

The Law in its Proper Place



1 TIMOTHY

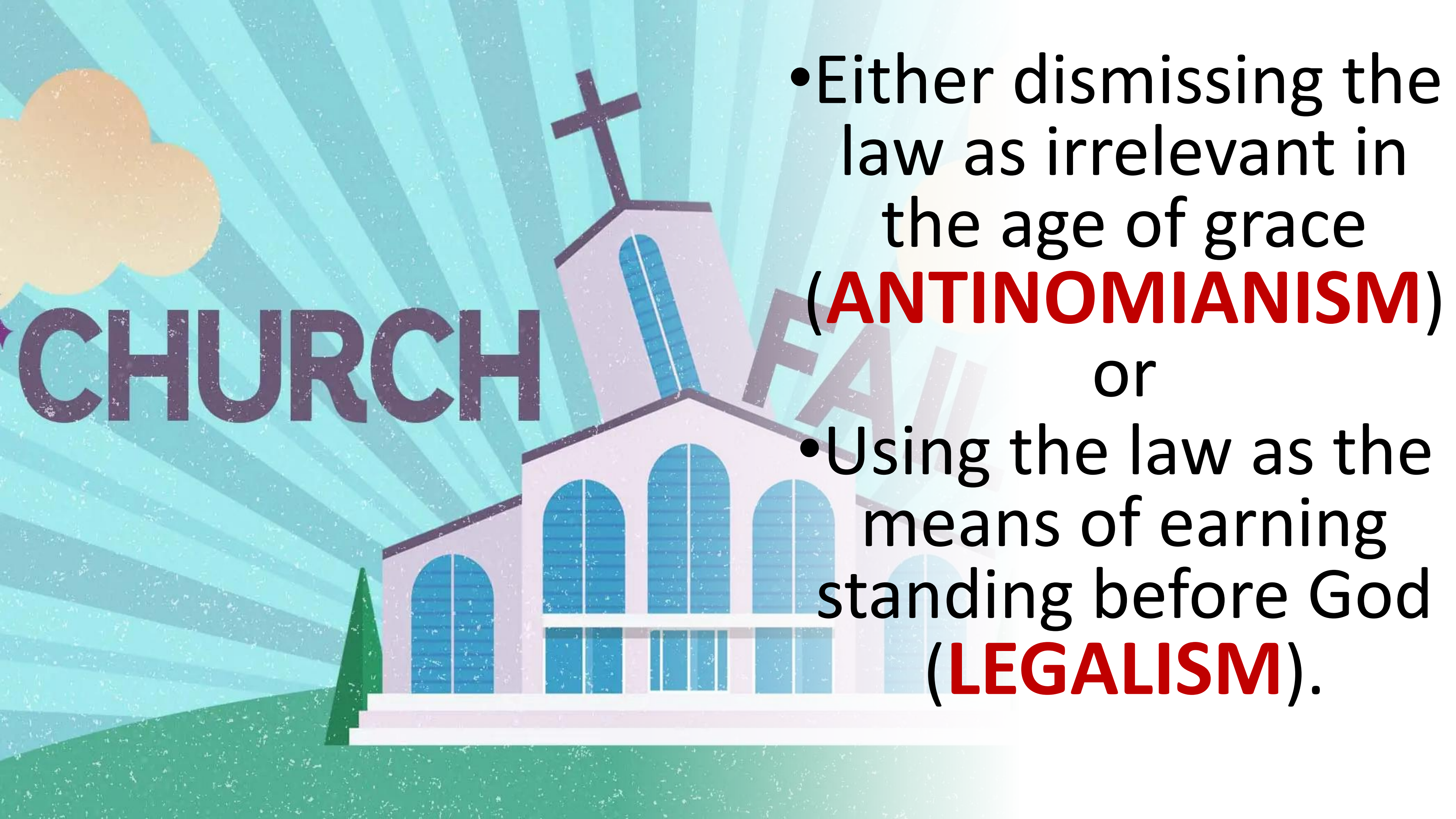
1:8-11

Now we know that the law is good, if one uses it lawfully, understanding this, that the law is not laid down for the just but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane, for those who strike their fathers and mothers, for murderers, the sexually immoral, men who practice homosexuality, enslavers, liars, perjurers, and whatever else is contrary to sound doctrine, in accordance with the gospel of the glory of the blessed God with which I have been entrusted.





Introduction: The Law — The Most Misunderstood Gift!



CHURCH

- Either dismissing the law as irrelevant in the age of grace (**ANTINOMIANISM**) or
- Using the law as the means of earning standing before God (**LEGALISM**).



- ❖ Goodness of the law.
- ❖ Lawful use.
- ❖ He identifies those for whom
- ❖ Gospel's redemptive function.



The Glorious Gospel

of the blessed God.

I. The Law is Good — The Foundational Affirmation.



A. Against Antinomianism

1 Timothy 1:8

But we know

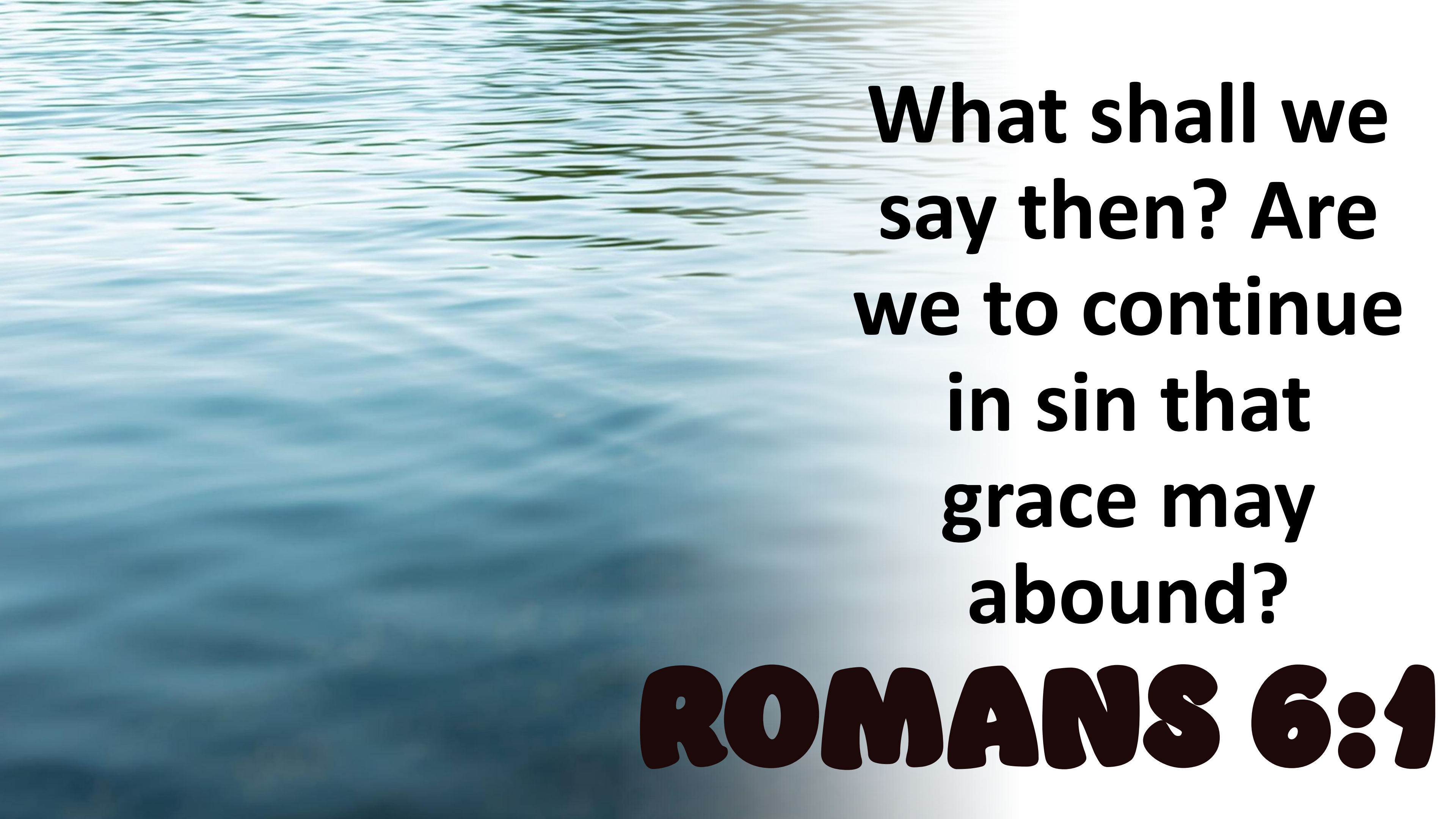
that the

law is good if

one uses it

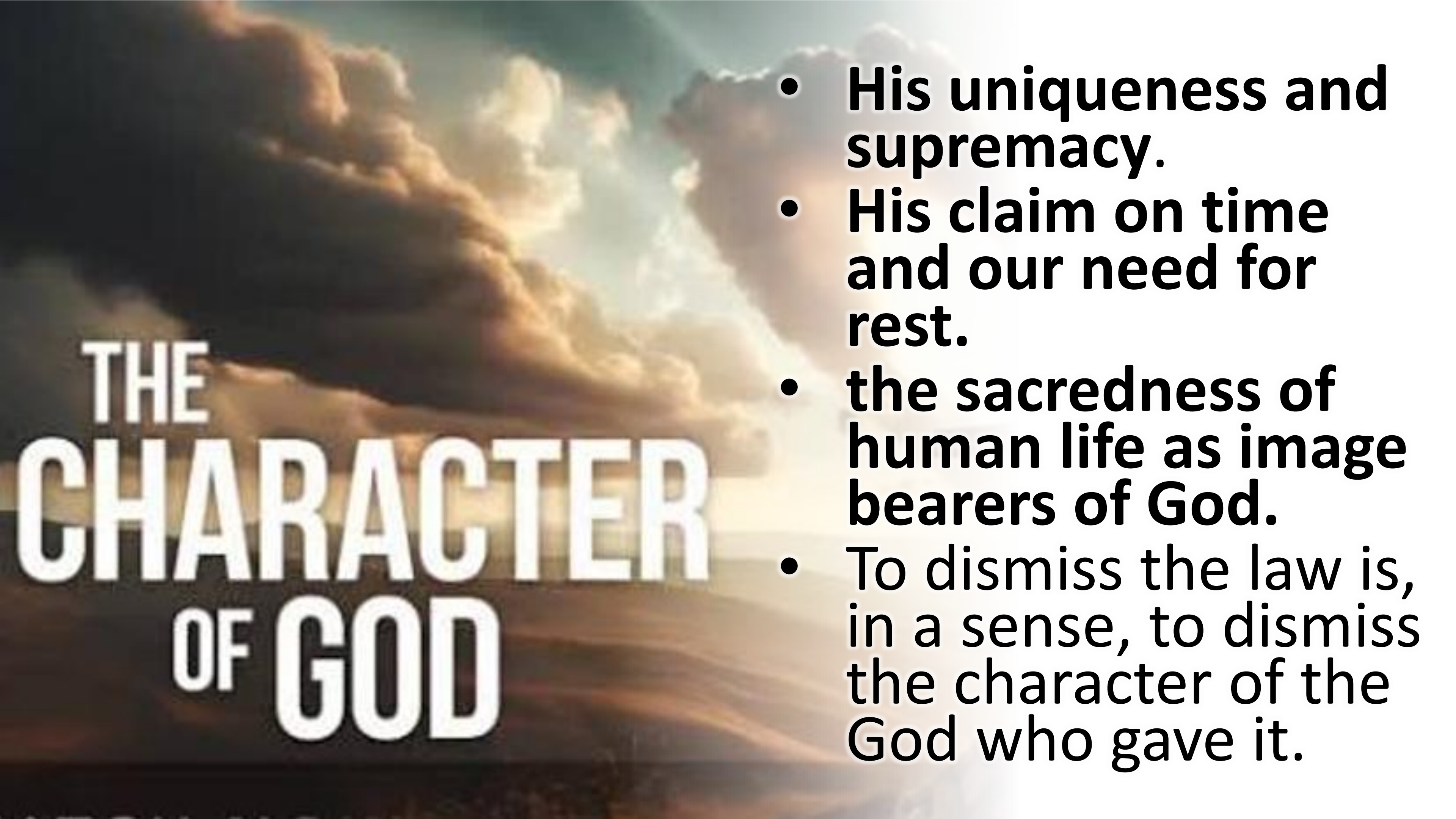
lawfully,



The background of the slide is a close-up photograph of water with gentle ripples, creating a textured, blue-grey surface. The text is overlaid on the right side of the image.

**What shall we
say then? Are
we to continue
in sin that
grace may
abound?**

ROMANS 6:1



THE CHARACTER OF GOD

- His uniqueness and supremacy.
- His claim on time and our need for rest.
- the sacredness of human life as image bearers of God.
- To dismiss the law is, in a sense, to dismiss the character of the God who gave it.



So the law is holy,
and the
commandment is
holy and righteous
and good.

ROMANS 7:12



B. The Three Traditional Uses of the Law

The Civil Use:

The Theological Use:

The Normative Use:



ROMANS

2:14-15

For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. They show that the work of the law is written on their hearts, while their conscience also bears witness.



B. The Three Traditional Uses of the Law

The Civil Use:

The Theological Use:

The Normative Use:



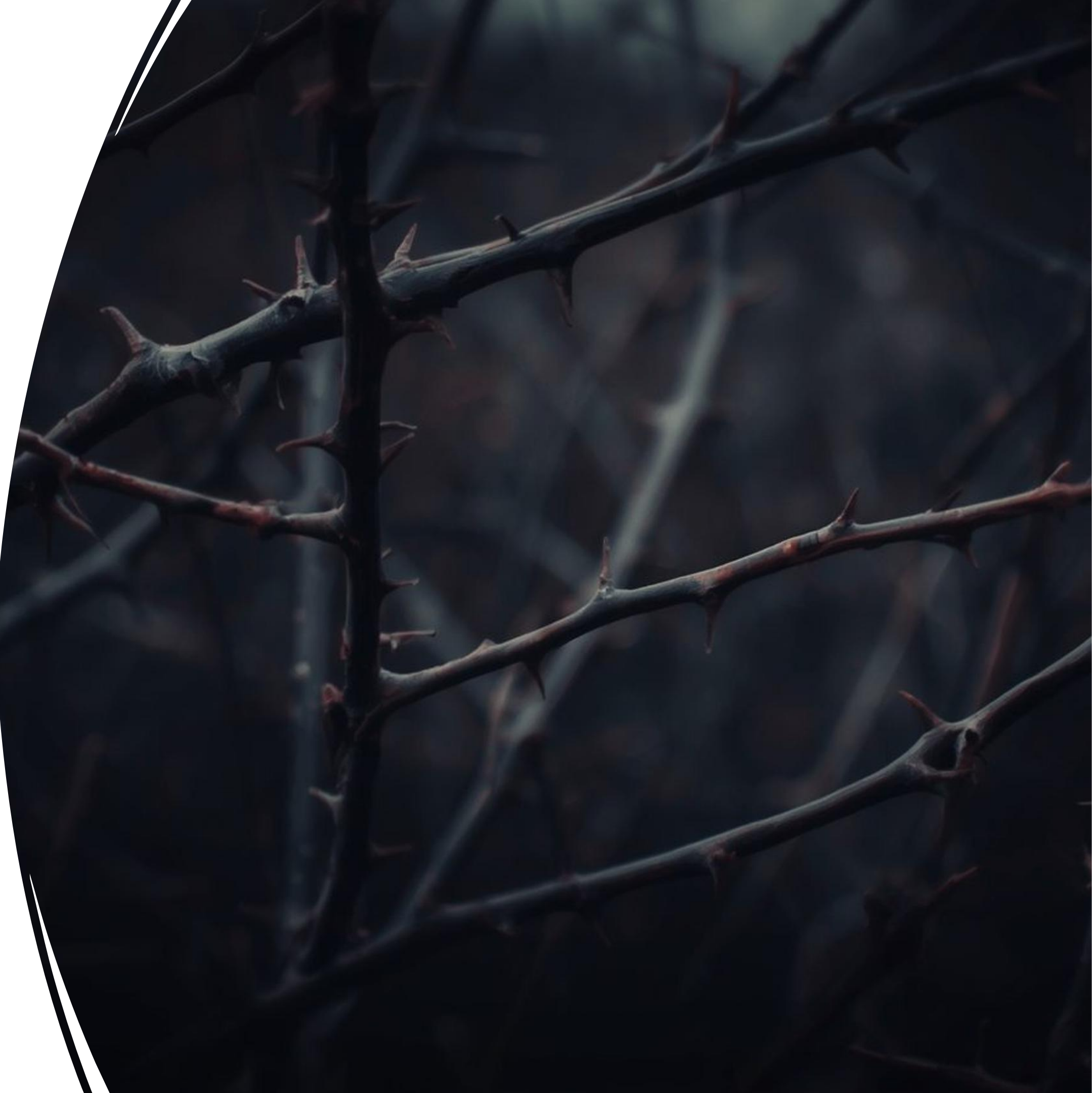
ROMANS 3:19

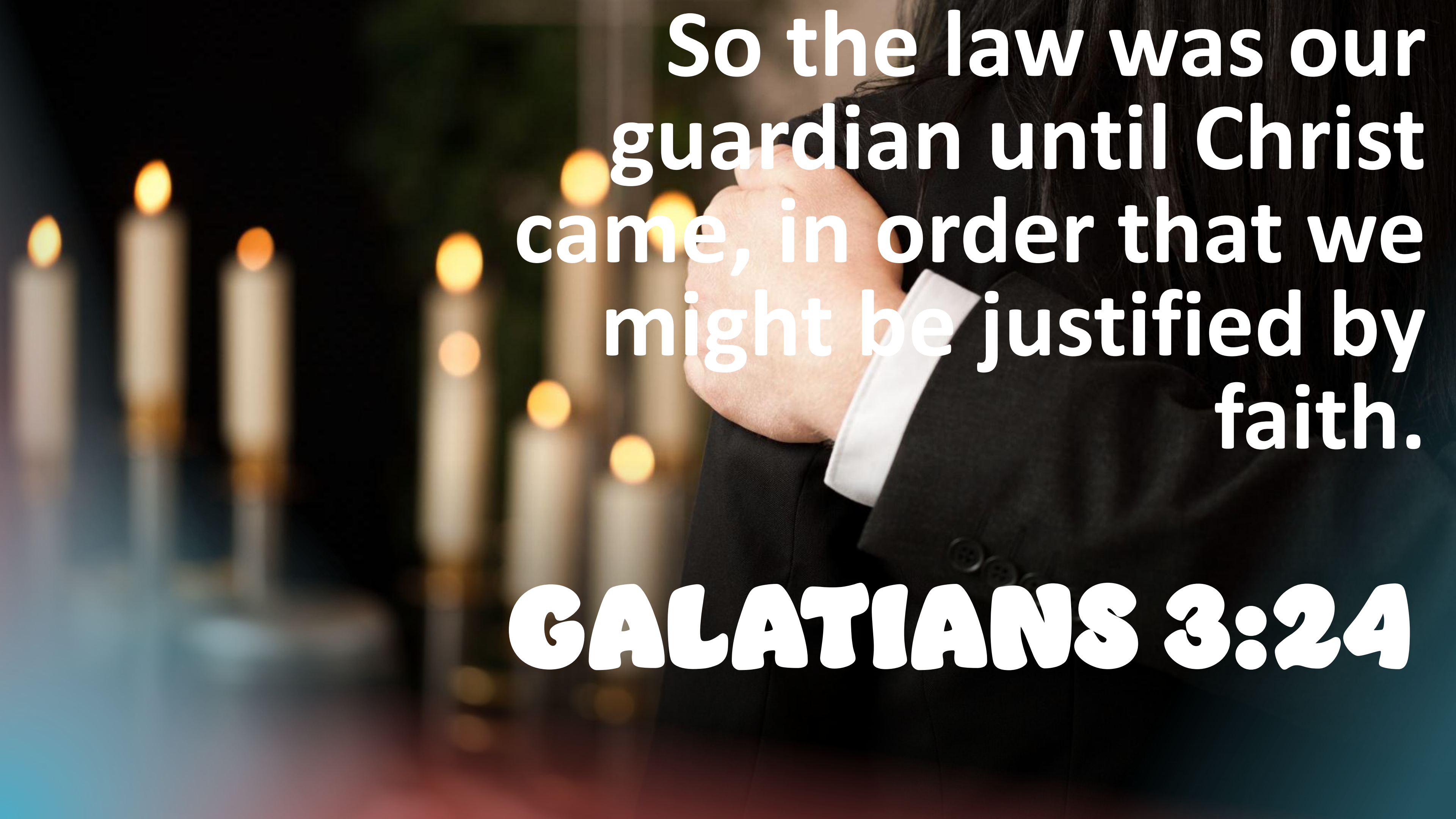
Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God.



ROMANS 7:13

Did that which is good, then, bring death to me? By no means! It was sin, producing death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure.



A person wearing a black suit jacket and a white shirt is shown from the chest up, with their hands clasped in front of them. The background is dark and out of focus, featuring several lit candles that create a warm, bokeh effect. The text is overlaid on the right side of the image.

So the law was our
guardian until Christ
came, in order that we
might be justified by
faith.

GALATIANS 3:24

B. The Three Traditional Uses of the Law

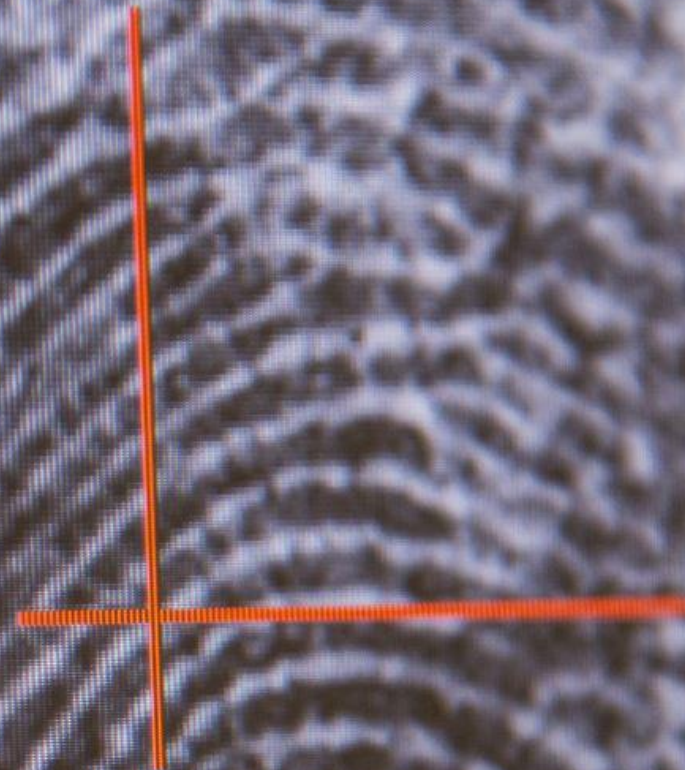
The Civil Use:

The Theological Use:

The Normative Use:



**C. The
Condition
: If One
Uses It
Lawfully**



Nomos (law)
— lawful use
of the law.

Greek Word:
Nomimos



1 Timothy 1:8

*But we know
that the
law is good if
one uses it
lawfully,*





Unlawful uses of the law include:

- (legalism),
- (the false teachers),
- (Pharisaism), or
- (antinomianism).

A. The Principle



**II. The Law is for the Lawless
— A Catalogue of Human
Rebellion.**

1 TIMOTHY

1:8-11

Now we know that the law is good, if one uses it lawfully, understanding this, that the law is not laid down for the just but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane, for those who strike their fathers and mothers, for murderers, the sexually immoral, men who practice homosexuality, enslavers, liars, perjurers, and whatever else is contrary to sound doctrine, in accordance with the gospel of the glory of the blessed God with which I have been entrusted.





**The person
who never
speeds
does not
need to
worry
about
traffic laws.**

B. The Catalogue of Sins



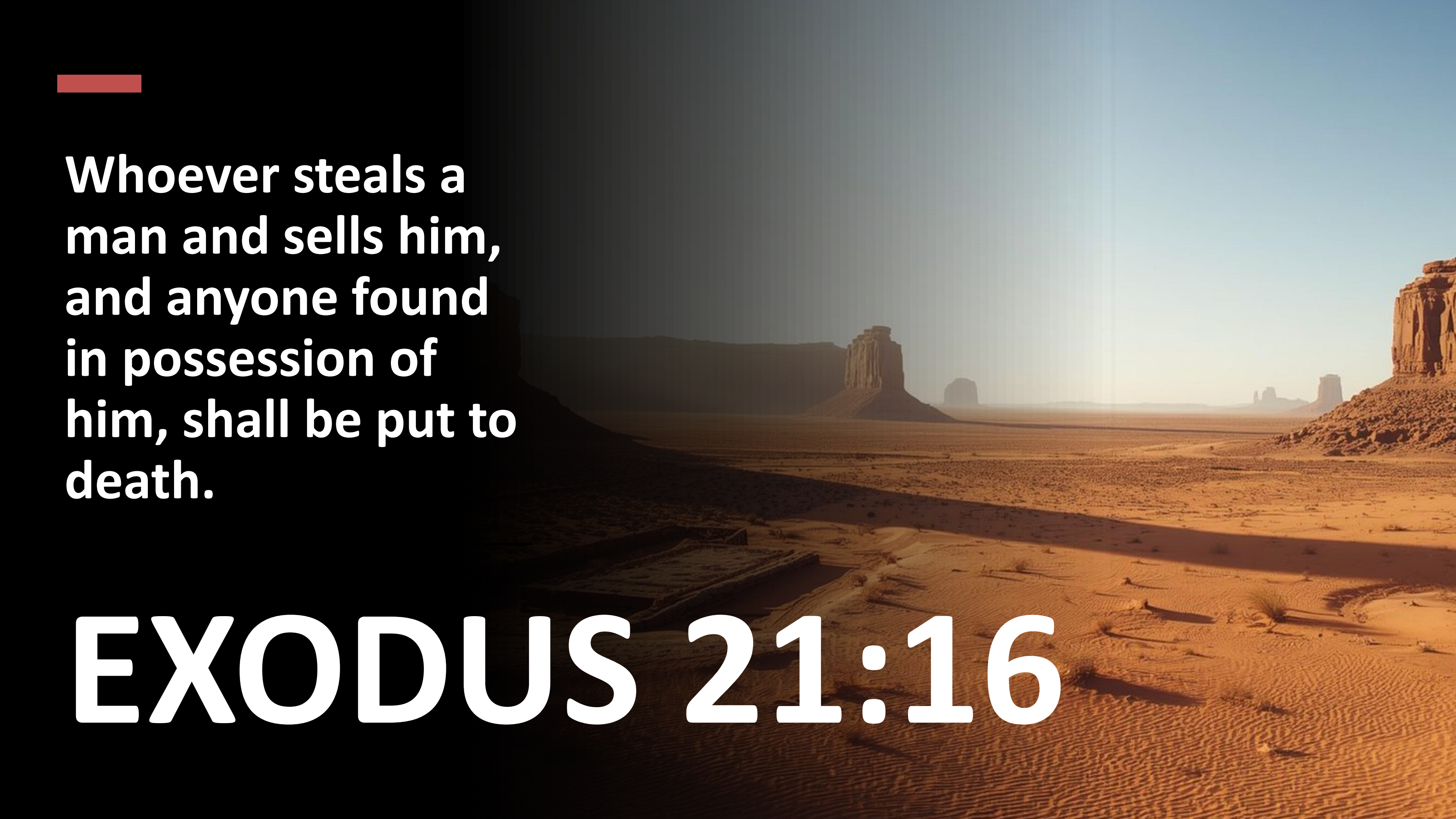
- **Lawless**, having no commitment to any standard,
- produces **disobedient**, since a person who acknowledges,
- no law will not submit to authority.
- **Ungodly**, having no reverence for the sacred,
- produces **sinners**, since a life lived without regard for God inevitably goes out and sins.
- **Unholy**, indifferent to one's duty toward God,
- produces **profane**,
- trampling underfoot what should be treated as sacred.

- the lawless and insubordinate (general rebellion against authority),
- the ungodly and sinners (religious rebellion against God),
- the unholy and profane (violations of the **first and third commandments**),
- murderers of fathers and mothers (violation of the **fifth commandment**),
- manslayers (**sixth commandment** — the Greek word here means murder, not the accidental taking of life our English word can suggest),
- fornicators (**seventh commandment**),
- sodomites (**seventh commandment**),



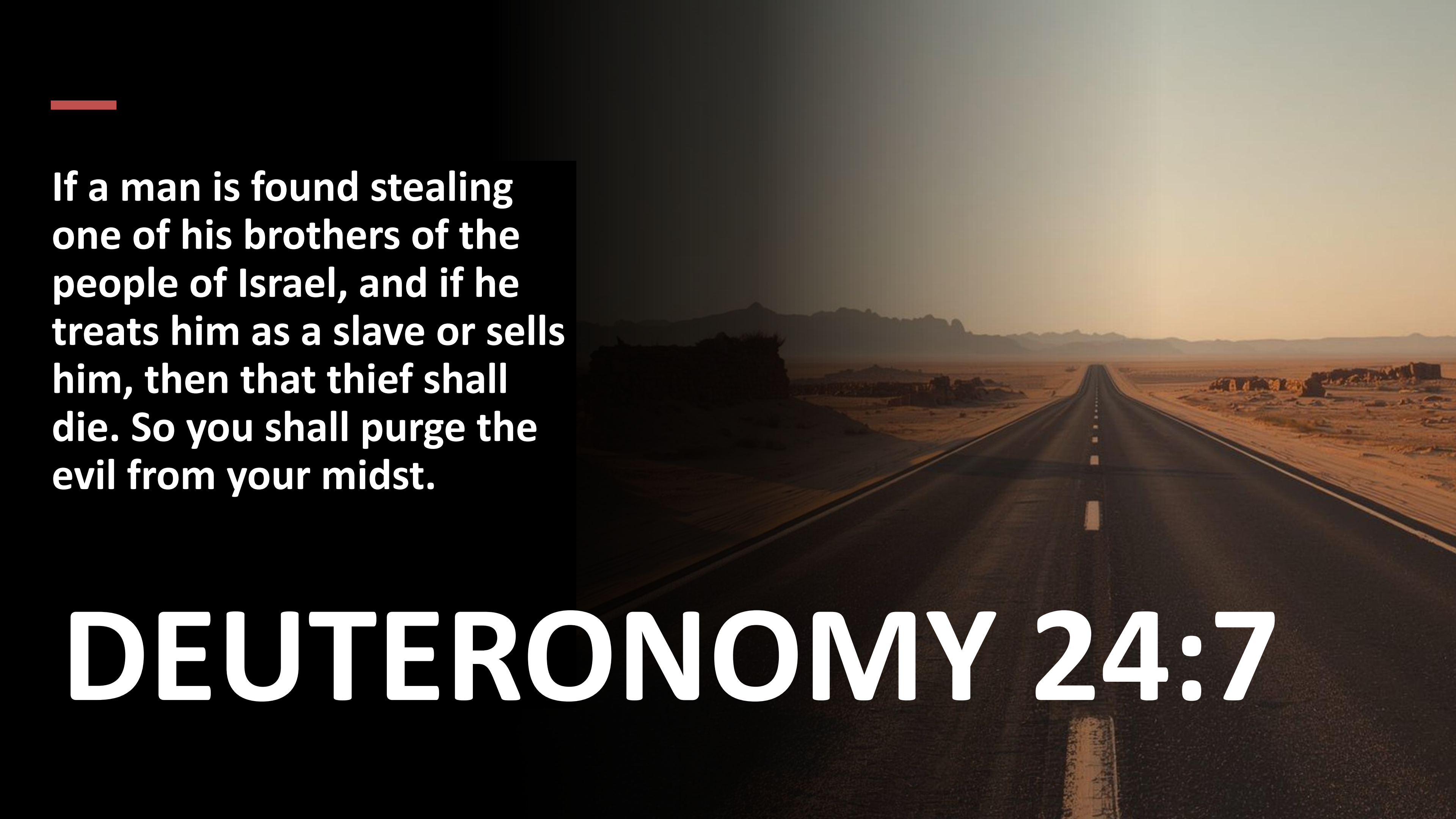
- kidnappers (**eighth commandment** — in the first-century world this was no abstract category; stealing children to sell into slavery was a common and lucrative trade, which is why the law treats it with such severity, cf. **Exodus 21:16, Deuteronomy 24:7**),
- liars and perjurers (**ninth commandment**), and
- anything contrary to sound doctrine.



A wide-angle photograph of a desert landscape. In the foreground, there are sand dunes with some sparse, low-lying vegetation. In the middle ground, there are several large, flat-topped rock formations (buttes) scattered across the horizon. The sky is a clear, pale blue, and the overall lighting suggests a bright, sunny day. The text is overlaid on the left side of the image.

**Whoever steals a
man and sells him,
and anyone found
in possession of
him, shall be put to
death.**

EXODUS 21:16



**If a man is found stealing
one of his brothers of the
people of Israel, and if he
treats him as a slave or sells
him, then that thief shall
die. So you shall purge the
evil from your midst.**

DEUTERONOMY 24:7

ROMANS

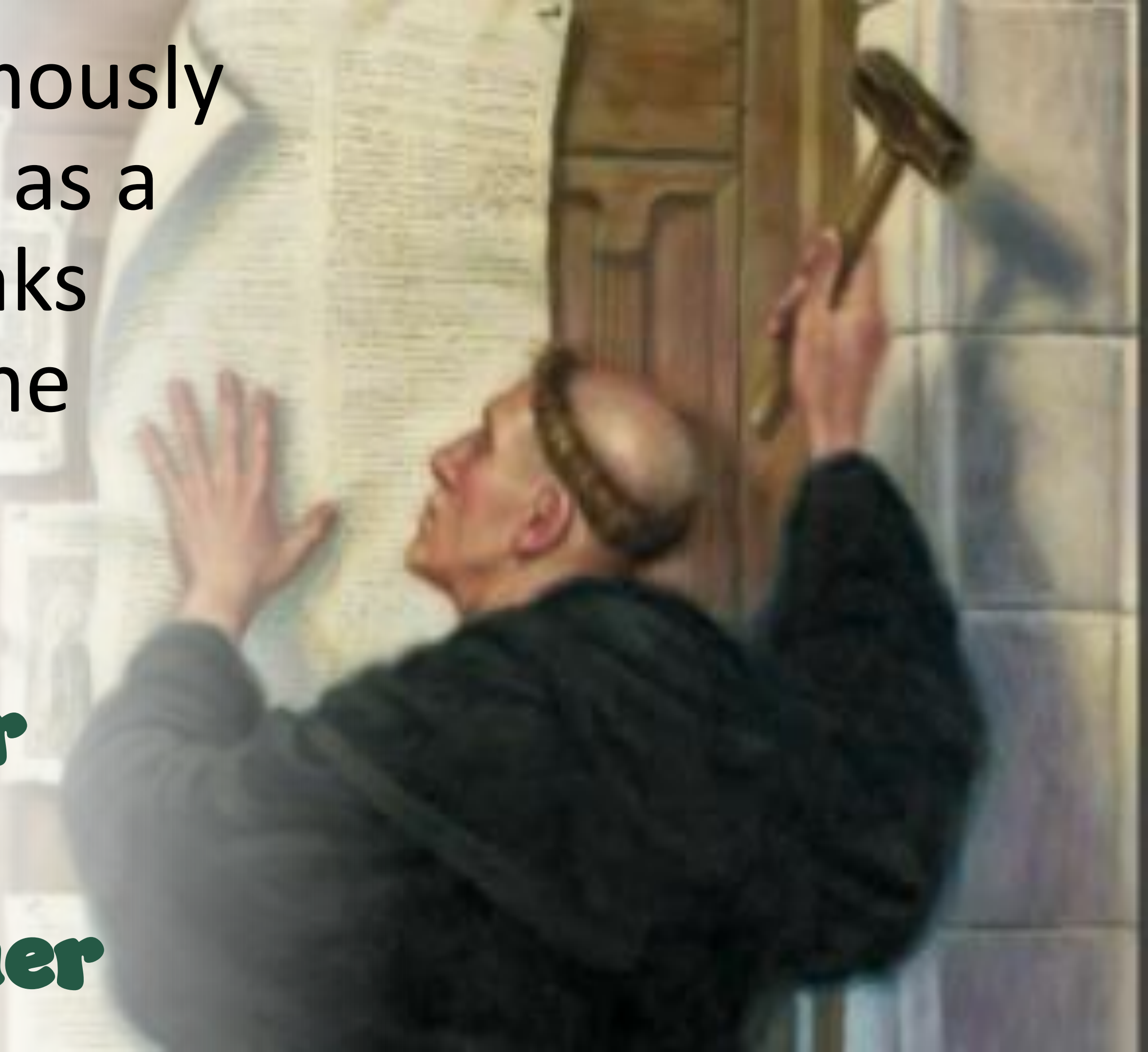
3:19-20

Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.



Martin Luther famously described the law as a hammer that breaks the hard rock of the human heart.

**C. The Mirror
Function —
Luther's Hammer**





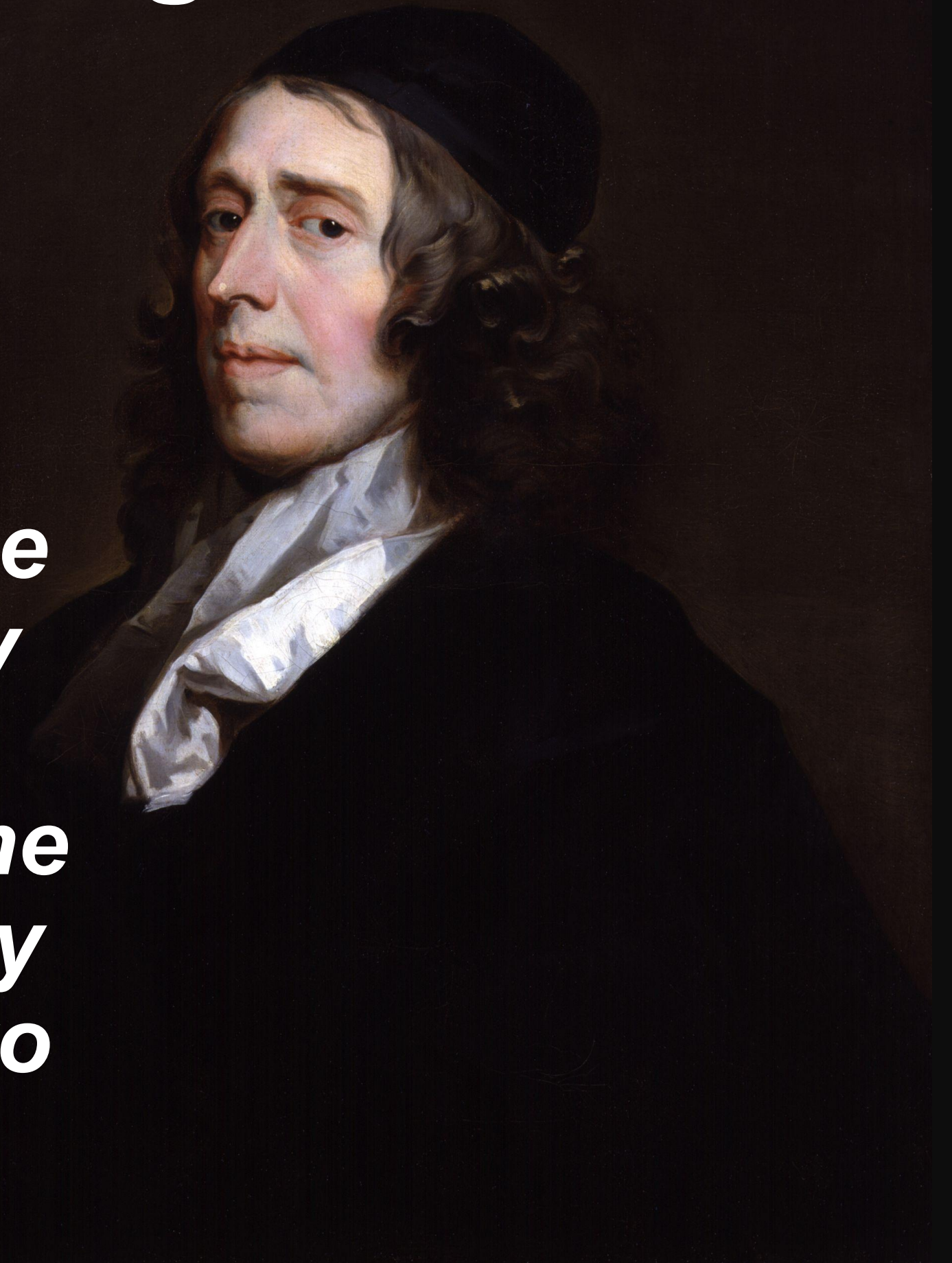
**"Is not my word
like fire, declares
the Lord, and like a
hammer that
breaks the rock in
pieces?"**

JEREMIAH 23:29



John Owen, the Puritan Theologian

A man must be convicted that he is a sinner before he will seek a Saviour. And the instrument that God uses to produce that conviction is the law. The law is God's diagnostic tool, His X-ray machine, His blood test. It does not cause the disease; it reveals it. And the revelation, painful as it is, is the mercy of God, because it drives the patient to the only physician who can cure.



George Whitefield

- *Because my hearers must feel their sickness before they will value the cure.*
- *I give them the law until they are trembling, and then I give them the Gospel until they are rejoicing.*
- *The law precedes the Gospel not because God delights in condemnation, but because genuine repentance requires genuine self-knowledge, and genuine self-knowledge requires the honest mirror of God's law.*



A. The Connection Between Sin and Sound Doctrine

SOUND

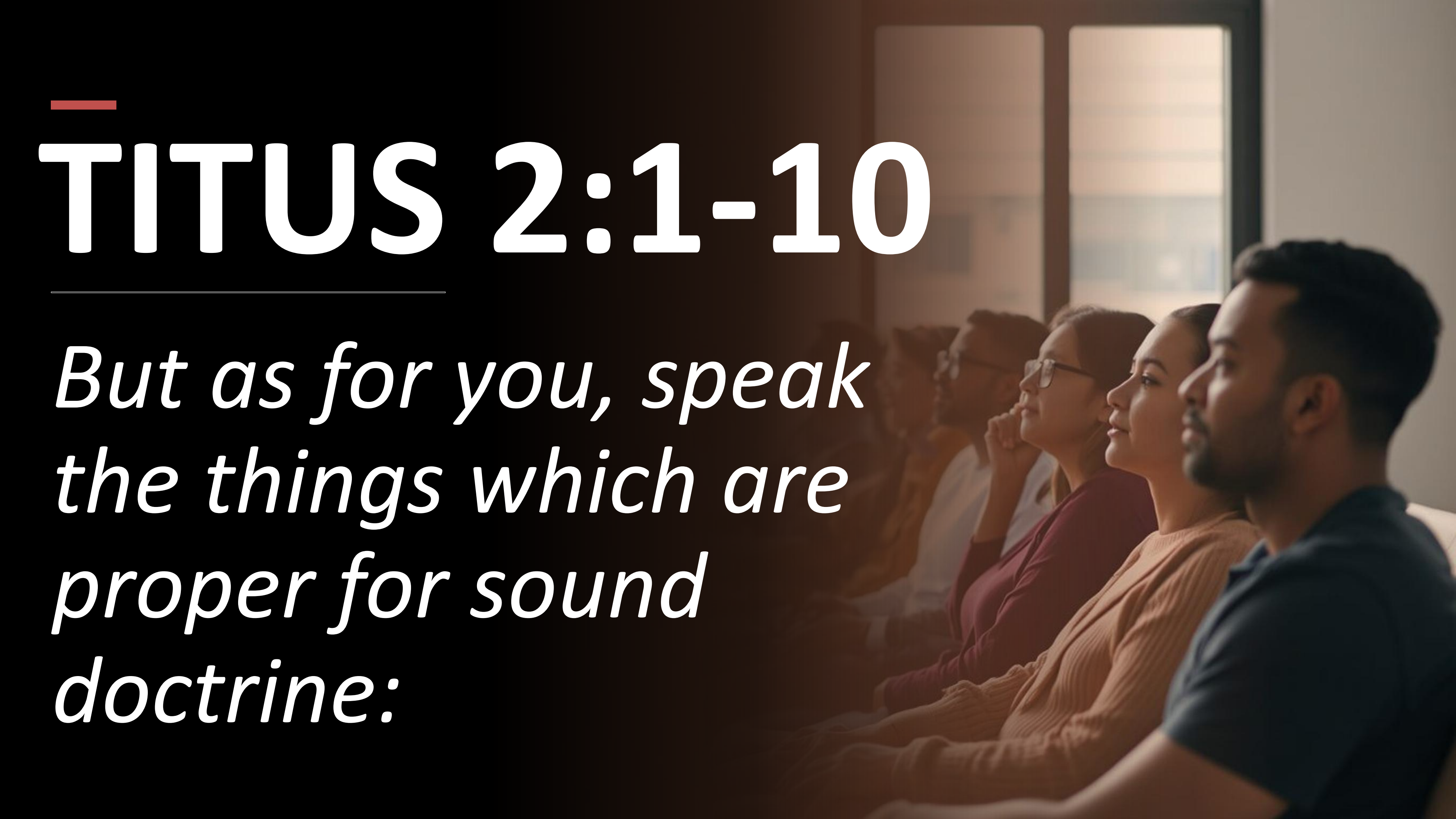
DOCTRINE



—

Sin is not merely
a behavioural
deviation, but it
is a theological
failure.





TITUS 2:1-10

*But as for you, speak
the things which are
proper for sound
doctrine:*

B. Hygiainouse Didaskalia — Healthy Teaching

*first time in the
Pastoral Epistles,*



Hygiainouse is
the root of
our English
word hygiene.





IV. The Glorious Gospel of the Blessed God.

**The shift from
Law to Gospel**

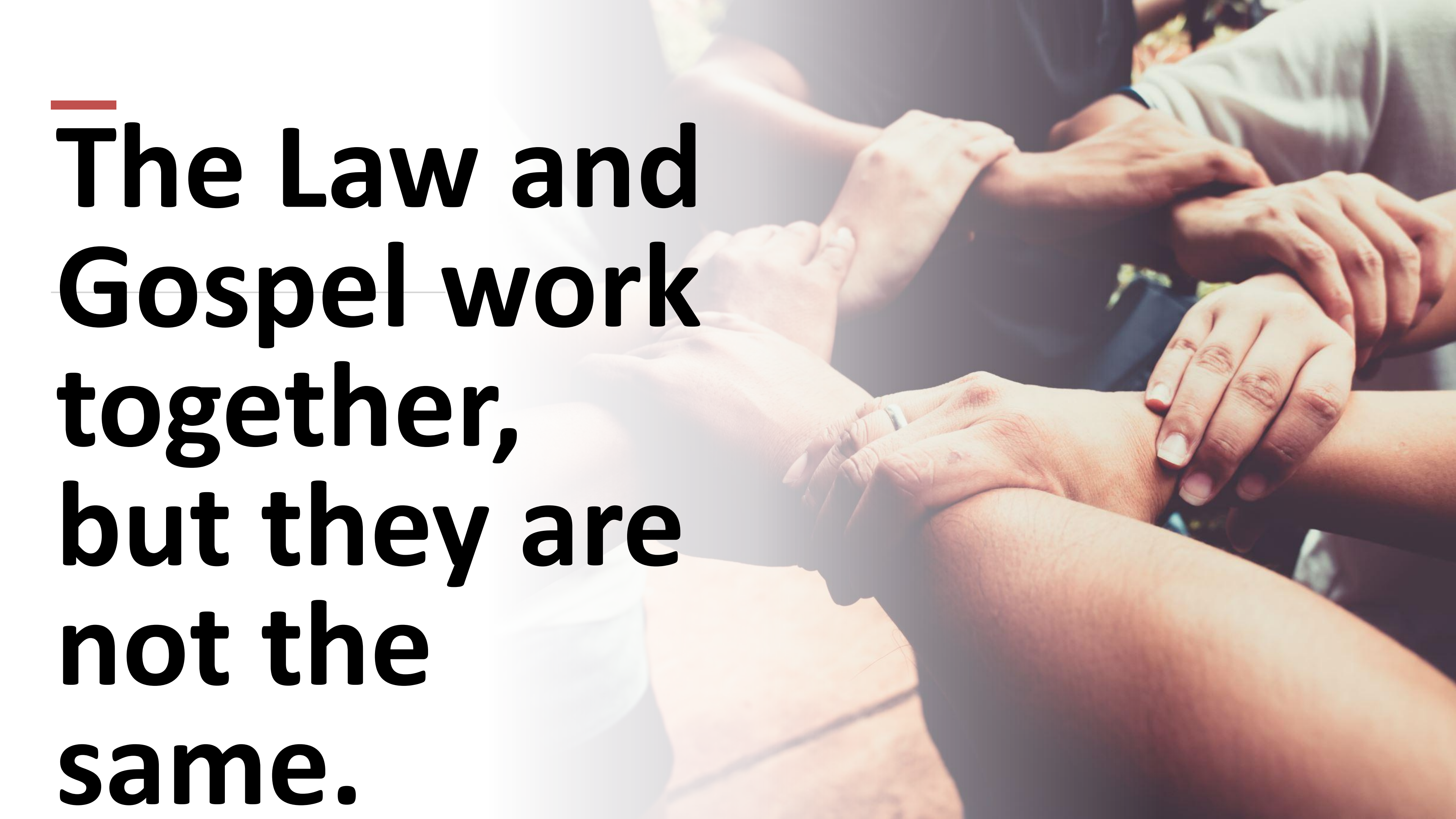


1 TIMOTHY

1:11

*according to the
glorious gospel of
the blessed God
which
was committed to
my trust.*



A close-up photograph of several hands of different skin tones stacked together in a circle, symbolizing unity, teamwork, and support. The hands are positioned in a way that they overlap, creating a sense of a collective effort. The background is slightly blurred, focusing attention on the hands.

**The Law and
Gospel work
together,
but they are
not the
same.**

ROMANS

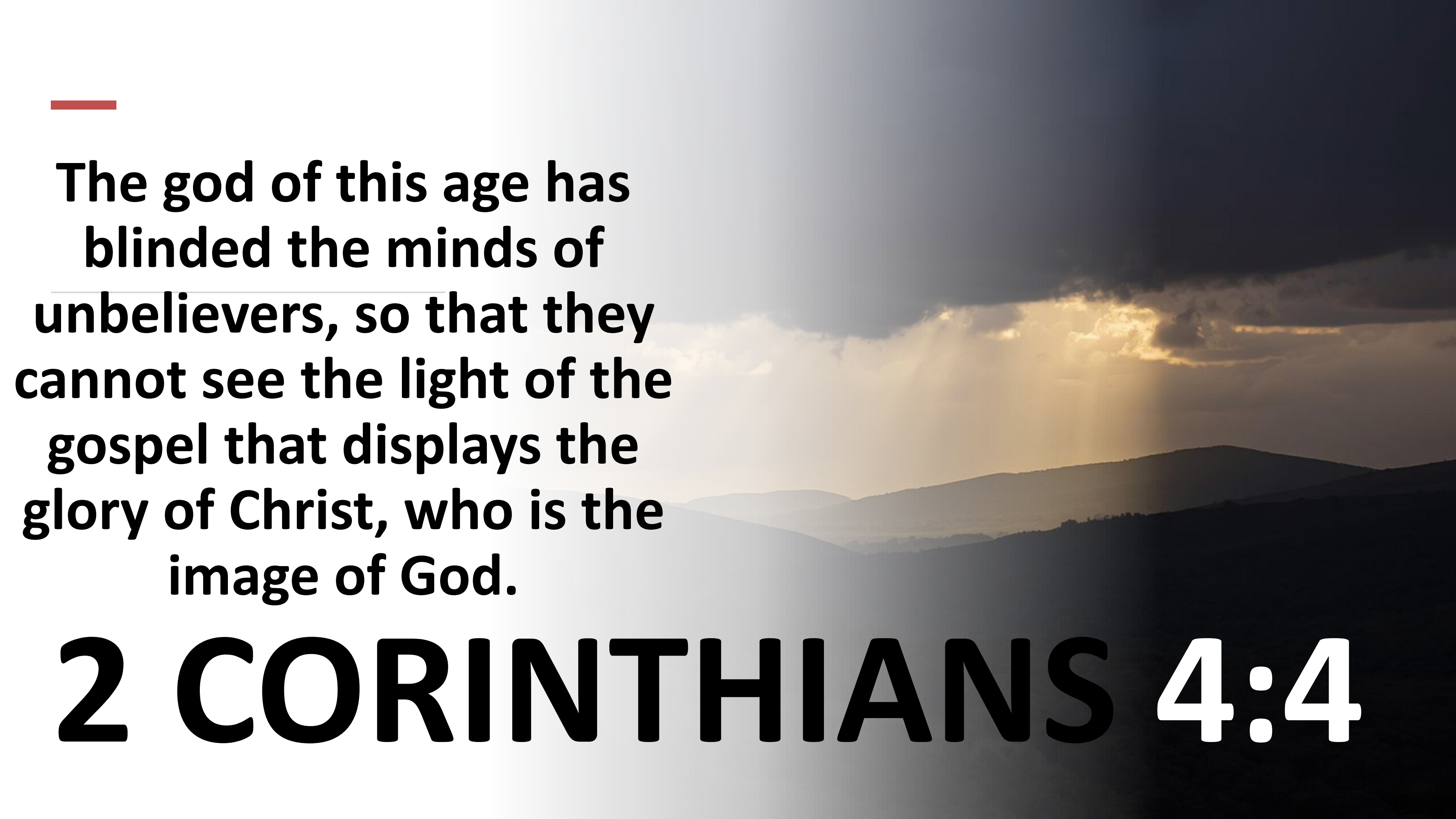
3:19-26

Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world held accountable to God. Therefore no one will be declared righteous in God's sight by the works of the law; rather, through the law we become conscious of our sin. But now apart from the law the righteousness of God has been made known, to which the Law and the Prophets testify. This righteousness is given through faith in Jesus Christ to all who believe.



A person in a dark coat stands at the base of a towering waterfall, looking up at the cascading water. The scene is dramatic, with the waterfall's power and scale emphasized by the person's small size. The background is a mix of white water and dark rock.

B. The Glorious Gospel



**The god of this age has
blinded the minds of
unbelievers, so that they
cannot see the light of the
gospel that displays the
glory of Christ, who is the
image of God.**

2 CORINTHIANS 4:4



**Then the cloud
covered the tent of
meeting, and the
glory of the Lord
filled the
tabernacle.**

EXODUS 40:34



**Moses said,
"Please show
me your
glory."**

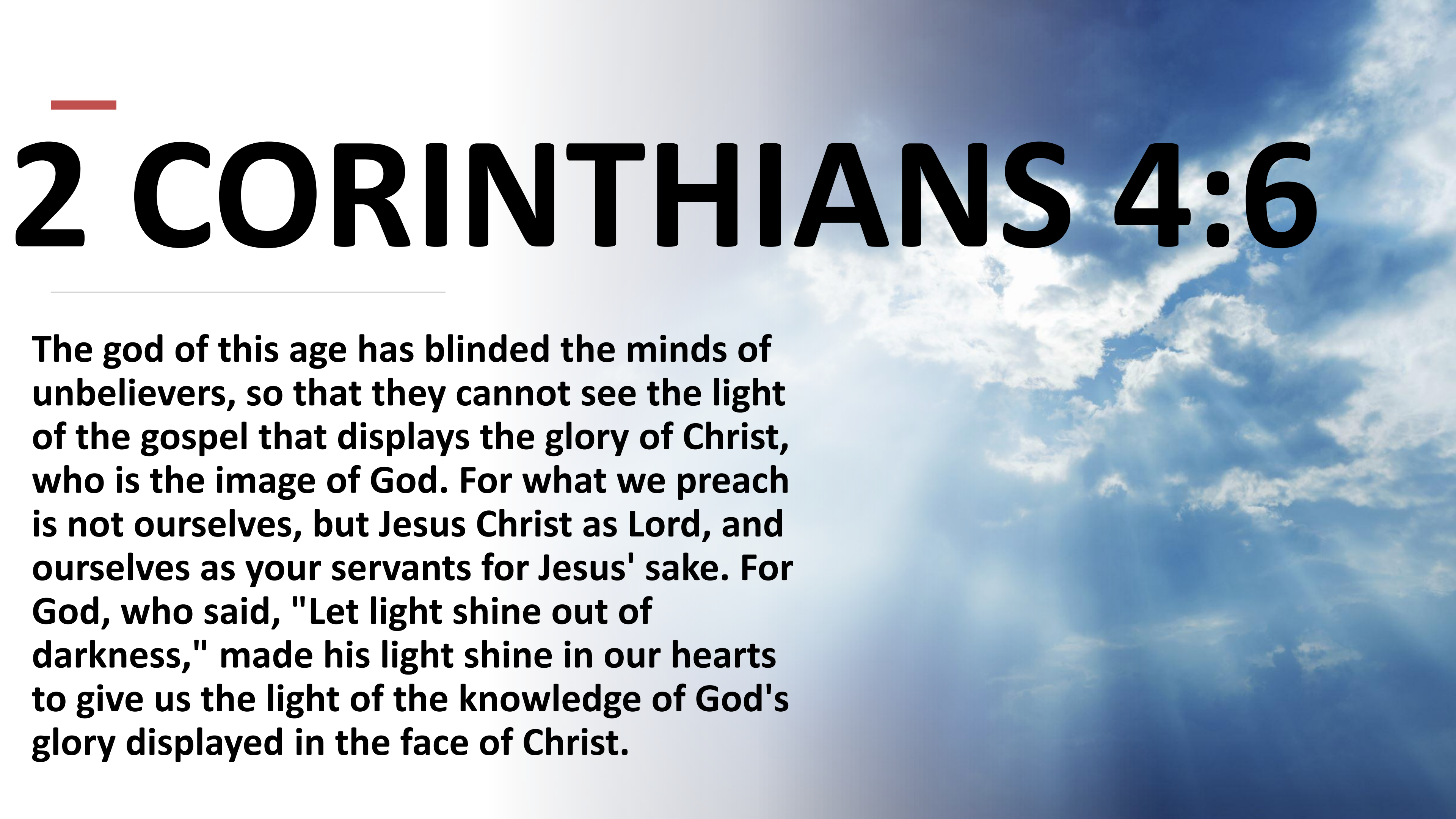
EXODUS 33:18



**Holy, holy, holy
is the Lord of
hosts; the
whole earth is
full of his glory!**

ISAIAH 6:3

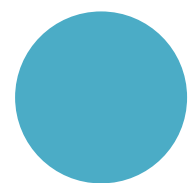




2 CORINTHIANS 4:6

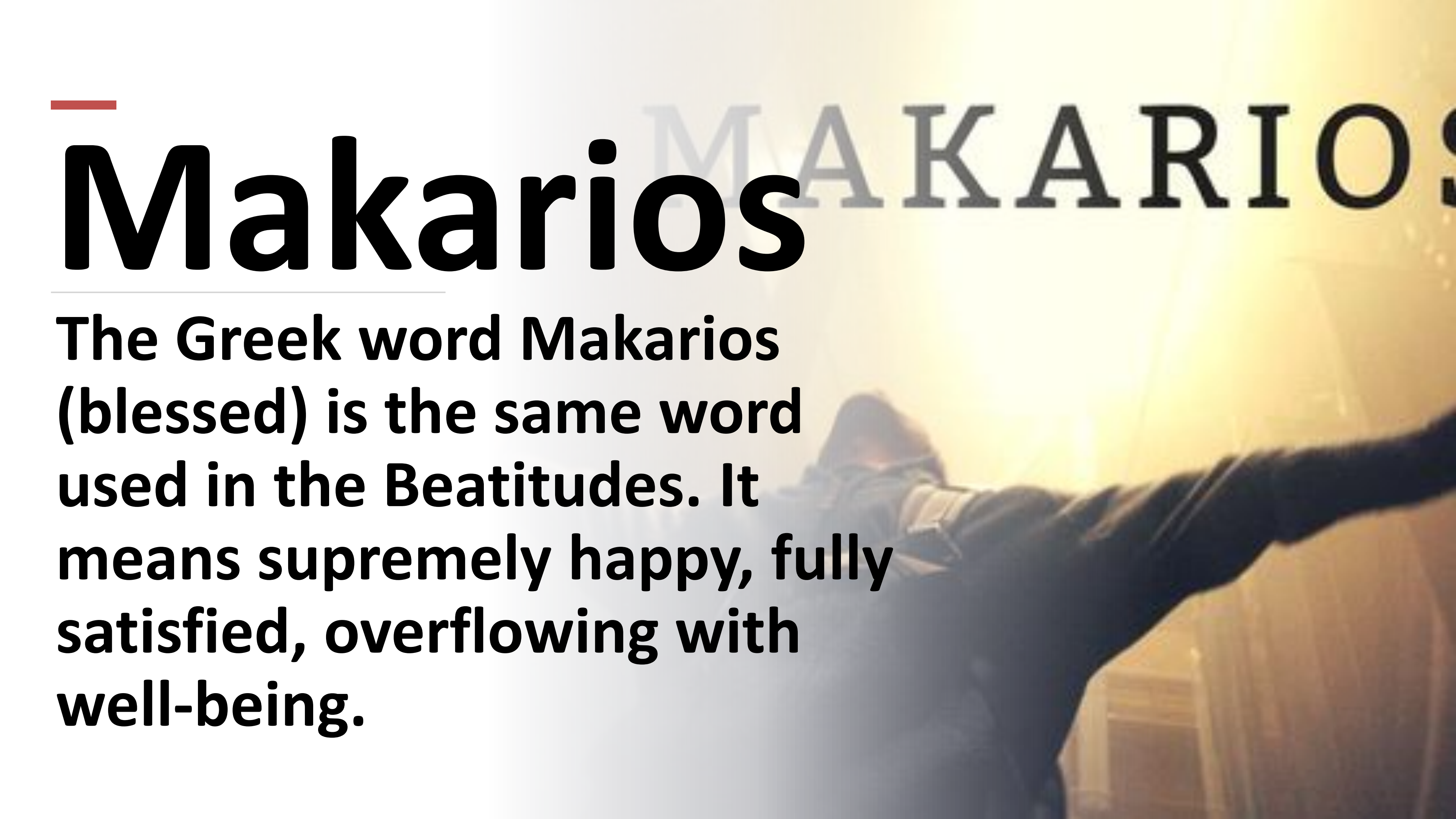
The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel that displays the glory of Christ, who is the image of God. For what we preach is not ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake. For God, who said, "Let light shine out of darkness," made his light shine in our hearts to give us the light of the knowledge of God's glory displayed in the face of Christ.

C. The
Blessed
God!



BLESSED BE
THE LORD



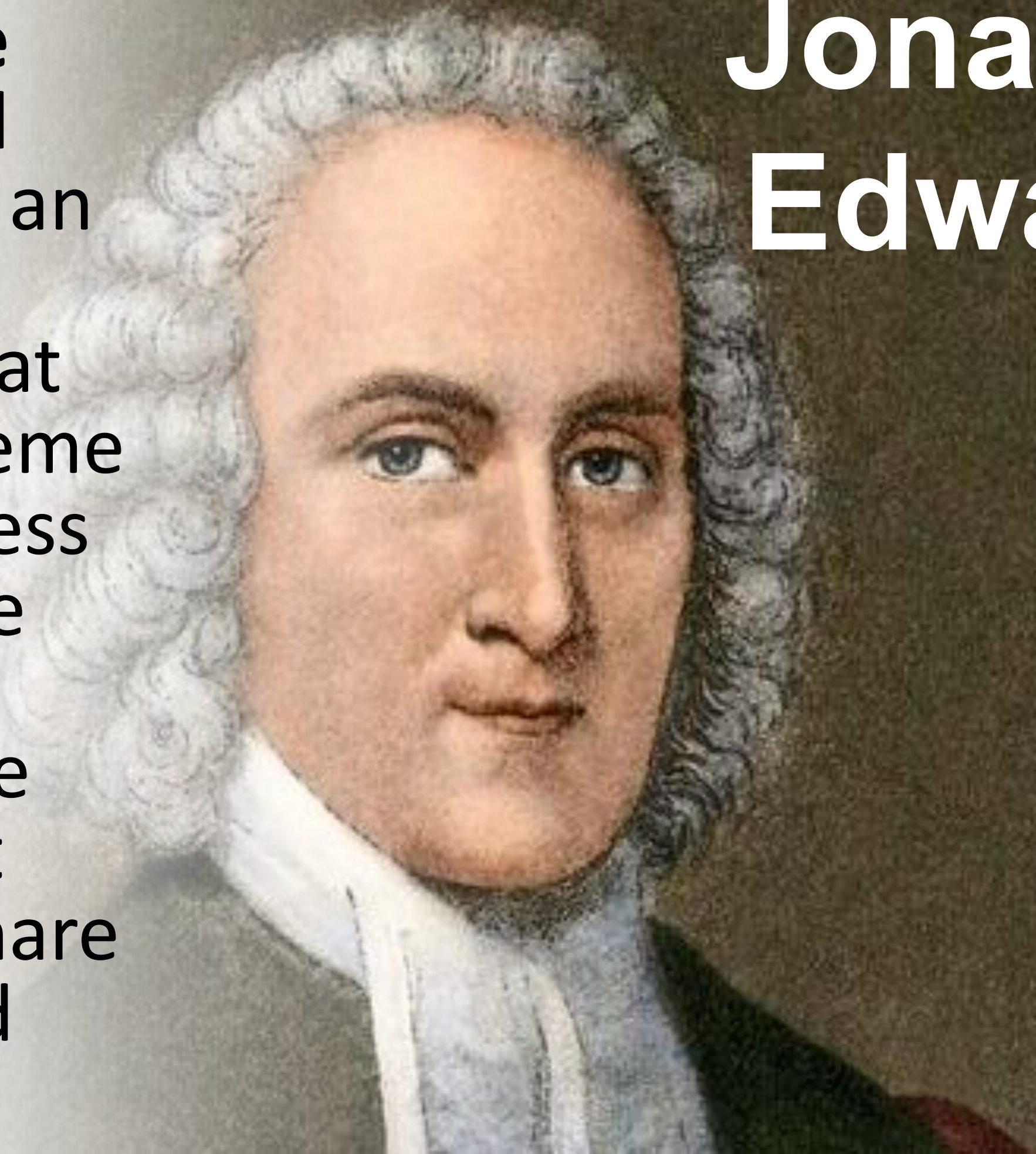


Makarios

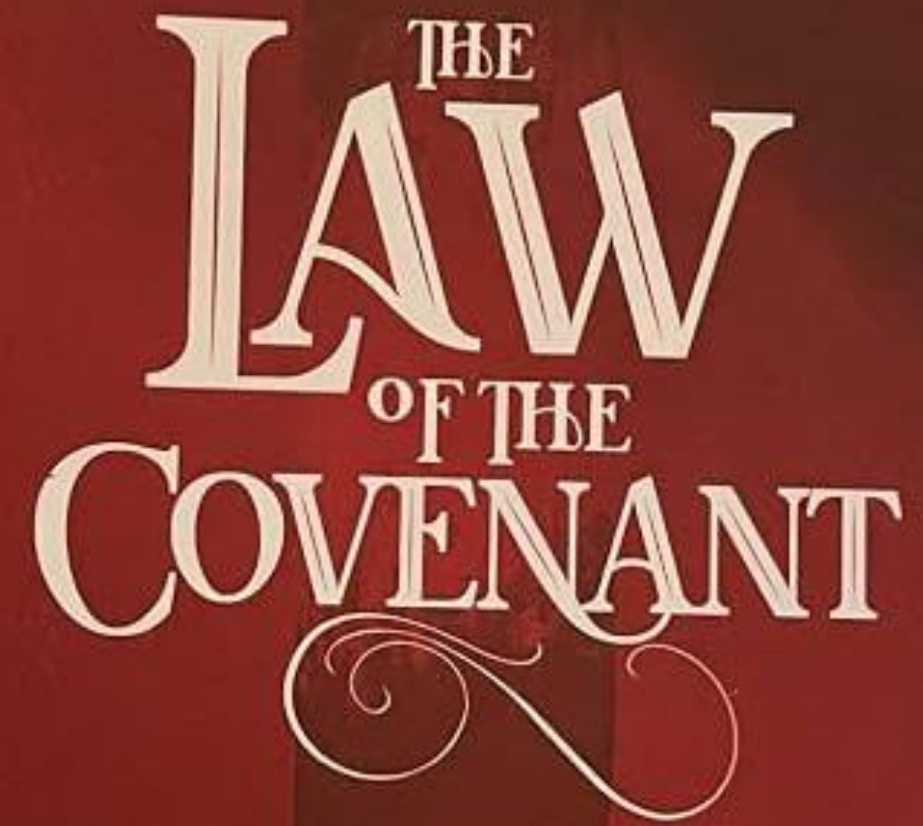
The Greek word Makarios (blessed) is the same word used in the Beatitudes. It means supremely happy, fully satisfied, overflowing with well-being.

Concerning the End for Which God Created the World, argued that God created the universe as an overflow of His own blessed fullness, and that redemption is the supreme expression of that fullness flowing toward a people who will share His blessedness forever. The Gospel is, at its deepest level, an invitation to share in the joy of the blessed God.

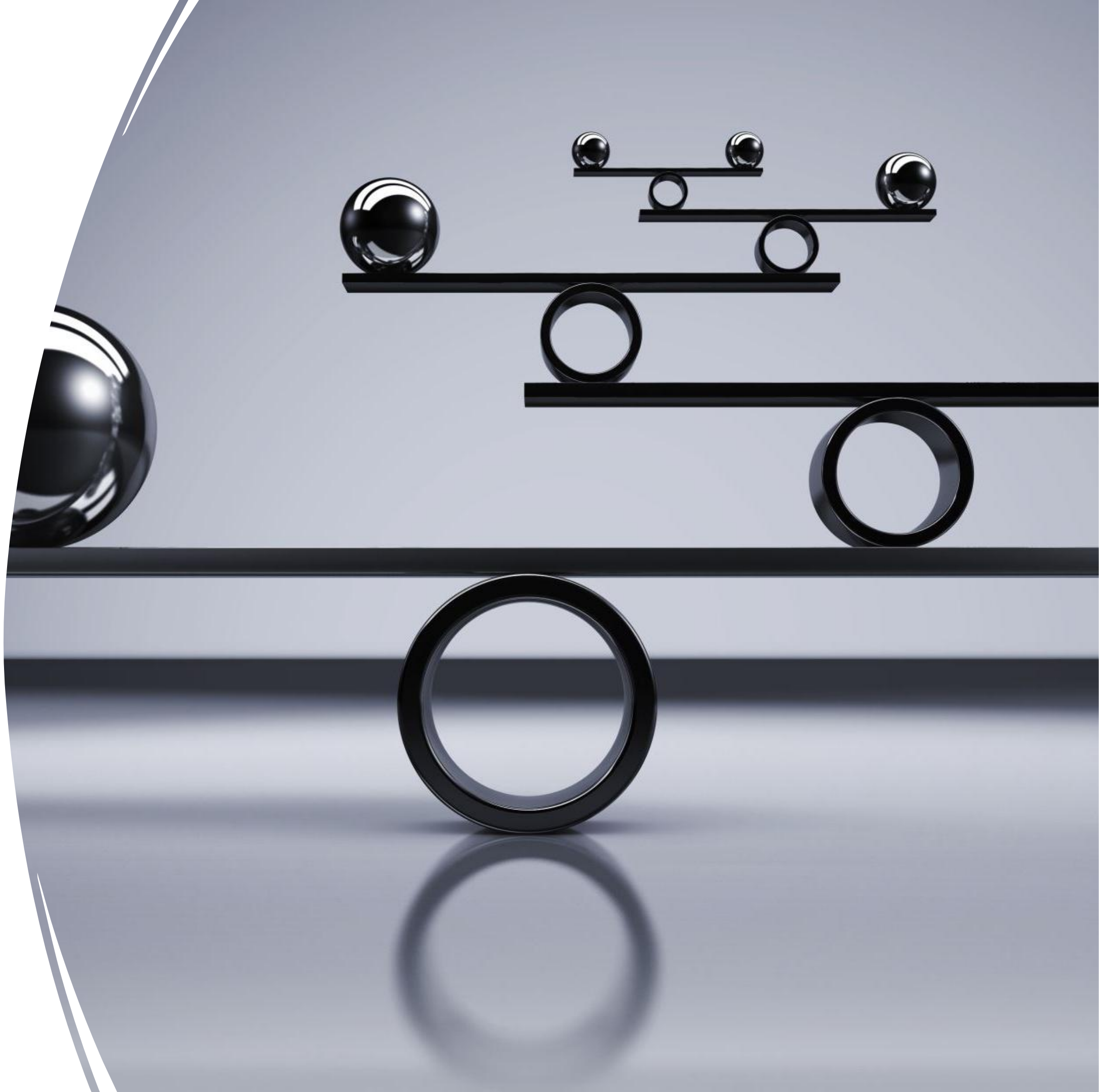
**Jonathan
Edwards**



VI. The Law and Covenant Theology.



A. The Covenant Context of the Law



EXODUS

20:1

**And God spoke all
these words,
saying,**



**Therefore, since we
have been justified
by faith, we have
peace with God
through our Lord
Jesus Christ.**

ROMANS 5:1

PHILIPPIANS 1:27

Only let your manner of life be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of you that you are standing firm in one spirit, with one mind striving side by side for the faith of the gospel.



**Grace
precedes
law in
both
covenants**



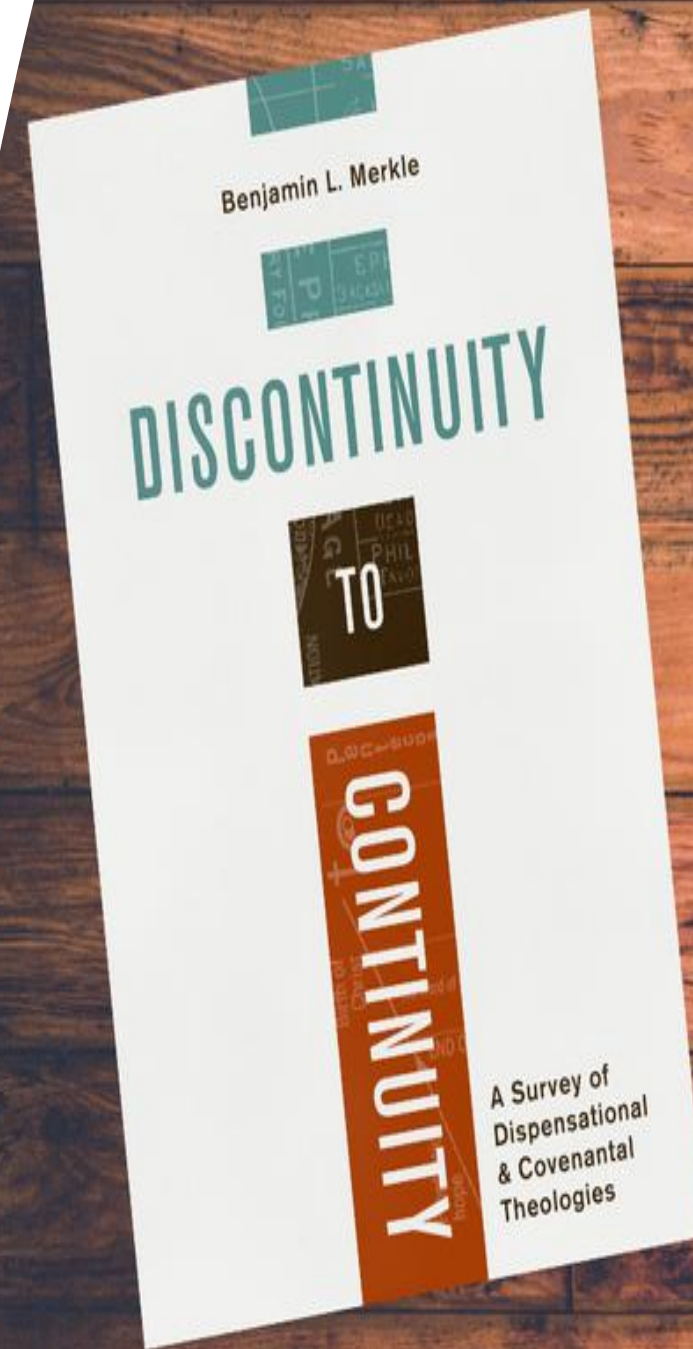
**Obedience to
God's commands
flows from
gratitude for
God's grace, not
as the means of
earning it.**



Westminster Confession of Faith, Chapter 19

Although true believers are not under the law as a covenant of works, to be thereby justified or condemned; yet it is of great use to them, as well as to others; in that, as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly. The law no longer condemns the justified; it now guides the sanctified.

B. New Covenant Continuity and Discontinuity.





The Theonomic Position

The Reformed position

**The Lutheran two-kingdoms
position**

1 Timothy 1:8

*But we know
that the
law is good if
one uses it
lawfully,*



HEBREWS 8:10

For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my laws into their minds, and write them on their hearts, and I will be their God, and they shall be my people.



JEREMIAH

31:33

"But this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people."



The background of the image is a dense, repeating pattern of red roses. The roses are in various stages of bloom, creating a textured and romantic visual. The color is a deep, slightly dark red.

THE LAW OF CHRIST

**Bear one
another's
burdens, and
so fulfill the
law of Christ.**

GALATIANS 6:2



1 CORINTHIANS 9:21

To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law.



VII. The Gospel and the Transformation of Society.



A. The Gospel's Public Implications



Kyrios

the divine name
applied to the risen
Christ, then His
lordship extends
over every
dimension of human
life and society.



Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

MATTHEW 28:18-20



GALATIANS

3:28

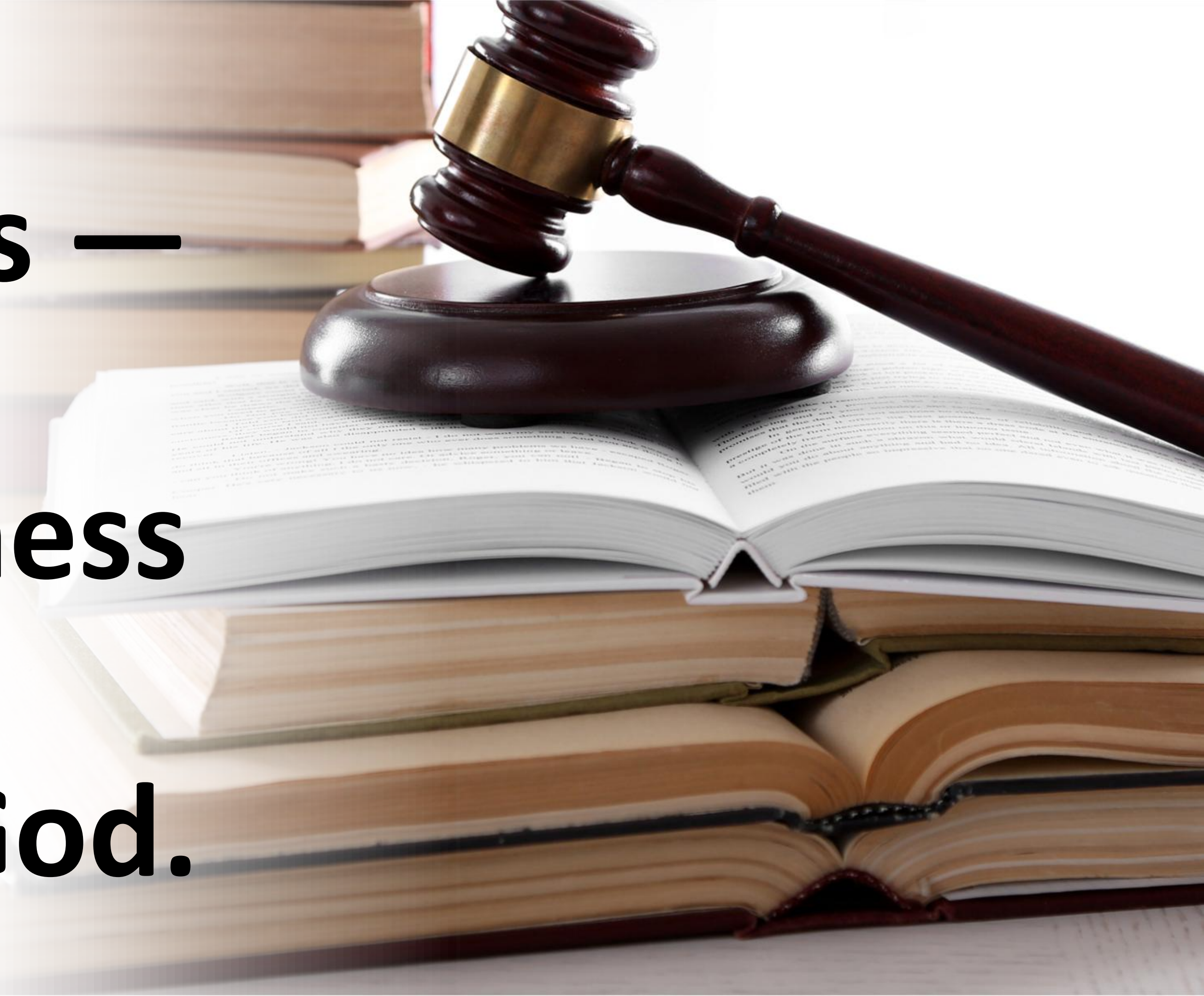
There is neither Jew
nor Greek, there is
neither slave nor free,
there is no male and
female, for you are all
one in Christ Jesus.



B. The Law as the Foundation of Justice

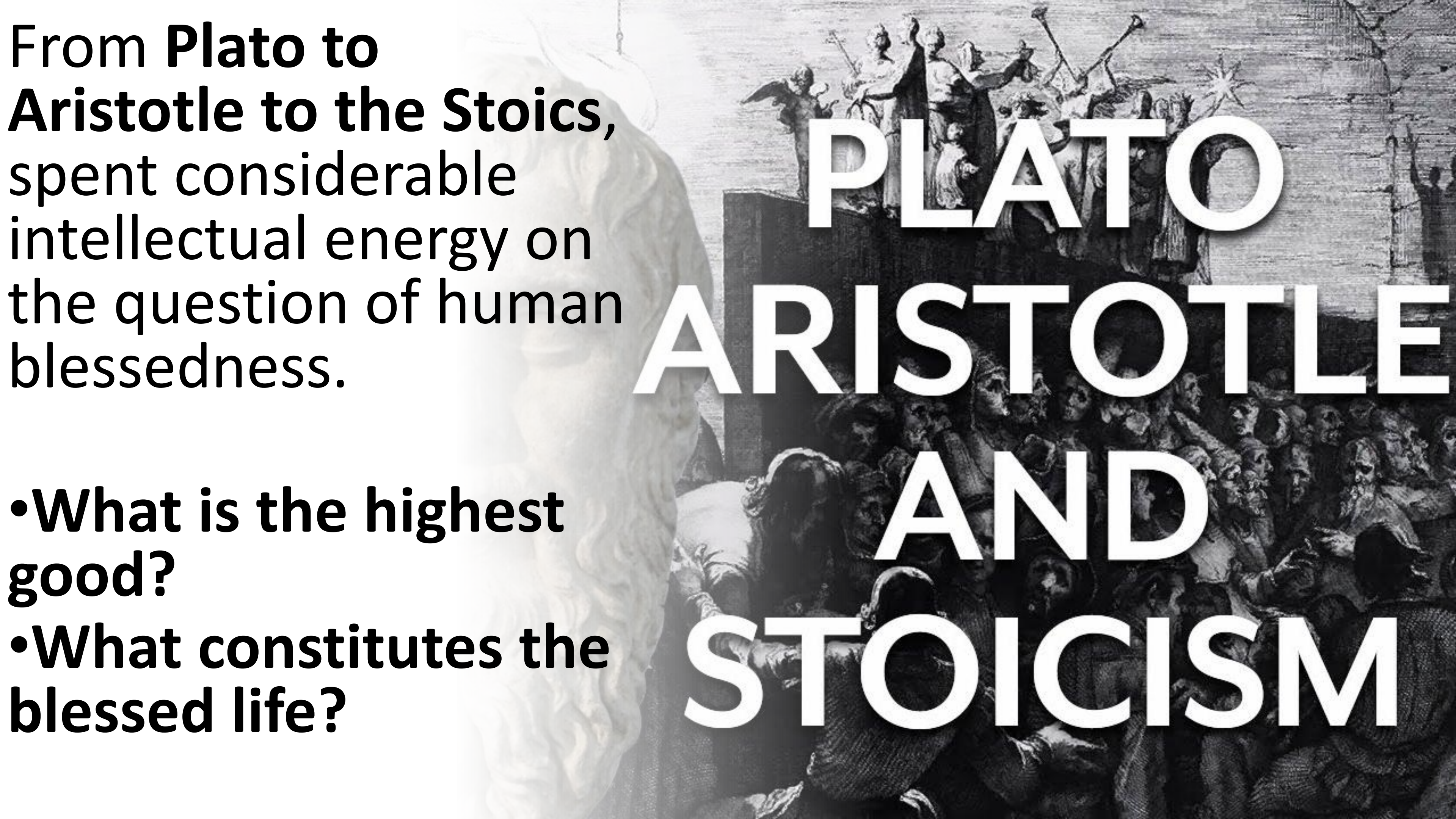


VIII. Makarios — The Blessedness of the Gospel God.



**From Plato to
Aristotle to the Stoics,
spent considerable
intellectual energy on
the question of human
blessedness.**

- What is the highest good?**
- What constitutes the blessed life?**



PLATO ARISTOTLE AND STOICISM

MATTHEW

5:3-12

Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they will be comforted. Blessed are the meek, for they will inherit the earth. Blessed are those who hunger and thirst for righteousness, for they will be filled. Blessed are the merciful, for they will be shown mercy. Blessed are the pure in heart, for they will see God. Blessed are the peacemakers, for they will be called children of God. Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven.

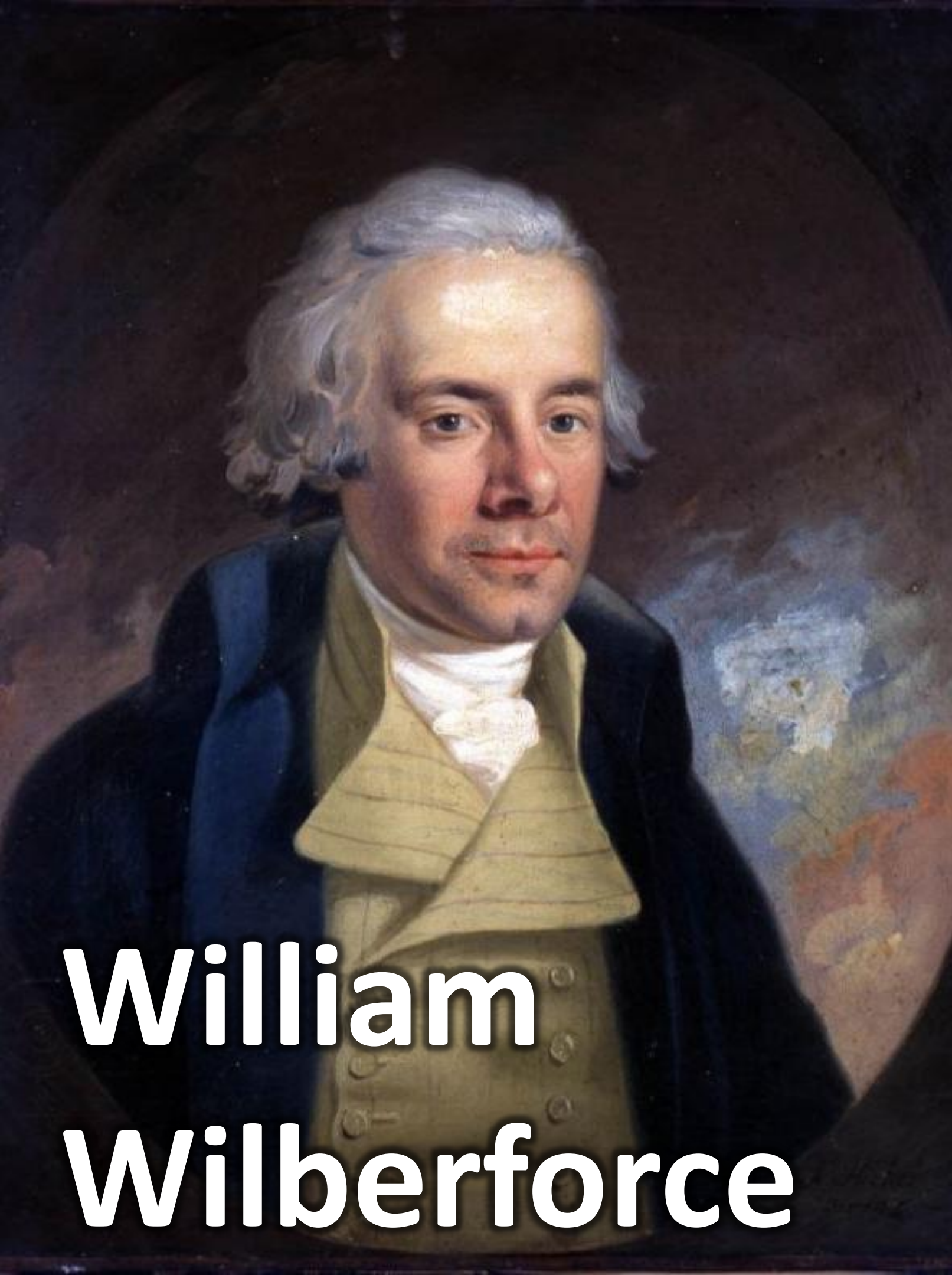


MATTHEW

5:3-6

"Blessed are the poor in spirit,
for theirs is the kingdom of
heaven. Blessed are those who
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earth. Blessed are those who
hunger and thirst for
righteousness, for they shall be
satisfied."





**William
Wilberforce**

He was witty, wealthy, a close friend of Prime Minister William Pitt the Younger, and one of the most promising politicians of his generation. By every measure of the world, he was blessed.

But in 1784 and 1785, through a combination of reading Philip Doddridge's Rise and Progress of Religion in the Soul and a series of conversations with his old friend Isaac Milner during a long coach journey across Europe, Wilberforce found himself confronted by the law of God.



*I was filled with
sorrow. I am sure
that no human
creature could suffer
more than I did for
some months. I even
wished myself dead.*



***John Newton,
the old slave
trader turned
pastor,
counselled
him
otherwise.***

A faint, grayscale portrait of John Newton, an older man with a powdered wig and clerical robes, is visible in the background.

JOHN NEWTON
1725–1807



*the law has done its
work in you. Now let
the glorious Gospel
of the blessed God
equip you for the
work to which you
have been called.*

*In 1833, three days
before his death, the
Slavery Abolition Act
passed, freeing over
800,000 enslaved
people.
The law broke him.
The Gospel equipped him.
The blessed God used him.*



The gospel is described as glorious. Spend time this week meditating on **2 Corinthians 4:4-6**. Journal what it means to you personally that the Gospel radiates the





Is there an area of your life where you are using the law as a means of earning God's approval rather than as a diagnostic tool that drives you to grace? Identify it, confess it, and receive the freedom of the Gospel.

ZEPHANIAH 3:17



*The Lord your
God is in your
midst, a mighty
one who will
save; he will
rejoice over you
with gladness; he
will quiet you by
his love; he will
exult over you
with loud singing.*