


Dr. Jim McGowan
Law & Grace: Session 30
10-17-2021

Law and Grace: An Overview
Jim McGowan, Th.D.
Sugar Land Bible Church
10-17-2021



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

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Session 30 Outline

- I. Review
 - A. Purpose, Aim, and Objective
 - B. Session 29
- II. The Law True and Deep – Part 2
 - A. General Information
 - B. Matthew 5:21-47
- III. Concluding Observations
 - A. Matthew 5:48

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Law and Grace


OUR PURPOSE, AIM AND OBJECTIVE



...is to Compare and Contrast **Law** and **Grace** so as to properly understand these two important themes and *how they are related to the life of the New Testament Believer.*

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C. I. Scofield, D. D.
The Grace of God, The Fundamentals Vol. 3, Chapter VII, p. 98

We have, most of us, been reared and now live under the influence of **Galatianism**. Protestant theology, alas, is for the most part, thoroughly **Galatianized**, in that neither law nor grace are given their **distinct** and **separated** places, as in the counsels of God, but are mingled together in one incoherent system.

The law is no longer, as in the Divine intent, a ministration of death (2 Cor. 3:7), of cursing (Gal. 3:10), of conviction (Rom. 3:19), because we are taught that we must try to keep it, and that by Divine help we may.

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

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William R. Newell
Romans Verse-by-Verse (p. 274).
Grand Rapids, MI: Christian Classics Ethereal Library.

It is because Reformed theology has kept us Gentiles under the Law,—if not as a means of righteousness, then as “a rule of life,” that all the trouble has arisen. **The Law is no more a rule of life than it is a means of righteousness. Walking in the Spirit has now taken the place of walking by ordinances. God has another principle under which He has put his saints: “Ye are not under law, but, under grace! (Rom. 6:14)”** (italics mine)

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

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


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

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

Matthew's 3-Fold Purpose




To explain:

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

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

Matthew and the Kingdom




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

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

Matthew's Message

- Jesus is the predicted Jewish king who ushered in an interim program by building the sons of the kingdom into the Church in between Israel's past rejection and future acceptance of her king.



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

To Whom is Jesus speaking in the SOM?



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



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

Matthew's 3-Fold Purpose

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

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

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




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

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

1. Jesus will quote 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: Review The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

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

2. Jesus will quote 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: Review 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: Review The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

From The Inside Out – What We Covered in our last Session
Matthew 5:21-48

• In Matt. 5:21-48, Jesus contrasts Pharisaic Righteousness and True Righteousness regarding 7 topics:

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

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Law and Grace: Session 30 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

From The Inside Out – What We'll Cover in this Session
Matthew 5:21-48

• In Matt. 5:21-48, Jesus contrasts Pharisaic Righteousness and True Righteousness regarding 7 topics:

1) Murder (21-22)	5) Oaths (33-37)
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Law and Grace: Session 30 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

We'll Continue With Our Compare and Contrast Approach

- There will be things that compare (are the same or similar) between what is directed to Israel and what is directed to us in the Church.
- There will be things that contrast (are different) between what is directed to Israel and what is directed to us in the Church.
- Israel was under the Law of Moses and will be under Kingdom Law in the coming Millennial Kingdom, but we in the body of Christ, live under the principle of Grace.

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Law and Grace: Session 30 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

We'll Continue With Our Compare and Contrast Approach




COMPARE AND CONTRAST		
PEOPLE GROUP	RULING PRINCIPLE	
Nation of Israel	OT / Gospels / Acts 1 The Law of Moses	1000 Reign of Christ Kingdom Law
Church	Acts 2 – Rapture Grace	-----

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Law and Grace: Session 30 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

Context, Context, Context
Matthew 5:21-48

- From the Sermon on the Mount many **in various parts of Christendom have taken views against remarriage, taking oaths, participating in government or the military, etc.**

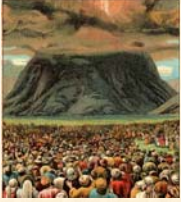




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Law and Grace: Session 30 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

Context, Context, Context
Matthew 5:21-48




- **But to understand** what Christ says to these Israelites in Israel, we should keep in mind that:
 - 1) **the Law of Moses was given to Israel, and,**
 - 2) **Interpretation requires identifying the cultural context.**

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Law and Grace: Session 30 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

Context, Context, Context
Matthew 5:21-48

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



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Matthew 5:33-37

³³ "Again, **you have heard that the ancients were told**, 'YOU SHALL NOT MAKE FALSE VOWS, BUT SHALL FULFILL YOUR VOWS TO THE LORD.' ³⁴ "**But I say to you**, make no oath at all, either by heaven, for it is the throne of God, ³⁵ or by the earth, for it is the footstool of His feet, or by Jerusalem, for it is THE CITY OF THE GREAT KING. ³⁶ "Nor shall you make an oath by your head, for you cannot make one hair white or black. ³⁷ "But let your statement be, 'Yes, yes' or 'No, no'; anything beyond these is of evil.



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Law and Grace: Session 30 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

The poetic pattern in Matthew 5:34-35

³⁴ But I say to you,
make no oath at all,
either by **heaven**,
for it is the throne of God, ³⁵
or by the **earth**,
for it is the footstool of His feet,
or by **Jerusalem**,
for it is the City of the Great King.

Isaiah 66:1


Psalm 48:1-3

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Law and Grace: Session 30 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

Promises, Promises
Matthew 5:33-37

- **The Law of Moses required that the people of Israel** simply keep their vows, whether to the Lord or to another person (Numbers 30:1-2).
- **However, according to the rabbis' rules**, making an oath by heaven, by earth, or by Jerusalem were all **non-binding**, but both Jesus and the Bible say that God is in all three places.




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Law and Grace: Session 30 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

Promises, Promises
Matthew 5:33-37




- But by the time of Christ, **the rabbis had developed a complex set of rules** for when an oath is binding and when it is not a binding promise.
- Oaths **invoking God's name** were binding.

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Numbers 30:1-2

¹ Then Moses spoke to the heads of the tribes of the sons of Israel, saying, "This is the word which the Lord has commanded. ² **If a man makes a vow to the Lord***, or takes an oath to bind himself with a binding obligation, he shall not violate his word; he shall do according to all that proceeds out of his mouth."


* Note here that the Law of Moses did not say that one could not take an oath. But the idea that one could take an oath and be excused from carrying it out because of what one swears by, was just a tricky way of lying.



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Matthew 5:33-37

³³ "Again, **you have heard that the ancients were told**, 'YOU SHALL NOT MAKE FALSE VOWS, BUT SHALL FULFILL YOUR VOWS TO THE LORD.' ³⁴ **"But I say to you**, make no oath at all, either by heaven, for it is the throne of God, ³⁵ or by the earth, for it is the footstool of His feet, or by Jerusalem, for it is THE CITY OF THE GREAT KING. ³⁶ **"Nor shall you make an oath by your head, for you cannot make one hair white or black. ³⁷ "But let your statement be, 'Yes, yes' or 'No, no'; anything beyond these is of evil.**



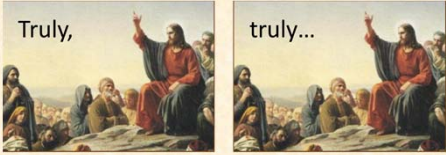
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Promises, Promises
Matthew 5:33-37

- In Hebrew culture, saying something two or even three times conveyed totality or perfection: “Truly, truly”, “Holy, holy, holy”.



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Law and Grace: Session 30 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

Promises, Promises
Matthew 5:33-37

- Paul expresses his grief for his fellow Israelites in Romans 9:1-2

Romans 9:1-2

¹ I am telling the truth in Christ, I am not lying, my conscience testifies with me in the Holy Spirit [two witnesses], ² that I have great sorrow and unceasing grief in my heart.



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Law and Grace: Session 30 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

Promises, Promises
Matthew 5:33-37

- Among us in the body of Christ there is to be truth: Ephesians 4:25

Ephesians 4:25

“Therefore, laying aside falsehood, speak truth each one of you with his neighbor, for we are members of one another.”





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Matthew 5:38-42

³⁸ "You have heard that it was said, ***AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH.**" ³⁹ **But I say to you,** do not resist an evil person; but whoever slaps you on your right cheek, turn the other to him also. ⁴⁰ "If anyone wants to sue you and take your shirt, let him have your coat also. ⁴¹ "Whoever forces you to go one mile, go with him two. ⁴² "Give to him who asks of you, and do not turn away from him who wants to borrow from you.

* Exodus 21:22-25
Leviticus 24:17-23
Deuteronomy 19:15-21




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

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




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

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




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Law and Grace: Session 30 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

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



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


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Romans 12:19

¹⁹ Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, “VENGEANCE IS MINE, I WILL REPAY,” says the Lord.

Hebrews 10:30a

³⁰ For we know Him who said, “VENGEANCE IS MINE, I WILL REPAY.”



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Law and Grace: Session 30 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

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

- But this does not support total pacifism.




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Matthew 5:38-42

³⁸ "You have heard that it was said, *AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH.'³⁹ "But I say to you, do not resist an evil person; but whoever slaps you on your right cheek, turn the other to him also."⁴⁰ "If anyone wants to sue you and take your shirt, let him have your coat also."⁴¹ "Whoever forces you to go one mile, go with him two."⁴² "Give to him who asks of you, and do not turn away from him who wants to borrow from you."



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Law and Grace: Session 30 The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

““Vengeance is mine”, says the Lord ”
Matthew 5:39-42



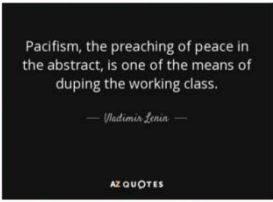
- A backhanded slap on the cheek was not an injurious physical threat, but an insult.
- Both in the Gospels and the Epistles to the Church, one is not to respond in kind to an attack only intended to damage one's emotions or reputation.

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Law and Grace: Session 30 The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

Total Pacifism Is Not Biblically Supported

- **Total Pacifism**, the idea that, I don't defend myself, I don't defend my family, and I don't join the military to fight, **is not biblically supported.**
- Certainly, it may be appropriate at times to say no, I won't get involved or I won't do something, but total pacifism is not supported.




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Law and Grace: Session 30 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

Some Reasons Why Total Pacifism Is Not Biblically Supported
Matthew 5:33-37

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



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Law and Grace: Session 30 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

Some Reasons Why Total Pacifism Is Not Biblically Supported
Matthew 5:33-37


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



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Luke 22:35-36

³⁵ And He said to them, "When I sent you out without money belt and bag and sandals, you did not lack anything, did you?" They said, "No, nothing." ³⁶ And He said to them, "But now, whoever has a money belt is to take it along, likewise also a bag, **and whoever has no sword is to sell his coat and buy one.**"



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Law and Grace: Session 30 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

Some Reasons Why Total Pacifism Is Not Biblically Supported
Matthew 5:33-37


“Some conscientious believers have taken Jesus’ instructions about resisting aggression literally and refuse to defend themselves in any situation either as pacifists or as advocates of non-resistance. However the spirit of the law, which Jesus clarified, did not advocate turning oneself into a doormat. It stressed meeting hatred with positive love rather than hatred. Though Jesus allowed His enemies to lead Him as a lamb to the slaughter, He did not cave in to every hostile attack from the scribes and Pharisees. Paul claimed his Roman citizenship rather than suffering prolonged attack by the Jews.”

Constable, T. (2003). Tom Constable's Expository Notes on the Bible (Mt 5:39). Galaxie Software.

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Matthew 5:38–42


³⁸ “**You have heard that it was said,** *AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH.’ ³⁹ **But I say to you,** do not resist an evil person; but whoever slaps you on your right cheek, turn the other to him also. ⁴⁰ **“If anyone wants to sue you and take your shirt, let him have your coat also.** ⁴¹ “Whoever forces you to go one mile, go with him two. ⁴² “Give to him who asks of you, and do not turn away from him who wants to borrow from you.



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Law and Grace: Session 30 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

“let him have your coat also”
Matthew 5:39-42




- Jesus was using hyperbole here - modesty was not to be ignored!
- This was set in a specific **‘cultural context’** where the Israelites under the Mosaic Law, in the land of Israel, were already commanded to lend to any and all of their **Jewish brethren** with an open hand.
- But the Jews were not required to be so open-handed with their Gentile neighbors.

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Matthew 5:38-42

³⁸ "You have heard that it was said, *AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH.' ³⁹ "But I say to you, do not resist an evil person; but whoever slaps you on your right cheek, turn the other to him also. ⁴⁰ "If anyone wants to sue you and take your shirt, let him have your coat also. ⁴¹ "Whoever forces you to go one mile, go with him two. ⁴² "Give to him who asks of you, and do not turn away from him who wants to borrow from you.




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Law and Grace: Session 30 The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

"Whoever forces you to go one mile, go with him two."
Matthew 5:39-42


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



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Matthew 5:38-42

³⁸ "You have heard that it was said, *AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH.' ³⁹ "But I say to you, do not resist an evil person; but whoever slaps you on your right cheek, turn the other to him also. ⁴⁰ "If anyone wants to sue you and take your shirt, let him have your coat also. ⁴¹ "Whoever forces you to go one mile, go with him two. ⁴² "Give to him who asks of you, and do not turn away from him who wants to borrow from you.




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Deuteronomy 15:7-8

⁷"If there is a poor man with you, one of your brothers, in any of your towns in your land which the Lord your God is giving you, you shall not harden your heart, nor close your hand from your poor brother; ⁸**but you shall freely open your hand to him, and shall generously lend him sufficient for his need in whatever he lacks.**"




Deuteronomy 15:7-11

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Law and Grace: Session 30 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

"Give to him who asks of you..."
Matthew 5:39-42




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

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Law and Grace: Session 30 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

In each case in this passage...
Matthew 5:39-42

- In each case, Jesus says to **go beyond the requirement of the Law of Moses.**
- Be gracious, full of mercy and generous from the heart – True Righteousness vs. Pharisaic Righteousness.
- In these verses there is a progression from mere non-resistance to liberal giving to those who may provoke us to retaliate against them.




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Law and Grace: Session 30 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

**In each case in this passage...
Matthew 5:39-42**

LAW OF MOSES




- Although, we in the Church **are not under the Law of Moses**, nor do we live in the land of Israel, being gracious and merciful is still what **God has in mind** for you and me.
- Why? Because **He is the same immutable God**, and **grace and mercy are basic to God's character**....He doesn't change.

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Ephesians 2:4–7

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



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Law and Grace: Session 30 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

**In each case in this passage...
Matthew 5:39-42**

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

Galatians 2:19-20

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




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Matthew 5:43-47

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



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Law and Grace: Session 30 The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

"Love Your Neighbor"
Matthew 5:43-47

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

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





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Law and Grace: Session 30 The SOM – Matthew 5:1-8:1 (Luke 6:17-49)

"Love Your Neighbor"
Matthew 5:43-47

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



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Law and Grace: Session 30 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

“Hate Your Enemy”

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

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

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“Love Your Neighbor”
Matthew 5:43-47

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



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Matthew 5:43–47

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




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Matthew 5:43-47

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

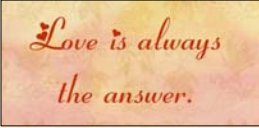



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“Love Your Neighbor”
Matthew 5:43-47


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



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“Love Your Neighbor”
Matthew 5:43-47



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

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“Love Your Neighbor”
Matthew 5:43-47




And speaking of persecutors...

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“Love Your Neighbor”
Matthew 5:43-47


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



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Matthew 5:43–47

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




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Law and Grace: Session 30 The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

“Sons of your Father”
Matthew 5:43-47


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



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Matthew 5:43–47

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




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“Sons of your Father”
Matthew 5:43-47

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



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Session 30 Outline

- I. Review
 - A. Purpose, Aim, and Objective
 - B. Session 29
- II. The Law True and Deep – Part 2
 - A. General Information
 - B. Matthew 5:21-47
- III. Concluding Observations
 - A. [Matthew 5:48](#)

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Matthew 5:48

“Therefore you are to **be perfect**, as your heavenly Father is perfect.”




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“Be Perfect...”
Matthew 5:48

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




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“Be Perfect...”
Matthew 5:48

- However, for believers living under Grace, the righteous demands of the Law are **already fulfilled** in us, through our identification with Christ, and will be fully realized experientially once we are glorified.
- **In the meantime, God’s design and desire is our being conformed, transformed, and growing into who we already are in Christ, daily!**



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For the Law was given through Moses...



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

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

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