518 I. TIMOTHY. 2G   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 in authority ; that we may   
 that are in authority; that we may lead a quiet and peaceable   
 lead a quiet and peaceable life in life in all godliness and   
 all godliness and gravity. 3 For honesty. 3 For this is   
 this is \*good and acceptable in the and acceptable in the sight   
 of God our Saviour ; 4 who   
 sight of ‘our Saviour, even God; will have all men to be   
 Ezek. 4 who willeth all men to be saved, saved, and to come unto the   
 18,17. Tit. fand to come unto the certain knowledge of the truth.   
 li. 2 Pel knowledge of the truth. 5 For there 5 For there is one God, and   
 fJohn xvii.3.   
   
   
 —this one particular class being en- matters into trouble and disturbance. For   
 tioned and no other) kings (see Tit. 1; either we must take up arms, when they   
 Rom. xiii, 1 ff; 1 Pet. ii. 13. It was are overthrown, or we must be scattered,   
 especially important that the Christians and become fugitives:’” and thus the   
 should include earthly powers in their gravity and decorum of the Christian life   
 formal public prayers, both on account would be broken up). 8,4.] For this   
 of the object to be gained by such prayer (viz. the making prayers, §c. for all men,   
 [see next clause], and as an effectual &ec. what has followed since being   
 answer to those adversaries who accused merely the continuation of this) is good   
 them of rebellious tendencies. And this and acceptable (both adjectives are to be   
 was the uniform practice in the early taken with “in the sight of,” &c., not, as   
 church), and all that are in eminence some, the former as meaning “‘goodin and   
 (not literally, in authority, though the of itself,’ and the latter only referred to   
 context, no less than common sense, shews God’s estimate: compare 2 Cor. viii. 21,   
 that it would be so. Theodoret thinks where “honourable” represents the same   
 that the Apostle added these words, in- Greek word as is here used) in the sight of   
 cluding inferior officers, his mention our Saviour (a title manifestly chosen as   
 of kings might not seem to proceed from belonging to the matter in hand, compare   
 flattery. But the succeeding clause fur- the next verse. On it, see i. [even:   
 nishes reason enough: the security of thereisno word herein God,who   
 Christians would often be more dependent: (i.e. seeing that He) willeth all men to be   
 on inferior officers than even on kings saved (see ch. iv. Tit. ii. All men   
 themselves); that (aim of the prayer—not, is repeated from verse 1. Chrysostom’s   
 as some think, subjective, that by such comment is very noble: “Imitate God.   
 prayer Christian men’s minds may be If He willed all men to be saved, why   
 tranquillized and disposed to obey,—but then we ought to pray for all mankind.   
 objective, that we may obtain the blessing If He willeth all to be saved, do thou will   
 mentioned, by God’s influencing the hearts it too; and if thou willest it, pray. For   
 of our rulers: or, as Chrysostom, that we prayer is the utterance of the will.”   
 may be in security by their being preserved Notice, not “ God willeth to save all   
 in safety) we may pass a quiet and tran- men,” for in that case He would have   
 quil life (“for when they by their autho- doue it: but God willeth all men to be   
 rity secure peace, we also have part in saved: to accept the offered salvation.   
 the calm, and fulfil the laws of piety in On this even God’s predestination is con-   
 tranquillity,” Theodoret) in all (‘possible,’ tingent. Calvin most unworthily shuttles   
 ‘requisite godliness (we are obliged in out of the decisive testimony borne by this   
 an English version to take this meaning passage to universal redemption, saying,   
 for the peculiar word (ensebeia), which “The Apostle simply means, that no people   
 here represents the life and practice of a or rank in the world is excluded from   
 Christian. It is one of the terms peculiar salvation : because God willeth the Gospel   
 in this meaning to the pastoral Epistles, to be propounded to all without exception.   
 the second Epistle of Peter [reff.], and ... The discourse is of kinds of men, not   
 Peter’s speech in Acts iii. and gravity of individual persons: for he merely in-   
 (this word seems best to express me: tends to include in this number kings and   
 ing. For as Chrysostom says, “ For if foreign peoples.” As if kings and all in   
 were not preserved, and met not with good eminence were not in each case individual   
 success in their wars, it would throw our men), and to come to (the) certain know-