—this one particular class being   
mentioned and no other) **kings** (see Tit. iii. 1;  
Rom. xiii. 1 ff; 1 Pet. ii. 13. It was  
especially important that the Christians  
should include earthly powers in their  
formal public prayers, both on account  
of the object to be gained by such prayer  
[see next clause], and as an effectual  
answer to those adversaries who accused  
them of rebellious tendencies. And this  
was the uniform practice in the early  
church), **and all that are in eminence**  
(not literally, in *authority*, though the  
context, no less than common sense, shews  
that it would be so. Theodoret thinks  
that the Apostle added these words, including   
inferior officers, that his mention  
of kings might not seem to proceed from  
flattery. But the succeeding clause furnishes   
reason enough: the security of  
Christians would often be more dependent  
on inferior officers than even on kings  
themselves); **that** (aim of the prayer—not,  
as some think, subjective, that by such  
prayer Christian men’s minds may be  
tranquillized and disposed to obey,—but  
objective, that we may obtain the blessing  
mentioned, by God’s influencing the hearts  
of our rulers: or, as Chrysostom, that we  
may be in security by their being preserved  
in safety) **we may pass a quiet and tranquil   
life** (“for when they by their authority   
secure peace, we also have part in  
the calm, and fulfil the laws of piety in  
tranquillity,” Theodoret) **in all** (‘possible,’  
‘requisite ’) **godliness** (we are obliged in  
an English version to take this meaning  
for the peculiar word (e*usebeia*), which  
here represents the life and practice of a  
Christian. It is one of the terms peculiar  
in this meaning to the pastoral Epistles,  
the second Epistle of Peter [reff.], and  
Peter’s speech in Acts iii. 12) **and gravity**  
(this word seems best to express the meaning.   
For as Chrysostom says, “ For if they  
were not preserved, and met not with good  
success in their wars, it would throw our  
matters into trouble and disturbance. For  
either we must take up arms, when they  
are overthrown, or we must be scattered,  
and become fugitives:” and thus the  
gravity and decorum of the Christian life  
would be broken up).

**3, 4.**] {3} **For this**  
(viz. *the making prayers, &c. for all men,*  
&c. ver.1: what has followed since being  
merely the continuation of this) **is good  
and acceptable** (both adjectives are to be  
taken with “*in the sight of,*” &c., not, as  
some, the former as meaning “*good in and*  
*of itself,*” and the latter only referred to  
God’s estimate: compare 2 Cor. viii. 21,  
where “*honourable*” represents the same  
Greek word as is here used) **in the sight of**  
**our Saviour** (a title manifestly chosen as  
belonging to the matter in hand, compare  
the next verse. On it, see ch. i. 1), [**even:**  
there is no word herein the original] {4} **God, who**  
(i.e. seeing that He) **willeth all men to be**  
**saved** (see ch. iv. 10: Tit. ii. 11. **All men**  
is repeated from verse 1. Chrysostom’s  
comment is very noble: “Imitate God.  
If He willed all men to be saved, why  
then we ought to pray for all mankind.  
If He willeth all to be saved, do thou will  
it too; and if thou willest it, pray. For  
prayer is the utterance of the will.”  
Notice, not “*God willeth to save all*  
*men,*” for in that case He would have  
done it: but **God willeth all men to be**  
**saved:** to accept the offered salvation.  
On this even God’s predestination is contingent.   
Calvin most unworthily shuffles  
out of the decisive testimony borne by this  
passage to universal redemption, saying,  
“The Apostle simply means, that no people  
or rank in the world is excluded from  
salvation: because God willeth the Gospel  
to be propounded to all without exception.  
... The discourse is of kinds of men, not  
of individual persons: for he merely intends   
to include in this number kings and  
foreign peoples.” As if kings and all in  
eminence were not in each case individual  
men), **and to come to (the) certain knowledge**