


Dr. Jim McGowan
Law & Grace: Session 32
08-14-2022

Law and Grace: An Overview
Jim McGowan, Th.D.
Sugar Land Bible Church
08-14-2022



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

1


Session 32 Outline

- I. Review
 - A. Purpose, Aim, and Objective
 - B. Session 31
- II. The Secret Life & the Lords Prayer
 - A. Matthew 6:1-15
- III. Concluding Observations

2

Law and Grace


OUR PURPOSE, AIM AND OBJECTIVE



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

3

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Law & Grace: Session 32
08-14-2022




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.**

6

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Law & Grace: Session 32
08-14-2022

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

7

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** 

8

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.



9

Dr. Jim McGowan
Law & Grace: Session 32
08-14-2022

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10

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.

TRUE RIGHTEOUSNESS vs. Pharisaical Righteousness



11

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

From The Inside Out
[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)	


12

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08-14-2022

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 Old Testament passages and include those laws that require **full heart-level** and **relationship compliance** when appropriate.




13

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 Old Testament passages 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.




14

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

Jesus Used Hyperbole
Matthew 5:21-26

• Jesus sometimes uses ***hyperbole** 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.*



15


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Law & Grace: Session 32
08-14-2022

Law and Grace: Review 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**.

To Whom is Jesus speaking in the SOM?
Rose are **red**
And violets are **bluish**
All of those listening
to Jesus are **Jewish!**

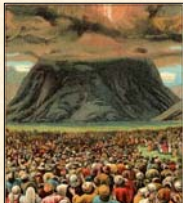


16


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

Context, Context, Context
Matthew 5:21-48

- **To understand** what Christ says we should keep in mind that: **proper interpretation requires identifying the cultural context**.



17



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

The Sermon on the Mount

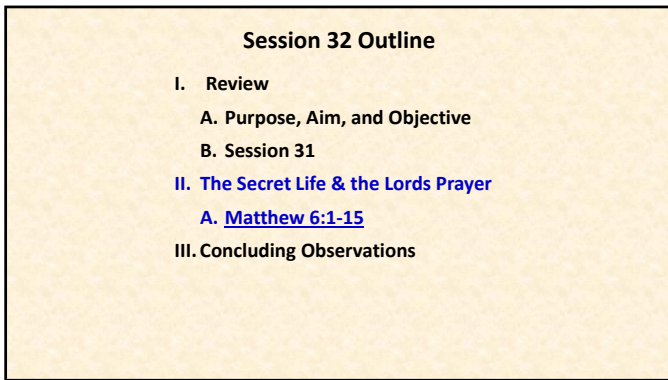
Matthew unfolds matters concerning the kingdom in a special way. That is the reason for placing the Sermon on the Mount early in the book—connecting it with **the announcement of the kingdom**—and the reason for the manner of its unfolding as a whole. It is connected with **the special presentation of Christ as King**, [to Israel]...before His rejection became evident in Matt. 12. It is connected with **the presentation of the kingdom** [to Israel] as entailing **the acceptance** of the Person of **the meek and lowly One**, just as the **presentation of the kingdom** [to Israel] was bound up with the **acceptance** of His Person **come in humiliation and grace**.

Elements of Dispensational Truth, Vol. 4, The Sermon on the Mount: Its Dispensational Place and Meaning; Roy A. Huebner, 2007 Present Truth Publishers, pg. 14

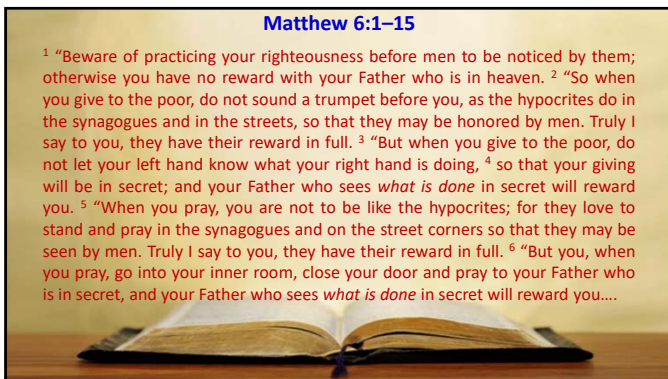
18



19



20



21

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Law & Grace: Session 32
08-14-2022

Matthew 6:1-15

...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; for your Father knows what you need before you ask Him. ⁹ “Pray, then, in this way: ‘Our Father who is in heaven, Hallowed be Your name. ¹⁰ ‘Your kingdom come. Your will be done, On earth as it is in heaven. ¹¹ ‘Give us this day our daily bread. ¹² ‘And forgive us our debts, as we also have forgiven our debtors. ¹³ ‘And do not lead us into temptation, but deliver us from evil. For Yours is the kingdom and the power and the glory forever. Amen.’ 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.



22


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23

Matthew 6:1-4

¹ “Beware of practicing your righteousness before men to be noticed by them; otherwise you have no reward with your Father who is in heaven. ² “So when you give to the poor, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be honored by men. Truly I say to you, they have their reward in full. ³ “But when you give to the poor, **do not let your left hand know what your right hand is doing,** ⁴ so that your giving will be **in secret;** and your Father who sees **what is done in secret will reward you.** ⁵ “When you pray, you are not to be like the hypocrites; for they love to stand and pray in the synagogues and on the street corners so that they may be seen by men. Truly I say to you, they have their reward in full. ⁶ “But you, when you pray, go into your inner room, close your door and pray to your Father who is in secret, and your Father who sees **what is done in secret will reward you....**



24

Dr. Jim McGowan
 Law & Grace: Session 32
 08-14-2022


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


What not to do & what to do instead
 Matthew 6:1-4

- Giving to the poor was to be done generously under the Law of Moses (Deut. 15:7-11).

Deuteronomy 15:7–11

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...¹⁰ You shall **generously** give to him...because for this thing the LORD your God will bless you in all your work and in all your undertakings...¹¹ For the poor will never cease to be in the land; therefore I command you, saying, **You shall freely open your hand to your brother,** to your needy and poor in your land."

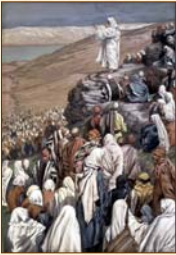




25

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

What not to do & what to do instead
 Matthew 6:1-4



- The rabbis came to place great value on the giving of alms to the poor in Israel, and there were many who were poor.
- But Jesus said that the Israelites who gave alms to the poor ought to seek reward from God rather than recognition from others.

26

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

Blessed & Rewarded – How & From Where?
 Matthew 6:1-4

- The people of Israel were all blessed in **earthly ways** if they obeyed the Law of Moses (cf. Deuteronomy 28:1-14).

Deuteronomy 28:1–2ff

¹ Now it shall be, if you diligently obey the LORD your God, being careful to do all His commandments which I command you today, the LORD your God will set you high above all the nations of the earth. ² All these blessings will come upon you and overtake you if you obey the LORD your God:...





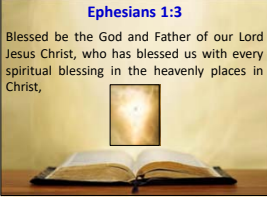
27

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Law & Grace: Session 32
08-14-2022

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

Blessed & Rewarded – How & From Where?
Matthew 6:1-4

Ephesians 1:3
Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ,




- We in the Church **have been blessed** (present perfect) **in the heavenly places 'in Christ'**, irrespective of our behavior or our works! (cf. Eph. 1:3)
- God's rewards for Israel, under the Law then, and for the believer, at the Bema, are based upon what God finds as He examines hearts and motives.

28

Matthew 6:5–6

¹ "Beware of practicing your righteousness before men to be noticed by them; otherwise you have no reward with your Father who is in heaven. ² "So when you give to the poor, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be honored by men. Truly I say to you, they have their reward in full. ³ "But when you give to the poor, do not let your left hand know what your right hand is doing, ⁴ so that your giving will be in secret; and your Father who sees *what is done* in secret will reward you. ⁵ "When you pray, you are not to be like the hypocrites; for they love to stand and pray in the synagogues and on the street corners so that they may be seen by men. Truly I say to you, they have their reward in full. ⁶ "But you, when you pray, go into your inner room, close your door and pray to your Father who is in secret, and your Father who sees *what is done* in secret will reward you.





29

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

Praying in public – is it sinful?
Matthew 6:5-6

- Jesus says that **public praying, so as to be seen, with the hope of making a good impression on others**, is not rewardable but is hypocritical.




30

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08-14-2022

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

Praying in public – is it sinful?
Matthew 6:5-6

- So, did Jesus tell them that **praying in public is 'off limits'?**
- **No!** Jesus Himself often prayed in public, sometimes in small groups and sometimes in large gatherings.





31

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

Praying in public – is it sinful?
Matthew 6:5-6


- So, the issue Jesus is addressing is our motives and God knows the motive because He sees to the heart of a believer who is praying.



32

Matthew 6:7–8

...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; for your Father knows what you need before you ask Him. ⁹ “Pray, then, in this way: ‘Our Father who is in heaven, Hallowed be Your name. ¹⁰ ‘Your kingdom come. Your will be done, On earth as it is in heaven. ¹¹ ‘Give us this day our daily bread. ¹² ‘And forgive us our debts, as we also have forgiven our debtors. ¹³ ‘And do not lead us into temptation, but deliver us from evil. For Yours is the kingdom and the power and the glory forever. Amen.’ 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.



33

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Law & Grace: Session 32
08-14-2022

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

As the Gentiles do...
Matthew 6:7-8

- The Gentiles, presuming to understand what would influence their pantheon of gods and goddesses, devised various and numerous methods of repetitive praying.



Greek Gods & Goddesses Roman Gods & Goddesses Egyptian Gods & Goddesses

34

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

As the Gentiles do...
Matthew 6:7-8


- Buddhist prayer wheels are for repeating prayers as many times as possible!



35

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

As the Gentiles do...
Matthew 6:7-8



- Jesus lets His Israelite audience know that **it is not just the number of times that a prayer is said** that will have an influence on God, **rather, it is prayer from the heart.**
- God does not need us to pray mindless repetitive prayers to make Him **aware or annoy** Him into responding!

36

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08-14-2022

Matthew 6:9-13

...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; for your Father knows what you need before you ask Him. ⁹ "Pray, then, in this way: 'Our Father who is in heaven, Hallowed be Your name. ¹⁰ 'Your kingdom come. Your will be done, On earth as it is in heaven. ¹¹ 'Give us this day our daily bread. ¹² 'And forgive us our debts, as we also have forgiven our debtors. ¹³ 'And do not lead us into temptation, but deliver us from evil. For Yours is the kingdom and the power and the glory forever. Amen.' 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.



37

'The Lord's Prayer' is from Matthew 6:9-13

⁹Our Father who **is in heaven**,
Hallowed be Your name.
¹⁰ Your **kingdom** come. Your will be done,
On earth as it **is in heaven**.

¹¹ Give us this day our daily bread.
¹² **And** forgive us our debts,
as we also have forgiven our debtors.
¹³ **And** do not lead us into temptation,
but deliver us from the evil one.

For Yours is **the kingdom** and
the power and
the glory forever. Amen.'

38

Qaddish Prayer: for the Synagogue

Exalted and **hallowed** be His great name
in the world which he created
according to his will.

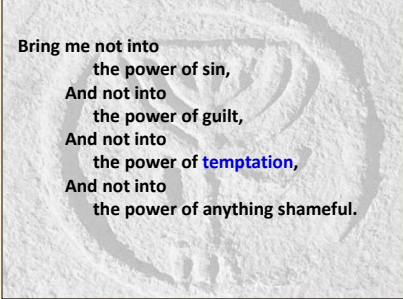
May He let His **kingdom** rule
in your lifetime and
in your days and
in the lifetime
of the whole house of Israel
speedily and soon.

Praised be his great name
from eternity to eternity.
And to this, say: Amen.

39

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08-14-2022

Traditional Jewish Morning & Evening Prayer



Bring me not into
the power of sin,
And not into
the power of guilt,
And not into
the power of temptation,
And not into
the power of anything shameful.

40

Matthew 6:9

...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; for your Father knows what you need before you ask Him. ⁹ “Pray, then, in this way: **‘Our Father who is in heaven, Hallowed be Your name.** ¹⁰ ‘Your kingdom come. Your will be done, On earth as it is in heaven. ¹¹ ‘Give us this day our daily bread. ¹² ‘And forgive us our debts, as we also have forgiven our debtors. ¹³ ‘And do not lead us into temptation, but deliver us from evil. For Yours is the kingdom and the power and the glory forever. Amen.’ 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.




41

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

‘Our Father’
Matthew 6:9

- ‘Our Father’ is a term that would be taken as an appropriate way to address God. But **Jesus would soon shock all the Jews by referring to God as ‘My Father’ (Matt. 7:21; 10:32-33; 11:27; 12:50; 16:17; 18:10; 20:23; 26:29, 39, 42, 52; John 20:17)**
- No Rabbi, nor any Jew, would **dare** refer to God as **‘My Father’** because to do so was to imply a unique and special relationship with God the Father.




42

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Law & Grace: Session 32
08-14-2022

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

'The Real Lord's Prayer'
John 17:1-26

- The High Priestly prayer that Christ prayed in the Upper Room (or even His prayer in the garden of Gethsemane), would be more aptly titled, "The Lord's Prayer".



43

Matthew 6:9

...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; for your Father knows what you need before you ask Him. ⁹ "Pray, then, in this way: **'Our Father who is in heaven, Hallowed be Your name.** ¹⁰ 'Your kingdom come. Your will be done, On earth as it is in heaven. ¹¹ 'Give us this day our daily bread. ¹² 'And forgive us our debts, as we also have forgiven our debtors. ¹³ 'And do not lead us into temptation, but deliver us from evil. For Yours is the kingdom and the power and the glory forever. Amen.' 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.



44

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

The Bible's three heavens
Matthew 6:9

Genesis 1:20
Then God said, "...let birds fly above the earth in the open expanse of the heavens." (*the first heaven*)



45

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

The Bible's three heavens
Matthew 6:9

Genesis 22:17
“...I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens” (*the second heaven*)



46

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

The Bible's three heavens
Matthew 6:9


2 Corinthians 12:2, 4
“²...such a man [Paul] was caught up to **the third heaven**...⁴... caught up to **Paradise**” (cf. Luke 23:43; Rev. 2:7)



47

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

The Bible's three heavens
Matthew 6:9



“The third heaven probably represents the presence of God. It could be a technical description of God’s abode above the cloudy heavens overhead and beyond the farthest reaches of space that man can perceive.”


Constable, T. (2003). Tom Constable’s Expository Notes on the Bible (2 Co 12:2). Galaxie Software.

48

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Law & Grace: Session 32
08-14-2022

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

The Bible's three heavens
Matthew 6:9



"Heaven is the abode of God; it is the abode of the elect or good angels; it is the abode of believers who have passed away; and it is the abode of the dead saints. It is the present place of Paradise. At one time Paradise was located in Abraham's bosom, but now Paradise is in Heaven.

Fruchtenbaum, A. G. (1983). *The Messianic Bible Study Collection* (Vol. 107, p. 18). Ariel Ministries.

49

Matthew 6:9

...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; for your Father knows what you need before you ask Him. ⁹ "Pray, then, in this way: **'Our Father who is in heaven, Hallowed be Your name.**

¹⁰ 'Your kingdom come. Your will be done, On earth as it is in heaven. ¹¹ 'Give us this day our daily bread. ¹² 'And forgive us our debts, as we also have forgiven our debtors. ¹³ 'And do not lead us into temptation, but deliver us from evil. For Yours is the kingdom and the power and the glory forever. Amen.' 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.



50


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

'Hallowed be your name'
Matthew 6:9

- **'Hallowed be your name'** is a desire or wish that God's name is treated as holy – set apart, as God Himself is set apart from the rest of His creation.

Ezekiel 39:7

"My holy name I will make known in the midst of My people Israel; and I will not let My holy name be profaned anymore. And **the nations [the Gentiles]** will know that I am the Lord, the Holy One in Israel."



51

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Law & Grace: Session 32
08-14-2022

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


‘Hallowed be your name’
Matthew 6:9

- In Jewish culture and thinking a ‘name’ reflected the nature and character associated with a person (Exo. 3:14-15).
- So, Jesus says, “May your name, signifying Your character and essence, as the One who is Eternal and Active in the affairs of mankind, be revered and regarded as unique, distinct, Holy.”

Exodus 3:14–15

¹⁴ God said to Moses, “**I AM WHO I AM**”; ...“Thus you shall say to the sons of Israel, ‘I AM has sent me to you.’ ”

¹⁵ ...**This is My name forever, ... My memorial-name** to all generations.



52

Matthew 6:10

...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; for your Father knows what you need before you ask Him. ⁹ “Pray, then, in this way: ‘Our Father who is in heaven, Hallowed be Your name. ¹⁰ **‘Your kingdom come. Your will be done,** On earth as it is in heaven. ¹¹ ‘Give us this day our daily bread. ¹² ‘And forgive us our debts, as we also have forgiven our debtors. ¹³ ‘And do not lead us into temptation, but deliver us from evil. For Yours is the kingdom and the power and the glory forever. Amen.’ 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.



53

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

‘Thy kingdom come, Thy will be done’
Matthew 6:10

- Jesus here expresses a desire or wish for the Father’s kingdom to come to Earth and that the Father’s will would be done on earth.
- God’s kingdom, the kingdom of heaven come to earth, is the coming kingdom reign of Christ on earth as King of Israel and the King of kings and Lord of lords over the Gentiles, and **is also Christ’s kingdom.** (Luke 1:30-33; Matt. 13:41-42; 2 Tim. 4:1)




54

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08-14-2022

Luke 1:30-33
Christ's kingdom

³⁰ The angel said to her, "Do not be afraid, Mary; for you have found favor with God. ³¹ And behold, you will conceive in your womb and bear a son, and you shall name Him Jesus. ³² He will be great and will be called the Son of the Most High; and **the Lord God will give Him the throne of His father David;** ³³ **and He will reign over the house of Jacob forever, and His kingdom will have no end."**



55

Matthew 13:41-42
Christ's kingdom and His will being done

⁴¹ The Son of Man will send forth His angels, and they will gather out of **His kingdom** all stumbling blocks, and those who commit lawlessness, ⁴² and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth."

2 Timothy 4:1
Christ's kingdom

I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and **His kingdom:**



56

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

'Thy kingdom come, Thy will be done'
Matthew 6:10

The Messianic Kingdom will be administered through an **absolute monarchy** with a definite chain of command and lines of authority. The absolute monarch will be the Person of Yeshua the Messiah. Delegated authority will be split between two branches of government: a Jewish branch and a Gentile branch, each in turn having a chain of command....A number of passages portray the characteristics of the reign of the Messianic King. One major characteristic, stemming from the **absolute monarchy** that will exist, is that the Messiah will rule **with a rod of iron** (Rev. 12:5, cf. Rev. 19:15)...This iron handed rule is rooted in Psalm 2:9 and will be necessary due to the fact that nations will exist and **the people populating them will still have their sin nature**. After the first . . .

57

Dr. Jim McGowan
Law & Grace: Session 32
08-14-2022

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

‘Thy kingdom come, Thy will be done’
Matthew 6:10

. . . generation, there will be unbelievers present in the Kingdom. The natural outworking of their sin nature will have to be restrained. **The Kingdom will not be a democracy, but an absolute monarchy.** The reign of the Messianic King will be a **strict** one, and **the righteous and just laws emanating from Jerusalem will have to be obeyed.**

Fruchtenbaum, A. G. (1983). The Messianic Bible Study Collection (Vol. 17, p. 10, 13). Ariel Ministries.

58

Matthew 6:11

...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; for your Father knows what you need before you ask Him. ⁹ “Pray, then, in this way: ‘Our Father who is in heaven, Hallowed be Your name. ¹⁰ ‘Your kingdom come. Your will be done, On earth as it is in heaven. ¹¹ **‘Give us this day our daily bread.** ¹² ‘And forgive us our debts, as we also have forgiven our debtors. ¹³ ‘And do not lead us into temptation, but deliver us from evil. For Yours is the kingdom and the power and the glory forever. Amen.’ 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.

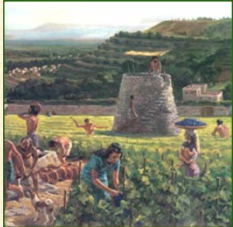


59

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

‘Daily bread’
Matthew 6:11

- Since generally speaking, people work for their daily physical provisions, we can sometimes get the impression that we are the ones who should get the credit.
- But this prayer puts into perspective the truth that we would have daily nothing without God’s open and gracious provision in all of the physical realm, for each one of us.



60

Dr. Jim McGowan
Law & Grace: Session 32
08-14-2022

Matthew 6:1-15

...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; for your Father knows what you need before you ask Him. ⁹ “Pray, then, in this way: ‘Our Father who is in heaven, Hallowed be Your name. ¹⁰ ‘Your kingdom come. Your will be done, On earth as it is in heaven. ¹¹ ‘Give us this day our daily bread. ¹² **‘And forgive us our debts, as we also have forgiven our debtors.** ¹³ **‘And do not lead us into temptation, but deliver us from evil. For Yours is the kingdom and the power and the glory forever. Amen.’ 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.**




61

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

‘Debts & Forgiveness’
Matthew 6:12


- Christ is the God-Man, uniquely born **without a sin nature**. He therefore **could not** and **did not sin**. So, He had no need to ask for forgiveness. In fact, His sinlessness was what qualified Him to die on our behalf and to pay the penalty rightfully due us.



62

Matthew 6:1-15

...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; for your Father knows what you need before you ask Him. ⁹ “Pray, then, in this way: ‘Our Father who is in heaven, Hallowed be Your name. ¹⁰ ‘Your kingdom come. Your will be done, On earth as it is in heaven. ¹¹ ‘Give us this day our daily bread. ¹² ‘And forgive us our debts, as we also have forgiven our debtors. ¹³ **‘And do not lead us into temptation, but deliver us from evil. For Yours is the kingdom and the power and the glory forever. Amen.’ 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.**



63

Dr. Jim McGowan
Law & Grace: Session 32
08-14-2022

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

‘Temptation & Deliverance’
Matthew 6:13

- At this point in Matthew, Jesus was still offering the Kingdom to the nation and the Holy Spirit had not yet been given so there was no provision or enablement available to the disciples who were still living and operating **under the principal of Law**.
- So, it was appropriate to pray not to be led into (or better understood as, *‘permitted to experience’*) temptation from the world, the flesh, or the devil that would appeal to the sin nature and expose them to evil or the evil one.



64

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

‘Temptation & Deliverance’
Matthew 6:13

- However, we are living under **the principal of Grace**, during **the Church Age**, and have the **indwelling presence of the Holy Spirit** and a **completed canon of Scripture** with additional information and instructions.

** Remember that this word principles has two primary meanings: First, it means ‘a fundamental truth’ and Second, it means ‘the way things work.’ But sometimes it can mean both.*



65

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

‘Temptation & Deliverance’
Matthew 6:13

James 1:2-3

² Consider it all joy, my brethren, when you encounter various trials, ³ knowing that **the testing of your faith** produces **endurance**.




66

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Law & Grace: Session 32
08-14-2022

Ephesians 6:11
Therefore, **take up** the full armor of God, so that you will be able to **resist** in the evil day, and having done everything, to **stand firm**.

James 4:7
Submit therefore to God. **Resist** the devil and he will flee from you.

1 Peter 5:9
But **resist** him, **firm in your faith**, knowing that the same experiences of suffering are being accomplished by your brethren who are in the world.



67

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

'Temptation & Deliverance'
Matthew 6:13

When the "accuser of the brethren" points his maligning finger...at our condition in ourselves, **seeking to get us to question our acceptance**, we are able to rest in our position and point to Christ....The enemy can never touch Him, and our *"life is hid with Christ in God"* (Col. 3:3). Satan may be the counsel for the prosecution, but we have two Counsels for defense—**an Advocate at the throne**, and **an Advocate within**—to say nothing of the fact that **the righteous Judge is our Father!**

Stanford, M. J. (2002). *Complete Works of Miles J. Stanford*. Galaxie Software.

68

Matthew 6:13

...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; for your Father knows what you need before you ask Him. ⁹ "Pray, then, in this way: 'Our Father who is in heaven, Hallowed be Your name. ¹⁰ 'Your kingdom come. Your will be done, On earth as it is in heaven. ¹¹ 'Give us this day our daily bread. ¹² 'And forgive us our debts, as we also have forgiven our debtors. ¹³ **'And do not lead us into temptation, but deliver us from evil. For Yours is the kingdom and the power and the glory forever. Amen.'** 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.



69

Dr. Jim McGowan
Law & Grace: Session 32
08-14-2022

1 Chronicles 29:10-13

¹⁰ So David blessed the Lord in the sight of all the assembly; and David said, "Blessed are You, O Lord God of Israel **our father**, forever and ever. ¹¹ **Yours, O Lord, is the greatness and the power and the glory** and the victory and the majesty, indeed **everything that is in the heavens and the earth**; Yours is the dominion, O Lord, and You exalt Yourself as head over all. ¹² Both **riches and honor come from You**, and You rule over all, and in Your hand is power and might; and it lies in Your hand to make great and to strengthen everyone. ¹³ Now therefore, our God, we thank You, and praise Your glorious name."

70

Matthew 6:1-15

...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; for your Father knows what you need before you ask Him. ⁹ "Pray, then, in this way: 'Our Father who is in heaven, Hallowed be Your name. ¹⁰ 'Your kingdom come. Your will be done, On earth as it is in heaven. ¹¹ 'Give us this day our daily bread. ¹² 'And forgive us our debts, as we also have forgiven our debtors. ¹³ 'And do not lead us into temptation, but deliver us from evil. For Yours is the kingdom and the power and the glory forever. Amen.' 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."

71

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

'Forgiven, if you forgive...'
Matthew 6:14-15

• Jesus clarified the intent of verse 12 in the Lord's Prayer, which is that **personal forgiveness came UNDER THE LAW, if an Israelite forgave others.**




72

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Law & Grace: Session 32
08-14-2022

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.**



73

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

'Forgiven, if you forgive...'
Matthew 6:14-15




- For us who are in the Body of Christ, **unconditional forgiveness and blessing is a part of the grace package** which we received when we believed. (Ephesians 1:3, 7; 4:32) therefore our **motive** to forgive others comes from our understanding of what Christ did for us on the Cross.

74

Ephesians 1:3, 7

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ... **In Him we have** redemption through His blood, **the forgiveness of our trespasses**, according to the riches of His grace...



75

Dr. Jim McGowan
 Law & Grace: Session 32
 08-14-2022

Ephesians 4:32

Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.



76


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

'Forgive us our debts'
 Matthew 6:14-15

- Sins, in Jewish tradition, were looked upon as spiritual debts to God that required payment, so we see a similar idea in Luke 11:2-4.

Luke 11:2–4

² And He said to them, "When you pray, say: 'Father, hallowed be Your name. Your kingdom come. ³ Give us each day our daily bread. ⁴ And forgive us our sins, For we ourselves also forgive everyone who is **indebted** to us. And lead us not into temptation.'"



77

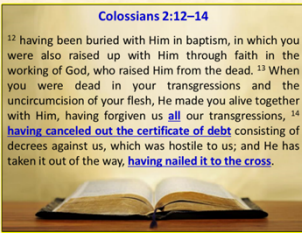

Law and Grace: The SOM – Matthew 5:1–8:1 (Luke 6:17–49)

'Forgive us our debts'
 Matthew 6:14-15

Colossians 2:12–14

¹² having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead. ¹³ When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us **all** our transgressions, ¹⁴ **having canceled out the certificate of debt** consisting of decrees against us, which was hostile to us; and He has taken it out of the way, **having nailed it to the cross.**

- For us in the body of Christ, living under grace, our debts as spiritual obligations were nailed to the cross of Christ, **an IOU that was cancelled on the day we died with Christ.** (cf. Colossians 2:12-14)

78

Session 32 Outline

- I. Review
 - A. Purpose, Aim, and Objective
 - B. Session 31
- II. The Secret Life & the Lords Prayer
 - A. Matthew 6:1-15
- III. Concluding Observations

79

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

‘Motive, Means & Opportunity’
Matthew 6:14-15



80

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

‘Motive, Means & Opportunity’
Matthew 6:14-15

- God is concerned with the heart so, motives matter, and **for us in the Body of Christ, grace is our motive.**

**GRACE
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GRACE**

81

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Law & Grace: Session 32
08-14-2022

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

‘Motive, Means & Opportunity’
Matthew 6:14-15



- God has provided the **means** for us in the Body of Christ to do what God desires of us. It's the energizing, enabling and empowering by the Holy Spirit and the life of Christ in and through us.

82

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

‘Motive, Means & Opportunity’
Matthew 6:14-15

- And the **opportunity** for we who are already blessed is to be used of God.

Ephesians 2:10
For we are His workmanship, **created** in Christ Jesus **for good works**, which God prepared beforehand **so that we would walk in them**.



83

Law and Grace: An Overview
Jim McGowan, Th.D.
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08-14-2022



For the Law was given through Moses...



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

Special thanks to Dr. Veer Peeterman for access to his thoughts and resources.

84
