14—19. I. TIMOTHY. 551   
 AUTHORIZED VERSION REVISED.   
 AUTHORIZED VERSION. mortality, dwelling in light unap-   
 only hath immortality, proachable ; \* whom never man saw, i xxii   
 dwelling in the light which 20. John vi,   
 no man can approach unto; nor can see: !to whom be honour , ,   
 whom no man hath seen,   
 nor can see: to whone be and eternal might. Amen 17'Them   
 honour and power ever- that are rich in this present world,   
 lasting. Amen. ‘1 Charge command not to be highminded, nor   
 them that are rich in this to™set their hopes on the " uncer-   
 world, that they be not tainty of riches, but in °¢ God, who   
 living God, who giveth in giveth us all things richly to en- 2   
 uncertain riches, but in the joy; to do good, to Ibe rich in   
 ‘good works, ‘free in distributing,   
 realy to distribute, willing |\* to communicate ; 19 ‘laying   
 fo that they do good, laying up in store for themselves a good 710,   
 they be rich in good works, | foundation against the time to come, + \* living   
 omitted   
 nearly our   
 up in store for themselves cient   
 « good foundation against iti. S.   
 y Rom, xii, s Gal. Heb. xiii, James ii.   
 t Matt, 20. xix. Luke xii. & xvi.   
 surely the term “in His own seasons,” have been improbable, as drawing a line   
 compared with “the seasons which the between the two characters, which it is   
 Father hath kept in His own power,’ the object of the exhortation to keep   
 Acts i. 7, determines for the former: so united in the same persons. See the dis-   
 also does “whom never man saw, $e.” tinction in Luke xii. 21), not to   
 verse 16, which Chrysostom leaves un- be highminded («this he enjoins, know-   
 touched); who only hath immortality ing that nothing so much engenders pride,   
 (Justin Martyr says, “God is said only and insolence, and assumption, as riches.”   
 to lave immortelity, because He hath it Chrysostom), nor to set their hope (i.e.   
 uot by the will of another, as the rest to have hoped, and continue to be hoping:   
 possess it, but of His proper essence”), see on ch. iv. 10) on the uncertainty of   
 dwelling in light unapproachable, whom riches (not the same as “on uncertain   
 no one of men [ever] saw, nor can see riches,” but far more forcible, hyper-   
 ( hese words, as compared with John i. 18, bolically representing the hope as reposed   
 seem to prove decisively that the whole on the very quality in riches which least   
 deseription applies to the Father, not to justifies it), in God, who affordeth us   
 the Son): to whom be honour and eternal all things richly (“sriches” of a nobler   
 might. Amen (see ch.i. where a similar and higher kind are included in His   
 ription oceurs). Some of the Com- bounty: that desire of rickes which is a   
 mentators think that verses 15, 16 are bane and snare in its worldly sense, will   
 taken from an ecclesiastical hymn: and be far better attained in the course of His   
 some have even arranged it metrically. abundant mercies to them who hope in   
 See ch. iii. 16, Tim. ii. 11 ff, Him. And even those who would be   
 17—19.] Precepts for the rich.—Not a wealthy without Him are in fact only   
 supplement to the Mpistle, as commonly made rich by His bountiful hand) for en-   
 regarded: the occurrence of a doxology is joyment (for the purpose of enjoying) ;—   
 no sufficient ground for supposing that to do good (‘to practise benevolence,’ as   
 the Apostle intended to close with it: Conybeare), to be rich in good works   
 pare ch. i. 17. Rather, the subject is re- (honourable deeds),—to be free givers,   
 sumed trom verses 6—10. We may perhaps ready contributors, [by this means] laying   
 make an inference us to the late date of up for themselves as a treasure (hoarding   
 the Epistle, from the existence of wealthy up, not uncertain treasure for the life   
 inembers in the Ephesian church. but a substantial pledge of that real and   
 17.] To those who are rich in this pre- endless life which shall be hereafter. So   
 sent world (Chrysostom tries to bring out that there is no difficulty in the   
 a distinction between those that were rich conjunction of laying up a foundation.   
 in this world, and those that were rich For the expression, sce ch. iii. 13) good   
 in the next. But such a distinction would foundation (see Luke vi. 48) for the