542 I. TIMOTHY. Vv.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 cause they made void their first faith. damnation, because they   
 q2 Thess. 134And withal they learn to be have cast off their first   
 nh. idle, going round from house to |faith. 8 And withal they   
 house; and not only idle, but tat- learn to be idle,   
 tlers also and busybodies, speaking about from house to house ;   
 and not only idle, but tat-   
 r1Cor.vi.g, things which they ought not. 1'T) tlers also and busybodies,   
 will therefore that the younger wi- Ee, M Twill there-   
 8 G ‘ore that younger women   
 dows marry, bear children, guide marry Goanioniasement me   
 ‘mit: the house, ‘give none occasion t0/ the house, give none occa-   
 the adversary for reproach. 15 For sion to the adversary to   
 some have already turned aside after speak reproachfully. \° For   
 16 If any + [man or] woman some are already turned   
 Th wrt aside after Satan. If   
 Thee wrt, Satan,   
 ancient but in and in ancient version.   
 and as the context necessarily implies, that the other should take place” [so   
 demnation : but we must not so express in also, characteristically, Roman-Catholic   
 aversion: that which is left to be by Mack]: for it is not younger widows who   
 the context in the original, should be also have been taken into the catalogue, of   
 left in a translation), they set at whom he is speaking, but younger widows   
 nought their first faith (i.e. made in general: Chrysostom’s interpretation   
 void, their former promise. Having de- would make the Apostle contradict him-   
 voted themselves to widowhood as their self. The “therefore,” on which Mack   
 state of life, to the duties of the order lays stress as favouring this meaning,   
 of preshytresses as their occupation, they simply infers from the temptations of   
 will thus be guilty of a dereliction their young widows just described. There is   
 deliberate promise. Of the later vows of no inconsistency here with the view ex-   
 eclibacy, and ascetic views with regard to pressed in 1 Cor. vii. 40: the time and   
 second marriages, there is no trace). cireumstances were different), bear chil-   
 13.] Moreover they also learn to be idle dren, govern households (i.e. in their   
 (it might be objected, that idleness is place, and with their share of the duties),   
 cause, not the effect, going about, &e. : give no occasion (starting-point, in their   
 but it may well be answered, that not behaviour or language) to the adversary   
 only does a spirit of idleness give rise (who is meant? Chrysostom and tho   
 such going about, but such going about ancients for the most part understand, the   
 confirms the habit of idleness), about devil: see 1 Cor. xvi.9; Phil. i. and   
 from house to house (literally, “the so, lately, Huther. But St. Paul’s own   
 houses,” viz. of the faithful); but (so usage of the word [also Tit. 8] is our best   
 literally) not only (to be) idle, but also guide. Ordinarily using it human adver-   
 gossips and busybodies, speaking things saries, he surely here have mentioned.   
 which are not fitting (his fear is, that the devil had he intended him. And the un-   
 these younger widows will not only do the derstanding him to be here meant brings   
 Chureh’s work idly, but make mischief by in the next verse very awkwardly, as he   
 bearing about tales and scandal), I will there has an entirely new part assigned   
 therefore (‘in consequence of these things him. Understand, therefore, any adver-   
 being so, I desire’) that younger widows sary, Jew or Gentile, who may be on the   
 (the word “widows” is not in the ori- watch to get occasion, by the lax conduct   
 ginal: but such, and not the younger of the believers, to slander the Church)   
 women, is evidently the Apostle’s for (the sake of] reproach (to be joine   
 ‘The whole passage has concerned widows— with the word “occasion :” the occasion,   
 and to them he returns again, ver. 16) when taken advantage of by the adver-   
 marry (not as Chrysostom, “Seeing that sary, would be used for the sake of   
 they wish it, I wish it too. They should reproach, for the sake and purpose of re-   
 indeed have cared for the things of God,— proaching the people of God). For already   
 they should have kept their faith: but (he appeals to their experience) some   
 since this may not be so, it is better (widows) have turned away (out of the