



3. The proper use of the law (1 Timothy 1:8-11)
  - a. The contingency of the law (1 Timothy 1:8)
    - (1) The praise expressed—"we know that the law is good"
      - a) The use of the word *we* suggests that the knowledge was common both with Paul and with Timothy.
      - b) The use of the word *is* clarifies that the apostle Paul was not speaking of the law's usefulness in the Old Testament, but in the present age. In other words, the law is still good.
      - c) Consider other passages that testify of the law's virtue.
        - i) The law is holy (Romans 7:12).
        - ii) The commandment is holy, and just, and good (Romans 7:12).
        - iii) The law is good (Romans 7:13, 16).
        - iv) The law is not against the promises of God and was added because of transgressions (Galatians 3:19, 21).
        - v) There are certainly a plethora of verses in the Old Testament singing the praises of the law. Our focus at the moment is to prove that this is not restricted to the Old Testament.
    - (2) The hindrance expressed—"if a man use it lawfully"
      - a) We establish the law (Romans 3:31).
        - i) Unfortunately, the role and purpose of the law in the present age confuses many believers and nonbelievers alike.
          - (a) Some over-apply
          - (b) Some under-apply
        - ii) According to Paul, "we establish the law."
          - (a) By definition, "to establish" means to make firm, to confirm, to ratify that which has been previously set or made.
          - (b) Some Christians ignore the law because they have been taught that the Lord Jesus Christ (or the "Age of Grace") voided the law.
          - (c) Granted, we are not "under the law" (Romans 6:14); but this does not mean that the church makes the law void (see 2 Timothy 3:16-17).
        - iii) While some have concluded that the law lacks significance in the lives of Christians today, it should be understood that the law is God's mind:
          - (a) In the New Testament, the word of God is likened to "the mind of Christ" (1 Corinthians 2:16).
          - (b) Likewise, the word of God in the Old Testament was likened to "the mind of the Lord" (Leviticus 24:12).
        - iv) The law depicts God's thoughts, His leanings, and His biases on issues that plagued man in the past, many of which continue to plague man today.

- b) Our walk and God's law
  - i) The law plays no part in a person's salvation today except as a schoolmaster to make the lost person conscious of his sinful condition (Galatians 3:24-25).
  - ii) Yet, Christians should determine how the law should affect one's walk with God and interaction with his fellowman.
  - iii) According to the epistles of Paul, the law is directly linked to the love we are to have one toward another. This love toward others does not simply refer to the sentimental "love" of the televangelists and Christian psychiatrists and psychologists; it refers to the love of the Bible—which is the fulfillment of the law (Galatians 5:13-14).
  - iv) Be sure to grasp these two interconnected truths.
    - (a) The key to the law is to love your neighbour.
    - (b) The key to fulfilling the law is to avoid walking "after the flesh" but instead choosing to walk "after the Spirit" (Romans 8:4).
  - v) Romans obviously teaches that those Christians walking "after the Spirit" and not "after the flesh" CAN FULFIL "the righteousness of the law."
- c) The purpose of the law
  - i) The Old Testament was divided into two parts:
    - (a) Laws dealing with man's relationship with God
    - (b) Laws dealing with man's relationship with man
  - ii) In the end, both affected each other; but the priority was man's relationship with God.
  - iii) Historically, the Jews attempted to keep the law to keep sin out of the camp so that God might dwell between the cherubims in their midst. Today, God dwells within every believer with a promise never to depart the believer.
  - iv) Thus, the benefits of the law cannot involve God dwelling in our midst, but rather our relationship with others. This is evident in Romans 13:8-10 as God set forth that a person's submission to God's law displays his obedience to the duty of loving others.
  - v) Since the apostle Paul quoted directly from the "Thou shalt nots" of the law, it should be evident that one cannot simply dismiss the law as inapplicable to Christianity. Furthermore, Paul repeatedly stated that loving others FULFILS the law. This means that when Christians do the actions of Romans 13:9, we fulfil the law. A Christian does not commit adultery, kill, steal, lie, and covet because of his love for others, not just for his relationship to God.



- vi) The purpose of considering any application of the law to the church is not to become worthy of God's presence in our midst but to understand how to love one another.
- vii) In the same spirit, it should be understood that God's grace teaches us how to live in this present world (Titus 2:11-12).
- viii) Thus, the conundrum on how to apply any part of the law when we are under grace. We are to use the law only as it lines up with the revelation given to the Church. The clearest explanation comes from the following passage (1 Timothy 1:8-11).
- ix) Simply put, the lasting purpose of the law is:
  - (a) Exposing sin (Romans 7:7-11, 13)
  - (b) Pointing to Christ (Galatians 3:24)
  - (c) Judging the lost (Romans 2:12-16)
  - (d) Instructing in righteousness (2 Timothy 3:16-17)
  - (e) Increased joy (Romans 7:22)
- b. The subjects of the law (1 Timothy 1:9-10)
  - (1) Unnecessary subjects—"the law is not made for a righteous man" (1 Timothy 1:9)
  - (2) The proper subjects (1 Timothy 1:9-10)
    - a) The lawless and disobedient (1 Timothy 1:9); those who ignore and rebel against the law
    - b) The ungodly and for sinners (1 Timothy 1:9); those who are immoral (Jude 1:15, 18)
    - c) Unholy and profane (1 Timothy 1:9); those who are vile
    - d) Murderers (1 Timothy 1:9)
      - i) Murderers of fathers
      - ii) Murderers of mothers
      - iii) Manslayers
    - e) Whoremongers (1 Timothy 1:10); those who trade and deal in prostitution (1 Corinthians 6:9-10)
    - f) Them that defile themselves with mankind (1 Timothy 1:10); those who do things with mankind that are contrary to nature (Romans 1:26-27)
    - g) Menstealers (1 Timothy 1:10); those unlawfully sold (Exodus 40:15)
    - h) Liars (1 Timothy 1:10)
    - i) Perjured persons (1 Timothy 1:10); those who swear falsely
    - j) Etc.—"if there be any other thing that is contrary to sound doctrine" (1 Timothy 1:10)
- c. The application of the law (1 Timothy 1:11)
  - (1) The measure of lawful use—"According to the glorious gospel of the blessed God"
  - (2) The specification of the measure—"which was committed to my trust"