

# THE MAN WITHOUT THE WEDDING GARMENT

## Matt. 22: 1- 14 (Matt. 21:43)

### INTRODUCTION:

#### 1. Some application of the figures in the Parable:

(1) The marriage dinner or feast -- the joy and gladness of those who accept the gospel.

(2) The king is God; the Son is Christ.

(3) The first bidden were the Jews.

1. John the Baptist -- Matt. 3:1

2. Christ -- Matt. 4:17

3. The apostles -- Matt. 10: 5 - 7

4. The seventy -- Luke 10: 1 - 9

(4) The second invitation to the Jews

1. The great commission -- Matt. 28: 19 - 20; Acts 1:8

2. Some did not hate the invitation, but loved pleasure and business more.

3. Some hated the invitation and sought to destroy those who brought it -- Acts 4: 1 - 4; Acts 5:18; Acts 7: 59 - 60; Acts 12: 1 - 3

4. Paul -- Acts 13: 46

(5) The Gentiles took the place of the Jews -- Mark 16: 15 - 16

#### I. THE MAN WITHOUT A WEDDING GARMENT -- Matt. 22:11

##### 1. The robe less man preferred his own robe rather than one prepared for the occasion.

(1) The wedding garment represents righteous living -- Rev. 19:8; Rev. 7:14; Isa. 6 1:10

(2) The garment is "*holiness, without which no man shall see the Lord*" -- Heb. 12: 14 - 15

(3) When the prodigal returned he was adorned with the best robe -- Luke 15:22

(4) One has on "*the robe of righteousness*" when he is doing righteousness -- I John 3:7; Acts 10: 34 - 35; Psa. 119: 172

##### 1. The right-doing essential to righteousness includes the duties of being a Christian

(1) The fruit of the Spirit -- Gal. 5: 22 - 23

(2) The graces of II Pet. 1: 5 - 8

(3) One's duties

##### 2. The five foolish virgins were in the same shoes of the robe less man -- Mtt. 25: 1 - 13

#### II. THE SOLEMN SCRUTINY "THE KING CAME IN" -- Matt. 22: 11

##### 1. This scrutiny was divine -- by one who sees all -- Heb. 4:13

2. This scrutiny was personal.

(1) The guests were not surveyed in masses -- not in nations, or families, but in their individual character.

(2) The religion of Christ is a personal concern -- Phil. 2:12; II Cor. 5:10; Rom. 14: 10 - 12

III. THE AWFUL DETECTION -- Matt. 22: 11 (we may form three conjectures as to this robeless character)

1. It might have resulted from carelessness -- it may have been he never duly thought and reflected on the importance of the occasion.

(1) Think of how many are careless today about the importance of being prepared to meet God in Judgment.

(2) Many have no concern for the religion of Christ.

2. It might have resulted from procrastination.

(1) He had been aware of the required costume, but had deferred the matter until it was too late -- Acts 24: 24 - 25

(2) How many are here today in such a condition?

3. It might have resulted from proud and wicked preference

(1) Perhaps he thought it not essential

(2) He may have trusted in the mercy of the king.

(3) Has this been your attitude?

IV. THE AWFUL INVESTIGATION -- Matt. 22: 12

1. This investigation was public

(1) Before all the guests

(2) All will be known at Judgment -- I Tim. 5:24; Eccl. 12: 14; Rev. 20:12

2. The investigation was reasonable -- the robes had been furnished by the King and it was a known requirement.

3. It was overwhelming -- "*He was speechless*" -- He was surprised, dejected and ashamed, and he had no reason to assign therefore he was confounded.

V. THE DREADFUL PUNISHMENT

1. The removal -- Matt. 22: 13 "*Take him away*" -- From a place to a prison -- from a feast to wretchedness.

2. The Sentence -- Matt. 22:13

(1) "*Outer darkness*" -- "*weeping and gnashing of teeth*"

(2) Hell -- II Thess. 1: 8 - 9

CONCLUSION -- Matt. 22:14

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