

A wide-angle photograph of a desert landscape. In the foreground, a dirt road with tire tracks leads from the bottom center towards the middle ground. The terrain is sandy and sparsely covered with small, dry bushes. In the background, a range of rugged, brown mountains stretches across the horizon under a pale, overcast sky. The overall mood is desolate and expansive.

The Gospel of Matthew

WHY DID THE KING COME BUT NOT THE KINGDOM?

Outline to the book of Matthew:

I. The King Has Come 1:1-13:53

1. *The Incarnation and the preparation of the King 1:1 – 4:11*
2. *The Declaration of the Principles of the King 4:12 – 7:29*
3. *The Manifestation of the King 8:1 – 11:1*
4. *The Opposition to the King 11:2 – 13:53*

II. The Kingdom Has Not 13:54-28:20

5. *The Reaction of the King, 13:54 – 19:2*
6. *The Formal Presentation and Rejection of the King, 19:3 – 25:46*
7. *The Crucifixion and the Resurrection of the King, 26:1 – 28:20*

***Subpoints follow Stanley Toussaint's seven main divisions outlined in his commentary.

I. THE KING HAS COME 1:1 – 13:53

3. The Manifestation of the King 8:1 – 11:1

(Matthew 9:14-17)

“Breaking Down the Fences”

Outline –

1. The question of fasting v. 14
2. The theology of fasting
3. The answer on fasting vv. 15-17

1- The question of fasting v. 14

A. Observation:

- The disciples of John v. 14a
 - “Then the disciples of John”
 - “came to Him, saying”
- The question v. 14b
 - 1) “Why do we and the Pharisees fast often,”
 - 2) “but Your disciples do not fast?”

1- The question of fasting v. 14

A. Observation: Phase 2 investigation of MM: Interrogation –

- Fasting question (a test of Pharisaic orthodoxy)
- Sabbath work question (cf. Lk. 6:2)
- Sabbath healing accusation (Lk. 6:6-11)

1- The question of fasting v. 14

B. Summary/Application:

- The Pharisees were testing the Messiah for “blemish” to see if He is lawless.
- Their standard is the Law + “fences”
- Jesus upheld the Law and rejected the “fences”
- The reason for the religious leaders rejecting Jesus was His rejection of their theology.
- Is our theology liable for rejection?
- How do we ensure good theology?

Outline –

1. The question of fasting v. 14
2. The theology of fasting
3. The answer on fasting vv. 15-17

2- The theology of fasting

A. Observation:

- The historical development of the “fences”

- Pilpulistic logic: “Given a specific statement or commandment, how many new regulations could be logically derived from that original statement or commandment?” – Fruchtenbaum pg. 201 v2
- Ex. 23:19 “do not seethe (boil) a kid in its mother’s milk” = A Jew may not eat milk and meat products at the same time. 4 hour wait.

The historical development of the “fences”

Three phases of development:

Phase 1 – The Sopherim (Scribes)

- Built “fences” after Babylonian Captivity
- Principle: “A Sopher may disagree with another Sopher, but he cannot disagree with Torah.”

The historical development of the “fences”

Three phases of development:

Phase 2 – The Tannaim (Teacher 30 b.c. – 220 a.d.)

- Principle: “A Tanna may disagree with another Tanna, but he cannot disagree with a Sopher.”
- Result: All Sopher “fences” are now held in equal validity with Scripture.
- Their Justification: Oral law passed down from Moses until 220 a.d. Rabbis finally wrote it down.

The historical development of the “fences”

Three phases of development:

Phase 3 – The Amoraim (teacher/interpreter)

- Principle: “An Amora may disagree with an Amora, but he cannot disagree with a Tanna.”
- Result: All Sopher and Tanna “fences” held in equal validity with Scripture.
- Their Justification: Oral Law

The historical development of the “fences”

Three phases of development:

Phase 1 – The Sopherim (Scribes)

Phase 2 – The Tannaim

Phase 3 – The Amoraim (teacher/interpreter)

➤ Sopherim + Tannaim = Mishna

➤ Amoraim = Gemara

➤ Mishna + Gemara = Talmud

The Christian development of “fences”

Three phases of development:

Phase 1 – The Early Church Fathers

Phase 2 – The Reformers

Phase 3 – The Various traditions

- The ECF + Creeds = Tradition
- The Reformers + Creeds = Tradition
- Various traditions < God’s Word

2- The theology of fasting

B. Summary/Application:

- Fasting under Pharisaic Judaism is rejected.
- Jesus rejected Pharisaic Judaism.
- Pharisaic Judaism violates Sola Scriptura.
- Pharisaic Judaism violates authority.
- What authority are you under?
- How do we maintain the right authority?

Outline –

1. The question of fasting v. 14
2. The theology of fasting
3. The answer on fasting vv. 15-17

3- The answer on fasting vv. 15-17

A. Observation:

- Jesus' response: (Instruction, then 2 parables)

1) Friends of the Bridegroom v. 15

- It would be improper for His disciples to fast since He is the “Bridegroom.”
- This would challenge the fasters as to why they are still fasting if Jesus is the Messiah.

3- The answer on fasting vv. 15-17

A. Observation:

- Jesus' response: (Teaching then 2 parables)

1) Friends of the Bridegroom v. 15

2) Cloth and garment v. 16

3) Wine and wineskins v. 17

Cloth and garment v. 16

- Thrown alongside the principle of impropriety of fasting at a wedding feast.
 - Principle: “no one puts a piece of unshrunk cloth on an old garment;”
 - Reason: “for the patch pulls away from the garment, and the tear is made worse.”
 - Meaning: Jesus’ instruction not compatible with Pharisaic “fences.”
 - Jesus gives new clothes, not repatch old (cf. Is. 61:10)

Wine and Wineskins v. 17

- Thrown alongside the principle of impropriety of fasting at a wedding feast.
 - Principle: “nor do they put new wine into old wineskins”
 - Reason: “or else the wineskins break, the wine is spilled, and the wineskins are ruined. But they put new wine into new wineskins, and both are preserved.”
 - Meaning: Jesus’ instruction not compatible with Pharisaic “fences.”
 - The future motif of “new wine” (cf. Amos 9:11-15)

3- The answer on fasting vv. 15-17

B. Summary/Application:

- The disciples of Jesus did not fast because they were with the Messiah.
- Jesus' instruction is incompatible with Pharisaic "fences"
- Pharisaic "fences" violate the Word of God and its authority.
- Do we have the proper view of God and His word?

I. THE KING HAS COME 1:1 – 13:53

3. The Manifestation of the King 8:1 – 11:1

(Matthew 9:14-17)

“Breaking Down the Fences”



If you enjoyed these slides,
visit our church website at:

www.FBCEdgewater.org

There, you can...

- Learn more about our church.
- Click on the link, “Recent Sermons,” and you can listen to the audio message that these slides complemented. AND, you can listen to many other messages while you are there. Some messages include a video option.