

# Come to the Wedding Banquet

*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: 08 December 2024

Preacher: John Lowrie

[ 0 : 0 0 ] to begin a short series on the invitations of Jesus, the times when he says, come, come to me all you who are weary and heavy laden, and various things like this.

This is an invitation to come to a wedding banquet, and that's what we're going to look at this evening as we come to this in a few moments. So let me read to you the first 14 verses, the parable of the wedding banquet. It's in Matthew 22, and I'll read from verse 1.

Jesus spoke to them again in parables, saying, the kingdom of heaven is like a king who prepared a wedding banquet for his son. He sent his servants to those who had been invited to the banquet to tell them to come, but they refused to come. Then he sent some more servants and said, tell those who have been invited, I have prepared my dinner, my oxen and fatted cattle have been slaughtered, and everything is ready. Come to the wedding banquet. But they paid no attention and went off, one to his field, another to his business. The rest seized his servants, ill-treated them, and killed them. The king was enraged. He sent his army and destroyed those murderers and burned their city. Then he said to his servants, the wedding banquet is ready, but those I invited did not deserve to come. So go to the street corners and invite to the banquet anyone you find. So the servants went out into the streets and gathered all the people they could find, the bad as well as the good. And the wedding hall was filled with guests. But when the king came in to see the guests, he noticed a man there who was not wearing wedding clothes. He asked, how did you get in here without wedding clothes, friend? The man was speechless. Then the king told the attendants, tie him hand and foot and throw him outside into the darkness where there will be weeping and gnashing of teeth. For many are invited, but few are chosen. Very familiar portion of God's word. It's an encouraging passage, but it's also a serious passage in many ways. And that's what we're going to consider in a moment or two. But let's stand and we're going to sing. I don't know if this is an old one. I think the tune's quite old. God has spoken by his prophets. Thinking of Christ coming in the latter days, he's spoken to us by his son. But as we come to God's word now, that he will speak to us from his word. So let's use this in preparation to hear God's word. And also think into the past. It's one of those tunes, but great words, great words. God, the first and God, the last. He is eternal. We are secure. Thank you very much to the musicians, to the singers leading us in the worship. Let's just come before God. Let's ask for his help now through the Holy

Spirit. The loving Heavenly Father, we thank you for that song that reminds us that in the past you spoke through the prophets, but in these latter days you have spoken to us through your son. We thank you that you're still the God who speaks and you speak to us through your Holy Spirit. We pray that he will take the things of Christ and really apply them to our heart. His ministry is to testify of him.

And we pray, Lord, that that might be the case. Lord, so teach us, we pray. Give us ears to hear what you would say to us. And Father, we ask these things in Jesus' name. Amen. Amen. Throughout life, you will receive many invitations. Maybe even this Christmas, you'll receive an invitation to come and have Christmas dinner or whatever, whether it's an anniversary, a gold and silver anniversary, many invitations to come to various things. Some things you think, well, I don't really fancy that. I don't think I'll bother. Others you think, wow, I can't believe I'm invited to that. During my time at Charlotte Chapel, one of the members at Charlotte Chapel received a handful of invites to the garden, the Royal Garden Party at Holyrood. And the invitation looks something like this. The Royal Chamberlain commanded by his majesty to invite whoever to the garden party.

[ 4 : 18 ] That one's Buckingham Palace. I couldn't find any and I've lost the one that we had. If you receive something like that, we were so excited, the pastoral team, we were dogs with two tails. We went, wow, I'm going to this. If there's one invitation I'm not turning down, it says, have any of you been to a garden party, a Royal one? Or just me and you and Lucille on over here? Oh, very good.

Carlin as well. Great. Good. We are special. We are special. We've been invited to a Royal Garden party. And you have to tart yourself up. Here's an image of this one. This is Holyrood. You had to rock up with a suit or whatever. I remember buying a tie, a big colourful tie, just something that looked different. And you really had to look as if you had made some kind of effort to go to that.

It was very good. I remember that being a disappointment, though, having said that. I remember it was me. I was absolutely frozen. And if I was expecting something to eat, you know, you were disappointed. You get these wee things about this size, you know, about 5,000 of them to fill you up. I left cold and hungry. And no royalty that I could see was there. The Queen didn't turn up. It was some minion that they sent along. And you're standing there dressed like a kipper.

And I thought, wow, what a waste of time this is. Anyway, tonight we're not wasting our time. We're going to look at the invitation of a king. And that's what we'll be looking at tonight.

I'm going to begin a new series, and I've called this series, You Are Invited. Looking at the invitations of Jesus, there are about half a dozen in the New Testament, in the Gospels, where Jesus offers an invitation. It might be, come to me if you want to get well, come to me to follow him, to get some rest. Come step out in faith with me, Peter stepping out of the boat. Come to me.

[ 6 : 12 ] There are various invitations. And we'll pick some of these up. We won't look at them all, between now and the end of January. But tonight, I want to look at the invitation, come to the wedding banquet. And this is the passage that was preached earlier, or that I read to you earlier. Jesus' teaching in Matthew 22 details a parable by way of explaining in human terms to get them to understand. He does this often. The kingdom of heaven is like this. We can't fully grasp what it's like, but he gives us an earthly picture of a typical scenario that helps us grasp what the kingdom of heaven is like. And that is what he says here in verse 2. The kingdom of heaven is like a king who prepared a wedding banquet for his son. It's an amazing invitation that goes out to accept the grace of God. That is really what the invitation is. It's not just a feast and to have heaven and a harp and so forth. It's an invitation to accept the grace of God. That is really what the wedding banquet is all about. And it's at the center of this story. It's a wedding banquet given by a king for his son. He loves his son. The son is special. The son is worthy, as we'll see in a few moments, why he's worthy of a banquet. And the people who recognize his worthiness accept this. I recognize the royal family was important. So I accepted Holyrood. And it's that based on the person who offers the invitation and what you think it might be like, you are more likely to respond.

Or that's what happens here. The gist of this parable is people receive an invitation. They reject the fact everything's ready. It goes out again. And not only do they reject it, some say they're so busy, offer the invitation, and then it goes out to others. And they accept, and the place is full, doesn't deserve to be there. And he's cast out. That is basically the parable. Now, what does this mean? Let's look at four things that relate to this passage. First of all, then, the wedding banquet itself. Let's look at the banquet like a king who prepared a wedding banquet. This is the picture that's given to us of this future scene in heaven. It speaks of a great occasion. The two words, wedding and banquet. It's not just a wedding meal. It's a banquet, and it's to do with a wedding. It's the provision of the celebration of Jesus. It's obviously a picture of heaven celebration. For us, it's obviously celebrating salvation and victory over sin and over death. It's a great picture, and it's good to let your mind wander about why this will be so, so great. It's mentioned already in the Old Testament. Before

Jesus came, God's people, the Jews, would have known about this messianic banquet. It's mentioned in Isaiah 62. As a young man marries a young woman, so will your builder marry you. As a bridegroom rejoices over his bride, so will your God rejoice over you. This picture of God rejoicing over his bride.

Hosea 2, 16. In that day, declares the Lord, you will call me my husband. You will no longer call me my master. I will betroth you to me forever. I will betroth you in righteousness and justice and love and compassion. I will betroth you in faithfulness and you will acknowledge the Lord. They would have been very familiar. The audience that Jesus is speaking to, the original recipients of the invitation, would have known what this is all about. God marrying his people. In the New Testament, this is very much carried on into the New Testament, but not just for one nation, for all nations. Luke 13.

People will come from the east and west, the north and south, and will take their places at the feast in the kingdom of God. So this has expanded. It was always God's plan to save the world, all nations.

[ 10 : 46 ] Revelation 19. Then the angel said to me, write this, blessed are those who are invited to the wedding supper of the Lamb. Isn't that a great thought that you're invited? If you're a Christian, you are invited to the wedding supper of the Lamb. That's even more important than just Christmas. It's the end of Christmas. It's the end of Easter. It's the end of all things. This great wedding supper of the Lamb.

You might never be invited to a royal garden party in May in the cold or whatever. You're not missing anything, but you do not want to miss this. This is something that's very real. Jesus tries to paint this picture for us. And Jesus tells us here that the kingdom of heaven and this banquet is prepared.

Now, if this is a picture of heaven, what part does the son play in this? Why is he worthy of this banquet? Because it says here, the kingdom of heaven, verse 2, is like a king who prepared a wedding banquet banquet for his son. So it's not just talking about a wedding banquet. The banquet is for his son.

And Jesus applies this to himself in earlier chapters in Matthew, Matthew 9. How can the guests of the bridegroom fast while he is with them? The time will come when the bridegroom will be taken from them.

Then they will fast. He calls himself the bridegroom. He comes for his bride, his people. He comes to love them and ultimately he comes to die for them. And that is what Jesus is talking about here. Now, the reason for the banquet is because of who he is. It's because he is the son of God. The father loves his son. And in Matthew 3, a voice comes from heaven. This is my son whom I love, whom I am well pleased. And in 2 Peter, Peter says these great words in 2 Peter 1 17. He received honor and glory from God the father. When the voice came to him from the majestic glory saying, this is my son whom I love. With him I am well pleased. Jesus in his person, if he did nothing, but was just Jesus, he is worthy of a banquet. He is worth celebrating. He is worthy of all praise and glory and honor. So he is worthy of the banquet because of who he is. But he is worthy of a banquet because of his work, not just because of who he is. Jesus comes at Christmas time to woo his bride, to impress his bride in that sense. I want to show you how much I love you. I will obey the law for you. I will provide a way whereby you can join me in heaven and in glory. And that is what he does. Romans 5 8 says, God demonstrates his own love for us and that while we were still sinners. I don't know anybody that woos somebody that isn't particularly attractive to that person. When they are sinners. There is nothing attractive about us in and of ourself. Morally we are corrupt. There is nothing that God should desire us. But he loves us.

[ 14 : 03 ] That is the most amazing thing. That tonight in December 2024, God loves you. He loves me. He sends his son. And even while we were sinners, he demonstrates his love towards us. And Jesus, by his death on the cross, demonstrates his love. He saves his bride. And everything is now geared towards heaven and towards this celebration. That's what we're waiting on. Our dear brother John McIntyre is passed into glory in one week. We never know when that will happen for us.

Our times are very much in his hand. But Jesus is worthy of a banquet because of who he is, because of what he has done. So in the death and resurrection and ascension of Jesus, all is now prepared. That's basically what's happening here. Verse 8 of 22, the wedding banquet is ready.

It is ready. It is ready. And that's why we worship, isn't it? Each time we meet, every opportunity we get, not just because we like singing, because he is worthy of all praise and glory and honor. And he's worthy of a wedding banquet because of who he is and what he has done. Revelation chapter 5.

Then I looked, John says, and heard the voice of many angels, numbering thousands upon thousands, and 10,000 times 10,000. They encircled the throne and the living creature and the elders. In a loud voice, they were saying, worthy is the lamb who was slain to receive power and wealth and wisdom and strength and honor and glory and praise. He is worthy because of who he is and what he has done. He is the son of God who died, who gave his life for you and me. And that is basically the picture that Jesus is painting here.

This time in the heaven where this wedding banquet takes place. And people have to respond to this. If that is the wedding and that is why it is there, that is what it's about, that time when we praise God, there's no more tears or sorrow or pain. The old things have passed away. New things have come.

[ 16 : 26 ] This world is rolled up like a scroll. Everything is new. What a banquet. What a time of celebration that will be every Christian saved down through the years. Just amazing. The old patriarchs as well.

Elijah. I'm looking forward to seeing Elijah. Maybe not looking forward to seeing Jonah. But I'm looking forward to seeing Elijah and people like that. Moses, Abraham, great saints, Daniel, Ezekiel, who loved and who followed the Lord. Maybe even people known to you.

This great wedding banquet. Jesus will be the focus of that. But if that's the banquet, secondly, we need to respond. The banquet isn't just prepared and that is it and everybody automatically just comes. We need to respond. That is what Jesus impresses upon us here. We need to respond.

Verse 3, he sends his servants. It doesn't just end at verse 2. Jesus goes on to explain. We need to respond. So he sends his servants out and he's sent to two groups of people.

First of all, they are sent to the original recipients. God's people, the Jews, in many ways. To those who had been invited. They were the original invitees. They are God's chosen people.

[ 17 : 45 ] They were invited. Jesus, in many ways, is speaking to the religious leaders here. And because with the coming of Jesus, all is now ready. The Messiah has now come, who was promised, prophesied in Isaiah and Daniel and these other great prophecies.

And as the invitation goes out and as they stand before Jesus, the one to whom the banquet is being organized, the invitation goes out. Tell them to come. And if you knew nothing, this would take you by surprise. Verse 3, but they refused to come. And the real shock of this is, and that is the point, that the Messiah stands in their midst, and ultimately he will be rejected. And that is the saddest thing.

Instead of rejoicing, they refuse to come. So a further invitation is sent out by the king. He's not to be undone. He gives incentives to come. So he explains this in verse 4. He sends more servants out. And with these incentives, he gives them three incentives. He says everything has been prepared. And he describes this. He says the ox and the fat and beasts have been slaughtered for the occasion. And then he says all things are now ready. He mentions this in verse 4. Therefore, everything has been done. The Son of God has come. He will die. He is the Savior of the world.

Come. Everything is done. Everything has been prepared. You don't need to earn this. It is a free gift. It's all been prepared. Therefore, verse 4, come to the wedding banquet. That is the invitation that is sent out. The Messiah, the Son of God, everything is now ready. Come. And then another response is this. Two responses here. First of all, verse 5, they paid no attention. So this is different from the refusal. They just paid. In other words, they didn't care. They're busy. We're told why this is because they have their own agenda. Rural and urban, as mentioned here. One goes off to a field, country type person, and in the city, other goes off to his business. This was true on Jesus' day, and it's certainly true today. Most people really don't care that Jesus has come as the Savior of the...

We know the titles for Jesus. You will call his name Jesus. He will save his people from their sins. They don't care. They're indifferent. They really don't care. We talk about heaven. The only time they think about heaven, and they would love to be there, is at a funeral. And they just think, well, their belief is such that, well, I believe that when you go, whenever I meet folk at service, well, I believe when you die, and you've just gone to a better place. And I say, what makes you think that? Well, what evidence do you have for that? You listen to your mate down the pub, you got it from a beer mat. Where are you getting this from? You need to know this is such a big thing. This is your eternal destiny. Where do you get it from? This is the Word of God. It has to be based on truth.

[ 21 : 01 ] There is such a thing as truth. Some things are untrue. Some things are true. Jesus is the Savior of the world. If we believe in him, we have eternal life. Heaven is ours. That is true. Outside of that, we have no hope. But people today pay no attention. They do not take heaven seriously. They do not take the coming of Jesus seriously. But this wasn't the only response. Some didn't care. But we are told about another group called the rest. The rest, they were more proactive. They seized the servants, ill-treated them, and killed them. Certainly, God's people in the Old Testament, when the prophets were sent, this was often the response. They didn't want to hear. And Jesus makes this plain that they weren't listening to the prophets. And now that Jesus himself stands among us, they're still not listening. They still do not hear. The first, they do two things. There's the rest. They ill-treat the messengers. They kill them. You know, when the gospel begins to be proclaimed in Acts, a lot of the opposition came from the Jewish leaders persecuting Paul and the rest of the disciples, throwing them into prison, and so forth. And this was the case. Martyr. They were martyred.

Jesus predicts this. It's always been that way. It always happened. And then what happens next? The king is enraged, and he sends his army. One of the commentators likens us to the fall of Jerusalem.

Jesus weeps over Jerusalem, how I wanted to gather you, but you didn't want this. And then he predicts the fall of Jerusalem. And this is what people do today, the Jews and Gentiles. And it is the saddest thing. Jesus and his kingdom are rejected even today, despite the fact that the invitation goes out.

However, the occasion is important. The celebrations are not going to be cancelled. The plan doesn't hit the buffers. The invitation goes out to others. They have refused. So then you have this remarkable, indiscriminate invitation to the good and the bad, to the Gentiles, you could say.

The wedding banquet's ready, but those invited do not deserve to come. So go to the street corners. Invite anyone you find. So the servants went into the street, gathered all the people, the bad as well as the good, and the wedding hall was filled with guests. Go to the street corners.

[ 23 : 40 ] Nowhere special, just where people are mulling around, where you find people. He's determined that the wedding feast will go ahead. So it's invited to people from Springburn. He's inviting the north and the south, the English, the Scots, whatever. And the thing is, it's not that these other folk are more worthy than those who refuse. We are not. No one is worthy to come to this banquet. Go out and whoever you find, offer them the invitation to come to the banquet, the good as well as the bad.

The second group come, and as I says, they are even more unworthiness. The worthiness or unworthiness has nothing to do with our standing. The worthiness of to come to the banquet is how we respond to the invitation. It is that that makes us worthy. There is, there's nothing in us that makes us worthy to be saved and to go to heaven. Our worthiness comes only when we accept the invitation. And that is what makes us worthy. That's when we stand before heaven. And we often say to people, why should I let you into heaven? We have nothing in our favor. Others think that they will come and say, well, I wasn't too bad, and exclude themselves. But when we say, well, I don't deserve to come, but I'm claiming the righteousness of Jesus Christ. And that is the whole point. Unclean Gentiles are now invited to come. It's revolutionary, prophesied in the Old Testament. But now with the coming of Jesus, these things happen. So people have to respond. That was the second one. RSVP, you have to respond to this. I'm just looking. Was there no wee image about this? Why would you have to fill in the bottom? But put up the next image, Daniel. If it comes up. Yeah. Morning dress. I remember going to, the fact that you have to respond. You have to be dressed in a particular way. So thirdly then, let's look at the dress code. The dress code to this. You can't just rock up anyway. I was surprised when I saw the invitation to Holyrood Palace. They actually had a dress code. I said, really?

Can you still do that nowadays? You need to have a dress code? And I don't, that one says morning attire and so forth. This, look at this other image, if you can put that up the way, sometimes folk are dressed, top hat and tails. We didn't need that. We didn't need a morning suit.

Didn't need to dress up in uniform. But you really had to look as if you were going to a wedding. You couldn't just turn up any old way. And this is what happens here in this dress code.

Although that the place is filled and people do respond, there are people who respond, who want the banquet, who want heaven. There are many people that you will meet who do believe in heaven, who do like God. And they think heaven will just be great. I want to go. I believe in God and so forth.

[ 26 : 53 ] And I want to go there. And they picture this picture where all is well. But Jesus tells us something more. And he tells us about this dress code. He notices, he could have stopped it there and just went, isn't that great? We're all invited. But he says, there is something about this wedding banquet. You need to be dressed in a particular way. We cannot miss this point in this parable.

So he comes in. The king comes in and sees the guests and he notices they're a man not wearing wedding clothes. How did you get in here without wedding clothes, my friend? And the offender has nothing to say. He's ashamed. He, it's as if he knows. Because in the culture of the day, the, as an invitation goes out from the king, so does the dress sense. You're provided with, with the right dress sense. So you're poor, come to this wedding banquet, but you can't really come like that. You look too scruffy, but I'll provide you with this, these garments and you can come in. And that is what's happening here. Jesus tells us what the wedding garments look like. He says, I tell you, unless your righteousness surpasses the righteousness of the Pharisees, you will certainly not enter heaven.

So righteous garments are what we need. And yet Isaiah tells us our righteousness is as filthy rags. I remember years ago, I think I was waiting for Lucille in Piccadilly Circus and there's a restaurant here, if you can put that up, Daniel, in Piccadilly Circus. And it's called the Criterion. It's a wee blue place to the left there. It was, it's one of the most famous restaurants in the world, no less.

Formed in 1847. And I remember, this was many years ago when I was first in London. I just stood there, I stood at the door and I, and I peered through the glass and it looks like this inside. It looks very plush. London has many, many plush restaurants. I show this, there's, there's probably other ones look plushier than that. But I remember thinking, wow, that must cost you a fortune to eat in there.

You couldn't just rock up there with a pair of jeans and a t-shirt. You would just stand out with a sore thumb. They'd probably think, really, do you expect to get in here? And, but the best of restaurants have every right to have rules for entry. But the very best of restaurants do not leave you stranded. If a tie is a way to get in, you need to have a tie to come into this place.

[ 29 : 40 ] They will provide a tie, a suitable tie for you. They'll bring out a box, I see what you're wearing, sir. It won't be some shabby thing that you got at Oxfam. It'll be a designer tie. You'll look a million dollars. They will provide it. They won't just turn you away. They will say, no, you need this to come in, but I will provide this garment for you so that you can come in. And that is what Jesus does in the gospel. We need righteousness for heaven. There is no other way we can get into heaven without no good deeds, not coming to church, not being a church member, as we were thinking this morning, but the righteous garments that are given to us by faith. For the gospel, right at the start of Romans says this, for in the gospel, the righteousness of God is revealed, a righteousness which is by faith from first to last, just as it is written, the righteous will live by faith.

I mean, if you're here this evening, you know that you're only saved, not so much by your faith, but your faith in Jesus. You're trusting in his death, his righteous life, and the righteousness that you need for heaven, that perfect obedience to the law. It was important that Jesus didn't just die, but he fulfilled the law. He fulfilled all righteousness. Not one jot or one tittle will be excluded. He has to fulfill it all for you. If he didn't, he would have to die for his own sins.

But because he is spotless, the spotless Lamb of God, he can die for your sins. So as you sit here tonight, you, it'd be great if the Lord could just show us visually, it's as if we're shining ones, with this righteous garments, better than the garments that you're wearing just now.

Now, that is the garments that you need for heaven. And this is what this man did not have. He thought his own righteousness was enough. And sad to say, many people live their life like this.

To God and to heaven, they think their righteousness is enough, and they will be in for a root of fear. Bind them, hand them in foot, and throw them into outer darkness. It is a serious...

[ 31 : 57 ] You just want to bang people's heads together and say, do you realize anything else? But you need to have your sins forgiven and the righteous garments of Christ if you are to enter heaven.

And Jesus tells us why this happens. So fourthly, rejected, ejected passage. Many are invited, but few are chosen. The meaning of the parable is clear. Jesus comes, and there's a wedding banquet because he's worthy and because of his work. God has provided everything that's ready. The invitation goes out, but people reject. Some people reject. They refuse to come. They still reject that Jesus is not the Messiah. They don't need Jesus. And although the invitation goes out to many people, maybe members of your family have heard the gospel many times. The Lord wants you in heaven. Come. But it's been rejected. Jesus said there will be people because they've rejected the gospel. They rejected Jesus.

Others who refuse to come will be ejected. Take him, bend him, hand and foot. Folk who thought that their righteousness was enough. It shows that they were complacent. They never trusted in the Lord.

They refused to secure what was necessary for entrance, and they are ejected from heaven. And lastly, there are those who are elected. Many are invited, but there are a few who are chosen.

These are those who hear the gospel. And under the grace of God, through a powerful moving of the Holy Spirit, they hear. They get it. They see it. They know the rules. They know how it works.

[ 33 : 50 ] That's why when we gather around the Lord's table, we know what the body, the bread means. We know what the cup means. We know how important his broken body is, his shed blood is. We know this. We see it.

The Lord has chosen us. We are his chosen. We consider this in John. He came to his own, but his own did not receive him. Yet to all who did receive him, to those who believed in his name, people here tonight, he gave the right to become children of God, right to the banquet. Children not born of natural descent, nor of a human decision, nor of a husband's will, but born of God, chosen of God. All those the Father gives me will come to me, and whoever comes to me, I will never drive away. The invitation goes out from the Father, and the Father calls you by name. John, come to the banquet. May the 12th, 1980, I heard the invitation to come to the banquet. I'd heard it many times. I just didn't get it.



But then the Lord just removed the scales from my eyes. If you're here tonight and you see, rejoice in this. Do not see it as purely your own decision. Do not take all this to yourself, and it all depends on you. The work that God began in you, he will bring to completion. He will bring you safely to the banquet. You will see that the one whom you love, Jesus, you will be praising along with everyone else. What an occasion that will be. Citizens who have heard the call and have responded.

I wonder if you're rejoicing in this tonight. We need to pray for those, and it may be the 11th hour the Lord will open their eyes and show them that their righteousness is not enough. Jesus is worthy.

He is their Savior, and may they come to him and realize and accept the invitation to come to the wedding banquet. I hope this makes sense. I hope you're rejoicing tonight.

[ 35 : 58 ] You might be looking forward to Christmas. You might be looking forward to the summer. You're looking further forward to that banquet, to that time, when there'll be great rejoicing and great celebrations. John, our brother John McTier, his faith has now turned to sight.

He sees the Savior. Today you will be with me in paradise, Thursday night. That's amazing. I just love the thought of that. It's as real as that. I'm not playing at this. This is very real. It's all real stuff. If you are saved, then rejoice. Give him the praise and the glory that better than being invited to Buckingham Palace. You have been invited. You have received. You will be welcomed to that banquet, the banquet of the King of Kings and Lord of Lords. Let's stand and sing our closing song. It's a carol.

Hark the herald angels sing. Hark the herald angels sing. Hark the herald angels sing. Hark the herald angels sing. Holy to you, O King.

Hark the herald angels sing. Glory to you, O King. Hark the herald angels sing. Hark the herald angels sing. Hark the herald angels sing. Sing glory to the new one King. Peace on earth and mercy night, God and sinners reconcile.

Joyful all ye ancient tribes, Joyful all ye of the sky. With the joyful cross proclaim, Christ is Lord and the Lamb.

[ 37 : 51 ] Mark the herald angels sing, glory to the new one King. Christ my highest and the Lord, praise the everlasting Lord.

Read him, tie him, behold him, come, the spring of the virgin's womb. There in pleasure God has seen, there in garden deity.

Jesus, Lord, with blood to dwell, Jesus, our Emmanuel. Mark the herald angels sing, glory to the new one King.

Hail, the Lamb, our Prince of Peace. Hail, the Son of righteousness.

I have faithful, my Lord. By the Lamb, our Lord, our heavenly administrator. Bewija it, ver Nina.

[ 39 : 09 ] God, the working bride. glory night for the Lord glory night Lord to raise the sons of earth Lord to live and save and burn on the herald angels sing glory to the Lord King it's a great hymn by Charles Wesley I love Charles Wesley's hymns they are packed full of doctrine packed full of teaching let's just close our service in prayer our loving heavenly father Lord we've been reminded Lord of the cost of our salvation we've been reminded Lord of the gracious invitation of the gospel to come to the wedding banquet