

Zaphanath - Paaneah 2 - The Garments

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: 12 July 2017

Preacher: David Antwi

[0 : 00] Thank you for choosing to listen to today's message by Rev. Dr. David Entry. We know you will be blessed as you seek and serve God. We believe that this message will stir up a desire for more of God even as you listen.

Be blessed. Father, we thank you, we give you praise for this time as we hear your word. Let your presence be released, let your power be seen. Let your glory be manifested.

Turn situations around, heal the sick, let there be manifestation of your power. Let satanic hold, satanic purposes be subjected under the influence of the Holy Ghost.

We thank you in Jesus' name. Amen. Amen. So today I'm supposed to be talking about Joseph as a type of Jesus or Jesus and Joseph similarities.

In the first place, I spoke about how Jesus has a lot of types in the Old Testament. Most of the good things, for instance, when Joshua was going for war, a man of war stood before him.

[1 : 10] He was not a type per se, but he was the pre-incarnation appearance of Christ.

So before Christ was born from the womb of Mary, he had appeared in a physical form in the Old Testament. So he appeared to Abraham.

He appeared to... In fact, the man who wrestled with Jacob is Christ. Because every human manifestation, representation, manifestation of God is Christ.

So anytime in the Bible that God appeared like a man is Christ, pre-appearing, because Christ is the only one who can give a physical expression to God, the unseen God.

So any pre-incarnation means when Mary gave birth to him physically and he came to live the human life. Any pre-incarnation, all right?

[2 : 21] Sorry, no pre-incarnation, no reincarnation, pre. Before he was born physically, he appeared. When was the first time he appeared? Actually, when we say Genesis, God working in a cadre of God.

The Bible from God and Adam, remember he appeared to Abraham and gave him communion. The pre-incarnation appearance of Christ. It's called in theological terms, Christophany.

Or Theophany. But it's Christophany, the appearance of Christ in the Old Testament. So the one who appeared to Joseph is also that.

But it's different from, not so much the same as the type. The type is a personality or an object which reflected Christ in many ways.

For instance, the tabernacle. The tabernacle of Moses, right? It was the presence of God in his people. God with us. Christ is God. So the Bible says that Christ is God with us.

[3 : 22] So the Bible says in 1 John 1, verse 14, and the word became flesh and tabernacle. The Greek word is tabernacle. So it's the same tabernacle of Moses.

And it's interesting when you go into the, how in every detail it was Christ. Every detail is amazing. So the tabernacle is a type of Christ.

The lamb that was slaughtered for the Passover, remember? When before they left Egypt, it said, catch Achilles at twilight, eat it. That lamb and the blood, use the blood for redemption on the doorposts, and then it's the flesh.

All right? So that lamb is the lamb of God. So an Abraham's lamb that replaced Isaac. Types of Christ.

But then Enoch, Abel was a type, sorry, Abel was a type of Christ. And Noah's Ark, not a person, but was a type of Christ.

[4 : 26] And Isaac was a type of Christ. And Benjamin. Benjamin was a type of Christ. In what way?

He was called, his mother, when his mother was given birth to his mother, his mother died, and his mother called him, what name? Benoni, which means the son of my sorrow. And his father called him Benjamin, which means the son of my right hand.

Who is the son of sorrow and at the same time the son of the right hand? It's Christ. All right? So Christ was the son of sorrow. Acquainted with, Isaiah chapter 53 says that, Acquainted with grief. A man of sorrows, acquainted with grief. And at the same time he is the son of the right hand. So, but Joseph, so this leads to Joseph, who typified for or prefigured Christ in so many ways.

He was like Christ in so many ways. Number one, shepherd. Number two, number three, sent to feed his brothers.

[5 : 34] Okay, sent to his brothers. Number three, sorry, number four. Hated. Persecuted and sold or betrayed. Number five, cast into prison.

Number six. Huh? Yeah, number six, he was released from prison.

The same thing, he was resurrected from the dead. All right. And then number seven. Enthroned with authority. And the same thing, Christ was enthroned or is still in authority.

Number, is it six or sorry, eight. All right. Number eight. All right. Let's look at Genesis chapter 41, verse 42.

Genesis chapter 41, verse 42. Then Pharaoh took his signet ring off his hand and put it on Joseph's hand.

[6 : 36] And he clothed him in garments of fine linen and put a gold chain around his neck. And he had him ride in the second chariot. This is, this is, hallelujah.

Psalms 68, verse 18. You have ascended on high. You have led captivity captive. Do you know this is in Ephesians? Yes.

Ephesians 4, verse 1, verse 8, 9, 10. There are 9 and 10. So, no, no, you don't have to turn to Ephesians.

We don't have time at all because we need to. So, Ephesians, that Ephesians quotation is quoted, was quoted from Psalm 68, verse 8. What does it say? Let's all read it out loud.

Shall we all read Psalm 68, verse 18? All right. Let's go. Amen. Amen.

[7 : 38] Who do you think this is talking about? Jesus. Jesus. Jesus. Jesus. Who, who, who ascended on high? He, he ascended. He went up. He climbed upstairs.

It's amazing. Bible says that before the very eyes, actually after 1, verse 11, of verse 10, he was lifted. He, he walked up and the clouds received him.

And they were standing there. An angel in white clothing stood there and said that, why are you gazing? This same Jesus who you see ascend shall return the same way. But he ascended on high.

And what? You ascended on high. You have led captivity captive. He led captivity. I don't want to go into that. When he resurrected from there, there's some things when we held captives.

Things that were holding you captive were held, were taken captive. So, captivity was arrested, was held captive by resurrecting from the grave.

[8 : 39] All right. And, and then what? You have received gifts among men. He received gifts. So, he was as, he ascended to the throne and he received gifts.

When Joseph was enthroned, he was giving gifts. He was, and they're not just gifts. He was giving the second in command chariot.

And he was paraded in town instead. And they were praising him. They were hailing him. That is glory. He was operating in high level glory. The highest level of glory any human being could enjoy at that, at that time.

Who was not a pharaoh? Joseph was operating in that glory. Hallelujah. Hebrews chapter 2 verse 9. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor.

Ah. Who was crowned in glory in Genesis? Nobody saw glory in, was crowned in glory in Genesis. Genesis. But everything God has created, so long as human beings are concerned and creation is concerned, beginning to end in Revelation is all, there are seeds coded in Genesis.

[10 : 04] Genesis ends with someone sitting, sitting in glory. That's how Genesis ends. It starts with creation and fall and a call.

So when God created man, Satan corrupted man and man fell. And God came and called man. Abraham, Isaac, Jacob.

And then he said, these three people are going to constitute with the constituent elements of the cult. So that's why I talked on Abraham, Isaac, and Jacob.

If you are part of the cult race, I think let me take my time and talk about the cult race. God created us as the created race, created humanity.

But created humanity fell from glory. Romans 3, 23. For all have sinned and fallen short of what? Glory.

[11:10] Jesus was crowned with glory. All right. So all have sinned and have fallen short. All, every humanity. Why? Because in Romans 5, 12, it says that Adam sinned and because of his sin, death passed on to all men.

So not even those of us who have not sinned, according to King James, the similitude of Adam's sin. You didn't have to sin like Adam's sin, but you suffered the consequences of Adam's sin. That's Romans 5, verse 11. All right. So we suffered the consequences of Adam's sin as though we sinned with him. The truth is that he was our representation.

So when he sinned, we sinned. When your MP votes, you have voted. When your MP votes yes for Brexit or at parliament negotiations or whatever, if he votes yes on a bill, you voted yes.

If your MP votes no, you voted no. So the MP actually is not supposed to represent his views. He's supposed to represent the views of his constituents.

[12:21] Does that make sense? So in politics, he is our federal representative. Am I right? So whatever he says, we have said it.

If the prime minister goes to the European Commission or European Union and asks she's supposed to negotiate the Brexit, if she says that after the Brexit, no British citizen will travel to Europe.

You didn't make that decision. You didn't make that decision. But guess what? She is our federal representative. What she's, the decisions she makes is going to affect us. Decisions, the laws that are passed in parliament, you didn't go there to go and make the law.

But your representative made the law on your behalf. Adam sinned on your behalf. So the suffering Adam is supposed to suffer is we are supposed to suffer because we all sinned with him.

We didn't, Romans 5, 11 and 12. We didn't have to, does that make sense? Yep. We didn't have to sin like Adam, but we will suffer like him anymore. But do you know the good news? Because for God to make it fair, he said, okay, me too, Christ, who is the second Adam?

[13:36] Adam was the type of Christ, okay? So the last Adam or second man. The first man was Adam. The second man was Christ.

The first man sinned and all sinned. The second man came and lived righteousness. And so all who are in him are also righteous. Is that fair? That one is fair.

That's the foundation of the Christian gospel. So when you go to God, he doesn't look at you based on the good things you have done. He looks at you based on the Christ you are in. Because Christ did all the good things.

And so then, because your good things are not good enough to represent you before God. Because still it's bad, man. Your good things are so bad. Too bad. So then we tried to obey the Ten Commandments and we were flopping by heart.

In fact, the Ten Commandments made us look more sinful than we originally used to be. Because without speed limits, you can't be convicted or you can't be charged with over speeding.

[14:37] But once speed limits come, it makes progress. So laws is what, watch this. It takes law for you to be found guilty. Where there is no law, you cannot be found guilty.

So we were busily sinning, but not found guilty. Until the Ten Commandments came. And God started finding that we ourselves saw how guilty we were.

Guilty, so we are now frustrated. We need help. So, because of Adam, we were all sinners. Not because of the bad things we did, but because of our nature.

511, sorry. And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation. Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned.

For until the law, sin was in the world. But sin is not imputed when there is no law. There was no, sin was around, but no one was charged with sin.

[15:52] Until the law came. Thank you, sin. Until the law came. So, when God created, we fell. And so, every human being, the created race is a corrupted race.

Not based on what you have done, but based on the nature. It's a corrupted nature. Do you, no one, did anyone teach you how to lie? No one had to teach you. You do it naturally.

No one taught you how to be rebellious. It's in us, all of us. Most of us, people don't know how many bad things we can do. We've mastered it, and we can do things.

But no one taught you some of those things. Your mother is surprised you knew how to do that. So, because of Adam's sin, we had a flawed, flawed nature. All right.

Adam's sins. And God's sin passed, and death passed unto all. So, if one man's sin brought death, then it's tantamount to the fact, or it's justifiable to say, one man's good works should be able to also bring righteousness to all who come under his banner.

[17:02] So, God created, Satan corrupted, man fell, and God decided that, all right, I know what I'm going to do. I'm going to wipe everything out through the flood, and through the righteous Noah, start the humanity again.

Not recreate, but clean. But the nature of human beings were so corrupt, it couldn't change anything. It couldn't change. Noah and his family, in fact, his son started causing problems right after the flood.

So, the righteous family, there was even a problem inside it. So, God decided, okay, this is what I'm going to do. And then the Tower of Babel, man was man sitting up. Now, let's make a name for ourselves.

So, God said, you know what, I'm going to now call. So, if you respond. So, he called Abraham to be the father of the called race. That's why Bible says that those of us who are in Christ, we are all sons of Abraham.

So, the called race started with Abraham, Isaac, and Jacob. God formed the constituent elements of his called people.

[18:16] If you are the called, if you are God's chosen, you must know God in a way like Abraham knew him, in a way like Isaac knew him, in a way like Jacob knew.

Does that make sense? So, in Genesis, first session was four people. Genesis is about eight biographies. Genesis, eight biographies.

The first four under the created race. The last four under the called race. The first four, Adam, Abel, Enoch, Noah.

The last four, the created, the called four. Abraham, Isaac, Jacob, and Joseph. That's what, the whole Genesis is about that.

But guess what? Interesting, it's interesting to note that everything after that can be traceable back into everything Genesis said. So, Genesis starts with the fall, and then the call, and the development of the call into glory.

[19:21] And then Genesis ends. So, Genesis ends with someone sitting on the throne. How does Revelation end? Revelation ends with someone on the throne. So, Genesis is the seed, full of seeds of everything that is going to play out in humanity.

Now, having said that, we saw Joseph on the throne. Which of the nine? Two verse nine, sorry. Two verse nine. What does it say? But we see Jesus.

Who was made a little lower than the angels. For the suffering of Jesus. That he was crowned with glory and honor. That he was crowned with glory and honor. Joseph was crowned with glory and honor.

So, what I'm trying to point to you. When Pharaoh called Joseph, he brought him from prison, and Joseph was ascended to the throne.

Joseph was crowned with glory. Jesus was crowned with glory. Alright. Joseph received gifts. Jesus, from what we read in Psalm, he received gifts.

[20:28] In fact, in Acts chapter two verse, I think, no, 33. Acts 2, 33. Acts 2, 33. Read it. Acts chapter two verse 33. Therefore, being exalted to the right hand of God.

Who is that? Jesus. Who is he talking about? Jesus. Who was exalted to the right hand of God? Is he not similar to Joseph? Was exalted to the right hand of Pharaoh.

Pharaoh said, I don't do. Nothing happens in Egypt without you. Everything. He said, whatever you say is done. He said, you are Pharaoh, and nothing happens in Egypt without you.

That's the right hand. It must go through the right hand before it goes through anyway. So, Jesus was raised. Read it again. Therefore, being exalted to the right hand of God.

Being exalted to the right hand of God. What happened? And having received from the Father the promise of the Holy Spirit. Ah, he received gifts. Oh, yes. He received.

[21 : 31] The promise of the Holy Spirit is the gift, actually. Because he says that, wait until you receive the gifts, the promise of the Father. The promise of the Holy Spirit is the gift.

But then guess what? The Bible says that when he was ascended on high, he received gifts. When Joseph was enthroned, he received gifts. So, you see, the similarity, Joseph and Jesus.

But permit me to zoom in. It's like magnifying glass, and then we want to zoom. Before we go to the other ones, the similarities, that's why I said, I want us to zoom in into the gifts.

What are the gifts Joseph received? Genesis chapter 41. 1. 1 verse 2. Then Pharaoh took his signet ring off his hand and put it on Joseph's hand.

Pharaoh took his signet ring. And I explain what the ring stands for. What did the ring stand for? Sealed. The seal.

[22 : 32] His seal. Endorsement. Okay, so, Joseph was sealed. Remember, we just read Acts chapter 2 verse 73. Having received the gift of the Holy Spirit. The Holy Spirit is there.

Remember, I told you. So, Jesus Christ, watch this. This is very important. The gifts he received, he received for us. So that when we are in Christ, the gift he receives automatically is ours.

It's very important to understand. On his throne, in his enthronement, the gift that came to Jesus is actually the gift for the church. All right, let me try.

I'm, this was not supposed to be part of my text, but I think I'll throw it in. Ephesians chapter 1 verse 20. Verse 19 talks about, and the power that is at work towards you.

Which power he raised, which power he used when he raised Christ from the dead, seated in far above principalities and powers in heavenly places.

[23 : 33] Continue from there. Far above all principality and power and might and dominion and every name that is named. Not only in this age, but also in the age which is to come. And he puts all things under his feet.

Watch this. So he was raised from the dead. He was raised from the dead. The power, he took power. And that's the same power that is working in us.

That's what he said. He said, I want you to know the power that works towards us who believe. He said, which power he did what. And what's the exceeding greatness of the power, of his power toward us who believe.

According to the working of his mighty power, which he worked in Christ. According to this power, the working of this mighty power, which he worked in Christ. Yes, so this is the power.

He worked in the dead, Jesus. When he raised him from the dead and seated him at his right hand in the heavenly places. He raised him from the dead. The power raised him from the dead and seated him on the right hand of the Father.

[24 : 38] On the right hand of the Father. And in heavenly places. Where? In heavenly places. Far above. So let's say you are principalities and powers, okay?

So all those sitting on this elevator section, they are the angels. All those sitting here are the principalities and powers.

And all those standing at the back are the human beings. Read it.

So you're raising fire above principalities and powers. And might and dominion. And not only principalities, but above might and dominion.

And every name that is named. Not only in this age. There was no name and no power, no authority in Egypt that Joseph was not hired. Yet he was still under authority, Pharaoh.

[25 : 41] Jesus is still subject to the father. So he raised him far above all that. And continue. There's something I want to show you. Not only in this age, but also in the age that is to come.

The age that is to come. That is to come. He's higher than everything. Yeah. And he put all things under his feet. Wow. So all things including cars and jobs and miracles and wives and husbands and children and scholarships and favor.

All things were put under his feet. These are all things were put under his feet. Watch this. And gave him to be head of our...

Okay. So one, two, three rows here. One, two, three, four, five rows here. Let's say these are human beings.

And these are principalities and powers. Okay. Do you know what principalities and powers are? Demons. You will never be like a demon in Jesus' name.

[26 : 50] Yes. But five. And then there are people in church and the people in the world who are more. The people in the world. The people in the world are more.

So all humanity is here. So one, two, three are the fallen humanity. And then one, two rows are the redeemed humanity.

The church. Watch this. Watch this. It's very interesting. I'm sure that's the church. And Jesus Christ was elevated, put on the throne, above everything, and all things were put under his feet.

Is that the end? What's the end? And gave him to be head over all things to the church. He was given to be head. So he didn't stay there. It's like satellite transmission is up there, but its usefulness is benefited on earth.

Yes. So Jesus, all that he attained through his human suffering, death, burial, and resurrection, and in his obedience, in his ascension, all the glory he attained and all the things he attained, Bible says that it has been transmitted, beamed back into the church.

[28 : 06] Not the world. Beamed back into the church for him to be the head. If it's the head, then automatically the brain is what determines the movement of my hands and everything. Absolutely. So it is the nature of your head that determines the nature of your entire life.

I like that. That's why when you go to school, it's not about physio. It's about mental physiotherapy, if I can put it like that.

The exercise, academic exercise, has to do with training your mind. When they are employing you, your mind matters. The job, your salary is a function of why do you think people of setting educational level and more?

Because of what is in their head. They pay you based on what is in your head. Not the muscles on your arms. You are paid based on the...

So Jesus Christ was given to be the head over all things for the church. So he was given to... That's why in church we can bind demons. That's why we can claim blessings.

[29 : 23] We can decree blessings. Because everything that Christ has is ours. Everything that Christ attained. Because as a matter of fact, even though he's seated there, he's with us.

And even though we are here, we are seated with him. All right. So now zooming into the gifts that he received which belong to us.

Number one, what gift did he receive? The signet ring. The signet ring which typifies the Holy Spirit as our seal. Remember Ephesians 4.30, Ephesians 1.13.

Number two. And he clothed him in garments of fine linen. That is what maybe I will stay more on. So let me go on the chain. Okay.

Read it again. Verse 4. Then Pharaoh took his signet ring off his hand and put it on Joseph's hand. And he clothed him in garments of fine linen and put a gold chain around his neck.

[30 : 25] Yeah. And he had him ride in the second chariot which he had. And they cried out before him, bow the knee. So he set him over all the land of Egypt. Pharaoh also said to Joseph, I am Pharaoh.

And without your consent, no man may lift his hand or foot in all the land of Egypt. And Pharaoh called Joseph's name Zaphnath-Paneah. And he gave him as a wife Asenath, the daughter of Potiphar, priest of On.

So Joseph went out over all the land of Egypt. Amen. Amen. All right. I'll go. Can I talk about a chain? Yes. Gold chain. Then I'll talk about the garments.

Then we will end. I told you. Okay. Gold chain. What does chain in the Bible signify? All right.

The gold chain, the ring, what did the ring signify? The sealer. So when you are born again, you receive the Holy Spirit in you as a seal of redemption. You don't have to do any interesting.

[31 : 29] As soon as you are born again, you receive the Holy Spirit. But according to Acts chapter 5, I think it's verse 30. Read it. Let me see. Let me hear. Acts 5.30.

It says, The God of our fathers raised up Jesus, whom you murdered by hanging on a tree. Him God has exalted to his right hand to be prince and savior and to give repentance to Israel and forgiveness of sins.

And we are his witnesses to these things. And so also is the Holy Spirit, whom God has given to those who obey him. What is? They are holies. It says that we are witnesses to these things.

And so also is the Holy Spirit, whom God has given to who? Those who obey him. Those who obey him. Now, at this time, he was talking about the manifestation of the spirit.

So there is a supply of the spirit which you receive based on your obedience. Wow. Chain in the Bible is a reflection of subdued will.

[32 : 36] Chain. Chain. So, obey. When you bring yourself under the obedience of God, he beautifies you with the Holy Ghost in a unique way. Wow.

That's why you can't flow in the power of the Holy Spirit without obedience. Proverbs chapter 1, verse 8 and 9. My son, hear the instruction of your father.

Uh-huh. And do not forsake the law of your mother. Do not forsake the law of your mother. Hear the instructions of your father. Don't forsake the law of your mother. Uh-huh. For there will be a graceful ornament on your head.

Ah, the law and the instruction will be a graceful ornament on your head. And chains about your neck. Chains about your neck. Chains in the scriptures are a reflection of subdued will.

You have subdued your will in obedience to the word of God. In the obedience, or let me put it in the, you have been subdued or conquered to obey God's commandments.

[33 : 46] Chain is a reflection of subdued will. So, they put a chain on his neck. It is the ornament that comes through sub, uh, being subdued.

Through submission to the directions of God. When God says you should do something, and as we do it, the ornament of the Spirit, there's no one the Holy Ghost can use without being obedient.

Yeah. Yeah. Yeah. Yeah. Yeah. When you are born again, you are saved. But it doesn't mean the Holy Spirit can use you. You have to be obedient to the Spirit.

Now, let me finish with the third thing he received. I've actually mentioned the third one. The second one. So, what did he receive? You remember, he received three things. Number one. Signet. Signet ring.

Number two. Number two. Oh. Number two. Number two. Read it quickly. Then Pharaoh took off his, he took his signet ring off his hand and put it on Joseph's hand.

[34 : 43] One. And he clothed him in garments of fine linen. Number two, what? Finet of fine linen. I can't hear you. Garments of fine linen. What of fine linen? Garments.

Look at your Bible. Look at your Bible. Look at your Bible. Garments. A garment or garment. Garment. Garment. Garment to see. Garment to see.

He received garment to see. Garment. Garment. Number one. Of fine linen.

Garment. So, when the prodigal son came back home, his father said, put the ring on his finger.

That shows identity as my son. As a son. And then put robe. Garment.

Now, the garment they put on him, the prodigal son, was to make him presentable to his father.

First Corinthians chapter 1 verse 30 says that Jesus Christ is something to us.

[35 : 44] Pastor Joshua, please read it quickly. But of him you are in Christ Jesus, who became for us wisdom. What? Christ became for us what? Wisdom from God. What?

Wisdom from God. Is that all? And what? And righteousness and sanctification and redemption. So, wisdom from God. He became righteousness.

He became sanctification and what? Redemption. Redemption. Watch this. So, Christ became righteousness. So, you see, there is a certain type of, this is where I'm going.

And this is good. Please, don't miss this. Even if you are in the category of the principalities and powers. Don't miss this.

Watch this. There is. He said Christ is our righteousness. So, there is a type of righteousness which is not based on what you have done. But what you are wearing.

[36 : 46] You wear Christ. In fact, in Romans somewhere, he said put on Christ. Romans chapter, I think 12 verse 14. The night is fast paint. 13 rather 14.

The night is fast paint. Yes. The night is fast paint. The day is at hand. Therefore, let us cast off the works of darkness and let us put on the armor of light.

Let us walk properly as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy, but put on the Lord Jesus Christ.

Put on what? The Lord Jesus Christ. Is he clothes? He said wear him. Put him on. So, Christ Jesus, our righteousness is the robe that when you become born again.

Oh, someone come and be born again. Take off your jacket. Wait, sir. Wait, sir. This is, so this is righteousness. This is Christ.

[37 : 48] This is Christ as our righteousness. We are supposed to come to God. When you become born again, Christ gives you his righteousness. So, when you come to God, you are

clothed. You know that song?

Dressed in his righteousness alone. Faultless stand before the... You are not faultless because you have been, you have not been doing the wrong thing. You have been perfect.

But you are faultless before, because of the garment of Christ. As you wear Christ, as you wear Christ, God doesn't see anything wrong with you. Amen. So, Christ, let's all say Christ our righteousness.

Christ our righteousness. So, when you become born again, Christ becomes your garment of righteousness. You are clothed in the righteousness of God. When you are praised, any prayer you don't pray in the name of Jesus, forget it.

Heaven can't recognize it. Who are you to pray? To God. Who are you to talk to God? Oh, but when you come in the name of Jesus, and when you say someone came in your name, it's not just saying in the name, but practically the person is operating under this person, in the person's stead, the person's authority.

[38 : 56] So, when you go to God in the name of Christ, heaven sees you like heaven sees Christ. And so, when we become born again, there's something that human beings don't see, but demons know.

That you are clothed in righteousness. You are clothed in righteousness. It is that righteous cloth that takes you to heaven. But, we find out that the garment was not one.

Two. Garments. There are two types of righteousness that you need. Please, give it to me. Are you interested in that one? Or I should stop?

Are you sure you want to know? Two types of righteousness. Two. Two. Everyone say two. Two. Because the garment was not one. It was garment.

Psalm 45, verse 9. Verse 8. Alright. Psalm 44. No, no. No verse 9. Sorry about that. Okay. Verse 9.

[39 : 56] Let's look at. Psalm 45, verse 9. And then we'll look at verse 13 and 14. Verse 9. Kings' daughters are among... Kings' daughters. Kings' daughters. Kings' daughters. Kings' daughters. Kings' daughters. Kings' daughters. Kings' daughters.

Yeah. How many of you know that the church is a king's daughter? Alright. But, kings' daughters are among... Are among your honorable women. And your right hand stands the queen in gold from Ophir.

The queen wears... What's the garment of the queen? Gold from Ophir. The queen. Okay. The princess.

That or the queen. Gold. The garment. Verse 13. I want to show you something. The royal daughter is all glorious within the palace. The royal daughter is all...

Glorious within the palace. Her clothing is woven with gold. Oh. Her clothing... Listen to this very carefully. Her clothing...

[40 : 51] So, she had a clothing that is actually woven with... It's a golden... That's what we saw in the verse 9. The clothing is woven with gold. Verse 13. She shall be brought to the king in robes of many colors.

Ah. Verse 13. 13. The royal daughter is all glorious within the palace. Beepat. Yeah. Her clothing is woven... Say clothing. Clothing. Say clothing.

Clothing. Other translations, we use garment and different... Gown. Yeah. Thank you. Gown. Now, verse 14. She shall be brought to the king in robes of many colors.

Robes. Not clothing. So, L translation don't use the same words. Clothing and robes. I mean, Sir John's, what does she all use? Gowns. Gowns.

And then the other one is embroidery. Embroidery. Tempestry. What's embroidery? Something that is woven into something else. Now, there are two robes or two gowns.

[41 : 51] Two coverings spoken about here. One is the golden one and the other one is the embroidered one. One of the two righteousness.

One is the golden one which Christ gives us, which you appear before God in golden clothing. But the other one, the woven one is the righteousness that after Christ has come into you, that you based on your work.

So, all of us, our level of second righteousness, not that there's due time. But then that righteousness is different. We have different levels.

Watch this. Watch, watch, watch, watch, watch. That is what will determine your reward in heaven. Can I tell you a story? Are you interested in this story? Okay, 22 verse 1.

And Jesus answered and spoke to them again by parables and said, the kingdom of heaven is like a certain king. A certain king. Who arranged a marriage for his son. A certain king. A certain king. [42 : 55] Who arranged a marriage. He said the kingdom of heaven is like a certain king whose son, the son of the kingdom has a wife.

Do you remember Matthew? Ah, I didn't check the screen. I think Matthew 25, the parable of the ten virgins. Five were prepared.

Five were. And where were they going? They were going for the wedding. Listen, we are all preparing for the wedding. There is a wedding coming. There is a wedding coming.

It's called the wedding of the lamb and his bride. Remember in Ephesians chapter 5 verse 27, he says that Christ died for the church, sanctified the church to present him to himself as a glorious bride.

There is going to be a wedding supper. The wedding supper is coming. But let's finish this. Are you interested in this parable?

[44 : 01] He said, sir, it's interesting, Santa, it means he said the kingdom of heaven, it is like a king who puts a wedding together for his son. Read it.

The kingdom of heaven is like a certain king who arranged a marriage for his son and sent out his servants to call those who were invited to the wedding. Okay. And they were not willing to come. They didn't come. And you know what they did? They killed. So there are people in this church who are killers of me. They killed the messenger sent to them. They killed them.

And so the master was upset and attacked, dealt with all of them. And then he told his, I'm just fast forward because of time. He told his servant, just go to the streets and the junctions and town.

Verse 8 says, then he said to his servants, the wedding is ready.

But those who were invited were not worthy. Were not worthy. The wedding is ready, but the invitees were not worthy. So what should we do? Therefore, go into the highways and as many as you find, invite to the wedding.

[45 : 08] Watch this. Look at the characteristics of people who were invited. Watch this. So those servants went out into the highways and gathered together all whom they found, both bad and good.

Whether you are bad, you are good, God likes you. Amen. Amen. Amen. We have all been invited to this glorious wedding coming.

But unfortunately, some of us are five wise virgins and others are five foolish virgins. But they are all invited to the wedding. But some will miss. Watch this.

Go and invite people both good and bad. And what happened? This is a nice story. Watch this. And the wedding hall was filled with guests. But when the king came in to see the guests, he saw a man there who did not have on a wedding garment.

Say gown. Say gown. Say robes. Hey. Hey. I told you I feel like preaching. Garments. There was somebody who had made it but didn't have the wedding garment.

[46 : 14] You have to go with your garments. This gossiping spirit. This bitterness spirit. This jealousy spirit. This bad behavior. Is spoiling your garment.

The golden offer is acceptable. But the tapestry, you are not allowing the Christ inside to weave in your life to give you that. Oh, man.

Garment. I feel like preaching. Preach. Isn't it interesting? Watch this. And he said, throw him out. Cut him out.

And he said, this is how it should be for those. And then. Wait, wait, wait. The kingdom. You see, it's that. Pastor, it should have been interesting. I would have trivialized it if he had not said, the kingdom of heaven is like.

He has made it clear, but we are not listening. He said, this is how it is like when it comes to God. We are all invited. So not based on your good works or your bad works, you can come in.

[47 : 12] But now that you have come in, many are called. Based on the ground. Based on the ground. Read it. So he said to him, friend.

How did you come in here without a wedding garment? And he was speechless. Then the king said to his servants, bind him hand and foot. Take him away. Take him away and cast him into outer darkness.

There will be weeping and gnashing of teeth. Regret. Pure regret. I should have taken just serious. That's not hell, Lou. That's not hell.

That's the millennium reign. You'll miss out. I don't want to talk to him. I'll be weeping and gnashing. Oh, I didn't know this thing or so to pastor. David used to say it.

They tell you. Even someone is messing up. They say, oh, no, no. The sister said, we can't do this. We are in church. We can't do it. Oh, even pastors do it. Some pastors who don't repent may weep and gnash.

[48 : 20] Join them. Have you ever seen heaven? Have you ever seen God? No. And he's telling you, this is how the kingdom of God is like.

And what does he say in verse 4? Is it verse 14? For many are called, but few are chosen. Revelations chapter 19.

This is going to be interesting. I'm about to finish. Revelations chapter 19, verse... I think I'm not supposed to be reading from verse 1 and other things, but just for the sake of curiosity, let's read from verse 1 and see what they saw.

Read it quickly. After these things, I heard a loud voice of a great multitude in heaven saying, Watch this. Hallelujah. Salvation and glory. Honor and power belong to the Lord our God.

For true and righteous are his judgments, because he has judged the great harlot who corrupted the earth with her fornication. And he has a... He said, Pastor, why are you always talking about fornication?

[49 : 24] Even heaven, they said, he's happy. The angels are happy that they have judged this guy who spoiled the earth with fornication. He has... And he has avenged on her the blood of his servants shed by her.

Again... The blood of... God will avenge the blood of his servants. He, God. You kill a servant of God. Betray him. Attack him. God, he will avenge him.

Wow. He will avenge him. Listen. Get busy becoming God's servant. And let those who attack you, attack you. Don't ignore them. God will get on you.

God will take it personal. And if God decides to come after you, see, let's see where you will hide. Ready? Again they said, Alleluia.

Her smoke rises up forever and ever. And the 24 elders and the four living creatures fell down and worshipped God who sat on the throne, saying, Amen. Alleluia. Then a voice came from the throne, saying, Praise our God.

[50 : 22] All you his servants and those who fear him, both small and great. And I heard, as it were, the voice of a great multitude, as the sound of many waters, and as the sound of mighty thundering, saying, Alleluia.

For the Lord God omnipotent reigns. Let us be glad and rejoice and give him glory. That's verse 8. 7. 7, yes. For the what? For the marriage. For the marriage.

Of the Lamb. Of the Lamb. Has come. Has come. And his wife. And his wife. Has made herself. Has made herself. Ready. Ready. Hallelujah.

The marriage of the Lamb has come. And his bride has made herself ready. Be ready. The garments.

Two garments. One is Christ himself as a righteousness. But the other one, Jesus actually referred to it and he says that, Unless your righteousness surpasses that of the Pharisees.

[51 : 24] That righteousness is not, okay. Philippians chapter 3 verse 9. Philippians chapter 3 verse 9. And be found in him, not having my own righteousness, which is.

Paul, this is what he said. All the things I've got, I count them as dank. So that I will be found in Christ, not having my own righteousness. Which is from the law. From the law. But that which is through faith in Christ.

Ah. So there is a righteousness, which is not the one that Christ is our righteousness. But there's a certain type of righteousness, which the law. You can choose to gain righteousness from the law, but that one is full of flaws.

Because you can't keep it. Or the righteousness that you will get, which is through faith in Christ Jesus Christ. Romans, I don't have to tell you. 526. So, is it 326?

526. There is a righteousness that you get from faith in Christ. How does it happen? When Christ comes into your life, the life that I now live, I live by faith of the son of God.

[52 : 26] Who loved me and gave himself for me. So then your righteous behavior is not based on law, but it's based on your faith and confidence in Christ.

So as it were, Christ begins to express himself through you. That is your, the righteous acts. What you do matters, sister. What we do matters.

Oh, anything I do, I'll still go to heaven. Oh, you will suffer. You, you, you make it to heaven, but not the millennium, not the first, not the marriage, not the marriage supper.

So your personal right, oh, your personal righteousness is also needed. The second garment. That one is made of tapestry, woven. It's embroidery.

Something must be embroidered into your character. Christ likeness must be embroidered into you. Let's finish Revelation chapter 9 verse 8, 7. Let us be glad and rejoice and give him glory.

[53 : 25] For the marriage of the lamb has come and his wife has made herself ready. And to her it was granted to be arrayed in fine linen. Ah, fine linen. Clean and bright.

Clean and bright. For the fine linen is the... Bright, brightness, clean is the nature of the garment. Brightness is the expression of the garment.

His bride has been made ready, giving fine linen. Clean and bright. Go ahead. For the fine linen is the righteous acts of the saints.

Ah, hey. So your righteous behavior constitutes fine linen. For the wedding. You can't go to the wedding without the...

He says, the marriage of the lamb has come and his bride has made herself ready. In fine linen.

[54 : 22] If the... By the time he's coming, if you are not in fine linen, you are called but you are not chosen. Everyone. Everyone.

Everyone has been invited to the wedding. But some people will be thrown... What are you doing in this wedding? I'm not wearing the right clothes. Come on, get out. And he says, the clothes you are supposed to be wearing is the righteousness of the saints.

Your Christian behavior will entitle you to your seat at the wedding feast. That is the second.

Joseph received two garments. Not one. Garments. Representing righteousness. The one that comes from Christ, which no one can get.

And the one that we... So the one that comes from Christ is objective. Once you are Christian, you have it. But the other one is subjective.

[55 : 20] Subject to your behavior and your compliance with God. And you need both garments. The first one makes you a son of God. The second one makes you qualified to feast with God.

Isn't that interesting? Some of you are not interested at all. I want to pay my bill. You are talking about garments. But I thought you like fashion. Nowadays, there are many people, they have spoiled the ethos and the essence of Christianity so much that so many people are in church looking for things from God.

They don't care about heaven. They are not interested. There are people here who come because of marriage. Marriage. It's true.

But a majority of us here have an interest in Christ. And I am sent to preach to the people who have an interest in Christ. And some who have interest but their interest has wane.

And per chance, it will be resurrected. Because if you don't put oil in your lamp, the bride will come at a time when you least expect it.

[56 : 41] And now you'll be asking people, can you give me some of your oil to keep my lamp burning? They say, no. Go and buy your own. Because our own is not enough to take care of all of us.

And when they went, the sound came. The bride has come. So those who were prepared entered. And then the doors were shut. Later on, the other ones came from town.

They started knocking. Hello. Hello. Please open the door. Who are you?

We are brides for the wedding. Please. Bridesmaids. Bridesmaids. Where were you? When the bride was coming. Bridesmaids. Where were you? Where were you?

You were busy fornicating. Ha, ha, ha, ha. Ow. Ah, ha, ha, ha, ha, ha. Busy gossiping. Busy bearing grudges.

[57 : 40] Because you believe it's your entitlement. You are right to hold somebody ransom in your heart. You think you can kill somebody. You can't. Can't. You, bitterness will not stop your enemy.

It will just stop you. And bitterness will prohibit God from acting on your behalf. He said, you full of guile of bitterness.

That's what he told Simon. He said, your money perish with you. Guile of bitterness. You don't have a share in the move of God. Because of what the bitterness that has built up inside you.

And we have mastered how. I believe I'm entitled to this. I believe it. I believe it. Ha, ha, ha, ha.
People must understand that what this person did to me.
People must understand what they said to me. People who suffer most in church are pastors. If you are not a wise pastor, church members will make you soil your garments. And by the time the bride is coming, your garment is so soiled with bitterness, anger, and unforgiveness that you miss the supper.
[58 : 45] You have to wait for the second heaven, second earth. Garments. Say garments. Amen. Amen. It applies to all of us.
All of us. Because heaven is real. And Jesus is actually going to come back. But it's going to come at a time none of us know. None of us know.
You are busy preparing for business presentation. It says in the days of the Son of Man. It will be in Luke chapter 17. It says to be like the days of Noah, people were living normal life until the day Noah entered the ark and the heavens gave up the rain.
And they realized that it was too late. Someone has just bought his Bentley. But the flood took it away. Someone has just gotten married.
He said, allow me to enjoy my marriage. But the flood came and took off. The tsunami that happened in Asia, I think about eight years ago or something like that, that was so bad.
[59 : 47] People who are married and went for honeymoon, they were lying in their room and the sea came and took all of them away. Holiday. Oh, human beings are so fragile.
We are so gullible. We are so much not in control. But sometimes our pride and arrogance makes us feel we got everything under control.
Oh, come on. Give me a break. I don't have everything under control. You don't have every other. So if I were you, I'll make myself ready. I'll prepare myself.
He said, we'll invite them and tell them to come. For all things are ready. We thank God for using his servant, Reverend Dr. David Entry, to share this awesome word. If this message has blessed you in any way, please spread the word by sharing it and send us an email to amen at caris.org. Remember to stay connected with us on Facebook, Instagram, YouTube and Twitter for regular updates on what God is doing here at Caris Ministries. Stay blessed.