



## The God Who Will Swallow Up Death Forever

Isaiah 25

David Sunday

June 10, 2012

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Please turn in your Bibles to a portion from our readings that is particularly suitable for a Communion Sunday—Isaiah 25. Let us worship God as we stand together to listen to the reading of His holy Word, the 25<sup>th</sup> chapter of Isaiah, beginning at verse 1. Hear the Word of the Living God.

- <sup>1</sup> O LORD, you are my God;  
I will exalt you; I will praise your name,  
for you have done wonderful things,  
plans formed of old, faithful and sure.
- <sup>2</sup> For you have made the city a heap,  
the fortified city a ruin;  
the foreigners' palace is a city no more;  
it will never be rebuilt.
- <sup>3</sup> Therefore strong peoples will glorify you;  
cities of ruthless nations will fear you.
- <sup>4</sup> For you have been a stronghold to the poor,  
a stronghold to the needy in his distress,  
a shelter from the storm and a shade from the heat;  
for the breath of the ruthless is like a storm against a wall,  
<sup>5</sup> like heat in a dry place.  
You subdue the noise of the foreigners;  
as heat by the shade of a cloud,  
so the song of the ruthless is put down.
- <sup>6</sup> On this mountain the LORD of hosts will make for all peoples  
a feast of rich food, a feast of well-aged wine,  
of rich food full of marrow, of aged wine well refined.
- <sup>7</sup> And he will swallow up on this mountain  
the covering that is cast over all peoples,  
the veil that is spread over all nations.
- <sup>8</sup> He will swallow up death forever;  
and the Lord GOD will wipe away tears from all faces,  
and the reproach of his people he will take away from all the earth,  
for the LORD has spoken.
- <sup>9</sup> It will be said on that day,  
Behold, this is our God; we have waited for him, that he might save us.  
This is the LORD; we have waited for him;  
let us be glad and rejoice in his salvation.”
- <sup>10</sup> For the hand of the LORD will rest on this mountain,  
and Moab shall be trampled down in his place,

- as straw is trampled down in a dunghill.*
- <sup>11</sup> *And he will spread out his hands in the midst of it  
as a swimmer spreads his hands out to swim,  
but the LORD will lay low his pompous pride together with the skill of  
his hands.*
- <sup>12</sup> *And the high fortifications of his walls he will bring down,  
lay low, and cast to the ground, to the dust.*

This is the Word of God.

Let us pray. Lord, may the words of my mouth and the thoughts of all our hearts be centered on You and pleasing in Your sight. Transform us through the preaching of Your Word now we pray. In Jesus' name, Amen.

Isaiah 25 is divided into three parts. The center is in verses 6-8, words that the Scottish Poet, Robert Burns, once said that he could never read without tears. Words that speak of the feast that the Lord of Hosts is preparing for all people, especially verse eight, "*He will swallow up death forever; and the Lord God will wipe away tears from all faces, and the reproach of his people he will take away from all the earth, for the Lord has spoken.*" This feast is the center of Isaiah 25, the vocal point of the vision, but it's sandwiched on either side by a song. In verses 1-5 there is a song sung by a solitary singer. In verses 9-12, a song by the community of God's people. Both of these songs point us to the feast.

Who doesn't enjoy being invited to a lavish banquet? Everyone loves a feast. When I think of a feast, I think of places Texas deBrazil, or my once-in-a-lifetime visit to Ruth's Chris Steak House. That was a feast. I also think of some the joyous meals that we've had even in some of your own homes where you've prepared a sumptuous feast and we've rejoiced together over the great food and the great company.

There are feasts and parties most of us will never enjoy in this lifetime—either because we cannot afford it or because we weren't invited to it or, in some cases, because it would be inappropriate for a child of God to enter into that kind of feast or party.

Let's take a look at Isaiah chapter 24 to broaden the context of our passage. Isaiah is speaking of a time when a curse will devour the earth (24:6) and its inhabitants will suffer for their guilt. Notice what happens in verse seven when the world comes under this judgment from God. Isaiah 24:7-9 says, "*The wine mourns, the vine languishes, all the merry-hearted sigh. The mirth of the tambourines is stilled, the noise of the jubilant has ceased, the mirth of the lyre is stilled. No more do they drink wine with singing; strong drink is bitter to those who drink it.*"

It goes on to depict a time in the world when all feasting, all the worldly celebration, all the parties that people live for will be done away with. There will be no more cause for celebration in this world because this world will come under the judgment of God. In light of that context, the glorious feast that is portrayed in Isaiah 25 shines brilliantly. Against a dark backdrop of grim judgment, we have this brilliant light—this feast—that is lifted up, that is being prepared by God for His people. This feast is the focal point of our attention this morning.

What I want to do is show us how the feast that we're about to partake of at the Lord's Table prepares us for that feast which all creation would long to enjoy. How this feast today—this communion table, this simple meal—is designed by God to prepare us for that feast. The feast that Robert Burns couldn't read about without tears of joy streaming down his face. That feast where on the mountain of the Lord He *"will make for all His people a feast of rich food, of well-aged wine, of rich food full of marrow, of aged wine, well-refined."*

Ultimately there is only one feast in the world today that has value for all eternity and it's this feast that we celebrate this morning—the Lord's Supper, communion. This is not just a meaningless ritual for believers. This is precious to us. Some people look at the Lord's Table and just see nonsense or simplicity. They think there's nothing to it, like someone looking at a Purple Heart medal and saying, "That's just metal." But to the parents of the man who died to win that medal, that Purple Heart is precious. To believers, we do not look at the mere elements of this feast—at the simplicity of it—and think it's nothing special. No, at this feast we remember Him Who died for us. We fellowship with Him and say, "this is the richest feast on earth. This is the sweetest meal we could possibly enjoy." The reason it's so rich and sweet is because it's preparing us for that feast to come, the one Isaiah speaks of in this chapter.

I want to read a quote to you from J. C. Ryle that I've read once before. I think it bears repeating. Back in the 1800s, he said, "I boldly say this: you will rarely find a true believer who will not say that he believes the Lord's Supper is one of his best helps and highest privileges." You've come today to one of your best helps and highest privileges. That's what this table is. A believer will tell you that if he were deprived of the Lord's Supper on a regular basis, he would find the loss of it a great detriment to his soul.

There are some things of which we never know the value till they are taken from us. I believe it is that way with the Lord's Supper. The weakest and humblest of God's children

gets a blessing from this ordinance, to an extent of which he is not aware, God is blessing him. When we come to this table through faith in Jesus and partake of this meal to an extent of which we are not aware, God is blessing us. So let's treasure this meal, this feast, our celebration of it together.

As we look at Isaiah 25, to prepare for that great feast in this glorious vision of the world to come, there are three points about the Lord's Table that I want to draw out of this chapter:

1. Let this feast wean your appetite from the love of this world (verses 1-5).
2. Let this feast whet your appetite for the great feast in the world to come (6-8).
3. Let this feast remind you to save your appetite for that heavenly banquet (9-12).

### **Let This Feast Wean Your Appetite from the Love of This World (1-5)**

Let this feast (the Lord's Supper) that we are about to partake of together wean your appetite from your love of the things of this world. Isaiah begins in verse one with personal, heartfelt praise. Because although the scope of redemption that he speaks of is worldwide, it is applied very personally to each individual who believes in the promise of God contained in the Messiah, the Lord Jesus Christ. So Isaiah, as a believer, personally lifts his praise to God, even as we do when we come to this table and give thanks. Isaiah says, "*Oh, Lord, you are my God; I will exalt you; I will praise your name.*"

Every believer coming to this table should want to do the same. As Pastor Sommer led us in prayer earlier with these very words, we should be lifting our hearts to the Lord and praising Him, singing praise to Him and exalting Him for the marvel of His rescue from our sins and this world. We praise Him for the way He has delivered us from the power of the enemy. We praise Him for lifting us up out of the depths of ruin untold into the peace of His sheltering fold.

That's what Isaiah is praising God for. He's taking God's people on a tour through the ruins of this world, after the city of man has come under the judgment of God for its rebellion against God. Isaiah is taking the pilgrim people of God through the rubble, through the ruins—through the judgment—of this world and he's saying to God's people, "Praise Him for the rescue He has accomplished on your behalf. Praise Him that He has delivered you from this present evil age and that He has made you a kingdom of priests to God."

This is something that God has planned in His great wisdom. These are plans formed of old, Isaiah says in verse one. It wasn't a last minute attempt. It wasn't a "Hail Mary" pass. This was a long-assured victory, something that God planned from the foundation of the world. Faithful and sure are His plans. In faithfulness to His Word, He has delivered His people from judgment but in the midst of that judgment—the city of man—the world has suffered destruction.

Notice the words that Isaiah uses to describe the world as we know it under God's judgment. In verse two he calls it a heap. He calls it a ruin. He says that its strength, the foreigners' palace, is no more. It will never be rebuilt. Throughout this passage he calls the city of man, in its opposition to God, ruthless. That's the world. What we have here is a poetic description of something that Apostle John says very clearly in 1 John 2:17, "*The world is passing away along with its desires.*" This world—in all its enticements, all its allurements, everything that people live for in this world independent of God—is going to be passing away, along with all its desires. But John says, "*Whoever does the will of God abides forever.*"

Isaiah is picturing that for us: a world that is passing away, a world that is suffering judgment but "*whoever does the will of God abides forever.*" Verse four describes for us what God is to us in this world. He's a stronghold to the poor. He is a shelter to us in the storm. He is a shade from the heat. That's what He is to us and as we come to this table, we thank Him that in the cross of Jesus Christ we have a stronghold, a place of defense, a security that is always available to those who trust in God. We have a place that we can always turn to, a shelter in the cross of Jesus. He is a shade for us, protecting us from the judgment of God on a world of sin. That's what the cross is to us.

That's why one of the hymn writers called it "Our safe and happy shelter; our refuge tried and true." And the hymn writer wrote these words,

"Beneath the cross of Jesus I [gladly] take my stand;  
The shadow of a mighty rock within a weary land;  
A home within the wilderness, a rest upon the way,  
From the burning of the noontide heat, and the burden of the day."

(Beneath the Cross of Jesus by Elizabeth C. Clephane, 1868; Stanza 1)

That's what the cross is to us. When you read verse four, see the cross of Jesus. See the shadow of the cross looming back on that verse, and say with the hymn writer,

I take, O cross, thy shadow for my abiding place;  
I ask no other sunshine than the sunshine of his face;

Content to let the world go by to know no gain nor loss,  
My sinful self my only shame, my glory all the cross.

(Beneath the Cross of Jesus by Elizabeth C. Clephane, 1868; Stanza 5)

When you partake of this meal, ask the Lord to wean you from craving appetites for the things of this world that are passing away, from the city of man that is destined from judgment. Instead say to Him, “Your cross will be my stronghold, my shelter, my hiding place, my refuge and in You and in Your Son the Lord Jesus I will find my satisfaction—and in Him alone.” As you feed on the table, ask God to be weaning you.

St. Augustine looked at the rubble from the city of Rome when it experienced its demise and he wrote these words to God’s people. He said,

“You are surprised that the world is losing its grip, that the world is grown old? Think of a man: he is born, he grows up, he becomes old. Old age has its many complaints: coughing, shaking, failing eyesight, anxious, terribly tired. A man grows old; he is full of complaints. The world is old; it is full of pressing tribulations... Do not hold onto the old man, the world; do not refuse to regain your youth in Christ, Who says to you, ‘The world is passing away, the world is losing its grip, the world is short of breath. Do not fear. Thy youth shall be renewed as an eagle.’”

The Lord is saying that to you as you come to this table. Do not refuse to regain your youth in Christ. Be weaned from your love of the things of this world.

### **Let This Feast Whet Your Appetite for the Great Feast in the World to Come (6-9)**

Then secondly, realize as we partake of this meal at this table that the Lord’s Supper connects us to the past and to the future. It’s why this meal is so sacred, so solemn. That’s why we do not trifle with this meal. It connects us to the past—to what God has done for us in Christ. It also connects us to the future—to what God will do for us in Christ.

Jesus Himself made this connection in the upper room after He gave the Lord’s Supper to His disciples. He said in Matthew 26:29, “*I tell you I will not drink again of the fruit of the vine until that day when I drink it new with you in my Father’s kingdom.*” What Jesus is saying is, “Look forward to that feast. Be ready for the time when we will sit together again in My Father’s kingdom, when we’re going to drink it anew.”

You're going to see with whole new eyes. You're going to taste of the treasures of the world with heavenly taste buds. You're going to appreciate Christ with greater fullness after five minutes in heaven than you ever did through 80 years on earth. Look forward to that feast, Jesus is saying.

The Apostle Paul made the same expression when he said in 1 Corinthians 11:26, "*For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.*" Paul is saying is every time you eat this meal, you should have in your heart this longing. Maybe this will be the last time we eat it here on earth because maybe the next time we will be together in the presence of God, not at a feast that's simple and sparse like the Lord's table but at a luxurious feast on the mountain when the Lord of Hosts will make for all peoples a feast of rich food, of well-aged wine and we will eat in His very presence.

Let this table whet your appetite. Let this table heighten your anticipation. May it be like a rehearsal dinner for a wedding, or as Tim Keller calls it, "The hors d'oeuvres of our future bliss." Taste the hors d'oeuvres of your future bliss when you come to the Lord's Table. Think of it that way. Hors d'oeuvres are being served for God's people—the hors d'oeuvres of our future bliss. God is committed to getting His people from this feast to that feast—the feast He speaks of in Isaiah 25:6.

**Where will this feast be held?** Look at verse six. It will be held "*on this mountain.*" Well, where's that? If you look up all the cross-references you'll see a lot of references in Isaiah to Mt. Zion, the place where God dwells in the midst of His people. Then if you return to your New Testament, you read that when you come to Jesus, you come to Mount Zion. You come to the place of the One Who dwells in the midst of God's people. When you come to Jesus, Hebrews 12:22-24 says,

*But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.*

So the place where this feast will be prepared is where Jesus Christ comes and dwells in the midst of His people—the mountain of the Lord of Hosts.

**Who prepares the feast?** The Lord of Hosts does. When you see that phrase, “*the Lord of Hosts*,” it’s talking about the Commander of heaven’s armies—Yahweh Sabaoth. In the hymn “A Mighty Fortress is Our God” we sing, “Lord Sabaoth His name.” If you ever wonder what that means, it refers to the Lord of Hosts, the Lord of heaven’s armies. He’s the Commander of all the armies of heaven so we know that we’re going to be secure when we come to eat this feast. We’re going to be surrounded by the heavenly hosts. No evil will intrude there. No harm will come. He will prepare for us a table in the presence of our enemies and anoint our heads with oil (Psalm 23:5).

**For whom does He prepare this feast?** This is a real neat highlight of this feast. It’s for all peoples. Do you see that in verse six? For all peoples. It’s for all nations (verse seven). It will be experienced by all faces who belong to God. It’s a feast for all. Isaiah is contrasting this feast with the feast that Moses enjoyed in Exodus 24. After the giving of the law and the covenant, God called Moses and the elders of Israel up to the mountain to enjoy a feast with God. It was God’s desire that He dwell in the midst of His people but not all of His people could go up onto that mountain. If any of them touched it they would have died. But Moses and the elders went up as representatives of the people of God.

Now we read of a feast that all of us are going to get to attend. Whoever thirsts, let him come. Whoever has no money, come, buy and eat. The gospel invitation is going out right now into all the nations of the world. This is what we’re doing when we do world missions. We’re sending out the invitation to God’s heavenly banquet, to God’s feast. We’re saying, “Come to Jesus and feast on Him. Be fed and satisfied for all eternity.”

There are many people who hear the invitation and say, “Oh, I’m too busy... I’ve got things to do here on earth... I can’t come right now.” So Jesus said to His disciples, “Go out into the highways and byways of this world. Go find the lame and the poor and the crippled, and bring them in. Compel them to come in” (Luke 14:12-24). God is sending out the invitations for the heavenly feast to all the peoples of the world.

**What will be served at this feast?** Look at verse six, “...*a feast of rich food, a feast of well-aged wine, of rich food full of marrow, of aged wine well refined.*” It’s going to be the best of the best you could possibly eat. It’s going to be sumptuous and scrumptious. It’s going to be delicious and succulent and we’re going to long for more and more. This feast is going to be so good it’s going to make Ruth’s Chris Steakhouse food taste like McDonald’s

or even worse. Everything we've eaten on earth is going to pale in comparison to the richness that we will enjoy in this heavenly feast.

**Why will this feast be glorious?** Well, this is really the pinnacle of the whole description in verses seven and eight. We read here why this feast will be so glorious. It's not because of the food, although that will be tasty and marvelous. It's going to be because of what God has done for us at that feast. The veil, we read, will be swallowed up. Notice how verses seven and eight both begin with the same verb in the Hebrew—"swallow up" or "destroy." When a criminal wants to get rid of the evidence of his misdeeds real fast, sometimes they swallow up the evidence because when it's swallowed up it can't be found.

God will swallow up—He will destroy—the covering that is cast over the peoples. A veil is currently spread over the eyes of the nations to keep them from seeing the light of the gospel of the glory of Christ. That veil is because of sin and the wages of sin is death (Romans 6:23). Everywhere we go here in this world, and even when we come to this communion table today, the specter of death hangs over us. We know that there's going to be a parting one day from these bodies. There's going to be a parting from those we love. It's a horrible specter, a disturbing prospect. But this feast (verse eight says) will be glorious because He will have swallowed up death forever.

Death is going to be swallowed up. There's not going to be a trace of evidence remaining. Death's fingerprints won't be found anywhere. Death's footprints won't be found. Not a trace, not one single shred of evidence of death will be there. In fact, death will be a forgotten foe. Death is crushed to death in the death of Jesus Christ. The Apostle Paul, in 1 Corinthians 15, takes these glorious words and applies them to what Jesus has done in His death, in His resurrection, "*Death is swallowed in victory.*"

Look at Isaiah 26:19. Amazingly, surprisingly, we find one of the most brilliant Old Testament statements of the resurrection of the dead. I want you to imagine what these words would mean to you if you had to bury your Christian spouse or your Christian child this week. If you had to part with someone in Christ that you dearly love, what precious words we read here. "*Your dead shall live; their bodies shall rise. You who dwell in the dust, awake and sing for joy! For your dew is a dew of light, and the earth will give birth to the dead.*"

That loved one in Jesus whom you have laid in the ground shall live again. Her body shall rise. The ones who dwell in the dust will awake and sing for joy. Know this believer,

when your body has to be put into the ground due to death in this world, *“your dew will be a dew of light and the earth will give birth to the dead.”* The reason is Christ Jesus has vanquished death. He has abolished death. He has brought life and immortality to light through the gospel and that’s what will make this feast so precious, so wonderful. The specter of death won’t be hanging over us anymore.

Moreover, look at what God does in verse eight. After it says He swallowed up death, it says, *“and the Lord GOD will wipe away tears from all faces.”* That’s a very personal, very individual thing that He will do. Can you imagine the Lord God Himself in His sovereign majesty coming to each of His people, tears are streaming down our faces, and in His own sweet and final way He wipes away those tears? This world grieves us—doubts, fears, disappointments, struggles fill our hearts, along with all the sins that we have committed. Everything that characterizes our life in this fallen world is going to be done away with; all tears will be wiped away and we will be safe and blessed in His presence forevermore.

This table is designed to whet your appetite for that feast. As God feeds you at this table He’s giving you an appetizer of heavenly food, hors d’oeuvres of your future bliss. He’s saying to you, “Look forward to this. Be excited about this. Anticipate this.” As you partake of this meal—this communion table—look forward to that great feast. Rejoice in what God is going to do for those who trust in Jesus.

Isaiah also says, *“The reproach of His people He will take away from all the earth, for the Lord has spoken.”* God’s people are hated, despised, persecuted. We struggle with sin. We fail and are disappointed. Our lives are characterized by reproach on this earth but when we get to that heavenly feast, we’re never going to worry again about some shameful things in our past. We’re never going to worry about an enemy again. We’re never going to fear death again. We’re never going to have to worry about parting from loved ones again. All reproach will be removed.

So as you come to the table this morning, say to yourself,

Be still, my soul: the hour is hast’ning on  
When we shall be forever with the Lord,  
When disappointment, grief and fear are gone,  
Sorrow forgot, love’s purest joys restored.  
Be still, my soul: when change and tears are past,  
All safe and blessed we shall meet at last.

(By Catharina von Schlegel, 1752)

That’s what’s supposed to be happening here. Our appetites are supposed to be whetted for that great feast.

## Let This Feast Remind You to Save Your Appetite for the Heavenly Banquet (9-12)

This feast should help us wean our appetites from the love of this world, whet our appetites for the feast of the world to come and remind us to save our appetites right now for the heavenly banquet. That's the power of the Lord's Table.

In verse nine we see God's people gathered together in song. It says it's "*on that day*" so picture that we're at the feast now and here's what's happening. We're looking around and we're seeing one another and exclaiming, "Behold, look, Jesus is here. Jesus is in our midst. Can you believe it? This is our God. We're with Him finally. We've put our hope in Him, we've waited for Him and He has not disappointed us. This is our God! Oh, we've waited for Him that He might save us. This is the Lord. We've waited for Him. Let us rejoice. Let us be glad in His salvation."

That's what we're going to be saying at this heavenly feast.

- He saved us and rescued us from the enmity of this world.
- He's made us His holy people.
- He's restored us to His favor.
- He's brought us under His faithful rule and tender care.
- He's has lavished on us every spiritual blessing and which are now taking on physical dimensions in a new heaven and a new earth.

We're feasting with Him face to face in our resurrection bodies and we're just going to be glad and rejoice in His salvation. It's a simple but very profound theology that's being expressed here. It's something that we can say every time we come to the Lord's Table. If you want to rehearse the gospel, it goes like this. "We trusted in Him. He saved us. Let us be glad and rejoice." When you come to this table, rehearse this truth: "Lord, I've trusted in you; you've saved me; I am glad and I rejoice."

Some people look at the bread and the cup and what they symbolize—the death of Jesus on the cross—and they say, "I don't need that salvation." Or, "That's too simple for me." Or, "I don't believe that." If that's the case for you, look at what God says about Moab in verse ten. Moab was the great enemy of God who was very close to Israel at this time. Moab is characterized by pride, by wanting to save himself. As God's hand of blessing rests on the mountain where this feast is being served, God's foot of judgment is pressing down on Moab's head. The picture at the end of verse ten is pretty gross. He's being trampled down like straw is trampled down in a dunghill. It's not a pretty sight. But Moab is not

alarmed. Moab says, “Hey, I can swim out of this mess.” He spreads out his hands in the dunghill to swim out (verse 11), thinking, I can save myself.

But the Lord, with consummate ease, *“will lay low his pompous pride together with the skill of his hands...”* and he will be *“cast down to the ground, to the dust.”* That’s a warning. Don’t let your pride keep you from coming to Jesus and acknowledging the simple reality, “I’m a sinner. I need a Savior. Jesus died on the cross to save me from my sins. He rose from the dead to give me eternal life.”

That’s the best news in the world. Receive Jesus today. Trust Him today. Don’t let pride keep you from coming to Jesus.

Don’t think, “I can save myself.” Don’t be like Moab. Instead, be like the people of God, amazed at the grace of God. Verse nine, *“Behold, this is our God; we have waited for him, that he might save us. This is the LORD; we have waited for him; let us be glad and rejoice in his salvation.”*

When I’m going to have a great meal at night, now that I’m over 40 I’ve got to make sure I don’t eat a whole lot during the day because that will spoil my appetite. A couple of months ago Dan and Toni invited us over for a really nice meal at their home. Dan told me what they were going to serve. I was so excited because he described it so wonderfully. It sounded so good that I didn’t eat most of the day, just to get ready for that feast. When we got to their home that night, I was so hungry, so ready to feast on that meal and it tasted so good.

That’s the way we are to prepare for this heavenly feast. There are things we need to starve out of our lives, things that are ruining our appetites for Jesus. There are things in our lives right now that are doing nothing to kindle a longing for this feast. We need to starve those things out of our lives. We need to save our appetites for the feast to come. When we finally get before Jesus at this feast, we want to be hungry for Him. We want to be desiring Him. We want to be able to feast on all that He has provided with enjoyment. So save your appetite.

I think that’s one of the reasons this communion meal is so sparse. No one is going to get stuffed on the Lord’s Supper but everyone who comes through faith in Jesus is satisfied because it whets our appetite as it weans us from the world. It kindles in us a longing for Him. It tells us, “Save your appetite for the feast in the world to come.”

So as you come to this table here, believers in Jesus, as you take the bread and the cup, say to Him, "I'd rather have Jesus than anything this world affords to me." Find satisfaction in Him alone.

Let's stand together. We're going to sing a hymn by Isaac Watts, "Come We That Love the Lord." Notice how he speaks of the things believers enjoy even now as we wait for our time to appear before God in Zion. May we taste some of those sacred sweets at the Lord's Table. Amen.

Come, we that love the Lord,  
and let our joys be known;  
join in a song with sweet accord,  
and thus surround the throne.

Let those refuse to sing  
who never knew our God;  
but children of the heavenly King  
may speak their joys abroad.

The hill of Zion yields  
a thousand sacred sweets  
before we reach the heavenly fields,  
or walk the golden streets.

Then let our songs abound,  
and every tear be dry;  
we're marching through Emmanuel's ground,  
to fairer worlds on high.

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