the present verse plainly is to set before  
‘Timothy the value of his early instruction,  
as a motive to his remaining faithful to it.  
It is then very possible,that the Apostle might,  
wish to exalt the dignity of the Scripture  
by asserting of it that it was *inspired by  
God*, and then out of this lofty predicate  
might unfold that it *was also profitable*,  
&c. ;—its various uses in the spiritual life.  
On the other hand it may be urged, that,  
thus the two epithets do not hang naturally  
together, the first consisting of the one  
word *God-inspired*, and the other being  
expanded into a whole sentence: especially  
as in order at all to give symmetry to the  
whole, the end stated in ver. 17 must be  
understood as the purposed result of the  
*inspiration* as well as of the *profit* of the  
Scriptures, which is hardly natural: (b)  
the requirements of the grammatical construction: see in my Greek Test.—I own  
on the whole the balance seems to me to  
incline on the side of (2), unobjectionable as  
it is in construction, and of the two, better  
suited to the context. I therefore follow  
it, hesitatingly, I confess, but feeling that:  
it is not to be lightly overthrown. **Every  
Scripture** (not ‘every writing :’ the word  
never occurs in the New Test. except in  
the sense of ‘Scripture.’ It may mean,  
perhaps, all Scripture: but, in the presence  
of such an expression as “another Scripture  
saith,” John xix. 37, it is safer to keep to  
the meaning, unobjectionable both gram-  
matically and contextually, ‘every Scripture’—i. e, ‘every part of Scripture’) **given  
by inspiration of God** (this word *inspired*,  
like that in the Greek, is an expression and  
idea connected with *breath*, the power of  
the divine Spirit being conceived of as a  
breath of life: the word thus amounts to  
‘breathed through,’ ‘full of the Spirit” It  
(the idea) is common to Jews, Greeks,  
and Romans. Josephus speaks of the  
prophets as having learnt according to the  
*afflatus* (breathing into them) from God.  
Plato and Plutarch speak of *inspired wisdom  
and inspired dreams*; Cicero says, “No  
one ever was a great man without some  
divine afflatus.” “Inspired” is first found as a predicate of persons: compare Matt.  
xxii. 43; 2 Pet. i, 21: then it was also  
applied to things. On the meaning of the  
word as applied to the Scriptures, see  
Introd. to Vol. I. ‘On the inspiration of  
the Gospels.’ As applied to the prophets,  
the sense would not materially differ, except  
“that we ever regard one speaking *prophecy*,  
strictly so called, as more immediately and  
thoroughly the mouthpiece of the Holy  
Spirit, seeing that the future is wholly  
hidden from men, aud God does not in this  
case use or inspire *human testimony to  
facts*, but suggests *the whole substance* of  
what is said, *direct* from Himself) **is also**  
(besides this its quality of inspiration : on  
the construction, see above) **profitable for**  
(towards) **teaching** (this, the *teaching of  
the person* reading the Scriptures, not the  
*making him a teacher*, is evidently the  
meaning. It is not Timothy’s ability  
as a teacher, but his stability as a Christian, which is here in question), **for conviction** (“for it convicts our sinful life,”  
Theodoret. The above remark applies here  
also), **for correction** (“for it exhorts wanderers to return into the right way,” Theodoret), **for discipline** (see Eph. vi. 4, and  
note) **which is in righteousness** (which is  
versed in, as its element and condition,  
righteousness, and so disciplines a man to  
be holy, just, and true): **that** (result of the  
profitableness of Scripture: reasons why  
God has, having Himself inspired it, endowed it with this profitableness) **the man  
of God** (1 Tim. vi. 11 and note) **may be  
complete** (perfect at every point), **thoroughly  
made ready to every good work** (rather  
to be generally understood than officially :  
the man of God is not only a teacher,  
but any spiritual man: and the whole  
of the present passage regards the universal spiritual life. In ch. iv. 1 ff. he  
returns to the official duties of Timothy:  
but here he is on that which is the common basis of all duty).

CH. IV. **1—8**.] *Earnest exhortation to  
Timothy to fulfil his office; in the near  
prospect of defection from the truth, and.  
of the Apostle’s own departure from life*