550 I. TIMOTHY. WG   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 Christ Jesus, who before   
 life, and before Christ Jesus, \* who Pontius Pilate witnessed a   
 before Pontius Pilate testified the good confession; 4 that   
 good confession; 1#that thou keep thou keep this command-   
 the commandment without spot, ment without spot, unre-   
 irreproachable, ‘until the appearing bukeable, until the appear-   
 Phil. i. 10, of our Lord Jesus Christ: 15 which ing of our Lord Jesus   
 Thess in his own seasons he shall shew, Christ: 8 which in his   
 &the blessed and only Potentate, times he shall shew, who is   
 hthe King of kings, and Lord the blessed and only Po-   
 ech, {.11, of lords; }6i:who only hath im- tentate, the King of kings,   
 h Rev, 14. and Lord of lords; 6 who   
 & xix.   
 ich.il7.   
   
 (there is most probably a reference to spot and without reproach (both epithets   
 “eternal life” above: hardly, as Chry- belong to the commandment, not to thee,   
 sostom and others think, to the resur- as most Commentators. The command-   
 rection, reminding him that death for ment, entrusted to thee as a deposit   
 Christ’s sake was not to be feared: for [ver. 20], must be kept by thee unstained   
 there is here no immediate allusion to and unreproached), until the appearance   
 danger, but only to the duty of personal of our Lord Jesus Christ (“that is,” says   
 firmness in the faith in his own religious Chrysostom, ‘until thy death, until thy   
 life), of Christ Jesus, who testified departure.” But surely both the usage of   
 (the Lord testified the confession, it the word appearance (epiphany) and the   
 with His sufferings and blood,—Timothy next verse should have kept him from this.   
 was to confess it) before Pontins Pilate mistake. Far better Bengel, explaining   
 {this may be rendered as in the Apostles’ that the faithful then set before them-   
 Creed, “under Pontius Pilate :’ but the selves the coming of the Lord: we, the   
 immediate reference here being to His con- hour of our death. We may fuirly say that   
 Session, it seems more natural to take the whatever impression is betrayed by the   
 meaning, ‘ix the presence of, and so Chry- words that the coming of the Lord would   
 sostom, who as a Greek, and familiar with be in Timothy’s lifetime, is and   
 the Creed, is a fair the good con- corrected by the words “in His own   
 fession (viz. that whole testimony to the seasons” of the next verse. That, the   
 verity of his Person and to the Truth, certainty of the coming in God’s own time,   
 which we find in John xviii, and which was a fixed truth respecting which the   
 doubtless formed part of the oral apostolic Apostle speaks with the authority of the   
 teaching. Those who render the pre- Spirit: but the day and hour was hidden   
 position, ‘under,’ understand this con- from him as from us: and from such pas-   
 Session of our Lord’s sufferings and death sages as this we see that the apostolic age   
 —which at least is far-fetched.—There is maintained that which ought to be the   
 no necessity to require a parallel be- attitude of all ages, constant expectation   
 tween the circumstances of the confession of the Lord’s return): 15.] which   
 our Lord and that of Timothy, nor to infer in His own seasons (“that is, in the   
 in consequence of this verse that his con- fitting, proper seasons.” Chrysostom.   
 fession must have been one before a Bengel remarks the plural, which seems   
 magistrate: it is the of a confession to imply long spaces of time. See the same   
 having been made in both eases that is put in Acts i. 7) He shall manifest (make   
 in the foreground—and that our Lord’s visible, to appear; display), (who is)   
 was made in the midst of danger and with the blessed (blessed, Himself’) and only   
 death before him, is a powerful argument Potentate, the King of kings, and Lord of   
 to firmness for his in his own con- lords (literally, King of them that   
 fession); that thou keep (preserve) the reign and the Lord of them that rule.   
 commandment (used not to designate any This seems the place,—on account of this   
 special command just given, but as a same designation occurring in Rev. xvii.   
 general compendium of the rule of the 14; xix. 16, applied to our Lord,—to e   
 Gospel, after which our lives and thoughts quire whether these verses 15, 16 are said   
 must be regulated: see “the command- of the Father or of the Son. Chrysostom   
 ment” in the same sense, ch. i. without holds very strongly the latter view: but