right path) **after** (so as to follow) **Satan**  
(De Wette doubts whether St. Paul’s  
experience could have been long enough  
to bear out such an assertion,—and thus  
impugns the genuineness of the Epistle.  
But this is very much a matter of dates:  
and even taking the earliest commonly  
assigned, the assertion might be strictly  
true, applying as it does not only to  
Ephesus, but to the far wider range of  
his apostolic ministry).

**16.**] Not a repetition of vv. 4, 8, but an extension of  
the same duty to more distant relatives  
than those there spoken of. **If any believing [man or] woman has widows** (in  
[his or] her family—dependent in any degree, however distant—e. g. as sister, or  
sister-in-law, aunt, niece, cousin, &c.), **let  
such person relieve them** (see above, ver.  
10), **and let the church not be burdened**(with their support); **that it may relieve  
those who are widows in reality** (really  
*widowed*—destitute of help).

**17—25.**] *Directions respecting* (17—  
19) *presbyters ;* (20—25) *church discipline: and certain matters regarding his own official and personal life.*

**17.**] **Let the presbyters who well preside**  
(viz. over their portion of the Church’s  
work : in earnestness and self-sacrifice, also  
with wisdom and ability) **be held worthy  
of double** (not, as compared with the  
*widows,* or the *deacons,* or the *poor,*—  
but as compared with those who have  
not distinguished themselves by *presiding  
well* ; and evidently it is not to be taken  
in the meré literal sense of *double,* but  
implies increase generally —see below)  
honour (from other considerations, as well  
as from the context here, it is evident  
that not merely honour, but *recompense*is here in question: but the word need  
not be *confined* to that meaning: honour,  
and honour’s fruit, may be both included  
in it. Grotius conceives an allusion to  
the double portion of the firstborn  
[Deut. xxi. 17]; Elsner, to the double  
share of provision which used to be set  
before the presbyters in the Agapæ. But  
as De Wette remarks, that practice was  
much more probably owing to a misunder-  
standing of this passage), **especially those  
that labour in (the) word and teaching**  
(therefore the preaching of the word, and  
teaching, was *not the office of all the presbyters.* Conybeare rightly remarks, that this is a proof of the early date of the  
Epistle. Of these two expressions the  
word would more properly express preaching; the **doctrine,** the work of *instruction,* by catechetical or other means).

**18.**] *Ground for the above injunction.—*  
See the first citation (**an ox while treading,** &c., not, ‘*the ow that treadeth,*’ &c., as A. V.) treated by the Apostle at more  
length, 1 Cor. ix. 9. It is doubted whether  
the words *“the labourer is worthy of his  
hire,”* are a citation at all. Some have  
referred them to Lev. xix. 13: Deut. xxiv.  
14, which passages however say nothing of  
the kind, being special directions about  
paying a labourer’s wages before night.  
Theodoret and Theophylact suppose it to  
be quoted from the New Testament; i.e.  
from our Lord’s saying, Matt. x. 10:  
Luke x. 7. But it is very unlikely that  
the Apostle should cite these under the  
title of the *Scripture:* and Calvin’s view  
seems most probable, that “the Scripture  
saith” refers only to the former citation,  
and that he adduces this sentiment, as our  
Lord Himself does, as a popular and well-known saying.—This verse it is, which  
makes it extremely probable, that