but of one another), **incessant quarrels of  
men depraved in mind, and destitute of  
the truth, who suppose that godliness is  
gain** (literally, ‘a gainful trade,’ as Conybeare:—and therefore do not teach contentment and acquiescence in God’s providence, as in ver. 6: but strive to make men discontented, and persuade them to  
use religion as a means of worldly bettering themselves).

**6**.] He then  
goes off, on the mention of this erroneous  
view, to shew how it really stands with  
the Christian as to the desire of riches:  
its danger, and the mischief it has oceasioned. **But** (although they are in error  
in thus thinking, there *is* a sense in which  
such an idea is true, for) **godliness accompanied with contentment** (see above, and  
Phil. iv. 11) **is great** (means of) **gain**  
(alluding, not to the Christian’s reward in  
the next world,—but the [means of] gain  
is in the very fact of possessing piety joined  
with contentment, and thus being able to  
dispense with those things which we cannot carry away with us).

**7**.] Reason  
- why this is so.—**For we brought nothing  
into the world, because neither can we  
carry any thing out** (the meaning appears  
to be,—we were appointed by God to come  
naked into the world, to teach us to remember that we must go naked out of it).

**8**.] **But** (contrast to the avaricious, who  
forget this, or knowing it do not act on it)  
**having** (if we have) **food** (sufficient for our  
continually recurring wants,—the needful supply of nourishment) **and covering** (some  
take it of both clothing and dwelling: perhaps rightly), **with these we shall be sufficiently provided.**

**9**.] **But** (contrast  
to the last verse) **they who wish to be rich**  
(not simply ‘t*hey who are rich*’ compare  
Chrysostom: “He saith not merely ‘*they  
that are rich*,’ but ‘they who wish it:’  
for a man may have wealth and may ad-  
minister it rightly, and rise far above it”),  
**fall into temptation** (not merely ‘*are  
tempted*,’ but are involved in, cast into and.  
among temptations; in the term *fall into*  
is implied the power which the *temptation*  
exercises over them) **and a snare** (being  
entangled by the temptation of getting  
rich as by a net), **and many foolish and  
hurtful lusts** (foolish, because no reasonable account can be given of them: hurtful, as inflicting injury on all a man’s best  
interests), **such as sink men** (mankind)  
**into destruction and perdition** (temporal  
and eternal, but especially the latter).

**10.**] **For the root of all evils is the love of  
money** (not, is the only root whence all  
evils spring: but is the root whence all  
[manner of] evils may and as matter of  
fact do arise. So that the objections to  
the sentiment have no force: for neither  
does it follow [1] that the covetous man  
cannot possibly retain any virtuous disposition,—nor [2] that there may not be  
other roots of evil besides covetousness :  
neither of these matters being in the Apostle’s view), **after which** (*love of money*,