syriac version, the Latin Vulgate, and Luther. In  
deciding between these two, the following  
considerations must be weighed by the  
English reader, exclusive of those which  
require a knowledge of the arrangement  
and requirement of the Greek : (a) the  
requirement of the context. The object of