13—18. I. TIMOTHY. 543,   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 any man or woman that that believeth hath widows, let such   
 believeth have widows, let person relieve them, and let not the   
 them relieve them, and let church be burdened; that it may   
 not the church be charged ; relieve them that are \* widows in- tver.s,s.   
 that it may relieve them   
 that are widows indeed.   
 17 Let theelders that deed.   
 well be counted worthy of 7" Let the presbyters that rule arom xis   
 double honour, especially well \* be counted worthy of double Cor. 10,   
 they who labour in the word Bonour, especially they who labour 1s, Gal   
 +and doctrine. in the word and doctrine. 6. Phil.   
 scripture saith, Thou shalt the scripture saith, ¥ Thou shalt not y Acts xv.   
 not muzzle the ox that muzzle an ox while he is treading \* 12,   
 treadeth out the corn. Heb. xiii.   
 And, The labourer is   
 is ] Z 14 +   
 worthy of his reward.|out the corn. \*And the labourer is 2 Matt. 10   
 right path) after (so as to follow) Satan not be confined to that meaning: honour,   
 (De Wette doubts whether St. Paul’s and honour’s fruit, may be both included   
 experience could have been long enough in it. Grotius conceives an allusion to   
 to bear out such an assertion,—and thus the double portion of the firstborn   
 impugns the genuineness of the Epistle. {Deut. xxi. 17]; Elsner, to the double   
 But this is very much a matter of dates: share of provision which used to be set   
 and even taking the earliest commonly before the presbyters in the Agape. But   
 assigned, the assertion might be strictly as De Wette remarks, that practice was   
 true, applying as it does not only to much more probably owing to a misunder-   
 Ephesus, but to the far wider range of standing of this passage), especially those   
 his apostolic ministry). 16.) Not a that labour in (the) word and teaching   
 repetition of vy. 4, 8, but an extension of (therefore the preaching of the word, and   
 the same duty to more distant relatives teaching, was not the office of the pres-   
 than those there spoken of. If any be- byters. Conybeare rightly remarks, that   
 lieving [man or] woman has widows (in this is a proof of the early date of the   
 {his or] her family—dependent in any de- Epistle. Of these two expressions the   
 gree, however distant—e. g. as sister, or word would more properly express preach-   
 sister-in-law, niece, cousin, &c.), ing; the doctrine, the work of instruc-   
 such person relieve them (see above, ver. tion, by catechetical or means).   
 10), and let the church not be burdened 18.] Ground for the above injunction.—   
 (with their support); that it may relieve See the first citation (an ox while tread-   
 those who are widows in reality (really ing, &c., not, ‘the ow that treadeth,’ &e.,   
 widowed—destitute of help). as A. V.) treated by the Apostle at more   
 17—25.] Directions respecting (17— length, 1 Cor. ix. It is doubted whether   
 19) presbyters ; (20—25) church disci- the words “the labourer is worthy of his   
 pline: and certain matters regarding his hire,” are a citation at all. Some have   
 own official and personal life. referred them to Lev. xix. 13: Deut. xxiv.   
 17.] Let the presbyters who well preside 14, which passages however say nothing of   
 (viz. over their portion of the Church’s the kind, being special directions abont   
 work : in earnestness and self-sacrifice, paying a labourer’s wages before night.   
 with wisdom and ability) be held worthy Theodoret and Theophylact suppose it to   
 of double (not, as compared with the be quoted from the New Testament; i.e.   
 widows, or the deacons, or the poor,— from our Lord’s saying, Matt. x. 10:   
 but as compared with those who have Luke x. 7. But it is very unlikely that   
 not distinguished themselves by presiding the Apostle should cite these under the   
 well ; and evidently it is not to be taken title of the Scripture: and Calvin’s view   
 in the meré literal sense of double, but seems most probable, that ‘the Scripture   
 implies increase generally —see below) saith” refers only to the former citation,   
 honour (from other considerations, as well and that he adduces this sentiment, as our   
 as from the context here, it is evident Lord Himself does, as a popular and well-   
 that not merely honour, but recompense known saying.—This verse it is, which   
 is here in question: but the word need makes it extremely probable, that “ho-