and as the context necessarily implies, *condemnation:* but we must not so express it in a version: that which is left to be fixed by  
the context in the original, should be also  
left in a translation), **because they set at  
nought their first faith** (i.e. broke, made  
void, their former promise. Having devoted themselves to widowhood as their  
state of life, and to the duties of the order  
of *presbytresses* as their occupation, they  
will thus be guilty of a dereliction of their  
deliberate promise. Of the later vows of  
celibacy, and ascetic views with regard to  
second marriages, there is no trace).

**13.**] **Moreover they also learn to be idle**  
(it might be objected, that idleness is the  
cause, not the effect, of going about, &c. :  
but it may well be answered, that not  
only does a spirit of idleness give rise to  
such going about, but such going about  
confirms the habit of idleness), **going about  
from house to house** (literally, “the  
houses,” viz. of the faithful); **but** (so  
literally) **not only** **(to be) idle, but also  
gossips and busybodies, speaking things  
which are not fitting** (his fear is, that  
these younger widows will not only do the  
Church’s work idly, but make mischief by  
bearing about tales and scandal), **I will  
therefore** (‘in consequence of these things  
being so, I desire’) **that younger widows**(the word *“widows”* is not in the original: but such, and not the younger  
*women*, is evidently the Apostle’s meaning.  
The whole passage has concerned *widows—*  
and to them he returns again, ver. 16)  
**marry** (not as Chrysostom, “Seeing that  
they wish it, I wish it too. They should  
indeed have cared for the things of God,—they should have kept their faith: but since this may not be so, it is better  
that the other should take place” [so  
also, characteristically, the Roman-Catholic  
Mack]: for it is not younger widows *who  
have been taken into the catalogue,* of  
whom he is speaking, but *younger widows  
in general:* Chrysostom’s interpretation  
would make the Apostle contradict himself. The *“therefore,”* on which Mack  
lays stress as favouring this meaning,  
simply infers from the temptations of  
young widows just described. There is  
no inconsistency here with the view expressed in 1 Cor. vii. 39, 40: the time and circumstances were different), **bear children, govern households** (i.e. in their place, and with their share of the duties),  
**give no occasion** (starting-point, in their  
behaviour or language) **to the adversary**(who is meant? Chrysostom and tho  
ancients for the most part understand, *the  
devil:* see 1 Cor. xvi.9; Phil. i. 28: and  
so, lately, Huther. But St. Paul’s own  
usage of the word [also Tit. ii. 8] is our best  
guide. Ordinarily using it of human adversaries, he surely would here have mentioned. *the devil* had he intended him. And the understanding him to be here meant brings in the next verse very awkwardly, as he  
there has an entirely new part assigned  
him. Understand, therefore, any adversary, Jew or Gentile, who may be on the watch to get occasion, by the lax conduct  
of the believers, to slander the Church)  
**for [the sake of] reproach** (to be joined  
with the word *“occasion :”* *the occasion,*  
when taken advantage of by the adversary, would be used *for the sake of  
reproach,* for the sake and purpose of reproaching the people of God). **For already** (he appeals to their experience) **some**  
(widows) **have turned away** (out of the