

Law and Grace: An Overview
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Sugar Land Bible Church
07-28-2019



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 21 Outline

- I. Review
 - A. Purpose, Aim, and Objective
 - B. Session 20
- II. John the Baptizer – Matthew 3
 - A. General Information
 - B. Comments and Commentary
- 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

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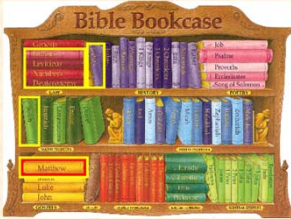
III. Concluding Observations

6

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The Last of the Old Testament Books


- This gospel that was written by the apostle Matthew, and **we could say the gospels are the last of the Old Testament books.**



7

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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.

8

Law and Grace: Review Session 20

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.


9

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The Genealogy of Christ

Matthew 1:1-17

- Matthew begins with a **genealogy** made up of **three lists of 14 names**.
- The three lists of 14 names are designed to be a **memory aid**.



A cartoon illustration of two elephants in a savanna. One elephant is holding a scroll and saying, 'GOSPEL TEACHES BY NOTES. SAY... I DON'T WANT TO FORGET SOMETHING?' The other elephant is responding, 'WANT ARE YOU TALKING ABOUT?' There are trees and a small hut in the background.


10

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The Genealogy of Christ

Matthew 1:1-17

- Significant women are also named: **Tamar, Rahab, Ruth, Bathsheba** and **Mary**.



A collage of five images. From left to right: 1. A painting of a woman in a red dress (Tamar) being carried off by a man. 2. A painting of a woman in a blue dress (Rahab) sitting on a wall. 3. A painting of a woman in a blue dress (Ruth) sitting on the ground. 4. A painting of a woman in a blue dress (Bathsheba) sitting on a throne. 5. A painting of a man in a brown robe (Joseph) and a woman in a blue dress (Mary) looking at a baby in a manger.


11

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According to Jewish tradition

Matthew 1:18-19

- The betrothal and the 'coming together' only after marriage was **all according to the Jewish law and traditions**.
- For Joseph to be righteous meant that **he was observant of the Law of Moses and all of the traditions of Judaism**.




A painting of Joseph and Mary looking at each other. Joseph is on the left, wearing a brown robe, and Mary is on the right, wearing a blue dress. They are both looking at each other with a serious expression.

12

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According to Jewish tradition
Matthew 1:18-19

- For Joseph to 'send her away secretly' meant that since she was pregnant before marriage, and he didn't want to disgrace her, he would seek a divorce from the court of Rabbi Hillel, where they didn't ask 'why' you wanted one.



13

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The Magi, Herod, & to Egypt & back
Matthew 2:1-2:23


- The Magi, likely received the prophecies of the Old Testament, **first through Daniel** (Dan. 5:11-12) **and then through the other Jews living in the Babylonian and the Persian Empires.**



14

Galatians 4:4-5

⁴ But when the **fullness of the time** came, God sent forth His Son, **born of a woman, born under the Law**, ⁵ so that He might **redeem** those who were **under the Law**, that we might receive the **adoption as sons**.




15

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Key word in Galatians 4:5

- By Roman law the adopted son had a position far better than any natural-born son: a full heir, irreversible, and the adopted son was legally severed from any prior sonship (see Ephesians 2:2; 5:6 and Colossians 3:6).




Adoption As Sons

16

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Consequences of our adoption!



Adopted As Sons
Ephesians 1:5

17

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END OF REVIEW

18


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19

Matthew 3:1, 4-6


¹ Now in those days John the Baptist came, preaching in the wilderness of Judea, ...⁴ Now John himself had a garment of camel's hair and a leather belt around his waist; and his food was locusts and wild honey. ⁵ Then Jerusalem was going out to him, and all Judea and all the district around the Jordan; ⁶ and they were being baptized by him in the Jordan River, as they confessed their sins.



20

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Who is John the Baptist?
Matthew 3:1, 4-6



21

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Baptist?
Matthew 3:1, 4-6




22

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Baaaptist?
Matthew 3:1, 4-6




23



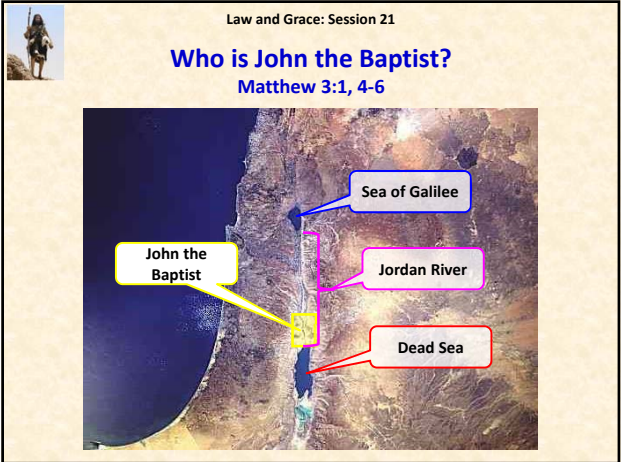
Law and Grace: Session 21

Who is John the Baptist?
Matthew 3:1, 4-6

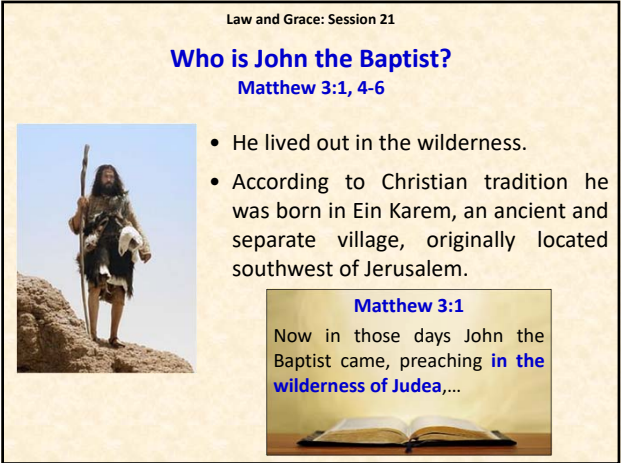
- John the Baptist, a relative of Jesus through His mother (cf. Luke 1:36), ministered along the Jordan River, north of the Dead Sea.



24



25



26



27

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Who is John the Baptist?
Matthew 3:1, 4-6




- August 16, 2004, an announcement was made regarding the discovery of a cave, believed to be identified with the ministry of John the Baptist.

<https://biblearchaeology.org/research/new-testament-era> (search for "John the Baptist")

28

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Who is John the Baptist?
Matthew 3:1, 4-6



- He wore rough and wild clothing and ate a rough and wild diet of locusts and wild honey which was allowed by the Law of Moses (cf. Lev. 11:22).

Matthew 3:4



⁴ Now John himself had **a garment of camel's hair and a leather belt around his waist**; and his food was **locusts and wild honey**.



29

Leviticus 11:22

'These.. you may eat: the locust in its kinds, and the devastating locust in its kinds...'




30

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Who is John the Baptist?
Matthew 3:1, 4-6

- “Some persons have assumed that the reference to grasshoppers being eaten by John the Baptist should be understood not as the insects but as carob pods, but there is neither linguistic nor cultural evidence to support such an interpretation.”



Louw, J. P., & Nida, E. A. (1996). *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (electronic ed. of the 2nd edition., Vol. 1, p. 45). New York: United Bible Societies.

31


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Who is John the Baptist?
Matthew 3:1, 4-6

- John the Baptist is reminiscent of the Old Testament prophet Elijah, who is described as a hairy man with a leather girdle or belt (cf. 2 Kings 1:8; Zech. 13:4).


2 Kings 1:8

They answered him, “He was a **hairy man** with a **leather girdle** bound about his loins.” And he said, “It is Elijah the Tishbite.”



Zechariah 13:4

“Also it will come about in that day that the prophets will each be ashamed of his vision...and they will not put on a **hairy robe** in order to deceive;



32

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33

Matthew 3:1-2

¹ Now in those days John the Baptist came, preaching in the wilderness of Judea, saying, ² “**Repent**, for the kingdom of heaven is at hand.”



34

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Repent!

Matthew 3:2

- Unfortunately, the word ‘repent’ tends to invoke a sweeping variety of images in the minds of people including:
 - being emotionally impacted, flowing tears, weeping and wailing, and/or...
 - Coming forward ‘to the altar’ at the pastor’s invitation.



35

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Repent!

Matthew 3:2

- At SLBC we don’t have one of these...




36

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Repent!
Matthew 3:2

- Repenting means to have *'a change of mind'* that moves us from unbelief to belief in what God says is true.




37

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The Kingdom of Heaven
Matthew 3:2


- The terms *'kingdom of God'*, *'kingdom of heaven'* and even just *'kingdom'*, have by some, been erroneously transferred to *'the Church'*. These same groups also mistakenly identify *'the Church'* as those people past, present, and future, whom God has saved or will save, or *'the spiritual domain'* of all those saved.



38

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The Kingdom of Heaven
Matthew 3:2



- But to the Jews of New Testament times these terms meant the coming kingdom of the Messiah, the King of the Jews, reigning from Jerusalem over the people of Israel in the land of Israel, but...

39

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The Kingdom (of)...
Matthew 3:2

- ...also over the entire planet, in a long **'golden age'**.



40

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The Kingdom (of)...
Matthew 3:2

- The Jews, John the Baptist, and Christ, all used the terms **'kingdom of God', kingdom of heaven'** and **'kingdom'** as synonyms.




41

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'Heaven' was and still is a euphemism for 'God'
Matthew 3:2


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



42

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'Heaven' was and still is a euphemism for 'God'
Matthew 3:2



"Oh my heavens!"


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

We also say "goodness" as a substitute for "God".

43

Matthew 3:3

For this is the one referred to by Isaiah the prophet when he said, "THE VOICE OF ONE CRYING IN THE WILDERNESS, **'Make ready the way of the Lord, Make His paths straight!'** "

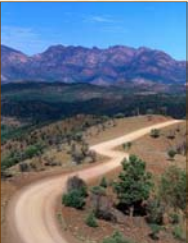


44

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Make ready the way!
Matthew 3:3

- The long-standing tradition in all of the middle east was to clear, smooth, level and straighten roads in preparation for a coming dignitary, such as a king or other royal person.





45

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Make ready the way!
Matthew 3:3

- So, that is what John the Baptist does, morally and spiritually. He clears and levels and makes straight the way both morally and spiritually for the coming of Jesus Christ, the true son of David (cf. Isa. 40:3-4).




46

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Pharisees & Sadducees
Matthew 3:7-10


- The Pharisees and Sadducees were two Jewish groups that were not of the same viewpoint, but together they had a grip on the control of the practice of Judaism in Israel, at that time.



47

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Pharisees & Sadducees
Matthew 3:7-10



- The Pharisees believed in all of the Old Testament but added to and made rules around it (cf. Matthew 23:16-22).

48



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Pharisees & Sadducees
Matthew 3:7-10

- The Sadducees on the other hand, claimed belief in the Pentateuch but rejected anything supernatural.

Matthew 22:23, 29, 31-32

23 On that day some Sadducees (who say there is no resurrection) came to Jesus and questioned Him,...²⁹ But Jesus answered and said to them, "You are mistaken, not understanding the Scriptures nor the power of God..."³¹ "But regarding the resurrection of the dead, have you not read what was spoken to you by God: ³² 'I AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB?' He is not the God of the dead but of the living."




49

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Pharisees & Sadducees
Matthew 3:7-10


- John immediately and openly describes these two groups in strong and graphic negative terms.



50

Matthew 3:7-10

⁷ But when he saw many of the Pharisees and Sadducees coming for baptism, he said to them, "**You brood of vipers, who warned you to flee from the wrath to come?**" ⁸ "Therefore bear fruit in keeping with repentance;" ⁹ and do not suppose that you can say to yourselves, '**We have Abraham for our father**'; for I say to you that from these stones God is able to raise up children to Abraham. ¹⁰ "The axe is already laid at the root of the trees; therefore **every tree that does not bear good fruit is cut down and thrown into the fire.**"




51

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Pharisees & Sadducees
Matthew 3:7-10


- John called them a **'brood of vipers'**, creatures that are poisonous, and by the Law, unclean.



52

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Pharisees & Sadducees
Matthew 3:7-10




- John boldly told them that they were subject to **'the wrath to come'** and would not be exempt just because they were descended from Abraham! They needed to repent and live out that repentance.

53

Matthew 5:20

"For I say to you that unless your **righteousness surpasses that of the scribes and Pharisees**, you will not enter the kingdom of heaven."



54

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Pharisees & Sadducees
Matthew 3:7-10




- In v. 9, John the Baptist also introduces a shocking piece of news for the Jews, that Jesus will continue later:
- *Entry into the coming kingdom for Jews is not to be assumed, based on their ancestry.*

55

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Pharisees & Sadducees
Matthew 3:7-10

- John echoes what the Old Testament prophets had said, that judgment would precede the kingdom, and no Jew, be they Scribe, Pharisee, or Sadducee, would be exempt! (cf. Isa.1:27; 4:4; 5:16; 13:6-19; 42:1; Jer. 33:14-16; Dan. 7:26-27)



56

Zechariah 13:8-9a

⁸ "It will come about in all the land," declares the LORD, "That **two parts in it will be cut off and perish**; but the third will be left in it. ⁹ And I will bring the third part through the fire..."




57

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Pharisees & Sadducees
Matthew 3:7-10


- Trees that are well-planted and bearing fruit were pictures of godliness in the Old Testament (cf. Psalm 1:1-3, Psalm 92:12-14).
- The Law allowed that trees not bearing fruit could be cut down (cf. Deut. 20:19-20).



58

Matthew 3:11-12

¹¹ “As for me, I baptize you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire. ¹² “His winnowing fork is in His hand, and He will thoroughly clear His threshing floor; and He will gather His wheat into the barn, but He will burn up the chaff with unquenchable fire.”



59

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Baptized as a ‘sign of repentance’
Matthew 3:11-12

- John baptized as a sign of repentance, but he also pointed to the One who was coming...both sooner and later.
- In His soon coming (vv. 13-17) Jesus was coming as the Lamb of God who ‘lifts up’ our sins (cf. John 1:29, 36).



60

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John the Baptist baptized as a 'sign of repentance'
Matthew 3:11-12





- In His later, Second Coming, Jesus will come **in judgment**, 'winnowing' in order to separate the wheat (*those Jews who will be entering the kingdom*) from the chaff, which will be burned up.

61

Matthew 3:11-12

¹¹ "As for me, **I baptize you with water for repentance**, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire. ¹² "His winnowing fork is in His hand, and He will thoroughly clear His threshing floor; and He will gather His wheat into the barn, but He will burn up the chaff with unquenchable fire."





62

Matthew 3:11-12

¹¹ "As for me, I baptize you with water for repentance, but **He who is coming after me is mightier than I, and *I am not fit to remove His sandals**; He will baptize you with the Holy Spirit and fire. ¹² "His winnowing fork is in His hand, and He will thoroughly clear His threshing floor; and He will gather His wheat into the barn, but He will burn up the chaff with unquenchable fire."

* The duty of the lowest household servant was to remove the sandals of guests and other members of the household and wash their feet.



63

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¹¹ “As for me, I baptize you with water for repentance, but He who is coming after me is mightier than I, and *I am not fit to remove His sandals; **He will baptize you with the Holy Spirit and fire.** ¹² “His winnowing fork is in His hand, and He will thoroughly clear His threshing floor; and He will gather His wheat into the barn, but He will burn up the chaff with unquenchable fire.”



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65

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John the Baptist baptized as a ‘sign of repentance’

Matthew 3:11-12

- John the Baptist said he baptized as a **baptism of repentance.**
- When the Jews came to John, they didn’t proclaim their own righteousness, but **confessed their sins** (vv. 5-6).



66

Matthew 3:5-6

⁵ Then Jerusalem was going out to him, and all Judea and all the district around the Jordan; ⁶ and they were being baptized by him in the Jordan River, as they **confessed their sins.**



67

Matthew 3:13-15

¹³ Then Jesus arrived from Galilee at the Jordan *coming to* John, to be baptized by him. ¹⁴ **But John tried to prevent Him,** saying, "I have need to be baptized by You, and do You come to me?" ¹⁵ But Jesus answering said to him, **"Permit it at this time; for in this way it is fitting for us to fulfill all righteousness."** Then he permitted Him.



68

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Why would Jesus be baptized?

Matthew 3:13-15



- Jesus didn't need to repent or to confess His sins.
- Jesus' baptism had a three-fold effect:
 - It authenticated John's ministry and message of repentance.
 - It presented Jesus as the spiritually, ethically, and morally, clean, Messiah, Who fulfilled God's will.
 - It identified Him with sinners.

69

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After Jesus was baptized
Matthew 3:16-17

- After Jesus was baptized, we see the presence of all three persons of the Trinity: The Father, Son and Holy Spirit.
- We also see the approval of God the Father toward God the Son in this event.



70

Matthew 3:16-17

¹⁶ After being baptized, **Jesus** came up immediately from the water; and behold, the heavens were opened, and he saw **the Spirit of God** descending as a dove *and* lighting on Him, ¹⁷ and behold, a voice out of the heavens said, "**This is My beloved Son, in whom I am well-pleased.**" (cf. Isaiah 42:1)



71

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72

John 1:29


²⁹ The next day he saw Jesus coming to him and said, "**Behold, the Lamb of God** who takes away the sin of the world!"



73

1 Peter 2:24

and **He Himself bore our sins in His body** on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed. (cf. Heb. 9:29)



74

John 1:35-36

³⁵ Again the next day John was standing with two of his disciples, ³⁶ and he looked at Jesus as He walked, and said, "**Behold, the Lamb of God!**"



75

Matthew 3:16-17

¹⁶ After being baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove *and* lighting on Him, ¹⁷ and behold, a voice out of the heavens said, "This is My beloved Son, in whom I am well-pleased." (cf. Isaiah 42:1)



76

Law and Grace: Session 21

In our next session...



- In our next session we will be taking at look at Matthew 4, **Firsts & Beginnings in Christs ministry.**



77

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

78
