

Hard Sayings Of Jesus

Lesson 9

I. This Week's Hard Saying

Matt 22:13-14 13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. 14 For many are called, but few are chosen. KJV

II. Why This Is Hard

- a. If the meaning of this statement is that those chosen for entry into the kingdom of heaven are “few” then the many have every reason to fear. This is a hard thing.

III. The Interpretation

- a. A correct understanding of the meaning of this hard saying may be found when examining the context of the feast parable. Matt 22:2-14 The kingdom of heaven is like unto a certain king, which made a marriage for his son,³ And sent forth his servants to call them that were bidden to the wedding: and they would not come.⁴ Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.⁵ But they made light of it, and went their ways, one to his farm, another to his merchandise:⁶ And the remnant took his servants, and entreated them spitefully, and slew them.⁷ But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.⁸ Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.⁹ Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. 10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. 11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment: 12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. 13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. 14 For many are called, but few are chosen. KJV
- b. It can be seen that the parable includes a reference to those who were bidden, the Jews but they did not come. Matt 22:3 And sent forth his servants to call them that were bidden to the wedding: and they would not come. KJV
- c. A second time the king bids his guests but they refuse. Then he sends his servants to those on the highways and byways (the Gentiles). Matt 22:4-6,9
- d. This according to theologians is referred to as the common call.
- e. The common call may be ignored, resisted or rejected. 1 Cor 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. KJV
- f. Many will call themselves Christians (wedding guests) but it should be apparent from the parable that all who respond are not properly attired and therefore not fit as guests at the wedding. V11

IV. Common Call VS Effectual Call

- a. While the common call casts a wide net over all sorts of fish, not every fish brought into the net is intended as a keeper. Matt 13:47-49 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: 48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. 49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, KJV
- b. Another analogy drawn by the Lord Himself is that the Church has many tares growing among the wheat which shall be separated in due course. Matt 13:27-30 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. KJV
- c. When judged the tares shall not be counted acceptable to the Lord. Matt 7:23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. KJV

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- d. The **effectual calling**, on the other hand, is the work of the Holy Spirit, whereby He convinces us of our sin and misery, enlightening our minds in the knowledge of Jesus Christ and renews our wills. John 16:7-8 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.⁸ And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: KJV
- e. The effectual calling is the specific moment that the believer is imbued with an **enablement** to receive faith to believe Jesus Christ as Lord and Savior and he is thereby born again in the spirit. John 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. KJV
- f. Being born again places the believer in Christ. **In Christ**, His fulfillment of the law becomes our fulfillment of it. It is not the hearers of the law who are righteous before God. James 1:22; Phil 3:9
- g. As a result of imputed justification we live according to the Spirit. In us the just requirement of the law and righteousness are **fulfilled**. Rom 2:13; 8:4
- h. Further, it is this righteousness of Christ imputed to us that clothes us in **garments** fit for the wedding feast to which we are called. Rev 3:5 Matt 22:11-13

V. The “Fewness” Question

- a. While an argument may be made that few in number will heed the Gospel call, the few and the many may just as easily refer to those who heard and responded during the **earthly ministry** of Jesus. John 14:12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.
- b. While a few responded during Jesus’ earthly ministry, within a **few months** of His crucifixion, the number of Christians in Palestine may have been ten times as great as it had been during His ministry. Acts 2:38-41 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. 40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. 41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. KJV
- c. John Calvin states: “if Adam’s fall had the effect of producing the ruin of many, the grace of God is more efficacious in benefiting the many, since admittedly Christ is much **more powerful** to save than Adam was to ruin”.
- d. Paul appears to lend credence to this idea when he speaks of those who receive the saving benefit of the work of Jesus as the **“many”**. Romans 5:15, 19

VI. Implications For Us

- a. It is a clear teaching of Scripture that there are those among the Church of God who have heard the outward call but they are not **doers** of the Word of God. Ezek 33:31-32 31 And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. 32 And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. KJV
- b. The outward call often brings men into the profession of Christ; the inward call **always** brings men into the **possession** of Christ.
 - 1. The inward call is a call away from **condemnation** to everlasting life. John 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life. KJV
 - 2. It is a call to stop **loving** the world and to start loving the will of God. 1 John 2:15-17 Love not the world, neither the things that are in the world . If any man love the world, the love of the Father is not in him.¹⁶ For all that is in the world , the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. ¹⁷ And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. KJV

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3. It is a call from away from **temporal** living and a call to things above Col 3:1-2 :1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. 2 Set your affection on things above, not on things on the earth. KJV
4. It is a call away from living in the **flesh** to living life in the spirit Rom 8:5-6 For they that are after the flesh do mind the things of the flesh ; but they that are after the Spirit the things of the Spirit. 6 For to be carnally minded is death; but to be spiritually minded is life and peace.KJV
5. It is a call is away from the **bondage** of sin and a call to the freedom of personal holiness in the spirit. Rom 8:1-2 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh , but after the Spirit.2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. KJV
6. It is a call away from **self centeredness** of the old man to Christ centeredness in the new man. Col 3:9-11 seeing that ye have put off the old man with his deeds; 10 And have put on the new man, which is renewed in knowledge after the image of him that created him: 11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. KJV

Application 2 Cor 13:5 Examine yourselves to see whether you are in the faith; test yourselves. Do you not realize that Christ Jesus is in you — unless, of course, you fail the test? NIV

When you examine yourself what are you looking for?

When you examine yourself what is it that you see?

Even in a room like this of “professing believers” there may be one who is not saved 2 Cor 6:2 For he says, "In the time of my favor I heard you, and in the day of salvation I helped you." I tell you, now is the time of God's favor, now is the day of salvation. NIV

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- h. Further, it is this righteousness of Christ imputed to us that clothes us in _____ fit for the wedding feast to which we are called. Matt 22:11-13; Rev 3:5

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 3. It is a call from away from _____ living and a call to things above Col 3:1-2
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 5. It is a call away from the _____ of sin and a call to the freedom of personal holiness in the spirit. Rom 8:1-2
 6. It is a call away from _____ of the old man to Christ centeredness in the new man. Col 3:9-11

- VII. **Application** 2 Cor 13:5 *Examine yourselves to see whether you are in the faith; test yourselves. Do you not realize that Christ Jesus is in you — unless, of course, you fail the test? NIV*

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