

1Timothy 1:8–11

The Good Use of the Good Law for Good Benefits from the Good God

**Thursday, September 1, 2022 • Read 1Tim 1:8–11**

*Questions from the Scripture text: What do “we” do in v8? What is it that we know about? What do we know about it? When is it good? What are we still doing in v9? For what kind of person was the law not made? But for what six general types of people? And what eight specific examples of these (v9–10)? To what are all these things/types of people contrary (v10)? What sort of doctrine teaches this truth (v11)? What does he call the gospel? Whose does he say it is? Why is he teaching it and teaching Timothy to teach it?*

**What is the first right use of the law?** 1Timothy 1:8–11 looks forward to the second serial reading in morning public worship on the coming Lord’s Day. In these four verses of Holy Scripture, the Holy Spirit teaches us that **the good law has a good use that bad people must make of it if it will be used to do them good from the good God.**

**The good law.** “But we know the law is good” says v8. Why does the apostle say this? Because in v4 he had referred to people who preached endlessly on genealogies, thinking that they were making themselves great teachers of the law (v7, i.e. Scripture). If we’ve been Christians for a while, we’ve heard someone mishandle the Scripture. Does that mean that the Scripture is bad? Or that doctrine is bad? Of course not!

**Its good use.** Much like what we recently saw in Rom 2:17–24, the first good use of the Scripture is to tell us that God is good, and we are bad. If the Scripture gives us confidence in ourselves, we have read it incorrectly. It tells us that we are lawless, insubordinate, etc. We might think that we are not so bad as the horrific things named in the list—murderers of fathers and mothers, killers of men, fornicators, sodomites, liars? Surely, we aren’t so bad as to be named in that group! (note that ours is such a wicked age that some of these are actually approved of and encouraged). But we are named... at the end of v10. “and if there is any other thing that is contrary to sound doctrine.”

The law is not made for a righteous person *because, apart from Christ, there aren’t any righteous persons!* (Obviously, the apostle cannot be saying that the law has no use for the converted, since this would contradict things that he plainly teaches by the Spirit elsewhere, e.g. Rom 13:8–10, etc.).

**Its good benefit.** So, if sin is opposed to sound doctrine, does that mean that the Scripture is opposed to us? By no means! For, the same Scripture that announces to us that we are all bad is the Scripture that announces to us the glorious gospel, the glorious good news. Timothy remembers how glorious the gospel was for him to hear as a sinner. The Ephesians remember how glorious the gospel was for them to hear as sinners. Will they really put up with manmade traditions and endless twisting of obscure Scripture (v4) instead of hearing again the glorious gospel (v11) as that which brings all Scripture into its proper context? They mustn’t! Instead, let them have Christ’s called men teach Christ’s true doctrine, which Christ will use to produce in them His own, true love (cf. v3–7).

**From the good God.** There is a reason to affirm the Scripture’s goodness that is even better than the fact that it has at its heart the glorious gospel. It’s not just good because of the good that it does those who receive it, but because of the infinite goodness of Him Who gave it! He is the blessed God. And He has entrusted to Paul to be an agent of this glorious gospel as an apostle. And it is He Who also entrusts Timothy to be an agent of this glorious gospel as an elder. And it is He Who, through Timothy, will entrust other elders to be agents of this glorious gospel.

Why be so insistent that he not let bad people teach the Scripture badly, resulting in bad lives? In part because the good God has called particular people to teach His good Word in a good way to do His people good through the glorious gospel!

Who has given you the Scripture? Whom/what else has He given you to safeguard proper use of that Scripture? What does He thus obtain for you in eternity? In your life in this world?

*Sample prayer: Lord, forgive us for when we forget that we are bad, and You are good, and that this is one of the basic messages of Your Word. Use Your good Word to bring Your good gospel home to our hearts. And use it to conform us to the image of our righteous Redeemer, we ask in His Name, AMEN!*

**Suggested songs: ARP19B “The Lord’s Most Perfect Law” or TPH19B “The Heavens Above Declare”**

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First Timothy chapter 1 verses 8 through 11. These are God's words, but we know that the law is good. If one uses it lawfully knowing this that the law is not made for a righteous person.

But for the lawless and insubordinate for the ungodly and for sinners for the unholy and profane for murderers of fathers and murderers of mothers for manslayers, for fornicators, for sodomites, for kidnappers. For lawyers for perjurers. And if there is any other thing, that is contrary to sound doctrine. According to the glorious Gospel of the Blessed God which was committed to my trust.

So far the reading of God's inspired and inherent tort remember in the previous passage. He talked about those who wanted to be teachers in the church wanted to be teachers of the law, but they didn't understand the law. And one of the things that these particular ones did was they would endlessly read genealogies and make points out of the genealogies instead of making their points out of the, the more primary, and more easily understood passages.

That help us understand the rest of them. And so he comes back now in verse 8 and he says now if somebody as teaching you from the law, If someone is using the scripture, that's not a bad thing. The scriptures are actually good. The law is actually good. If somebody uses a lawfully, There are many Christians who I have run into who do not like to be instructed out of the scripture.

They think the whole point of the scripture is to get you to have nice feelings about Jesus. And once you've got those, nice feelings in place, that you really don't need a whole lot more Bible unless you feel bad about something. Then you go to the Bible and you hunt yourself up a verse.

That seems to say something that can make you feel better about whatever it is. You feel bad about? We wish that I was exaggerating but this is the way that some use a scripture and then if you use a scripture especially if you use the law of God, God's commandments is condemning sin, defining sin and condemning

it Then people who think that way or use the Bible that way they will call you a legalist or a law-est

However, the law is good. If one uses it lawfully, In other words, people are not. People need to use the scripture the right way.

First then there is the laws. Good. Use One of the main good uses of the law is to remind us that we are bad and God is good. This is one of the basic messages of the whole Bible. You remember in Romans 2 verses 17 through 24, not too long ago in the midweek, sermons, we heard that if your use of the Bible is to have results in you, having confidence in yourself, that you are better than others, then you're not using the Bible.

Very well because he said, you who teach the law, do you not teach yourself? And then he with a bunch of difference in, he said you who condemn substance such sin and then he would ask question related to that sin exposing that we all have the remaining sin in our hearts that if not in the same intensity of expression is still of the same kind of the same nature as the sin that we condemn in others.

And so he does something similar here. He says, the law is not made for righteous person. In other words, if we had no remaining sin, we wouldn't need the written log. It would be coming out of our hearts already. Where are you going? She tells me she has to go to get her car.

Yeah, at 8:40 was what you guys told me yesterday, whatever you work at 9:30. Right. Our shift starts at night, whatever.

I'm sorry. I'll drop her off and come, right.

You should take my car so you don't waste gas.

Did you call have lots of care? My car doesn't use much gas.

If we didn't have remaining sin, the law of God would be written on our hearts and we would be following it perfectly. The reason we need the law of God is because even with our new natures, We do not, We are not perfectly inclined to or perfectly follow the law of God.

And so the fact that God still wants us to use it as a reminder that we are in this list Lawless and insubordinate. And that's something that if we're being honest about ourselves, we're going to say is true from our own hearts. Every time I sin, I feel that my heart is Lawless and insubordinate that I'm not godly like I wish to be but ungodly that I do not do the good that I want. But the sin that I hate that. I'm a sinner that I'm not acting like someone who has been set apart to God and called a saint but unholy and profane.

And so he starts us out with these descriptions of what we are as far as our remaining sin is concerned. When he says not made for righteous person. He's not talking about not made for a person who's been counted righteous in Christ. He's talking about not made for a person, it has been conformed to the image of Christ.

Not yet conform. Not yet, completely conformed. And so we are, and if we're using the Bible, we say this about a remaining sin Lawless and subordinate, ungodly, sinners unholy profane. Then, unless some things that we should be horrified at. And I think even in our current culture and current church culture, some of them are things that that we would be horrified at But other ones are things.

Our sins that we have declined so much and we're in such an antinomian, which is against the law of God age in in the church. Even Some of these things are people who call themselves Christians and don't think they're a big deal. Murders of fathers, murders of mothers manslaughter.

I think, most people think those are still a big deal fornicators or you know, those who have the marriage bed before marriage or without marriage. And sodomites those who give up the natural use for the woman and the man and do that, which is not just against the law.

But even against nature, those those are approved of in much of the churches for kidnappers for liars. The vast majority, think it not that big a deal. If they tell a lie For perjurers and then this wonderful blanket. One. And if there is any other things, that is contrary to sound doctrine.

So, whatever the sin is at the time in Ephesus, that is being excused. Paul says it belongs in the same list as these other horrible things, whatever our sins are. Hostility. Bitterness dishonoring to parents resentful about other people. Mistrusting, God, lack of, contentment covetousness. All of these, all of these sense we don't realize how wretched they are until we real until we hear something like these.

Those sins belong in the same list as these other ones here in First Timothy 1, verses 9 and 10. And these are the ones that show us that indeed we still need to be corrected by the law of God. So it's a good law. The law is good. If you use a lawfully, it has to be used the good way and it has good benefit Sin is opposed to sound doctrine.

That's what we just heard. The end of verse 10 which means sound doctrine as opposed to soon.

And so good use or a good benefit from sound. Doctrine. Is that good teaching doctrine? Just means teaching will sound doctrine tells us that Jesus has paid for our sin and that Jesus delivers us from the power of sins. He delivers us from sin's power and he delivers us from since penalty sin, is contrary to sodom doctrine according to the glorious gospel and so there's this glorious gospel that said although the wrath of God is revealed from heaven against all unrighteousness and ungodliness of men, the righteousness of God for sinners is revealed in the gospel, which is the power of God for salvation.

And then he goes on to describe to us in the rest of the book of Romans, how the glorious gospel tells us that also, since penalty is against us, Jesus has taken the penalty upon himself and all those sins power is over us. That when Jesus brings you to faith in himself, he delivers you from sin's power, you're no longer, it's slaves and is no longer your master.

It is your enemy and it is a fears enemy, but God is your master. And Christ is your life and you will win this battle against sin. And so, the scripture has this good benefit that the Lord uses it, to bring us to faith in Jesus. He uses it to sanctify us.

He uses it to preserve us until the completion of our salvation. And so faith comes right hearing and hearing the Word of God and the Lord Jesus prays sanctify them by your truth. Your word is truth. And the apostle reminds Timothy that the the Word of God is able to save his soul or no James chapter 1 says the implanted work is able to save our soul.

The Apostle tells Timothy that the scriptures are able to make him wise for salvation. And so it has all these benefits. According to the glorious gospel of the Blessed God and that's a big reason. Why Timothy has been left behind in Ephesus to bring order back to the church in Ephesus so that they have right teaching that produces right?

Living. Because that is the Lord, Jesus's way of making and molding Christians is by Christ's called men teaching Christ's true word in Christ's way by which Christ produces in believers. His own, his own true, love that. Love from a pure heart from a good conscience from a sincere faith that we had heard about in verse 5.

So is a good law and it is to be used the right way. It's good. Use, and it produces these good benefits. Although, or maybe we could better say, God uses it to produce. He's good benefits because he is the good God. You see that? At the end of verse 11, According to the glorious Gospel of the Blessed.

God. The glorious Gospel. That was committed to my trust. And so Even if we didn't understand that, the law is good and saying that God is good, and we are bad or that the law had a good use and that produced good benefits. We should still know that the law is good because it's the law of God and he is good and if I don't think it's good, or if I find it, rubbing me the wrong way.

There's something wrong with me because it's God's law and he is the blessed God. And so we rejoice to have the good law of the good God in it. We hear about the glorious gospel and we know him to be the Bless of God. It is. It's God. Who entrusted?

Paul to be an agent of Hyst. We used by him in the churches. Paul says, the glorious gospel which was committed to my trust and now he's handing it off to Timothy but it's not Paul who's entrusting Timothy with the gospel. It's God Though. He's the Blessed God who committed into Timothy is now committing into Timothy's.

Trust the glorious gospel and it's the same blessed God and the same glorious gospel that is being committed to you being taught to you. So that you would come to faith in Jesus and walk by faith in Jesus. And which you are to have on your mind and in your heart, so that it forms how you talk to others.

One of the things we learn from and Ephesians 4 that the pastor teachers are given so that we all may speak the truth to one another and love as trained and taught, by the pastor teachers, who Christ gives us. And then of course we hope that one day not too many years from now that you will be fathers and mothers teaching your own children.

That glorious gospel of the Blessed God that was committed to your trust. And so you get to be an agent of the Blessed God to instrument of the Blessed God. So Why was it that Paul was? So insistent that Timothy not let bad people. Teach the good scripture, badly, resulting in bad lives in part.

Because the good God has called his own particular people to teach his good word in a good way to do his people. Good through the glorious gospel. Let's pray.

Our Father in heaven. We pray that you would bless to us your word, that you would help us to Know your goodness. And to know our remaining sin and to use your good word for exposing our remaining sin and fighting against it. Pray that your spirit would attend your word of power, whenever we encounter it so that we might grow in faith in Jesus Christ and his name, we ask it.

Amen.