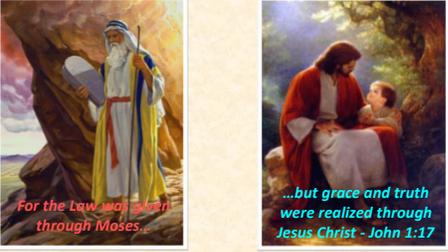


Law and Grace: An Overview
Jim McGowan, Th.D.
Sugar Land Bible Church
11-03-2024



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

1

Session 45 Outline

- I. Review
 - A. Purpose, Aim, and Objective
 - B. The Sermon on the Mount
- II. A Leper, A Centurion, & Other Outcasts – Matt. 8:1-13
 - A. General Information
 - B. Matt. 8:1-13
- III. Concluding Observations

2

Law and Grace

OUR PURPOSE, AIM AND OBJECTIVE



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

3



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

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

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

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

4



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

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

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

Matthew's 3-Fold Purpose



To explain:

1. that Jesus in whom his **Israelite audience** had believed was indeed the long-awaited **Jewish Messiah**;
2. why the kingdom had been **postponed** even though the king had arrived;
3. God's **interim** program during the King's and the kingdom's absence.

7

Law and Grace: Review – 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 – 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

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10

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

How did Christ intend for us to view the Sermon on the Mount?



11

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

How did Christ intend for us to view the Sermon on the Mount?

- Some look upon the Sermon on Mount as entirely, directly, applicable to us in the Church now, but as we have clearly pointed out, contextually it was spoken to the Jews, in the land of Israel, who were all under the Law of Moses.



What? Jesus didn't say that to me?

12

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

How did Christ intend for us to view the Sermon on the Mount?



- The Sermon on the Mount is primarily and directly addressed to the Jews of Jesus' day given after:
 - **intense** interest in the person of Jesus was stirred up – *was He the Messiah?*
 - the **selection** of the Twelve Disciples.
 - several conflicts with the **Pharisees** regarding **Pharisaic Judaism** and the **Pharisaic interpretation** of the Mosaic Law.

13

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

How did Christ intend for us to view the Sermon on the Mount?



- The question being raised among the Jewish masses at that time, was, *“What kind of righteousness is necessary for **entering into the Kingdom?**”* Was it **“Pharisaic righteousness – mere external conformity”** or was it the righteousness that the OT prophets and Jesus taught?

14

Matthew 5:20

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



15

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



How did Christ intend for us to view the Sermon on the Mount?

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

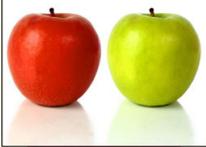
Pentecost, J. D. (1995). *Thy Kingdom Come: Tracing God's Kingdom Program and Covenant Promises throughout History* (pp. 205–206). Grand Rapids, MI: Kregel Publications.

16

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

Comparison & Contrast

- Knowing that we'll find **some things that are the same** between ourselves and the Israelites who believe, and **some that are different**, we compare what is similar and contrast what is different.



17

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



Comparison & Contrast

- An important tool in our understanding what Jesus intended to convey will be to define words that are the same for Israel and the Church, but have different meanings, such as the word **'blessed'**.
 - Israel can be blessed in **earthly ways**, in the land, **if** they obey the Law of Moses, but cursed in or from the land, and made subject to God's wrath **if** they disobey the Law of Moses (Deut. 28:1-14).
 - We in the Body of Christ are blessed in the **heavenly places** in Christ **regardless** of what we do or don't do and are also promised never to be subject to God's wrath (Eph. 1:3; Rom. 5:9).

18

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19

Matthew 8:1–13

¹ When Jesus came down from the mountain, large crowds followed Him. ² And a leper came to Him and bowed down before Him, and said, “Lord, if You are willing, You can make me clean.” ³ Jesus stretched out His hand and touched him, saying, “I am willing; be cleansed.” And immediately his leprosy was cleansed. ⁴ And Jesus said to him, “See that you tell no one; but go, show yourself to the priest and present the offering that Moses commanded, as a testimony to them.” ⁵ And when Jesus entered Capernaum, a centurion came to Him, imploring Him, ⁶ and saying, “Lord, my servant is lying paralyzed at home, fearfully tormented.” ⁷ Jesus said to him, “I will come and heal him.” ⁸ But the centurion said, “Lord, I am not worthy for You to come under my roof, but just say the word, and my . . .



20

Matthew 8:1–13

...servant will be healed. ⁹ “For I also am a man under authority, with soldiers under me; and I say to this one, ‘Go!’ and he goes, and to another, ‘Come!’ and he comes, and to my slave, ‘Do this!’ and he does *it*.” ¹⁰ Now when Jesus heard *this*, He marveled and said to those who were following, “Truly I say to you, I have not found such great faith with anyone in Israel. ¹¹ “I say to you that many will come from east and west, and recline *at the table* with Abraham, Isaac and Jacob in the kingdom of heaven; ¹² but the sons of the kingdom will be cast out into the outer darkness; in that place there will be weeping and gnashing of teeth.” ¹³ And Jesus said to the centurion, “Go; it shall be done for you as you have believed.” And the servant was healed that *very* moment.



21

Law and Grace: Matthew 8:1-13

Just after the Sermon on the Mount
Matthew 8:1-13



22

Law and Grace: Matthew 8:1-13

Just after the Sermon on the Mount
Matthew 8:1-13

- Just after Jesus gave the Sermon on the Mount He came down from that place and then headed toward Capernaum.



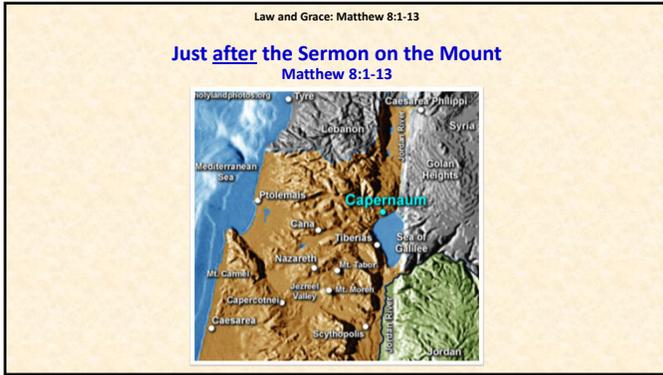
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Law and Grace: Matthew 8:1-13

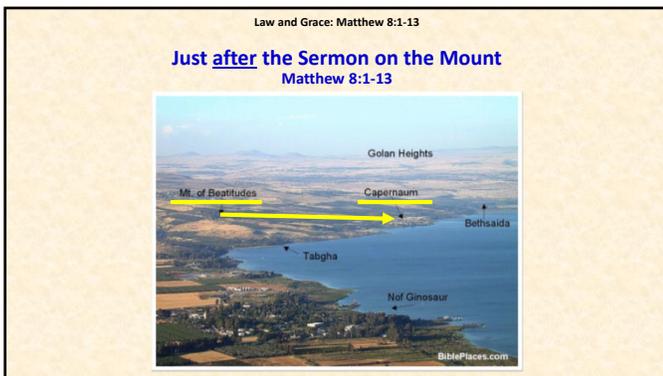
Just after the Sermon on the Mount
Matthew 8:1-13



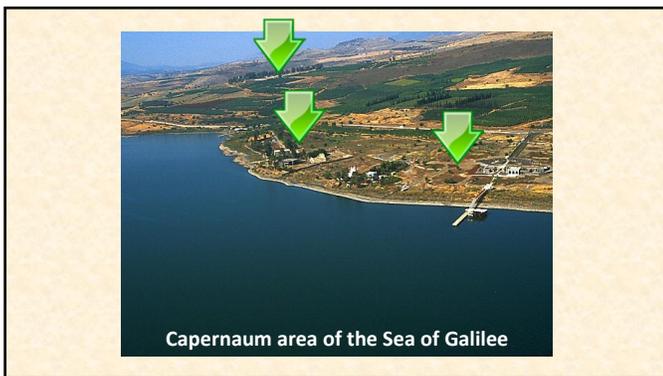
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25



26



27

Law and Grace: Matthew 8:1-13

Just after the Sermon on the Mount
Matthew 8:1-13



Capernaum excavations

28

Law and Grace: Matthew 8:1-13

Just after the Sermon on the Mount
Matthew 8:1-13



Capernaum synagogue

29

Law and Grace: Matthew 8:1-13

Just after the Sermon on the Mount
Matthew 8:1-13



Capernaum synagogue

30

Law and Grace: Matthew 8:1-13

Just after the Sermon on the Mount
Matthew 8:1-13



- Capernaum served as a sort of headquarters for His ministry in the Sea of Galilee region, named 16 times and in all four Gospels.
- “...and leaving Nazareth, **He came and settled in Capernaum**, which is by the sea, in the region of Zebulun and Naphtali” (Matthew 4:13).

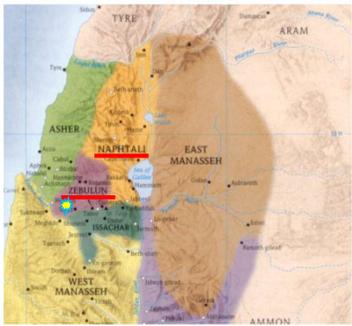
31

Tribal allotments of Israel ~1400 BC



32

Tribal allotments of Israel ~1400 BC



33

Law and Grace: Matthew 8:1-13

Just after the Sermon on the Mount
Matthew 8:1-13

- “...and leaving Nazareth, **He came and settled in Capernaum**, which is by the sea, in the region of Zebulun and Naphtali” (Matthew 4:13).



A topographical map of the Galilee region in Israel. It shows the Sea of Galilee (Chinneret) in the center. To the west of the sea is Nazareth, and to the east is Capernaum. Other labeled locations include Tiberias, Gana, Ptolemais, and the Golan Heights to the north. The Jordan River is shown to the east of the sea.

34

Law and Grace: Matthew 8:1-13

Two things happened on the way...
Matthew 8:1-13



- As Jesus was headed from the Mount to Capernaum, **He was met by a leper**.

An illustration showing Jesus in a white robe with a sash, reaching out to touch a man who is kneeling in prayer. The man is wearing a brown, ragged robe, representing a leper. Other people are visible in the background.

35

Law and Grace: Matthew 8:1-13

Two things happened on the way...
Matthew 8:1-13

- And as He came into Capernaum **He was met by a Roman centurion who asked that his servant be healed**.



An illustration showing a Roman centurion in a red and white military uniform standing and talking to Jesus. Jesus is wearing a white robe. Other people are in the background.

36

Law and Grace: Matthew 8:1-13

Two things happened on the way...
Matthew 8:1-13

- Each will find that Christ heals, as a validation that He was the Messiah, but we'll also find remarkable contrasts.



37

Law and Grace: Matthew 8:1-13

Large crowds followed Him
Matthew 8:1-13



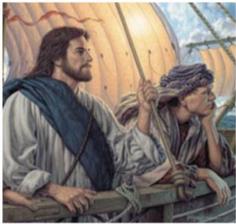
- In Jesus' public ministry we will see that crowds often followed Him, & Matthew 8:1 is among the verses that makes note of the crowds, which were at times quite large.

38

Law and Grace: Matthew 8:1-13

Large crowds followed Him
Matthew 8:1-13

- But within a few chapters, we'll see that Jesus begins:
 - Speaking to the crowds in parables.
 - Taking leave of the crowds, at times.
- He'll do these things to focus on His disciples and to pray.



39

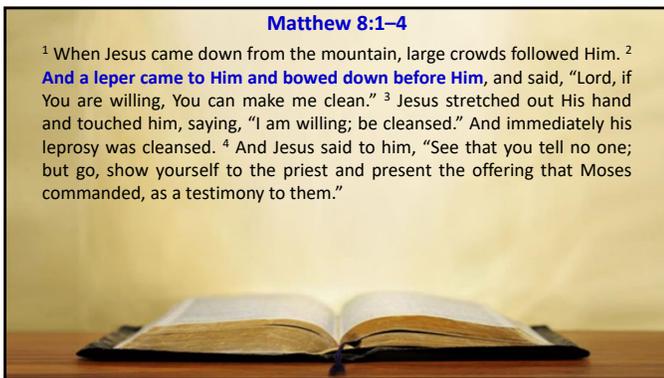
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40

Matthew 8:1-4

¹ When Jesus came down from the mountain, large crowds followed Him. ² **And a leper came to Him and bowed down before Him**, and said, "Lord, if You are willing, You can make me clean." ³ Jesus stretched out His hand and touched him, saying, "I am willing; be cleansed." And immediately his leprosy was cleansed. ⁴ And Jesus said to him, "See that you tell no one; but go, show yourself to the priest and present the offering that Moses commanded, as a testimony to them."



41

Law and Grace: Matthew 8:1-13

A leper bowed before Him
Matthew 8:2

- As Jesus moved from the Mount to Capernaum, a leper *bowed before Him.

προσκυνέω proskunéō; contracted from the preposition **prós (to), and the feminine noun **kunéō** (to kiss, adore. To worship, do obeisance, show respect, fall or prostrate before.)*



42

Law and Grace: Matthew 8:1-13

A leper bowed before Him
Matthew 8:2

- Leprosy in biblical times was a name given to various diseases which were difficult to diagnose and treat.



43

Law and Grace: Matthew 8:1-13

A leper bowed before Him
Matthew 8:2

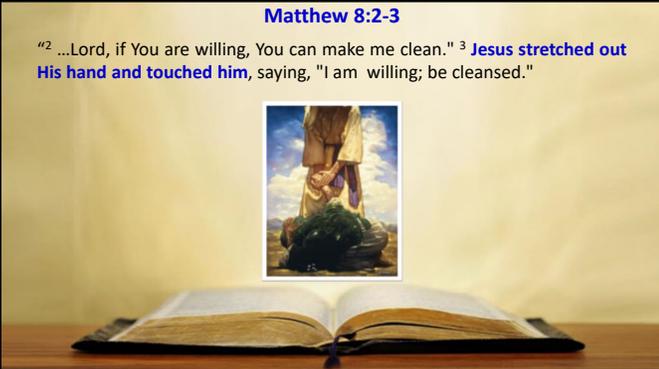


- In the Law of Moses (Leviticus 13- 14), the lawful manner of dealing with lepers was prescribed in detail and it was hard to bear but, ...
- ...the Law of Moses also had a procedure for declaring the leper cured.

44

Matthew 8:2-3

"² ...Lord, if You are willing, You can make me clean."³ **Jesus stretched out His hand and touched him**, saying, "I am willing; be cleansed."



45

Law and Grace: Matthew 8:1-13

The brief but life-changing interaction
Matthew 8:2-3



- Matthew records that the leper was **immediately** healed of the leprosy.
- Such healing by the rabbis was rare, and then only by prayer and only as a mere possibility.
- Jesus, in contrast, just directly healed.

46

Law and Grace: Matthew 8:1-13

Remarkable!
Matthew 8:2-4

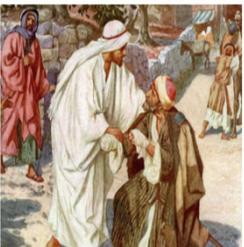
- So, Jesus **touching the leper**, violating the Law of Moses (cf. Leviticus 13:5). Then He told the man that He was willing to heal him **and directly did so on the spot**.
- No doubt there were many observing this healing and Jesus was aware of this. So, what did He do next? Jesus told him not to tell anyone...



47

Law and Grace: Matthew 8:1-13

Remarkable!
Matthew 8:2-4



- ...but to take the matter to the priest, as required by the Law of Moses, **as a testimony!**

48

Law and Grace: Matthew 8:1-13

Jesus continued on to Capernaum
Matthew 8:5-13



49

Matthew 8:5-6 ,8-9, 13
Jesus & the Centurion

⁵ And when Jesus entered Capernaum, a centurion came to Him, imploring Him, ⁶ and saying, "Lord, **the servant [pais]** of mine is lying paralyzed at home, fearfully tormented."⁸ But the centurion said, "Lord, I am not worthy for You to come under my roof, but just say the word, and **the servant [pais]** of mine will be healed. ⁹ "For I also am a man under authority, with soldiers under me; and I say to this one, 'Go!' and he goes, and to another, 'Come!' and he comes, and to **my slave [doulos]**, 'Do this!' and he does it."¹³ And Jesus said to the centurion, "Go; it shall be done for you as you have believed." And **the servant [pais]** of his was healed that very moment.



50

Luke 2:41-43
Jesus at the Temple at age 12

⁴¹ Now His parents went to Jerusalem every year at the Feast of the Passover. ⁴² And when He became twelve, they went up there according to the custom of the Feast; ⁴³ and as they were returning, after spending the full number of days, **the boy [pais]** Jesus stayed behind in Jerusalem.



51

Luke 8:49-51, 54

Jesus raises the daughter of the synagogue official

⁴⁹ While He was still speaking, someone came from the house of the synagogue official, saying, "Your daughter has died; do not trouble the Teacher anymore." ⁵⁰ But when Jesus heard this, He answered him, "Do not be afraid any longer; only believe, and she will be made well." ⁵¹ When He came to the house, He did not allow anyone to enter with Him, except Peter and John and James, and the girl's **[pais]** father and mother... ⁵⁴ He, however, took her by the hand and called, saying, "Child **[pais]**, arise!"



52

Matthew 8:5-6, 8-9, 13

Jesus & the Centurion

⁵ And when Jesus entered Capernaum, a centurion came to Him, imploring Him, ⁶ and saying, "Lord, the **boy [pais]** of mine is lying paralyzed at home, fearfully tormented."...⁸ But the centurion said, "Lord, I am not worthy for You to come under my roof, but just say the word, and the **boy [pais]** of mine will be healed." ⁹ "For I also am a man under authority, with soldiers under me; and I say to this one, 'Go!' and he goes, and to another, 'Come!' and he comes, and to my **slave [doulos]**, 'Do this!' and he does it."...¹³ And Jesus said to the centurion, "Go; it shall be done for you as you have believed." And the **boy [pais]** of his was healed that very moment.



53

Law and Grace: Matthew 8:1-13

Then, as Jesus entered Capernaum...

Matthew 8:5-6



- This event is extraordinary in that the Centurion was a Gentile, to whom Jesus was not sent, nor did He send His disciples (Matt. 10:1-7; 15:21-28).
- The centurion could **demand** Him to come (cf. Matt. 27:32; Mark 15:21; Luke 23:26).

54

Law and Grace: Matthew 8:1-13

Jesus expressed willingness, but...
Matthew 8:7-8

- Jesus immediately expressed a ready willingness to go to heal the servant (or boy), but...
- **the centurion said that he was not worthy to have Christ come into his home, but...**
- **just say the word,** and my servant will be healed."



55

Law and Grace: Matthew 8:1-13

Jesus expressed willingness, but...
Matthew 8:7-8

- The centurion most certainly knew that the Law of Moses kept Israelites from entering his home.



56

Law and Grace: Matthew 8:1-13

The centurion was under and also had authority
Matthew 8:8-9

- The centurion was **under the command of others and he also commanded others** who were under his authority, both the ones in the military as well as his own household servants.



57

Law and Grace: Matthew 8:1-13

The centurion was under and also had authority
Matthew 8:8-9



Capernaum area of the Sea of Galilee

- Like the centurion's soldiers and servants, **who often carried out the centurion's will at a distance, the centurion was quite certain that Jesus could heal from a distance.**

58

Law and Grace: Matthew 8:1-13

Jesus marveled at his faith!
Matthew 8:10-12

- Jesus marveled at the faith of this centurion!
- He said that He had not found this kind of faith in all of **Israel** – the chosen nation people of God.



59

Law and Grace: Matthew 8:1-13

Jesus marveled at his faith!
Matthew 8:10-12



- Then Jesus spoke of many who would come and sit down with Abraham, Isaac and Jacob in the coming kingdom of heaven, but Jews who ought to be there would be in outer darkness.

Being Jewish doesn't get one into the kingdom!

60

Law and Grace: Matthew 8:1-13

So, Jesus told the centurion
Matthew 8:13

- Based on his faith, **Jesus then told this centurion that his servant (or son), would be healed, and Matthew wrote that the healing took place that very hour...**



61

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62

Law and Grace: Matthew 8:1-13

Jesus, the Messiah, validated!
Matthew 8:1-13

- The Old Testament prophets predicted that **Messianic fulfillment would include both miracles and healing** (cf. Isaiah 29:18, 19; 35:5, 6; 42:7; 61:1-3, et al).



63

Law and Grace: Matthew 8:1-13

Jesus, the Messiah, validated!
Matthew 8:1-13



- In Matthew 11:4-5, when John the Baptist who was imprisoned by Herod, sent his disciples to inquire if Jesus was really the Christ, Jesus replied,...

“Go and report to John what you see and hear: *the blind receive sight and the lame walk, the lepers are cleansed and the deaf hear...*”

64

Law and Grace: Matthew 8:1-13

Dr. Arnold Fruchtenbaum
The Messianic Bible Study Collection (Vol. 3, pp. 3-4). Ariel Ministries. (1983).

The purpose of all His miracles between [Matthew] chapters 4 and 12 is to authenticate His Person and His message. They are signs to force the nation of Israel to come to a decision regarding two things: first, His Person, that **He is the Messiah**; and secondly, His message, **the gospel of the Kingdom**.



65

Law and Grace: Matthew 8:1-13

We were and are...
Matthew 8:1-13

- By way of application, though we are in the body of Christ, each of us **was**, spiritually speaking, like the leper whom Jesus touched and healed.

Romans 5:6, 8, 10

⁶ For while we were still **helpless**...Christ died for the **ungodly**...⁸...while we were yet **sinners**, Christ died for us...¹⁰...while we were **enemies** we were reconciled to God through the death of His Son...



66

Law and Grace: Matthew 8:1-13

We were and are...
Matthew 8:1-13

- Like the centurion, who was unworthy of having the Lord of glory come into his home, we also were unworthy of having Christ come into our heart's home!



67

Law and Grace: Matthew 8:1-13

We were and are...
Matthew 8:1-13

- But Jesus not only came into our hearts home, ABBA, Father, has also positioned us 'in Him'. Why would He do this?

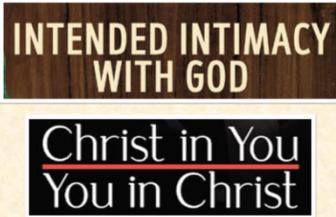


68

Law and Grace: Matthew 8:1-13

We were and are...
Matthew 8:1-13

- Because we are intended for intimacy with Christ!



69

Law and Grace: An Overview
Jim McGowan, Th.D.
Sugar Land Bible Church
10-03-2024



For the Law was given through Moses...

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

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