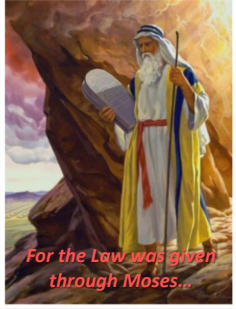


Law and Grace: An Overview
Jim McGowan, Th.D.
Sugar Land Bible Church
02-10-2019



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.

1


Session 17 Outline

- I. Purpose, Aim, and Objective
- II. Introduction to the Gospel of Matthew
 - A. General Information
- III. Concluding Observations

2

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.*

3



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.

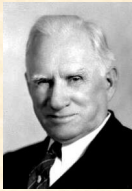
Nor, on the other hand, does grace bring us blessed deliverance from the dominion of sin, for *we are kept under the law as a rule of life despite the plain declaration, "Sin shall not have dominion over you: for ye are not under the law, but under grace" (Rom. 6:14).* (emphasis mine)

4

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)

5

Session 17 Outline

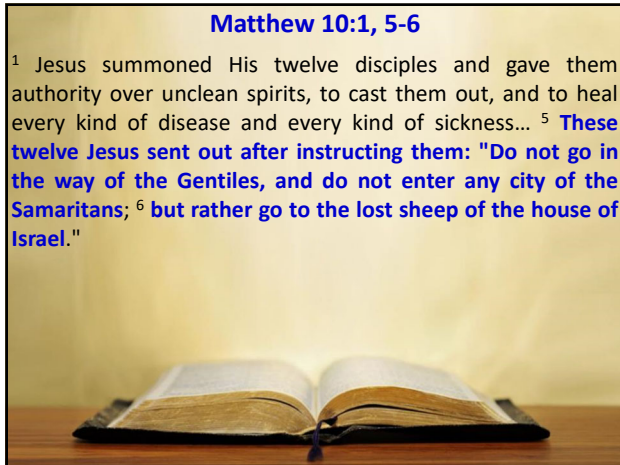
I. Purpose, Aim, and Objective

II. Introduction to the Gospel of Matthew

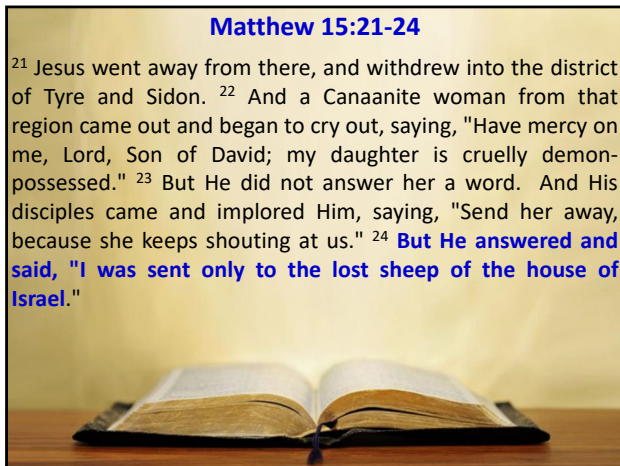
A. General Information

III. Concluding Observations

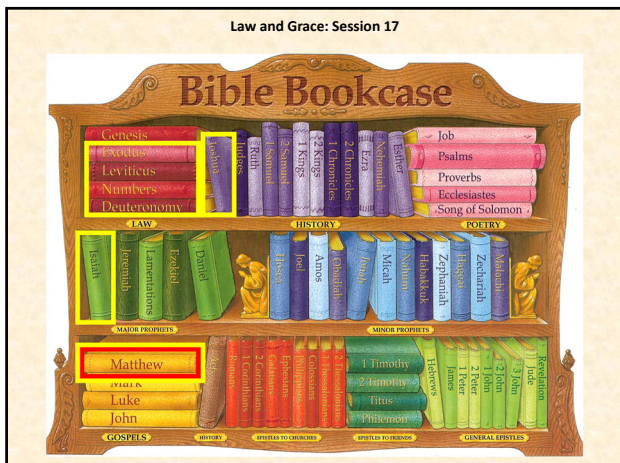
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7



8




9

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Welcome to the gospel of Matthew


- As we now begin to explore the Gospel of Matthew, we will be at the greatest spiritual advantage if we realize that we are at a momentous and pivotal point in all of the inspired word of God.



10

Law and Grace: Session 17

Welcome to the gospel of Matthew




- This gospel that was written by the apostle Matthew is strategically placed at the head of all of the New Testament books, **yet we could say the gospels are the last of the Old Testament books.**

11

Law and Grace: Session 17

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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Law and Grace: Session 17

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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Session 17 Outline

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Jim McGowan, MTS, Th.D.
Law & Grace Session 17
2/10/2019



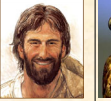

Comparison of the Living Beings of Revelation 4 to similar beings from Ezekiel & Isaiah			
Living Beings (Rev. 4)	Living Beings (Eze. 1)	Cherubim (Eze. 10)	Seraphim (Isa. 6)
v. 6 midst of & around throne	v. 26 under throne	v. 1 under throne	v. 2 above throne
v. 6 full of eyes before & behind	v. 18 rings full of eyes	v. 12 full of eyes	
v. 7 one face each:	v. 6 four faces each:	v. 14 four faces each:	
1. like a lion 2. like an ox (or calf) 3. like a man 4. like an eagle	1. like a lion 2. like an ox 3. like a man 4. like an eagle	1. like a lion 2. like a cherub* 3. like a man 4. like an eagle	
v. 8 six wings full of eyes within	v. 6 four wings	v. 21 four wings	v. 2 six wings
v. 8 "Holy, holy, holy, Lord God Almighty"			v. 3 "Holy, holy, holy, Lord of hosts"
v. 8 "which was & is & is to come"			v. 3 "The whole earth is full of His glory"
	v. 7 feet straight		
	v. 8 hands under wings		
	v.13 likeness of fire		
	v.16 wheels		

* Not as in "baby-like", but like one of the heavenly creatures called "cherubim", mentioned in the Bible 27 times in the singular & 67 times in the plural.
Adapted from chart by John Fok, Moody Bible Institute student, formerly at <http://home.hkstar.com/~johnfok1/>





16

Law and Grace: Session 17				
Comparison & Contrast in the Gospels				
Book / Gospel	Matthew	Mark	Luke	John
Readers / Audience	Jews	Romans	Greeks	All
Creature Symbol: (Eze. 1 / Rev. 4)	Lion, as the Lion of Judah 	Ox or Calf, as working 	Man, Jesus as man 	Eagle, Jesus' deity 





17

Law and Grace: Session 17				
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20

Law and Grace: Session 17

What? – Written to the Jews?

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


21

Law and Grace: Session 17

What? – Written to the Jews?

- It begins with a very Jewish genealogy, and no other gospel begins with such a Jewish genealogy.

Matthew 1:1
The record of the genealogy of Jesus the Messiah, the son of David, the son of Abraham:



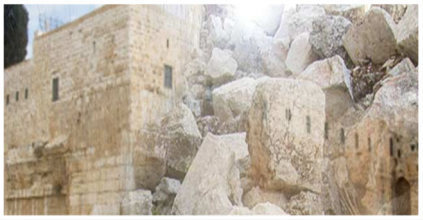
- **Jesus** [*Yeshua: God saves*]
- **Messiah** [*Christ: the Anointed One*],
- **son of David**, [*his promised descendent*]
- **son of Abraham**: [*of the lineage of Abraham, Isaac and Jacob*]

22

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What? – Written to the Jews?


Until the destruction of the temple in Jerusalem by the Romans, in 70 AD, the Jews could assemble and check genealogies from the detailed records kept and made available at the temple.



23

Law and Grace: Session 17

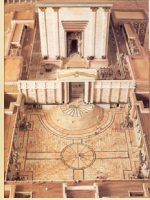
What? – Written to the Jews?



24

Hebrews 7:14

For it is evident that our Lord was descended from Judah, a tribe with reference to which Moses spoke nothing concerning priests.




25

Law and Grace: Session 17

What? Written to the Jews?


- Jesus tells the 12 disciples to go **only to “the lost sheep of the house of Israel”** (Matt. 10:1,5-6).
- Jesus says that **He was “sent only to the lost sheep of the house of Israel”** (Matt. 15:21-24).



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Matthew 10:1, 5-6

¹ Jesus summoned His twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every kind of disease and every kind of sickness... 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.**”



27

Matthew 15:21-24

²¹ Jesus went away from there, and withdrew into the district of Tyre and Sidon. ²² And a Canaanite woman from that region came out and *began* to cry out, saying, "Have mercy on me, Lord, Son of David; my daughter is cruelly demon-possessed." ²³ But He did not answer her a word. And His disciples came and implored Him, saying, "Send her away, because she keeps shouting at us." ²⁴ **But He answered and said, "I was sent only to the lost sheep of the house of Israel."**



28

Jeremiah 50:6

"My people [Israel] have become **lost sheep**; their shepherds have led them astray. They have made them turn aside on the mountains; they have gone along from mountain to hill and have forgotten their resting place." (cf. Eze. 34)



29

Ezekiel 34:11, 16

"For thus says the Lord God, "Behold, I Myself will search for My sheep and seek them out... I will seek the **lost**, bring back the scattered..."



30

Law and Grace: Session 17

Only In the land of Israel and to people of Israel

- Apart from His brief stay in Egypt as an infant (see Matthew 2:13-21), **Christ is only said to be in the land designated for Israel from the beginning, and only for ministry to the people of Israel.**




The map shows the twelve tribes of Israel in Canaan: Asher, Naphtali, Dan, Zebulun, Issachar, Manasseh, Ephraim, Benjamin, Judah, Reuben, Gad, and Simeon. It also shows surrounding regions like Syria, Moab, and Ammon. Key locations like Jerusalem, Bethel, and Shechem are marked. A quote from Deuteronomy 33:24 is included: "The feet of Asher to be dipped in oil on the head of Joseph".


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Law and Grace: Session 17

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).**

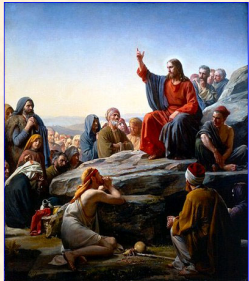


32

Law and Grace: Session 17

Kingdom of God vs. Kingdom of Heaven

- Only the Gospel of Matthew uses the term, 'kingdom of heaven', which it does 32 times.
- We will take a closer look at the two terms for the kingdom later on in our study.



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Law and Grace: Session 17

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.

34

Law and Grace: Session 17

'Heaven' was and is a euphemism for 'God'


- Matthew alone used the *euphemism* 'heaven' to replace the name of God, **which was a point of habit and concern among the Jews, further indicating that Matthew was written to the Jews.**



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'Heaven' was and is a euphemism for 'God'



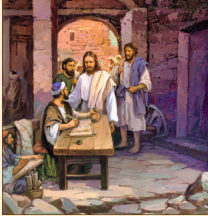
- We still carry on the same *euphemism* in our own language and culture today:
- "Heaven knows..."**
- "For heaven's sake"**
- "Oh, heavens!", or "My heavens", or "Oh my heavens!"

36

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So who was Matthew?


- **Matthew was one of Christ's 12 disciples** whom He chose at the beginning of His 3 years of ministry.
- **The name 'Matthew'** is a contraction of 'Mattathias', which means "gift of God".



37

Law and Grace: Session 17

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** (Matthew 9:9).

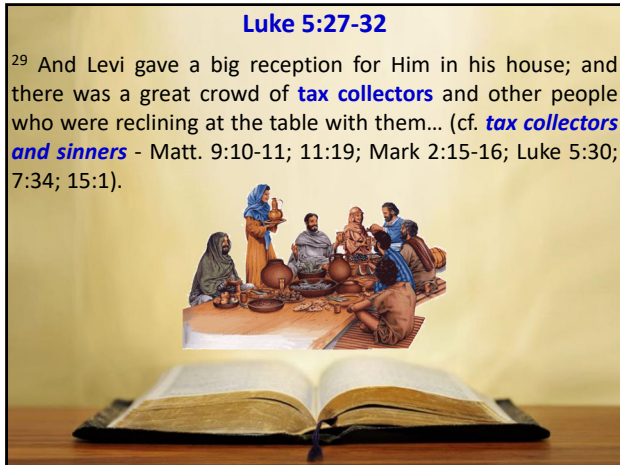
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Luke 5:27-32

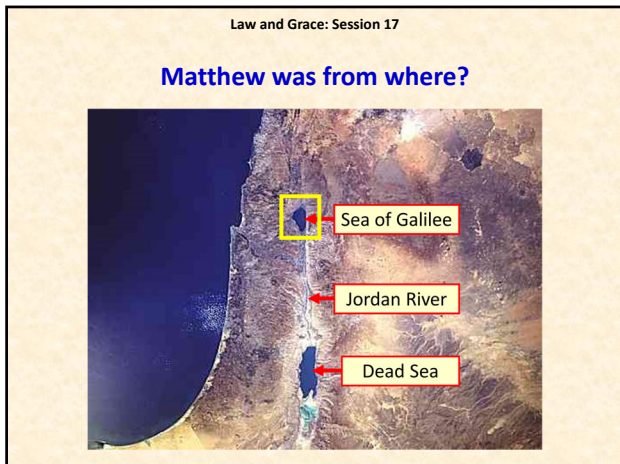
²⁷ After that He [Jesus] went out and noticed a **tax collector** named Levi [Matthew] sitting in the tax booth, and He said to him, "Follow Me." ²⁸ And he left everything behind, and got up and began to follow Him...



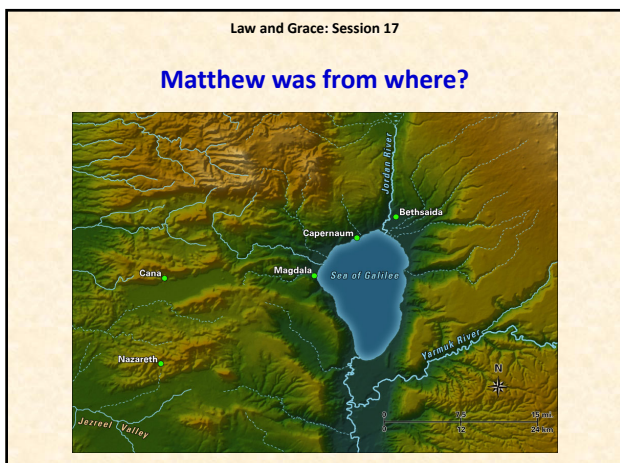
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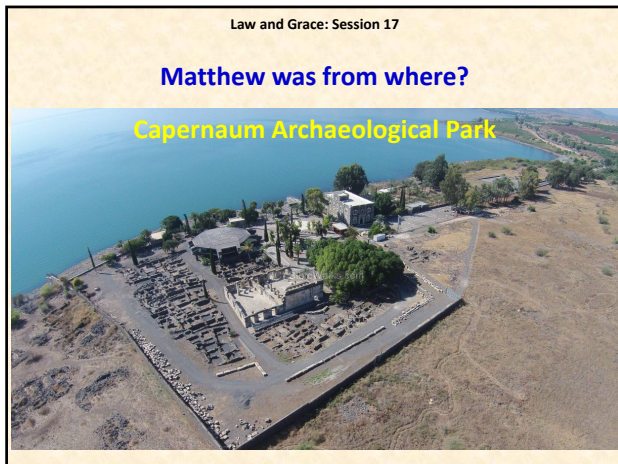
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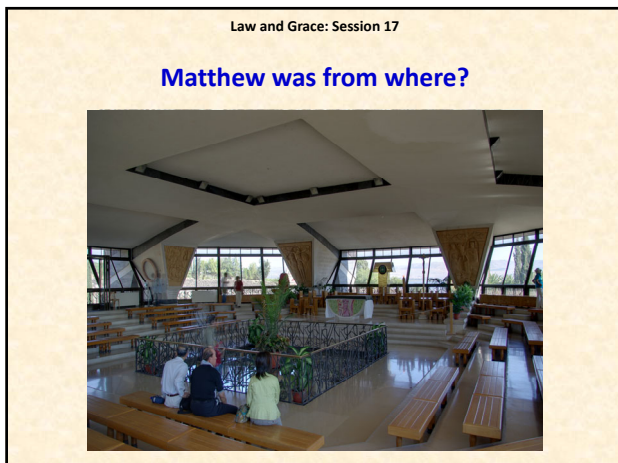
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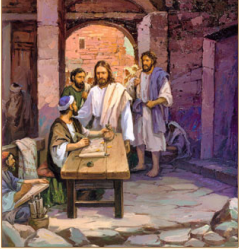


45

Law and Grace: Session 17

Matthew was from where?

- Since **Capernaum** was a trade center for Galilee's fishing industry, **Matthew collected taxes there.**




46


Law and Grace: Session 17

Matthew was from where?

- **When Matthew was called by Christ to follow Him as His disciple**, Matthew seems to have left his place as a tax collector, and followed Christ as His disciple and **then as an apostle in the church.**



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 Law and Grace: Session 17

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.**

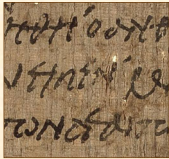
Constable, T. (2003). Tom Constable's Expository Notes on the Bible (Mat 4:6). Galaxie Software.

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Law and Grace: Session 17

When and how did he write the book?

- **Matthew appears to have written in Greek** from some written records and some memorized sayings and histories from others.
- Translation from Hebrew and Aramaic is also apparent in some portions of the Gospel of Matthew, and very occasionally Latin as well.



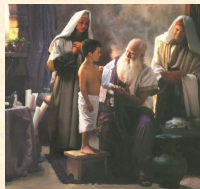
A portion of Papyrus 37 of the Gospel of Matthew, 3rd or 4th century AD.

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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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What happened to Matthew later?



- **Outside of the Bible**, Matthew was said to have gone to Parthia, where a number of Jews remained from the exile to Babylon, and died in Ethiopia by wooden stakes driven through him.

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Law and Grace: Session 17

So what does the Gospel of Matthew have to do with us?

- The Gospel of Matthew was written to the Jews, about Jesus, who was sent to the Jews.
- **Only in the last part of the book does Jesus speak to, or about, the church,** as He speaks to His soon-to-be apostles.

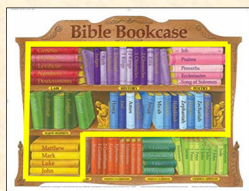


53

Law and Grace: Session 17

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- This gospel that was written by the apostle Matthew is strategically placed at the head of all of the New Testament books, yet we could say **the gospels are the last of the Old Testament books.**




54

Law and Grace: Session 17

So what does the Gospel of Matthew have to do with us?


- In our next session we will explore our approach to the Gospel of Matthew so that we know **what** and **how** to apply what is written there.



55

Law and Grace: Session 17

Matthew's Purposes



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