

1. Last week I completed the exegesis of 1Ti 1:8 and when time expired we were analyzing verse nine.
2. Before we resume the study of 1Ti 1:9, 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 ..." noting it might better be translated "**you have certainly been taught and now know the Mosaic law was not established ...**"

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 3.

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 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.

BUT WE KNOW ΔΕ ΟΙΔΑ

1. **De Oida** is well translated "But we know ..."
2. The assumption of Paul is that Timothy has learned (in the past, with the result he now knows) that the law is good if it is applied properly. This is what **Oida** means; **Oida** is always parsed as a perfect used as a present.

THAT THE LAW IS GOOD ΟΤΙ ΚΑΛΟΣ Ο ΝΟΜΟΣ

1. **Hoti Kalos Ho Nomos** is better translated "that the Mosaic law is most certainly good ..." or, literally, it translates "in order that good the law."
2. Clearly **Nomos** refers to the Mosaic law, and **Kalos** is the common adjective usually rendered "good."

IF A MAN USE IT LAWFULLY ΕΑΝ ΤΙΣ ΑΥΤΟΣ ΝΟΜΙΩΣ ΧΡΑΟΜΑΙ,

1. **Ean Tis Autos Nomios Chraomai** is better translated "if it is used lawfully ..."
2. **Nomios** the adverb can be found one other place in the New Testament, where it is used as part of an athletic metaphor.
3. **Chraomai** actually comes from **Chre**, meaning "it is necessary." In the New Testament it denotes "to use, to allow" or "to permit."
4. Now let's see what we learned from the Greek of 1Ti 1:9.

## 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. **Dikaios** is a noun declined as a dative singular and used as a substantive.
3. 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.
4. **Dikaios** means "just, right, righteous" or, as a substantive, "a person without prejudice or partiality." It is used variously in the New Testament.

- The judgment of God, 2Th 1:5 and 6

2Th 1:4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:

2Th 1:5 Which is a manifest token of the "**righteous**" judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

2Th 1:6 Seeing it is a "**righteous**" thing with God to recompense tribulation to them that trouble you;

- God's judgments, Rev 19:2

Rev 19:2 For true and "**righteous**" are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

- God's character as Judge, 2Ti 4:8

2Ti 4:8 Henceforth there is laid up for me a crown of *righteousness (Dikaiousune)*, 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.

5. 2Ti 4:8 mentions the crown of righteousness. Let me give you a review of what the Bible teaches about the judgment seat of Christ and the crowns associated with the judgment seat.

## The Doctrine of Crowns

### Introduction

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

Rom 14:10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the "**judgment seat**" of Christ.

2Co 5:10 For we must all appear before the "**judgment seat**" of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

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.

Mat 27:20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

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 Wycliffe writes: "Due to the excavations of Pere Vincent, the Pavement (λιθοστρωτον) is now almost certainly identified as the large paved area that was a part of the Castle of Antonia, across the street from the northwest corner of the Temple. Gabbatha probably means "elevated ground." This castle was also called Mark Antony barracks and was located across from the Temple specifically to watch what was done by the Jewish Scribes."

1.2.3 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.

Acts 12:22 And the people gave a shout, saying, It is the voice of a god, and not of a man.

Acts 12:23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

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

Acts 18:8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

Acts 18:9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

Acts 18:10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

Acts 18:11 And he continued there a year and six months, teaching the word of God among them.

Acts 18:12 And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the "judgment seat", ...

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

1.2.5 Paul was brought before a **Bema** (the judgment seat of Festus) on his way toward 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 crowns 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.

1Co 3:11 For no one can lay any foundation other than the one already laid, which is Jesus Christ.

1Co 3:12 If any man builds on this foundation using gold, silver, costly stones, wood, hay or straw,

1Co 3:13 his work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each man's work.

1Co 3:14 If what he has built survives, he will receive his reward.

1Co 3:15 If it is burned up, he will suffer loss; he himself will be saved, but only as one escaping through the flames.

3. The word for crown in the New Testament is **Stephanos**. It was actually a wreath. The word appears in Scripture to describe

- Jesus's 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!

Mar 15:17 And they clothed him with purple, and platted a "**crown**" of thorns, and put it about his head,

Joh 19:2 And the soldiers platted a "**crown**" of thorns, and put it on his head, and they put on him a purple robe,...

Joh 19:5 Then came Jesus forth, wearing the "**crown**" of thorns, and the purple robe. And Pilate saith unto them, Behold the man!

- 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.

End Lesson Taught 3-21-10