

**MATTHEW (THE KING, HIS KINGDOM AND ME)
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SERIES: Matthew (The King, His Kingdom And Me)

TITLE: Program 37 – Called And Chosen

TUESDAY

OPEN

The king is bidding you to come, Beloved. The king is inviting you to the wedding feast for his son. And He's calling you to come. The question is, are you ignoring his call? Are you too busy to come? Are you saying, "I'm sorry, I'm just not interested?" O Beloved, to miss that call is to miss life. To miss that call is to incur the wrath of God, rather than the peace of the kingdom.

PART ONE

Jesus has come to Jerusalem to celebrate the final Passover. This is the time when the Lamb of God will be slain to take away the sins of the world (See John 1:29), to deliver people from their bondage to sin, even as they were delivered from the land of Egypt. Now the scribes and the Pharisees and the Sadducees are plotting against Him. He begins to tell them parables, after coming into Jerusalem, riding on a donkey. In Matthew chapter 21, He

begins those parables. And in verse 45 we read, **“When the chief priests and the Pharisees heard His parables, they understood that He was speaking about them. [And] when they sought to seize Him, they feared the people, because they considered Him to be a prophet.” (Matthew 21:45-46) “Jesus spoke to them again in parables....” (Matthew 22:1)** The “them” implies that, once again, Jesus is telling these parables in the presence of the chief priests, in the presence of the Pharisees, in the presence of the elders. And it says, **“[He] spoke to them again in parables, saying, ‘The kingdom of heaven may be compared to a king who gave a wedding feast for his son. And he sent out his slaves to call those who had been invited to the wedding feast, and they were unwilling to come. 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.’” But they paid no attention and [they] went their way, one to his... farm, [and then] another [went] to his business, and the rest seized his slaves and mistreated them and killed them. [Put them to death.] But the king was enraged, and he sent his armies and destroyed those murderers and set their city on fire.’ ” (Matthew 22:1-7) “...And the rest seized his slaves and mistreated them and killed them.” And it says, “But the king was enraged, and he sent his armies and destroyed those murderers and set their city on fire.” (Matthew 22:6-7)** This is such a significant statement in the midst of this parable. Not only is it a significant statement but it is a prophetic statement. He’s telling a story and when people listen to a story, many times they are caught up in that story, they remember that story. And I’m sure that years later, and not too many years later, some of them would remember this story and remember the significance of what He said. In verse 8, **“Then he said to his slaves, ‘[Go] the wedding is ready, but those who were invited were not worthy.’” (Matthew 22:8)** I would, at this point, take a pencil or a pen and I would underline it, **“...But those**

who were invited were not worthy.” (Matthew 22:8) He says, “ ‘Go therefore to the main highways, and...,” as you go to the main highways, “...as many as you find there, invite [them] to the wedding feast.’ [And] those slaves went out into the streets and [they] gathered... all [that] they found..,” they gathered those people and they called them to come in, “...both evil and good; and the wedding hall was filled with dinner guests. But when the king came in to look over the dinner guests, he saw a man there... [without] wedding clothes, and he said to him, ‘Friend, how did you come in here without wedding clothes?’ And the man was speechless. Then the king said to [his] servants, ‘Bind him hand and foot, and throw him into the outer darkness; in that place there will be weeping and gnashing of teeth.’ For many are called, but few are chosen.” (Matthew 22:9-14) Let’s stop right here. We’ve looked at the parable. We’ve looked at the beginning of the parable, we’ve looked at the end of the parable, and we’ve looked at the conclusion. The conclusion of the parable, the point of this parable is this, that “... **Many are called, but few are chosen.**” (Matthew 22:14) Now stop and think about that in the light of the parable that was just told us. He goes out and he invites his friends. He invites them to come to the wedding of his son. This is a king, listen carefully, this is a king with a son. And the king with a son is looking for guests to come to the wedding of his son. So he goes out, and he goes out, he comes to call people. Look at verse 3, “**And he sent out his slaves to call those who had been invited to the wedding feast, [but] they were unwilling to come.**” (Matthew 22:3) He called them but they refused to come. “...**Many are called, but few are chosen.**” (Matthew 22:14) And then he goes out to get more. He calls them again. He prepares the dinner. He invites them to come but they have excuses. [One’s going to go to his farm. The other one’s going to go to his business. The other one could absolutely care less.] (PARAPHRASE, Matthew 22:5-6) Then, the rest that refuse to come, grab his slaves, mistreat them and kill them. (See Matthew

22:6) Now what He's doing is, He is giving them a picture of who they are. The Bible tells us in John chapter 1 that "[Jesus] **came** [to] **his own...and...his own received him not.**" (John 1:11, ASV) Remember as we read and Jesus goes to Tyre and Sidon and the Syrophoenician woman comes and she has a demon-possessed daughter and she's saying, "Heal her," and he says, "No." He says, "No. I've come to the Jews." He came to the Jews, not to the gentiles. He says, "[It's] **not** [right] **to take the children's bread and** [give] **it to the dogs.**" (Mark 7:27) But then she explains, [But even the dogs eat the crumbs off of the table that fall to the ground.] (PARAPHRASE, Mark 7:28) And He's amazed at her faith. He's amazed at her faith and yet those that He came to are rejecting Him. And so as He's there talking to these chief priests, these elders, these scribes, these Pharisees, you and I have to remember that they are enemies. They are enemies. They take the slaves of the king, the servants of the king, they mistreat them, they kill them and what are they going to do? Well, we heard it before, we heard it in the parable in Matthew chapter 21. They're going to kill the Son. So He's, once again, showing the scribes and the Pharisees for who they really are. And you and I have to understand this. They have a religion but not a relationship. They want to come to God on their own righteousness. They're ignorant. They're ignorant that they cannot do that. They think that by keeping the law and because they're of the seed of Abraham that they have a right into the kingdom of heaven. And He's showing them: No you don't, no you don't. **"...Many are called, but few are chosen."** (Matthew 22:14) And those that are chosen will come to God, God's way. So then what does He do? He gives them this prophecy right in the middle of this parable. And He tells them that the king is enraged and what he's going to do is he's going to come and he's going to burn their city. He's going to come and he's going to destroy that city with fire. Is that going to happen? Oh yes. The year is approximately, let's say, 29 to 30 AD. It's about that time. In 70 AD, 40 years later, a Roman general, by the name

of Titus, will come to Jerusalem and he will destroy Jerusalem. He's going to destroy Jerusalem so that on the Temple Mount there will be a second destruction of the second temple. And all the stones will come tumbling down and the gold between the stones will be picked out and taken as a spoil of war. And this is going to happen. In 70 AD. And so what He's doing is He's letting them know what is going to happen to their city. He's going to tell them and Luke tells us He's going to talk to them about the time when this is going to happen. He's going to tell them in Luke chapter 21 that [when you see Jerusalem surrounded by armies then flee.] (PARAPHRASE, Luke 21:20-21) You say well how could they flee if they're surrounded by armies? Well this is what happened. Titus surrounded them with armies. And then something happened and Titus withdrew his troops. So then they could leave Jerusalem. Those that had listened to Jesus, those that had believed Jesus, those that had heard his prophecy that is given, and we're going to see it later, the prophecy that is given about the destruction of the city. Those people could have fled. They could have saved their lives. But those that did not believe would not flee. And they would be destroyed for the second time on "Tisha b'Av," the same month, the same day the temple would be destroyed again, and the city would be destroyed by fire. Why? Because those that were bidden to come to the feast refused to come. Those that were bidden to come to the wedding feast said, "No, we're too busy, we don't want to come." [And they seized the king's slaves and they murdered them, they mistreated them and they murdered them.] (PARAPHRASE Matthew 22:6) And so the king was enraged and he said he was going to destroy their city with fire. But he would have guests at that wedding feast for his son. So he sent his slaves out and they went out through the streets, they invited others to come in. (See Matthew 22:3-10) What is this a picture of? I believe, Beloved, it is a picture of the Jews rejection, as a nation, of the Son of David, the king who was to rule. And because they refused, then their rejection has become our salvation. It says, "**...Many are called, but few**

are chosen.” (Matthew 22:14) Listen to me very carefully, Precious One, you cannot reject Jesus Christ and not pay the consequences because He came, and He calls us; He calls us, and He bids us, “Come.” But listen, when we come, we’ve got to come His way and we’ll talk about that in just a minute.

PART TWO

The guests had been invited to the house of the king. They had been invited to the wedding supper and yet, they refused to come. Well let’s stop and look at those guests that did come in from the streets, they did come into the wedding. But as the king walked through he saw one without a wedding garment on and that man was taken, bound, hand and foot, and taken out and cast into outer darkness. (See 22:11) What is God showing us? Well, Paul says, in Romans chapter 1, “**...I’m not ashamed of the gospel of [Jesus] Christ....” (Romans 1:16, KJV)** The good news of Jesus Christ, the good news of Jesus who has come to die in our stead, the good news of Jesus who is going to reign as King of Kings. The good news of Jesus who will come the first time as a suffering savior, the second time as a reigning king and be given an everlasting kingdom, an everlasting dominion. Paul says that [he was not ashamed of that gospel because it was the power of God to everyone that believed, to the Jew first and then to the Greek or then to the barbarian, to anyone that was not a Jew.] (PARAPHRASE, Romans 1:16) To the “goyim”, to the Gentiles, to the nations, is another way to say it. Now in Romans chapter 11 what he’s doing is he is explaining in Romans 9, 10, and 11, the gospel as it relates to the nation of Israel. And as he explains the gospel as it relates to the nation of Israel. He tells us in Romans chapter 11 that God has not rejected His people, has He? And he says, no, because He hadn’t rejected Paul. So some Jews will believe. But the nation, as a whole, now this is what Matthew is showing us, that the king came, that He was the son of David; He was the son of Abraham, but the religious people did not

receive Him. The nation, as a whole, said we do not want this man to reign over us. So He turns from the Jewish nation to go out to call the Gentiles. And so what Paul is showing in Romans chapter 11 in verse 11, “[But] **I say then, they did not stumble so as to fall, did they...?**” And he says, **“...May it never be! ...By their transgression salvation has come to the Gentiles, [has come to the Gentiles] to make them [the Jews] jealous.” (Romans 11:11)** And so He tells the story of the natural olive tree, the natural olive tree and some of the branches were broken off because of their unbelief. And then there’s a wild olive tree and that wild olive tree has branches that are grafted into the natural olive tree. (See Romans 11:17-24) That wild olive tree, are those people that He goes out and gets in the highways. And He bids them to come to the wedding. And so they come. And if they believe, if they put on that wedding garment, so to speak, and they believe then they are grafted into the natural olive tree. So then he goes on to say, in Romans 11:25 he says, **“...I do not want you, brethren, to be uninformed of this mystery—so that you will not be wise [in your own eyes] in your own estimation—that a partial hardening has happened to Israel until the fullness of the Gentiles has come in.” (Romans 11:25)** In other words, the Jews rejection has been the salvation of the gentiles. The parable: the king has prepared a wedding feast. He wants guests at that wedding feast. So he’s gone into the highways and the byways just to bid anyone to come in. They’re called. (See Matthew 22:1-14) And then he goes on to say, **“...So all Israel will be saved; just as it is written....” (Romans 11:26)** He’s not talking about all of Israel, from the beginning of time. Rather, He’s talking about the Jews that are living when He comes in His power, and in His glory, and we’re going to study that, when He comes in His power and His glory to reign upon the earth. He says, **“...So all Israel will be saved; just as it is written, ‘The deliverer will come from Zion, [from the heavenly Zion] he will remove ungodliness from Jacob.’ This is my covenant with them, when I take away their sins. From the**

standpoint of the gospel they are enemies for your sake, but from the standpoint...,” now listen carefully, **“...of God’s choice** [from the standpoint of God’s choice] **they are beloved for the sake of the fathers.”** (**Romans 11:25-28**) Why is this remnant of Jews beloved for the sake of the fathers? He says it in the next verse. **“For the gifts and the calling of God are irrevocable.”** (**Romans 11:29**) So we go back to the parable in Matthew chapter 22 and as we go back to that parable in Matthew chapter 22 you and I need to understand now what he’s saying about the guests that come in. And then he sees one without a wedding garment. The king or the host would provide wedding garments for the guests so that when they came in they would put on the wedding garment and then they would sit and enjoy the wedding feast. Here is a man that came in, that was called to come in but when he came in he did not put on a wedding garment. And because he did not put on a wedding garment, because he did not follow, now listen carefully, the protocol of the king, because he did not follow the custom of the king, therefore, he was taken out of there. He was bound hand and foot. Listen to what it says. **“...‘Bind him hand and foot...throw him into the outer darkness; in that place there will be weeping and gnashing of teeth.’”** (**Matthew 22:13**) This is a Gentile that misses the kingdom of God even as the scribes and Pharisees miss the kingdom of God. Because, listen to me very carefully, there’s only one way to get into the kingdom of God and that one way is through the King. It’s through **“...the Lamb of God, [that] takes away the sins of the world! (PARAPHRASE, John 1:29)** Jesus makes that very clear and He makes it very clear in the Upper Room as He gathers His disciples and celebrates the final Passover with them. And when He celebrates that final Passover with them He does some teaching. And as He does the teaching, one of the things He says is this, [I am the way, I am the truth, and I am the life, and no one can come to the Father except through Me.] (PARAPHRASE, John 14:6) This is God’s Word to you today. If you know Him, Beloved, you know Him because He called

you. You know Him because He chose you. And you know that you know Him because you're going to persevere in the faith, because you're going to endure, even in tribulation. You know that you know Him because you are going to obey Jesus Christ. He's not only your Savior but He's your Lord, He's your Master, He's your King. And this is God's message to you and to me today. You say, "But I'm afraid, I'm not chosen." Let me ask you a question? Do you want to belong to God? Do you want to belong to God? Do you want to be part of the family of God? Do you want to know Jesus Christ? Do you want Him to rule over you? If that desire is in your heart, I can tell you that God has placed it there because He's calling you to come to Him. And all you have to do is say, "Lord, I come. I come to my Savior and I come to my King. I want to obey Jesus Christ, even if I suffer, I'm coming." And then God knows, God knows and you know that you are called and chosen.