

Law and Grace: An Overview
Jim McGowan, Th.D.
Sugar Land Bible Church
09-20-2020



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 25 Outline

- I. Review
 - A. Purpose, Aim, and Objective
 - B. Session 24
- II. How Do We Approach the SOM?
 - 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 25
09/20/2020



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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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: Session 24 Review The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

Matthew's Purposes



- To explain that Jesus in whom they (Jewish believers) 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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Law and Grace: Session 24 Review The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

Matthew & the Kingdom

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



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Matthew & the Kingdom

- Kingdom **offered** (Matt. 1-11)
- Kingdom **rejected** (Matt. 12-22)
- Kingdom **postponed** (Matt. 13; 21:43)
 - Interim program (Matt. 13; 16:18)
- Kingdom ultimately **accepted** (Matt. 23:37-39; 24-25)




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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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Approaches to 'The Sermon on the Mount' Pros & Cons

1. The Soteriological Interpretation
2. The Sociological Interpretation
3. The Kingdom (Millennial) Interpretation
4. The Penitential Interpretation
5. **THE INTERIM ETHIC INTERPRETATION**
6. The Believer's Ethic (Ecclesiastical) Interpretation
7. The Ecumenical Interpretation

Constable, T. (2003). Tom Constable's Expository Notes on the Bible (Mt 4:21). Galaxie Software.

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5. The Interim Ethic Interpretation

This interpretation suggests that the *primary* purpose of the Sermon presents *ethical instructions* for Jesus' disciples that apply from the time Jesus gave them until the beginning of the kingdom.

- a) This view fits best into the *historical context* for the giving of the Sermon (the kingdom was at hand).
- b) This view *anticipates* the inauguration of the kingdom.
- c) This view *recognizes* that the primary recipients were Jesus' disciples whom He taught (5:1–2, 19; 7:29).
- d) The content of the Sermon favors the interim interpretation.

Constable, T. (2003). Tom Constable's Expository Notes on the Bible (Mt 4:21). Galaxie Software.

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Law and Grace: Session 24 Review The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

Occasion

- **Matthew 5:1-2** records that Jesus went up into the mountain hence the title, "The Sermon on the Mount." In Matthew's account, **Jesus spoke specifically to His disciples.**
- **Luke 6:17-19** gives a more detailed account. Luke records that Not only were the disciples there, but **there were multitudes from all over the country**, even Judaea and Jerusalem, though this occurred up in the Galilee. Furthermore, there were even Jews from outside the Land, from the coastal plain of Phoenicia and the cities of Tyre and Sidon.

Fruchtenbaum, A. G. (1983). The Messianic Bible Study Collection (Vol. 94, p. 4). Tustin, CA: Ariel Ministries.

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Law and Grace: Session 24 Review The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

Background

- The Sermon on the Mount occurred after:
 - *intense* interest in the person of Jesus was stirred up.
 - the *selection* of the Twelve Disciples.
 - several conflicts with the *Pharisees* regarding the authority of *Pharisaic Judaism* and the *Pharisaic interpretation* of the Mosaic Law.

Fruchtenbaum, A. G. (1983). The Messianic Bible Study Collection (Vol. 94, p. 4). Tustin, CA: Ariel Ministries.

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Law and Grace: Session 24 Review The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

Background

- The sermon occurred when the Jewish people were looking for the Messiah to come and establish His Kingdom ***in opposition to the kingdom of Rome.***
- The question being raised among the Jewish masses was, ***“What kind of righteousness is necessary for entering into the Kingdom?”*** Was it ***“Pharisaic righteousness”*** or was it ***righteousness, according to the Old Testament prophets,*** which Jesus taught?
- From that perspective, ***the most important single statement in the Sermon on the Mount is Matthew 5:20.***

Fruchtenbaum, A. G. (1983). *The Messianic Bible Study Collection* (Vol. 94, p. 4). Tustin, CA: Ariel Ministries..

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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.



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Law and Grace: Session 24 Review The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

The Sermon on the Mount - What it is

- The sermon was designed to lead [the Jewish] multitude away from **a false concept of righteousness to a true concept of righteousness**; from a false hope of entrance into the kingdom to a sure foundation for entrance into Messiah’s kingdom...the Sermon on the Mount **in its historical setting** was Christ’s instruction to that generation to which He was offering Himself as Saviour and Sovereign...

Pentecost, J. D. (1995). *Thy Kingdom Come: Tracing God’s Kingdom Program and Covenant Promises throughout History* (pp. 205–206). Grand Rapids, MI: Kregel Publications.

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The Sermon on the Mount - What it is

- In its context—in the Jewish frame of reference in which it was spoken—the Sermon on the Mount is the Messiah's interpretation of the standard of righteousness, which the Law demanded, put in contrast with the Pharisaic interpretation of the kind of righteousness, which the Law demanded. A better title for this "sermon" would be "The Messiah's Interpretation of the Righteousness of the Law." So, as a unit, it is the Messiah's interpretation of the kind of righteousness, which the Law demanded, stated in contradistinction to the Pharisaic interpretation of the kind of righteousness that the Law demanded. The difference is between mere external conformity in contrast to internal conformity that naturally lends itself to external conformity.

Fruchtenbaum, A. G. (1983). *The Messianic Bible Study Collection* (Vol. 94, pp. 6–7). Tustin, CA: Ariel Ministries.


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False Charges Against Dispensationalists

False Charges #1 – Dispensationalists teach that the Sermon on the Mount is not for the Church today – **"False!"** (14 Slides)

False Charges #2 – Dispensationalists teach that the Sermon on the Mount is not for the Church today – **"True!"** (8 Slides)



IS THIS AN IRRECONCILABLE, SPIRITUAL PARADOX?

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**How will we approach
the Sermon on the Mount?**



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**How will we approach
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Law and Grace: Session 25 - The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

**How will we approach
the Sermon on the Mount?**


- Many Christians approach the Sermon on the Mount (Matt. 5:1-7:28) as the ultimate statement regarding the Christian's relationship to God and his fellow man.



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How will we approach the Sermon on the Mount?



- As we study the Sermon on the Mount, we will approach it so that we arrive at the one intended meaning for each passage that Matthew and God intended to convey.

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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 has a message He is **able** to convey.
 - God is not capricious (*given to impulsive and unpredictable character and action*).

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What God inspired and the author intended?

- As we approach the Sermon on the Mount, we will ask the questions, “What message did God inspire (2 Tim. 3:16-17) and What meaning did the apostle Matthew intend to convey?” (2 Peter 1:20-21)



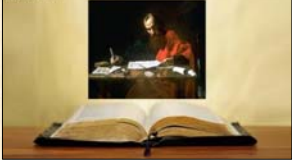
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What God inspired and the author intended?


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.



2 Peter 1:20-21

²⁰ But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation; ²¹ for no prophecy was ever made by an act of human will, but men **moved by the Holy Spirit** spoke from God.



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Law and Grace: Session 25 - The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

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Literal-Grammatical-Historical interpretation


- This **commonsense** method of interpretation gives 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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What God inspired and the author intended?

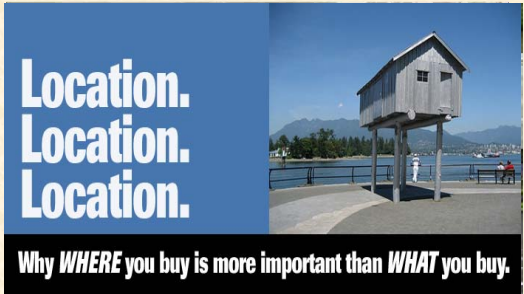


- Consistently observing:
 - who is speaking (**Christ**),
 - to whom He was speaking (**Jews**), and
 - how He was speaking to them (**as Jews, under the Law of Moses**),will be **commonsense key** to our approach so that we get the **full context!**

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What God inspired and the author intended?



Location.
Location.
Location.


Why **WHERE** you buy is more important than **WHAT** you buy.

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Context, context, context!


- As we study, we will see that there were very well understood meanings to words and terms that we might not quite understand in the same way, unless we examine the historical context.



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Law and Grace: Session 25 - The SOM - Matthew 5:1-8:1 (Luke 6:17-49)

Context, context, context!




- Some culturally specific words and phrases include:
 - **Brother**
 - Blessed
 - City set on a hill
 - Make no oath
 - Hate your enemy
 - Divorce
 - Kingdom
 - Your neighbor
 - My father,
 - and others.

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Law and Grace: Session 25 - The SOM - Matthew 5:1-8:1 (Luke 6:17-49)

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Law and Grace: Session 25 - The SOM - Matthew 5:1-8:1 (Luke 6:17-49)

Context, context, context!




- Hippos was the 'city on a hill' across the Sea of Galilee from where Jesus gave the Sermon on the Mount and it was clearly visible to His audience!
- The bottom picture is looking from the general direction of where Jesus gave the Sermon on the Mount, across from Hippos.

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Law and Grace: Session 25 - The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

Context, context, context!

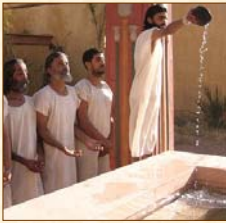


The map shows the Sea of Galilee in the center, with the Mount of Beatitudes to the north and Hippo-Susita to the east. A yellow line traces the shoreline of the sea.

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Law and Grace: Session 25 - The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

Context, context, context!



The illustration depicts several men in white robes standing around a long table, one of whom is pouring water from a vessel.

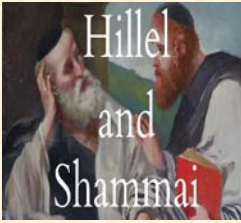
The Essenes were the only Jewish group to teach, "Hate your enemy".

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Law and Grace: Session 25 - The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

Context, context, context!




The illustration shows two men, Hillel and Shammai, in traditional Jewish attire. Hillel is on the left, and Shammai is on the right.

- Some culturally specific words and phrases include:
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Law and Grace: Session 25 - The SOM - Matthew 5:1-8:1 (Luke 6:17-49)

Context, context, context!



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Law and Grace: Session 25 - The SOM - Matthew 5:1-8:1 (Luke 6:17-49)

Context, context, context!

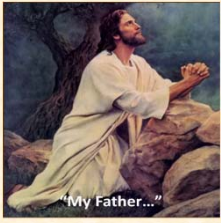


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Law and Grace: Session 25 - The SOM - Matthew 5:1-8:1 (Luke 6:17-49)

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Law and Grace: Session 25 - The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

To Whom is Jesus speaking?

- Two things are very clear according to Matthew 10:5-6 and 15:24, namely, that 1) Jesus was sent **'only to the lost sheep of the house of Israel'** and 2) that He sent His disciples out by twos also **'only to the lost sheep of the house of Israel'**.





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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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Law and Grace: Session 25 - The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

To Whom is Jesus speaking?


- Jesus repeatedly referred to those who were Gentiles (non-Jews) as another people, not a part of His intended audience (cf. Matt. 5:47; 6:7, 32; 10:5, 18; 20:19; 20:25).



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Matthew 6:7-8a, 32a

⁷ “And when you are praying, do not use meaningless repetition **as the Gentiles do**, for they suppose that they will be heard for their many words. ⁸ “**So do not be like them**; ... ³² “**For the Gentiles** eagerly seek all these things;...



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Law and Grace: Session 25 - The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

The Law of Moses, the Altar, and the Temple in Jerusalem

- Jesus regularly referred 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.”



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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 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 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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Law and Grace: Session 25 - The SOM - Matthew 5:1-8:1 (Luke 6:17-49)

To Whom is Jesus speaking?

- Jesus spoke the Sermon on the Mount entirely to the **people of Israel**, living in **the land of Israel**, all of whom were **under the Law of Moses**.




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To Whom is Jesus speaking?

Doesn't that apply to me?




- **Nothing** in the Sermon on the Mount nor in its context indicates that it was said **directly to us who are in the Body of Christ, the Church [no primary application]**.
- **However**, by employing the principles of *Comparison* and *Contrast* we can discover how the Sermon has valuable **secondary applications** for us.

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Law and Grace: Session 25 - The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

Direct Application vs. Secondary Application

- Jesus told Peter to pay the temple maintenance tax with the shekel from the fish's mouth. Is that a command for us to head to our favorite fishing hole on or before April 15th? (Matt. 17:24-27)
- Jesus told Judas, **"What you do, do quickly"**. Is that a command for us to seek out opportunities to betray Christ? (John 13:27)



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Law and Grace: Session 25 - The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

Direct Application vs. Secondary Application

- Paul sent Titus to Crete to appoint elders in every city. (Titus 1:5) Are we to take Paul's instructions to him as direct, individual, commands to each one of us? No, we must recognize who is speaking, the direct audience, and then interpret accordingly.



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Law and Grace: Session 25 - The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

Do we just ignore everything that directly applies only to the Jews?

- No, we don't just set aside the Sermon on the Mount as irrelevant because it was directly spoken only to the people of Israel. (cf. 2 Tim. 3:16, 17; Rom. 15:4; 1 Cor. 10:11).

2 Timothy 3:16-17
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
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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Law and Grace: Session 25 - The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

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 (1 Cor. 10:1-2).

1 Corinthians 10:1-2
1 For I do not want you to be unaware, brethren, that our fathers were all under the cloud and all passed through the sea; 2 and all were baptized into Moses in the cloud and in the sea;...

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We Compare and Contrast

- When we **compare**, we ask, ‘What about what is said in the Sermon is **the same or similar** to what is addressed to the church, and why?’
- When we **contrast**, we ask, ‘What about what is said in the Sermon **is different** from what is written to us who are in the church, and why?’
- When we take this approach, we will find that the Word of God can be very **clearly understood** and is **consistent throughout**.



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Law and Grace: Session 25 - The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

Comparison: What is the same or similar?

- While we have said that the Gospel of Matthew is **directed to the Jews** and in keeping with the anticipation of the coming kingdom, we do not want to convey that the Sermon on the Mount has nothing for us in the Church.
- There are indeed a number of ways in which the content of the Sermon on the Mount has **application** to believers in the Church, the Body of Christ.

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Law and Grace: Session 25 - The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

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 Sam. 15:29; Mal. 3:6; Titus 1:2; Heb. 1:10-12; 6:18; 13:8; Jam. 1:17).
- **God is always the Creator and all of Creation has a creature relationship with reference to Him** (Gen. 1:1; Matt. 19:4; Mar. 13:19; Acts 14:15; 17:24,24; Col. 1:15).
- **Due to the Fall, all “in Adam” have the same nature** (Gen. 3:5; Isa. 53:6; Rom. 3:23; 5:14; 1 Cor. 15:20-22; 42-49).

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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** (Gen. 22:1-14; Isa. 12:2; Hab. 2:4; Rom. 4:1-25; Gal. 3:6-9).
- **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).
- 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 Thess. 1:5).

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Law and Grace: Session 25 - The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

Comparison: What is the same or similar?

- **Like Israel, 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).
- While Israel was then under the **Principle of Law**, and we in the Church are under the **Principle of Grace**, we are going to find that the **ethics, morals, and even some of the spiritual principles** conveyed in the Sermon have a lot in common with what is revealed for Church Age believers in the New Testament epistles (Rom. 12:8; 1 Cor. 13:1-7).

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Law and Grace: Session 25 - The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

Comparison: What is the same or similar?

- **Why?** Because God does not change. God’s character is the same all the time. (Num. 23:19; 1 Sam. 15:29; Mal. 3:6; Titus 1:2; Heb. 1:10-12; 6:18; 13:8; Jam. 1:17).
- Neither the Sermon on the Mount nor the epistles to the church encourage endless repetitions of the same prayer. And both the Sermon on the Mount and the epistles to the church call us to forgive.

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Session 25 Outline

- I. Review
 - A. Purpose, Aim, and Objective
 - B. Session 24
- II. **How Do We Approach the SOM?**
 - A. General Information
 - B. Comparisons
 - C. Contrasts
- III. Concluding Observations

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Law and Grace: Session 25 - The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

Contrast: What is different?

- Jesus was born and presented Himself *in the land of Israel*, as the King *of Israel*, to the people *of Israel*, who were all under the Mosaic Law, given *to Israel* and to whom were promised *earthly blessings, in the land of Israel*, if they obeyed the Laws given *Israel!*

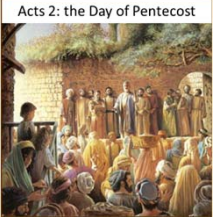


“Where is He who has been born King of the Jews?”

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Law and Grace: Session 25 - The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

Contrast: What is different?



Acts 2: the Day of Pentecost

- The rulers and leaders of Israel, with very few exceptions, rejected Jesus as their king, so, God postponed the Kingdom and temporarily shifted the focus from national Israel, to the Church, which under Grace, partakes of all spiritual blessings *in the heavenly places.*

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Romans 11:9–11

⁹ And David says, “LET THEIR TABLE BECOME A SNARE AND A TRAP, AND A STUMBLING BLOCK AND A RETRIBUTION TO THEM. ¹⁰ “LET THEIR EYES BE DARKENED TO SEE NOT, AND BEND THEIR BACKS FOREVER.” ¹¹ I say then, they did not stumble so as to fall, did they? May it never be! But by their transgression salvation *has come* to the Gentiles, **to make them jealous.**




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Law and Grace: Session 25 - The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

Contrast:
How do you live and how are you blessed?

- During the coming earthly reign of Christ in the Millennial Kingdom, the people of Israel will all be blessed ***in the land***, because they will all have the Holy Spirit indwelling them and enabling them to know and perfectly live out **Kingdom Law**.




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Law and Grace: Session 25 - The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

Contrast:
How do you live and how are you blessed?

- In the Church, we in the Body of Christ, indwelt by the Holy Spirit, are already blessed heavenly in Christ, and Christ is right now living His life through us, ***apart from any Law***.



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Three Tenses of Salvation			
Phase	Justification	Sanctification	Glorification
Tense	Past	Present	Future
Saved from sin's:	Penalty	Power	Presence
Scripture	Eph 2:8-9; Titus 3:5	Philip 2:12	Rom 5:10
Nature	Single	Dual	Single

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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."

Numbers 14:18

'The LORD is slow to anger and abundant in lovingkindness, **forgiving iniquity and transgression**; but He will by no means clear the guilty, ...'



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Numbers 14:18
‘The LORD is slow to anger and abundant in lovingkindness, forgiving iniquity and transgression; but **He will by no means clear the guilty, ...**’



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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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Law and Grace: Session 25 - The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

Contrast: Forgiveness - What is ‘My’ Motivation?

<p>The Mosaic Law “Given to Israel”</p> 	<p>The Epistles “Christ’s Message to the Church”</p> 
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Law and Grace: Session 25 - The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

HOW WILL WE APPROACH THE SERMON ON THE MOUNT?

- WE APPROACH THE SOM JUST AS WE DO ALL SCRIPTURE!
- *There is no special formula for understanding the Sermon on the Mount!*



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