purpose announced in ver. 12) **so** (after  
this manner, in this direction and wise:  
viz. as follows) **is** (‘se trouve’) **the will**  
(thing willed, concrete result of the will)  
**of God, that doing good** (so literally, the  
participle carrying the reason with it: by  
doing good) **ye put to silence the ignorance** (not simply ignorance of this or that  
fact, but a state of lack of knowledge or  
understanding, habitual ignorance. This  
state is here introduced as speaking, “having [as Wiesinger] ever its mouth open  
rather than its eyes,” ready to cry out  
upon any mere appearance of things as  
misunderstood by it) **of the foolish men**  
(above designated; those viz. *who speak  
against you as evil-doers:* not, “*of foolish  
men*” in general, as A. V.).

**16.]** The  
connexion is somewhat doubtful. Chrysostom and others join **as free** with “*submit  
yourselves,*” above, ver. 13:—Bede, Luther,  
Calvin, and others, with the last clause,  
“*that with well doing, &c.*” ver. 15:  
Steiger, Huther, with the following, ver.  
17. This latter seems quite untenable, as  
carrying no application on from ver. 16 to  
ver. 17. No one would think of pleading  
his freedom as an excuse for not honouring  
all, or for not loving the brethren, or for  
not fearing God: or indeed for not, in some  
sense, *honouring* the King. But in a matter of subjection, such *freedom* might be  
and often is made a cloke for disobedience.  
Connecting then *as free* with what has  
preceded, which of the other connexions  
are we to take? That with “*submit  
yourselves*” seems too distant: it may  
certainly be said that ver. 17 brings in  
again the general duty in its most simple  
form: but even thus we can hardly account  
for the parenthetical ver. 15, so unparenthetical in its aspect and construction. Whereas if we join “*as free*” to ver. 15,  
we obtain, as Wiesinger well argues, an  
explanation which that verse seems to need,  
—for it is almost a truism that we are to  
accomplish the *putting to silence* by *well  
doing,* unless some explanation be given of  
the particular circumstances under which  
this is to take place,—I regard then ver. 16  
as an explanation of ver. 15. **As free**  
(children of God, His family and people,  
His kingly priesthood: not merely free  
from the law, or free from sin, or free from  
earthly subjection, but generally and abstractedly free—Christ’s freed-men) **and  
not as having your freedom [for] a veil of  
your evil intent** (of the evil intent which  
using your freedom as a veil would necessarily presuppose), **but as God's** (emphatic)  
**servants** (and therefore bound to submit  
yourselves to that which God ordains).

**17.]** A pithy general statement (see below) of the whole department of Christian  
duty of which the Apostle is now speaking:  
then a note of transition, by the three following commands, to the next paragraph,  
where he severs the general into the special  
duties. **Give honour to all men** (i. e. by  
the force of the original, to each man according as the case, which requires it,  
arises: “in every case render promptly  
every man’s due,” Rom. xiii. 7. So that  
the distinction between this and “*honour*”  
again expressed below is a clear one: see  
there. And by this force of the word used,  
this first precept assumes a place of general  
and wide-reaching reference, which then is  
severed by the three following commands  
into three great branches, before the relations of ordinary life are introduced ver.  
18, with participial forms). **Love** (as your  
habit of mind and act) **the brotherhood**  
(the aggregate of the brethren), **fear God,  
honour** (both these latter as continuing  
habits, frames of mind and courses of action) **the king.**

**18–25.]** *Exhortation to servants to be  
obedient to their masters.*

**18.]** **Ye servants** (domestic servants: a milder designation than the common New Test. one of *slave.* Possibly, it may be here used to