


Dr. Jim McGowan
Law & Grace: Session 31
03-20-2022

Law and Grace: An Overview
Jim McGowan, Th.D.
Sugar Land Bible Church
03-20-2022



Special thanks to Dr. Vero Perdomo for access to his insights and resources.

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Session 31 Outline

- I. Review
 - A. Purpose, Aim, and Objective
 - B. Session 30 – Matthew 5:21-42
- II. The Law True and Deep – Part 3
 - A. Matthew 5:43-48
- 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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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! (Rom. 6:14)”** (italics mine)

[PDF Download Here: https://archive.org/details/Romans_Verse_By_Verse-NewellWR](https://archive.org/details/Romans_Verse_By_Verse-NewellWR)

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Henry Ironside
The Continual Burnt Offering: Daily Meditations on the Word of God (p. 265). Neptune, NJ: Loizeaux Brothers.


In Romans 7 we have a man renewed by the Spirit of God, but **struggling under law, hoping thereby to subdue or find deliverance from the power of the old Adamic nature**. In chapter 8 we have God’s way of deliverance through the death and resurrection of Christ with which the believer is **identified** before God. The chapter begins with “no condemnation” and ends with “no separation.” All who are in Christ Jesus are **accepted** in the Beloved and as free from every charge of guilt as He is Himself. He paid our penalty on the cross. **Now we are linked up with Him in resurrection, not under law but under grace.**

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Law and Grace: Review The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

Matthew's 3-Fold Purpose




To explain:

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

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Law and Grace: Review The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

Matthew and the Kingdom




1. **offered**
2. **rejected**
3. **postponed**
 - *Interim program*
4. ultimately **accepted**

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Law and Grace: Review The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

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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Law and Grace: Review The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

Jesus contrasted with the Scribes & Pharisees
[Matthew 5:20-48](#)

- Jesus made the Law of Moses apply to the whole person, all the way from the heart and thoughts, to all of the outward expressions and even in the relationships between Jews, and with God.

[TRUE RIGHTEOUSNESS](#) vs. [Pharisaical Righteousness](#)



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Law and Grace: Review The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

Two Primary Patterns in Jesus' Statements
[Matthew 5:21-48](#)

1. Jesus will quote Old Testament passages and include those laws that require **full heart-level** and **relationship compliance** when appropriate.




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Law and Grace: Review The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

Two Primary Patterns in Jesus' Statements
Matthew 5:21-48

2. Jesus will quote Old Testament passages along with one of the traditions **that have been added to the Law of Moses**, and then correct the tradition by taking the application deeper and/or back to the original intent of the Law of Moses.




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Law and Grace: Review The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

Jesus Used Hyperbole
Matthew 5:21-26

• Jesus sometimes uses ***hyperbole** in the Sermon on the Mount, for the sake of emphasis and as an aid to memory.

* **hyperbole** an **obvious** and **intentional** exaggeration used for stress or emphasis; not intended to be taken literally...i.e. *I'm so hungry, I could eat a horse.*



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Law and Grace: Review The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

From The Inside Out – What We Covered Previously
Matthew 5:21-48

• In Matt. 5:21-48, Jesus contrasts Pharisaic Righteousness and True Righteousness regarding 7 topics (*we covered 1-6 previously*):

1) Murder (21-22)	5) Oaths (33-37)
2) Reconciliation (23-26)	6) Non-resistance (38-42)
3) Adultery (27-30)	7) Love (43-48).
4) Divorce (31-32)	

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Law and Grace: Review The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

We'll Continue With Our Compare and Contrast Approach

COMPARE AND CONTRAST		
PEOPLE GROUP	RULING PRINCIPLE	
Nation of Israel	OT / Gospels / Acts 1 THE LAW OF MOSES	1000 Reign of Christ KINGDOM LAW
Church	Acts 2 – Rapture GRACE	-----

‘Similar ≠ Same’

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Law and Grace: Review The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

Context, Context, Context
Matthew 5:21-48

- The Sermon on the Mount was directed **to Israelites**, living **in Israel**, who were all **under the Law of Moses**.

To Whom is Jesus speaking in the SOM?

Rose are **red**
And violets are **bluish**
All of those listening
to Jesus are **Jewish!**

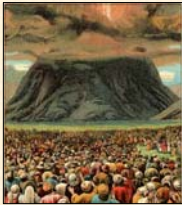



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Law and Grace: Review The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

Context, Context, Context
Matthew 5:21-48

- To understand** what Christ says we should keep in mind that: **proper interpretation requires identifying the cultural context.**




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Law and Grace: Review The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

Yes, Yes or No, No!
Matthew 5:33-37

- The Law of Moses required that the people of Israel simply keep their vows, whether to the Lord or to another person (Numbers 30:1-2).



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Law and Grace: Review The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

Yes, Yes or No, No!
Matthew 5:33-37



- But by the time of Christ, the rabbis had developed a complex set of rules for when an oath is binding and when it is not a binding promise.
- Making an oath by heaven, by earth, or by Jerusalem were all non-binding.
- Only oaths invoking God's name were binding.

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Law and Grace: Review The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

“An eye for an eye and a tooth for a tooth”
Matthew 5:38-42

- Israel was in the midst of cultures that practiced an escalating revenge, carried out privately, even to the point of ‘honor killings’.




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Law and Grace: Review The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

“An eye for an eye and a tooth for a tooth”
Matthew 5:38-42


- The principle in the Law of Moses, ‘an eye for an eye, and a tooth for a tooth’ stopped escalating revenge and kept justice a public issue.
- Israelite society was thus kept from escalating violence and the family’s ‘duty’ to carry out revenge.



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Law and Grace: Review The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

“Vengeance is mine”, says the Lord”
Matthew 5:38-42



- The Old Testament taught that Israelites were to leave room for God to take His vengeance for them (cf. Lev. 19:17-18; Deut. 32:35; Psa. 94:1; Prov. 20:22; 24:29).
- The same principle applies to us who are in the Body of Christ (Romans 12:19; Hebrews 10:30)

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Law and Grace: Review The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

“Vengeance is mine”, says the Lord”
Matthew 5:38-42



- A backhanded slap on the cheek was not an injurious physical threat, but an insult.
- Both in the Gospels and the Epistles to the Church, one is not to respond in kind to an attack only intended to damage one’s emotions or reputation.


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Law and Grace: Review The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

Some Reasons Why Total Pacifism Is Not Biblically Supported
Matthew 5:38-42

- **Israel was to have a military, both initially and as a continuing force**, and this was not incompatible with God fighting for them (cf. Ex 14:14; Deut 1:30; 3:22; Josh 23:3; 2 Chr 20:29; Neh 4:20)
- In the Gospels and in the Book of Acts Roman officers are **all** shown in a favorable light, and neither Jesus or the apostles said to quit the military.



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Law and Grace: Review The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

Some Reasons Why Total Pacifism Is Not Biblically Supported
Matthew 5:38-42


- In anticipation of the church (Acts 1-2) Christ tells the disciples to arm for self-defense. (cf. Luke 22:35-36).



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Law and Grace: Review The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

“let him have your coat also”
Matthew 5:38-42




- Jesus was using **hyperbole** here.
- This must be taken in its specific **‘cultural context’**. The Israelites, under the Mosaic Law, in the land of Israel, were already commanded to lend to any and all of their **Jewish brethren** with an open hand.

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Law and Grace: Review The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

“Give to him who asks of you...”
Matthew 5:38-42




- Every 7th year in Israel **all debts to all Israelites were to be forgiven**, and no Israelite was to diminish their lending because they anticipated that year of forgiveness of debts.

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Law and Grace: Review The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

“Whoever forces you to go one mile, go with him two.”
Matthew 5:38-42

- A Roman soldier could compel anyone else by law, to carry his military equipment for one mile (cf. Matthew 27:32).
- Jesus told the Israelites to carry the soldier’s equipment for another mile beyond what was required by Roman law.




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Law and Grace: Review The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

In each case in this passage...
Matthew 5:38-42

- In each case, Jesus says “be gracious, full of mercy and generous from the heart’ – **go beyond the mere requirement of the Law of Moses.**
- By so doing, Jesus **endorses and promotes True Righteousness** while also condemning and reproving Pharisaic Righteousness.




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Law and Grace: Review The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

In each case in this passage...
Matthew 5:38-42

LAW OF MOSES




- The Body of Christ, the Church, **is not under the Law of Moses**, however, being gracious and merciful is still what God has in mind for you and me because **grace and mercy are basic to God's character**.

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Ephesians 2:4-7

⁴ But God, being **rich in mercy**, because of His **great love** with which He loved us, ⁵ **even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved),** ⁶ **and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus,** ⁷ so that in the ages to come He might show the **surpassing (ὑπερβάλλω)** **riches of His grace** in **kindness** toward us in Christ Jesus.



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Law and Grace: Review The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

In each case in this passage...
Matthew 5:38-42

- Grace and mercy, basic to God's character, are to be lived out in and through us by the life of Christ.

Galatians 2:19-20

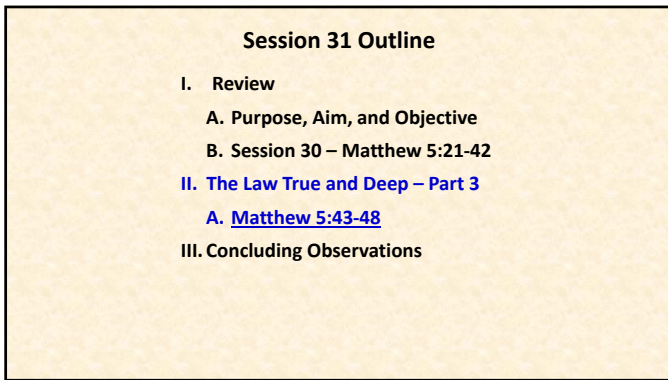
¹⁹ For through the Law I died to the Law, so that I might live to God. ²⁰ I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me."



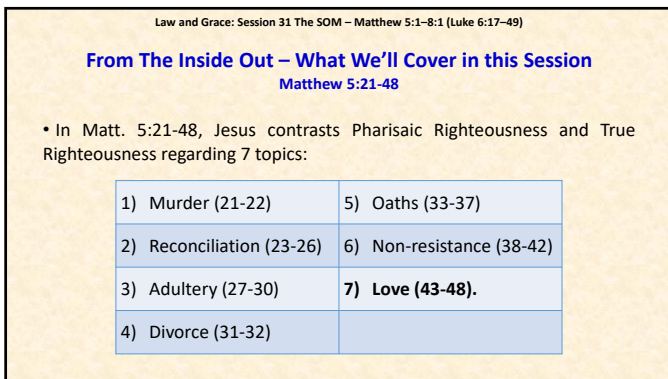
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Matthew 5:43-47

⁴³ "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' ⁴⁴ "But I say to you, love your enemies and pray for those who persecute you, ⁴⁵ so that you may be sons of your Father who is in heaven; for He causes His sun to rise on *the* evil and *the* good, and sends rain on *the* righteous and *the* unrighteous. ⁴⁶ "For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? ⁴⁷ "If you greet only your brothers, what more are you doing *than others*? Do not even the Gentiles do the same?"



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Law and Grace: Session 31 The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

"Love Your Neighbor"
Matthew 5:43-47

- Love your neighbor was definitely a message from the Law of Moses (Leviticus 19:18)...

Leviticus 19:18B
^{18B} "...you shall love your neighbor as yourself; I am the LORD".




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Law and Grace: Session 31 The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

"Love Your Neighbor"
Matthew 5:43-47

- ...but hating your enemy was primarily taught among **the Essenes**, who considered the Pharisees, the Sadducees, and everyone else, enemies.



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Law and Grace: Session 31 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

“Hate Your Enemy”

The Essenes became famous for their displays of justified indignation...But that was putting it mildly. The Qumran Community Rule scroll actually encouraged its Essene readers **to show anger and hatred for all outside their sect** (1QS 1.4, 5, 9–11; 4Q258 9.16, 22). In fact, it actually states that all those “chosen” by God (that is, the Essenes) should “hate all that He [God] has rejected” (1QS 1.4, 5), **that is, everyone else**....According to the Community Rule, all Essenes were even expected to pledge together **“Everlasting hatred** in a spirit of secrecy for the men of perdition!” (4Q258 9.22). In fact, at Qumran, the Essenes prided themselves so fiercely on **hating outsiders** that they even composed a War Scroll. This scroll set down guidelines that Essene members were expected to honour when taking on the Romans and the rest of the world in the final eschatological battles between good and evil, light and darkness.


Qumran's "Righteous Teacher" by Daryn Graham.
<https://www.hopechannel.com/au/read/qumrans-righteous-teacher>, accessed online 09-08-2021

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“Love Your Neighbor”
Matthew 5:43-47


- Many no doubt, would have wondered where Jesus stood in the midst of these conflicting messages.



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Matthew 5:43–47

⁴³ “**You have heard that it was said,** ‘You shall love your neighbor and hate your enemy.’ ⁴⁴ **“But I say to you, love your enemies and pray for those who persecute you,** ⁴⁵ **so that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.** ⁴⁶ “For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? ⁴⁷ “If you greet only your brothers, what more are you doing *than others*? Do not even the Gentiles do the same?”




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Matthew 5:43-47

⁴³ **You have heard that it was said,** 'You shall love your neighbor and hate your enemy.' ⁴⁴ **But I say to you,** love your enemies and pray for those who persecute you, ⁴⁵ so that you may be sons of your Father who is in heaven; for He causes His sun to rise on *the evil* and *the good*, and sends rain on *the righteous* and *the unrighteous.* ⁴⁶ **For if you love those who love you, what reward do you have? Do not even the tax collectors do the same?** ⁴⁷ **If you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same?**

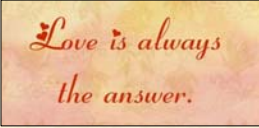



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Law and Grace: Session 31 The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

“Love Your Neighbor”
Matthew 5:43-47


- In sharp contrast to the spirit and behavior of those who would make themselves their enemies, Jesus said to love them in return. This is consistent also with what the Apostles taught.



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Law and Grace: Session 31 The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

“Love Your Neighbor”
Matthew 5:43-47



- When Paul and Silas were in stocks in the worst part of the jail in Philippi, they sang songs in praise to God.
- **They shared the true gospel to the jailer rather than run away.**

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Law and Grace: Session 31 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

“Love Your Neighbor”
Matthew 5:43-47




And speaking of persecutors...

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Law and Grace: Session 31 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

“Love Your Neighbor”
Matthew 5:43-47


- So, whether under Law or Grace, true righteousness consists of our not responding in kind to persecutors but responding in His love!



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Matthew 5:43–47

⁴³ “**You have heard that it was said**, ‘You shall love your neighbor and hate your enemy.’ ⁴⁴ “**But I say to you**, love your enemies and pray for those who persecute you, ⁴⁵ **so that you may be sons of your Father who is in heaven**; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. ⁴⁶ “For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? ⁴⁷ “If you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same?”




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Law and Grace: Session 31 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

“Sons of your Father”
Matthew 5:43-47


- Jesus uses the term ‘sons of’, (‘children of’) which means:
 - 1) like in character and/or
 - 2) close in relationship to.
- Jesus said that loving persecutors in return is ‘sonlike’.



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Matthew 5:43–47


⁴³ “**You have heard that it was said**, ‘You shall love your neighbor and hate your enemy.’ ⁴⁴ **“But I say to you**, love your enemies and pray for those who persecute you, ⁴⁵ so that you may be sons of your Father who is in heaven; **for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.** ⁴⁶ “For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? ⁴⁷ “If you greet only your brothers, what more are you doing *than others*? Do not even the Gentiles do the same?”



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Law and Grace: Session 31 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

“Sons of your Father”
Matthew 5:43-47



- Jesus then tells them that God does make material blessing and provision available to all, whether they are righteous or unrighteous.
- So, loving **regardless of behavior** is, in that way, ‘son-like’.

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Matthew 5:48
"Therefore you are to **be perfect, as your heavenly Father is perfect.**"




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Law and Grace: Session 31 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)



"Be Perfect..."
Matthew 5:48

- The Law of Moses demanded from the Israelites a holy heart that would lead to good, righteous, and holy behavior, because it's intent, which was **true righteousness** as opposed to Pharisaic righteousness, perfectly expressed the very character of God (Leviticus 20:26). But the Law of Moses offered **no provision for the enablement** to meet its righteous demands.



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Matthew 5:48
"Therefore you are to **be perfect, as your heavenly Father is perfect.**"



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Colossians 1:28; 4:12

^{1:28} We proclaim Him, admonishing every man and teaching every man with all wisdom, so that we may present every man **complete** in Christ....
^{4:12} Epaphras, who is one of your number, a bonds slave of Jesus Christ, sends you his greetings, always laboring earnestly for you in his prayers, that you may stand **perfect** and fully assured in all the will of God.

James 1:4; 3:2

⁴ And let endurance have its perfect result, so that you may be **perfect** and complete, lacking in nothing....^{3:2} For we all stumble in many ways. If anyone does not stumble in what he says, he is a **perfect** man, able to bridle the whole body as well.




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Law and Grace: Session 31 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

“Be Perfect...”
Matthew 5:48

- However, for believers living under Grace, the righteous demands of the Law are **ALREADY FULFILLED** in us, through our identification ‘with Christ’, and will be fully realized experientially once we are glorified.



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“Be Perfect...”
Matthew 5:48

- In the meantime, God’s design and desire is that we be conformed, transformed, and growing into who we already are ‘in Christ’, daily!




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Law and Grace: Session 31 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

Our Identification ‘In Christ’

- 1) **Crucified**
- 2) **Buried**
- 3) **Risen**
- 4) **A New Position of Life**
- 5) **A New Nature of Righteousness**
- 6) **Ascended & Seated**
- 7) **A New Walk of Fruitfulness**



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Special thanks to Dr. Steve Peterson for access to his thoughts and resources.

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