

1. Last week I taught in part 1Ti 6:13 and when the clock tolled noon we were analyzing the phrase “Χριστος Ιησους του” translated “before Christ Jesus Who.”
2. Before returning to that exegesis I want to give you opportunity to use 1Jo 1:9 as may or may not be necessary.
3. Let me first give you an expanded translation of 1Ti 6:9-12.

Expanded Translation

1Ti 6:9 All, and that includes pastor-teachers, who have an inordinate desire for wealth will invariably fall into temptation and become entrapped into many foolish and harmful desires. Such desires will plunge them into ruin and destruction.

1Ti 6:10 For you see the love of money is and keeps on being the root of all kinds of evil and some because of their craving have wandered from the faith and pierced themselves with a great deal of pain and suffering.

1Ti 6:11 But you, man of God, avoid all these things, i.e., materialism lust. Strive for the process of righteousness, godliness, faith, love, patient endurance, and gentleness.

1Ti 6:12 Now Timothy, it is important for you to fight the good fight of faith and take possession of your eternal life for it was to this life that God called you. You have often provided a dedicated life of faith while firmly professing your faith before many witnesses.

4. So far we have exegeted that portion of 1Ti 6:13 which in the KJV has been translated “*I give thee in the sight of God, who quickeneth all things, ...*” noting it might better be rendered “**Now Timothy I command you in the sight of God and ...**”

5. The entire verse has been translated in the KJV:

KJV

1Ti 6:13 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;

6. Let’s return now to our exegesis and the phrase “before Christ Jesus Who,”

BEFORE CHRIST JESUS WHO, Χριστος Ιησους του

1. **Xristos Iesous Tou** is well translated “Christ Jesus who.”

2. **Christos Iesous** is the proper noun declined in this case as a genitive singular. The article **Ho** is declined as a genitive singular and used as a substantive referring to Christ Jesus.

BEFORE PONTIUS PILATE επι Πιαντιος Πιλατος

1. **Epi Piantios Pilatos** is better translated “in the time of Pontius Pilate ...”
2. **Epi** is a preposition followed by **Piantios** and **Pilatos**; both are proper nouns declined as genitive singulars.

WITNESSED A GOOD CONFESSION; μαρτυρεω ο καλος ομολογια

1. **Martureo Ho Kalos Homologia** is well translated “witnessed a good confession;”
2. **Martureo** is a verb parsed as an aorist active participle followed by the monadic adjective **Kalos** declined as an accusative singular. Next follows the noun **Homologia** also declined as an accusative singular.
3. **Martureo** appears more than 75 times in Scripture where it is translated variously “gave testimony, have testified, witness, witnessed” and “testifieth.” Examples:

Acts 13:22 And when God had removed Saul, he raised up unto them David to be their king; to whom also he gave **testimony**, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.

Acts 13:23 Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus:

1Co 15:15 Yea, and we are found false witnesses of God; because we **have testified** of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

1Co 15:16 For if the dead rise not, then is not Christ raised:

1Co 15:17 And if Christ be not raised, your faith is vain; ye are yet in your sins.

Heb 7:1 This Melchizedek was king of Salem and priest of God Most High. He met Abraham returning from the defeat of the kings and blessed him,

Heb 7:2 and Abraham gave him a tenth of everything. First, his name means "king of righteousness"; then also, "king of Salem" means "king of peace."

Heb 7:3 Without father or mother, without genealogy, without beginning of days or end of life, like the Son of God he remains a priest forever.

Heb 7:4 Just think how great he was: Even the patriarch Abraham gave him a tenth of the plunder!

Heb 7:5 Now the law requires the descendants of Levi who become priests to collect a tenth from the people -- that is, their brothers -- even though their brothers are descended from Abraham.

Heb 7:6 This man, however, did not trace his descent from Levi, yet he collected a tenth from Abraham and blessed him who had the promises.

Heb 7:7 And without doubt the lesser person is blessed by the greater.

Heb 7:8 And here men that die receive tithes; but there he receiveth them, of whom it is **witnessed** that he liveth.

Heb 7:14 For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

Heb 7:15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

Heb 7:16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

Heb 7:17 For he **testifieth**, Thou art a priest for ever after the order of Melchisedec.

Heb 7:18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

4. **Kalos** appears more than 100 times in Scripture where it is translated “good, well, worthy” or “honest.” Examples:

2Co 8:20 We want to avoid any criticism of the way we administer this liberal gift.

2Co 8:21 For we are taking pains **to do what is right**, not only in the eyes of the Lord but also in the eyes of men.

2Co 8:22 In addition, we are sending with them our brother who has often proved to us in many ways that he is zealous, and now even more so because of his great confidence in you.

2Co 8:23 As for Titus, he is my partner and fellow worker among you; as for our brothers, they are representatives of the churches and an honor to Christ.

2Co 8:24 Therefore show these men the proof of your love and the reason for our pride in you, so that the churches can see it.

1Ti 4:4 For everything God created is **good**, and nothing is to be rejected if it is received with thanksgiving,

1Ti 4:5 because it is consecrated by the word of God and prayer.

Tit 2:11 For the grace of God that bringeth salvation hath appeared to all men,

Tit 2:12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

Tit 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

Tit 2:14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of **good** works.

Tit 2:15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

Jam 2:6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

Jam 2:7 Do not they blaspheme that **worthy** name by the which ye are called?

Jam 2:8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

Jam 2:9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

Jam 2:10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

5. **Homologia** appears six times in Scripture where it is translated “assent, consent, confess” or “profession.” Examples:

2Co 9:12 This service that you perform is not only supplying the needs of God's people but is also overflowing in many expressions of thanks to God.

2Co 9:13 Because of the service by which you have proved yourselves, men will praise God for the obedience that accompanies your **confession** of the gospel of Christ, and for your generosity in sharing with them and with everyone else.

2Co 9:14 And in their prayers for you their hearts will go out to you, because of the surpassing grace God has given you.

2Co 9:15 Thanks be to God for his indescribable gift!

Heb 3:1 Therefore, holy brothers, who share in the heavenly calling, fix your thoughts on Jesus, the apostle and high priest whom we **confess**.

Heb 4:14 Therefore, since we have a great high priest who has gone through the heavens, Jesus the Son of God, let us hold firmly to the faith we **profess**.

Heb 4:15 For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are -- yet was without sin.

Heb 4:16 Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.

Heb 10:23 Let us hold fast the **profession** of our faith without wavering; (for he is faithful that promised;)

Heb 10:24 And let us consider one another to provoke unto love and to good works:

Heb 10:25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

6. Let me give you a few points about Pontius Pilate.

Pontius Pilate

1. According to the traditional account of his life, Pilate was a Roman equestrian (knight) of the [Samnite](#) clan of the Pontii (hence his name Pontius). He was appointed prefect of Judaea through the intervention of [Sejanus](#), head of the Praetorian Guard. (That Pilate's title was *prefect* is confirmed by an inscription from [Caesarea](#) in Palestine.)

1.1 During the reign of Tiberius there was continual fear of conspiracies and supposed conspiracies. Sejanus took the lead in initiating accusations and became more powerful still after Tiberius had retired from Rome to the Island of Capri in A.D. 26, never to return to the city again. Meanwhile Sejanus was promised a marriage connection with the Emperor and although he had started his career as a mere knight, he gained a consulship in A.D. 31 as Tiberius' own colleague.

1.2 But his downfall promptly followed. Warned that Sejanus was plotting against him, Tiberius secretly transferred the Praetorian command to Macro, who succeeded in arranging for Sejanus to be arrested during a meeting of the Senate: its members immediately ordered his execution.

2. Pilate incurred the [enmity](#) of [Jews](#) in Rome because the prefect insulted their religious sensibilities, when he hung worship images of the emperor throughout [Jerusalem](#) and had [coins](#) bearing pagan religious symbols minted. After Sejanus's fall in c. A.D. 31. Pilate was exposed to sharper [criticism](#) from certain Jews, who may have capitalized on his vulnerability by not immediately seeking a death sentence for Jesus.

Joh 19:12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.

3. Pilate in c. A.D. 36 (the last year of Tiberius's reign) was ordered back to Rome to stand trial for cruelty and oppression, particularly on the charge that he had executed certain men without proper [trial](#). According to [Eusebius of Caesarea's Ecclesiastical History](#), Pilate killed himself on orders from the emperor [Caligula \(A.D 37-41\)](#).

4. Judgments of the man himself must be made inferentially, almost entirely on the basis of later Jewish and Christian writings, chiefly those of [Josephus](#) and the [New Testament](#).

5. Josephus's references appear to be consistent. They seem to picture a headstrong strict [authoritarian](#) Roman leader who, although both rational and practical, never knew how far he should go in a given case. He provoked both Jews and Samaritans to riot. Josephus tells us that Pilate acted "in order to abolish Jewish laws, and with the intent of diminishing privileges Jews had hitherto enjoyed."

6. When Jewish representatives demonstrated in [Caesarea](#), Pilate's city of residence, he threatened them with death unless they desisted, but, when they showed their readiness to die, he ordered the images removed. Josephus states his inferential judgment that Pilate "was deeply affected with their firm resolution," suggesting his own strength of character.

7. The New Testament suggests that Pilate had a weak, vacillating personality. Would the mob be just as happy if he released [Barabbas](#) instead of Jesus on the feast day? Pilate weakly [capitulates](#). His wife sends him word of a revelatory dream she has had about Jesus and urges him to "have nothing to do with that innocent man" and Pilate [abdicates](#) his responsibility to the emperor.

Mat 27:19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

8. Pilate in John's gospel is depicted as having accepted the Christian interpretation of the meaning of Jesus, and he rejects Jewish leaders' reminder that Jesus has merely *said* that he is "the king of the Jews."

Joh 19:7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

Joh 19:8 When Pilate therefore heard that saying, he was the more afraid;

Joh 19:9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

Joh 19:10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

Joh 19:11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin ...

Joh 19:21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

9. Now let's see how our entire verse looks by way of an expanded translation.

Expanded Translation

1Ti 6:13 Now Timothy I command you in the sight of God and before Jesus Christ the creator of all things, Who made a profound confession before Pontius Pilate;"

The Westbank Bible Church accepts direct donations to further the spreading of the Gospel. You can mail or drop off a check or money order made payable to Westbank Bible Church, 4010 Bee Cave Road, Austin, Texas 78746n. We do not authorize any third party to solicit donations on behalf of the Church.