

09 - 1 Timothy 1:9a - 2019-06-23

INTRODUCTION

We are working to understand what the apostle wrote us in verse 8, about how the law of God is good, beneficial, if used lawfully. The main thing he means by that is next, in verse 9

Last time we looked at some of the ways that the law can be used lawfully for the righteous person. The law can be used lawfully to instruct the righteous

The law is for the righteous better to understand the Savior.

The law is for the righteous to be instructed in loving others

The law is for the righteous to know how to order things in the church

The law is for the righteous to know how to live in the family

So, understanding that in important ways, the law IS for the righteous, that the law can be used lawfully to teach the righteous, we are now ready to see in what sense the bible means that the law is NOT laid down for the righteous.

In the sense that the law IS exclusively for the lawless and insubordinate, in that sense it is not for the righteous.

TEXT

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 for a righteous person, but for the lawless and insubordinate

BODY

I. Have Your Mind Refreshed on What “Righteous” Means

- A. Be ready to hear two different root words for the same thing
 - 1. in Greek these are all forms of one word
 - 2. in English to say all of these things takes forms of two words

A little connection with history you probably know. The English language, when it was Old English, or Anglo-Saxon, was largely a northern European, Germanic language. When the Normans invaded and conquered England, under William the Conqueror 1066, they brought French, based on Latin, into England, and the resulting Middle English then had both elements in it. All the way to today, that presents us challenges in understanding the bible. forms of the English word: holy, holiness; forms of the Latin words: saints, sanctify, sanctification

- a) righteous - Old English - rihtwis
- 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

B. In concept

- 1. a person who has only kept the law, never broken it, is *righteous*
 - a) G1342 *dikaiois*
- 2. a person is accused of being *unrighteous*;
 - a) disobedient to the law
 - b) G93 *a-dikia*
- 3. the court needs to judge whether he is unrighteous or *righteous*
 - a) obedient to the law
 - b) G1342 *dikaiois*
- 4. if the person is found not to have broken the law, the judge *justifies* him;
 - a) judges him to be righteous, obedient to the law
 - b) G1344 *dikaioo*
- 5. the person has undergone *justification*
 - a) he has been justified
 - b) he has been judged to be obedient to the law
 - c) G1347 *dikaiosis*
- 6. the person has *righteousness*
 - a) he has the legal status of being obedient to the law
 - b) G1343 *dikaiosune*
- 7. in the eyes of the legal system, the person is *righteous*

II. See Who Is Meant By the Righteous Person

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

You know that as to our standing before God, the righteous judge, there is a problem with that legal process I described. We are not innocent of law-breaking. We have broken His law. So we could not rightly be justified by the just judge. Who, then, can be the righteous person, or the just, referred to in 1 Timothy 1:9?

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)

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!

CONCLUSION (if time is up)

In the sense that the law IS exclusively for the lawless and insubordinate, in that sense it is not for the righteous.

Apparently the would-be law teachers in Ephesus wanted to preach and teach the Gentile believers about God's wrath on those who don't keep His law.

But let the righteous hear His law put to them for their instruction in love and holiness.

Let the law with its threatenings be preached to the lawless and insubordinate, that they may learn to fear God's wrath, and turn to Him for righteousness through faith in Christ.

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."

- I. What It Means to Be Righteous or Just
 - A. The two families of words
 - B. The concept: in keeping with the law
 - C. Examples
 - 1. Adam and Eve as created
 - 2. our Lord Jesus Christ
- 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 the law through faith in Jesus Christ
 - 1. he has righteousness, but not by his own obedience to the law
 - 2. he has the righteousness of God through faith in Jesus Christ
 - 3. he has the righteousness that is shared by all who believe 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
 - 1. he has sinned, and so owes the penalty for sin, which is death
 - 2. but he has been justified on the basis of Christ Jesus having paid his penalty for him
- C. (25) a righteous person is one for whom God has set forth Christ Jesus as a propitiation by His blood, to demonstrate God's righteousness as the judge
 - 1. God, to be righteous, must have wrath toward the sinner
 - 2. but in the past, in the case of men like Abraham, God has justified them rather than pouring out His wrath; so God might have seemed unrighteous
 - 3. at present, God continues to justify sinners, and so could seem unjust, unrighteous as a judge
 - 4. but for sinners in the past, like Abraham, and sinners in the present, like us, God executed the penalty for sin on His own Son, Jesus Christ, drawing forth His blood instead of ours, setting forth Christ a propitiation by that blood, that God can look on us with pleasure rather than wrath; can justify us and still be just Himself, because He has poured out His wrath on our sins in Jesus Christ
- D. (26) a righteous person is one God has justified through faith in Jesus (same as first point in verses 21-22)

- I. What “Righteous” or “Just” Means
 - A. See in the opposites here
 - 1. lawless
 - 2. insubordinate
 - B. See in the Greek word
- II. Who “The Righteous” or “The Just” Are
 - A. They were unrighteous
 - 1. at first they didn’t realize it or admit it
 - 2. but then they realized it and admitted it
 - B. They have been justified by God
 - 1. through faith in Jesus Christ
 - 2. based on propitiation by His blood
 - C. Now they live in righteousness
 - 1. not perfectly
 - 2. but willingly

I. What “Righteous” Means

A. The words used

1. as soon as we read in the New Testament and begin to talk about this subject, we encounter the fact that we’re dealing with two words, and we can get confused right away
 - a) in some of our bibles, this verse says, “the righteous”
 - b) in some of our bibles, this verse says, “the just”
2. Were we reading this in the Greek NT,
 - a) everyone would see the same Greek word here, a form of G1342 *dikaios*
 - b) and all the terms for discussing it would be forms of that same word
3. the terms we used all would be forms of one word: If we were speaking Spanish
4. As I talk through this in English, you will hear me using various forms of two words
 - a) right: righteous, righteousness
 - b) just: justify, justification
5. In English to say all of these things takes forms of two words
 - a) there were English words for the things the bible says
 - b) when the Normans came, 1066, Battle of Hastings, William the Conqueror, they brought the French words for the things the bible says, which were essentially the Latin terms
6. We have had to deal with this before, with the concept of “holy”
 - a) in the Greek NT, the main word for “holy” has several forms, the apostles wrote many things about “holy” using forms of the same word
 - b) when we go to talk about the concept of “holy” in English, we find that we have to use
 - (1) forms of the English word: holy, holiness
 - (2) forms of the Latin words: saints, sanctify, sanctification
7. (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

B.

CONCLUSION

Middle English:

Angle-Saxon Gospels 735-995

rihtwisan righteous [noun]
unrihtwisan unrighteous

Spanish:

justicia righteousness
justo just; righteous

Dutch:

rechtvaardig justified
rechtvaardige righteous
rechtvaardigheid righteousness
onrechtvaardigheid unrighteousness

German: Gerechten

Call to Worship: Psalm 35:9

Scripture Reading: Genesis 15:1-6

Sermon: “The Law Is Not Made for the Righteous - Part 2”

1 Timothy 1:9a; Romans 3:19-31

Benediction: 2 Timothy 4:8

G 113 My Joy is In The Sovereign Lord, Dorita Piano, Anna Sing

T 70 Praise My Soul, Anna Piano, Dorita Sing

G 122 Nothing but the Blood, Dorita Paino, Anna Clarinet or Sing

T 69 Lord With Glowing Heart, Anna Piano, Dorita Sing

G 120 Near To The Heart of God, Dorita Piano, Anna Clarinet

Two weeks ago:

Call to Worship: Psalm 119:174-175

Scripture Reading: Psalm 119:33-40

Benediction: Psalm 119:41