(there is most probably a reference to  
“*eternal life*” above: hardly, as Chrysostom and others think, to the *resurrection*, reminding him that death for  
Christ’s sake was not to be feared: for  
there is here no immediate allusion to  
danger, but only to the duty of personal  
firmness in the faith in his own religious  
life), **and of Christ Jesus, who testified**(the Lord testified the confession, sealed it  
with His sufferings and blood,—Timothy  
was to *confess* it) **before Pontins Pilate**(this may be rendered as in the Apostles’  
Creed, “*under Pontius Pilate*:” but the  
immediate reference here being to His *confession*, it seems more natural to take the  
meaning, ‘*in the presence of*, and so Chrysostom, who as a Greek, and familiar with  
the Creed, is a fair witness) **the good confession** (viz. that whole testimony to the  
verity of his own Person and to the Truth,  
which we find in John xviii, and which  
doubtless formed part of the oral apostolic  
teaching. Those who render the pre-  
position, ‘under,’ understand this *confession* of our Lord’s *sufferings and death*  
—which at least is far-fetched.—There is  
no necessity to require a strict parallel between the circumstances of the confession of  
our Lord and that of Timothy, nor to infer  
in consequence of this verse that his confession must have been one before a heathen  
magistrate: it is the *fact* of a confession  
having been made in both cases that is put  
in the foreground—and that our Lord’s  
was made in the midst of danger and with  
death before him, is a powerful argument  
to firmness for his servant in his own confession); **that thou keep** (preserve) **the  
commandment** (used not to designate any  
special command just given, but as a  
general compendium of the rule of the  
Gospel, after which our lives and thoughts  
must be regulated: see “*the command-  
ment*” in the same sense, ch. i. 5) **without  
  
spot and without reproach** (both epithets  
belong to *the commandment*, not to *thee*,  
as most Commentators. The commandment, entrusted to thee as a deposit  
[ver. 20], must be kept by thee unstained  
and reproached), **until the appearance  
of our Lord Jesus Christ** (“that is,” says  
Chrysostom, “until thy death, until thy  
departure.” But surely both the usage of  
the word appearance (*epiphany*) and the  
next verse should have kept him from this.  
mistake. Far better Bengel, explaining  
that the faithful then set before themselves the coming of the Lord: we, the  
hour of our death. We may fairly say that  
whatever impression is betrayed by the  
words that the coming of the Lord would  
be in Timothy’s lifetime, is chastened and  
corrected by the words “*in His own  
seasons*” of the next verse. *That*, the  
certainty of the coming in God’s own time,  
was a fixed truth respecting which the  
Apostle speaks with the authority of the  
Spirit: but the day and hour was hidden  
from him as from us: and from such passages as this we see that the apostolic age  
maintained that which ought to be the  
attitude of all ages, constant expectation  
of the Lord’s return):

**15.**] **which  
in His own seasons** (“that is, in the  
fitting, proper seasons.” Chrysostom.  
Bengel remarks the plural, which seems  
to imply long spaces of time. See the same  
in Acts i. 7) **He shall manifest** (make  
visible, cause to appear; display), (**who is**)  
**the blessed** (blessed, of Himself) **and only  
Potentate, the King of kings, and Lord of  
lords** (literally, **the King of them that  
reign and the Lord of them that rule**.  
This seems the place,—on account of this  
same designation occurring in Rev. xvii.  
14; xix. 16, applied to our Lord,—to e  
quire whether these verses 15, 16 are said  
of the Father or of the Son. Chrysostom  
holds very strongly the latter view: but