572 I. TIMOTHY. HI. 17.   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 trine, for conviction, for correction, | "P709/;for correction, for   
 for discipline which is in righteous- instruction in righteous-   
 ness: 17 ‘that the man of God may! ness: be perfect, throughly   
 o1 Tim. vie be complete, \* throughly furnished [fished unto all good   
 k ch, 21,   
 unto every good work, works.   
 al Tim. v. IV. ' Icharge thee there-   
 & vi. IV. 1 I \*adjure thee + before God,   
 ch. t So, therefore, the Lord, reading Jesus, our MSS.   
   
 the present verse plainly is to set before as a predicate of persons: compare Matt.   
 ‘Timothy the value of his early instruction, xxii. 43; 2 Pet. i, 21: then it was also   
 as a motive to his remaining faithful to it. applied to things. On tke meaning of the   
 Itis then very possible,thatthe word as applied to the Scriptures, sce   
 wish to exalt the dignity of the Scripture Introd. to Vol. I. ‘On the inspiration of   
 by asserting of it that it was inspired by the Gospels.’ As applied to the prophets,   
 God, and then out of this lofty predicate the sense would not materially differ,   
 might unfold that it was also profitable, “that we ever regard one speaking prophecy,   
 ec. ;—its various uses in the spiritual life. strictly so called, more immediately and   
 On the other hand it may be urged, that, thoroughly the mouthpiece of the Holy   
 thus the two epithets do not hang naturally Spirit, seeing that the future is wholly   
 together, the first consisting of the one hidden from men, aud God does not in this   
 word God-inspired, and the other being case use or inspire human testimony to   
 expanded into a whole sentence: especially facts, but suggests the whole substance of   
 as in order at all to give symmetry to the what is said, from Himself) is also   
 whole, the end stated in ver. 17 must be (besides this its of inspiration : on   
 understood as the purposed result of the the construction, see above) profitable for   
 inspiration as well as of the profit of the (towards) teaching (this, the teaching of   
 Scriptures, which is hardly natural: (b) the person reading the Scriptures, not the   
 the requirements of the grammatical con- making him a teacher, is evidently the   
 struction: seein my Greek Test.—I own meaning. It is not Timothy’s ability   
 on the whole the balance seems to me to as a teacher, but his stability as a Chris-   
 incline on the side (2), unobjectionable as tian, which is here in question), for con-   
 it is in constructior, of the two, better viction (“for it convicts our sinful life,”   
 suited to the context. I therefore follow Theodoret. The above remark applies here   
 it, hesitatingly, I confess, feeling that: also), for correction (“for it exhorts wan-   
 it is not to be lightly overthrown. Every derers to return into the way,” Theo-   
 Scripture (not ‘every writing :’ the word doret), for discipline (see Eph. vi. 4, and   
 never occurs in the New Test. except in note) which is in righteousness (which is   
 the sense of ‘Scripture.’ It may mean, versed in, as its element and condition,   
 perhaps, all Scripture: but, in the presence righteousness, and so disciplines a man to   
 of such an expression as “ another Scripture be holy, just, true): that (result of the   
 saith,” John xix. 37, it safer to keep to profitableness of Scripture: reasons why   
 the meaning, unobjectionable both gram- God has, having Himself inspired it, en-   
 matically and contextually, ‘every Scrip- dowed it with this profitableness) man   
 ture’—i. e, ‘ part of Scripture’) given of God (1 Tim. vi. 11 and note) may be   
 by inspiration of God (this word inspired, complete (perfectat every point),   
 like that in the Greek, is an expression and made ready to every good work (rather   
 idea connected with breath, the power of to be generally understood than officially   
 the divine Spirit being conceived of as a the man of God is not only a teacher,   
 breath of life: the word thus amounts to but any spiritual man: and the whole   
 ‘breathed through,’ ‘full of Spirit” It of the present passage regards the uni-   
 (the idea) is common to Jews, Greeks, versal spiritual life. In ch. iv. 1 ff he   
 and Romans. Josephus speaks of the returns to the official duties of Timothy :   
 prophets as having learnt according to the but here he is on that which is the com-   
 qfiatus (breathing into them) from God. mon basis of all duty).   
 Platoand Plutarch speak of inspired wisdom Cu. IV. 1—8.] Earnest exhortation to   
 and inspired dreams; Cicero says, “No Timothy to fulfil his office; in the near   
 one ever was a great man without some prospect of defection from the truth, and.   
 divine afflatus.” “Inspired” is first of the Apostle’s own departure from life