“*their own* household” is thus the simple  
and usual one, as the widow in question  
would be the head of the household: On  
hypothesis (2), *to behave piously towards,  
i.e. to honour with the honour which God  
commands,* their own family, i.e. the  
widowed mother or grandmother who is  
one of their own family. This sense of  
the verb is common enough: the reference  
being generally (not always, it is true) to  
superiors,—those who demand *reverence,*—those who stand in the place of God. This  
sense of *their own family or household* is  
not so usual, but not therefore to be rejected. To dishonour their widowed mother  
or grandmother, would be to dishonour  
their own family, in that one of its members who most required respect.

**and to requite their parents**] On hypothesis (1), as Chrysostom, “They (their parents) are dead and gone—thou canst  
not requite them: thou didst not beget  
them, nor yet bring them up. Requite  
it to them in their grandchildren: pay  
your debt through their posterity.” But  
surely it is a very strange way of requiting our progenitors for their care  
of us, to be kind towards our own children: and besides, what would this have to do with the question, whether or not  
the widow was to be put on the charity  
roll of the church? But on hypothesis (2)  
this sentence certainly becomes more clear  
and natural. Let them, the children or  
grandchildren, learn first to be piously  
grateful to (these members of) their own  
families, and to give back returns (a return in each case) to their progenitors (so called, although living, because, the *mother  
and grandmother* having been both mentioned, parents was the only word which  
would include them in one category).

**for this, &c.**] See ch. ii. 3.

**5.**] See above on ver. 3.

**she that is a widow indeed**, as opposed to the widow  
just described; **and desolate,** as contrasting her condition with that of her who has children or grandchildren. Thus what  
follows is said more for moral eulogy of  
such a widow, than as commending her  
to the charity of the Church: but at the  
same time, as pointing out that one who  
thus places her hopes and spends her time,  
is best deserving of the Church’s help.

**hath set**] The word implies, ‘ and continues  
to set,’ **her hope.**

**toward God,** as its portion and ultimate aim,—as distinguished  
from “*on God,*” ch. iv. 10, on God as its  
present stay.

**her** (or, the) **supplications and her** (or, the) **prayers** (i.e. either  
her own, private, or the public prayers of the Church).

**night and day**] So St.  
Luke of Anna the prophetess, ii. 37.

**6.**] Contrast to the character just  
described : and that certainly with a view  
to point out that this kind of widow is no  
object for the charity of the Church, as not  
being at all a partaker of the life unto God.

**is given to dissipation**] The Greek  
word which I have thus rendered signifies  
to live riotously or retchlessly.

**is dead while she liveth**] while alive in the flesh,  
has no real life in the Spirit: see ref.—and  
Matt. viii. 22: Eph. v.14, I cannot help  
regarding the idea as in the background,—‘and, if devoid of spiritual life, then not to be taken into account by the Church.’

**7.**] **these things** most naturally applies to  
the characters just given of widows, not  
more generally: and in that case the words  
*“ that they may be irreproachable”* must  
refer to the widows also, not to the *children* and *grandchildren*, or to these and the widows together, or more widely still.  
This narrower reference is confirmed by  
the next verse, which takes up the duty of  
the relations, being connected not by “*for,*”  
but by “*but.*”

**8.**] **any,** not only of  
the *children* or *grandchildren* above, or  
any persons connected with widows,**—but**