

# What Are You Wearing to the Wedding?

*Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.*

Date: 19 September 2010

Preacher: Jon Hueni

[0:00] Please take your Bibles and turn them to the book of Matthew. Our parable today is found in Matthew chapter 21 and 22.

! We'll begin reading in chapter 21, verse 45, and read through chapter 22, verse 15. When the chief priests and the Pharisees heard Jesus' parables, they knew he was talking about them. They looked for a way to arrest him, but they were afraid of the crowd because the people held that he was a prophet. Jesus spoke to them again in parables, saying, The kingdom of heaven is like a king who prepared a wedding banquet for his son.

He sent his servants to those who had been invited to the banquet to tell them to come, but they refused to come. Then he sent some more servants and said, Tell those who have been invited, I have prepared my dinner.

My oxen and fattened cattle have been butchered, and everything is ready. Come to the wedding banquet. But they paid no attention and went off, one to his field, another to his business.

[1:11] The rest seized his servants, mistreated them, and killed them. The king was enraged. He sent his army and destroyed those murderers and burned their city.

Then he said to his servants, The wedding banquet is ready, but those I invited did not deserve to come. Go to the street corners and invite to the banquet anyone you find.

So the servants went out into the streets and gathered all the people they could find, both good and bad. And the wedding hall was filled with guests. But when the king came in to see the guests, he noticed a man who was not wearing wedding clothes.

Friend, he asked, how did you get in here without wedding clothes? The man was speechless.

Then the king told the attendants, Tie him hand and foot and throw him outside into the darkness, where there will be weeping and gnashing of teeth.

For many are invited, but few are chosen. Well, our parable today is about the wedding of a king's son.

[2:25] About seven weeks ago, all the news was about the wedding of an ex-president's daughter. As Chelsea Clinton was getting married, some 500 selected guests were invited.

Many celebrities among them. And I don't suppose that there were many who refused the invitation to attend that wedding. The event was described as the event for the summer, for the social elite.

Now, I have a question for you. Do you think those who attended that wedding gave any thought to what they would wear to that wedding? I assure you that dresses were bought for that occasion.

And not just by the bride and her bridesmaids, but by the guests themselves who were simply attending. Sometimes when going to weddings, we husbands think we need to remind our wives that they're not the ones getting married.

And it's not that important what they wear. But, you know, Jesus Christ says there is coming a wedding when what you wear will be all important.

[3:36] In fact, it will determine whether you get to stay at the wedding forever or whether you will be cast out into hell. And the Son of God is so kind to have taught us this parable that we might not miss this lesson before it is forever too late.

The Lord Jesus, you remember, is in the temple courts. It's the last week of his life before he's crucified. He's teaching. The crowd is there. But so are the religious leaders, the Pharisees, the scribes, the leaders of the Jews.

And this parable comes especially to those religious leaders. Now, he's just spoken two parables at the end of chapter 21 that were especially aimed at them.

There's the parable of the two sons sent to work in the vineyard and then one that we skipped over. The parable of the tenants who were given a portion of land to work it for the landowner.

And now this third parable. And these leaders of the Jews knew that he was talking about them in his parables.

[4:49] But rather than repent of the sins that he exposed, they rather hardened themselves and sought to arrest and to kill him. Well, Jesus' response to their hardness of heart is to speak another parable to them.

He tells yet another story to expose their sin and to call them to leave their sin and to embrace the gospel and the mercy of God in Christ.

Now, the parable resembles the first the other two before it by pointing out their failure to meet God's requirements and therefore opening the kingdom of God up to some very unexpected people.

Remember, we learned from that one parable about the kingdom of God that there were some unexpected people in the kingdom. Prostitutes were in Pharisees were out.

And then the next parable teaches that the Gentiles were in and the Jews were out. And so it is in this parable. The former repented and believed while the latter did not.

[5:59] And so Jesus gives this third parable. And it's told in three acts, if you want to think of it as a play, a story in three acts. And act one is the invitations rejected.

Verse two tells us that the kingdom of heaven is like a king who prepared a wedding banquet for his son. Now, moms and brides, you think your wedding preparations are challenging.

This was not just any wedding banquet. This was the wedding banquet for the king and his own son. This would be the event of the decade.

And part of the initial or part of the preparations would be the initial invitation being sent out to the guests. Now, to be invited to such a wedding would be a great privilege, wouldn't it?

The wedding of the king's own son. And every loyal subject in the kingdom who received an invitation would delight in the honor of having the privilege of attending that royal wedding.

[7:08] To not come would be to dishonor the king and his son. So there's a sense in which the royal invitation comes with the authority of a command.

Come. Come. An invitation, but also a command. Come. It carries with it the responsibility to attend. Now, it was a Jewish custom to make two separate invitations to such a wedding. The first would be given way in advance of the event for the people to put it on their radar, get it on their calendar.

OK, on such a day, there's going to be a wedding of the king's son. But then when everything was ready, servants would be sent out again the second time and they would go around and say everything set.

The wedding is ready. Come now to the wedding. Come now. So the initial invitations have already gone out. The preparations are complete.

[8:12] And verse three tells us that he now sent his servants to those who had been invited to the banquet to tell them to come. And now the first shocker in his story.

Is that they refused to come. Now, let's interpret this in parable, this parable as we go along. God, the father is the king. Who prepared a wedding banquet for his son, Jesus Christ.

Do you know who he's marrying? He's marrying sinners. Wicked people. That God, the father has chosen to be his bride.

Revelation 19, 9 tells us that those who attend the wedding supper are not only guests, but they are the bride herself.

The wedding banquet is the blessings of salvation that is found in the kingdom of heaven. The blessings of being saved by Jesus Christ. Very often the gospel feast is compared to a banquet, a wedding feast.

[9:20] It's everything that's provided for poor sinners in the Lord Jesus. Forgiveness of sins. It's everything they need. Forgiveness of sins. Peace with God.

The resulting. Soul peace. Peace. Of heart. It's the banquet that provides for us a new heart.

Eternal life. An eternal inheritance in heaven. God's eternal favor. An intimate fellowship in a new world. A new heaven.

In a new earth. Knowing God. To have his provision. His protection. And his presence with us forever and ever. These are just some of the things spread on the table of the wedding feast.

And the initial invitations have been sent out. Now, those initial invitations went to Jews only. God's old covenant people.

[10:21] God sent to them the Old Testament prophets to invite them into the kingdom of God. But on the whole, they rejected his invitation. They hardened their hearts.

They went on their own way. They turned to idolatry. They turned away from God. And broke his covenant. And chose other things over him. So he sent them. Other servants.

Sent other servants to the Jews. Telling them, come. Come to me. John the Baptist is sent to tell them that the kingdom of heaven is at hand. So repent. Turn from your sin and enter the kingdom.

Well, there's only one way to get into the kingdom. And it's through the door of Jesus Christ. Christ. And that was a problem to the Jews. That was a problem to the Jews.

John had said, there's the Lamb of God. Who takes away the sin of the world. That's the way to enjoy this feast. He is the feast.

[11:20] Feed on him. Trust in him. Come to him. And then Jesus himself. That great servant of Jehovah. Came preaching. Come to me. All you who labor and are heavy laden.

And I will give you rest. Rest of soul. Yes, more and more servants sent. And the religious leaders thought they were a shoe in into the kingdom of God.

But in fact, they refused to enter by this narrow door. Jesus tells them in John 5. You diligently study the scriptures because in them you think you have eternal life.

But these are the scriptures that testify about me. But you will not come to me that you might have life. That's where the feast is.

And I'm the door. And I am the feast. But you won't come to me to have this life. You see, the Jews rejected their Messiah. And so verse 4.

[12:16] We need to sense the amazing patience of God in this verse. To bear with such insults. They're being invited to be saved from their sins. The coming wrath of God.

And they don't want any part of it. And yet, verse 4 tells us. Then he sent some more servants. And said, tell those who have been invited that I have prepared my dinner. My oxen and fattened cattle have been butchered.

And everything is ready. Come to the wedding banquet. So here's a king that wants these people to come. And he tells them, everything's set. I've got great provisions.

The fattened calves have been slaughtered. Everything that you could wish and need is here. Now come. It's ready. It's all set. Just come and eat. And so God was calling sinners to himself.

Everything that you need to be right with God. To escape the coming wrath. Is provided for you in Jesus Christ. Come and eat. But these invited still refuse to come.

[13:22] And so I don't know which is more amazing. God's patience in inviting those who kept insulting him. Or the Jews.

And their hardness of heart to keep refusing. They're both amazing. How hard hearted they could be. And yet how patient God could be.

Verse 5 tells us that they still paid no attention. And went off one to his field. Another to his business. Some of you are school teachers here.

Do you know what it means for someone to pay no attention? You've seen that. In your classes. They pay no attention. That was the response of the Jews.

To the invitations. The multiple invitations. Of the gospel. They just paid no attention. They just. They go on as if you're not even there.

[14:20] They're ignoring you. They're neglecting you. They're treating you with indifference. And that was the response of the Jews. To the gospel offer of Jesus Christ.

No concern. Like you treat a piece of junk mail. You just toss it aside. And instead they preferred other things. Like their fields.

And their business. They turned to them instead. Now it's one thing to prefer other things. Over attending a wedding. Some of you guys would rather watch a ball game.

Than go to a wedding. Wouldn't you? And that's one thing. But the Jews preferred other things. Over the salvation. That is found in Jesus Christ.

And that's another thing. You see the spiritual meaning. Behind this parable. Is that. They were insulting. The king and his son.

[15:17] By not paying attention to the invitations. They were saying something else is far more important than that. And they were treating him as if. He weren't even there. You know Jesus says that's the response that the gospel offer often gets.

Even when he was preaching. He says you know some people receive. The word of God. And the cares of this world. Just the cares of life. Just having to take the kids to all the practices. And school events. And getting groceries. And doing laundry. And going to work. And making money to live. And getting enough sleep. And taking care of the house. All the cares of life. Are enough to choke out the word. So that it does not. Produce a response. The cares of life. The deceitfulness of riches. The desire for other things. Come in and choke out the word. So they're neglecting the great offer. Because they're all taken up. With just the normal cares of life. Is that not a picture of our world today?

[16 : 21] The offer of salvation going out. And people. Neglecting it. Paying no attention to it. Because they're. They're caught up in the cares of this world. And so they despise the.

Gospel invitation for earthly things. That was Esau. It's said of Esau. Godless Esau. Who for a single meal. Sold his inheritance rights.

He despised his spiritual birthright. For what? For a bowl of soup. Because he was hungry that night. And the day of judgment. Will show what trifles.

Men have sold their souls for. A bowl of soup. Satisfying. Desires. A field. A business.

A friend. They paid no attention. And they valued other things above the king.

[17 : 20] And his kingdom. And his son. And his salvation. So some ignored the king's invitation. But you know others had a very stronger reaction.

It's they showed their hatred against the king. And here the application of the parable stretches beyond the story itself. Because this is not something that usually happens. Verse 6.

The rest. Some of them paid no attention to the invitation. The rest of the Jews. Seized his servants. Mistreated them. And killed them.

Now what had they done wrong? These servants. Well they had just invited them to come to a wedding feast. And to fill their stomachs. What had the apostles. And Stephen. And the prophets. Done wrong. Well they had invited people to enter the kingdom of God. Through Jesus Christ. God's appointed son. And for it. They were mistreated.

[18 : 17] And even murdered. Now people invited to a wedding. Don't usually kill the postman. Who delivers the invitation.

But the Jews did. And that's Jesus. Next shocking thing in his story. The Jews did. These were God's servants.

And the Jews. Showed their rebellion against God. By killing his servants. And you read the book of Acts. The history book of the New Testament. And what you find is. The greatest persecutions. Against the early Christians.

Came not. From the pagan Romans. But from the religious Jews. The religious Jews. So verse 7 says.

As the king was enraged. He sent his army. And destroyed those murderers. And burned their city. That was the. Accepted. Punishment for treason. Under any realm.

[19 : 15] For revolt. They would just be destroyed. And their city burnt. To the ground. What's Jesus teaching us here? He's teaching us. There's a limit to God's patience. Yes.

This patience is wonderful. God invites. Israel. Insults the king. God invites. Israel. Insults with their rejections. God invites. Israel.

Insults. And then he draws the line. And said. That's it. There's no more invitation. I'm coming in judgment. And here the judgment.

Is being prophesied. Because 40 years after Jesus. Spoke this parable. The Roman armies. Under Titus. Came in. And destroyed Jerusalem.

They first besieged it. And then they. Broke through. And. Burned the city. To the ground. And slaughtered.

[20 : 11] And massacred. The Jews. Josephus says. It was over a million Jews. That were killed. In that conflict. Yes. The king was enraged.

And sent his army. And destroyed those murderers. He counts. The blood of his servants. As precious to him. And vengeance is mine.

I will repay. Says the Lord. You see. For so long. God had. Patiently born. With their rebellion. And called them to repent. It's like a good policeman. And he sees a.

A murder. Who's just murdered. A man in cold blood. And he's running. With his weapon. And still in his hand. And the policeman. Says stop. Or I'll shoot. And the policeman. Wanting to uphold justice.

Still wants the man. To stop. And so he says. Stop. Or I'll shoot. And the man. Keeps running. He ignores him. He pays no attention. To the policeman. And the policeman. Says stop.

[21:06] Or I'll shoot. And after so many warnings. The policeman. Shoots. And kills him. And that's the picture. Of God. Pleading. Stop.

Or judgment. Will come. Enter. Through Jesus Christ. For the forgiveness. Of your sins. Or you will have to bear. The punishment. For your sins. And finally. After so many rejections.

Judgment fell. Paul speaks of the Jews. Who killed the Lord Jesus. And the prophets. And also drove us out. They always fill up. Their sins.

To the limit. The wrath of God. Has come upon them. At last. Second. Thessalonians 2. God's patient. With each rejection.

But each time. They reject. The cup. Is getting fuller. Until it's. Filled. And then judgment. Falls. Well.

[21:59] What about the banquet though? What about the king's. Son's wedding? Is it to go on as planned? Or is the whole thing to just. Be canceled. And all the provisions.

Wasted. And come to nothing. Never. Never. Rather. A different. And an unexpected. People. Will be called. To fill the wedding hall.

And. In the two earlier parables. It included. Tax collectors. And prostitutes. And Gentiles. So we come to act two. The wedding hall filled.

So. The Jews. Refused to come to the wedding. Feast and Christ. And so. The king. Verse eight. Then said to his servants. The wedding banquet is ready.

But those I invited. Did not deserve to come. The favored guests. Those who were invited. The Jews. Had forfeited. Their place at the table. By their.

[22:57] Continual. Stubbornness. And hard heartedness. And refusal. So. It was all their fault. They refused. They slighted the invitation. Now.

The king says. In verse nine. Go to the street corners. And invite to the banquet. Anyone you find. Now. The street corners. The highways. Where the public places. Where the most people.

Would be found. And he says. There. Lay hold of as many people. Anyone you can find. And. Invite them. To come in. Rich.

Poor. Slave. Free. Male. Female. Young. Old. Good. Bad. Jew. Gentile. Whoever. They are. Whosoever. Will. May come. And so.

The servants. Went out. Verse 10. Into the streets. And they gathered. All the people. They could find. Both good and bad. And the wedding hall. Was filled. With guests. And it's filled.

[23:54] Mainly with the Gentiles. The all nations. It was the. Rejection. By the Jews. That opened.

The invitation. Up. To the Gentiles. The nations. Remember. The Lord Jesus. After he had been. Murdered.

By the Jews. Told his servants. To go into. All the world. And to preach. The gospel. To every creature. Earlier. He had sent them. To the.

Jews alone. Take this gospel. Among the Jews. But now. He says. Take my message. Into all the world. To every creature. Acts chapter 13.

Has Paul and Barnabas. Preaching in Pisidian Antioch. And they're preaching. First to the Jews. And they're. Making the invitation. To the Jews. To come to Christ. Enter the kingdom. Of God. Through faith. In Jesus Christ.

[24:51] But the Jews. Talked abusively. Against what Paul. Was saying. And then. Paul and Barnabas. Answered them. Boldly. We had to speak. The word of God. To you first. Since you reject it.

And do not. Consider yourselves. Worthy. Of eternal life. We now. Turn to the Gentiles. For this is. What the Lord. Commanded us. I. Have made you.

A light. For the Gentiles. That you may. Bring salvation. To the ends. Of the earth. And when the Gentiles. Heard this. They were glad. And honored. The word of the Lord. And all who were appointed.

For eternal life. Believed. They entered. Through Christ. They believed. On the son of God. Now in Romans chapter 11.

Paul talks about. This whole plan of God. How. God's plan. Was to bring. The gospel. To the Gentiles. But he would do it. By first. Having the Jews. Reject it. And then he would.  
[25 : 45] Open it up. To the Gentiles. That when they believe. It might provoke. Jealousy. Among the Jews. That they then too. Might believe. On the son of God. And we might think. Well this sounds like. A plan. A plan B.

Plan A failed. So we've got to come up. With something else. It wasn't that way. At all. Paul says. There in Romans. Nine through 11. This was. God's plan. From the very beginning. He decreed. That it should be. This way. That the Jews. Should first reject. And then that the Gentiles. Should be invited in. And it causes. Paul to burst out. In doxology. Oh the depth. Of the riches. Of the. The wisdom. And knowledge. Of God. How unsearchable. His judgments. And his paths. Beyond tracing out. He said. Who would have thought. God would have. Populated. The wedding hall. In this manner. It's not entered. Into man's mind.

[26 : 40] To think. That he would do it. This way. In human history. Why is history. Rolled. As it has. For these. Thousands of years. Well. God had a plan.

And he's unworking. Outworking. That plan. For from him. And through him. And to him. Are all things. So this is how. The banquet hall. Will be filled. With guests. And the wedding. Feasts. Go on. Not with the offspring. Of Abraham. The Jews. Who rejected Christ. But rather. Those who were not a people. The nations. The pagan idolaters. The Gentiles. What unexpected guests. At the wedding. Of a Jewish Messiah. The Gentiles.

Amazing. And so I ask you. Have you personalized this? Have you realized. How amazing it is. That you are in Christ. This morning. If you had been born.

[27 : 35] In the Old Testament. You wouldn't be. A believer. Only the Jews. Were being invited. The first time around. But.

The gospel invitation. Now has come to us. Blessed be God. For his mercy. To us. That the gospel. Has come. And invited us. To Christ.

How many times. Did. Did the invitation. Come to your door. Before you. Answered it. Did you answer. The first time. First time you heard the gospel. Did you embrace Jesus. Or did you try. The patience of God. Long. And insult him. Time after time. Week after week. As you sat. And heard the gospel. And you had your excuses. And reasons. For just paying. No attention. And going on. With your life. And God's patience. Was amazing. Here you are. You are. You are in. In Christ.

[28 : 30] You are a member. Of the kingdom of heaven. You are feasting. On all the. Benefits. Of Christ's salvation. You know.

Some still haven't. Come in. Sad to say. They are still going on. Without this Christ. And there is many reasons. That the invitation. Is being rejected today. But one of the biggest.

Is this simple neglect. That is what he says. They just paid no attention. So busy with other things. That there is no. Attention given. And Hebrews 2. 3 says. Well how will you escape.

If you neglect. So great a salvation. The wrath of God. Is coming. How are you going to escape. If you neglect. Just neglect it. Just ignore. So great a salvation. As God has provided.

In his son Jesus. And before we pass on. To act 3. Remember. You and I. Who are the king's servants. We're now being sent. To invite.

[29 : 25] People to the banquet. To the feast. In Jesus Christ. And who are we. To be inviting now. Well everyone. Without exception. The guest list. Now reads.

Anyone you can find. Okay. Have you found. Any of those yet. Anyone you can find. Without any regard. To their previous history. Their moral conduct.

The color of their skin. Their wealth. Any of these considerations. You're to invite them. Now in Jesus parable. There are two dangers.

That are being exposed. First of all. There's the danger. Of not responding. Positively. To Christ's invitation. To the invitation. To the banquet. But there's a second danger. And that's what we come to next.

The danger. Of not wearing wedding clothes. To the wedding. We come then. To act 3. The wedding clothes. Missing. And the.

[30:19] Curtain opens. And the wedding hall. Is filled with the guests. All milling around. And then the king. Comes in. To greet the guests. And he looks.

Over. The guests. That are gathered there. Not just a. A glance. Their way. He looks at. Every single individual. In the room. And he.

He notices something. Verses 11 and 12. But when the king. Came in. To see the guest. He noticed a man. There. Who was not wearing. Wedding clothes. Friend.

He asked. How did you get in here. Without wedding clothes. The man was. Speechless. Now wedding clothes. Were not necessarily. A special.

Type of garment. That would have. Distinguished. You from. Any other kind of. Garment. Other garment. But they were. Clean clothes. And they were. Special clothes.

[31:14] And that they were. Usually white. And usually. Kept for special. Occasions. We. We have our clothes. That we dress up. In don't we. Men. Why is it so important.

To dress up. For special occasions. Like the wedding banquet. Of a king's son. Why is that important. Well. Because what we wear. Says something about. What we think of the host. Some of you will remember. Five years ago. The. The Northwestern University. Women's lacrosse team. Won the national championship. And was honored. To. To visit the president. At the White House.

And they had their photo. Photo taken with him. There. And. And many of the girls. Were wearing flip-flops. Remember that. That was a flip-flop.

Socially. That was a flop. In fact. The fashion police. Said it was totally. Inappropriate. To wear those. At. A presidential.

[32:11] Visit. Oh. We can understand that. Can't we. That's the way it was. In these days. You didn't just. Show up. At the.

King's. Son's. Wedding. Banquet. With. Your. Scruffy. Dirty. Old. Work clothes. That you use. To clean out the barn. You didn't do it. Why not?

Because to do so. Would have been an insult. To the king. And his son. It would tell them. What you think of them. By the thing. The way that you come. Dressed. Well.

Here's a man. And he does not. Have his clean. Wedding clothes. On. Now what's the spiritual lesson. In all of this. Well.

Jesus is teaching. That not all. Who profess. To belong in. At the wedding banquet. Truly belong in. At the wedding banquet. Of the son. That there are some.

[33:08] Who. Falsely. Profess. To belong. Inside. Who will be detected. And condemned. To hell. Remember. The Jewish. Religious leaders.

Are. Especially. The ones. Being singled out. In this passage. They thought. They were a shoe. And into the kingdom. Of heaven. But Jesus. Says. In Matthew. Seven.

That when he returns. For his bride. At the. End of the age. There will be. Many. Who profess. To be God's people. Who are not. There will be.

Many. He says. And yet. In this parable. We see. One of these. Who represents. The whole class. Of false professors. None.

Will get lost. In the crowd. And go unnoticed. Not even. One. Escapes. The king's. Eye. And detection. The Lord. Knows. Those who are his. And all.

[34:04] Will be left. Speechless. Before his judgment. When the thoughts. And motives. And secrets. Of the heart. Are laid bare. He had nothing. To say.

In his defense. There was no excuse. He was guilty. This is not an innocent. Wardrobe. Blunder. No. The meaning. Of the parable. Is that this is a serious.

Offense. This is an insult. To God. It is such an insult. That verse 13. Says. The king. Told the attendants. Tie him.

Hand and foot. And throw him. Outside. Into the darkness. Where there will be. Weeping. And gnashing. Of teeth. Inside. Was the light. Inside. The banquet hall. Was the light. And the.

The gaiety. And the laughter. And the joy. Of the. The wedding banquet. Outside. Was darkness. And God. The king. Says. These don't.

[34:56] Belong. In here. This one. Does not. Belong. In here. Throw him. Outside. Into the. Darkness. Where there will be. Weeping. And gnashing. Of teeth. That's a reference. To hell.

It's language. That Jesus. Used more than once. To describe. Eternal. Torments. There are some. True guests. And there are some. False guests. Among them.

But in the day. Of judgment. They'll be sorted out. And not one. Will be left there. That does not. Have the wedding. Garment. On. Well.

Then the million dollar. Question is. What are the wedding clothes. Right. What are the wedding clothes. Without which. We will not. Be able to enter. The kingdom of heaven.

The wedding feast. Of the lamb. Well. Let's start with. What we know. It refers. To something. That is. Absolutely.

[35 : 54] Necessary. To enter. The kingdom. Of heaven. Okay. Get your thinking cap on. What does the Bible. Teach. Is absolutely. Necessary. To enter. The kingdom.

Of heaven. We're not. Left to guess. The Bible answers. Righteousness. Righteousness. You need. Righteousness. To get into heaven. Now.

Some debate. Whether it's. Christ's righteousness. Imputed. To us. Put on our account. Or whether it's. Christ's righteousness. Imparted. To us. And worked in us. But we don't really need.

That debate. I believe. We don't have to choose. Between the two. Because the rest of the Bible. Teaches us. That both. Are absolutely. Essential.

For anyone. Who will ever. Enter into the kingdom. Of heaven. Christ's righteousness. Imputed. That's justification. Christ's righteousness. Imparted.

[36 : 47] Sanctification. So let's just look. At these two. First. Christ's righteousness. Imputed to us. That the wedding. Garment. Is Christ's perfect. Obedience. Put to our account. The Bible.

Speaks. Often. Of God. Clothing. His people. Clothing. Them. With his own. Righteousness. As with beautiful. Garments. Isaiah 61. 10. I delight.

Greatly. In the Lord. My soul. Rejoices. In my God. For he has. Clothed me. With garments. Of salvation. And arrayed me. In a robe. Of righteousness. As a bridegroom. Adorns himself.

Like a priest. And as a bride. Adorns herself. With her jewels. So here is the bride. Of Christ. Adorned. She's beautiful. And she's decked out. For the wedding.

Banquet. In garments. Of salvation. In a robe. Of righteousness. Zechariah. Chapter 3. Has Joshua. Standing there. In filthy clothing.

[37 : 42] And the Lord says. Take off. His filthy clothes. And put these glorious. Raiments. Upon him. God. Clothing. His people. With robes.

Of righteousness. Remember what happened. When the prodigal son. Returned. Turned away. From his sin. And returned. To the father. Immediately. The father called. For what? A robe.

A robe. To cover him. A picture. That righteousness. That covers. Our sins. And makes us. Right. With God. And the new testament.

Teaches us. That that righteousness. That justifies us. Before God. That makes us. Right. With God. Is made up. Entirely. Of the obedience. Of the Lord. Jesus Christ.

For us. Every thread. Of that robe. Of righteousness. That justifies us. Before God. Is his doing. Romans 5. 19. By the obedience.

[38 : 37] Of the one man. The many. Were made righteous. His obedience. Makes. His people. His bride. Righteous. It's not our obedience.

Romans 3. 20. No one. Will be declared. Righteous. In his sight. By observing the law. Rather. Through the law. We become. Conscious of sin. But now. A righteousness. From God.

Apart from law. That is. Apart from our law. Keeping. Has been made known. To which the law. And the prophets. Testify. This righteousness. From God. Comes through faith.

In Jesus Christ. To all who believe. So there's. That converted. Pharisee. Saul of Tarsus. What's his only hope.

Of escaping. The wrath of God. He says. That I might be found. Not having. A righteousness. Of my own. That comes from the law. But that.

[39 : 33] Which is through faith. In Christ. The righteousness. That comes from God. And is. By faith. Here's the robe. Of righteousness.

The imputed. Righteousness. Of God. It's a free gift. From God. It's not worked for. It's not earned. It's received. With the open. Empty hands. Of faith.

We trust. In what Christ. Has done. And all of his. Perfect obedience. Is put on our report card. On our account. And we. Have our sins.

Covered. Forever and ever. And so dressed. In the perfect righteousness. Of Jesus. We're ready. For the day of judgment. Presented. In which will be presented. Faultless. Before God.

And his glorious presence. Dressed. In this robe. I am seen. By God. As perfect. As his son. Sinless.

[40:26] Because it is. His son's obedience. That covers me. Like a robe. Now many of Jesus. Hearers. Those that he was speaking. This parable to. Were still clinging.

To their own. Righteousness. That scruffy. Dirty old. Filthy rags. Righteousness. Of their own performance. Thinking that. They were good enough. For God. And Jesus knows. They will never. Come to me. For my perfect. Robe of righteousness. As long as. They're satisfied. With their own righteousness. But he's telling them.

Your robes. Of righteousness. Won't pass. The scrutiny. Of the king. In that day. You must. Be clothed. With the righteousness. Of God. It's the righteousness.

That comes. By faith. In Jesus. Christ. You see. What's required. To get into heaven.

[41:22] Is righteousness. Perfect obedience. I don't have it. I'm a lawbreaker. There's only two kinds. Of people in the world. Those who break the law. And those who keep it. We're all lawbreakers. There's one law keeper. Jesus Christ.

The God man. And all who put their faith. In him. Have his law keeping. Put to their account. And they're ready to stand. In the day of judgment. I'm afraid many today.

Are ignorant of their need. For this righteous robe. And so they're going about. Trying to establish. Their own righteousness. A righteousness. That will not. Stand up.

In the day of judgment. Don't show up. Without wearing. This robe. Of Christ's righteousness. Or you'll be cast. Into hell. But others say. This is not.

Christ's righteousness. Imputed to us. It's Christ's righteousness. Imparted. In us. It's. It's the righteousness. Of Jesus. Worked in our hearts. By his Holy Spirit.

[42:21] The Holy Spirit. Produces. Holy living. Now that's a truth. Taught in the Bible. As well. That those who. Are saved. And have the Holy Spirit.

Put in them. Are taught. To live. Holy lives. Lives of obedience. To their master. And this. Speaks of the righteous deeds. That he works. Within us.

In other words. Those who enter. The kingdom of God. They come. Trusting in Christ. Alone. To save them. And then. What do they do? They come. They turn. From their old way. Of life.

In which they serve. Sin and self. And they. They now serve. Their new master. In a new way. From the heart. Loving him. Obeying him. Doing what he says.

And this interpretation. Perhaps has the most. Going for it. Due to the reference. In Revelation 19. Where John. Takes us. By way of vision. To the end of the age. To that wedding supper. Of the lamb.

[43:19] And his bride. And. It's there. That we see. That the guests. Who show up. At the wedding. Are also his bride. And we notice. How they're dressed.

In clean linen. Let us rejoice. And be glad. And give him glory. For the wedding. Of the lamb. Has come. And his bride. Has made herself. Ready. Fine linen. Bright and clean.

Was given her. To wear. Fine linen. Stands. For the righteous. Acts. Of the saints. Those are the words. Of Jesus. In the revelation.

To John. The fine linen. In which the bride. Appears. Are the righteous. Acts. Of the saints. Here the wedding. Clothes. Are called. The righteous. Acts. Of the saints. It's their acts.

Their deeds. But this too. Was given her. To wear. The passage. Teaches. It's a gift. Of grace. As much. As the other. The robe. Of Christ's.

[44:12] Righteousness. Not only. Does God. Give us. Christ's. Righteousness. Put to our account. But he works. Christ's. Righteousness. In us. By the power. Of his.

Holy Spirit. And this too. Is absolutely. Necessary. For anyone. Who will enter. The kingdom. Of heaven. Hebrews 12. 13. Says. Let us pursue.

Holiness. Making every effort. For it. Because without holiness. No man. Will see. The Lord. In the sermon. On the mount. Jesus clearly. Teaches.

That there is. A. This righteousness. Is essential. For any. Who would enter. The kingdom. Of heaven. He says. By their fruits. You will know them. Not everyone. Who says. To me.

Lord. Lord. Will enter. The kingdom. Of heaven. But only. Those who do. The will. Of my father. Who is in heaven. They do. The will. Of the father. They. Follow.

[45:05] His teachings. They obey. His commands. He goes on. To say. They not only. Hear. God's word. But they do. What it says. If you want. To see. A description. Of. Of every citizen. Of

the kingdom.

Those who will be allowed. In read. The beatitudes. Read the sermon. On the mount. Blessed. Are the poor. In spirit. For theirs. Is the kingdom. Of heaven. There are none.

In the kingdom. Of heaven. That are not. Poor. In spirit. Humbled. Broken. For their sin. Clinging. To Christ. Alone. Blessed. Are the meek.

Blessed. Are those. Who hunger. And thirst. For righteousness. Blessed. Are the merciful. Blessed. Are the pure. In heart. For they. Will see. God. You have the description. Of the righteousness. That marks.

The lives. And hearts. Of God's. Kingdom. Citizens. But no one. Can boast. Before God. For that. Because it's all. Worked.

[46:00] In them. This is Christ. Righteousness. Worked. In them. By the power. Of his spirit. For he takes. Out that heart. Of. Of stone. And puts in. A heart. Of flesh.

And puts his spirit. In. And. And causes us. To walk. In his commandments. And to be careful. To keep his laws. So I say.

I don't believe. We need to pick. Or choose. Which of Christ's. Righteousness. It means. Because both are found. In every. Kingdom. Citizen. Where you have. God's righteousness.

Put to the account. Christ's righteousness. Put to the account. Of the sinner. You always have.

Christ's righteousness. Worked in the heart. Of the sinner. Those two are always.

Found together. Those who are justified. He also. Sanctifies. And if. Your life. Is not being. Sanctified.

[46:54] And something. Of the righteousness. Of Jesus. Is not being seen. In your heart. In life. Don't think. That you've got. Christ's righteousness. Applied. To your record. In heaven. No.

Jesus is saying. You've been invited. To the wedding. Have you answered. The call. Have you responded. To the invitation. Have you come to Christ. What are you wearing.

To the wedding feast. Don't show up. Without the robe. Of Christ's righteousness. Jesus concludes. The parable. With one of his. Familiar sayings. That explains. What we see. In the parable. And in real life. Explanation. For. Many.

Are invited. But few. Are chosen. According to Jesus. It's one thing. To be invited. To be saved. And it's another thing. To be chosen.

[47:50] To be saved. Many are invited. To the gospel feast. They're being invited. Still today. But most. Are refusing to come. Neglecting. Not paying attention. Preferring. Houses. And lands. And some.

Are too self-righteous. Some are hostile. To the servants. Others are just falsely. Professing. To be saved. And aren't. But at the end of the day. There's only a few. Who actually partake. Of this feast of Christ.

In the kingdom. Why is that? Why only a few? And Jesus tells us. Because. Though many. Are invited. Only a few.

Are chosen. Chosen. Chosen by God. Before the world began. Chosen for nothing. Good in them. Chosen to be saved.

And to be born again. Chosen to receive. A new heart. That would repent. And trust in Christ. And love. And obey God. Those who are at the feast. Are there.

[48:45] Because of God's. Sovereign election. That's the reason. Why any of us. Have responded. To the invitation. We sang it. I sought the Lord.

I came to the invitation. But afterwards. I knew. That you were seeking me. Long before I sought you. You see. The reality. As we come into this world. With a heart. That's. That's bent away. From God. And towards self. And sin. And our hearts. And our wills. And our minds. And affections. Are so sinful. That we would never. Choose him. Unless he first.

Chose us. And chose us. Not for anything. Good he saw in us. But to magnify. His mercy. And grace. And then to work. In us.

A new heart. That would see. Our sin. Our need. For the savior. And run. And partake. Of this gospel feast. In Jesus. Yes. Many. Are invited. But few.

[49:41] Are chosen. Jesus is saying. Hypocrisy. And false professors. Are real. And the eternal loss. Is the result. So make your calling.

And election. Sure. Be sure. You're one of these chosen. You say. How do I know. That God chose me. Before the time. Before time began. I'll tell you how you know. You answer the invitation.

You come. You trust in Jesus. You embrace him. You receive the righteousness of Jesus. Not earned by you. Just by faith alone. And you receive his Holy Spirit. The gift of Christ to you. To teach you to live a holy life. And you know. Well. The only reason you did so. The only reason you answered the invitation. Is because. You were one of the chosen. So no one. Can say. It's God's fault. That. I'm not saved. He didn't choose me.

[ 50 : 36 ] It's his fault. No. Everyone. Who's not in heaven. Is there. Because they. Rejected. And insulted the king. They ignored him. They would not come.

But nor can anyone. Who makes it inside the feast. Say. You know. It's my fault. That I'm here. Applause. No. The only reason. You're there. Is because God.

Chose you. To be saved. And changed your heart. And put his spirit in you. And put Christ's righteousness. Over you. It is because of him.

That we are in Christ Jesus. It is God's grace. That you had any concern. For your soul. It's God's grace. That you came to Jesus Christ.

While there was still time. And his patience. Had not run out. And it's God's grace. That you've received. The righteousness of Jesus. And the spirit of Jesus.

[ 51 : 32 ] So Isaac Watson. In his hymn. Takes us inside. This. This banqueting hall. Of the wedding feast. Of the lamb. And he says. While all our hearts. And all our songs. Join to admire the feast.

The blessings of Jesus. Of being saved. Of knowing him. Sins forgiven. Friendship with God. While all our hearts. And all our songs. Join to admire the feast.

Each of us cry. With thankful tongues. Lord. Why was I a guest? Why was I made. To hear thy voice. And enter. While there's room.

When thousands. Make a wretched choice. And rather starve. Than come. T'was the same love. That spread the feast. That sweetly. Drew us.

In. Else. We had still. Refused to taste. And perished. In our sins. Let's glorify God.

[ 52 : 27 ] For his grace. Let's pray. Father. Thank you. For the gift. Of your son. For giving him. Who. Knew no sin.

To become sin. For us. That in him. We sinners. Might become. The righteousness. Of God. Help us. To treasure him. Help us. To tell others. About him. To find anyone.

We can. And to invite them. To this glorious. Feast of the gospel. We thank you. For our savior. And pray in his name. Amen. Amen. Amen. Amen.