548 I. TIMOTHY. WW   
   
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 the truth, ™supposing that godli- withdraw thyself. © But   
 ness is a means of "gaint: ®but godliness with contentment   
 2 Tim. . . 3 is great gain. 17 For we   
 Th rd oO " brought nothing into this   
 tfieworis” © brought nothing Gomtizintinnaa world, a world, and it is certain   
 wimg”, y. oreat means of can we 7 carry any we can carry nothing out.   
 os, xxxvii. 8 But ‘having food and 8 And having food and   
 10. Pi - covering, we shall be therewith suffi- raiment let us be therewith   
 thing out. ® But ‘they that content. 9% But they that   
 desire to be rich fall into temptation will be rich into temp-   
 and ‘a provided. into many foolish tation and a snare, and   
 ‘So two and hurtful lusts, tsuch as drown into many foolish and hurt-   
 oldest men in destruction and \_perdition. Sul lusts, which drown men   
 The clause 10 For "the root of all evils is the in destruction and perdi-   
 tery love of money, after which while tion. 1° For the love of   
 Jilied {some were lusting, they wandered money is the root of all   
 ¥ Prov. 27, evil: which while some   
 difficulty. coveted after, they have   
 q -xsvill erred from the faith, and   
 sch.   
 teh.   
 u Exod.   
 but Deut. xvi. incessant quarrels of supply of nourishment) and covering (some   
 men depraved in mind, and destitute of take it of both clothing and dwelling: per-   
 the truth, who suppose that godliness is haps rightly), these we shall be suffi-   
 gain (literally, gainful trade,’ as Cony- ciently provided. 9.] But (contrast   
 beare:—and therefore do not teach con- to the last verse) who wish to be rich   
 tentment and acquiescence in God’s pro- (not simply ‘they who are rich’ compare   
 vidence, as in ver. 6: but strive to make Chrysostom: “He saith not merely ‘they   
 men discontented, and persuade them to that are rich, but ‘they who wish it:’   
 use religion as a means of worldly bet- for a man may have wealth and may ad-   
 tering themselves). 6.] He then minister it rightly, rise far above it”),   
 goes off, the mention of this erroneous fall into temptation (not merely ‘are   
 view, to shew how it really stands with tempted,’ but are involved in, into and.   
 the Christian as to the desire of riches: among temptations; in the term fall into   
 its danger, and the mischief it has ocea- is implied the power which the temptation   
 sioned. But (although they are in error exercises over them) and a snare (being   
 in thus thinking, there és a sense which entangled by the temptation of getting   
 such an idea is true, for) accom- rich as by a net), and many foolish and   
 panied with contentment (see above, and hurtful lusts (foolish, because no reason-   
 Phil. iv. is great (means of) gain able account can be given of them: hurt-   
 (alluding, not to the Christian’s in ful, as inflicting on all a man’s best   
 the next world,—but the [means of] gain interests), such as sink men (mankind)   
 is in the fact of possessing piety into destruction and perdition (temporal   
 with contentment, and thus being able to and eternal, but especially latter).   
 dispense with those things which we can- 10.] For the root of evils is the love   
 not carry away with us). 7.] Reason money (not, is the only root whence all   
 - why this is so.—For we brought nothing evils spring: but is the root whence all   
 into the world, because neither can we {manner of] evils may and as matter of   
 carry any thing out (the meaning appears fact do arise. So that the objections to   
 to be,—we were appointed by God to come the sentiment have no force: for neither   
 naked into the world, teach us to remem- does it follow [1] that the covetous man   
 ber that we must go naked ont of it). cannot possibly retain any virtuous dispo-   
 8.] But (contrast to the avaricious, who sition,—nor [2] that there may not be   
 forget this, or knowing it do not act on it) other roots of evil besides covetousness :   
 having (if we have) food (sufficient our neither of these matters being in the Apos-   
 continually recurring wants,—the needful tle’s view), after which (love of money,