

**Discipleship:
An
Introduction to
Systematic Theology and
Apologetics**

Protestant Reformation Doctrines of Salvation

The Heights Church February 16, 2020

Calling (Review)

- There are at least four different ways that the word family of call/calls/called/calling is used in the Bible/Christian doctrine.
 1. In naming a person: You shall **call** (*kaleō*) His name Jesus Matthew 1:21
 2. In regard to vocation: Paul, a servant of Christ Jesus, **called** (*klētos*) to be an apostle, (Romans 1:1)
 3. The Gospel call: For “everyone who **calls** (*epikaleō*) on the name of the Lord will be saved.” ¹⁴ How then will they **call** (*epikaleō*) on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? (Romans 10:13 – 14)
 4. The effectual call: And those whom he predestined he also **called** (*kaleō*) , (Romans 8:30)

The Purpose of Parables

¹⁰ Then the disciples came and said to him, “Why do you speak to them in parables?” ¹¹ And he answered them, “To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given. ¹² For to the one who has, more will be given, and he will have an abundance, but from the one who has not, even what he has will be taken away. ¹³ This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. ¹⁴ Indeed, in their case the prophecy of Isaiah is fulfilled that says: You will indeed hear but never understand, and you will indeed see but never perceive. (Matthew 13:10 – 15)

The Gospel Call - Parable of the Wedding Banquet (Matthew 22:1 -10)

And again Jesus spoke to them in parables, saying, ² “The kingdom of heaven may be compared to a king who gave a wedding feast for his son, ³ and sent his servants to call (*kaleō*) those who were invited to the wedding feast, but they would not come. ⁴ Again he sent other servants, saying, ‘Tell those who are invited, “See, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready. Come to the wedding feast.”’ ⁵ But they paid no attention and went off, one to his farm, another to his business, ⁶ while the rest seized his servants, treated them shamefully, and killed them.

The Gospel Call - Parable of the Wedding Banquet (Matthew 22:1 -10)

⁷ The king was angry, and he sent his troops and destroyed those murderers and burned their city. ⁸ Then he said to his servants, 'The wedding feast is ready, but those invited were not worthy. ⁹ Go therefore to the main roads and invite to the wedding feast as many as you find.' ¹⁰ And those servants went out into the roads and gathered all whom they found, both bad and good. So the wedding hall was filled with guests.

The Gospel Call

- The Gospel call is the general/alter call made by the evangelist or preacher to a group or the individual call in our appeal to a person we are witnessing to.

¹¹“But when the king came in to look at the guests, he saw there a man who had no wedding garment. ¹²And he said to him, ‘Friend, how did you get in here without a wedding garment?’ And he was speechless. ¹³Then the king said to the attendants, ‘Bind him hand and foot and cast him into the outer darkness. In that place there will be weeping and gnashing of teeth.’ ¹⁴For many are called, (*klētos*) but few are chosen. (*eklektos*) (Matthew 22:11 – 14)

The Gospel Call - Parable of the Sower Explained (Matthew 13:18 - 23)

- ¹⁸ “Hear then the parable of the sower: ¹⁹ When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what has been sown in his heart. This is what was sown along the path. ²⁰ As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy, ²¹ yet he has no root in himself, but endures for a while, and when tribulation or persecution arises on account of the word, immediately he falls away. ²² As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the deceitfulness of riches choke the word, and it proves unfruitful.

The Gospel Call - Parable of the Sower Explained (Matthew 13:18 - 23)

- .²³ As for what was sown on good soil, this is the one who hears the word and understands it. He indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty.”
- Verse 23 is an effectual call of the elect.
- For Jews demand signs and Greeks seek wisdom,²³ but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles,²⁴ but to those who are called, (*klētos*) both Jews and Greeks, Christ the power of God and the wisdom of God. (1 Corinthians 1:22 – 24)

The Gospel Call - Parable of the Sower Explained (Matthew 13:18 - 23)

- ²⁶ For consider your calling, (*klēsis*) brothers: not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth. ²⁷ But God chose (*eklegō*) what is foolish in the world to shame the wise; God chose (*eklegō*) what is weak in the world to shame the strong; ²⁸ God chose (*eklegō*) what is low and despised in the world, even things that are not, to bring to nothing things that are, ²⁹ so that no human being might boast in the presence of God. (1 Corinthians 1:26 – 29)

The Gospel Call

- The gospel call must include three essential elements.
 1. An explanation of the facts concerning salvation
 2. An invitation to respond to Christ personally in repentance and faith
 3. A promise of forgiveness and eternal life

The Gospel Call - An explanation of the facts concerning salvation

1. **Everyone has sinned:** for all have sinned and fall short of the glory of God, (Romans 3:23)
2. **The penalty for sin is death:** For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord. (Romans 6:23)
3. **Jesus died to pay the penalty for our sins:** but God shows his love for us in that while we were still sinners, Christ died for us. (Romans 5:8)

The Gospel Call – Invitation to personally respond to Christ in repentance and faith

- It is not enough to understand and agree with the facts about salvation. There must be a personal response to an invitation of Christ himself.

The Gospel Call – Invitation to personally respond to Christ in repentance and faith

²⁵ At that time Jesus declared, “I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to little children; ²⁶ yes, Father, for such was your gracious will. ²⁷ All things have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses (*wills in NASB*) to reveal him. ²⁸ Come to me, all who labor and are heavy laden, and I will give you rest. ²⁹ Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. ³⁰ For my yoke is easy, and my burden is light.” (Matthew 11:25 -30)

The Gospel Call – Invitation to personally respond to Christ in repentance and faith

- The non-Christian should think about these words as a personal invitation being spoken personally to them by Jesus as opposed to recorded words spoken by Jesus about 2000 years ago.
- The non-Christian needs to be encouraged to respond personally in faith and repentance to Jesus's personal invitation to them.

The Gospel Call – Invitation to personally respond to Christ in repentance and faith

¹¹ He came to his own, and his own people did not receive him. ¹² But to all who did receive him, who believed in his name, he gave the right to become children of God, ¹³ who were born, not of blood nor of the will of the flesh nor of the will of man, but of God. (John 1:11 -13)

The Gospel Call – Invitation to personally respond to Christ in repentance and faith

To the lukewarm church in Laodicea that does not realize their spiritual

blindness, Jesus says: ²⁰ Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me. (Revelation 3:20)

The Gospel Call – A promise of forgiveness and eternal life

- ¹⁴ And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, ¹⁵ that whoever believes in him may have eternal life. ¹⁶ “For God so loved the world, that he gave his only Son, that **whoever believes in him should not perish but have eternal life.** (John 3:14 -16)
- ³⁸ And Peter said to them, “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. ³⁹ For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God **calls (*proskaleō*)** to himself.” (Acts 2:38 – 39)

The Gospel Call – A promise of forgiveness and eternal life

- Repent therefore, and turn back, that your sins may be blotted out, (Acts 3:19)
- ³⁷ All that the Father gives me will come to me, and whoever comes to me I will never cast out. ³⁸ For I have come down from heaven, not to do my own will but the will of him who sent me. ³⁹ And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. ⁴⁰ For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day.” (John 6:37 – 40)

The Gospel Call – Why is the Gospel call important?

- We cannot be saved without the Gospel call. In it God addresses us in our full humanity appealing to our intellects (facts about salvation), emotions (heartfelt invitation to respond) and wills (turn from sins to receive Christ as Savior and trust him for salvation).

How then will they *call (epikaleō)* on him in whom they have not believed?

And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? (Romans 10:14)