

Law and Grace: An Overview
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Sugar Land Bible Church
05-05-2019



For the Law was given through Moses...

...but grace and truth were realized through Jesus Christ - John 1:17

Special thanks to Dr. Vern Peterman for access to his insights and resources.

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Session 18 Outline

- I. Review
 - A. Purpose, Aim, and Objective
 - B. Session 17
- II. Introduction to the Gospel of Matthew Part 2
 - A. General Information
 - B. Comparisons
 - C. Contrasts
- III. Concluding Observations

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Law and Grace

OUR PURPOSE, AIM AND OBJECTIVE



...is to Compare and Contrast **Law** and **Grace** so as to properly understand these two important themes and *how they are related to the life of the New Testament Believer.*

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Jim McGowan, MTS, Th.D.
Law & Grace Session 18a
5/5/2019



C. I. SCOFIELD, D. D.

The Grace of God, The Fundamentals Vol. 3, Chapter VII, p. 98

We have, most of us, been reared and now live under the influence of **Galatianism**. Protestant theology, alas, is for the most part, thoroughly **Galatianized**, in that neither law nor grace are given their **distinct** and **separated** places, as in the counsels of God, but are mingled together in one incoherent system.

The law is no longer, as in the Divine intent, a ministration of death (2 Cor. 3:7), of cursing (Gal. 3:10), of conviction (Rom. 3:19), because we are taught that we must try to keep it, and that by Divine help we may.

Nor, on the other hand, does grace bring us blessed deliverance from the dominion of sin, for ***we are kept under the law as a rule of life despite the plain declaration, "Sin shall not have dominion over you: for ye are not under the law, but under grace" (Rom. 6:14).*** (emphasis mine)

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William R. Newell

Romans Verse-by-Verse (p. 274).

Grand Rapids, MI: Christian Classics Ethereal Library.



It is because Reformed theology has kept us Gentiles under the Law,—if not as a means of righteousness, then as “a rule of life,” that all the trouble has arisen. ***The Law is no more a rule of life than it is a means of righteousness. Walking in the Spirit has now taken the place of walking by ordinances.***

God has another principle under which He has put his saints: "Ye are not under law, but, under grace!" (italics mine)

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Matthew's Purposes



- To explain that Jesus in whom they had believed was the long-awaited Jewish Messiah
- To explain why the kingdom had been postponed despite the fact that the king had arrived
- To explain the interim program of God during the kingdom's absence

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Matthew & the Kingdom



- Kingdom offered
- Kingdom rejected
- Kingdom postponed
- Kingdom ultimately accepted
- Interim program

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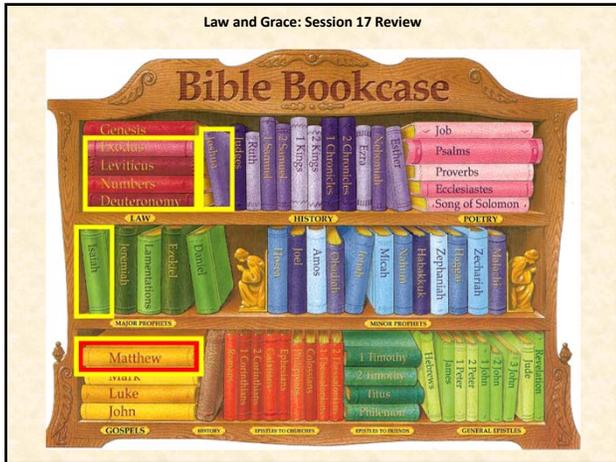
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Matthew's Message

- Jesus is the predicted Jewish king who ushered in an interim program by building the sons of the kingdom into the church in between Israel's past rejection and future acceptance of her king



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What? – Written to the Jews?

- The Gospel written by Matthew shows **evidence of being written to the people of Israel (the Jews).**

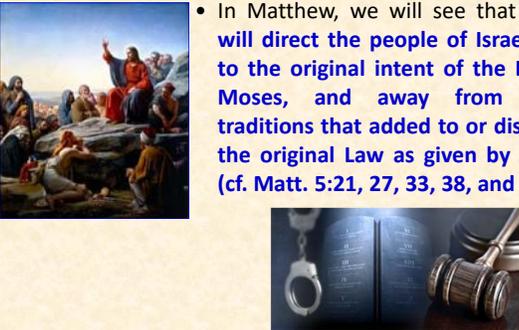


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Only In the land of Israel and to people of Israel

- In Matthew, we will see that **Christ will direct the people of Israel back to the original intent of the Law of Moses, and away from those traditions that added to or distorted the original Law as given by Moses (cf. Matt. 5:21, 27, 33, 38, and 43).**

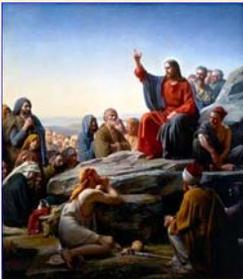


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Kingdom of God vs. Kingdom of Heaven

- **Only the Gospel of Matthew** uses the term, 'kingdom of heaven', which it does 32 times.



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Kingdom of God vs. Kingdom of Heaven



- The main reason Matthew replaced the usual expression 'Kingdom of God', with the **euphemism* '**Kingdom of heaven**', is due to the fact that the Jews didn't want to risk saying the name of God [Yahweh] in vain.

* **Definition of euphemism** – the substitution of an agreeable or inoffensive expression for one that may offend... Merriam-Webster Online Dictionary.

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So who was Matthew?



- **Matthew, who was also called 'Levi'**, was a son of a man named Alphaeus (Mark 2:14).
- **Matthew had been a tax collector for the hated Romans** (Matt. 9:9; Luke 5:27-32).
- **"tax collectors and sinners"**

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When and how did he write the book?

Matthew's references to Jerusalem and the Sadducees point to a date of composition before 70 A.D. when the Romans destroyed Jerusalem. His references to Jerusalem assume its existence (e.g., 4:5; 27:53). Matthew recorded more warnings about the Sadducees than all the other New Testament writers combined, but after 70 A.D. they no longer existed as a significant authority in Israel. Consequently, Matthew probably wrote before 70 A.D.

References in the text to the customs of the Jews continuing "to this day" (27:8; 28:15) imply that some time had elapsed between the crucifixion of Jesus Christ and the composition of the Gospel. Since Jesus died in 33 A.D. Matthew may have composed his Gospel perhaps a decade or more later. A date between 40 and 70 A.D. is very probable.

Constable, T. (2003). Tom Constable's Expository Notes on the Bible (Mal 4:6). Galaxie Software.

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Matthew was from where?



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What happened to Matthew later?

- Matthew was last named in the New Testament in Acts 1:13, **by Luke, the physician.**
- After that he is only referred to as one of the apostles, last mentioned in the book of Revelation (Rev. 21:14).



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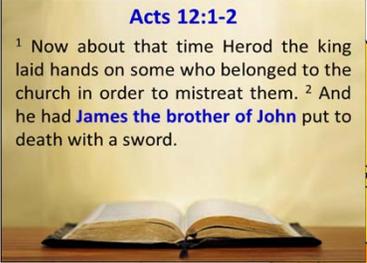
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SENIOR MOMENT CORRECTION

- **JAMES, THE BROTHER OF JOHN WAS THE FIRST APOSTLE TO DIE!**

Acts 12:1-2

¹ Now about that time Herod the king laid hands on some who belonged to the church in order to mistreat them. ² And he had **James the brother of John** put to death with a sword.



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How will we approach the Gospel of Matthew?

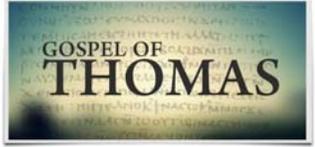


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How will we approach the Gospel of Matthew?

- The Gospel of Matthew contains one of four valid, inspired, records of the life of Christ. All other *supposed* gospels, are **BOGUS, FAKE, AND PHONY**.
- The Gospel of Thomas is one of those you'll hear referenced often on the History Channel, the Discovery Channel, etc., but it too is **BOGUS, FAKE, AND PHONY**.



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How will we approach the Gospel of Matthew?

- Only the Gospels of Matthew, Mark, Luke, and John, contain valid, inspired, records of the life of Christ!
- Interpretations of the Gospel of Matthew are numerous, varied, and at time, far-fetched, spreading across a broad doctrinal range. For example:



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How will we approach the Gospel of Matthew?



- We will approach the Gospel of Matthew so that we will arrive at the **one intended meaning** for each passage that God, through Matthew intended to convey.

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What God inspired and the author intended.

- As we approach the book of Matthew we will continue to ask the question, "What message did God inspire and what meaning did the apostle Matthew intend to convey?" (2 Timothy 3:16-17)



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2 Timothy 3:16-17

¹⁶ All Scripture is **inspired by God** and profitable for teaching, for reproof, for correction, for training in righteousness; ¹⁷ so that the man of God may be adequate, equipped for every good work.



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INSPIRATION OF SCRIPTURE
2 Peter 1:20-21

- Men Wrote as they were inspired by Holy Spirit
 - "phero" = to carry
 - Acts 27:15,17
- Opposite of Knowledge of False Teachers
 - Which is their own imagination
 - Jer. 23:16



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The Doctrine of Perspicuity

- The doctrine of perspicuity means that the central message of the Bible is clear and understandable and that **the Bible itself can be properly interpreted in a normal, literal sense.**
 - God has a message He wants to convey.
 - God is able to convey His message.
 - God is not capricious (given to impulsive and unpredictable character and action).

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Literal-Grammatical-Historical interpretation

- This means giving to every word the same meaning it would have in normal usage, whether employed in writing, speaking, or thinking while taking into account grammatical and historical considerations.



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SLBC CONSTITUTION & POSITION STATEMENTS, pg. 23

3. **HERMENEUTICS** – Hermeneutics is the art and science of interpretation. The goal of the Biblical interpreter is to discover what the text (the Bible) meant in the mind of its original author for his intended audience. **The means of accomplishing this is by applying a literal, grammatical, historical approach to interpretation.** By literal, grammatical, historical we mean the customary, socially acknowledged meaning of a word or phrase within its context. The Bible uses figurative and poetic language and these portions should be interpreted accordingly. However, we reject any attempt to allegorize or spiritualize scripture which is not so intended.

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What God inspired and the author intended.

- God did not give us His words so that we can make it say whatever we want. He had something specific in mind. That's the meaning. That's the intent. And that is what we will be looking for.



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What God inspired and the author intended.

- The teachings of the Bible are not inaccessible to the average person, as some have suggested. Nor is the Bible written as a puzzle, a book of secrets and riddles given in jumbled incommunicable form. The fact that the Bible is a book means that it is to be read and understood.

Zuck, Roy B. (1991). *Basic Bible Interpretation: A Practical Guide to Discovering Biblical Truth* (p. 26). Colorado Springs, CO: David C. Cook.

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What God inspired and the author intended.



- To answer this question, we will look at elements of language, history and culture, not just because these are interesting, but so that we understand Matthew's intent.

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What God inspired and the author intended.

- It's all a matter of getting the **FULL** context!



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To Whom is Jesus talking?

- Jesus spoke almost entirely to the people of Israel, only in the land of Israel, who were all under the entire Law of Moses.

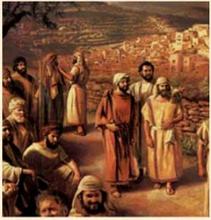


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To Whom is Jesus talking?

- Christ made it very clear that He was **“sent only to the lost sheep of the house of Israel”** (Matt. 15:24) and that He sent His disciples, at least at first, **“only to the lost sheep of the house of Israel”** (Matt. 10:6).



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Matthew 10:5-6

⁵ **These twelve Jesus sent out after instructing them:** “Do not go in the way of the Gentiles, and do not enter any city of the Samaritans; ⁶ but rather **go to the lost sheep of the house of Israel.**

Matthew 15:24

But He answered and said, **“I was sent only to the lost sheep of the house of Israel.”**



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To Whom is Jesus talking?



- Again and again Jesus referred to those who were Gentiles (non-Jews) as a another people, not a part of His intended audience (Matt. 5:47; 6:7, 32; 10:5, 18; 20:19; 20:25).
- **Jesus made multiple references to the Law, Moses, the altar and the temple in Jerusalem**

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Matthew 5:17-18

¹⁷ Do not think that I came to abolish **THE LAW OR THE PROPHETS**; I did not come to abolish but to fulfill. ¹⁸ For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from **THE LAW** until all is accomplished."



The word **jot** (Greek word **iota**) is derived from **Yod**, the name of the 10th letter of the Hebrew alphabet.

Observe the Hebrew letters **Beth** and **Kaf**. The main difference is a small protrusion at the bottom right corner of the letter **Beth**. It is this tail that distinguishes English letter **Q** from **O**. Such a small mark is called a **tittle**.



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Matthew 5:23-24

"²³ Therefore if you are presenting your **OFFERING** at the **ALTAR**, and there remember that your brother [**fellow Jew**] has something against you, ²⁴ leave your **OFFERING** there before the **ALTAR** and go; first be reconciled to your brother, and then come and present your **OFFERING**."



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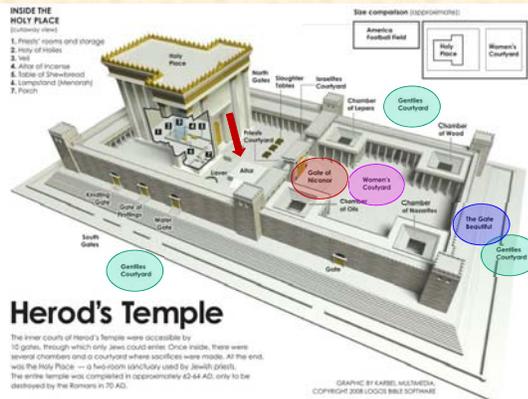
Matthew 8:4

'And Jesus said to him, "See that you tell no one; but go, show yourself to the **PRIEST** and present the **OFFERING** that **MOSES** commanded, as a testimony **TO THEM**."



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Herod's Temple

The inner courts of Herod's Temple were accessible by 10 gates, through which only Jews could enter. Once inside, there were several courtyards and a courtyard where sacrifices were made. At the end, was the Holy Place -- a two-room sanctuary used by Jewish priests. The entire temple was completed in approximately 62-64 AD, only to be destroyed by the Romans in 70 AD.

GRAPHIC BY LARREL McMEDEIA
COPYRIGHT 2008 (C) CBS BIBLE SOFTWARE

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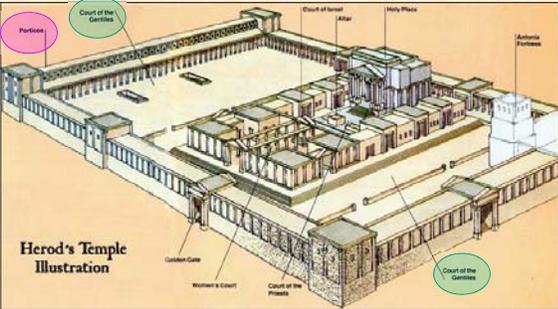
Matthew 21:12-13

¹² And Jesus entered the **TEMPLE** and drove out all those who were buying and selling in the **TEMPLE**, and overturned the tables of the money changers and the seats of those who were selling doves. ¹³ And He said to them, "It is written, 'My house shall be called a house of prayer'; but you are making it a robbers' den.'"



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Herod's Temple Illustration

Labels in the illustration include: Parthos, Court of the Gentiles, Court of Israel, Holy Place, Altar, Holy Place, Azubite Portico, Court of the Gentiles, Court of the Priests, Court of the Women, Golden Gate, and Azubite Portico.

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Jesus spoke almost entirely...



- Jesus spoke to His disciples as people of Israel, only in the land of Israel, who were all under the Law of Moses.
- It is only near the end of each of the gospels that Jesus begins to address the 12 disciples as apostles of the church, the Body of Christ.

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So don't we **TAKE EVERYTHING**
as if it directly applies to us?

Doesn't that apply to me?



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Doesn't that apply to me?

So don't we **TAKE EVERYTHING**
as if it directly applies to us?

- When Jesus said to Judas, ***“What you do, do quickly”***, we don't take that as a command to each of us, to betray Christ to the chief priests.



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Doesn't that apply to me?

So don't we **TAKE EVERYTHING**
as if it directly applies to us?

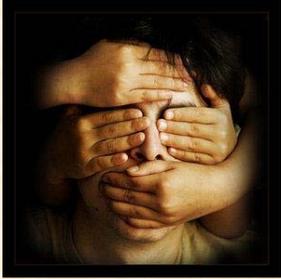
- We must always recognize ***who is being addressed*** and interpret accordingly.



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So do we just **IGNORE EVERYTHING** that directly applies only to the Jews?



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So do we just **IGNORE EVERYTHING** that directly applies only to the Jews?

- No, we don't just set aside as irrelevant what is directly written only to the people of Israel.



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2 Timothy 3:16-17

¹⁶ All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; ¹⁷ so that the man of God may be adequate, equipped for every good work.

Romans 15:4

⁴ For whatever was written in earlier times was written for our instruction... (cf. 1 Corinthians 10:11).

1 Corinthians 10:11

Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come.



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So do we just *IGNORE EVERYTHING* that directly applies only to the Jews?

- The letters written to the church make many, many references to writings, people, events and truths written directly to the Jews.

70% of the Book of Revelation is from the Old Testament

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WE COMPARE AND CONTRAST

- When we **compare** we ask, 'What about what is said in the gospels is **the same or similar** to what is addressed to the church, and why?' (Note: similar is not same!)
- When we **contrast** we ask, 'What about what is said in the gospels is **different from** what is written to us who are in the church, and why?'



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Matthew 6:14-15

¹⁴ "For **if** you forgive others for their transgressions, your heavenly Father will also forgive you. ¹⁵ But **if** you do not forgive others, **then** your Father will not forgive your transgressions."

Ephesians 4:32

"Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you."



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WE COMPARE AND CONTRAST

- When we take this Compare and Contrast approach we will find that the Word of God can be very clearly understood and is consistent throughout.



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Comparison:
What is the same or similar

- While we have said that the Gospel of Matthew is directed to the Jews, in keeping with the anticipation of the still coming kingdom, we do not want to convey that the Gospel of Matthew has nothing for us in the Church.



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Comparison:
What is the same or similar

- **The character of God is always the same and He does not lie or change His mind** (1 Samuel 15:29; Malachi 3:6; Titus 1:2; Hebrews 1:10-12; 6:18; 13:8; James 1:17).
- **God is always the Creator and all of creation has a creature relationship with reference to Him** (Genesis 1:1; Matthew 19:4; Mark 13:19; Acts 14:15; 17:24,24; Colossians 1:15).

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Comparison:
What is the same or similar



In the beginning God created the heavens and the earth. - Genesis 1:1

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Comparison:
What is the same or similar

- **Once having fallen, all those "in Adam" have the same nature** (Genesis 3:5; Isaiah 53:6; Romans 3:23; 5:14; 1 Corinthians 15:20-22; 42-49).



The **Sin** Nature



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Comparison:
What is the same or similar

- **Salvation for all those "in Adam" is ALWAYS by faith in God's provision** (Genesis 22:1-14; Isaiah 12:2; Habakkuk 2:4; Romans 4:1-25; Galatians 3:6-9).

Genesis 15:6
Then he [Abraham] believed in the Lord; and He reckoned it to him as righteousness.



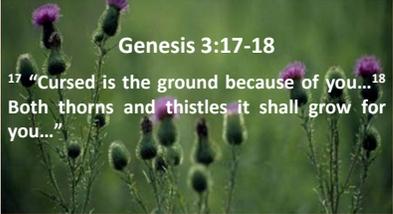
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Comparison:
What is the same or similar

- **The earth that we walk is cursed until the recreation.** (Gen. 3:17-19; 5:29; Rom. 8:18-25; Rev. 21:1; 22:3).

Genesis 3:17-18
¹⁷ "Cursed is the ground because of you...¹⁸
Both thorns and thistles it shall grow for you..."

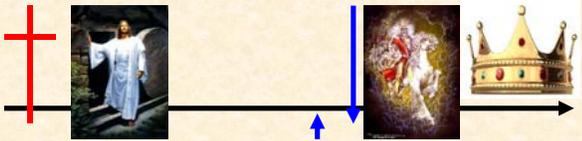


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Comparison:
What is the same or similar

- Israel has a **unique relationship to the kingdom** that Christ addresses in the Gospel of Matthew.
- However, we too have a place in, and a similar forward-looking time perspective, regarding **the coming kingdom** (Acts 28:23, 31; 2 Thessalonians 1:5).



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Comparison:
What is the same or similar

- Like Israel, the entrance into the kingdom is not on the basis of something earthly, but is spiritual (Romans 9:6; 11:26; 14:7; James 2:5).



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CONCLUSION

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