512 I. TIMOTHY. Ti,   
   
 AUTHORIZED VERSION REVISED.   
 the law, °though they understand | AUTHORIZED VERSION.   
 och. vi.   
 not either what they say, or 0: ther what they say, nor   
 what things they make affirmation. whereof they affirm. \* But   
 we know that the law is   
 pRom. vii. 8 But we know that Pthe law is|.ood, if ¢ man use it law-   
 good, if a man use it lawfully. | ; 9 knowing this, that   
 a9 94and be aware of this, that the| the law is man, made for the   
 law is not made for a righteous | lawless and disobedient, for   
   
 man, but for the lawless and in- the ungodly and for sin-   
   
   
 wishing to be (giving themselves out as, on general grounds) we know (see Rom. vii.   
 without really being) teachers of the law 14: a thoroughly Pauline expression) that.   
 (of what law ? and in what sense? To the the law is good (Rom. vii. 16: not only   
 former question, but one answer can be profitable, but in a far higher sense, as in   
 given. The law is that of Moses; the law, Rom. vii. 12, 14: good abstractedly,—in   
 always so known. The usage of the term, accordance with the divine holiness and   
 teacher of the law, forbids our giving the justice and truth: see ver. 18, ch. iv. if   
 word, as coming from a Jew, any other a man (undoubtedly, in the first place,   
 meaning. That this is so, is also borne mainly, a teacher : but not to confined to   
 out by Tit. i. 14. We may see clearly that meaning: all that is here said might   
 the data furnished in these pastoral apply just as well to a private Christian’s   
 Epistles, that the Apostle had in them to thoughts and use of the law, as to the use   
 deal with men who corrupted the material of it by teachers themselycs) use it law-   
 enactments of the mora! law, and founded fully (i.e. as most expositors, accord-   
 on Judaism not assertions of its ing to its intention law, and as directed   
 but idle fables and allegories, letting in against the following sins ix Christians :   
 latitude of morals, and unholiness of life. but clearly, from what follows, lawfully in   
 It is against this of the law that his the Gospel sense: i.e. as not binding on,   
 arguments are directed: no formal question nor relevant to Christian believers, but   
 arises of the obligation of the law: these only ameans of awakening repentance inthe   
 men struck, by their interpretation, at ungodly and profane. Chrysostom’s words   
 root of all divine law itself, therefore are: “ Who is he that uses lawfully ? He   
 at that root itself he meet and grapple who knows not the need of it”), and be   
 with them. [See more in the Hence aware of this (the word implies both the   
 the following description), they un- possession and the application of the know-   
 derstand neither the things which they say ledge), that for a righteous man (in what   
 (the actual diatribes which they themselves sense? in the mere sense of ‘virtuous,’   
 put forth, they do not understand: they are righteous in the world’s acceptation of the   
 not honest men, speaking from conviction, term? Such meaning is clearly exeluded   
 and therefore lucidly: but men depraved by ver. 11, which sets the whole sentence   
 in conscience [Tit. i. 14, and putting in the full light of Gospel doctrine, and   
 forth things obscure to themselves, for necessitates a corresponding interpretation   
 other and selfish purposes), concerning for every term used in it. Righteous   
 what things they make affirmation (nor therefore can only mean, righteous in the   
 those objective which properly belong Christian sense, viz. justifying faith and   
 to and underlie the matters with which sanctification of the Spirit,—one who is   
 they are thus tampering). 8 ff] On ineluded in the actual righteousness of   
 the other hand the law has its right use:— Christ by having put Him on, and so not   
 not that to which they put it, but to Sforensicaily amenable to the law,—par-   
 against sins in practice : the catalogne of taker of the inherent righteousness of   
 which seems to be here introduced, on ac- Christ, inwrought by the Spirit, which   
 count of the lax moral practice of these unites him to Him, and so not morally   
 very men who were, or were in danger of, needing it) the law (as before) is not   
 falling into They did not set it enacted but for lawless and insubordinate   
 but perverted it, and practised the very (Tit. i. 6, 10: it. is nearly the same   
 sinsagainst which it directed. But(slight. as disobedient, sce Tit. i. iii.   
 contrast to last verse, up the matter latter being more subjective, whereas “in-