

Not having a wedding garment?

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Let us pray.

Dear heavenly Father, most gracious and holy Lord, we thank thee, Lord, for this hour. We thank thee, Lord, for all the provision that thou hast made today. We ask, oh Lord, that thou would make provision for our souls, that thou would be pleased to open them up before thee this day for examination and, Lord, may you reveal to thy children in this place today their election in thee, their life in thee and, Lord, may your name be glorified in this day. May you come with power in thy Word and, Lord, may it cut to the very souls for the healing, for the glorification of thee and, Lord, may you send thy love for thy people this day to the glory of thy name. in Jesus' name I pray. Amen.

We will go straight to our text this morning which is found in the 22nd chapter of Matthew in verse 12. It is a very sobering verse and my prayer, as always my prayer is that the Lord would use it this morning as an examination for his people. In Mathew 22 verse 12, the words of Christ:

“And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.”¹

It is a real sobering, sobering passage. If the Lord is pleased, this morning, I pray it comes to the soul of his people. We come to these things that our master says in his Word and we know because he says them we can't dismiss them. We know that when our Lord speaks he is has awoken us to his voice. We desire to hear his voice. Sometimes the things that are said are not very palatable to us. They certainly aren't palatable to our old man.

You take this verse out of where it is seated and Jesus saith:

“And he saith unto him, Friend, how camest thou in hither not having a wedding garment?”²

¹ Matthew 22:12.

² Ibid.

We know that that wedding garment is necessary. It is needful. It is an absolute must for the child of God. But this one that came in didn't have a wedding garment on. And he was speechless.

I thought of that many times this week as it seems like for me, anyway, I always seem to have an answer on my tongue, whether it be when I am dealing with the world or dealing with those that I love and sometimes you think it is a blessing to be able to answer quickly, but really it is a curse. To be speechless for the child of God is a blessing. Sometimes in this life we are quick to answer and in a passage like this when we look at it, we know who Christ was talking about. We know it is those outside of the faith. But as I said at the beginning, this is the voice of our shepherd. And when he says things like this it really cuts to the soul of the child of God, because we can never know the blessedness of his justification. We can never know the depths of what he has done on the cross until we have experienced the sorrow of being condemned, the sorrow, the felt sorrowness of being condemned. Well, what does that? Oh, the Lord is so pleased to send the holiness, the justness, the swiftness of his law. It is perfect.

Romans 3:19 tells us:

“Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped.”³

That is the purpose of the law of God in revealing sin in the child of God, to stop his mouth, to shut his mouth before the almighty Lord.

“...and all the world may become guilty before God.”⁴

In my home we just concluded reading and studying the book of Job at night and what a great, great book that is, to see this one child of God who had everything, it seemed, had everything taken from him, had his wife telling him to curse God and die. But Job didn't. But then the trial of the three friends began and everyone of those friends kept pointing to the sin of Job. They kept hitting him over the head with the law. And at the beginning things were going pretty well. Job started justifying God. He would look up into the heavens and he would say, “Could I question my Lord?”

But then as the continuousness of the bombardment of these friends and they come and they kept pointing to Job, Job began to justify himself and then the Lord would speak to Job. He would speak to Job by the sending of one named Elihu and he would speak to Job out of a whirlwind. And at the end of speaking to Job, Job put his hand on his mouth and he said, “Lord, I don't need to speak. Oh, just to keep my mouth shut.” And what a glorious place that is, to be able to be brought to that point, to sit at the almighty feet of our Lord who works all things after his own counsel, for his own glory, for his will and for the good of his people and to be brought there to that place is a place of speechlessness, it is a place to say, “Yes, Lord, I am listening.” It is a place of listening.

³ Romans 3:19.

⁴ Ibid.

And that is what the Lord does for his children. I say that this morning in the beginning of this message, because my prayer for you if you be God's child in this room today that the Lord speaks to you through this passage, because it is powerful. It is very searching. And there are going to be some things said today that may shake the very core of you and may the Lord be glorified.

This morning I want to read this parable and then if the Lord is willing and the Lord is pleased, we will make some comments about this garment. What is this garment? And then we are going to make some comments about the intruder. And then, Lord willing, we are going to make some comments about what the Lord had to say to the intruder.

So let's begin in chapter 22.

“And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king...”⁵

Now we know when we come to the book of Matthew, we know when Matthew used the kingdom of heaven he is talking about the gospel dispensation, the time that the gospel went out to the people of God, when the Lord would send his children out, when Christ was right there in the midst of them. This is not talking about heaven. You are going to see some people later on in this place that aren't welcome in heaven. So we know this is not heaven.

The kingdom of heaven is like unto a certain king, which made a marriage for his son, And sent forth his servants to call them that were bidden to the wedding: and they would not come.⁶

They were hardened against the Messiah. This is the Lord's indictment against the Jewish nation. Everything that he came and he preached, they would not come. He said that. “You will not come to me that you may have everlasting life.”

“Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.”⁷

That is when the Lord has sent his ministers and he sent them to the Gentiles. Paul said as much in Acts 13:46. It said:

“Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.”⁸

⁵ Matthew 22:1-2.

⁶ Matthew 22:2-3.

⁷ Matthew 22:4.

⁸ Acts 13:46.

And there is the fulfillment of what Christ had to say in this parable.

But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.⁹

And this I understand to be what the Lord says to his ministers, what the Lord says to his true ministers, that the Lord has deemed this fallen world unworthy, that he will send his people, sending is the key words here. Many believe that the commission gave by Christ at the end it said, “Go forth and preach the gospel to every creature,” meant that you just went and you went anywhere you were asked to go and you go and you just go door to door and speak Christ. But, as you will see in this parable, everything was prepared for the ones who were sent as it has to be. The thing is we don’t know where God’s people are. We believe at least the four of us who preach the truth here in this place believe God’s people are here, believe we have a commission of the Lord to speak the gospel here.

“Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways...”¹⁰

Well, praise be to God he knows where those highways are. Praise be to God that he knows where to send his ministers. We have certainly had many dealings with those who have been led here, those who we have brought here that the Lord was not pleased that they stay. So the Lord knows who to bid to the marriage.

“...as many as ye shall find, bid to the marriage.”¹¹

That is the call. Speak the gospel.

“So those servants went out into the highways, and gathered together all as many as they found, both bad and good.”¹²

Did you ever notice that? Did you ever notice what is put first? Usually when we use those two terms we use good and bad. We say good and bad. But the Lord and the Holy Spirit preserved bad and good. There is a reason for that. We will talk about that in a little bit.

⁹ Matthew 22:5-8.

¹⁰ Matthew 22:8-9.

¹¹ Matthew 22:9.

¹² Matthew 22:10.

“...as many as they found, both bad and good: and the wedding was furnished with guests.”¹³

And, see, that is the thing. It is furnished with guests. There is people there in front of ... there is people in front of me now to hear the gospel. It is furnished with guests. The minister of God doesn't know who he is preaching to. He has a hope. He has a prayer that the truth will go to the souls of God's dear people.

“And when the king came in to see the guests, he saw there a man which had not on a wedding garment.”¹⁴

And the all seeing eye of the Lord this one could not escape. And then our text today:

And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.¹⁵

I said it is a very sobering and searching passage. May the Lord make it to be so this day.

We come back to our focus in verse 12. And the first thing I want to talk about is what is this garment? And I would like to address my first question to the young ones in this room, the young ones who have made a profession, the young ones who have come forth and been baptized. Is that your garment? Do you live with that being the garment that you read of here? Is that what makes you safe and secure in your seat today? Is it the profession that you have made in front of this assembly? Is it the fact that you went down into the water and you were baptized? Is that something you can hang your hat upon? Not your hat, but your life upon? Is that something that is so dear to you that maybe when you are sitting in your room and maybe you have been in trouble and maybe you are troubled in your soul and maybe you go back to that baptism and maybe you go back to that day that you professed and it gives you great hope and it gives you great comfort. Is that what that garment is to you today? Is it a profession?

And I don't just speak to the young ones. It is a searching question. What is your garment today? Is it the fact that you can say, “Yes, I am a child of God”? Does that give you a peace and a comfort? Can you sit here today and say, “Well, I am a Baptist and that name makes me feel good to say that. I am in the right denomination so I must be in the kingdom of God”?

Maybe it is the things you have done in your life. Maybe you have taken inventory recently. Maybe you have looked back in the recess of your mind and you have sat there between you and God and you started to think of all the good things that took place in

¹³ Ibid.

¹⁴ Matthew 22:11.

¹⁵ Mathew 22:12-14.

your life, the ways that God may have used you in the lives of other people. And it is a meritorious event and you think of that merit that you have. Does that give you comfort? Is that your garment today? What about this small fellowship? What about this church? Do you feel comfortable that the number as few... as we read:

“For many are called, but few are chosen.”¹⁶

Do you look around here today and say, “Well, there is few in this place and that gives me comfort”? Is that your garment? Is that what you will wear the day that the king comes in?

Because I want to tell you something. This one that sat at this table was not naked. He had a garment on. It was undetected by everyone else in that room. It is a searching question. It is very searching.

What about doctrine? Do you study the doctrines? Do you hang your hat? Do you hang your life on predestination? Do you believe that that will save you? Do you believe the doctrines of the Baptists will save you? What about your name? Is that your garment today is your name? Maybe you have a name that is well looked at. Maybe it is a name that is highly regarded around you. Maybe people when they hear your name say, “Oh, that is so and so. He is a this and she is a that and oh,” that is something you go home at night and you take great comfort in it. What is this garment? What is this garment that the king sees, that the king knows, that the king searches out?

Well, I think for those who the Lord has spoken to, those where the Lord has shown as you sit in that seat today, you know this garment to be nothing else, but the righteousness of the Lord Jesus Christ. It must be put on. It must be imputed to you. And I don't know about you. But, see, I need a garment. I need a garment that was greater than that garment that the Pharisees wore. They had those long robes on and they stood there and they stood on the corner. But, see, my garment that I need, it has to cover from my head to the bottom of my feet, because I know if there is one part not covered, then that is part of the creature that is coming out. And that is the biggest enemy to this righteousness is the creature. It is the creature works. It is the creature things. It is the creature's mind. It is the mind of man. It is everything that is in our fallen nature. And I need something that when this Lord comes to see me, that that garment covers everything about me and he seems nothing of Shawn Reynolds and that he sees everything of his Son.

Do you ever wonder about the garment that Christ wore? They never parted it. It was a seamless... it didn't have any woven seam in it. It is a picture of his righteousness. And when we weave that garment and we weave it with a seam, that is the creature. That is what we are adding to it. That is not going to be accepted. That is the garment that is being worn by this friend.

There are many things in this life and this life is very burdensome. It is always constantly pulling us at is life. The world, as I told my children this week, that passage in

¹⁶ Matthew 22:14.

Ecclesiastes 3:11. He set the world in our heart. I want you to understand that. It is so close to us. The world is right there. The old man is right upon it. Satan is in our ear. These enemies are close. And all three of them's design is to spin your own garment, to mix them with the garment you wear in everything, the pride of life, the prideful thoughts we have. No, it couldn't be me. Of course it is you.

Oh, Lord, to be speechless. I will start my Scripture this morning with what Paul said in Philippians 3:9.

“And be found in him, not having mine own righteousness.”¹⁷

Oh, Lord, to be found. This is what brother Tim preached about last week. And what a glorious thing to be brought to that place, to be able to say that. That is where I pray the Lord searches our hearts today, brings us to this place and says, “Lord, no. I don't want to be found in my own righteousness. Lord, and just to be found not having my righteousness which is of the law. It is legal obedience. It is the must tos. It is the have tos. It is the striving. It is the trying to do better. It is the looking at the things of this life and reacting upon them. It is the working out the things in this life and not having one who has done it for us.

“And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.”¹⁸

That is the righteousness, the righteousness that is perfectly and pure in the Father, the Son and the Holy Ghost, which is a robe that the Son gives.

I want you to understand this parable, because when Jesus spoke this parable at this time it was customary when they had feasts in the home that when you came to the door the one who was giving the feast passed out garments that were worn by everyone who came into the room. But this king did not give this garment to this one. This one came in his own garment.

I said we would talk about why, why it is mentioned the bad first. Why is it mentioned go out and compel the bad and then the good? Because this robe and this robe of righteousness covers even the worst of sinners. Do I dare mention Saul who persecuted the Church? He was perfect in this robe of righteousness? Do I dare mention Peter who denied Christ three times? He was perfect in this robe of righteousness. Do we mention Manasseh who was an evil and wicked king by every account who burned his own children to a false god? He was perfect in this robe of righteousness. It covered him from head to toe. What about Mary Magadalen who had seven devils, who was a woman of the world? She had this robe of righteousness. Oh, yes, as many as they found, both bad and good, this robe covers the most wicked, the most heinous, the most horrible of sinners.

¹⁷ Philippians 3:9.

¹⁸ Ibid.

Is it enough for you today? Is this robe enough to cover you? Well, maybe you are not that bad. Maybe you think you fall in the good category over here. Maybe you say, “Well, I am not that bad, but I still want that robe.”

Jesus said in Mathew 5:20:

“For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.”¹⁹

See, I want you to understand when Jesus said that that all of those around him, the very first thing that came to their mind was that is absolutely impossible. It is impossible that our righteousness could exceed that of the scribes and the Pharisees who sit in the temple all day long searching out the law, searching out how to live, searching of what is pleasing to God. How can my righteousness be greater than that? And that is what Jesus said. Except your righteousness, which is not your righteousness, but becomes your righteousness by imputation, by gift, by love, by mercy.

You know, I know in our quiet moments as we reflect on the weeks, as we reflect on the days, I don’t know about you, but there is many times I sit there and I think about how much I left off God in the day, how much I didn’t read, how much I didn’t pray, how much I didn’t seek him. And I start to feel burdened and I start to say, “Lord, why is it?”

See, in case you haven’t noticed yet and haven’t figured this out, we owe everything to the King. We owe our power, our strength, our desire to the king. We will be willing in the day of his power. We will fall down and we will touch the top of the scepter in the day of his power. We will be subdued to do that, because he is able and he is willing.

But what does the Lord say about this righteousness? In Isaiah 51:6 the Lord said:

“Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.”²⁰

That is the beauty of this robe. We can’t sin it away. We can’t sin away grace. I don’t care what anybody tells you. We can’t sin away the perfect imputed righteousness of Christ. It is his to give and it is his to put on. And, yes, yes, we know that as we hear this and we long for that day, that that robe is realized in heaven, that there is no pain and there is no sorrow and there is no sin and we know that we are seen of the Father, the only way that we can, in this robe. But, dear ones, for the child of God this takes place here, too. It has to or this is a hopeless life. But to have the glimpses of this garment, to have the thought in the mind and the soul taken to this garment, to see that everything is in my Savior, everything, his perfect obedience. We don’t obey. We may tell others to

¹⁹ Mathew 5:20.

²⁰ Isaiah 51:6.

obey. We may want to obey. But we don't. This robe is a perfect robe of perfect obedience by our Lord.

I don't think I would get any argument from anyone in the room that you have ever been perfectly obedient. But in him, in the Lord Jesus Christ what Paul said, to be found in him, in his righteousness. That is where no blemish is. That is where John writes for us not to sin, not to continue in sin. Where is that? It is in Christ. It is in this robe. It is in this righteousness.

Hosea 2:19 Hosea writes and, once again, speaking for God:

“And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness.”²¹

Do you like those words betroth? For those of us in the room that are married and have been married for a long time, it is special to you. It is special because you know the Lord has brought you together. And what the Lord has brought together no man can put asunder. And that is Christ in his Church. What the Lord has brought together, what he has wrought, his righteousness shall not be abolished. His righteousness is our righteousness.

“And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.”²²

Oh, what a gracious and merciful Lord. But what about our righteousness? John Barridge, an early preacher of the 1700s had a saying. He said, “All of God's children must go through the stripping room.” It is not a very pleasant room, but do you know what brings you there? It is not your merit. It is not a willingness, but it is grace. Grace brings the child of God to the stripping room where he is stripped of his filthy rags. As Isaiah says I 64:6:

“But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.”²³

That spoke to me, because it is so true. My iniquities take me away from my Lord. It breaks my communion. But this robe, this robe of righteousness just absolutely crushes my false righteousness, my self righteousness. And grace brings you to that room and it strips you of everything of self. And it is a must, because the Lord, that is the way he purifies his people. And he does it in this life and ultimately he will do it when we pass through the next. But what a blessing it is to be stripped in this life. And we can be stripped many ways. We can be stripped in the Word, just in close communion with him. We can be stripped by his law. We can be stripped in the room of affliction. We can be stripped in the room of trial and temptation and hardship. But he is faithful. This King is

²¹ Hosea 2:19.

²² Ibid.

²³ Isaiah 64:6.

faithful. This King strips you of your filthy rags and puts his garment, his wedding garment of the perfect righteousness of himself.

You know, Jeremiah 17:10 is a terror, is an absolute terror to people outside of the faith. And it just begins this way.

“I the LORD search the heart, I try the reins.”²⁴

And that is a terrorizing thought to those who don't have the comfort of the blood of Christ and don't have the imputed righteousness of Christ. But for the child of God he is very thankful that his heart is searched. He is very thankful that the Lord knows his heart, because we don't even know how wicked it can be.

Yes, when we are brought to this room and the Lord strips all of ourselves, and he puts on himself your whole communication changes. Your life changes. You don't plead your merits anymore. You plead the merit of Christ. You don't plead your ability anymore. You plead the blood of the Lamb. You don't plead what you have done. You plead it is finished and what he has done, his merit.

See, when the Lord strips you, the last thing he strips you of in yourself is your exalting of self. And we are going to see when we end this message today what the saints do see. What is their voice toward their Lord?

The last Scripture I will share with you about the garment will come from Isaiah 61:10. This is our reason to rejoice.

“I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.”²⁵

There you go, a reason to rejoice. And that, my dear ones, is briefly what the garment is, how it is his garment, what he does with his garment for his glory.

And now we have to say a few words about the intruder. These are tough, because, see, is intruder is a hypocrite in disguise. The other thing you need to know about these festivals and these parties back in the day of Christ is they usually had people at the door. The people at the door would be the ones who handed out the garments. The people at the door would be the ones who made sure that no unworthy people came to the party. Those, I believe, also represent the ministers of the gospel. But, see, this one got in undetected. His profession was the same profession of all them at the party. His profession was that he was a Christian. His profession was that he fit right in. And, see, nobody could detect him. Nobody but the all seeing king.

²⁴ Jeremiah 17:10.

²⁵ Isaiah 61:10.

But I want you to look at that.

“And when the king came in to see the guests, he saw there a man which had not on a wedding garment.”²⁶

Now I want you to understand in the power of the Word here what excludes this intruder. He is not a murderer. He is not a liar. He is not a deceiver. He is not someone that we have told that it is sin that keeps him out of this place. All we are told is he doesn't have on the garment. See, it is not sin that keeps us from the God. It is not having on the garment. It is not the sin or what this person did. He fit right in. I can't say that enough to you. And I pray the Lord says it to your soul, because it is that searching. David said it in Psalm 139:23-24. And we sing this psalm.

“Search me, O God, and know my heart: try me, and know my thoughts.”²⁷

Why did David say that? Why did David cry out to the Lord to search him? Because of this. Because of the wickedness that lies within.

“And see if there be any wicked way in me, and lead me in the way everlasting.”²⁸

That is in the way, the truth and the life of the Lord Jesus Christ. That is in the righteousness of Christ and Christ alone. But this one that came in didn't care or desire to wear that garment either. He thought he could get in. He thought, as Bunyan said, there was a door right before heaven and he made it all the way up there in his profession and he said, “Do you know what? It is a good life. I have procured this with my works.” And what ever tainted his garment, but it wasn't the righteousness of Christ.

That is what I want... I pray the Holy Spirit impresses upon you today, because this is the part that really searches the child of God. This is the part as you sit in that seat, as I stand here before you today, this is the part that allows me to say I am in that number. I am in that number that does not have on the garment of Christ, because I know how much creature remains in this one. Strip me, Lord. I want to be stripped.

Paul wrote in Hebrews 4:13.

“Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.”²⁹

It is all open. The king came in. I mean, it didn't even come close to tricking him. It didn't even come close to sliding through. So what was his decision?

²⁶ Matthew 22:11.

²⁷ Psalm 139:23.

²⁸ Psalm 139:24.

²⁹ Hebrews 4:13.

“Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.”³⁰

In anger. You telling me all that I have done for you and you are taking me away? I am not allowed in here? What about this? What about that? What have I done? Look what I have done. Look, I have done this in your name. I have done this in your name. And there is going to be weeping and gnashing of teeth.

“For many are called, but few are chosen.”³¹

I pray today as the Lord uses this passage to search his children that as you look at this garment, what garment do you have on today? Is it the garment in the perfect righteousness of Christ? Or is yours mixed with the creature?

I would like to leave you today with the words in Revelation seven about this garment and about this... the voice of what one day, hopefully this day the child of God sings. And this is in Revelation seven and we will just begin in verse nine.

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.³²

The voice of the child of God in this robe of righteousness is singing praises and saying, “Look at my God. Look at the Lamb. Look at the Son of God. Look at the power of the Holy Ghost. Look at my triune God.” It is not look at me. It is not my merits.

And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever.
Amen.

And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation...³³

And isn't that what this life is, a great tribulation? Isn't it great tribulation to your soul every day how you are attacked by that three headed enemy, unrelentless enemy?

³⁰ Matthew 22:13.

³¹ Mathew 22:14.

³² Revelation 7:9-10.

³³ Revelation 7:11-14.

“These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.”³⁴

Those robes are washed. They are perfect. They have no blemish. It is not only the perfect righteousness and holiness of Christ, but it is his blood. It is the efficacious power of the blood that cleanses us from all unrighteousness. What a robe. How does it compare to the one you have on today?

“Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more.”³⁵

Dear ones, that is for this world. You want to bring it down to your time right now, to be clothed in his righteousness. It is enough. It more than enough. It is filling. It fills the soul with Christ and weans him from this world. The names, the honors, the titles, the riches.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.³⁶

May this Lord wipe your tears away today and reveal his righteousness to your soul.

Dear heavenly Father, most gracious and holy Lord, may you come with power and, Lord, may you come for your glory and your honor and your praise in Jesus' name I pray. Amen.

³⁴ Revelation 7:14.

³⁵ Revelation 7:15-16.

³⁶ Revelation 7:16-17.