

## Unveiling of God number 174

*Every Parable Manifested today – The Wedding Garment*

October 4<sup>th</sup>, 2020

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**173** See, every parable in the Bible, every type of the Bible is made manifest right here before us. The same God in the Pillar of Fire that wrote the Bible, both in the Old and New Testament, is right here and manifesting It, showing just exactly what it was, interpreting It right back. And to make it sure that it's the interpretation... "We got the interpretation." Then let's see it happen. See, that's it, let's see it made manifest. Manifest... Jesus said, "**If I do not the works of My Father believe Me not.**" See, it's got to be proven. But now, not proven like Jesus, they put a rag around His head and hit Him on the head, said, "If You're a prophet, tell us who hit You." "And if You are the Son of God, turn this bread..." See, that's the Devil. "If You're the Son of God, come off that..." I mean **the revelation that He's supposed to do; that's what it is.**

Now, we have already looked at in this Series on **The Unveiling of God** the parable of **the ten virgins, the parable of the ten pieces of silver, the parable of the ten servants and ten talents**, and the parable of **the Eleventh hour people**.

This Morning we will look at the parable found in **Matthew 22:1** which deals with **The Wedding Supper and the Garment** that is necessary for entrance into it.

In this particular parable, Jesus speaks of a call to the wedding, and then the supper afterwards. And in it we find one person somehow has gotten into the wedding and before the supper begins, he is cast out because he does not have on a special wedding garment.

This morning we will examine all the pieces of this parable, and show you without any doubts, that this parable was spoken of for this very hour.

Now, let's begin our study this morning by turning to the Book of **Matthew 22** and we will begin reading at verse **1**.

**Matthew 22:1 ¶ And Jesus answered and spake unto them again by parables, and said, 2 The kingdom of heaven is like unto a certain King, which made a marriage for his son,**

Now this word "**made**" means that this King ordained or authored this marriage to be. He thought of it, He ordained it, and thus He executed it.

Now, Notice also that Jesus is typing this Marriage with **the Kingdom of Heaven**. And remember, in **Luke 17:20** when **Jesus was demanded by those Christ rejecting Pharisees to know when the kingdom of God** would come, he said "**The Kingdom of God cometh not by observation.**" He said it will not come as an outward show.

Let's read for ourselves, ...**Luke 17:20 ¶ "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: 21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.**

Now this word “*within*” was translated from the Greek word “*entos*” can mean “*within*”, but it also can be translated as “*in the midst of*”, or “*among*”, and unless you understand the doctrine, you should not translate. Because you could use the wrong words and thus bring forth a wrong meaning.

Some of the French Translators who translate my sermons into French, and who understand the doctrine of the Message brought forth by God’s Prophet, have found many errors in the French translation work in brother Branham’s sermons.

You see, if you do not understand the doctrine, how are you going to choose the right words to bring across the correct understanding?

One example is the statement brother Branham made concerning the Appearing before the coming.

From his sermon **Jesus Christ the same 62-0718 P:82** Brother Branham makes the statement *Heavenly Father, we are grateful to know that we are living in this last day, just before the coming of that just One, that wonderful, glorious, loving Son of Yours, our Lord and Saviour, Jesus Christ, Who we love. And we know the Bible speaks of an appearing before the coming, and there's a great difference in the word "appearing," and then "coming."*

**The End Time Evangelism 6-3-62** brother Branham said, *"Now, we have already seen and are witnessing the Appearing of the Lord. Now, remember, Appearing and Coming are two different words, to Appear and then to Come. Now is the Appearing, He's already Appeared in these last days. Right here with us in the last few years. Now, it's a sign of His Coming. He's Appearing in His church, in the form of the Holy Spirit, showing that it's Him, 'cause people cannot do these things that you see the Holy Spirit doing, so that's the Appearing of the lord. Now remember, it spoke both places, "Appearing" and "Coming."*

But in the French translation of brother Branham’s statement instead of using the word for appearing which is *apparaissant*, they used the word for coming which is *venir*. So instead of the words “*apparaissant avant la venue*” they translated it as *venir avant la venue*, or *coming before the coming*. And of course this distorted the entire doctrine of the appearing before the coming. And so many people think that the second coming of Christ has already taken place in 1963.

And for those people who think the King James translation is the only English translation worth-while, let me say that it too is full of errors, because unless you have a man who fully understands the doctrine of Christ, and is filled with the Holy Spirit, you will never see a Bible translation that is perfect. But I believe one day we will have one, if not this side of the resurrection, there will be on the other side.

Now, let’s get back to **Luke 17:22** *And he said unto the disciples, the days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. 23 And they shall say to you, See here; or, see there: go not after them, nor follow them.*

**24** *For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.*

Now, this last verse is the key to understanding the time that Jesus is speaking about, because we find the same reference is also being made to this lightning as that which lighteneth as we see also in **Matthew 24:27** *For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.*

Now, that word “**coming**” was translated from the Greek word **Parousia** which simply means **presence**, and had these men that translated the Bible understood the doctrine of **the Appearing and Coming** they would not have translated that word as coming, but would have translated it as presence. *For as the lightning cometh out of the east, and shineth even unto the west; so shall also the **Parousia** of the Son of man be... “For as the lightning cometh out of the east, and shineth even unto the west; so shall also **the presence** of the Son of man be”.*

So when these Christ rejecting Pharisees asked him when the Kingdom of God would come, he tells them it will be when the Spirit of God comes and shines forth as lightening that lighteneth up the entire world. In other words, there will come forth a Presence that will be so magnificent that it will truly illuminate the entire world. But it won't be visible to everyone., and thus it will be a secret thing.

Now, in getting back to our parable, we see first of all, This **King** (represents God Himself, **the only Immortal King**) Who has arranged a wedding for His Son. Now, if God is arranging this wedding, then He is the one that is in control. He is the author of it and the finisher as well. And remember the son can do nothing of himself.

**Secondly**, the fact that it speaks of The King is making arrangement for His Son, tells us the Son is not the King, and therefore he would have to be a Prince. The Father is the King, and therefore His Son would have to be The Prince. Therefore if you are Oneness in your thinking, you cannot make this King out to be calling for a wedding for Himself. The wedding and after wards, the wedding supper; are “**arranged for**” and “**ordained by**” the King. And they are for His Son.

**Hebrews Chptr 7, PT. 1 57-0915E 291-20** *He was the King of righteousness, the King of Jerusalem, the King of righteousness, the **King of peace**. Jesus was called the **Prince of peace, and a prince is the son of a king**. So this Man was King of peace, then He would have to be the Father of the Prince of peace. Get it?*

So we see that brother Branham makes the distinction between the Father and the Son, The Father is the king of Peace and the son of God is the Prince of Peace. And thus we also see Jesus doing the same thing in this parable about The King who makes a marriage for His Son.

Now, in verse **3** we see how this King, **3** “**sent forth his servants to call them that were bidden to the wedding: and they would not come.**”

Notice these people are *bidden to the wedding* but they would not come. Then other servants are sent out again to declare another message, one with further light upon the wedding, but the recipients of that message also would not come.

*4 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. 5 But they made light of it, and went their ways, one to his farm, another to his merchandise:*

Now, I believe these two messages that went forth were to the people of Luther's Day and Wesley's day for the light started to come forth with the Message of Justification, as brother Branham stated in the Rapture Sermon.

And He told us in the Rapture sermon that the rapture message began in Luther's day with Justification, and continued in Wesley's day with the further light on sanctification. He said, the plant that had laid in darkness for ages, began to come up towards the light.

Notice the way these servants of God were treated. *6 And the remnant took his servants, and entreated them spitefully, and slew them.*

And many of those who reflected Luther's message were slain, and entreated spitefully. Even in Wesley's day, they were mocked and called Methodists, because they employed methods in their message of sanctification.

*7 But when The King heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.*

And so at the close of the 6<sup>th</sup> Church Age, the age of Wesley, we had a world war which killed more people than any other war previous to it. And as a result of that war we had a world-wide pandemic of Spanish Influenza sweep the world.

Now, notice how all these parables that speak of *the kingdom of heaven* or *the kingdom of God* tie back together one with the other.

If you will recall back in November of last year we studied the parable of the *11<sup>th</sup> hour people* who had to wait until the Jews were back in their home land, and how God stopped world war 1 **at the eleventh hour, the eleventh day of the eleventh month**. And here it tells us that because they turned down the invitation, the armies came, destroyed their cities, etc. That was the "World War 1" judgment **that followed the rejection at Asuza street in 1906**.

**First seal the 63-0318 P:34** *And then God takes His messenger with the elect of that age, and lays them away asleep, and then He drops a plague upon them who rejected it: a temporary judgment. And then, after that is over, then he goes on, and they denominate, and bring in denominations, and start off with that man's work like of Wesley and all the rest of them, and then it gets all in a scrapple again; and then another mystery comes forth. Then what happens? Another messenger arrives on earth for a church age. See? Then when he arrives, he--the--the trumpet sounds. He declares war. See? And then what happens? Finally then he's caught away. And then when he's laid away, then plague falls*

*destroys them. Spiritual death hits the church and she's gone, that group. Then He goes on to another one. Oh, it's a great plan until it comes to that last angel. Now, he has no certain mystery, but he gathers up all that's been lost in them other ages, all the truths that wasn't truly revealed yet (See?), as the revelation come. Then he reveals those things in his day. If you want to read it, there it is: A Revelations 10:1 to--1 to about 4. You'll get it. All right. See?*

Now, watch what happens as we continue with this parable. **8** *Then saith he to his servants, the wedding is ready, but they which were bidden were not worthy.*

So God turns away from the churches altogether in this last calling. And says to his servants. **9** *Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.*

Notice this is a different type of calling altogether. It is not a formal church calling, but a call to those in the highways and byways.

**10** *So those servants went out into the highways, and gathered together all as many as they found,*

Notice at this ministry there will be a gathering together just as we see concerning the Parousia presence of Christ there is to be a gathering.

**2 Thessalonians Chapter 2:1** *Now we beseech you, brethren, by the (Parousia) of our Lord Jesus Christ, and by our gathering together unto him,*

So we see that there is to be a ***gathering together at the Parousia of Christ.***

And as William Branham stated emphatically in his sermon **The Rapture 65-1204 P:93** *“Therefore, the Message calls the Bride together. See?”*

And notice when they gather together in one, at this time of the Message which is to call the people to the wedding, **“The Invisible Union”**, but this time there will be a mixed multitude who hear this wedding call go forth.

**10** *So those servants went out into the highways, and gathered together all as many as they found, both bad and good:*

Now the word **bad** was translated from the Greek word **“poneros”** which speaks in a physical sense of those that are diseased and blind.

***“and the wedding was furnished with guests.***

Notice here that this calling was of a different nature. This ministry went forth to those who had need of physical healing, they were sick, halt, diseased and blind. And notice how perfectly this fits with the Parousia Presence of the Son of Man, as we see in **Malachi** chapter **4**.

**Malachi 4:2** *“But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.”*

Notice that brother Branham called this ***healing in his wings***, ***“healing campaigns.”***

**What is the attraction? 65-0725E P:48** *Let us turn over to another Scripture in the Old Testament, **Malachi, the 4th** chapter, and read that little 4th chapter.... But unto you that fear my name shall the Sun of righteousness rise with healing campaigns, healing in his wing;...*

Now, I want you to notice how brother Branham ascribes these guests just as I have laid them out for you here.

From his sermon called **The Wedding Supper 56-1006 P:29** he said, "Now, in the oriental, let's go back and get the custom, what he said do. When the king made his supper... Now, you know what? The bridegroom, after the invitations was given, and **all the lame, the halt, and the blind would come up**, or ever who was called and had an invitation came, now, it was customary that... **How could they come in if they were poor and all different ways of dressing, and how could they ever look right?** One setting with a fine suit on, the other setting with a pair of overalls, it wouldn't look right. So He said...Now, when the invitation was given, the bridegroom had to furnish the robe. That's the oriental custom. The bridegroom had to go and buy a robe for everyone that was invited, so that when the person come up... And they only had one way (Glory. Thanks be to God for that.), no nine hundred and sixty different ways, but one way. Jesus said, "I am that Way."

Now, from this point on we are no longer dealing with another age, but with this age and those people, that mixed multitude that came in as a result of the last call that went forth.

The call that went forth utilizing healing campaigns.

**11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:.**

Notice that this now speaks of the King's presence with his guests and they are at the wedding. And one man shows up without **the wedding garment**.

So we need to know what that **wedding garment** is.

Now, the purpose of **the wedding garment** was to make all the guests look the same. That way, there are no big eyes and little you there among the people at the wedding.

**God's provided way 53-0613 P:36** *Brethren, there's no big me and little you then, when you come by the way of the Door. And then He found a man back there that didn't have a **wedding garment** on. He come in some other way besides of the door. And Jesus said, "Friend, what are you doing here?" And he was speechless. And you try to climb up your own moral stepladder or by some creed or some church, brother, you're going to find yourself the same way. **Every man that comes by the Door is going to get the same robe. And that robe is the baptism of the Holy Ghost.** Every man takes the same tonight. A lady said to me, said, "That woman standing at the back of the building, screaming and crying," said, "well, I just... well, that would worry me." Said, "Why, it just makes chills go up my back to hear her crying, shouting." I said, "It did?" I said, "If you'd ever be fortunate enough to get to heaven, you'd freeze to death then, when you come up there,*

*hear all that screaming, crying, and shouting up there. Why, they cry 'Holy, holy, holy,' before Him day and night. All the time."*

Now, remember they must come via the door which Christ is the door to the sheepfold, and He is the Word.

**John 10:7** *Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. 8 All that ever came before me are thieves and robbers: but the sheep did not hear them. 9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. 10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. 11 I am the good shepherd: the good shepherd giveth his life for the sheep. 12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. 13 The hireling fleeth, because he is an hireling, and careth not for the sheep. 14 I am the good shepherd, and know my sheep, and am known of mine. 15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. 16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. 17 Therefore doth my Father love me, because I lay down my life, that I might take it again. 18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.*

**Unpardonable sin 54-1024 P:57** *No wonder Jesus said, "A man come in without the wedding garment on." He said, "Friend, what are you doing here? Who brought you in here?" And the man stood helpless, In the parable there. The bridegroom in the Orient today, the bridegroom sets the wedding supper. And when he did, it's up to him to furnish the robe. Jesus Christ set the Wedding Supper at the end of life, and it's up to Him to furnish the preparation of the robes. And at the door, the porter, as it was, or one of his close friends, stood there. (and I'd like to add, what is a ticket, but a token) And every man that come up with a ticket got the same kind of robe. They put it on him. **If he was in rags or if he was in broadcloth, just the same he wore the robe 'cause he looked just exactly like the rest of them.** That's exactly right. And brother, when we come to the Wedding Supper, we've got to have on the same robe that Saint Paul had on back yonder. **We got to have the same baptism of the Holy Ghost. We got to have the same Gospel burning in our heart, the same love, or we'll be turned out.** Say, "Well, brother, I was Pentecostal. I..." No, sir. That won't shadow you a bit. "I was a Methodist. I was a Presbyterian. I belonged to the Branham Tabernacle." That won't have nothing to do with it. That's right.*

Now, notice then **we have all got to have that same robe**, and in the message **Q& A on the Seals**, brother Branham told us that the Robe is **the Robe of righteousness**. And righteousness is a **right-wise-ness**. And he that is righteous doeth what is right. **1 John 3:7** *Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.*

Now, notice that this man did not have on the robe of righteousness, which is the baptism of the Holy Spirit. **1 John 2:29** tells us *If ye know that he is righteous, ye know that **every one that doeth righteousness is born of him.***

And how are you born of Him? We are born of His Spirit.

**John 3:5** *Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of The Spirit, he cannot enter into the kingdom of God.*

And remember, Jesus began the parable by saying **2 The kingdom of heaven is like unto a certain King, which made a marriage for his son**

And here we found that when you came to this marriage you had to wear a certain garment, which is **the garment of righteousness** which is **the baptism of the Spirit**, because **every one that doeth righteousness is born of him.** And the Scripture tells us that unless you are born of the Spirit of God you can not understand the things of God. That is 1<sup>st</sup> Corinthians 2 and to understand the things you therefore have to have His Spirit, which means you are born again.

**1 Corinthians 12:13** *For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*

And without being born again and without being robed in right-wise-ness you cannot enter into His Word and neither can you enter the wedding without being robed in His Right-wise-ness. And let's face it, the wedding is the spiritual Union, right? And how can you be in union with someone you don't even know?

And so we next find out that a person actually came to this wedding without the wedding garment on. Without having received the Holy Ghost.

**11** *And when the king came in to see the guests, he saw there a man which had not on a wedding garment. 12* *And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.*

Notice that this person was speechless. He could not speak. He was in the presence of the King and He could not speak. Now, we are told that the Righteous will have a **boldness to speak** in the Presence of God at the time of the **Parousia** of Christ.

**1 John 2:28** ¶ *And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.*

**1 John 4:17** ¶ *Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.*

And the Greek word which speaks of this **boldness** of speech is the word **parrhesia**.

The word **parrhesia** means: **freedom in speaking**, and **unreservedness in speech; openly, frankly**, i.e without concealment; without ambiguity or circumlocution; without the use of figures and comparisons 2) **free and fearless confidence, cheerful courage, boldness, assurance**

**Acts 4:13** Now when they saw the **boldness** of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus.

**Acts 4:31** And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with **boldness**.

**Ephesians 3:12** In whom we have **boldness** and access with confidence by the faith of him.

**Hebrews 4:16** Let us therefore come **boldly** unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

**I John 5:14** ¶ And this is the **confidence** that we have in him, that, if we ask any thing according to his will, he heareth us:

But notice that this one without the robe of righteousness or right-wise-ness could not speak.

**11** And when the king came in to see the guests, **he saw there a man which had not on a wedding garment**:. **12** And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And **he was speechless**.

From his sermon **Revelation chapter 4 pt 1 60-1231 P:50** Brother Branham said, "Now, what do you think when the Bridegroom come back and found a man setting there without a wedding garment on? Said, "Friend, how'd you get in here?" And **he stood speechless**; it showed that he come some other way besides the Door. He come in a window; he come in a back door. And He called him a friend: **showed he was a church member**. "Friend, how did you get in here without a garment on?" Now, Jesus said this Himself. And He calls in the porter; He said, "Bind him foot and hand." And **he was cast out into outer darkness where there'll be weeping, wailing, and gnashing of teeth**. That's Christ's own Words. Right, "He was cast out." Because it proved, without the wedding garment, he come some other way besides the Door. If he'd have come by the Door, he would receive the wedding garment.

And we know that the Door is the Word which gives us entrance into God's Presence.

**2 Peter 1:10** Wherefore the rather, brethren, give diligence to **make your calling and election sure**: for if ye do these things, ye shall never fall: **11** For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. **12** Wherefore I will not be negligent to put you always in remembrance of these things, **though ye know them, and be established in the present truth**.

And did not Jesus tell us in **Matthew 13**: **he that hath to him shall be given, and he shall have more abundantly**? And have not we shown you over the years that the word Jesus used for **hath** was the Greek word **echo**? **He that is of such a nature to echo back the word, to him shall be given a greater measure**. And so if you don't have the Word, then how can you echo it back? And so **this man was speechless** because he did not have the Word.

Now, notice that he did not have the Word, and therefore since **Christ is the Door** and He is the Word, this man came in some other way than by the Door which was Christ.

From his sermon **Meanest man in Santa Maria 62-0630E P:** brother Branham told us, **“Remember in the parable, how one man come in without a wedding garment? He'd come by the door or some denomination. He had come by a window, not the door. Or if he'd have come by the door, he'd have got a robe. He come down the way of some creed or denomination. He was throwed out. He wasn't fit to set at the table. He, First he must be washed, and made groomed, and anointed. And then he was ready to come in.**

Also from his sermon **Revelation chapter 4 pt 3 throne mercy 61-0108 P:92** he said, **“See how this man got in here at the wedding supper, and he come in some other way? Here was the Door. Jesus said, “I am the Door.” And this wedding table was set here, and the people all setting around, and here was one man up here that didn't have a wedding garment on. And when the King come in, He said, “How'd you get here, my friend? How'd you ever get in here?” It showed that he didn't come in by this Door. He went in at a window, or come the back way, or through some creed or denomination. He didn't come by the Door.**

Now, in the final scene of this parable we see the King having this one bound hand and foot and thrown out of **the Invisible Union**, which is **the wedding** that is now taking place.

**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.**

Now, in **QA on the Seals** brother Branham explains this parable and lets us know that this one that came in not by the Word but another way is thrown out into tribulation period.

**QA on the seals 63-0324M P:154 30.** Brother Branham, Please explain who the man in **Matthew 22:11**, the man that didn't have on a wedding garment... I know this man couldn't get into heaven without the wedding garment on. This was a guest, I know, not the Bride. Yes, that's right. He would be a guest. Yeah, he just slipped in. See? Now, look. Now, It'd just take a whole sermon on that, and I got ten minutes to pray for the sick and finish this up, and I've got one half of them done. Notice. But I'm going to hurry, right sure enough after this one. See? **155 Here's what happened.** If you know the oriental custom (See?), when a bridegroom gives out invitations for his wedding, he just gives out so many invitations. And for every invitation he sent, he had a porter standing at the door to put a robe on him, whether he was poor or whatever he was, he had... **If he was rich or poor, whatever it was, he, all had to wear this wedding garment. When they stood at the door, they put this on him; it covered up what his outside had been. He's invited, whether he was a millionaire, or whether he was a pauper, whether he was a farmer, ditch digger, or whatever he is, or plutocrat, he's here with the robe on, now, because the robe's put on him at the door when he enters in at the door. 156** Now, take **St. John 10**, I believe it is, He said, **“I am the door. (See?) I am the door that you enter in by.”** Now there he stands at the door, and here's the man that put the robe on him, the Holy Spirit, **to give him the robe of righteousness** when he comes in. Now, this man had come by some

organization, back at the window over here (some slip-in hole), and he got in at the table and set down. And then when the Bridegroom comes up and looks around, he. ? .. These had been odd ducks before, now he's the odd duck. See? **"What are you doing here like that without the baptism of the Holy Ghost and all these things? How did you ever get in here?"** Well, he come in somewhere besides the door, and he come without the proper invitation. See? **He come by some educational system** (See?), or something like that. He got in, and He said to them, **"Bind him, hand and feet, cast him out of here into outer darkness where there'll be weeping and wailing and gnashing of teeth."** See? **He went into the tribulation period.** See? He did not come in by the door. So, all right.

Finally in verse **14** Jesus says, **14 For many are called, but few are chosen.**

Let's just bow our heads and our hearts in prayer.

*Dear Gracious Father we are so thankful for the presence of your Great Presence to be among us not only to guide us each step of the way, but also to show us these things. For this is **the garment of your righteousness** which you are handing to us and we are being **made ready by your Spirit and Your great Presence** among us and **by Thy Word** you are dressing Your bride.*

*Therefore we thank you, dear Father, and ask that You fill us with Your great Goodness and Mercy, and may we all be dressed with the same chosen cloth that has been chosen by Yourself, and may none of us be left behind with the remnant for we ask it in Jesus Christ name.*

*Amen.*