

Go out to the Highways and Byways

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: 09 August 2015

Preacher: Mr. Iain Morrison

[0 : 00] Let's turn back for a few moments this evening to the chapter that we read, the Gospel according to Luke in chapter 14. Luke chapter 14 and we'll read again from verse 15.

And we're going to consider the whole of this section, the parable of the great banquet, but just as a connecting link if you like we'll read verse 15 and 16.

When one of those who reclined a table with him heard these things, he said to Jesus, Blessed is everyone who will eat bread in the kingdom of God. But Jesus said to him, A man once gave a great banquet and invited many.

And at the time for the banquet he sent his servant to say to those who had been invited, Come. Everything is now ready. This chapter that we read in Luke sees Jesus invited to a Pharisee's home.

It wasn't unusual for teachers or preachers to be invited to a home for a meal after services at the synagogue.

[1 : 17] But this particular occasion, this incident that we're reading about here, this wasn't about hospitality. This wasn't about the Pharisees extending hospitality to Jesus.

This was all about hypocrisy. Because as we read on, we see, as we read through this chapter, the first section there in the chapter, we see that the Pharisee who owned this house had also invited a sick man.

And he had put him right where Jesus couldn't miss him. The aim was to trap Jesus. If he ignored the sick man, then they could easily say that he had no compassion.

He didn't really care for the sick, no matter what they had heard, what people had heard about his healing and his compassion. If he didn't, if he ignored this man, then it was all rumor and hearsay. And they could, they could rubbish Jesus in the sight of people. If he healed him, then they could say that he broke the Sabbath. He had no respect for the laws and the traditions of the elders.

[2 : 32] But Jesus, knowing what they were about, Jesus turned the tables on the Pharisee. And before he did anything, he asked a question. He asked if it was lawful to do good on the Sabbath.

And then he healed the man and he sent him away. The Pharisees, they refused to answer because they had no answer. Because Jesus had exposed their hypocrisy.

He said that they would go out of their way on the Sabbath. They would go out of their way to save one of their animals. But they lacked the decency.

They lacked the morality to help a fellow human being. Somebody created in the image of God. This left them speechless. And so Jesus went on and he told some parables to teach these hard hearts about humility.

First of all, he said that instead of trying to promote themselves by taking the place of honor at feasts when they were invited, that they should sit anywhere, take any seat, the lowest seat, and leave their promotion to the host.

[3 : 45] And he challenged them to reach out to people when they gave feasts, to invite people who couldn't return the favor. Because what they were doing was simply mutual back scratching.

I'll invite you, you invite me. But what Jesus challenged them to do was to actually to do good by reaching out to people who could not repay them for what they had done.

And this brings us to our text. Because one of the guests hears all of this talk about breaking bread. And he basically speaks out and he says, Praise God.

We're going to our real feast someday. The Jews believed that the kingdom of God was like a feast. And that they would sit there with Abraham and Isaac and Jacob.

And that they would break bread all together with the superstars of the Old Testament. And this fellow, this person who spoke, he believed that he would be there simply because he was a

Pharisee.

[4 : 56] That he was the right kind of person to be at that feast. Now Jesus used what he was telling them. He used these parables to challenge the men there, the people there, who wrongly believed that they were right with God.

He challenged them to teach them how the invitation to God's feast actually worked. And I want us to look at these verses. I want us to look at this great feast tonight.

Because they challenge us to, whether we're in here tonight as believers, as interested, as simply, or as simply as people who come to church. There's something here that challenges everybody when we read this parable.

Because I want us to look tonight at God's plan to save sinners. And I want us to look at our role in that plan.

Now this passage is about God's invitation to salvation. And there's a lot tied up in that invitation. First of all in verses 16 and 17 here, we see this invitation extended.

[6 : 10] We're told that this banquet, this great man was having a great banquet, the master of the house. It was to be a grand event. When the people invited to this banquet, they were to be the cream of the crop.

They were the rich. They were the powerful. They were the movers. They were the shakers.

Anybody who was anybody would have been invited. All the big names, all the social elite in that place would have been invited.

And Jesus uses this picture of a lavish banquet. He uses it to teach us something about the glory of God's kingdom. For those who will be at the Lord's banquet in heaven.

For those who will sit at his table in glory. It will be an event so grand. An event so glorious that we can't even begin to imagine it.

We can't grasp with our finite minds what it means. When we look at the beauty and the grandeur of the world around us.

[7 : 23] This place that God has set us down in. We have to remember that this world is spoiled by sin. Part of the curse that came when the world came under sin in Eden.

So we need to try and imagine a world that is perfect. A world that is free from sin. A world that is free from Satan's influence. Free from pain.

Free from suffering. Free from sorrow. Free from tears. A world that is lit by the very glory of God. Filled with holiness and righteousness.

And in that world. Try imagining a banquet that is attended by all of the saints. From all of the ages. Abraham.

Isaac. Jacob. They'll be there. David and Solomon too. Ruth. Rahab.

[8 : 31] Esther. They'll be there. They'll be at the table. The apostles. The apostles. The martyrs. The martyrs. From all the centuries down through the ages.

Will take their seats at this banquet. It'll be the social event of eternity. You don't want to miss this banquet for the world.

To get a seat at the banqueting table. Your name needs to be on the guest list. If it's not on the list. You're not coming in.

The guest list is the Lamb's book of life. And the only way to get on to the guest list. Is to be invited by the host.

Because you know and you love his son. What a banquet. What a feast. What a promise. So the invitation was extended.

[9 : 33] But as soon as the invitation was extended. The excuses started to come in. Now a banquet like this. A great social gathering like this. It's not a spur of the moment thing.

It's not some sandwiches and a cup of coffee. It's not that. All those invited. Would have been told about the date. Would have been told about the arrangements. Well in advance.

They would have cleared their diary. For something like this. And they'd already have promised.

That they would attend. Because the host. Needed to know how much food.

Had to be prepared. And for that. He would need to know who was coming. So when the feast day. Arrives. The host. All he should have to do.

Is to send his servants out. To call those who were invited. To tell them. It's time for the banquet. And to call them to come. Now they all knew the date. They all knew the time.

[10 : 29] They should have been prepared. They should have been ready. They should have been waiting. To come. But that's not what happened here. They all made excuses.

Why they couldn't. Attend. Somebody once said. That an excuse. Is something like a sausage. It's got the skin. Of a reason.

But it's stuffed with a lie. And looking at these people's excuses. Looking at what they all said.

When they were called. When they were summoned. To the banquet. We can see how through that really is.

Now the main context. The main idea. Behind these verses here. Behind this parable. That Jesus is telling. Is about Israel. Being called to come. Into Jesus's kingdom.

Just like in the parable. They'd have been told. About it beforehand. But when the time came. And it was time for them. To go to Messiah. They wouldn't. In fact.

[11 : 26] They took him. And they killed him. And so God turned to others. To fill the seats. At his banquet. There's something for all of us here.

God prepared salvation. By sending his son. Jesus. Into this world. To die on the cross. He made everything ready. And then he sent his Holy Spirit.

Into the world. To invite sinners. To come. To Jesus. And find the salvation. That could only be found. In Jesus. But like Israel. People don't listen.

To God's spirit. Calling them to come. Look at the excuses. That were given. For those who refused. To come. Who turned down. The invitation.

And these excuses. If you look at them. And you maybe stand back. A little. You'll see that the excuses. That these men made. Come from all of the areas. Of life. Where we put up excuses.

[12 : 27] To resist coming. To Jesus. Look at the first guy. The first guy. It was all about his possessions. This man had bought some property.

He had expanded his portfolio. A field. In this case. And he bought it. Without seeing it first. That's a ridiculous thing. Who does that? Who makes an investment. Of that size.

And doesn't go and find out. What it is. They're actually buying. And what it's like. Before you actually. Part with the money. Don't know if you've ever watched.

Daytime television. There's a program. On. In the mornings. Called. Homes Under the Hammer. Which follows people. Buying property.

At auction. And one of the things. That they get slated. For time. And time. And time again. Is if they buy property. Without seeing it first.

[13 : 22] Nobody. In their right mind. Does that. Nobody. Who knows. What they're doing. Does that. This man. Said that he had bought a field. And he had to go and see. What it was like.

Who does that? This is a picture. Of somebody. Who is so materially minded. So obsessed. With his portfolio. And his possessions. He can't refuse.

He can't refuse. The opportunity. To add. To what he has. Materially. And so he refuses. The call of the gospel. So that they can keep living.

In this world. And for all that it gives. God has a special word. For this kind of person. He'll say the same thing.

To that person. That he said. To another man. One night. A man who pulled down his barn. So that he could build. Bigger ones. He'll say. You fool.

[14 : 19] What good is it. If you gain. The whole world. But you lose. Your soul. The most important question. In this life.

The most important thing. In this life. For us. Is not how much. We are worth. It's not the size. Of our bank balance. Or our pension plan. Or our property portfolio.

The most important question. For any human being. Is am I saved? That's the most important question. For you.

And for me. How do we answer that question? The next man. When he came with his excuse. He had brought. Ten oxen. Five.

Plowing. Pears. And he'd done something similar. He bought these oxen. Without trying them out. And he can't come to this banquet.

[15 : 13] Because he has to go and plow this field. To see. Whether they're up to the job. Now he's parted with the money. He's bought the oxen. The beasts are his. He's trying to get ahead in the world.

Maybe. But as a businessman. His excuse is a lame one at best. Who would buy oxen. Without trying them first. Would Galson Motors. Buy buses. Without seeing what they were like. Would Duncan Mackay's. Buy lorries. And diggers. Without seeing what they were like first. Who does that? Especially if his business. Was going to depend on them. Whether it's farming. Whether it's plowing. Whatever it was. This was a significant investment. He was making. He had bought. Five. Plowing pairs of oxen. And he didn't know. What they were like. And he had parted with the cash. Who does that? Be like you and me. Buying a car. Without taking you.

[16:11] For a test drive. Many people are just like them. This man was focused. On his career. He was focused. On his business. He was focused.

On his work. And many people are like that. Their careers. Their businesses. Get between them. And God. Now there's nothing wrong. With working. There's nothing wrong. With earning money. But when these things come. Between you and God. When they become. The most important things. In your life. That's when they become sinful. Because they become. Your idols. God doesn't give us jobs. God doesn't give us careers. So that we can. Move away from him. God. He gives them to us. As a blessing. So that we can enjoy. The good things.

[17:05] That come. From his hands. But we can misuse. God's blessings. And we do. Misuse. God's blessings. Many people.

Put their businesses. Put their business lives. Put their careers. Before God. God. And as a result. When they die. They will go to hell. And God will say to them this. You fool. What good is it for you. If you gain the whole world. But you lose. Your soul. Because your soul. Is the only thing. That you have. That is worth anything. Your soul. Is worth Jesus. Dying for. And the third man.

[18:02] Was a newlywed. And it's understandable. Maybe. That he wanted to spend time. With his new wife. Now weddings. And Bible times.

Just like today. They were extravagant events. Planned months in advance. And he would have known. That he was getting married. When he accepted. The invitation. To the banquet. And perhaps. Maybe his wife. Would actually. Wouldn't have minded. An evening. By herself. Who knows. But this man. Put this personal. Relationship. Above. Everything else. And we do that. Many people. Won't come. To Christ. Because they're afraid. Of what their families. Of what their friends. What their work colleagues. Will say. Or what they'll think. Many people. Are too steep. Too wrapped. Too. Woven. Into the fabric. Of this life. Their own little world.

[18:58] Of family. And friends. To give their lives. To Christ. Because they're scared. Of what it will cost them. And these excuses. These three excuses. That we have here.

These are a picture. Of the Israelites. They knew. That the kingdom. Of God. Was coming. And they knew. That God. Was planning. A feast. A great event. And they knew. That they were to be. The honored guests. Messiah. Had been promised. Messiah. Was going to come. And Messiah. Was going to deliver them. And he was going to come. To them. They'd been told. By the prophets. When the feast. Would be. But when Messiah. Came. When Jesus. Was sent. Into this world. To call them. To the feast. They turned a deaf ear. They wouldn't. Come. And people. Still make the same. Excuses today. And these excuses. Mean as much. Now.

[19:53] In 2015. As they did then. Not a single. Person. Who rejected. This. Great. Master. Of the house. His invitation. Had a valid. Reason. To do so. And not one. Person. Who rejects. Jesus Christ. As their savior. Has a valid. Reason. For turning. A deaf ear. To the gospel. There are no. Excuses. And so. Then. The invitation. Was expanded. When the servant. Came home. With his. With his. Disappointing. Reply. The master. Became angry. He'd invited. All of these people. Specifically.

These people. Because he wanted them. At his feast. And they'd all. Promised to come. They'd all. Given their consent. Their agreement. That they would be there. At that time. On that day.

[20 : 48] But now. They had rejected. His invitation. And that made him angry. Now. This is a picture. Of God. Here. We're taught.

That God. Is a God. Of love. And he is. And we're. Taught. That God. Wants to bless us. And he does. And we're taught.

That God. Only wants. The best. For us. And that's true. But it's not. The full picture. Because God. Is also. A God.

Of wrath. And of judgment. And people. Who come to him. And is inviting. People who come. And respond. To his invitation. They experience. His love.

And his grace. And his preparation. For them. And people. Who reject him. They experience.

[21 : 45] His anger. And his rejection. So this master. He sends his servant. Out again. With a different invitation.

He takes the invitation. To anybody. That he can find. To bring them. To the banquet. And he finds. And he invites. So many people.

That this banquet. Is full. God knew. When he sent. Jesus. That his offer. Of salvation. Would be rejected. By Israel.

God knew that. It didn't catch him. Off his guard. God. God invited. His people. To come. Just like he promised. Just like he said he would. Just like the prophet.

Said he would. And when they refused. God expanded. His invitation. To include. Whosoever. Will. People like you.

[22 : 43] And me. God knew. That the rich. That the powerful. That the religious. Jesus. He knew. That they wouldn't. Come to Jesus.

But he knew. That the poor. He knew. That the sick. He knew. That the outcast. The downtrodden. People who know. That they. Can't live. Without him.

He knew. They would come. To Jesus. And look at this. Expansion. Of God's invitation. Because it gives us. An insight. Into God's plan.

To save the lost. But more than that. It also speaks. About our part. If we're believers. In Jesus Christ. It also speaks.

About our part. In his plan. If you look at verse 21. We can see. That this expansion. Is critical.

[23 : 38] The master. Tells his servant. To find people. Quickly. There's urgency. Here. The feast. Is ready. The table.

Is laid. It's groaning. Under the weight. Of all of the preparations. But the food. Will quickly spoil. The time. For the feast. To come to the feast. Is short.

God knows. The time. Is short. For lost souls. Too. People. Ordinary people. Live. As if they're going to live.

Forever. But our lives. Are short. No matter. How long. They last. I was at a funeral. When I was at home. At Easter. Of a lady. A godly lady. A sister in Christ.

In back. Who was a hundred and one. Years old. And the day before she died. She was writing checks. And she was talking to people. But her days came to an end.

[24 : 38] A hundred and one years old. No matter how long you and I live. We're not going to live forever. After this life.

There's an endless eternity. To be spent. Either in heaven. With the Lord. Or in hell. Without him. And the only way.

To find ourselves in heaven. Is through Jesus Christ. Because he is the division bell. Between heaven and hell. And that's why we must. Tell others. About the feast.

Somebody once described. Christians as being like beggars. Telling other beggars. Where to find bread. We've been commanded. To share the gospel.

And this command is urgent. Because time is running out. For people. To repent of their sins. And to call. On the Lord. My flatmate at university.

[25 : 39] The first time. I was a student. Which was a long. Long. Long time ago. He told me a tale. Of one of his friends. Who had gone to Strathclyde University.

With him. In the late 70s. And he was converted. At the. Christian Union. In Strathclyde University. And one Saturday. This chap. Was walking down.

Soffrey Hall Street. In Glasgow. And he was just overcome. With the thousands of people. That he saw. On the street. And he had to duck.

Into a shop. He ducked. Into Woolworths. With the tears. Streaming down his face. And he told my flatmate. He said. I saw all of these people. Happy.

Laughing. Families. And they were all going to hell. And it broke my heart. Do we actually realize. [26:36] How late. It is. People are perishing. People are going to hell. And we are doing so little. To reach them. With the good news.

Of Jesus Christ. And this expansion. Is comprehensive. Look at verses 21.

And 20. To 23. When this man sends. His servant. To call people. To the feast. He doesn't send them. To his rich. And powerful friends. He doesn't send them. To the great. And the good.

He actually sends them. To people. That polite society. At that time. Would have no truck with. That would take nothing. To do with. Look at who he calls.

He sends them. To the poor. People who couldn't. Repay him. For this feast. Christ. And that's a picture. Of grace. Undeserved.

[27:30] Mercy. God reaches down. To people. Who can never. Repay him. For his salvation. No matter. How good. The lives. We live. We can never.

Repay Christ. For what he did. For us. God doesn't. Ask for repayment. He doesn't. Look at us. And say. Oh yes. Your salvation.

By the way. Here's the bill. I'd like it. Please. As soon as possible. He doesn't do that. He doesn't ask. For repayment. He simply asks us. To come to himself.

And to trust him. The poor. The maim. People with deformed. And twisted. And broken bodies. People that society. Feels. Uncomfortable.

Around. The defects. The rejects. Of society. And this gracious host here. This master of the house.

[28:23] He reaches out. To all of them. God loves. The spiritually maimed. Because everybody. In this world. Fits into that. Category.

We've all. Got a twisted nature. There's a bent. Towards sin. In every single one of us. From the moment. That we set foot. On the stage.

Of this life. Society. Often draws back. From these people. But Jesus. Doesn't. Jesus. Jesus. Loves them. Jesus.

Died. To save their souls. He calls. The most. Twisted. To come to him. There's no sin. So vile. That will ever.

Cause. God. To stop. Loving. Sinners. There is no. Sinner. In this world. Whom God. Will look at.

[29:16] And say. No. That's too much. Your burden. Of sin. Is too great. Can't do anything. For you. That will never. Be said. To anybody. Because.

Jesus. Is clear. He's. Unambiguous. He's. Open. When he says. Whosoever. Will. Let him. Come. This invitation.

Is for. Anybody. Who wants it. And the halt. People. Who couldn't. Get around. On their own. Again. This is a picture. Of somebody. Who doesn't. Know Jesus. Somebody. Who's crippled. By sin.

Somebody. Who can't. Get to God. Sinners. Need. Help. Getting.

To Jesus. There's a great. Example of that. Think about it. In Mark. Chapter 2. This man. His friends. His four friends. Take him. And they bring him. To Jesus. But the house is packed.

[30:13] They can't get in. So what do they do? They're up on the roof. Taking off the tiles. Making a hole. Big enough. To lower this man down.

In front of Jesus. To be healed. These friends. Preach a sermon. That still. Resonates today. That still.

Speaks to us. Tonight. Right. Because that's why. Jesus wants. Sinners. To come to them. He knows. By themselves. They can't. Get to God.

They need help. And Jesus. Is that help. Lost sinners. Can't move. They need somebody.

To come to them. And the Lord Jesus. He comes to them. How? He comes to them. Through his people. As we carry. The gospel.

[31:07] As we are. The gospel. It's a sad indictment. Of the society. That we live in. That we sometimes. Are the only gospel. That many of our fellows.

Come into contact with. I remember. When I was in school. In the 70s. 90% Of my classmates. Went to church.

Went to Sunday school. Were brought up. To go to church. Today. 90% Aren't. We are.

The only gospel. We are. The only Jesus. That many of our fellows. Come into contact with. So when they see us.

When they meet us. When they speak to us. Do they see us. In all of our flaws. Jesus. Or do they see Jesus. In all of his love.

[32 : 07] That is our mission. That is our mission field. And there's the blind. People trapped. In their own world. Of darkness.

They can't get to Jesus. By themselves. They can't see. The way to go. They need. A guide. They need somebody. To show them. The light. And there are millions.

In darkness. Heading towards hell. Tonight. They need. Somebody. To point them. Towards the source. Of the light.

Of this world. And that's what the Holy Spirit. Does. He comes. And illuminates. The darkness. So that blind sinners. Can see their need. Of Jesus.

So they become. Uncomfortable. With this life. And realize. That they need. More. Well. And he uses. People. That he's. Already. Delivered.

[33 : 00] From blindness. He uses them. He uses us. He uses you. He uses me. To be a light. For those. Who still can't see. The way to go.

We need. To take the light. To the lost. To the lost. Now. After the servant.

Had been. And after he had found. All the wrecks. All the wretches. Of humanity. The master's. House. Although. It was filling.

It still had room. And so the master. He sent the servant. Further out. Into the highways. Into the hedgerows. Because there.

Were the worst. Of the worst. Those. Whom. Nobody. Wanted to have. Absolutely. Anything. To do with. The dregs.

[33 : 54] Of humanity. Of no fixed. Abode. People. On the move. Outcasts. In other words. Nobody.

Was left out. Of the master's. Invitation. To the great feast. And that should speak. To our hearts. Tonight. That should remind us.

That everyone. Everywhere. No matter their state. No matter their lives. Needs to. They need. To hear. About Jesus Christ.

And about the way. To God. And salvation. Nobody. Is left out. Of the expansion. Of this great man's. Invitation. But this expansion.

Is challenging. It's not comfortable. For the servant. The master. Asks his servant.

[34 : 50] To take his invitation. And tell. Everybody. He meets. That there's a feast. And that they are invited. It. It. The feast. The feast. The feast. The feast. The feast. The feast. The feast. It was ready.

To be enjoyed. The table. Was groaning. With the good things. That the master. Of the house. Had set out. For those. At the feast. And the servant. Was given the challenge.

Of inviting men. To that feast. God has a plan. Of salvation. It's not a haphazard.

Thing. One of the great testimonies. That God has a plan. Is the fact. That there is still. A church. That testifies. To the saving grace. Of Jesus Christ.

In this world. It's been here. For two thousand years. It survived. Every empire. Every political regime.

[35 : 45] And it will survive. The current ones too. God. Has a plan. Of salvation. And we. In the church. Those of us. Who believe.

We're a vital part. Of that plan. Because we have to take. The gospel. Into the world. And tell them. About our loving. Saving Lord.

Salvation. Comes to people. Who hear the gospel. That's the way it comes. But somebody. Has to take. The message. To them. And that's us. That's what Paul.

Means. When he says. You are living. Epistles. Read of men. You are living. Letters. That are to be read. By the people. Around you. You.

Are a love letter. That God. Is writing. To a world. That desperately. Needs love. God. That's what you are. And that's why you are.

[36 : 48] In this world. We are the someone's. We are the servants. We are the ones. Who take the great news.

Of this feast. That is prepared. We take the message out. To everybody. That we meet. God's spirit. Works through us. To carry the message.

Of life. To the lost. It's a challenging mission. It's an urgent mission. Because the time.

To tell people. About Jesus Christ. Is now. And the ones. That we are to tell. Is everybody. We meet.

That's our mission. This is our mandate. From the lips. Of Jesus himself. God help us. To fulfill it. For his glory.

[37 : 43] Not so that people. Will say. What great. Christians. What great people. He or she. Or they are. But that they would see. Our Lord.

And our Savior. And our Redeemer. And say. What great love. That is. For a sinner. Like me. Now this servant. He was. Because he.

He belonged. To a great house. To a posh house. He was used. To being around. People of good. Social standing. The upper classes. The elite. The. The. The. The. The.

The ones who had made it. For him to have to go. And carry out. His master's command. He needed to go. And reach out. To people.

That he wasn't used. To mixing with. He had to move. Out of. Out of the zone. That he was comfortable with. He had to go out. Of his comfort zone. And he had to find.

[38 : 37] The dregs. Of humanity. The hedgerows. The highways. The byways. Quite often. When we talk. About witnessing. When we say. That we're witnessing.

To people. We usually mean. That we're witnessing. To friends. And family. People we're comfortable with. That's fine. That's good. But we need to go further.

Because to fulfill. God's command. To be like the servant here. Who was sent out. With the invitation. We need to reach people. That we'd normally ignore.

We need to witness. To people who are wicked. People who are different. People who are awkward. People that we'd normally avoid. People that we don't think. We don't deserve it.

It's a great example. Of what God does. To somebody. Who absolutely. Did not deserve salvation.

[39 : 35] In the New Testament. There was a man. Called Saul. From Tarsus. And Saul. Single-mindedly.

Wanted to destroy. The church. Of Jesus Christ. He beat Christians. He tortured believers. He consented to their death. And he was heading to Damascus.

To wipe out. The little church there. When Jesus met him. And what did Jesus do to him? He saved him. He converted him.

He gave him everlasting life. None of us deserve. God's blessing. None of us deserve. To be saved. Yet God does.

Because he loves us. We need. To witness. To these people. And sometimes. That may mean.

[40 : 35] That we have to. Humble ourselves. Beyond the point. That we're comfortable with. And invite people. To this feast. To this church. To this worship.

To meet with God. People that we normally. Wouldn't speak to. Are we ready. Are we ready to do that? Are we ready. To make ourselves.

Uncomfortable for Christ. Because. Christ was ready. To make himself. Uncomfortable. To be humiliated. For you. God commands us.

To go out. He sends us out. With his word. With his joy. And out hearts. So that those who see us. And meet with us. And speak to us. And see our lives. The lost. So that they will be compelled. To come in. It feels like.

[41 : 33] Most. Most. Of the people. In the world. Most of the people. That we meet. In this world. Are lost. They've been invited. To the feast. And some have turned down.

The invitation. Some come to church. Sunday after Sunday. And they hear the gospel. And they hear Jesus. Is good news. They hear what he's done. For them. The love that he has. For them. And yet.

They turn it down. But many. Many more. Still have to hear about. There are many people. In this world. Even in our own country.

For whom. The name of our redeemer. Is nothing more. Than a curse. Than a swear word. They don't know. That he was a real person. That he came.

And that he died. And that he rose again. From the death. They don't know. That he's coming back. Let's tell them all.

[42 : 34] Friends. Whom we meet. That they're invited. To come to Jesus. For salvation. That he will not. Send anybody away. Empty handed. Who comes to him.

Looking for love. Love. Now if you're like me. And you know. That you're not as good a witness. You know.

Like I do. That you are not as good a messenger. As you ought to be. Then ask the Lord. To help you. To be the gospel witness. To be the salt.

To be the light. That he has saved you to be. You are a living. Epistle. Let's roll up our sleeves. Let's be about our father's business. What if you're here tonight. And you're not saved. You don't know Jesus. As your redeemer.

[43 : 30] You can't say these beautiful words. I know. That my redeemer lives. Well let me give you some comfort tonight. Let me tell you.

That the invitation. To come to the feast. Is still waiting. For your answer. You know. When you get a wedding invitation. And there's a card. Requesting your company. You and your partner. You and somebody else. To be at such and such a place. In such and such a time. RSVP. God is still waiting. Tonight my friend.

For your RSVP. Your response. Please. Because the table of God's grace. Is set for you. Jesus has done. Absolutely. Everything. That's necessary. For you to be saved. There's nothing left. For you to do. Except to come and believe.

[44 : 27] And he wants you to come to him. Doesn't want to punish you. He wants you to come to him. He wants you to come to his feast. So that you can be saved.

And that you can spend eternity. In his presence. Don't make any excuses. Because they're not worth.

The air that they're breathed on. Don't turn a deaf ear. Because this is urgent. This is important. This is the most important decision.

That you will ever make in your life. Who knows. I don't know. I hope it's not true. But who knows. But tonight might be the last time. That you hear this invitation. Time is short. Time is running out.

[45 : 23] Your answer is needed. Urgently. Come to Jesus my friend. Everything is ready. Everything is perfect. The table is set.

Your place is there. And he is waiting to welcome you. With a love. That is unlike any love. That you have ever experienced.

Amen. Let's pray. Eternal Father. We thank you. That your message. Your invitation.

Does not come. To just one or two select. But your message goes out. Into the highways and the hedgerows. To the halt.

The maim. The sick. The poor. To the lost sinners everywhere. Come. The feast is ready. And we are invited. Help us Lord. To respond to your invitation.

[46 : 23] With urgency. So that we are saved today. And those of us who are saved. Lord. Give us a burden on your hearts. On our hearts. To take your word.

And to give it. To share it with those. Who don't yet know you. And all for your good glory. Amen. Let's.

Finish. Our service singing together. From the Scottish Psalter version. Of Psalm 133. Page 424. In the psalm book. Psalm 133. We'll sing.

The whole of this short psalm together. Behold. How good a thing it is. And how becoming well. Together. Such as brethren are. In unity. To dwell. Psalm 133.

From the beginning. To God's praise. caba ■■■■■■■■ standards. Behold. What. God's word.

[47 : 21] To diaphragm together. Ji. Howling mountains. Inítulo 13. Howling. To sixth is■■■. P sm mutations. To swear. The Yea. Raise. We wind.

God's. Wee. Hearts. July. Post Ortame. I pray. As brethren are in unity to dwell.

With praises on and on the head. But down the earth it flow.

In their own spirit unto the spirit. It of his garment's poor.

For there unto the tulata. On Zion hills descend.

[48 : 34] For there the blessing of the land. Like that shall never end.

Now may the grace of the Lord Jesus Christ. The love of God the Father. And the fellowship of the Holy Spirit. Abide with us all now and forevermore. Amen.