

1. On the 28th of March I exegeted in part 1Ti 1:9 and when time expired we were about to begin a word study of the phrase **Kai Anupotaktos** translated "and disobedient."
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, but for the lawless ..." noting it might better be translated "**you have certainly been taught and now know the Mosaic law was not established to control mature believers but for those who are criminals ...**"

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 5 on page
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 review our exegesis of verse nine.

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**.

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. **Dikaïos** means "just, right, righteous" or, as a substantive, "a person without prejudice or partiality."
4. In our verse **Dikaïos** 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."
5. I want to review what we learned on the 28th of March from our 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.

#### 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.

1Co 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.

1Co 3:12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

1Co 3:13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

1Co 3:14 If any man's work abide which he hath built thereupon, he shall receive a reward.

1Co 3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

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

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.
5. Fittingly, in our new natures we are seen in heaven casting our crowns at the feet of Christ. Rev 4:10-11
6. The Church Age believer's crowns are awarded after appropriate testing at the **Bema** following the Rapture of the Church.
7. The **Stephanos** in ancient Rome was a wreath given to both athletes and military heroes who had distinguished themselves.
  - 7.1 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.
8. Let's see how our verse looks so far by way of an expanded translation.

**1Ti 1:9 you have certainly been taught and now know the Mosaic law was not established to control mature believers ...**

9. Let's continue our review and how we arrived at our expanded translation.

BUT FOR THE LAWLESS δε ανομοσ

1. **De Anomos** is better translated "but for those who are criminals ..."
2. **Nomos** is the Greek word for law. The negative ascriptive is used as a negative adverb.
3. **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. **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."

AND DISOBEDIENT, ΚΑΙ ΑΝΥΠΟΤΑΚΤΟΣ

1. **Kai Anupotaktos** is better translated "and for those who are undisciplined and habitually reject authority ..."

2. **Kai** is a conjunction followed by the noun **Anupotaktos**, declined as a dative plural.

Tit 1:6 If any be blameless, the husband of one wife, having faithful children not accused of riot or "**unruly**."

Tit 1:10 For there are many "**rebellious people**," mere talkers and deceivers, especially those of the circumcision group.

Tit 1:11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

3. There are many realms of life where authority orientation is important.

THE WORD OF GOD

THE PASTOR IN LOCAL CHURCH

THE FOUR DIVINE INSTITUTIONS

VOLITION  
MARRIAGE  
FAMILY  
NATIONALISM

THE SECULAR AUTHORITIES

GOVERNMENT  
BUSINESS  
ACADEMIA  
ATHLETICS  
MILITARY  
SOCIAL/SERVICE ORGANIZATIONS

4. Let's again see how our verse looks 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 criminals and those who are undisciplined and habitually reject authority ...**

4. And now for the phrase "for the ungodly."

FOR THE UNGODLY **ασεβησ**

1. **Asebes** is better translated "and those easily influenced by evil ..."

2. **Asebes** is a noun declined as a dative plural and used as a substantive.

End Lesson Taught 4-11-10