

Particular Redemption- sermon study Matthew 11:20-30

- save a chunk of time to discuss the links at the bottom of the study -

Problem -

we have an insufficient view of Christ - He does not fail.

Text

Christ was rejected (Matthew 11:20-24)

-Jesus condemned the crowds for their response to His work among them.

-read: Matthew 7:28; 9:8, 33.

-how did they respond?

-contrast this response with Jonah 3

-read: Matthew 7:15-20 and 11:16-19.

-why did they not believe?

He did not fail (Matthew 11:25-27)

-what was Jesus' response to their rejection?

-here is the doctrine of election and the need for it defined -ephesians 1:1-14; 2:1-10

-and defended - Romans 9:8-24.

-a big problem on this point comes from false analogies of Christ's election in salvation.

-an excerpt from a great book illustrating this point:

false analogy (Geisler)

Suppose a farmer discovers three boys drowning in his pond where he had placed signs clearly forbidding swimming. Further, noting their blatant disobedience he says to himself, "They have violated the warning and have broken the law, and they have brought these deserved consequences on themselves." Thus far he is manifesting his sense of justice. But if the farmer proceeds to say, "I will make no attempt to rescue them," we would immediately perceive that something is lacking in his love. And suppose by some inexplicable whim he should declare: "Even though the boys are drowning as a consequence of their own disobedience, nonetheless, out of the goodness of my heart I will save one of them and let the other two drown." In such a case we would surely consider his love to be partial and imperfect. 10

White, James R. (2000-05-15). *Potter's Freedom: A Defense of the Reformation and the Rebuttal of Norman Geisler's Chosen But Free* (Kindle Locations 5049-5055). . Kindle Edition.

If the parable wished to be serious the sin would have to be made realistic: the great king returns to his castle from doing good amongst the people of the land to find a group of men robbing, raping, and murdering his family and friends. They have intentionally set fire to the castle and, if they do not quickly escape, they will perish in the flames. At least this would capture a little more of the seriousness of sin and the horrific nature of it. But let's add something more: these are subjects of the great king who have benefited greatly at his hand. He has provided them with great material blessings in the past. They have sat at his table and enjoyed his hospitality. And yet they treat him in this fashion. Unlike the parable, these rebels have sinned against the king (in the parable they sin against a "No Swimming" sign) personally. And, it should be noted that this is not the first time. They have a long track record of rebellion, and they have often found mercy at the hand of the king. But let's move even further.

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These "good ol' boys" are not even described in Geisler's parable. We are told nothing about them other than the fact that they are drowning. To again insert some level of biblical truth, we would have to be informed that these men who are found by the king engaging in heinous crimes against his very own family in the king's castle are not crying out for deliverance from their activities. Despite the mounting flames and heat they continue in their violent behavior, destroying everything that reminds them of the king and his rule. They are enjoying themselves immensely. They love their rebellion and their sin. They even make excuses for it and, in fact,

get mad at anyone who would call their activities sinful! Indeed, they so enjoy their activities that they encourage others to join them in their attack upon the king! But the truth is even further removed from the offered parable. If we ask “how do these rebels respond to the attempt to deliver them from their rebellion?” there is only one answer: they mock the king’s attempts. Should he seek to open a way for them through the flames so as to save them, they would each, invariably, laugh at him and mock his actions. They would throw debris in his face and run away into the smoke, cursing his name. Indeed, if they had the power, they would pull the king into the burning building and make sure he perished in the flames, laughing with glee the entire time! They would surely never cry out for deliverance or seek escape from the danger that surrounds them.

He didn’t come for them (Matthew 11:28-30)

-Jesus called who? all who would come. who are they?

-read: Matthew 11:15. what does this mean? where did they get era to hear?

-read: John 11:38-44. this is the picture of His calling dead men to life.

-Jesus did not come to make us savable, He came to save us.

-read: Matthew 1:21; John 6:35-44, 10:11-16, 17: 2, 6, 12; Acts 13:48; 16:14; 20:28; Ephesians 5:25-27

-to reinforce the word ‘all,’ read John 3:16. who are the elect? the ‘whosoever’ that come.

-here is the application for the non-saved:

will you respond? are you tired of your sin? weary from fighting it? come to Christ and find that He has done it all - Here is your rest- He literally stood in your place

- not for the possibility of your salvation but to actually save you -a fact demonstrated as you turn to Him with ears to hear.

-read: 1 Corinthians 1:18-31. Here is the application for the saved:

-Don’t change the gospel even if it seems foolish even if it causes folks to stumble- it is the means of His calling His people and they WILL respond- we are the means to that end -

“If sinners be damned, at least let them leap to Hell over our dead bodies.

And if they perish, let them perish with our arms wrapped about their knees, imploring them to stay. If Hell must be filled, let it be filled in the teeth of our exertions, and let not one go unwarned and unprayed for.”

— Charles H. Spurgeon

Main Idea

Christ did not come to make us savable, He came to save us. Particular Redemption- sermon study Matthew 11:20-30

please read the following amazing articles and discuss:

http://www.gospeloutreach.net/docgrace_outlines.html

http://www.monergism.com/thethreshold/articles/piper/piper_atonement.html

<http://www.monergism.com/thethreshold/articles/onsite/jhendryx03.html>