I. TIMOTHY. Vv.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 . vide not for his own, and \* specially |for tis own, and specially   
 8. for those of his own house, 1 \Sor those of his own house,   
 Tit. he hath \). rath denied the faith,   
 myxatt.xvit, denied the faith, and is ™ worse than and is worse than an in-   
 an unbeliever. fidel.   
 9 Let a woman be 5 9   
 caval a Let not a widow be   
 the saying is perfectly general, the Apostle himself below commands second.   
 their duties on an axiomatic truth. marriage for the younger widows. Again,   
 provide not for, viz. the way noted above, the duties enjoined in ver. 10 presuppose   
 —of support and sustenance. his own some degree of competence, and thus, on   
 seem to be, generally any connexions,— this hypothesis, the widows of the poorer   
 those of his own house, those more imme- classes would be excluded from sustenance   
 diately included in one’s own family as by charity,—who most of all others would   
 dwelling in the same house. he hath require it. Also, for the reason alleged in   
 denied the faith] “For,” says Bengel, ver. 11, sustenance can be in question   
 “the faith does not abolish natural duties, —for then the re-marrying would simply   
 but perfects and confirms them.’—The take them off the roll, thus be rather   
 Roman-Catholic commentator Mack has a benefit, than a detriment to the Church.   
 some good remarks here, on the faith of Nor again (2) can we understand the roll   
 which the Apostle speaks: “Fuith, in the to be that of the deaconesses, as some do:   
 sense of the Apostle, cannot exist, without, although the Theodosian code, founded on   
 including love: for the subject-matter of this interpretation, ordained “that none   
 faith is not mere opinion, but the should be taken into the number of the   
 truth of God, to which he that believes deaconesses under sixty years old,   
 gives up his spirit, as he that loves gives to the precept of the Apostle.” For, a)   
 up his heart: the subject-matter of is the age mentioned is unfit for work of   
 also the object of love. Where therefore the deaconesses’ office, in the council   
 love is not nor works, there is uot, nor of Chalcedon the age of the deaconesses   
 works, faith either: so that he who fulfils was fixed at forty: b) not only widows   
 not the offices of towards his relatives, but virgins were elected deaconesses: (3)   
 is virtually an unbeliever.” worse it is implied in ver. 12, that these   
 than an unbeliever] For even among hea- were bound not to marry again, which was   
 thens the common duties of family piety not the ease with the deaconesses. It   
 are recognized : if therefore Christian re- seems therefore better to understand here   
 pudiates them, he lowers himself beneath some especial band of widows, sustained   
 the heathen. Compare Matt. v. 46, 47. perhaps at the expense of the but not   
 Also, as Calvin suggests in addition, the the only ones who were thus supported :—   
 Christian who lives in the light of the set apart for duties, and bound   
 Gospel, has less excuse for breaking those to the service of God. Such are under-   
 laws of nature which even without the stood here by Chrysostom himself in his   
 Gospel are recognized by men.—According homily on the passage. They are also men-   
 to hypothesis (1) or (2) this general tioned as the band of widows, as presby-   
 statement applies to the widows or to their tresses, as having precedence of rank: i.e.   
 children and grandchildren. But surely it such widows as corresponded in office for   
 would be very harsh to understand it of their own sex in some measure to the pres-   
 widows: and this forms an additional byters,—sat unveiled in the assemblies   
 ment for hypothesis (2). in a separate place, by the presbyters,   
 9—16.] Further regulations respecting and had a kind of supervision over their   
 widows, 9.] Let a woman be in- own sex, especially over the widows and   
 serted in the catalogue as a widow. But orphans: were vowed to perpetual widow-   
 now, for what purpose? What catalogue hood, clad with ‘widow’s vestments,’ and   
 are we to understand? Hardly, (1) that ordained by laying on of hands. This in-   
 of those who are to receive relief the stitution of the early church, which was   
 Church (so Chrysostom and many others) : abolished by the eleventh canon of coun-   
 for thus the rule, that she is to he sixty cil of Laodicea, is sufficiently by   
 years of age, would seem a harsh one, as many of the Fathers. De Wette makes   
 many widows might be destitute at a far the allusion to this ‘institute widows’   
 earlier age: as also the rule that she one proof of the post-apostolic of the   
 not have been twice married, especially as Epistle: but on this see Introd. vi. § i.