

How To Give Away Your Faith

HANDOUT #6

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231. We as the Body of Christ are “a people for God’s own possession” in that the Church plays a special role but not in replacing Israel.
232. In fact, Paul quotes Moses in Romans 10:19: “I WILL MAKE YOU JEALOUS BY THAT WHICH IS NOT A NATION.”
233. And when we read Romans 9–11 as a whole, without isolating any of the chapters & paragraphs, we come discover something remarkable.
234. God is presently using His gracious work among the Gentiles in order to provoke Israel to jealousy — while Romans 11 points forward to the future purposes that He still has for the nation of Israel.
235. Of course, the Church is made up of Jews & Gentiles, Americans and Africans, Europeans & Asians & every tribe and tongue.
236. People from every nation and every background who have placed their faith in Jesus have formed this new body such that Galatians 3:28 says, “There is neither Jew nor Greek...for you are all one in Christ Jesus.”
237. Read Ephesians 2 where this truth is developed indicates plainly:

13 But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ. 14 For He Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall . . . so that in Himself He might make the two into one new man, thus establishing peace, 16 and might reconcile them both in one body to God through the cross (see *Ephesians 2:11-22*),

238. God has broken down the dividing wall and created “one new man” in Himself where a Jewish believer and a Gentile believer can both come trust Jesus and stand together on equal footing before God.
239. So to say that this word for “nation” or “people” refers to the church which is called a “nation” (Romans 10:19; 1 Peter 2:9–10) is to ignore the rest of the Bible that speaks of God’s unconditional commitment to Israel.
240. A better understanding is that Jesus was saying the kingdom was being taken from that generation of Israel because of their rejection of Him, but this did not mean & never has that God was finished with Israel.
241. The kingdom would one day be given to a future generation of Israelites who would turn to Christ Jesus in genuine repentance and faith.
242. In this sense, the word “nation” (*ethnei*) points to the generation Jesus was addressing who rejected Him as He makes clear in Matthew 23.

34 “Therefore, behold, I am sending you prophets and wise men and scribes; some of them you will kill and crucify, and some of them you will scourge in your synagogues, and persecute from city to city, 35 so that upon you may fall the guilt of all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah, the son of Berechiah, whom you murdered between the temple and the altar. 36 “Truly I say to you, all these things will come upon this generation. 37 “Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling. 38 “Behold, your house is being left to you desolate! 39 “For I say to you, from now on you will not see Me until you say, ‘BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!’ (Matthew 23:34–39).”

243. The Bible is clear that a future generation of Israel will receive the same Messiah in saving faith, and “**all Israel will be saved**” (Rom. 11:26–27); to that repentant generation, “**the kingdom**” will be given.

244. But clearly Romans 11 underscores “**the kingdom**” has not been taken completely away from Israel forever such that the Church or the Body of Christ is now inheriting the kingdom (Romans 11:1, 29).

**1 I say then, God has not rejected His people, has He? May it never be! . . .
29 for the gifts and the calling of God are irrevocable.**

245. We could spend more time on this important truth, but simply know that God has *not retracted the eternal nature of* the Abrahamic (Gen. 15:17–21), Davidic (2 Samuel 7:16), or of New Covenant (Jeremiah 31:35–37).

246. That’s the broad context of the *Wedding Feast* parable, but what I want us to see is that Matthew, deliberately places these 3 parables together.

247. In 1st parable of the “**two sons**” they refused the Father’s call & so Jesus exposed their disobedience — where one son initially refused but later repented & went, while the other promised obedience but never went.

248. We saw how Jesus — applied it directly to these religious leaders — in that they had rejected John the Baptist’s call to repentance — while by contrast “**the tax collectors and prostitutes**” — had believed and responded.

249. In the 2nd parable of the landowner & his vineyard, the leaders of Israel rejected the Father’s Son — and sought only — to murder Him.

250. And when you see how they build upon one another, the meaning of this final parable becomes much clearer—such that we will see what “**many are called, but few are chosen**” (22:14) can & cannot mean.

251. There is a progression of thought that we do not want to miss as these _____ parables are connected — for each is told — one after another.
252. In the first parable of the “**two sons**” (21:28-32), Israel’s leaders reject the Father by refusing His _____ to work in His vineyard.
253. In the second parable (21:33-46) of the landowner and _____ vineyard they reject the Father’s Son by murdering Him.
254. And now — in the third parable of — *The Marriage Feast* (22:1-14), they reject the Father’s invitation _____ the wedding feast of His Son.
255. And due to repeated invitations — that are rejected — they in turn are rejected _____ the feast which pictures “**the kingdom of God.**”
256. In this third parable—often called “*The Parable of the Marriage Feast,*” Jesus adds a new dimension to the flow of thought by showing that _____ order to respond to God’s call, the recipient must come on God’s terms.
- 1 Jesus spoke to them again in parables, saying, 2 “The kingdom of heaven may be compared to a king who gave a wedding feast for his son.
257. In this parable, the “**king**” represents God the Father — and “**his son,**” for whom “**a wedding feast**” was given — represents God’s Son, _____.
- 3 “And he sent out his slaves to call those who had been invited to the wedding feast, and they were unwilling to come.”
258. If you study the passage carefully there are _____ invitations given, with two found in verse 3—one implied past invitation & one new current invitation.
259. The _____ invitation here is not spelled out but is explicitly implied in that “**he sent out his slaves to call those who had been invited**” previously.
260. The fact that they — “**had been invited**” — indicates that _____ earlier invitation “**had**” already been extended to these guests prior to this.
261. This implied earlier invitation—can only refer to the repeated invitations God extended to Israel throughout the Old Testament _____ His prophets.
262. Again and again, God called Israel to return to Him, to repent of her sin, to trust in Him, and to prepare _____ the coming of her Messiah and King.
263. These prophetic invitations anticipated the arrival _____ the One whom God had promised to send—the Messiah, the King’s Son, who would come as Savior & establish the kingdom He had promised to Israel.

264. The rejection of this earlier invitation that is implied in verse three by earlier generations, will be spelled out ____ Jesus in Matthew 23:

29 “Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and adorn the monuments of the righteous, 30 and say, ‘If we had been living in the days of our fathers, we would not have been partners with them in shedding the blood of the prophets.’ 31 “So you testify against yourselves, that you are sons of those who murdered the prophets (Matthew 23:29–31).

265. And so, when the king later sends his servants to announce that the feast is ready — he is not making an entirely new offer but he is renewing ____ invitation that had already been extended throughout Israel’s history.

266. This 2nd invitation, found in verse 3, corresponds to the ministry of God’s forerunner, John the Baptist & his disciples who announced that the ____ had arrived and that “the kingdom of heaven is at hand” (Matthew 3:2).

267. Matthew 3:1–12 gives the broader context ____ which John announces the arrival of the King—and so John sought to prepare Israel for His coming.

11 “As for me, I baptize you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire (Matthew 3:10–11).

268. In verse 3, Jesus mentions “slaves” in the plural ____ John’s disciples were also active representatives of his ministry, pointing people to the Messiah.

269. So those in Israel who had previously “been invited” came by the prophets who lived during the Old Testament but this ____ by John & his disciples.

3 “And he sent out his slaves to call those who had been invited to the wedding feast, and they were unwilling to come.”

270. But overall, the spiritual leaders of Israel did not respond to his invitation not because they were unable, ____ because they were “unwilling” (22:3).

271. Luke contrasts those who responded positively to John’s preaching with those religious leaders who rejected it—as recorded in Luke chapter ____:

29 When all the people and the tax collectors heard this, they acknowledged God’s justice, having been baptized with the baptism of John. 30 But the Pharisees and the lawyers rejected God’s purpose for themselves, not having been baptized by John.

272. God’s offer, for a right standing, was genuinely extended—John the Baptist proclaimed it, some responded, but Israel’s religious leadership refused ____.

273. In this 2nd invitation God's longsuffering offers a renewed call to Israel to prepare — but as Jesus had already said _____ refused to respond.
274. _____ studied Jesus summary of their response when He said, "**John came to you in the way of righteousness and you did not believe him**" (Matt. 21:32).
275. In the _____ invitation (22:4-7), the king sent other "**slaves**" with the urgent announcement that "**everything is ready**" in accordance with their custom.
- 4 "**Again he sent out other slaves saying, 'Tell those who have been invited, 'Behold, I have prepared my dinner; my oxen and my fattened livestock are all butchered and everything is ready; come to the wedding feast.'**"
276. Alfred Edersheim discusses the Jewish wedding customs behind Jesus' parable as he describes a distinction between the earlier invitation _____ the coming feast & the later summons when the feast ready to begin.
277. He explains that Jewish marriage celebrations involved more than _____ stage where arrangements & invitation occurred before the actual feast.
278. And so, in the implied invitation in verse 3, the Old Testament prophets preached of the coming kingdom—and the need to exercise faith _____ the Savior to come, for God has only & always only had one way of salvation.
279. When the explicit 2nd invitation is graciously given through John to those "**who had been invited**," they were being called _____ prepare for the feast.
280. In this third invitation, the feast was finally prepared, and the messengers announced that the appointed time had arrived, _____ Jesus explicitly states, "**everything is ready; come to the wedding feast**" (Matthew 22:4).
281. Since the king sent "**other slaves**" to give this urgent announcement _____ "**everything was ready**," he was showing unbroken grace by this invitation.
282. Jesus personally gave this 3rd invitation, as he proclaimed, "**Repent, for the kingdom of heaven is at hand**" offering the kingdom to Israel _____.

17 From that time **Jesus began to preach and say, "Repent, for the kingdom of heaven is at hand"** (Matthew 4:17).

283. Jesus also involved His Apostles as seen in Matthew 10 as He instructed them not to go to "**the Gentiles**" or "**the Samaritans**" but _____ to Israel.

5 **These twelve Jesus sent out after instructing them: "Do not go in the way of the Gentiles, and do not enter any city of the Samaritans;**

6 but rather go to the lost sheep of the house of Israel. 7 “And as you go, preach, saying, ‘The kingdom of heaven is at hand’ (Matthew 10:5–7).

284. Like the prior invitations—this invitation (22:4–6) —is again given to the nation of Israel ____ (Matthew 10:5), as Jesus and His Apostles declared to them “the kingdom of heaven” had arrived (Mt. 3:2; 4:17; 4:23; 10:7).
285. For this reason, Jesus ____ the leaders of Israel, “But if I cast out demons by the Spirit of God, then the kingdom of God has come upon you” (12:28).
286. His authority over Satan’s kingdom demonstrated—that the King ____ arrived and was exercising His royal authority—but they refused Him.
287. Yet the Pharisees had just attributed this very miracle to “Beelzebul,” demonstrating their rejection of the ____ and of His kingdom.

24 But when the Pharisees heard this, they said, “This man casts out demons only by Beelzebul the ruler of the demons.”

288. Unfortunately, while many wanted to be healed & enjoy the loaves & fish, ____ vast majority were “unwilling” to receive Jesus as Messiah (Jn. 6:60).
289. This invitation was fuller and more urgent, yet some refused, returning ____ their farms and businesses, while others mistreated and killed the slaves.

5 “But they paid no attention and went their way, one to his own farm, another to his business, 6 and the rest seized his slaves and mistreated them and killed them.

290. This 3rd call represents—the ministry of Christ and His Apostles, offering the kingdom to Israel — whose rejection culminated — in the destruction of Jerusalem by the Roman army setting the “city on fire” in ____ A.D.

7 “But the king was enraged, and he sent his armies and destroyed those murderers and set their city on fire (Matthew 22:7).

291. Serving in the office of Prophet, Jesus would give ____ short-range and long-range prophecies, just as Moses taught in Deuteronomy 18.

15 “The LORD your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him. 16 “This is according to all that you asked of the LORD your God in Horeb on the day of the assembly, saying, ‘Let me not hear again the voice of the LORD my God, let me not see this great fire anymore, or I will die.’ 17 “The LORD said to me, ‘They have spoken well. 18 ‘I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him (Deuteronomy 18:15–18).

292. Moses explained that the coming Prophet would speak the very _____ God commanded Him to speak (Deut. 18:18; John 6:14; Acts 3:22).
293. And the _____ of this “**Prophet**,” or any prophet that God had truly raised up — is that he would foretell — short-range prophecies, to confirm — the reliability of his — long-range prophecies.
- 21 “You may say in your heart, ‘How will we know the word which the LORD has not spoken?’ 22 “When a prophet speaks in the name of the LORD, if the thing does not come about or come true, that is the thing which the LORD has not spoken. The prophet has spoken it presumptuously; you shall not be afraid of him (Deuteronomy 18:21–22).
294. So we are _____ surprised that Jesus therefore foretold events that would occur soon — such as His own death — and resurrection.
295. But Jesus _____ foretold the events that would occur much later, including the destruction of Jerusalem, His Second Coming & His future kingdom.
296. I raise this issue because tucked away in this little parable, Matthew 22:7 provides an example of this prophetic pattern, as _____ spoke of the coming destruction of Jerusalem, which would be fulfilled in A.D. 70.
297. Someone might object saying that Jesus was not introducing an entirely new prophecy concerning Jerusalem’s destruction, for Daniel _____ already foretold it in Daniel 9:26 in the great 70 weeks prophecy.
298. It is true that Jesus reaffirms what Daniel had already revealed, however, He expands the prophecy by adding the striking detail that when Rome came, the city would be burned with _____.
299. And He reveals that that the King Himself would send forth _____ armies against the city showing this is not merely a military event.
300. Jesus describes the destruction of the city as the Father-King’s judgment upon Jerusalem for rejecting His _____ and persecuting His messengers.
- 7 “But the king was enraged, and he sent his armies and destroyed those murderers and set their city on fire (Matthew 22:7).
301. Verse 7 therefore expands Daniel’s prophecy by revealing God’s allowance behind the coming destruction, _____ Jesus further teaches in Luke 19:
- 43 “For the days shall come upon you when your enemies will throw up a bank before you, and surround you, and hem you in on every side, 44 and will level you to the ground and your children within you, and they will not leave in you one stone upon another, because you did not recognize the time of your visitation.”