1 PETER. ns   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 God that "with well doing ye put) itt well doing ye may   
 to silence the ignorance of thos | Put to silence the ignorance   
 13. foolish men: 16 fas free, and not as| and not using your as free,   
 using your liberty for   
 a cloke of|for a cloke of malicious-   
 k1Cor.vii.22. maliciousness, but as \* the ser: ness, but as the servants of   
 ve. vants of God. 17! Honour all men.| God. ™ brotherhood. Fear   
 1. ™ Love the brotherhood. ® Fear God.| God. Honour the king.   
 Honour the king. 18 Servants, be subject to   
 How. xii. 18 © Servants,   
 OEph.vi.5. CoLiii22. 1 Titi 9. Luke vi.s% ver.   
   
   
 purpose announced in ver. 12) so (after accomplish the putting to silence by well   
 this manner, in this direction and wise : doing, unless soine explanation be given of   
 viz. as follows) is (‘se trouve’) the will the particular cireamstances under which   
 (thing willed, conerete result of the will) this is to place,—I regard then ver. 16   
 of God, that doing good (so literally, as an explanation of ver. 15. As free   
 participle carrying the reason with it: by (children of God, His family and people,   
 doing good) ye put to silence the igno- His kingly priesthood: not merely free   
 ranee (not simply ignorance of this or that from the law, or free sin, or free from   
 fact, but a state of lack of knowledge or earthly subjection, but generally and ab-   
 understanding, habitnal ignorance. This stractedly free—Christ’s freed-men) and   
 state is here introduced as speaking, “ hav- not as having your freedom [for] a veil of   
 ing [as Wiesinger] ever its month open your evil intent (of the evil intent which   
 rather than its eyes,” ready to cry out using your freedom as a veil would neces-   
 upon any mere appearance of things as arily presuppose), but as God's (emphatic)   
 misunderstood by it) of the foolish men servants (and therefore bound to submit   
 (above designated; those viz. who speak yourselves to that which God ordains)..   
 against you as evil-doers: not, “of foolish 17.] A pithy general statement (see be-   
 amen” in general, as A. V.). 16.] The low) of the whole department of Christian   
 connexion is somewhat doubtful. Chrysos- duty of which the Apostle is now speaking :   
 tom and others join as free with “submit then a note of transition, by the three fol-   
 yourselves,” above, ver.13:—Bede, Luther, lowing commands, to the next paragraph,   
 Calvin, and others, with the last clanse, where he severs the general into the special   
 “that with well doing, §c.” ver. 15: duties. Give honour to all men (i. e.   
 Steiger, Huther, with the following, ver. the foree of the original, to each man ac-   
 17. ~ This latter seems quite untenable, as cording as the case, which requires it,   
 carrying no application on from ver. 16 to arises: “in every case render promptly   
 ver. 17. No one would think of pleading every man’s due,” Rom. xiii. So that   
 his freedom as an excuse for not honouring the distinction between thisand “honour”   
 all, or for not loving the brethren, or for again expressed below is a clear one: sce   
 not fearing God: or indeed for not, in some there. And by this force of the word used,   
 sense, honouring the King. But in a mat- this first assumes a place of general   
 ter of subjection, such freedom might be and wide-reaching reference, which then is   
 and often is made a cloke for disobedience. severed by the tliree following commands   
 Connecting then as free with what has into three gicat branches, before the rela-   
 preceded, which of the other connexions tions of ordinary life are introduced ver.   
 are we to take? ‘That with “ submit 18, with particfpial Love (us your   
 yourselves” seems too distant: it may hubit of mind and get) the brotherhood   
 certainly be said that ver. 17 brings in (the aggregate of the brethren), fear God,   
 ‘again tlie duty in its most simple honour (both these latter as continu   
 form: bat even thns we ean hardly aeconnt bits, of mind and courses of ac-   
 for the parenthetical ver. 15, so unparen- tion) the king.   
 thetical in its aspect and construction, 18—25.] Evlortation to servants to be   
 Whereas if we join “as free” to ver. 15, obedient to their masters. 18.j Ye   
 we obtain, as Wiesinger well argues, an servants (domestic servants: a milder de-   
 explanation which that verse seems to need, signation than the common New Test. one   
 —for it is almost a truism that we are to of slave. Possibly, it may be here used to