

1. Last week I taught 1Ti 6:13 and when the clock tolled noon we were about to analyze 1Ti 6:14.
2. Before the exegesis of verse fourteen 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 6:12-13.

Expanded Translation

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.

1Ti 6:13 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;”

4. Last week I provided a vita of Pontius Pilate and taught what Paul had to say to Timothy about Christ’s witness before Pilate.
5. I want to review some of that learned last week by teaching the *Doctrine of the Praetorian Guard*.

Doctrine of the Praetorian Guard

1. The Guard was established in 212 B.C. by Scipio Africanus to act as a crack body guard for himself. The Guard grew to some 10,000; they were originally located in units of 1000 among ten major cities in central Italy.
2. During the reign of Tiberius the head of the guard by the name of Sejanus moved all 10,000 guardsmen to Rome. Their power grew after Tiberius lost interest in being emperor. Tiberius moved to the Isle of Capri and placed Sejanus in charge of the affairs of the empire. The Senate soon became a captive of their very protector, i.e., the guard. Sejanus later became too indiscreet in his exercise of power so Tiberius had him assassinated. Sejanus was important biblically because it was he who placed Pilate in charge of Judah. This we covered last week.
3. Tiberius remained on the island showing little interest in matters of state. After the death of Tiberius, the new prefect Macro proclaimed Caligula Caesar in A.D. 37. This established a precedent which would continue for some time. In A.D. 41 Caligula was assassinated by the guard and the unlikely Claudius was placed on the throne. The wise Claudius gave the guard a large stipend to ensure their loyalty. This would prove to be the future means of controlling the Guard. Claudius replaced Macro with Burros.

4. At the death (probably poisoned by Agrippina) of Claudius, the new prefect Burros appointed the infamous Nero as emperor. The "nut" Nero would rule from A.D. 54 to 68. Nero in 68 made the fatal error of having Paul executed which many have conjectured was a prime factor motivating his execution.

4.1 Since I seem to be playing musical Caesars, let me list in order what I like to call the biblical Caesars:

Augustus
Tiberius
Caligula
Claudius
Nero
Galba
Otho
Vitellius
Vespasian
Titus
Domitian

5. The power of the Praetorian had become immense. It would take a large army to undermine their military presence massed in Rome; most of Rome's large armies were in the hinterlands fighting the "barbarians."

5.1 The Praetorian Camp was located at the north east edge of the city. The guard after being moved to Rome was at first stationed at various points in the city, however, the Emperor soon decided the unit needed its own fortified camp-site. The Camp was laid out in the same way as a Roman camp in the field.

6. Paul was a missionary to the guard during his Roman imprisonment. He was often in their presence. These select troops were assigned to guard the great apostle. This familiarity with his guards perhaps accounts for Paul's many military metaphors used in the four prison epistles, i.e., Philemon, Ephesians, Colossians and Philippians.

6.1 Paul from all indication was very popular with his guards. Paul's relationship with the guard in the palace had apparently given others confidence to teach the Word.

Phi 1:12 But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel;

Phi 1:13 As a result, it has become clear throughout the whole **palace guard** and to everyone else that I am in chains for Christ.

Phi 1:14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

6.2 I think from a review of several Scriptures we can see the Praetorian Guard was deeply involved in Jesus' execution.

7. In the Greek of the Gospels the word "Praitorion" appears six times.

Mat 27:27 Then the soldiers of the governor took Jesus into the **common hall (Praitorion)** and gathered unto him the whole band of soldiers.

Mar 15:16 And the soldiers led him away into the **hall**, called Praetorium (**Praitorion**); and they call together the whole band.

Joh 18:28 Then led they Jesus from Caiaphas unto the **hall of judgment (Praitorion)**: and it was early; and they themselves went not into the **judgment hall (Praitorion)**, lest they should be defiled; but that they might eat the Passover.

Joh 18:33 Then Pilate entered into the **judgment hall (Praitorion)** again, and called Jesus, and said unto him, Art thou the King of the Jews?

7.1 Paul's continuous friendship with the Praetorian Guard can be seen in his prison epistles. Examples:

Phi 1:13 So that my bonds in Christ are manifest in all the **palace (Praitorion)**, and to all the rest;

Phi 4:22 All the saints send you greetings, especially those who belong to Caesar's household.

7.2 It would seem "those who belong to Caesar's household" in Phi 4:22, refer to the many believers among the guard and the various civilians working at the palace.

8. Now let's see what we can learn from 1Ti 6:14.

KJV-Sentence Continues

1Ti 6:14 That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

NIV

1Ti 6:14 to keep this command without spot or blame until the appearing of our Lord Jesus Christ,

THAT THOU KEEP THIS τηρεω σου

1. **Tereo Su** is better translated "Timothy you must keep on demonstrating ..."

2. **Tereo** is a verb parsed as an aorist active infinitive followed by the pronoun **Su** declined as an accusative singular.

3. **Tereo** appears often in Scripture where it is used to describe “keeping, watching, heeding, protecting” or “guarding.” Examples:

Mat 27:35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

Mat 27:36 And sitting down they **watched** him there;

Mat 27:37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

Acts 12:6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the **keepers** before the door kept the prison.

Acts 12:7 And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

Eph 4:3 Endeavouring **to keep** the unity of the Spirit in the bond of peace.

Eph 4:4 There is one body, and one Spirit, even as ye are called in one hope of your calling;

Eph 4:5 One Lord, one faith, one baptism,

Eph 4:6 One God and Father of all, who is above all, and through all, and in you all.

1Ti 5:22 Lay hands suddenly on no man, neither be partaker of other men's sins: **keep** thyself pure.

1Ti 5:23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

2Ti 4:7 I have fought a good fight, I have finished my course, I have **kept** the faith:

4. Now for the phrase “this commandment without spot.”

THIS COMMANDMENT WITHOUT SPOT, Ο ΕΝΤΟΛΗ ΑΣΠΙΛΟΣ

1. **Ho Entole Aspilos** is better translated “that which Christ professed, a profession intact, unsullied and irreproachable, ...”

2. **Entole** is a monadic noun declined as an accusative singular followed by the noun **Aspilos** declined as an accusative singular.

3. **Entole** is used often of an injunction, command, precept, order” or “direction.”
Examples:

Mat 5:19 Whosoever therefore shall break one of these least **commandments**, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

Mat 5:20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Joh 11:56 They kept looking for Jesus, and as they stood in the temple area they ask one another, "What do you think? Isn't he coming to the Feast at all?"

Joh 11:57 But the chief priests and Pharisees had given **orders** that if anyone found out where Jesus was, he should report it so that they might arrest him.

Acts 17:13 When the Jews in Thessalonica learned that Paul was preaching the word of God at Berea, they went there too, agitating the crowds and stirring them up.

Acts 17:14 The brothers immediately sent Paul to the coast, but Silas and Timothy stayed at Berea.

Acts 17:15 The men who escorted Paul brought him to Athens and then left with **instructions** for Silas and Timothy to join him as soon as possible.

1Ti 1:5 Now the end of the **commandment** is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

1Ti 1:6 From which some having swerved have turned aside unto vain jangling;

1Ti 1:7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

1Ti 1:8 But we know that the law is good, if a man use it lawfully;

1Ti 1:9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

1Ti 1:10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

1Ti 1:11 According to the glorious gospel of the blessed God, which was committed to my trust.

3.1 **Entole** is used usually of a single injunction but sometimes the whole body of doctrinal and moral precepts of Christianity. Given the mentioning of Christ before Pilate I believe the latter is more to the meaning, i.e., the whole realm of doctrine for which Christ stood as the Savior of mankind.

4. **Aspilos** means “spotless, unblemished” and “pure.” Here it would seem to be used of Timothy’s service as a pastor-teacher serving without spot as he discharged his duties with all faithfulness and purity.

4.1 **Aspilos** occurs here and in Jam 1:27; 1Pe 1:19 and 2Pe 3:24. Barnes writes: “It means without any stain or blemish; pure. If applied to Timothy, it means that he should so keep the command that there would be no stain on his moral character; if to the doctrine, that that should be kept pure.” Examples:

Jam 1:27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself **unspotted** from the world.

1Pe 1:19 But with the precious blood of Christ, as of a lamb without blemish and without **spot**:

2Pe 3:14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, **without spot**, and blameless.

5. Now for the phrase “or blame until the appearing.”

OR BLAME UNTIL **ανεπιληπτος** **μεχρι**

1. **Anepileptos Mechri** is better translated “unblameable and unrebukable until ...”

2. **Anepileptos** is an adjective/noun declined as an accusative singular followed by the adverb **Mechri**.

3. **Anepileptos** appears three times in the New Testament where it is translated “unrebukable, unblameable” or “irreprehensible.” Examples:

1Ti 3:2 A bishop then must be **blameless**, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

1Ti 3:3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

1Ti 3:4 One that ruleth well his own house, having his children in subjection with all gravity;

1Ti 3:5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

1Ti 5:7 And these things give in charge, that they may be **blameless**.

1Ti 5:8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

4. **Mechri** appears more than 15 times where it is translated “until, to, till, until” and “unto.” Examples:

Rom 5:14 Nevertheless death reigned from Adam **to** Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

Eph 4:13 **Till** we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

Eph 4:14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

Eph 4:15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

Eph 4:16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Phi 2:8 And being found in fashion as a man, he humbled himself, and became obedient **unto** death, even the death of the cross.

2Ti 2:9 Wherein I suffer trouble, as an evil doer, even **unto** bonds; but the word of God is not bound.

2Ti 2:10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

5. Let's see how our verse looks so far by way of an expanded translation.

Expanded Translation

1Ti 6:14 Timothy you must keep on demonstrating that which Christ professed: a profession, intact, unsullied, irreproachable and unblameable until ...

6. Now for the phrase "the appearing."

THE APPEARING Ο ΕΠΙΦΑΝΕΙΑ

1. **Epiphaneia** is better translated "the appearance of the Lord at the Rapture ..."

2. **Epiphaneia** is a monadic noun declined as a genitive singular.

3. **Epiphaneia** appears some six times where it is translated "appearing" or "brightness." Examples:

2Ti 1:10 But is now made manifest by the **appearing** of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

2Ti 1:11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

2Ti 1:12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

2Ti 4:1 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his **appearing** and his kingdom;

2Ti 4:2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

2Ti 4:3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

2Ti 4:4 And they shall turn away their ears from the truth, and shall be turned unto fables.

2Ti 4:6 For I am now ready to be offered, and the time of my departure is at hand

2Ti 4:7 I have fought a good fight, I have finished my course, I have kept the faith:

2Ti 4:8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his **appearing**.

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.

4. Now for the concluding phrase. It is well translated “of our Lord Jesus Christ:”

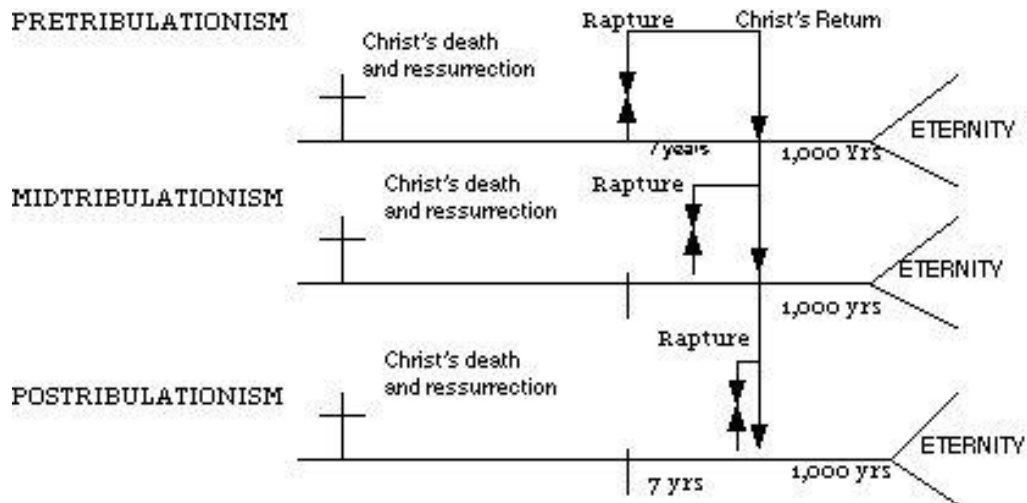
OF OUR LORD JESUS CHRIST: ο Κυριος εγω Ιησους χριστος:

5. There are four major theories of the Rapture as it relates to the Second Advent of Christ.

5.1 The four are: Pre, Post, Mid and Partial; those subscribing to the Partial tend to be of the Mid-Tribulation persuasion.

5.2 We are in this church Pretribulation and Premillennial in our eschatological views, meaning the Tribulation precedes the Second Advent of Christ ushering the millennial reign of our Lord and Savior.

5.3 A chart of the three major eschatological theories is:



5.4 There is also the "Amillennialist" who allegorizes eschatological Scriptures and therefore, do not view the Rapture or the Second Advent as an event.

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