**A Warning and An Open Invitation**
Scripture: Matthew 22:2–14, John 5:39–40
Code: A111

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## Admonition

God’s universal love is revealed not only in common grace and His great compassion, but also in His admonition to repent. God is constantly warning the reprobate of their impending fate, and pleading with them to turn away from sin. Nothing demonstrates God’s love more than the various warnings throughout the pages of Scripture, urging sinners to flee from the wrath to come.

Anyone who knows anything about Scripture knows it is filled with warnings about the judgment to come, warnings about hell, and warnings about the severity of divine punishment. If God really did not love the reprobate, nothing would compel Him to warn them. He would be perfectly just to punish them for their sin and unbelief with no admonition whatsoever. But He does love and He does care and He does warn.

God evidently loves sinners enough to warn them. Sometimes the warnings of Scripture bear the marks of divine wrath. They sound severe. They reflect God’s hatred of sin. They warn of the irreversible condemnation that will befall sinners. They are unsettling, unpleasant, even terrifying.

But they are admonitions from a loving God who as we have seen weeps over the destruction of the wicked. They are necessary expressions from the heart of a compassionate Creator who takes no pleasure in the death of the wicked. They are further proof that God is love.

## The Gospel Offer

Finally, we see proofthat God’s love extends to all in the gospel offer. We saw earlier that the gospel invitation is an offer of divine mercy. Now consider the unlimited breadth of the offer. No one is excluded from the gospel invitation. Salvation in Christ is freely and indiscriminately offered to all.

Jesus told a parable in Matthew 22:2–14 about a king who was having a marriage celebration for his son. He sent his servants to invite the wedding guests. Scripture says simply, “they were unwilling to come” (v. 3). The king sent his servants again, saying, “Behold, I have prepared my dinner; my oxen and my fattened livestock are all butchered and everything is ready; come to the wedding feast” (v.

4). But even after that second invitation, the invited guests remained unwilling to come. In fact, Scripture says, “They paid no attention and went their way, one to his own farm, another to his business, and the rest seized his slaves and mistreated them and killed them” (vv. 5–6). This was outrageous, inexcusable behavior! And the king judged them severely for it.

Then Scripture says he told his servants, “The wedding is ready, but those who were invited were not worthy. Go therefore to the main highways, and as many as you find there, invite to the wedding feast” (v. 9). He opened the invitation to all comers. Jesus closes with this: “Many are called, but few are chosen” (v. 14).

The parable represents God’s dealing with the nation of Israel. They were the invited guests. But they rejected the Messiah. They spurned Him and mistreated Him and crucified Him. They wouldn’t come—as Jesus said to them:

You search the Scriptures, because you think that in them you have eternal life; and it is these that bear witness of Me; and you are unwilling to come to Me, that you may have life. (Jn. 5:39–40)

The gospel invites many to come who are unwilling to come. Many are called who are not chosen. The invitation to come is given indiscriminately to all. Whosoever will may come—the invitation is not issued to the elect alone.

God’s love for mankind does not stop with a warning of the judgment to come. It also invites sinners to partake of divine mercy. It offers forgiveness and mercy. Jesus said, “Come to Me, all who are weary and heavy-laden, and I will give you rest. Take My yoke upon you, and learn from Me, for I am gentle and humble in heart; and you shall find rest for your souls” (Matt. 11:28–29). And Jesus said, “The one who comes to Me I will certainly not cast out” (Jn. 6:37).

It should be evident from these verses that the gospel is a free offer of Christ and His salvation to all who hear. Those who deny the free offer therefore alter the nature of the gospel itself. And those who deny that God’s love extends to all humanity obscure some of the most blessed truth in all Scripture about God and His lovingkindness.

God’s love extends to the whole world. It covers all humanity. We see it in common grace. We see it in His compassion. We see it in His admonitions to the lost. And we see it in the free offer of the gospel to all.

God is love, and His mercy is over all His works.

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