

1. Last week I exegeted in part 1Ti 1:8 and when time expired we were studying the Doctrine of Crowns.
2. Before we resume that study you may want to use the provisions of 1Jo 1:9 by silently naming your sins to God as the Holy Spirit may or may not show.
3. Now we are ready to continue our analysis of Paul's letter to Timothy, but first an expanded translation of 1Ti 1:3-8.

1Ti 1:3 Just before I left Ephesus to go into Macedonia, I urged you to stay at Ephesus in order that you might serve as my vicar, charging those who are teaching false doctrine to cease and desist,

1Ti 1:4 nor do I want you to give assent to Gnostic myths and endless Jewish fables about genealogy which only foster empty questions and vain pontifications rather than glorifying God; such glorification comes only when believers use the two power options and grow in His grace;

1Ti 1:5 in contrast to the study of myths and fables, the goal and objective of the pastor-teacher is to prepare God's people for the production of divine good from a cleansed right lobe and a noble and honorable conscience developed from a sincere faith devoid of hypocrisy;

1Ti 1:6 from which such sound doctrine some pastor-teachers have erred, being perverted and having swerved from the teaching of sound doctrine to empty and vacuous words designed to entertain;

1Ti 1:7 these men want to be teachers of the Mosaic law, but they do not know what they are talking about or what they so confidently and dogmatically assert.

1Ti 1:8 But we know the Mosaic Law is most certainly good if it used lawfully,

4. So far we have exegeted that portion of 1Ti 1:9 which in the KJV has been rendered "Knowing this, that the law is not made for a righteous man ..." noting it might better be translated "**you have certainly been taught and now know the Mosaic law was not established to control mature believers ...**"

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

KJV - Sentence Continues

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,

6. I want to review some of that learned and then begin new material at point 3 on page 4.

7. By way of introduction, we learned the law has two extant purposes today. The two

are

- to lead unregenerate man to Christ Gal 3:24
- and to provide the foundation upon which a nation's laws can be built. 1Ti 1:8-10

8. A nation that builds its laws on the Mosaic law will provide peace and stability for its citizens.

9. It is key we understand that the laws of divine establishment are designed to control antinomians.

10. Now let's continue our review of our exegesis of verse 9.

KNOWING THIS ΟΙΔΑ ΟΥΤΟΣ

1. **Oida Houtos** is better translated "you have certainly been taught and now know this ..."
2. In verse nine we find **Oida** parsed as a present active participle followed by the near demonstrative pronoun **Houtos**, declined as an accusative singular.

THAT THE LAW ΟΤΙ ΝΟΜΟΣ

1. **Hoti Nomos** is better translated "that the Mosaic law ..."
2. **Hoti** is a conjunctive adverb followed by the noun **Nomos**, declined as a nominative singular.

IS NOT MADE ΟΥΚ ΚΕΙΜΑΙ

1. **Ouk Keimai** is better translated "was not established ..."
2. **Ouk** is a negative adverb followed by **Keimai**.
3. And now for new material and the phrase "for a righteous man."

FOR A RIGHTEOUS MAN ΔΙΚΑΙΟΣ

1. **Dikaios** is well translated "for a righteous man ..." or "for a mature believer ..."
2. The law is not made to restrain the law-abiding citizen but is designed for those who are criminals, be they believer or unbeliever. Keep in mind a mature believer, by

definition, will be a law-abiding citizen.

3. **Dikaios** means "just, right, righteous" or, as a substantive, "a person without prejudice or partiality."

4. In our verse **Dikaios** refers to a mature believer. A mature believer will produce divine good and thus at the judgment seat of Christ will receive rewards called "crowns." Let's review the Doctrine of Crowns.

The Doctrine of Crowns

Introduction--The Bema

1. At the judgment seat of Christ, or the **Bema** (as it is called in the Greek), crowns will be awarded.

1.1 The **Bema** was a place where a king, judge or procurator might sit to adjudicate a matter or reward an outstanding athlete or military hero. It is from the **Bema** that the judge would issue punishments or rewards.

1.1.1 With reference to the subject of crowns, the judgment seat of Christ relates more to rewards.

1.1.2 It was at the **Bema**, during the Isthmus Games, that a winning contestant received his special reward called a **Stephanos**.

1.1.3 It is to this analogy the New Testament speaks when it describes Church Age believers appearing before the judgment seat of Christ. Rom 14:10 and 2Co 5:10

1.2 The word **Bema** appears several places in the New Testament.

1.2.1 Jesus was brought before Pilate's **Bema**.

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.

Joh 19:13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the "**judgment seat**" in a place that is called the Pavement, but in the Hebrew, Gabbatha.

1.2.2 Herod Agrippa made his final speech from a **Bema**. Acts 12:21.

Acts 12:21 And upon a set day Herod Agrippa, arrayed in royal apparel, sat upon his "**throne**", and made an oration unto them.

1.2.3 Gallio, the governor of Achaia, judged Paul from a **Bema**.

Acts 18:16 And he drave them from the "**judgment seat**".

1.2.4 Paul was brought before a **Bema** (the judgment seat of Festus) on his way to Rome.

Acts 25:6 And when Festus had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the "**judgment seat**" commanded Paul to be brought ...

Acts 25:10 Then said Paul, I stand at Caesar's "**judgment seat**", where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest ...

Definition and Concept:

1. Let's look at crowns as they relate to the judgment seat of Christ.
2. Paul describes the events taking place at the **Bema**, where crowns are awarded, in 1Co 3:11-15.
3. The word for crown in the New Testament is **Stephanos**. It was actually a wreath. The word appears in Scripture to describe

- Jesus' crown of thorns,

Mat 27:29 And when they had platted a "**crown**" of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

- something of value,

1Co 9:25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible "**crown**;" but we an incorruptible.

Phi 4:1 Therefore, my brothers, you whom I love and long for, my joy and "**crown**", that is how you should stand firm in the Lord, dear friends!

1Th 2:19 For what is our hope, our joy, or the "**crown**" in which we will glory in the presence of our Lord Jesus when he comes? Is it not you?

2Ti 4:8 Now there is in store for me the "**crown**" of righteousness, which the Lord, the righteous Judge, will award to me on that day--and not only to me, but also to all who have longed for his appearing.

Jam 1:12 Blessed is the man who perseveres under trial, because when he has stood the test, he will receive the "**crown**" of life that God has promised to those who love him.

Rev 2:10 Do not be afraid of what you are about to suffer. I tell you, the devil will put

some of you in prison to test you (church at Smyrna - 100-300 A.D.), and you will suffer persecution for ten days. Be faithful, even to the point of death, and I will give you the "**crown**" of life.

1Pe 5:4 And when the Chief Shepherd appears, you will receive the "**crown**" of glory that will never fade away.

Rev 3:11 I am coming soon to you, the church at Philadelphia - the church just before the rapture). Hold on to what you have, so that no one will take your "**crown**".

- the church resident in heaven--casting their crowns before the throne of God,

Rev 4:4 Surrounding the throne were twenty-four other thrones, and seated on them were twenty-four elders. They were dressed in white and had "**crowns**" of gold on their heads.

Rev 4:10 the twenty-four elders fall down before him who sits on the throne, and worship him who lives forever and ever. They lay their "**crowns**" before the throne and say:

- power given the Antichrist,

Rev 6:2 And I saw, and behold a white horse: and he that sat on him had a bow; and a "**crown**" was given unto him: and he went forth conquering, and to conquer.

- demon warriors,

Rev 9:6 During those days men will seek death, but will not find it; they will long to die, but death will elude them.

Rev 9:7 The locusts looked like horses prepared for battle. On their heads they wore something like "**crowns**" of gold, and their faces resembled human faces.

Rev 9:8 Their hair was like women's hair, and their teeth were like lions' teeth.

- Israel divided into twelve tribes,

Rev 12:1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a "**crown**" of twelve stars:

- and the royalty of Jesus just before He returns.

Rev 14:14 I looked, and there before me was a white cloud, and seated on the cloud was one like a son of man with a "**crown**" of gold on his head and a sharp sickle in his hand.

4. At the **Bema** there will be three crowns awarded to believers:

- 4.1 a crown of righteousness to the believer who gets to maturity,
- 4.2 a crown of life to the believer who gets to maturity and holds it under pressure
- 4.3 and a crown of glory to the pastor-teacher who does his job.
- 4.4 The crown of righteousness and the crown of life would seem to be available to all believers, whereas the crown of glory is reserved only for the pastor-teacher.

Summary

5. The crown of righteousness is awarded to the ordinary believer who reaches a level of spiritual maturity deemed special.

2Ti 4:7 I have fought the good fight, I have finished the race, I have kept the faith.
2Ti 4:8 Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day--and not only to me, but also to all who have longed for his appearing.

5.1 R. B. Thieme says of this crown, "It would seem to be available to those who have acquired enough doctrine to appreciate and anticipate the Rapture of the Church and the blessed events following."

5.2 This crown of righteousness is mentioned only once in Scripture, where Paul speaks of his acquiring it because he anticipates his death at the hand of Nero because of his stand for Christ.

6. The crown of life is available to all believers who not only reach maturity but are able to hold that level even amid significant pressures.

Rev 2:10 Do not be afraid of what you are about to suffer. I tell you, the devil will put some of you in prison to test you, and you will suffer persecution for ten days. Be faithful, even to the point of death, and I will give you the crown of life.

6.1 There are those who see this crown as available only to believers of the Tribulation.

6.2 This, however, flies in the face of the fact that in every age believers are deluged with pressure and testing from old Satan under the permissive will of God.

6.3 Its appropriateness for believers in all ages would seem to be strengthened by the fact that James mentions the crown of life.

Jam 1:12 Blessed is the man who perseveres under trial, because when he has stood the test, he will receive the crown of life that God has promised to those who love him.

7. The crown of glory is available only to the pastor-teacher who is faithful to the task of studying and teaching, both when it is convenient and when it is not convenient.

1Pe 5:2 Be shepherds of God's flock that is under your care, serving as overseers--not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve;

1Pe 5:3 not lording it over those entrusted to you, but being examples to the flock.

1Pe 5:4 And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away.

8. Fittingly, in our new natures we are seen in heaven casting our crowns at the feet of Christ. Rev 4:10-11

Rev 4:10 the twenty-four elders fall down before him who sits on the throne, and worship him who lives forever and ever. They lay their crowns before the throne and say:

Rev 4:11 "You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they were created and have their being."

9. Crowns are awarded after appropriate testing at the **Bema**, the **Bema** follows the Rapture of the Church.

9.1 Your right pastor-teacher will be with you at the **Bema**, for in a sense it is his evaluation too.

Phi 4:1 Therefore, my brothers, you whom I love and long for, my joy and crown, that is how you should stand firm in the Lord, dear friends!

1Th 2:19 For what is our hope, our joy, or the crown in which we will glory in the presence of our Lord Jesus when he comes? Is it not you?

1Th 2:20 Indeed, you are our glory and joy.

10. The **Stephanos** in ancient Rome was a wreath given to both athletes and military heroes who had distinguished themselves.

10.1 With it went a large monetary stipend, a parade honoring the recipient (much like a ticker-tape parade for the team winning the World Series), a significant land grant such as 1000 acres on the Brazos between Waco and Bryan and a lifetime exemption from taxation for self and family.

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

Expanded Translation

1Ti 1:9 you have certainly been taught and now know that the Mosaic law was not established for a mature believer ...

BUT FOR THE LAWLESS δε ανομοσ

1. **De Anomos** is better translated "but for those who are criminals ..."
2. **De** is a conjunction followed by the noun **Anomos**, declined as a dative plural.
3. **Nomos** is the Greek word for law. The negative ascriptive is used as a negative adverb.
4. **Anomos** as an adjective means "without law"; it also describes "lawless ones." In our verse the thought is not simply that of doing what is unlawful but of flagrant defiance of the known will of God.

4.1 Wycliffe writes of **Anomos**: "In 1Jo 3:4, in the Revised Version of the Bible, the translation adheres to the real meaning of the word, Ôevery one that doeth sin (a practice, not the committing of an act) doeth also lawlessness: and sin is lawlessness." Let's compare 1Jo 3:4 in the KJV, NIV and RV.

KJV

1Jo 3:4 Whosoever committeth sin transgresseth also the law: for sin is the "**transgression of the law.**"

NIV

1Jo 3:4 Everyone who sins breaks the law; in fact, sin is "**lawlessness.**"

RV

1Jo 3:4 Every one that doeth sin (a practice, not the committing of an act) doeth also lawlessness: and sin is "**lawlessness.**"

4.1.1 This definition of sin sets forth its essential character, the rejection of the law, or will, of God and the substitution of the will of self.

4.2 **Anomos**, or its feminine form **Anomia**, is frequently translated "iniquity."

2Th 2:7 For the mystery of "**iniquity**" doth already work: only he who now letteth will let, until he be taken out of the way.

2Th 2:8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

5. And now for the phrase "and disobedient."

End Lesson Taught 3-28-10