

How To Give Away Your Faith

HANDOUT #6

389. As we have examined the context of Jesus' words in Matthew 22:14, "**Many are called, but few are chosen**," we have seen that ____ of a Calvinistic persuasion interpret these words very differently.
390. While not all Reformed thinkers agree, it is safe to say that the majority interpret Matthew 22:7 ____ a picture of God's decision to replace Israel.
- 7 "But the king was enraged, and he sent his armies and destroyed those murderers and set their city on fire.**
391. Most Bible expositors agree—that that verse 7 is a prophecy anticipating the destruction of Jerusalem in A.D. 70. when the Roman armies under General Titus — besieged ____ destroyed — the city and the Temple.
392. But to conclude that while Jewish people can still be saved individually, God is finished with Israel God is finished with Israel as a nation & will not literally fulfill the Abrahamic Covenant goes beyond Scripture.
393. Some Reformed thinkers interpret the king's judgment in Matthew 22:7 as God's rejection of Israel for rejecting Christ, with the Church now assuming Israel's former covenant role as the "____" Israel.
394. So concerning Israel's future, Calvin interpreted the phrase "**all Israel will be saved**" found in Romans 11:26—as referring ____ the Church, rather than a future national restoration & plan for ethnic Israel.
395. However, as we noted previously some Reformed theologians like Charles Hodge have anticipated a future, large-scale conversion of ethnic ____.
396. But there is a difference recognizing "**a future**" for ethnic Israel with Israel being "**the future**" through whom God ____ bring His Son back to earth.
397. We must distinguish God's judgment upon Israel ____ her unbelief from the conclusion that He *has permanently abandoned* His purposes for the nation.
398. Again—Paul directly addresses this question in Romans 11:1, "**God has not rejected His people, has He?**" & His forceful answer __, "**May it never be!**" and then he adds, "**the gifts and the calling of God are irrevocable**" (11:29).
399. Non-Calvinists would argue that while Israel's judgment is real, it must ____ be confused with the cancellation of God's covenant promises to the nation.
400. But *neither does the Church's sharing in spiritual blessings* (11:15-24), now extended to Jews and Gentiles through Christ, prove that the Church has inherited or replaced Israel ____ every aspect of God's covenant program.

401. To reach such conclusions, one is forced to allegorize the eternal nature ____ the Abrahamic Covenant, the Davidic Covenant, and the New Covenant.
402. To conclude that the destruction of Israel in 70 A.D. sealed God's decision to be done with the people as a nation—ignores God's promises ____ Israel.
403. Traditionalists or non-Calvinists—do not deny that—believing Jews ____ Pentecost have been incorporated into the one people of God, the Church (Eph. 3:3-6), but that is different from saying God is finished with Israel.
404. 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.
405. You will remember, in this parable, the “king” represents God the Father and “his son,” for whom “a wedding feast” was given represents ____.
- 3 “And he sent out his slaves to call those who had been invited to the wedding feast, and they were unwilling to come.”
406. If you study the passage carefully there are four invitations given, with ____ found in verse 3—one implied past invitation & one new current invitation.
407. 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.
408. The fact that they — “had been invited” — indicates that ____ earlier invitation “had” already been extended to these guests prior to this.
409. This implied earlier invitation—can only refer to the repeated invitations God extended to Israel throughout the Old Testament ____ His prophets.
410. 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.
411. 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).

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.’”

412. 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).

413. Since the king sent “other slaves” to give this urgent announcement _____ “everything was ready,” he was showing unbroken grace by this invitation.

414. Jesus personally extended this ____ invitation to Israel, once again offering them “the kingdom of heaven” (Matt. 4:17,23; Mark. 1:14-15; Luke 4:43).

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

415. We studied how Jesus also involved His Apostles 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 (Mt. 10:5).

416. 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.

417. This third invitation represents Christ’s ministry & that of His Apostles, offering the kingdom to Israel—with their rejection that culminating in Jerusalem’s destruction by Rome 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).

418. Starting in verse 8, the 4th invitation came at Pentecost, initially addressing the Jewish people but extending to all _____ would hear and respond.

8 “Then he said to his slaves, ‘The wedding is ready, but those who were invited were not worthy. 9 ‘Go therefore to the main highways, and as many as you find there, invite to the wedding feast.’ 10 “Those slaves went out into the streets and gathered together all they found, both evil and good; and the wedding hall was filled with dinner guests (Matthew 22:8–10).

419. This 4th invitation is not merely another appeal to the same “**guests**,” but it marks the widening of the invitation to those previously outside the original circle ____ beyond Israel to the Gentile world (Acts 1:8).
420. While this same obstinance of heart is displayed by Israel, but there is a ____ openness that is seen by this “new group” not previously targeted.
421. In this 4th invitation, “**the king**” commanded his “**slaves**” to invite everyone they could find, “**both evil and good**” ____ fill “**the wedding hall with dinner guests**” — because as we will see — God’s heart is the salvation of people.
422. The “**slaves**” are told to gather everyone they encounter, indiscriminately, from every moral and social category that they would find, regardless ____ their background or perceived moral standing from man’s point of view.

11 “**But when the king came in to look over the dinner guests, he saw a man there who was not dressed in wedding clothes, 12 and he said to him, ‘Friend, how did you come in here without wedding clothes?’ And the man was speechless. 13 ‘Then the king said to the servants, ‘Bind him hand and foot, and throw him into the outer darkness; in that place there will be weeping and gnashing of teeth.’**”

423. This “**outer darkness**” & “**weeping and gnashing of teeth**” is used here ____ elsewhere to describe God’s eternal retribution (Matthew 8:12; 25:30, 46).
424. The person in verse 11 seen as “**not dressed in wedding cloths**” represents those who profess salvation but ____ not actually possess genuine salvation.
425. He has responded to the invitation in that he has come to “**the wedding feast**” but he refuses the garment that the King expects ____ to wear.
426. Like many today, he thinks his own righteousness is good enough, while God declares that ____ righteousness is nothing more than “**filthy rags**.”
427. When the king confronts him: “**Friend, how did you come in here without wedding clothes?**” the man is “**speechless**” with absolutely nothing to ____.
428. Salvation is not obtained by bringing our ____ righteousness to God for Romans clearly teaches we need “**the gift of God’s righteousness**” (5:17).

6 **For all of us have become like one who is unclean, And all our righteous deeds are like a filthy garment; And all of us wither like a leaf, And our iniquities, like the wind, take us away (Isaiah 64:6).**

7 But whatever things were gain to me, those things I have counted as loss for the sake of Christ. 8 More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ, 9 and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith (Philippians 3:7).

- 429. That is the tragedy of so many people today in that they do not necessarily despise the blessings of God, for *they want heaven & they want forgiveness*, they want the benefits of salvation & they _____ to attend “*the feast*.”
- 430. They want to come to God on their own terms rather than His, yet they cannot earn or replace the needed righteousness God provides as a ____.
- 431. And it is in this very context that Jesus _____ the solemn conclusion, “*For many are called, but few are chosen*” (Matthew 22:14).
- 432. This verse __ about people’s response to God’s invitation, rather than God secretly determining beforehand which individuals will & will not respond.
- 433. Calvinists understand “*few are chosen*” to mean that God has already selected certain or “*chosen*” or “*elected*” individuals for salvation, not because of anything they have _____, but because of His choice.
- 434. Since they believe God is finished with Israel as a nation in His prophetic plan, they would understand this verse as referring not to God choosing Israel, but to His choosing certain individuals to _____ to heaven.
- 435. Calvinists teach that those not chosen can resist the outward invitation of the gospel invitation, while the elect receive irresistible grace before they believe — ensuring that they will come — to faith _____ Christ.
- 436. Calvinists argue that God calls everyone through the gospel, but only ____ elect are “*chosen*,” having been unconditionally elected in eternity past.
- 437. Sadly, once Calvinists adopt this understanding of election, they often _____ it into passages even when the context may not support that interpretation.
- 438. Non-Calvinists, however, affirm that the invitation goes out broadly, but only those who respond in faith and accept the King’s provision can enter “*the wedding feast*” and on this _____ they are “*chosen*.”
- 439. In fact, the parable repeatedly emphasizes a real and true and genuine invitation when ____ “*slaves*” call, “*Come to the wedding feast*.” (22:4).

440. When they refuse, the King does not excuse them for lacking a genuine opportunity because their refusal is culpable, and they are justly ____ into “the outer darkness” for all of eternity (Matthew 25:30, 46).

30 “Throw out the worthless slave into the outer darkness; in that place there will be weeping and gnashing of teeth. . . . 46 “These will go away into eternal punishment, but the righteous into eternal life” (Matthew 25:30, 46).

441. Calvinists teach that God calls all — but only the unconditionally elected will respond whereas the Traditionalist affirm that God initiates, invites, seeks, provides — and calls all — but ____ must respond in faith.

442. Calvinists and Traditionalists alike affirm that salvation begins with God’s gracious initiative, not autonomous human effort, for as ____ have seen, “We love Him because He first loved us” (1 John 4:19).

443. The biblical picture is not of sinful man seeking God, but of holy God graciously seeking sinful man, ____ Paul explained to the Corinthians:

30 But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption (1 Corinthians 1:30).

444. Contextually, the Calvinist argument crumbles when we consider ____ Matthew is not merely giving us three unrelated parables.

445. Jesus in these ____ parables is presenting a cumulative indictment.

446. In the *Parable of the Two Sons*, Israel’s leaders heard God’s message but ____ refused to repent, thereby rejecting God’s righteousness.

447. In the *Parable of The Vineyard* — Israel’s leadership — rejected God’s messengers and they rejected God’s Son & so forfeited the kingdom ____ in their generation only to be given to a future generation who believes.

448. The One they rejected was the Son for whom “the wedding feast” was prepared & so they were not chosen—because of their unbelief—____ because they were unable to believe, but because they were unwilling.

449. In the *Parable of the Two Sons*, the question is, “Will you obey the ____?”

450. In the *Parable of the Vineyard*, the question is, “Will you receive the ____?”

451. In the *Parable of the Wedding Feast*, the question is, “Will you respond to the King’s invitation — to come to the feast — on ____ terms?”

452. In all three, the call to be entrusted with great spiritual privilege does not guarantee participation ____ the future kingdom.
453. Israel's religious leaders possessed tremendous spiritual privilege, but their response ____ God's revelation exposed their rebellion.
454. With the "**two sons**" there was ____ change of heart to obey the father, and with the "**vineyard**" there was no "**fruit**" that could be found and with the "**wedding feast**" there was no proper attire needed to come.
455. So there is a distinction between those ____ are "**called**" and those who are "**chosen**" — but being "**chosen**" has absolutely nothing to do with individuals unconditionally selected before God made man.
456. If Matthew 22:14 is studied contextually it does not change that God initiates with all and that all have an equal opportunity ____ respond.
457. If God had predetermined that most sinners could never respond to His gracious invitation, then the repeated biblical picture of God seeking the lost would picture God — as being disingenuous — when He is ____.
459. The Bible gives us a very different picture of God seeking the lost, calling sinners to repentance, for ____ genuinely desires that they respond to Him.
460. Scripture tells us that God is "**not willing for any to perish but for all to come to repentance**" (2 Peter 3:9) as He takes the initiative, genuinely seeking the salvation of sinners without ____ forcing a response.

8 But do not let this one fact escape your notice, beloved, that with the Lord one day is like a thousand years, and a thousand years like one day. 9 The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance (2 Peter 3:8–9).

461. So the biblical message is not, "**Man finally found God**" but rather that God came looking for ____ (Genesis 3:9).
462. From Genesis to Revelation, we see the God of the Bible as One who takes the initiative in love, pursuing the lost, providing the sacrifice for ____, while calling sinners to Himself as He invites sinners to freely respond.

14 "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; 15 so that whoever believes will in Him have eternal life.

16 "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life (John 3:14–16).