**wishing to be** (giving themselves out as,  
without really being) **teachers of the law**  
(of what law ? and in what sense? To the  
former question, but one answer can be  
given. The law is that of Moses; *the law*,  
always so known. The usage of the term,  
*teacher of the law*, forbids our giving the  
word, as coming from a Jew, any other  
meaning. That this is so, is also borne  
out by Tit. i. 14. We may see clearly by  
the data furnished in these pastoral  
Epistles, that the Apostle had in them to  
deal with men who corrupted the material  
enactments of the moral law, and founded  
on Judaism not assertions of its obligation,  
but idle fables and allegories, letting in  
latitude of morals, and unholiness of life.  
It is against this *abuse of the law* that his  
arguments are directed: no formal question  
arises of the *obligation* of the law: these  
men struck, by their interpretation, at the  
root of all divine law itself, and therefore  
at that root itself does he meet and grapple  
with them. [See more in the Introd.] Hence  
the following description), **though they understand**

**neither the things which they say**  
(the actual diatribes which they themselves  
put forth, they do not understand: they are  
not honest men, speaking from conviction,  
and therefore lucidly: but men depraved  
in conscience [Tit. i. 14, 15], and putting  
forth things obscure to themselves, for  
other and selfish purposes), **nor concerning  
what things they make affirmation** (nor  
those objective truths which properly belong  
to and underlie the matters with which  
they are thus tampering).

**8** ff.] On  
the other hand the law has its right use:—  
not that to which they put it, but to testify  
against sins in practice : the catalogue of  
which seems to be here introduced, on account

of the lax moral practice of these  
very men who were, or were in danger of,  
falling into them. They did not set it aside,  
but perverted it, and practised the very  
sins against which it was directed. **But**(slight  
contrast to last verse, taking up the matter  
on general grounds) **we know** (see Rom. vii.  
14: a thoroughly Pauline expression) **that.  
the law is good** (Rom. vii. 16: not only  
*profitable*, but in a far higher sense, as in  
Rom. vii. 12, 14: good abstractedly,—in  
accordance with the divine holiness and  
justice and truth: see ver. 18, ch. iv. 4), **if  
a man** (undoubtedly, in the *first place*, and  
mainly, a *teacher* : but not to be confined to  
that meaning: all that is here said might  
apply just as well to a private Christian’s  
thoughts and use of the law, as to the use  
of it by teachers themselves) **use it lawfully**

(i.e. not, as most expositors, *according to its*

*intention as law*, and as directed  
against the following sins *in Christians* :  
but clearly, from what follows, **lawfully** *in  
the Gospel sense:* i.e. as *not binding on*,  
nor *relevant to Christian believers*, but  
only *a means of awakening repentance in the  
ungodly and profane*. Chrysostom’s words  
are: “ Who is he that uses it lawfully ? He  
who knows not the need of it”), **and be  
aware of this** (the word implies both the  
possession and the application of the knowledge),

**that for a righteous man** (in what  
sense? in the mere sense of ‘*virtuous*,’  
righteous in the world’s acceptation of the  
term? Such meaning is clearly excluded  
by ver. 11, which sets the whole sentence  
in the full light of Gospel doctrine, and  
necessitates a corresponding interpretation  
for every term used in it. **Righteous**  
therefore can only mean, righteous in the  
*Christian sense*, viz. by *justifying faith and  
sanctification of the Spirit*,—one who is  
included in the actual righteousness of  
Christ by having put Him on, and so not  
*forensically amenable to the law*,—par-  
taker of the inherent righteousness of  
Christ, inwrought by the Spirit, which  
unites him to Him, and so not *morally  
needing it*) **the law** (as before) **is not  
enacted but for lawless and insubordinate**(Tit. i. 6, 10: it. is very nearly the same  
as *disobedient*, see Tit. i. 16; iii. 3,—this  
latter being more subjective, whereas