

## TEXT

1 Timothy 1:8-9 But we know that the law is good if one uses it lawfully, (9) knowing this: that the law is not made for a righteous person, but for the lawless and insubordinate...

## INTRODUCTION

Last time we studied in verse 8, learning that the law is good in the sense of being beneficial for people only if used lawfully. We considered what that means in general.

Today we go on with the apostle to see what he particularly means by that.

- I. The Apostle Is Teaching Us That There Is a Way for a Bible Teacher to Use the Law That Is Not for the Righteous, But Exclusively for the Lawless
  - A. He has made the point that the law is good IF used lawfully
  - B. He now explains what he specifically is talking about: that using the law a certain way is NOT for the righteous, but for the lawless
- II. However It Is a Very Common Mistake to Take Today's Verse to Mean Something It Does Not
  - A. "The law is not made for the righteous" is very commonly taken out of context and used to support the position that the Old Testament law, even the Ten Commandments, does not apply to the disciples of Jesus Christ
  - B. It is typically combined with another verse: Romans 6:14 For sin shall not have dominion over you, for **you are not under law** but under grace.
- III. But the Apostle Here Does Not Mean That There Is No Way to Use the Law That Is for the Righteous; Instead, He Means that One Way to Use the Law Is Not for the Righteous, but For the Lawless

So today's sermon will be not for expounding what the apostle means, but for ruling out what he does NOT mean. We will be seeing what Paul does NOT mean, so that next time we can look at what he DOES mean without confusion.

**There is a way to use the law that is NOT for the righteous. But, in a number of ways, God's law IS for the righteous.**

## BODY

- I. The Law IS for the Righteous Better to Understand the Savior
  - A. Hebrews 7:23-25 Also there were many priests, because they were prevented by death from continuing. (24) But He, because He continues forever, has an unchangeable priesthood. (25) Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.
  - B. The law is referred to here. Is it for the benefit of the righteous? Yes!
  - C. The law established the OT priesthood. It told how a priest could save a sinner only from ceremonial uncleanness, and only for a time.
  - D. Those limitations of the OT priesthood point us to the unlimited nature of the priesthood of our Lord Jesus Christ. He can save sinners to the uttermost, completely, to the very end.
  - E. So, in the sense of teaching us the majesty of our Lord Jesus Christ, is the law for the righteous?
- II. The Law IS for the Righteous to Be Instructed in Loving Others
  - A. Galatians 5:13-15 For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another. (14) For **all the law is fulfilled in one word, even in this: "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF."** [Leviticus 19:18] But if you bite and devour one another, beware lest you be consumed by one another!
  - B. In the sense of teaching us to love our fellow men, especially our fellow Christians, is the law for the righteous?
- III. The Law IS for the Righteous to Know How to Order Things in the Church
  - A. 1 Corinthians 9:3-14 My defense to those who examine me is this: (4) Do we have no right to eat and drink? (5) Do we have no right to take along a believing wife, as do also the other apostles, the brothers of the Lord, and Cephas? (6) Or is it only Barnabas and I who have no right to refrain from working? (7) Who ever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock? (8) Do I say these things as a mere man? Or does not the law say the same also? (9) For it **is written in the law of Moses, "YOU SHALL NOT MUZZLE AN OX WHILE IT TREADS OUT THE GRAIN."** [Deut 25:4] **Is it oxen God is concerned about? (10) Or does He say it altogether for our sakes? For our sakes, no doubt, this is written,** that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope. (11) If we have sown spiritual things for you, is it a great thing if we reap your material things? (12) If others are partakers of this right over you, are we not even more? Nevertheless we have not used this right, but endure all things lest we hinder the gospel of Christ. (13) **Do you not know that those who minister the holy things eat of the things of the temple, and those who serve at the altar partake of the offerings of the altar?** [Numbers 18:23-27] (14) Even so the Lord has commanded that those who preach the gospel should live from the gospel.
  - B. So, for teaching us how to order things in the church, the law IS for the righteous

- IV. The Law IS for the Righteous to Know How to Live in the Family
- A. Ephesians 6:1-3 Children, obey your parents in the Lord, for this is right. (2) **"HONOR YOUR FATHER AND MOTHER,"** which is the first commandment with promise: (3) **"THAT IT MAY BE WELL WITH YOU AND YOU MAY LIVE LONG ON THE EARTH."**
- V. What about the parts of "the law" that are contained in the Pentateuch, but are not part of the Old Covenant law? Are they for the righteous?
- A. Ephesians 5:30-31 For we are members of His body, of His flesh and of His bones. (31) **"FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH."** [Genesis 2:24]
- VI. What about the parts of the Old Testament scriptures that are not in the law books, but in the other sections, the psalms and the prophets? Are they for the righteous?
- A. Ephesians 4:25-26 Therefore, putting away lying, **"LET EACH ONE OF YOU SPEAK TRUTH WITH HIS NEIGHBOR,"** [Zechariah 8:16] for we are members of one another. (26) **"BE ANGRY, AND DO NOT SIN"** [Psalm 4:4]: do not let the sun go down on your wrath,
- B. First one is from the prophets; second one is from the Psalms

## CONCLUSION

The point Paul needs to make is that the law of God, to be used lawfully, must not be put to the righteous in a way that it is not intended for the righteous, but for the lawless.

But do not be thrown off by the mistaken notion that there is no use of the law for the righteous.

Indeed, our Lord and His apostles have shown us that there is much benefit to be had by a right use of the law to instruct the Lord's disciples in how to love one another, and in how to understand and love the Lord more deeply.

**There is a way to use the law that is NOT for the righteous. But, in a number of ways, God's law IS for the righteous.**

Poole:

By the law is to be understood the moral law, (though possibly not excluding the law of Moses, consisting in many ordinances), as it is armed with stings and terrors, to restrain rebellious sinners

Calvin:

the law of God was given in order to restrain the licentiousness of wicked men; because they who are good of their own accord do not need the authoritative injunction of the law

Gill:

such a righteous man is here intended, who believes in Christ with the heart unto righteousness, who lays hold on Christ's righteousness, and receives it by faith; in consequence of which he lives soberly, righteously, and godly, though not without sin, since there is no such just man upon earth

it never was made with any such view as to obtain righteousness by it; for, a righteous man, as Adam, in innocence, and all that are justified by Christ's righteousness, need it not for such a purpose, because they are already righteous; and sinners can never attain to righteousness by it, since it cannot give life unto them: it is made therefore not for the former with the view now mentioned, but for the latter, and that both for the restraining of sin, and punishing of sinners

Barnes:

The meaning seems to be, that the purpose of the law was not to fetter and perplex those who were righteous, and who aimed to do their duty and to please God. It was not intended to produce a spirit of servitude and bondage. As the Jews interpreted it, it did this, and this interpretation appears to have been adopted by the teachers at Ephesus, to whom Paul refers. The whole tendency of their teaching was to bring the soul into a state of bondage, and to make religion a condition, of servitude. Paul teaches, on the other hand, that religion was a condition of freedom, and that the main purpose of the law was not to fetter the minds of the righteous by numberless observances and minute regulations, but that it was to restrain the wicked from sin. This is the case with all law. No good man feels himself lettered and manacled by wholesome laws, nor does he feel that the purpose of law is to reduce him to a state of servitude. It is only the wicked who have this feeling - and in this sense the law is made for a man who intends to do wrong.

Hawker:

from the fall of the first man, none was righteous before God, the law was designed to teach sinners God's holiness, and their total depravity. And this became a blessed way to set forth the holiness of the God-man Christ Jesus, who only could, and did, obey the whole law of God. And how blessedly in him is seen, that all his seed are considered righteous and holy before God.

Barcellos:

<http://www.1689federalism.com/how-the-uses-of-the-law-sweetly-comply-with-the-grace-of-the-gospel-2lcf-19-7/>

## REVIEW

1 Timothy 1:8 But we know that the law is good if one uses it lawfully,

Remember from last time:

Paul brings this up not to teach the Ephesians that the law is good, but to deflect criticism from himself and Timothy. Don't think to accuse us of silencing the would-be teachers of the law because we don't think the law is good. We know the law is good!

But we also know that although it is good in itself, it is not always good *for people*  
-it is possible to teach the law in ways that are not good for Christ's church

So, part of our knowing that the law is good is our knowing that the law is good *for the church* only IF!

*If one uses it lawfully*

The *nomos* is good if one use it *nominos*

The *lex* is good if one use it *legitime*

The law is good if one use it lawfully

## NEW MATERIAL 2017-08-09

This evening we go on to learn some of what the Word of God means by using the law lawfully.

1 Timothy 1:8-9a But we know that the law is good if one uses it lawfully, (9) knowing this: that the law is not made [G2749 *keimai*] for a righteous person . . .

Greek word order: for a righteous the law is not made

Latin: *quia iusto lex non est posita*

Geneva: the Lawe is not giuen vnto a righteous man

KJV: the law is not made for a righteous man

NKJV: the law is not made for a righteous person

ESV: the law is not laid down for the just

This is a glorious, wonderful truth! But the statement, like most things, is true in the sense intended, but not in every sense. This scripture is good, IF it is interpreted scripturally!

This statement is often removed from context and interpreted as being true in a sense not meant by the Holy Spirit. The same is done with a similar statement

Romans 6:14 For sin shall not have dominion over you, for **you are not under law** but under grace.

NOT: for the righteous the law is not applicable

NOT: for the righteous the Old Testament is not authoritative

See that the law is for the righteous better to understand the Savior.

Hebrews 7:23-25 Also there were many priests, because they were prevented by death from continuing. (24) But He, because He continues forever, has an unchangeable priesthood. (25) Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.

The law is referred to here. Is it for the benefit of the righteous? Yes!

The law established the OT priesthood. It told how a priest could save a sinner only from ceremonial uncleanness, and only for a time.

Those limitations of the OT priesthood point us to the unlimited nature of the priesthood of our Lord Jesus Christ. He can save sinners to the uttermost, completely, to the very end.

So, in the sense of teaching us the majesty of our Lord Jesus Christ, is the law for the righteous?

See that the law is for the righteous to be instructed in loving others.

Galatians 5:13-14 For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another. (14) For **all the law is fulfilled in one word, even in this: "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF."**

In the sense of teaching us to love our fellow men, especially our fellow Christians, is the law for the righteous?

See that the law is for the righteous to understand fairness to those whose vocation is preaching the gospel.

1 Corinthians 9:3-14 My defense to those who examine me is this: (4) Do we have no right to eat and drink? (5) Do we have no right to take along a believing wife, as do also the other apostles, the brothers of the Lord, and Cephas? (6) Or is it only Barnabas and I who have no right to refrain from working? (7) Who ever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock? (8) Do I say these things as a mere man? Or does not the law say the same also? (9) For it **is written in the law of Moses, "YOU SHALL NOT MUZZLE AN OX WHILE IT TREADS OUT THE GRAIN."** [Deut 25:4] **Is it oxen God is concerned about? (10)**

**Or does He say it altogether for our sakes? For our sakes, no doubt, this is written**, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope. (11) If we have sown spiritual things for you, is it a great thing if we reap your material things? (12) If others are partakers of this right over you, are we not even more? Nevertheless we have not used this right, but endure all things lest we hinder the gospel of Christ. (13) **Do you not know that those who minister the holy things eat of the things of the temple, and those who serve at the altar partake of the offerings of the altar?** (14) Even so the Lord has commanded that those who preach the gospel should live from the gospel.

Numbers 18:23-27 But the Levites shall perform the work of the tabernacle of meeting, and they shall bear their iniquity; it shall be a statute forever, throughout your generations, that among the children of Israel they shall have no inheritance. (24) For **the tithes of the children of Israel, which they offer up as a heave offering to the LORD, I have given to the Levites** as an inheritance; therefore I have said to them, 'Among the children of Israel they shall have no inheritance.' " (25) Then the LORD spoke to Moses, saying, (26) "Speak thus to the Levites, and say to them: 'When you take from the children of Israel the tithes which I have given you from them as your inheritance, then you shall offer up a heave offering of it to the LORD, a tenth of the tithes. (27) And your heave offering shall be reckoned to you as though it were the grain of the threshing floor and as the fullness of the winepress.

So, in the sense of teaching the disciples of Jesus Christ how to treat the church's preachers, is the law for the righteous?

See that the law is for the righteous to be taught how to act in the family.

Ephesians 6:1-3 Children, obey your parents in the Lord, for this is right. (2) **"HONOR YOUR FATHER AND MOTHER,"** which is the first commandment with promise: (3) **"THAT IT MAY BE WELL WITH YOU AND YOU MAY LIVE LONG ON THE EARTH."**

So, in the sense of teaching believing children how to act toward their parents, is the law for the righteous?

What about the parts of "the law" that are contained in the Pentateuch, but are not part of the Old Covenant law? Are they for the righteous?

Ephesians 5:30-32 For we are members of His body, of His flesh and of His bones. (31) **"FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH."** [Genesis 2:24] (32) This is a great mystery, but I speak concerning Christ and the church.



So, in the sense of teaching Christians about the nature of our relationship with Christ, and about the nature of marriage, is the law for the righteous?

What about the parts of the Old Testament scriptures that are not in the law books, but in the other sections, the psalms and the prophets? Are they for the righteous?

Ephesians 4:25-26 Therefore, putting away lying, "**LET EACH ONE OF YOU SPEAK TRUTH WITH HIS NEIGHBOR,**" [Zechariah 8:16] for we are members of one another. (26) "**BE ANGRY, AND DO NOT SIN**" [Psalm 4:4]: do not let the sun go down on your wrath,

First one is from the prophets; second one is from the Psalms

So, in teaching the faithful how to act loving toward other people, is the law for the righteous?

2 Timothy 3:16-17 All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, (17) that the man of God may be complete, thoroughly equipped for every good work.

1 John 5:1-3 Whoever believes that Jesus is the Christ is born of God, and everyone who loves Him who begot also loves him who is begotten of Him. (2) By this we know that we love the children of God, when we love God and keep His commandments. (3) For this is the love of God, that we keep His commandments. And His commandments are not burdensome.

So, to understand rightly what the Holy Spirit says to the churches in Paul's statement, "not for the righteous is the law enacted," please understand that the author in that place means, "although in a sense the law is for the righteous, in another important sense, the law is not for the righteous."

In what sense, then, is the law not for the righteous? Next time! (God willing.)

from 2017-08-16 Wednesday evening

## I. Have Your Mind Refreshed on What "Righteous" Means

### A. In concept

1. a person is accused of being *unrighteous*;
  - a) disobedient to the law
  - b) G93 *a-dikia*
2. the court needs to judge whether he is *unrighteous* or *righteous*
  - a) obedient to the law
  - b) G1342 *dikaios*

3. the judge *justifies* him;
  - a) judges him to be righteous, obedient to the law
  - b) G1344 *dikaioo*
4. the person has undergone *justification*
  - a) he has been justified
  - b) he has been judged to be obedient to the law
  - c) G1347 *dikaiosis*
5. in the eyes of the legal system, the person now has *righteousness*
  - a) he has the legal status of being obedient to the law
  - b) G1343 *dikaiosune*
6. in the eyes of the legal system, the person is *righteous*

B. In language

1. in Greek these are all forms of one word
2. in Latin these are all forms of one word
3. in English to say all of these things takes forms of two words (because of the Normans, of course!)
  - a) righteous - Old English - rihtwise
    - (1) clockwise = the way the clock goes
    - (2) rihtwise = the way the right is; in the way that is right
  - b) just - Latin *iustus* by way of French
  - c) so, when you see forms of “just” and forms of “righteous” in the New Testament, understand that those are really forms of the same bible word

II. See Who Is Meant By the Righteous Person

He is the sinner justified by God through faith in Christ Jesus

Romans 3:21-26 But now the **righteousness of God apart from the law** is revealed, being witnessed by the Law and the Prophets, (22) even the **righteousness of God, through faith in Jesus Christ, to all and on all who believe**. For there is no difference; (23) for all have sinned and fall short of the glory of God, (24) being **justified** freely by His grace through the redemption that is in Christ Jesus, (25) whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, (26) to demonstrate at the present time His righteousness, that He might be just and the **justifier of the one who has faith in Jesus**.

- A. (21-22) a righteous person is one who has the righteousness of God apart from law through faith in Jesus Christ
- B. (23-24) a righteous person is one who has sinned and fallen short of the glory of God, but has been justified freely by God’s grace through the redemption that is in Christ Jesus

- C. (25) a righteous person is one for whom God has set forth Christ Jesus as a propitiation by His blood
- D. (26) a righteous person is one God has justified through faith in Jesus (same as first point in verses 21-22)

Gill: those only are righteous men, who are made so through the imputation of Christ's righteousness to them: and such a righteous man is here intended, who believes in Christ with the heart unto righteousness, who lays hold on Christ's righteousness, and receives it by faith

III. See In What Sense the Law Was Laid Down for the Lawless and Insubordinate  
1 Tim 1:9 . . . but for the lawless and insubordinate

Romans 3:19-20 Now we know that whatever the law says, **it says to those who are under the law**, that every mouth may be stopped, and all the world may become guilty before God. (20) Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.

- A. (20) the law makes him know his sin
- B. (19) the law stops his mouth
- C. (19) the law shows him his guilt before God

IV. See That In That Same Sense the Law Was Not Laid Down for a Righteous Person  
1 Tim 1:9 the law is not made for a righteous person

Romans 3:19-20 Now we know that whatever the law says, **it says to those who are under the law**, that every mouth may be stopped, and all the world may become guilty before God. (20) Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.

- A. (20) the law is not enacted to make a righteous person know that he is a sinner - he knows!
- B. (19) the law was not enacted to stop the mouth of a righteous person - it is stopped!
- C. (19) the law was not enacted to make the righteous person understand his guilt before God - he understands!

V. See Examples of Men Who Know How to Use the Law Lawfully

A. Peter

1. Acts 2:22-24 "Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know-- (23) Him, being delivered by the determined purpose and foreknowledge of God, **you have taken by lawless hands, have crucified, and put to death;** (24) whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it.
2. Acts 2:36 "Therefore let all the house of Israel know assuredly that God has made this Jesus, **whom you crucified**, both Lord and Christ."

3. Acts 2:37-38 Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, "Men and brethren, what shall we do?" (38) Then Peter said to them, "**Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins**; and you shall receive the gift of the Holy Spirit.

B. Paul

1. Acts 17:22-25 Then Paul stood in the midst of the Areopagus and said, "Men of Athens, I perceive that in all things you are very religious; (23) for as I was passing through and considering the objects of your worship, I even found an altar with this inscription: TO THE UNKNOWN GOD. Therefore, the One whom you worship without knowing, Him I proclaim to you: (24) God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands. (25) Nor is He worshiped with men's hands, as though He needed anything, since He gives to all life, breath, and all things.
2. Acts 17:29-31 Therefore, since we are the offspring of God, **we ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man's devising.** (30) Truly, these times of ignorance God overlooked, but now **commands all men everywhere to repent,** (31) because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead."

Call to Worship: Psalm 119:174-175

Scripture Reading: Psalm 119:33-40

Sermon: "The Law Is Not Made for a Righteous Person - Part 1" 1 Timothy 1:9a

Benediction: Psalm 119:41

Trinity #471 **Christian, seek not yet repose** - **Dorita Piano or Sing, Camille Piano or Flute**

Trinity #566 From Psalm 91 - Dorita Piano, **Camille Sing**

Trinity #518 **Come, ye disconsolate** - **Dorita Piano or Sing, Camille Piano or Flute**

**Grace 159 The Lord is My Delight** - Dorita Piano, **Camille Flute**

**Grace 207 All that I Have Is Jesus** - Dorita Piano, **Camille Ukulele**