

Dr. Jim McGowan
Law & Grace: Session 29
09-05-2021

Law and Grace: An Overview
Jim McGowan, Th.D.
Sugar Land Bible Church
09-05-2021



For the Law was given through Moses...

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

Special thanks to Dr. Vicky Peterson for access to his insights and resources.

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Session 29 Outline

- I. Review
 - A. Purpose, Aim, and Objective
 - B. General Overview
- II. The Law True and Deep - Part I
 - A. Background Information
 - B. Matthew 5:21-48
- 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)

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! (Rom. 6:14)”*** (italics mine)

PDF Download Here: https://archive.org/details/Romans_Verse_By_Verse-NewellWR

5



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 & 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.

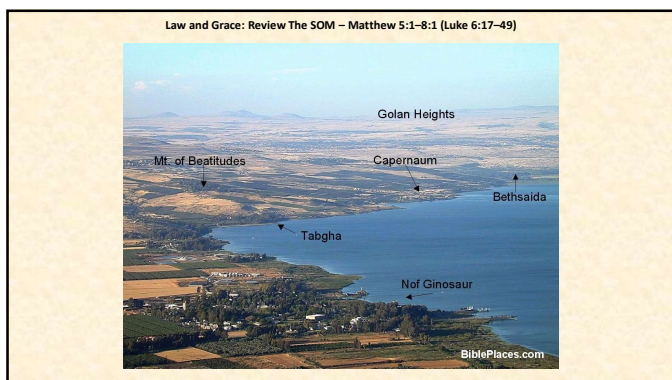


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Law and Grace: Review The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

To Whom is Jesus speaking in the SOM?

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



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)

BY WAY OF REMINDER

- The Law of Moses was given to the people of Israel, who will all be empowered by the Spirit to know and live out the new Law of the Kingdom in the coming earthly reign of Christ.

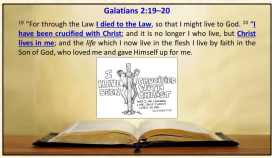



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Law and Grace: Review The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

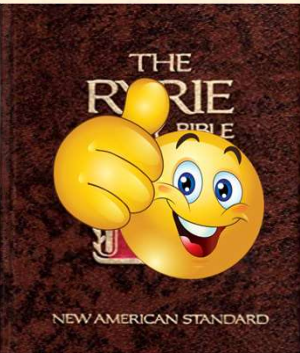
BY WAY OF REMINDER

- By way of contrast however, **we in the church, in our co-death with Christ, have died to the Law of Moses** and are now empowered, *as we walk in the Spirit*, so that Christ's life may be lived through us (Galatians 2:19-20).



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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Law and Grace: Session 29 The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

The Law True and Deep
Matthew 5:21-48


- In this portion of the Sermon on the Mount, Jesus says things about the Law of Moses that fall into these patterns:
 - “It was said...” then “but I say to you...” or
 - “You have heard that the ancients were told...” or
 - “You have heard that it was said...” or
 - “It was said...” then “but I say to you...”

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Law and Grace: Session 29 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

Jesus contrasted with the Scribes & Pharisees
Matthew 5:20-48

- The Scribes and Pharisees who Jesus mentioned in verse 20, along with other Jewish religious leaders, **nullified the Law of Moses by reducing its application in some places, or adding to it in others.**




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Law and Grace: Session 29 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.




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Law and Grace: Session 29 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 an Old Testament passage or two and include those laws that require full heart-level and even relationship compliance.




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Law and Grace: Session 29 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 an Old Testament passage 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: Session 29 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

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

• In both instances, Jesus will say something that His listeners will find shocking!




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Law and Grace: Session 29 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

Jesus Used Hyperbole
Matthew 5:21-26

• Jesus sometimes used ***hyperbole** in His expressions in this passage, and elsewhere 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: Session 29 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

Jesus Used Hyperbole
Matthew 5:21-26

- Recognizing the use of **hyperbole** is important in literal, grammatical, historical, interpretation because a failure to do so could lead to serious problems like:
 - Plucking out your eye
 - Cutting off your foot
 - Developing crazy doctrine


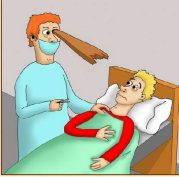


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Law and Grace: Session 29 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

Jesus Used Hyperbole
Matthew 5:21-26

- It is important to recognize hyperbole in order to draw the right conclusion and to keep us out of the emergency ward!




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Law and Grace: Session 29 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

Jesus' Word for 'Hell'
Matthew 5:21-32

- In Matthew 5:22, 29-30, Jesus uses the Greek word, "**Gehenna**" (cf. Mark) which is translated '**hell**' in most English Bibles. "**Gehenna**" means 'valley of Hinnom', referring to a valley situated just south of Jerusalem.
- It is used only once in the Gospel of Luke and once in the Epistle of James, written by the Lord's brother.



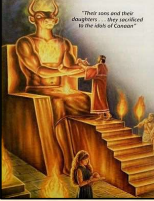
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Law and Grace: Session 29 The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

Gehenna, or Valley of (Ben-) Hinnom
Matthew 5:21-32

- In Old Testament times, infants were presented as holocaust offerings to the pagan god Molech in **this valley** (2 Kings 23:10; Jeremiah 7:31).




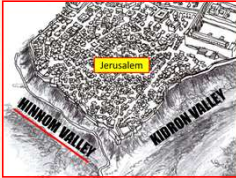
"Their sons and their daughters... they sacrificed to the idol of Canaan"

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Law and Grace: Session 29 The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

Gehenna, or Valley of (Ben-) Hinnom
Matthew 5:21-32

- The valley was deemed to be cursed and became a figurative equivalent for "hell" among the Jews.




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Law and Grace: Session 29 The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

Gehenna, or Valley of (Ben-) Hinnom
Matthew 5:21-32

- What the Valley of Hinnom, or Gehenna, looks like today.



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Matthew 5:21-22

²¹ "You have heard that the ancients were told, 'YOU SHALL NOT COMMIT MURDER' and 'Whoever commits murder shall be liable to the court.' ²² "But I say to you that **everyone who is angry with his brother** shall be guilty before the court; and whoever says to his brother, 'You good-for-nothing,' shall be guilty before the supreme court [Sanhedrin]; and whoever says, 'You fool,' shall be guilty *enough to go into the fiery hell*.




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Law and Grace: Session 29 The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

Murder... From The Inside Out
Matthew 5:21-22

- Jesus says that **the heart is where the offense first takes place**, (cf. Exo. 20:13 – 6th Commandment; Lev. 19:17-18) and *if the heart condition were known*, judgment would occur starting with the lowest civil court and reach even to the highest of Jewish courts, the Sanhedrin!




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Exodus 20:13
'You shall not **murder**.'


Leviticus 19:17-18
¹⁷ 'You shall not **hate** your fellow countryman **in your heart**; you may surely reprove your neighbor, but shall not incur sin because of him. ¹⁸ You shall not take vengeance, **nor bear any grudge** against the sons of your people, but you shall love your neighbor as yourself; I am the Lord.'



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Law and Grace: Session 29 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

Murder... From The Inside Out
Matthew 5:21-22




- In v. 22, Jesus even went so far as to make **hateful expressions**, designed to diminish the personal and public value of another Israelite, a capital offense! *"whoever says, 'You fool,' shall be guilty enough to go into the **fiery hell**."*

35

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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Law and Grace: Session 29 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

Murder... From The Inside Out
Matthew 5:23-24



- Between offering a sacrifice and resolving a wrong against another Israelite, **resolving the wrong is the higher priority!**
- Jesus isn't addressing the Jews' anger against the other person, but rather that **he has caused his Jewish brother to have anger against him!**



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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.



38

Law and Grace: Session 29 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

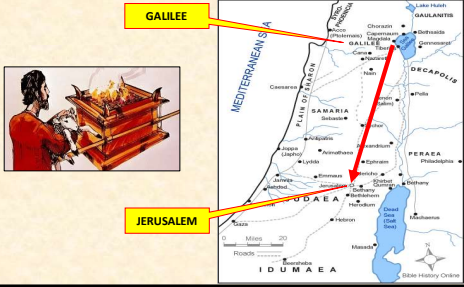
Where You Took Your Offering
Matthew 5:21-26



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Law and Grace: Session 29 The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

Murder... From The Inside Out
Matthew 5:21-26



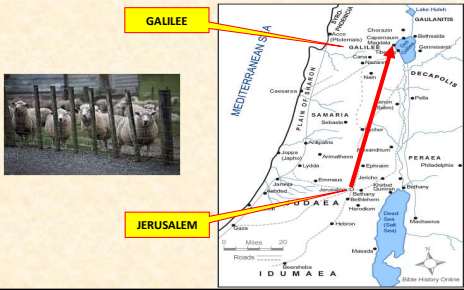
GALILEE

JERUSALEM

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Law and Grace: Session 29 The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

Murder... From The Inside Out
Matthew 5:21-26



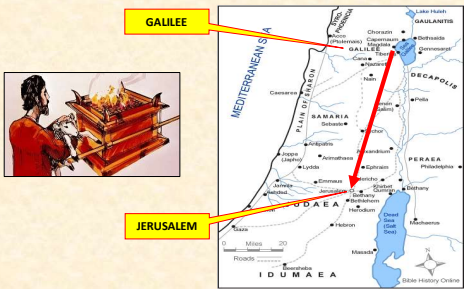
GALILEE

JERUSALEM

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Law and Grace: Session 29 The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

Murder... From The Inside Out
Matthew 5:21-26



GALILEE

JERUSALEM

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Law and Grace: Session 29 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)


Murder... From The Inside Out
Matthew 5:21-26



43

Matthew 5:25-26

²⁵ Make friends quickly with your opponent at law while you are with him on the way, so that your opponent may not hand you over to the judge, and the judge to the officer, and you be thrown into prison. ²⁶ Truly I say to you, you will not come out of there until you have paid up the last cent."



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Law and Grace: Session 29 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

The Faster The Resolution, The Better
Matthew 5:21-26

- In the court system of the day, a person might have to travel right alongside the opponent at law to appear before a judge at the same time.

Matthew 5:25-26

²⁵ Make friends quickly with your opponent at law while you are with him on the way, so that your opponent may not hand you over to the judge, and the judge to the officer, and you be thrown into prison. ²⁶ Truly I say to you, you will not come out of there until you have paid up the last cent."



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Law and Grace: Session 29 The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

The Faster The Resolution, The Better
Matthew 5:21-26


- This harmonizes with 1 Corinthians 6:1-8 regarding lawsuits between believers.



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1 Corinthians 6:7-8


⁷ Actually, then, it is already a defeat for you, that you have lawsuits with one another. Why not rather be wronged? Why not rather be defrauded? ⁸ On the contrary, you yourselves wrong and defraud. *You do* this even to *your* brethren.



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Law and Grace: Session 29 The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

GENERAL PRINCIPLES
Matthew 5:21-26 / 1 Corinthians 6:1-8





- Prefer **resolution of conflicts sooner rather than later.**
- Lean toward avoiding financial and legal hazards rather than *'getting your pound of flesh'*.
- Place resolution of matters, for which you are at fault in some way, as high priority.
- Place the honor of the Lord's name as highest priority.
- Avoid being the cause of someone else wanting *'a pound of your flesh'*.

48

Matthew 5:27-28

²⁷ "You have heard that it was said, 'YOU SHALL NOT COMMIT ADULTERY'; ²⁸ but I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart.

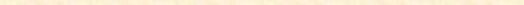



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Law and Grace: Session 29 The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

Committing Adultery Without Making A Move
Matthew 5:27-30




- The Law of Moses not only prohibited committing adultery, but it also forbade a man to covet another man's wife (Deu. 5:21).
- Both were **capital crimes**, but Jesus said here that the externalized adultery offense is the same as the coveting offense!



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Matthew 5:29-30

²⁹ "If your right eye makes you stumble, tear it out and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to be thrown into hell. ³⁰ "If your right hand makes you stumble, cut it off and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to go into hell.




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Law and Grace: Session 29 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

Sin? Let's get serious!
Matthew 5:29-30

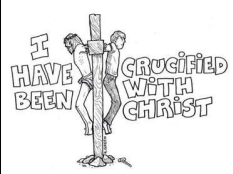
- In Matthew 5:29-30 Jesus uses some obvious hyperbole to emphasize how seriously sin must be treated.



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Law and Grace: Session 29 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

Sin? Let's get serious!
Matthew 5:29-30




- Fortunately for us in the body of Christ, God performed the most intensive heart operation on each of us who believed.
- Rather than plucking out our eyes or cutting off our hands, we reckon ourselves as having been crucified with Christ, and as having died in relationship to the source of sin (cf. Rom. 6:1–14; Gal. 2:19-20; Rom. 8:1-4).

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Romans 6:1–14

¹ What shall we say then? Are we to continue in sin so that grace may increase? ² May it never be! How shall **we who died to sin** still live in it? ³ Or do you not know that all of us who have been baptized into Christ Jesus **have been baptized into His death**? ⁴ Therefore **we have been buried with Him through baptism into death**, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. ⁵ For if we have become united with Him **in the likeness of His death**, certainly we shall also be **in the likeness** of His resurrection, ⁶ knowing this, that **our old self was crucified** with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; ⁷ for **he who has died is freed from sin**. ⁸ Now if we have ...



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Romans 6:1-14

... died with Christ, we believe that we shall also live with Him, ⁹ knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him. ¹⁰ **For the death that He died, He died to sin once for all**; but the life that He lives, He lives to God. ¹¹ **Even so consider yourselves to be dead to sin**, but alive to God in Christ Jesus. ¹² Therefore do not let sin reign in your mortal body so that you obey its lusts, ¹³ and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God. ¹⁴ For sin shall not be master over you, for you are not under law but under grace.



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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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Romans 8:1-4

¹ Therefore there is now no condemnation for those who are in Christ Jesus. ² For **the law of the Spirit of life in Christ Jesus** has set you free from **the law of sin and of death**. ³ For what the **Law** [of Moses] could not do, weak as it was through the flesh, God *did*: sending His own Son in the likeness of sinful flesh and *as an offering* for sin, He condemned sin in the flesh, ⁴ so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.


law = principle: the way things work
Law = Law of Moses



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Matthew 5:31-32

³¹ "It was said, 'WHOEVER SENDS HIS WIFE AWAY, LET HIM GIVE HER A CERTIFICATE OF DIVORCE'; ³² but I say to you that everyone who divorces his wife, except for *the* reason of unchastity, makes her commit adultery; and whoever marries a divorced woman commits adultery. (cf. chap. 19)

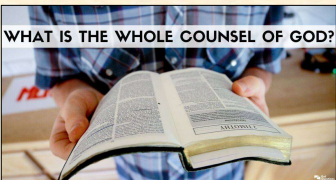


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Law and Grace: Session 29 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

Divorce is Adultery?
Matthew 5:31-32

- Some have taken this verse to mean that a believer cannot get a divorce under any circumstances and that remarriage is absolutely out of the question, **but that ignores the rest of God's word.**




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Law and Grace: Session 29 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

Divorce is Adultery?
Matthew 5:31-32

- Divorce is not the focus in this session, so suffice it to say for now, that the Law of Moses did allow divorce for 'legitimate' cause (cf. Matthew 19:1-19).



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What about Grace?
Ephesians 5:25-32

- But under grace what is revealed *isn't about the exit*, but, rather presents a love that doesn't have the exit in mind.



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Law and Grace: Session 29 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

THE FOUR KINDS OF LOVE IN EPHESIANS 5:25-32

²⁵ Husbands, love your wives, just as Christ also loved the church and gave Himself up for her,
▲ **SACRIFICIAL LOVE**

²⁶ so that He might sanctify her, having cleansed her by the washing of water with the word,
²⁷ that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless.
▲ **SANCTIFYING LOVE**

²⁸ So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; ²⁹ for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, ³⁰ because we are members of His body.
▲ **CARING LOVE**


³¹ For this reason a man shall leave his father and mother and shall be joined to his wife, and the two shall become one flesh. ³² This mystery is great; but I am speaking with reference to Christ and the church.
▲ **BONDED LOVE**

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Law and Grace: Session 29 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

Law = What You Do And Don't Do!

An illustration of a person's foot wearing a white sneaker with black laces, stepping on a thick black diagonal line. The background is a light beige color.

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Law and Grace: Session 29 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

Grace

A vertical staircase of five images representing the life of Christ. From bottom to top: a cross labeled 'crucified', a tomb labeled 'buried', a stone rolled away labeled 'raised', a church labeled 'ascended', and a throne labeled 'seated'. The background is a blue gradient.

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Law and Grace: An Overview
Jim McGowan, Th.D.
Sugar Land Bible Church
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Two side-by-side illustrations. The left one shows Moses holding a scroll, with the text 'For the Law was given through Moses...'. The right one shows Jesus sitting and talking to a child, with the text '...but grace and truth were realized through Jesus Christ - John 1:17'.

For the Law was given through Moses...

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

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

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