

The Mosaic Law and Christianity

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1 Timothy 1.8-11

⁸ But we know that the law is good, if a man use it lawfully; ⁹ Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, ¹⁰ For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; ¹¹ According to the glorious gospel of the blessed God, which was committed to my trust.

Message: The Mosaic Law is still in effect to NT Believers

1. in terms of its advantage if applied appropriately = sanctification v. 8
2. in terms of its inadequacy for righteousness = justification v. 9a
3. in terms of its efficacy to unbelievers = condemnation v. 9b
4. in terms of its reiteration to NT Scriptures = continuation v. 9c-10
5. in terms of its reference to the Gospel = Great Commission! v. 11

Point 1: The Mosaic Law is still in effect to NT Believers in terms of its advantage if applied appropriately = sanctification

⁸ But we know that the law is good, if a man use it lawfully;

This is a third class conditional sentence which means potential, but contingent, action. The Mosaic Law must be used in an appropriate manner and not as a legalistic agenda (cf. Rom. 2:27-29; Rom. 7:6; 2Cor. 3:6).

Paul's Views of the Mosaic Law

It is good and is from God (cf. Rom. 7:12,16).

- A. It is not the way to righteousness and acceptance by God (it can even be a curse, cf. Galatians. 3).
- B. It is still God's will for believers because it is God's self-revelation (Paul often quotes the OT to convict and/or encourage believers).
- C. Believers are informed by the OT (cf. Rom. 4:23-24; 15:4; 1 Cor. 10:6,11), but not saved by the OT (cf. Acts 15; Romans 4; Galatians 3; Hebrews). It functions in sanctification but not justification.
- D. It functions in the new covenant to:
 1. show sinfulness (cf. Gal. 3:15-29)
 2. guide redeemed mankind in society
 3. inform Christian ethical decisions

Challenge: Capitalize on the advantages of the Law in its rightful application to our Christian Living!

Point 2: The Mosaic Law is still in effect to NT Believers in terms of its inadequacy for righteousness = justification

^{9a} Knowing this, that the law is not made for a righteous man

Note: not made for a righteous man = cannot make a man righteous

Recall: Justification by Faith alone (Sola Fide!)

- “Justified” (as well as “righteous”) denoted the OT concept of a measuring reed (see Special Topic at Gal. 2:21). YHWH used this metaphor for His own character and moral standards. God is the standard of spiritual measurement (cf. Mat. 5:48). In the NT God gives us His own righteousness through the death of Christ (cf. 2Co. 5:21), received by repentance and faith on a person's part (cf. Mar. 1:15 and Act. 3:16; Act. 3:19; Act. 20:21).
- Justification by grace through faith—presented in Gal. 2:16-17 as our position in Christ—is based entirely on God's initiating love, Christ's finished work, and the wooing of the Spirit. However, the emphasis on our Christlike living is fully stated in Gal. 2:21 where our position must result in living a Christlike life
- Paul emphasizes the requirement of justification is not
 1. “by works of the Law,” Gal. 2:16 a
 2. “and not by the works of the Law,” Gal. 2:16 b
 3. since by the works of the Law no flesh will be justified,” Gal. 2:16 c
- Then Paul gives the only way for sinful mankind to be justified.
 1. “through faith in Christ Jesus” (lit. “through [*dia*] faith of Christ Jesus”), Gal. 2:16 a
 2. “we have believed in Christ Jesus” (lit. “in [*eis*] Christ Jesus we believed” [aorist active indicative]), Gal. 2:16 b
 3. “by faith in Christ” (lit. “by [*ek*] faith of Christ”), Gal. 2:16 c

Challenge: The reality of the application of the Law today will constantly remind us of its futility in salvation.

Point 3: The Mosaic Law is still in effect to NT Believers in terms of its efficacy to unbelievers = condemnation

^{9b}but for the lawless and disobedient

Note: lawless and disobedient = general category for all the violators listed here

- “lawless” This meant no recognized authority. These false teachers had rejected the moral aspects of the Mosaic Law. They had become a “law” unto themselves (no conscience, cf. 1Tim. 4:2).
- “disobedient” This meant “not under authority.” They wanted to be authorities unto themselves.

Challenge: The Law will continue to be the standard that will distinguish the believers from unbelievers!

Point 4: The Mosaic Law is still in effect to NT Believers in terms of its reiteration to NT Scriptures = continuation

^{9c}for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, ¹⁰ For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

Note: The use by Paul of the Decalogue, especially as it pertains to the Sabbath issue
 Thesis: Paul's list of sinners reflects both the content and order of the Decalogue from the 1st to the 10th commandment:

Point: By biblical usage and precedent, the earlier list follows the order of the First Table

- ungodly = violation of the 1st commandment
 The NT uses the opposite positive (Godly; God-fearing) to refer to people who have accepted Israel's God Acts 13:43, 50; 16:14: 17:4,17; 18:7
- sinners = violation of the 2^{od} commandment
 This term is often used in a general sense of violators... But when used with a strict sense, it refers to pagan Gentiles in their especial identity as idolaters. Gal 2:15. This word is used in one instance in the Decalogue - in the 2nd commandment.
- unholy = violation of the 3rd commandment
 Holy is a common descriptive of God's Name...The first petition of the Lord's Prayer is Hallowed be your Name.
- profane = violation of the 4th commandment
 This is used in Matt 12:5 of profaning the Sabbath
 The LXX often uses this term to denote desecrating the Sabbath; Neh. 13:7; Isa. 56:2; Eze. 20:13; 22:26; Exo 31:14
 [Barcellos] – “This understanding of 1 Tim 1:9 finds the repetition of the 4th commandment in the New Testament in a most instructive context. First, it comes in a context dealing with the Mosaic Law. Second, it comes in a context that includes other commands of the Decalogue. Third, it comes in a context that follows the content and order of the Decalogue. Fourth, it comes in a context where other commands of the Decalogue are reduced to single words in terms of their violation. Fifth, it comes in a context applicable to both believer and unbelievers. This answers the objection often brought against the perpetuity of the 4th commandment, which says that since it is not repeated, it is not binding, and the objection which says that it was unique to Israel as God's Old Covenant nation... (T)he essence of the 4th commandment is both repeated in the New Testament and binding on all men.

Note: The most obvious is the list of violations of the Second Table of the Law

- murderers of fathers and murderers of mothers = violation of the 5th commandment
- manslayers = violation of the 6th commandment
- whoremongers. . .homosexuals = violation of the 7th commandment
- menstealers = violation of the 8th commandment
- liars. . .perjured person = violation of the 9th commandment
- “any other thing that is contrary to sound doctrine” If we continue to compare this to the Decalogue, then this must refer to "coveting" (cf. Exo. 20:17; Deu. 5:21). = violation of the 10th commandment

Comparison Table: Exodus 20 vs. 1 Timothy 1.9-10

	Exodus 20	1 Timothy 1.9-10
1 st	Thou shalt have no other gods before me. (v. 3)	KJV – ungodly; NASB – ungodly; NIV – ungodly; FSV – hindi maka-Diyos

2 nd	Thou shalt not make unto thee any graven image. . .(v. 4)	KJV – sinners; NASB – sinners NIV – sinful; FSV – mga makasalanan
3 rd	Thou shalt not take the name of the LORD thy God in vain. (v. 7)	KJV – unholy; NASB – unholy NIV – unholy; FSV – mga masasama
4 th	Remember the Sabbath day, to keep it holy. (v. 8)	KJV – profane; NASB – profane NIV – irreligious; FSV – lapastangan
5 th	Honour thy father and thy mother. . .(v. 12)	KJV – murderers of fathers and mothers; NASB – those who kill their fathers or mothers; NIV – those who kill their fathers or mothers; FSV – mga pumapatay ng ama o ina
6 th	Thou shalt not kill. (v. 13)	KJV – manslayers; NASB – murderers; NIV – murderers; FSV – mga mamamatay-tao
7 th	Thou shalt not commit adultery. (v. 14)	KJV – whoremongers, them that defile themselves with mankind; NASB – immoral men and homosexuals; NIV – adulterers and perverts; FSV – mga imoral, mga nakikipagtalik sa kapwa lalaki o babae
8 th	Thou shalt not steal. (v. 15)	KJV – menstealers; NASB – kidnappers; NIV – slave traders; FSV – mga sapilitang kumukuha ng tao upang ibenta bilang alipin
9 th	Thou shalt not bear false witness against thy neighbour. (v. 16)	KJV – liars, perjured persons; NASB – liars and perjurers; NIV – liars and perjurers; FSV – mga sinungaling at bulaang saksi
10 th	Thou shalt not covet. . .(v. 17)	KJV – any other thing that is contrary to sound doctrine; NASB – whatever else is contrary to sound teaching; NIV – whatever else is contrary to the sound doctrine; FSV – sa lahat na sumasalungat sa mabuting aral

Challenge: Let us be reminded that the Law is still binding in our sanctification. We should not neglect or abuse its use.

Point 5: The Mosaic Law is still in effect to NT Believers in terms of its reference to the Gospel = Great Commission

¹¹ According to the glorious gospel of the blessed God, which was committed to my trust

- “the glorious gospel” This is literally "the gospel of the glory of the blessed God." This is parallel to the "sound teaching" of 1Ti. 1:10. God has revealed how to respond to Him and other humans in appropriate (gospel) and inappropriate (Jewish legalism) ways. The new covenant in Christ is the final arbitrator of what is necessary and appropriate for believers (cf. Acts 15).
- “blessed God” This word for "blessed" is used for God, only here and in 1Ti. 6:15. It is the same term used in the Beatitudes of Matthew 5 (i.e. “happy,” “content”). The implication of the idiom is that YHWH is worthy of praise.
- Paul believed that God had made him a steward of the gospel for which he would give an account (cf. 1Co. 9:17; Gal. 2:7; 1Th. 2:4; Tit. 1:3).

Challenge: In presenting the Gospel, use the Law as a connecting point to sinners!