

Message #4**I Timothy 1:8-11**

The Apostle Paul was very concerned that the local church has sound teaching and a sound teacher. By inspiration of God, he came up with a simple little test to determine this—the test of the Law.

A TRUE TEACHER OF GOD WILL KNOW HOW TO TEACH AND USE GOD’S LAW IN A WAY THAT IS BIBLICALLY LEGITIMATE AND SOUND, AND IN A WAY THAT CONNECTS THE LAW TO THE GLORIOUS GOSPEL.

All false religions have some distorted concept of the Law. Most say you can be right with God by keeping the Law. Most even invent more laws.

QUESTION #1 – What law is Paul talking about? 1:8

From this passage we may safely conclude that Paul is referring to the Mosaic Law, which includes all O.T. laws, ordinances and decrees.

1. The context clearly is that of a law religious teachers desire to teach, which is the Law of Moses (1:7).
2. The word “law” contains an article, meaning Paul had a specific law in mind, not some general law (1:8).
3. The list of sins in this context is clearly related to the Mosaic Law (1:9-10).
4. The context connects this law to the “glorious gospel” which, in Paul’s writings, is the Mosaic Law (1:11).

QUESTION #2 – Who knows the Law is good? 1:8

We get the answer to that question in the last part of the verse—those who know how to use the Law lawfully.

In other words, the “we” refers to believers who know how to use the Law in its true, biblical and lawful way. These are believers who are able to filter the O.T. Law through Grace Age truth and give a proper interpretation and application of it to both the believer and the unbeliever. J. H. Bernard, in his famous Greek commentary on the Pastorals, says the one who handles the Law lawfully is one that knows the suitable purposes which the Law is intended to serve (Bernard, p. 27).

QUESTION #3 – What is the purpose of the O.T. Law?

The first thing we must admit is that the Mosaic Law was initially given to Israel. J. Dwight Pentecost does an excellent job of connecting the Mosaic Law to Israel. He says the Mosaic Law did several things for Israel:

1) It unified the nation; 2) It separated the nation; 3) It made it possible for the nation to have fellowship with God; 4) It made it possible for the nation to worship God; 5) It provided a test for the nation as to whether or not it really wanted God to reign; 6) It prompted the nation to look for and to Jesus Christ, her Messiah (J. Dwight Pentecost, *The Purpose of the Law*, The Bib Sac Reader, pp. 107-114).

Purpose #1 - To show God's holiness and our badness. Rom. 7:16

The Law of God is as holy as God. It is holy, it is righteous, and it is good (Rom. 7:12). There is no problem with the Law; the problem is with sin.

Purpose #2 - To shut every mouth concerning one's own righteousness. Rom. 3:19a

The Law of God is designed to shut the mouths of those who think they are good enough for God. There is none righteous, there is none good and we have all gone astray; and if one says otherwise, the Law of God will shut the mouth.

Purpose #3 - To substantiate that the whole world is guilty before God. Rom. 3:19b

God has a legitimate court case against every human being who has ever lived in this world. The Law of God cries out "guilty, guilty, guilty!"

Purpose #4 - To secure personal knowledge of sin. Rom. 3:20

The Law of God will make every person come to terms with the reality that he is a sinner.

Purpose #5 - To show God has a legitimate right to pour out His wrath. Rom. 4:15

When we see the Law of God and take an honest look at ourselves and this world, the main question will never be how can a loving God take vengeance and wrath out on this world; the question will be why hasn't He done it yet?

Purpose #6 - To send everyone to Jesus Christ. Gal. 3:19, 24

The Law of God boxes every human being in as a sinner. It forces every person to realize they are hopeless and helpless. That forces us to look for someone who can help us out of our dilemma. That one is Jesus Christ. A wonderful purpose of the Law is to point us to Jesus Christ.

QUESTION #4 – Who isn't the Law for? **1:9a**

The words "law is not made" are words that mean the Law does not exist for and the Law has not been set into existence for a righteous man.

The term “righteous” is a reference to one who has believed on Christ and is justified (Rom. 5:19; 8:33). In fact, the word “righteous” is the word from which we derive the word justification.

According to the Word of God, the believer in Christ is dead to the Law (Gal. 2:19-20) because the Law was nailed to the cross with Christ (Col. 2:14).

The purpose of the Law is not to approve the character of the righteous; it is to expose the character of the unrighteous. Dr. Ralph Earle said it this way: “...the purpose of the law is not to police good men, but bad men.”

The Law is given to those who are unconvinced of their sin. One who has already recognized his sinfulness and has believed on Christ is exempt from God’s law.

QUESTION #5 – Who is the Law for? 9b-10

The Law of God is made for the unrighteous, those who are not justified. The Law of God is made for every unbeliever. It is designed to show him his sinful guilt so he will trust Jesus Christ.

Type #1 - The Law was made for the ungodly. 1:9b

The term “ungodly” refers to one who loves to live life without being subject to any law. This type of person doesn’t want anyone or anything telling him what to do, even almighty God.

Type #2 - The Law was made for the rebellious. 1:9c

This word goes nicely with the preceding word for it refers to one who is not submissive to rule and authority (Smith, p. 43). William Barclay says this term refers to a mutin soldier who is too proud and too unbridled to accept any control or authority (Barclay, p. 37).

Type #3 - The Law was made for the ungodly. 1:9d

The term “ungodly” refers to those who are impious and lack reverence (Smith. p. 63).

Type #4 - The Law was made for sinners. 1:9e

The term “sinner” has to do with those who are missing the mark of God’s righteousness.

Type #5 - The Law was made for the unholy. 1:9f

The term “unholy” particularly emphasizes a lack of piety and holiness when it comes to religious things.

Type #6 - The Law was made for the profane. **1:9g**

We may understand the term “profane” as referring to those who not only have no sense of the sacred, but actually put down or walk over things that are sacred.

Type #7 - The Law was made for parent killers. **1:9h**

Most interpreters believe that it is not just the actual murder of a mother or father, but also the dishonoring and degrading of parents.

Type #8 - The Law was made for murderers. **1:9i**

There are a couple of ways in Scripture that murder may be committed: 1) Physically and 2) verbally.

Type #9 - The Law was made for immoral men. **1:10a**

From the Greek word we get our word pornography.

Type #10 - The Law was made for immoral men. **1:10b**

The emphasis of this word specifically refers to male sodomites or male homosexuals (Smith, p. 61). Towner says during the last half of the first century, Ephesus became known for this deadly sin (Philip H. Towner, *1-2 Timothy and Titus*, p. 50).

Type #11 - The Law was made for kidnappers. **1:10c**

This particular Greek word had in mind a slave dealer. One who kidnaps another person and forces them into slavery (Smith, p. 35).

When Paul wrote to Timothy, slavery was very common. Many Christians were forced to be slaves. Paul wanted the world to know that one who steals another man’s life is one who will face the judgment of God.

Type #12 - The Law was made for liars. **1:10d**

A liar is one who says what is false. Lying is a terrible sin in God’s sight because Satan is the father of lies. There are no such things as white lies, gray lies or black lies; all lying is evil. In fact, God so hates lying that He says liars will burn in the lake of fire and brimstone (Rev. 21:8).

Type #13 - The Law was made for perjurers. **1:10e**

A perjurer is one who says what is false while under oath.

Type #14 - The Law was made for anything unsound. **1:10f**

Anything contrary to the pure, sound, healthy Word of God is against God's Law.

QUESTION #6 – How does the Law relate to the glorious Gospel? **1:11**

Homer Kent said it eloquently: "...the proper use of the law is to apply it to sinners to show them their sin and present the gospel with its message of salvation in Christ" (Homer Kent, p. 85).

The glorious Pauline news is that you can be completely forgiven of any and all of these sins named in this list by faith in Jesus Christ. You have broken the Law of God; that is fact. But you can be saved from all of your sins by believing on Christ; that is also a fact. Will you believe? If you will, you will be saved for that is how God's Law connects to God's Gospel.