

Prayer:

Slide # 1

Theme: *Christ the King*

Outline:

- Chps. 1-2 The Advent of the King. (Proving His LEGAL right to the throne by His genealogy.)
- Chp. 3 The Forerunner of the King and the King’s baptism.
- Chp. 4 The Test of the King. (Proving His MORAL right to the throne by not yielding to temptation; and exhibiting His kingdom resume.)
- Chps. 5-7 The Pronouncements of the King. (Proving His JUDICIAL right to the throne as seen in the wisdom of His kingdom teaching.)
- Chps. 8-10 The Power of the King. (Proving His PROPHETICAL right to the throne by fulfilling prophecy.)
- Chps. 11-12 The Rejection of the King.
- Chp. 13 The Parables of the King.
- Chps. 14-16 The Revelations of the King.
- Chps. 17-20 The Instructions of the King.
- Chps. 21-23 Formal Rejection of the King.**
- Chps. 24-25 The Predictions of the King.
- Chps. 26-27 The Passion of the King.
- Chp. 28 The Resurrection of the King.

The last week of Christ’s life culminating in the crucifixion in terms of activity was largely centered around the temple. Early in the week Christ cleared the temple and this really riled up the religious leaders as they considered this their turf. Here is the order of events...

Slide # 2

Sunday

Triumphal Entry into Jerusalem
Jesus weeps over Jerusalem
Jesus observes Temple Activities

Monday

Jesus Curses Fig Tree
 Jesus Clears the Temple

Tuesday

Jesus Explains the Withered Fig Tree
 Temple Controversies with Religious Leaders

So, in terms of activity, in Matthew 22 and 23 we are still on Tuesday of Passion week and the center of activity is at the temple.

In Matthew 21:23 the chief priests and the elders confronted Jesus saying, ***“By what authority are You doing these things? And who gave you this authority?”*** This was the ultimate issue and the remainder of chapter 21 and then chapters 22 and 23 are in effect dealing with this issue. This was about Christ’s LORDSHIP authority. The religious leaders denied it and Christ asserted it.

In responding to their challenge Jesus shared 3 parables of judgment directed especially at the religious leaders, which was then followed by a series of controversies with them, which in turn was followed by Christ pronouncing WOES of judgment on them as seen in chapter 23.

We now come to the third parable of judgment in this trilogy of parables directed against the religious leaders in Israel.

Slide # 3

- **Parable 1** (Mt. 21:28-32) – Rejection of John the Baptist
- **Parable 2** (Mt. 21:33-46) – Rejection of the Son
- **Parable 3** **(Mt. 22:1-14) – Rejection of the Invitation**

Note that in Matthew 13 Jesus began to speak to Israel in the form of parables which was a form of judgment for rejecting the plain truth they had been shown. So, when Christ speaks in parables it involves a message of judgment which is certainly the case here.

In Luke 14:15-24 we have the “Parable of the Great Supper” which in some ways is similar to the parable here in Matthew 22:1-14. Yet, it differs in both occasion and details.

This parable in Matthew 22 still has specifically the religious leaders especially in view. Recall that in Matt. 21:45 that the chief priests and Pharisees perceived that Jesus in the previous parable was speaking of them – and they were right in this.

Matthew 22:1–14 (NKJV)

1 And Jesus answered and spoke to them again by parables and said:

The connector “And” shows that Jesus is still addressing the theme of the removal of the kingdom from the Jewish leaders. And once again He is using a parable to make His point.

2 “The kingdom of heaven is like a certain king who arranged a marriage for his son,

This is another kingdom parable. Parables have essentially ONE main point which is made by way of illustration. In view here in this parable is the MAIN point of the consequences of rejecting God’s prolonged kingdom invitation.

The “kingdom” consistently in view in the gospels is the literal Messianic kingdom predicted in the OT that will ultimately be fulfilled in Jesus the Messiah Who will sit on David’s throne and rule over the entire world. The whole of history is moving towards this kingdom rule and every person in the end will either have a glorious part in it or be thrust from it. So the ultimate issue is whether or not one will be in the kingdom. And it is on this point that the religious leaders were in BIG trouble.

The “king” in this parable represents God the Father and the “son” represents Jesus Christ. The wedding feast invitation is an invitation to partake in the kingdom celebration and its blessings. A wedding feast in Scripture is often used to portray the coming kingdom (cf. Mt. 8:11; 25:10; Isa. 25:6; Lk. 14:15-24; Jn. 2:1-11; Rev. 19:7-9).

Slide # 4

The “feast” represents enjoying fellowship with God in His kingdom, and coming to the feast thus represents entering the kingdom.

– *ESV Study Bible*

3 and sent out his servants to call those who were invited to the wedding; and they were not willing to come.

The servants represent the prophets who called the people to repentance in preparation for the coming Messiah and His kingdom. Consistently, as seen in John the Baptist's and also Christ's ministry the way into the kingdom is by way of repentance.

In anticipation of the coming kingdom the message of repentance went out extending way back into the time of the OT. Many prophets were involved in calling the people to repentance.

Verses 3-6 illustrate God's call to Israel through the OT prophets, through John the Baptist, through Jesus, and through the apostles to come to repentance. Thus it pictures an extended time of invitation.

The sense is that a royal invitation was special and was virtually compulsory. To say "no" to the king's invitation smacked of disloyalty and was worthy of judgment.

4 Again, he sent out other servants, saying, 'Tell those who are invited, "See, I have prepared my dinner; my oxen and fatted cattle are killed, and all things are ready. Come to the wedding." '

First came the OT prophets who prepared the way and who gave the initial invitation concerning the coming kingdom. But then came yet other servants (prophets) who told the Jewish people, who had long had an invitation in hand, that now the banquet dinner was ready – all things were now ready.

This fits well with John the Baptist coming on the scene and saying, "Repent, for the kingdom of heaven is at hand!" (Mt. 3:2) Jesus followed up in His ministry with He and His apostles saying the same thing. The message was "all things are ready" the kingdom is now at hand and the only condition for it to be ushered in is the condition of REPENTANCE.

And so, the invitation to "come" went out. John the Baptist used similar wedding prep imagery in his preaching.

Slide # 5

John 3:29 (NKJV)

29 He who has the bride is the bridegroom; but the friend of the bridegroom [**John the Baptist**], who stands and hears him, rejoices greatly because of the bridegroom's voice. Therefore this joy of mine is fulfilled.

Again, and again the invitation went forth to Israel culminating in the ministry of John the Baptist, followed by Christ and His apostles.

5 But they made light of it and went their ways, one to his own farm, another to his business.

One response was that of indifference. They simply didn't care and wouldn't be bothered with it. They had more important things to do.

6 And the rest seized his servants, treated them spitefully, and killed them.

The other response was one of hostile and violent rejection expressed in abuse and murder of the servants. The religious leaders in Israel approved the execution of John the Baptist (Mt. 21:25); they were the instigators behind the crucifixion of Christ (Mt. 26:3-5, 14-16; 27:1, 2); and they were also the instigators of much of the persecution experienced by the early church (Acts 4:1-22; 5:17-40) including the murder of the Stephen the first martyr of the church (Acts 6:12-15).

Just before they killed him Stephen summarized to the supreme court in Israel what had characterized them...

Slide # 6

Acts 7:51–52 (NKJV)

51 “You stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers did, so do you.

52 Which of the prophets did your fathers not persecute? And they killed those who foretold the coming of the Just One, of whom you now have become the betrayers and murderers,

7 But when the king heard about it, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city.

Many commentators think what is probably in view here is an allusion to the destruction of the temple and Jerusalem in 70 AD. The city of Jerusalem was the religious headquarters where the religious leaders totally dominated. God is very patient. The gospel goes first to the Jews and then to the Gentiles (Acts 1:8; Rom. 1:16).

Even after the resurrection Peter continued to call Israel to repentance so that the kingdom could come.

Slide # 7

Acts 3:19–21 (NKJV)

19 Repent therefore and be converted, that your sins may be blotted out, so that **times of refreshing may come** from the presence of the Lord,

20 and that He may **send Jesus Christ**, who was preached to you before,

21 whom heaven must receive **until the times of restoration of all things**, which God has spoken by the mouth of all His holy prophets since the world began.

But alas Israel did not come to repentance. And this is where the gift of tongues (languages) comes in. On the Day of Pentecost (Acts 2) the Spirit came with the gift of languages (tongues). This really signified God's judgment on Israel which is what tongues signified. God was now setting Israel aside and would be working with people of all languages. In the OT the hearing of foreign languages was a SIGN of judgment on the Jews as seen in Deut. 28:49 and Isaiah 28:11.

The book of Acts is a history of the early church chronicling a transition that took place as God set Israel aside and moved to working with the Church which is largely made up of Gentiles. Part of this transition involved the sign gift of tongues. Acts never explains the purpose of tongues – it only presents the phenomenon. The only place the NT explains the PURPOSE of tongues is found in 1 Cor. 14:20-22.

Slide # 8

1 Corinthians 14:20–22 (NKJV)

20 Brethren, do not be children in understanding; however, in malice be babes, but in understanding be mature.

21 In the **law** [*Isa. 28:11*] it is written: "With men of other tongues and other lips I will speak [*in judgment*] to this people [*the Jews*]; And yet, for all that, they will not hear Me," says the Lord.

22 Therefore tongues are for a sign [*of judgment*], not to those who believe but to unbelievers [*unbelieving Israel*]; but prophesying is not for unbelievers but for those who believe.

It is for this reason that after the fall of Jerusalem and the temple that the sign gift of tongues is found no more. It had ceased itself by reason of fulfillment of purpose as stated in 1 Cor. 13:8.

It ceased to be exercised because there was no longer a need to SIGN judgment on the Jews because their city had totally been destroyed. There could be no greater evidence of God's judgment on the Jews than this. Tongues was a sign that God's judgment was upon Israel and the destruction of the temple and city totally confirmed it once and for all.

When you really look at the purpose of biblical tongues the modern phenomenon which is claimed to be tongues is bogus. Tongues had its purpose but it is about 2000 years out of date. The sign of judgment on the Jews was long ago totally established. In fact, it is so out of date that NOW we see Israel in blindness coming back to the land for the last days finale.

Verse 7 here foretells the destruction of the city of the religious leaders with "**their city**" being singular. This is a specific city – the specific city of the religious leaders in Israel which could be no other city other than Jerusalem.

God in His sovereignty used the armies of Rome to destroy the city of Israel religious leaders in 70 AD. The priesthood was destroyed. The temple was burned to the ground. The city of Jerusalem was totally burned and destroyed. It happened in perfect accord with this parabolic prophecy (cf. Mt. 21:41).

In 70 AD. When the Roman general Titus conquered Jerusalem approximately 1,100,000 Jews were killed. The slaughter was incredible. The Jewish historian wrote of the burning of the temple: "*When the flame arose, a scream, as poignant as the tragedy, went up from the Jews*".

And it happened because the religious leaders led the nation in the rejection of God's invitation to embrace kingdom reality as seen in God's Son on the condition of repentance. This they absolutely refused to do.

8 Then he said to his servants, 'The wedding is ready, but those who were invited were not worthy.'

The time for the kingdom to come was ready. It was presented to Israel as being at hand on the condition of repentance, but those invited (the Jews) were not worthy.

"Worthy" is the very same word John the Baptist used when he told the religious leaders to go and bring forth fruit "worthy" of repentance.

Slide # 9**Matthew 3:7–8 (NKJV)**

7 But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, “Brood of vipers! Who warned you to flee from the wrath to come?”

8 Therefore bear fruits worthy of repentance,

The reason they were not worthy is because they were NOT repentant! No body is worthy within themselves, but upon repentance we are made right with God. As Peter said in Acts 3:19, “**Repent therefore and be converted, that your sins may be blotted out**”. This is the condition that makes one worthy of the kingdom – and of course as we read further we see it is all the GRACE of God that brings people to that point.

Neither the original invitation nor the subsequent calls were based on merit but solely on the king’s gracious favor. Ironically and tragically, they were declared to be not worthy because they refused an invitation that was in no way based on worth. As the parable goes on to make clear (v. 10), “both evil and good” people were called. That which makes a person worthy of receiving salvation is not any sort of human goodness or religious or spiritual accomplishment but simply saying yes to God’s invitation to receive His Son, Jesus Christ, as Lord. – **John MacArthur**

9 Therefore go into the highways, and as many as you find, invite to the wedding.’

Verse 9 marks a change in that a whole new audience is now being invited to the wedding festivities. Earlier in Christ’s ministry the appeal was strictly confined to the house of Israel (Matt. 15:24). The previously invited people were the Jews, but now those in the highways represent Gentiles. Now by way of application this parable applies to the Gentiles who have been the most responsive to the gospel in the church age and make up the greater part of the Church family (cf. Hos. 1:10; 2:23; Rom. 9:25-26; 1 Pet. 2:10; also Jn. 10:16).

Slide # 10**Acts 13:45–46 (NKJV)**

45 But when the Jews saw the multitudes, they were filled with envy; and contradicting and blaspheming, they opposed the things spoken by Paul.

46 Then Paul and Barnabas grew bold and said, “It was necessary that the word of God should be **spoken to you first**; but since you reject it, and judge yourselves unworthy of everlasting life, behold, **we turn to the Gentiles.**

Acts 28:28 (NKJV)

28 “Therefore let it be known to you that the **salvation of God has been sent to the Gentiles,** and they will hear it!”

Slide # 11

Romans 11:11 (NKJV)

11 I say then, have **they stumbled** that they should fall? Certainly not! But through their fall, to provoke them to jealousy, **salvation has come to the Gentiles.**

In effect what we have represented in Matt. 22:9 is the Great Commission where God’s people are told to go and invite anyone and everyone to come to the royal wedding celebration of God’s Son in the kingdom (cf. Mt. 28:18-20; Acts 1:8; Rom. 1:16). How wonderful, that we too, even as Gentiles have an invite!

No expense has been spared for this wedding celebration and no effort is to be reserved in inviting people to attend. This kingdom celebration is going to be the greatest celebration ever given. What an honor to be invited!

This invitation here is all-inclusive involving “as many as you find” (v. 9) and “all whom they found, both bad and good” (v. 10 – see also Mt. 8:11; 21:43).

This further extensive invitation suggests a delay in the kingdom program. Earlier those originally invited were told, “all things are ready” (v. 4) but when they refused to come to the marriage celebration it was put on hold as others (Gentiles) are now being invited to come. This kingdom delay is portrayed in the kingdom parables of Matthew 13. And that is where we are now. God is calling out of the nations a people to come to the wedding celebration of His Son in the kingdom!

10 So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding hall was filled with guests.

The sense is that as the servants go out everyone is being invited to come.

And those that respond are from all sorts of backgrounds “**both bad and good**”. The word “bad” (Gk. poneros) refers to that which is morally bad or depraved demonstrating itself in wicked behavior. The word “good” (Gk. agathos) denotes that which is portrayed in moral excellence.

Some come from respectable contexts and are regarded as “good” (relatively speaking) as outwardly they appear “morally upright” and some come from a context of being open sinners, but the thing they share in common is that they all respond positively to the invitation to come.

Whether you come from a moralist background or that of being a flagrant sinner, in truth we are all sinners, and all must respond to the invitation to come to God on His terms. As Paul begins his presentation of the gospel in Romans, he first shows in Romans 1-3 that out and out pagans, moralists, and religionist are all equally under the condemnation of sin and therefore all equally need a Savior (cf. Rom. 3:19-26).

But whosoever will can come. Some from the moralist and religionist (the so-called “good” camp) come, and some from the pagan sinner (“bad” camp) come. The point is an assortment of people from all kinds of backgrounds responded. This is a picture of the Church – a motley crew if there ever was one. The Church truly is a “melting pot” of every sort, but what we share in common is that we have all responded to the invitation (cf. 1 Cor. 1:26-29).

Slide # 12

They called the morally evil and the morally good alike, their being equally unworthy in themselves to come to the king’s feast.

– ***John MacArthur***

11 “But when the king came in to see the guests, he saw a man there who did not have on a wedding garment.

Christ now makes personal application. One has to appropriately respond to share in the wedding festivities. In order to take part in the kingdom you have to be properly prepared. This is what is being illustrated by way of emphasizing the necessity of having on the proper wedding garment. One has to be dressed properly to partake in the kingdom banquet.

So, the question is this: What does the wedding garment represent? There are two ideas here.

1) In Bible times a king often provided special festive garments that he made available to those who were invited to a royal wedding (cf. Gen. 45:22; Judges 14:12, 19; 2 Kg. 5:22; 10:22; Est. 6:8-9; 8:15; Ezek. 16:10-13). All one had to do was put it on. Therefore, some think the wedding garment here represents the robe of righteousness which is provided by Christ on the condition of saving faith involving repentance and faith and may have Isaiah 61:10 in mind (cf. Zech. 3:3-5; Rev. 6:11; 7:13-14).

Slide # 13

Isaiah 61:10 (NKJV)

10 I will greatly rejoice in the LORD, My soul shall be joyful in my God; For **He has clothed me with the garments of salvation, He has covered me with the robe of righteousness**, As a bridegroom decks himself with ornaments, And as a bride adorns herself with her jewels.

In saving faith the Lord gives to us what is called “*imputed righteousness*”. It is imputed (that is put to our account) on the basis of faith. Christ took all our sin on the cross and we get all His righteousness. That is a grace exchange.

Slide # 14

2 Corinthians 5:21 (NKJV)

21 For He made Him who knew no sin **to be sin for us**, that **we might become the righteousness of God in Him**.

Philippians 3:9 (NKJV)

9 and be found in Him, **not having my own righteousness**, which is from the law, but that which is **through faith in Christ**, the **righteousness which is from God by faith**;

So, the first view says the wedding garment here represents being robbed in the righteousness of Christ which is indicative of a true saving faith. This person without a proper wedding garment never had a true saving faith. They were a pretender but not truly saved. They claimed to respond to the invitation but were not real. They are exposed as a false disciple.

2) Others take the view that the wedding garment represents the good fruit of a disciple’s life which is the proof of salvation, but not the cause of it. This view would emphasize that judgment in the Scriptures is always on the basis of works – which either prove a person is saved or demonstrate they are lost (cf. Matt. 5:20; see also Eph. 4:24; Col. 3:10).

Slide # 15**Matthew 7:21 (NKJV)**

21 “Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but **he who does the will of My Father** in heaven.

John 5:28–29 (NKJV)

28 Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice

29 and come forth—those who have **done good**, to the resurrection of life, and those who have **done evil**, to the resurrection of condemnation.

Slide # 16**Revelation 19:7–8 (NKJV)**

7 Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and **His wife has made herself ready.**”

8 And to her it was granted to be arrayed in fine linen, clean and bright, for the **fine linen is the righteous acts of the saints.**

Slide # 17

The delicate balance between the sovereignty of God and human responsibility is maintained in the two phrases “***has made herself ready***” (she did it) and “***it was given to her***” (God did it). The bride’s array is “fine linen” which is explained as “the righteous acts of the saints.” In other words, the bride’s wedding garment will be made up of righteous deeds done in life. The bride is the bride because of the righteousness of Christ; the bride is clothed for the wedding because of her acts. Righteous acts flow from a righteous character, which is entirely of the grace of God. – ***Charles Ryrie***

In addition to wearing what Christ has done for us (dressed in His righteousness), the saints will be wearing what they have done for Him, all by the grace of God (cf. Phil. 2:12-13, 1 Jn. 2:28, Eph. 2:10). What we weave in time, we will wear in eternity.

But here is the point: Only those who come to repentance and faith will be robbed in the righteousness of Christ and only they will be dressed in the fine linen of good works which were the fruit of that relationship.

Slide # 18

It is not clear whether the wedding garment was something which the guest should have brought (presumably representing good deeds as evidence of a true heart) or something which the host supplied (representing forgiveness). – *The New Bible Commentary*

In truth a theological case can be made for both and in truth they go together. Where forgiveness is found you also have regeneration and the expression of a new life. So, in truth where the one is found the other is also found.

This poor fellow was not robed appropriately. He showed up on his own terms. He had failed to prepare adequately. There was no true repentance or faith. He had failed to apply the proper wedding garments and now before the King he is exposed. Many will say, “**Lord, Lord**” but then be exposed as a fraud and expelled from the kingdom (cf. Mt. 7:21-23; Rev. 3:18).

The earlier invites had insulted the King by refusing to respond to John the Baptist’s (and the other prophets) call to repent; but this man had supposedly responded, but in the end, he is shown to be a pretender. He was not legitimately clothed. He had no true repentance or faith. His lack of appropriate wedding clothes shows his failure to meet the requirements necessary to enter the kingdom (cf. Mt. 5:20; 7:21; 18:3-4, 6; 19:23-24; also Heb. 12:14; 1 Pet. 1:22).

12 So he said to him, ‘Friend, how did you come in here without a wedding garment?’ And he was speechless.

The word “**Friend**” (Gk. *hetairos*) simply means “comrade” (meaning a companion who shares in something together). When Judas betrayed Jesus with a kiss, Jesus used this same word saying, “**Friend, why have you come?**” (Mt. 26:50). In a sense it conveys the disposition of the Lord as being one of graciousness but that His graciousness has been betrayed.

This represents judgment day and as the man is called upon to explain himself he is found “**speechless**”. Only an unbelieving fool brags on how he is going to defend himself on that day. Some like to act like they are going to argue their case, but in truth on judgment day they will be speechless – defenseless, and quiet as a stone (cf. Hab. 2:20; Zeph. 1:7; Rev. 8:1).

Slide 19**Zechariah 2:13 (NKJV)**

13 Be silent, all flesh, before the LORD, for He is aroused from His holy habitation!"

In conversion our mouths are stopped. In conversion we come to realize we can't defend ourselves. We are guilty and have nothing to say in our defense. All we can do is agree with the guilty verdict. That is called repentance. To confess means "to agree with" and in salvation with our mouth stopped we agree with God concerning our guilt.

Slide # 20**Romans 3:19 (NKJV)**

19 Now we know that whatever the law says, it says to those who are under the law, that **every mouth may be stopped**, and all the world may become **guilty** before God.

On judgment day there will be no excuses. There will be no bragging on that day. Every mouth will be as silent as death! Everyone will be speechless!

He was speechless, unable to offer the king even the feeblest excuse. It is therefore obvious that he could have come in wedding clothes had he been willing. Until that point the man had been utterly presumptuous, thinking he could come to the king's feast on his own terms, in any clothes he wanted. He was proud and self-willed, thoughtless of the others, and worst of all insulting to the king. Arrogantly defying royal protocol, he was determined to "be himself".

– ***John MacArthur***

But on that day it will be revealed that the only way into the kingdom is God's way and that way has been provided only through His Son – the Lord Jesus Christ. A church is not the way, rituals or sacraments are not the way in, baptism won't save you, good works won't get you there. Only Jesus. He ALONE is the way, the truth, and the life and no one comes to the Father except through Him (cf. Jn. 14:6). We have to come on God's terms and His terms are JESUS! It's all about Jesus!

Slide # 21

Acts 4:12 (NKJV)

12 Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.”

1 John 5:12 (NKJV)

12 He who has the Son has life; he who does not have the Son of God does not have life.

13 Then the king said to the servants, ‘Bind him hand and foot, take him away, and cast him into outer darkness; there will be weeping and gnashing of teeth.’

Consistently Jesus uses “outer darkness” and the experience of “weeping and gnashing of teeth” as descriptive of hell (cf. Mt. 8:12; 13:42, 50; 24:51; 25:30; Lk. 13:28). This person is going to hell. It describes the horrors of indescribable suffering and unrelenting torment.

Jesus spoke more about hell than any other person in the Bible because He did not want anyone to go there. Jesus spoke more about hell than He did heaven. Jesus sounded the ultimate warning about hell.

Slide # 22**Matthew 8:12 (NKJV)**

... will be cast out into outer darkness. There will be weeping and gnashing of teeth.”

Matthew 13:42 (NKJV)

and will cast them into the furnace of fire. There will be wailing and gnashing of teeth.

Matthew 13:50 (NKJV)

and cast them into the furnace of fire. There will be wailing and gnashing of teeth.”

Matthew 24:51 (NKJV)

...with the hypocrites. There shall be weeping and gnashing of teeth.

Matthew 25:30 (NKJV)

...into the outer darkness. There will be weeping and gnashing of teeth.’

It is most serious – eternally serious to reject the invitation of the King or to pretend to respond when you are not sincere. Such a person’s fate is described in terms of “outer darkness”, “furnace of fire”, and “weeping and gnashing of teeth.” I don’t know about you but that terrifies me. I am no longer terrified for myself because I am saved but I am terrified for others.

Slide # 23

Revelation 20:11–12 (NKJV)

11 Then I saw a **great white throne** and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them.

12 And I saw the dead, small and great, **standing before God**, and **books were opened**. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books.

Revelation 20:15 (NKJV)

15 And anyone **not found written in the Book of Life** was **cast into the lake of fire.**

Slide # 24

Matthew 25:46 (ESV)

46 And these will go away into **eternal punishment**, but the righteous into **eternal life.**”

14 “For many are called, but few are chosen.”

Called is used here in the sense of invited. The invitation is real which is why the punishment is so severe. God desires all men to be saved and to come to the knowledge of the truth (1 Tim. 2:4). God is “not willing that any should perish but that all should come to repentance” (2 Pet. 3:9).

But while MANY are invited only a few respond, and they are the chosen few who will inherit eternal life. Out in the world whenever anyone dies they always say they go to heaven. But in truth MOST people don’t go to heaven. Relatively FEW are really saved. And this is not the only time Jesus emphasizes this....

Slide # 25

Matthew 7:13–14 (NKJV)

13 “Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are **many** who go in by it.

14 Because narrow is the gate and difficult is the way which leads to life, and there are **few** who find it.

Slide # 26



Here in Matt. 22:14 we have what is called “***the general call***” which is used in the sense of a general invitation as seen in the preceding parable. However, Paul consistently uses the idea of “called” to refer to those who actually respond and are saved and thus it is called the “***effectual call***”. These are called the elect or the chosen of God (cf. Rom. 8:30). Thus, those that will be saved are called “the elect”. In Matthew Jesus consistently uses “elect” (chosen) to refer to those who will be saved (cf. Mt. 24:22; 24, 31)

Slide # 27

2 Timothy 2:10 (NKJV)

10 Therefore I endure all things for the **sake of the elect**, that **they also may obtain the salvation** which is in Christ Jesus with eternal glory.

Note they are called elect even before they have obtained salvation. Election is the God side of things that we can't fully comprehend. God's election is God's activity not ours (1 Thess. 1:4). We don't know the criteria of God's choosing other than it is an “election of grace” (Rom. 11:6). Somehow this mysteriously intersects with human responsibility in a way that no one can completely figure out.

The whosoever wills are the elect and the whosoever wont's are the non elect. – ***D.L. Moody***

[This] phrase [in Matthew 22:14] reflects the scriptural balance between God's sovereignty and man's will. – ***John MacArthur***

Scripture clearly indicates a divine election that brings sinners to God. Yet Scripture also indicates that man is responsible for his indifference (v. 5), rebellion (v. 6), and self-righteousness (v. 12).

– **Wycliffe Bible Commentary**

Note that God’s judgment is for the human response of rejection as seen in the word “For” that links verse 14 back to verses 11-13 where the person is held responsible for not being ready.

In the end God holds people accountable for how they respond to His divine invitation. The invitation has been going out long and hard. In the OT we see it in God saying, “**Come now, and let us reason together**” (Isa. 1:18). We see it in God saying, “**Look to Me, and be saved, all you ends of the earth**” (Isa. 45:22). We see it in God saying, “**Ho! Everyone who thirsts, come...**” (Isa. 55:1). In the NT Jesus invites, “**Come to Me, all you labor and are heavy laden, and I will give you rest.**” (Mt. 11:28).

Paul says that today in the Church Age God has given His people the ministry of reconciliation and we are pleading on behalf of Christ for people to be reconciled to God (2 Cor. 5:18-20). The last invitation of the Bible comes at the very end of the Book in the very last chapter...

Slide # 28

Revelation 22:17 (NKJV)

17 And the **Spirit** and the **bride** say, “**Come!**” And let him who hears say, “**Come!**” And let him who thirsts **come**. Whoever desires, let him take the water of life freely.

The invitation has gone out and is going out far and wide. We cannot blame God for not extending the invitation. The onus is on what will people do with God’s invitation. That is the ultimate issue.

Slide # 29

John 3:18 (NKJV)

18 “He who **believes in Him is not condemned**; but he who does **not believe is condemned already, because he has not believed** in the name of the only begotten Son of God.

God’s royal gospel invitation is currently going forth with the invitation that whosoever will can come (Jn. 3:16; 6:37). Our Lord’s last word in the gospels on this is solemn: “**Many are called, but few are chosen.**” As Peter says, “**make your call and election sure**” (2 Pet. 1:10). Our Lord’s last word in the Bible on this is COME! The invitation is made available to all, but we must personally COME! COME!