

Many Are Called Few Are Chosen - What does this mean?

HIGH-LEVEL STUDY GUIDE

Finding the Ancient Path

<https://www.youtube.com/watch?v=TCLEkt025zM&t=5115s>

Designed to align with the companion presentation and the supplied teaching transcript.

Teaching Summary

This Teaching examines Yeshua's statement in Matthew 22:14, "many are called, but few are chosen," in the context of the wedding-feast parable and the broader scriptural pattern of Israel, the remnant, the Father's drawing, and a person's response. It challenges uses of the verse that make a denomination or religious organization the exclusive group of the chosen. The Teaching emphasizes that Yah desires people to repent and be saved, while Scripture also describes a faithful remnant. In the Teaching's explanation, the call is an invitation that requires a response; the Father draws by teaching, stirring, opening, convicting, and changing the heart; and the person may respond or resist. The wedding garment represents being properly attired in the grace and righteousness provided through Messiah, expressed in a faithful life. The closing emphasis is Revelation 17:14: those with the Lamb are "called, chosen, and faithful."

Key Scriptures

- **Matthew 22:1-14** - The wedding-feast parable and the statement, 'many are called, but few are chosen.'
- **Matthew 7:13-14** - The narrow gate and the few who find the way leading to life.
- **Luke 13:23-24** - Strive to enter through the narrow gate.
- **Romans 9:27** - Paul quotes Isaiah concerning the remnant of Israel.
- **Romans 11:5** - A remnant according to the election of grace.
- **1 Timothy 2:3-4** - Yah desires all people to be saved and come to a knowledge of truth.
- **2 Peter 3:9** - Yah is not willing that any should perish but that all should come to repentance.
- **Ezekiel 18:23** - Yah takes no pleasure in the death of the wicked but calls for turning and life.
- **1 John 2:2** - Yeshua is presented as the propitiation not only for 'ours' but for the whole world.
- **John 3:16-17** - The Teaching uses this passage to emphasize Yah's love for the world and the offer of salvation.
- **John 6:44-45** - No one comes to Yeshua unless the Father draws; the next verse explains hearing and learning from the Father.
- **Isaiah 1:9; Isaiah 10:20-22** - The prophetic pattern of a small, faithful remnant.
- **Ezekiel 5:1-4** - The small number of hairs preserved is used as another remnant picture.
- **Zechariah 13:7-9** - A remnant is brought through fire and refined.

- **1 Corinthians 3:9-15** - The foundation is Messiah and each person's work is tested by fire.
- **Genesis 12:1-4** - Abraham's call is used as the foundational pattern of Yah initiating and Abraham responding.
- **Luke 14:33** - Forsaking all is connected with discipleship.
- **Acts 16:14** - Yah opens Lydia's heart to pay attention and respond.
- **John 16:8** - The Spirit convicts concerning sin, righteousness, and judgment.
- **Deuteronomy 30:6** - Circumcision of the heart so that Yah is loved with heart and soul.
- **Psalms 51:10-12** - A clean heart and willing spirit.
- **Psalms 27:8; Psalm 65:4; Psalm 119:18** - Seeking Yah, being brought near, and asking for opened eyes.
- **Ephesians 2:11-13** - Those once far off are brought near by the blood of Messiah.
- **1 Corinthians 2:10-14** - Spiritual things are revealed through the Spirit and may be rejected by the natural person.
- **John 8:43,47** - The Teaching connects hearing Yah's words with receptivity rather than resistance.
- **Revelation 19:9** - Blessed are those called to the marriage supper of the Lamb.
- **Revelation 22:14** - The Teaching connects washed robes with the right to the tree of life and entrance through the gates.
- **Revelation 17:14** - The concluding summary: called, chosen, and faithful.

Key Takeaways

- The phrase must be read in the context of Matthew 22's wedding-feast parable rather than used as a stand-alone slogan.
- The Teaching rejects the idea that a denomination or institution can simply identify itself as the exclusive 'few chosen.'
- Scripture simultaneously presents Yah's desire for repentance and salvation and a recurring pattern of a faithful remnant.
- In the Teaching's reading of Matthew 22, the invitation is broad, but responding to the invitation is not the same as being properly prepared for the feast.
- The wedding garment is connected with grace and righteousness provided through Messiah and a faithful response to Yah.
- John 6:44-45 is central: the Father draws, and Yeshua immediately describes those who have heard and learned from the Father as coming to Him.
- The Teaching describes the Father's drawing through the biblical patterns of calling, stirring the heart, opening the heart, conviction, circumcision of the heart, seeking, revelation, and being brought near.
- The human response remains voluntary in the Teaching: a person may seek and respond or resist what is being revealed.
- Abraham is presented as a pattern of being called away from what is familiar and responding with trust and obedience.
- The Teaching connects being brought near to becoming part of the covenant people through Messiah, drawing on Ephesians 2.

- The conclusion does not identify the chosen by organizational rank or denominational affiliation; the final emphasis is being called, chosen, and faithful.
- Faithfulness is described as hearing, opening the heart to Scripture, and obeying without resistance, while acknowledging that Yah ultimately knows who are His.

Study Outline

1. Read the parable in context

- Matthew 22:1-14 is the controlling passage.
- The king, son, servants, invited guests, later guests, and wedding garment must be considered within the narrative.
- The Teaching warns against making 'few are chosen' a stand-alone proof text.

2. The 'few' and the remnant

- Matthew 7 and Luke 13 use the language of the narrow way and the few.
- Romans 9 and Romans 11 connect the discussion to the remnant.
- Isaiah, Ezekiel, and Zechariah provide the Tanakh background used in the Teaching.

3. Yah's desire and the difficult question

- 1 Timothy 2, 2 Peter 3, Ezekiel 18, 1 John 2, and John 3 are used to show Yah's desire for repentance and salvation.
- The Teaching asks how this fits with 'few are chosen.'
- The answer developed later includes the Father's drawing and the human response.

4. Identifying the wedding-feast players

- The Teaching identifies the king with Yah and the son with Yeshua.
- The first invitation is connected with covenant Israel and its leadership; the later invitation goes outward more broadly.
- The guest without the wedding garment represents a person present among the gathered but not properly attired.

5. The wedding garment

- The garment is connected with righteousness and faithfulness rather than mere attendance or profession.
- The Teaching says invitation alone does not remove covenantal and moral responsibility.
- The conclusion describes the proper attire as grace and righteousness freely provided through Messiah.

6. The prophetic remnant pattern

- Israel is described as Yah's elect nation, yet Scripture repeatedly preserves a faithful remnant.
- Isaiah 1, Isaiah 10, Ezekiel 5, and Zechariah 13 are used to illustrate this pattern.
- 1 Corinthians 3 is connected to testing and refinement by fire.

7. What does it mean for the Father to draw?

- John 6:44 is read together with John 6:45.
- The Teaching says the next verse explains drawing through hearing and learning from the Father.
- Spiritual resistance is contrasted with humble seeking when a teaching challenges existing assumptions.

8. The calling process

- Abraham's call in Genesis 12 is presented as the first major pattern: Yah initiates and Abraham responds.
- Luke 14 connects discipleship with forsaking all.
- The Teaching then traces stirring, an opened heart, conviction, circumcision of the heart, seeking, revelation, obedience, and being brought near.

9. Response and resistance

- Acts 16 is used to show the Lord opening Lydia's heart.
- John 16, Deuteronomy 30, Psalm 51, and Psalm 119 are used to describe Yah's work in the heart.
- The Teaching also insists that the person can resist rather than respond.

10. Called, chosen, faithful

- The conclusion returns to the wedding invitation as both celebration and caution.
- Revelation 17:14 supplies the final three-word summary: called, chosen, faithful.
- The Teaching says Yah ultimately knows who are His; the believer's response is to follow, love, obey, and remain faithful.

Discussion & Reflection

1. Why is Matthew 22:14 easy to misuse when separated from the parable?

2. How does the remnant pattern in Isaiah and Romans help frame the word 'few'?

3. How does the Teaching hold together Yah's desire that people repent with the reality of a faithful remnant?

4. What does the wedding garment represent in the Teaching?

5. Why is John 6:45 important for understanding John 6:44?

6. What is the difference between being invited and faithfully responding?

7. Which steps in the Teaching's 'drawing' process are actions of Yah, and where does human response appear?

8. How does Abraham illustrate calling and response?

9. What forms can spiritual resistance take when Scripture challenges a person's existing assumptions?

10. What does 'called, chosen, faithful' mean in the Teaching's conclusion?

Personal Application

Prayer Focus: Ask Yah for a receptive heart, opened eyes, a willing spirit, humility when Scripture challenges existing assumptions, and faithfulness to respond in love and obedience.

- Where am I tempted to rely on religious identity rather than a faithful response to Yah?

- Is there a biblical teaching I resist because it conflicts with what I have always assumed?

- How have I seen Yah stir, convict, open, or redirect my heart?

- What would a faithful response to His present call look like in my life?
