538 I. TIMOTHY. Wo   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 but exhort him as a father; the but intreat as a father ;   
 younger men, as brethren; ® the and the younger men as   
 elder women, as mothers; the brethren; 2 the elder   
 younger as sisters, in all purity. as mothers; the younger   
 as sisters, all purity.   
 b ver. 16. 3 Widows that are > widows indeed, | 3 Honour widows that are   
 take into consideration ; \* but if any widows indeed. 4 But if   
 widow hath children or grandchil- any widow have children   
 dren, let these learn first to shew or nephews, let them learn   
 piety to their own family, and to first to shew piety at home,   
 and torequite their parents:   
   
   
 either sex. an elder] or it may be, Justin Martyr, and Eusebius. that   
 a presbyter, as we are sometimes obliged are widows indeed] Compare ver. 16   
 to render the word. The reference to an below,—those who are really in a wi-   
 office was called in question as early as dowed (destitute) state, as contrasted   
 Chrysostom : “Does he mean the office with those described ver. 4. But then the   
 I think not, but he is speaking of every enquiry has been made, Is this being a@   
 oldman.” ‘This indeed is from the widow indeed to be defined by mere ex-   
 quadruple specification in these verses: ternal circumstances, or not rather by the   
 older men—elder women: younger men— religious character, below, ver. 5?   
 younger women. the younger men] Or are we to bind (as Chrysostom and   
 Understand, exhort. Thus the prohibi- others do) the two together? In a certain   
 tion, rebuke not sharply, applies to all, sense I believe we must thus unite them.   
 all being included in the command, to The Apostle commands, ‘ Honour (by placing   
 exhort, which is the other and adopted on the list) those who are widows indeed ;\*   
 alternative. as brethren] as on an for it is especially, who are desti-   
 equality with them, not lording it over tute of earthly friends, are most likely   
 them. as sisters] i.e. all chastity. to carry out the true religious duties a   
 The rule of Jerome is simple: “All the widow. Thus, without the two qualifica-   
 young women and virgins of Christ do tions being actually united, the former is   
 thou either equally avoid, or equally love.” insisted on as ordinarily the latter.   
 3—16.] Directions concerning widows. 4.) The case of the zwidow who is   
 This whole passage is somewhat difficult, not @ widow indeed, having earthly rela-   
 and has been very variously understood. tions answerable for her support.   
 The differences will seen below. grandchildren] not as A. V., ‘nephews ;?   
 8., take into consideration] literally, at least, not in its present sense: at the   
 ‘honour: but how? Is “honour” to be time when our version was made, the word   
 interpreted generally, ‘honour’ merely, seems to have borne the meaning of grand-   
 or with reference to the context? The children. let these learn] What is   
 best guide to an answer will be what the subject? Who are to learn? (1)   
 follows. If the command be merely to The ancient Commentators mostly under-   
 hold them in honour, why should the stand the widows, implied in the words   
 destitute be held in more honour than “if any widow” above. (2) But some of   
 those who had families? The command the ancients took the children or grand-   
 to honour widows would surely apply to children as the subject. first]   
 all alike. But seeing that it doesnot apply Either, ‘first of all duties, which seems   
 to all alike, we must necessarily limit its supported by ver. 8 below; or first,   
 general meaning to that particular which before applying to the church for suste-   
 the one would be honoured, and the other nance. These meanings will apply to both   
 not. Thus without giving or seeking foran the above alternatives: whether we under-   
 unusual meaning to the word, we may fairly stand the subject to be the eidows, or the   
 interpret it of this particular kind of ho- children and grandchildren. to shew   
 nour, viz. being inscribed on the Church’s piety to their own family] On hypothesis   
 list or roll (ver. as a-fit object cha- (1),—to behave piously towards, i.e. to   
 ritable sustenance. That sucha roll existed rule religiously their own household. This   
 in the very earliest days of the church, scems somewhat to force the meaning of   
 we know from Acts vi. 1: from Ignatius, the verb, see below; while the sense of