

—{1}. **Isaiah 25:6-9** ..... **The Lavish Banquet**

A. Introduction

1. we have just celebrated the memorial of the Lord's Supper
  - a. what a marked contrast this celebration is to all the recent festivities: Christmas, Boxing Day, New Year's!
    - (A) many hours were spent in preparation of the food, but preparation for communion took just a few moments
    - (B) those festivities involved all sorts and varieties of food, and those in great abundance; but here we had a simple piece of bread and a small glass of grape juice
  - b. Moshe Rosen, the founder of "Jews for Jesus," relates his early experience after conversion. Communion Sunday was to be next week. He asked a church member what it was.
    - (A) He was told that it was much like Passover.
    - (B) Moshe got excited because Passover was a big deal, with lots of food and many courses.
    - (C) He came to church the next Sunday-starved and waiting for a good time. At the end of the service the deacons passed out chunks of bread. Very tiny chunks. Then a thimble filled with a little juice came around. Moshe's stomach was growling, but no food was in sight. They closed by singing 'Blest Be the Tie that Binds.'
    - (D) Moshe Rosen was very disappointed. Communion was not like Passover one bit.—{2}.
  - c. We should not forget that when the Lord's supper, that is, communion, was inaugurated, that it was part of a feast
    - (A) the Passover was not a skimpy meal
    - (B) a whole lamb was prepared, and if it was too much for one family to finish by morning, they were to invite in their neighbours that they might share it together
    - (C) our current practice stems from Paul's warning to the Corinthian church on account of the abuses there
    - (D) but in the early days of the church, communion, the breaking of bread took place from house to house as believers gathered to rejoice in what Christ has done

2. the connections of the Lord's supper to Passover are manifold
  - a. Both look back on the salvation provided by God
    - (A) Passover, to physical deliverance from Egypt
    - (B) communion, to spiritual deliverance from sin
  - b. There is an ancient custom at the close of the Passover meal. Since it is the hope of every devout Jew to celebrate the Passover at least once in David's city, the meal is ended with a toast. The Passover participants raise the cup and say, "Next year, in Jerusalem!"
  - c. There is a small country church in Wisconsin which has a similar tradition. At the close of communion, the members of this church raise their cups in anticipation and say, "Next time, with Christ!"—<sup>{3}</sup>.
  - d. Next time, with Christ, in the New Jerusalem!
  
3. that is the message we bring this morning from Isaiah 25:6-9
  - a. in the past week, as I have reread the book of Revelation I have once more been reminded just how much of what John wrote in that book echoes from Isaiah
    - (A) for example, John's description of the fall of Babylon the great, that city which reflects this world's values, is described in the same terms Isaiah uses of Tyre
    - (B) often the blessings promised in the NT to God's people, are the same prophetic promises that we read in Isaiah, as is the case for our text today
  - b. our outline of Isaiah 25:6-9 has a bit of the food theme:
    - (A) What We Will Swallow, verse 6
    - (B) What God Will Swallow, verses 7 and 8
    - (C) Savouring His Salvation, verse 9

## B. What We Will Swallow

1. <sup>61</sup> The LORD of hosts will prepare a lavish banquet for all peoples on this mountain; A banquet of aged wine, choice pieces with marrow, *And* refined, aged wine.
  - a. what we will swallow is the very, very best

b. in the Hebrew the verb is first: 'He will make.' This lavish banquet is the work of Yahweh of hosts, He Himself is the one who prepares it for those who partake. Thus, it is

## 2. the lavish banquet

a. In the Hebrew, even before we are told what the LORD of hosts will prepare, we are told for whom He will prepare it

b. it is for all the peoples – the scope of this preparation gives us an idea of the magnificence involved

(A) this preparation will involve individuals from every nation on the face of the earth

(B) God's gracious work is intended for the world

(C) that is the message of John 3:16, 'That God so love the world that he gave ...' and we find it also in Revelation

(D) 'And I saw another angel flying in midheaven, having an eternal gospel to preach to those who live on the earth, and to every nation and tribe and tongue and people' (Revelation 14:6)

(E) ...they sang a new song, saying, 'Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood *men* from every tribe and tongue and people and nation.' (Revelation 5:9)

(F) this scope alone makes this a lavish banquet

c. but then it says, it is a 'lavish banquet', literally, 'a feast of fatnesses,' going on to say the feast will consist of 'choice pieces with marrow.'

(A) Do you know what a larding needle is? It was used to pull strips of fat through certain kinds of meat: moose, venison and even beef, so that the roast it will be juicy instead of dry and tough

(B) fat or marrow are not highly esteemed today, in our concern about cholesterol and diet. In ancient days when it was a special occasion to have meat, fat was more highly prized. Indeed, the fat of the sacrifices of worship was reserved as the LORD'S portion.

(C) in effect, what is said here, is that the LORD is sharing His own portion with us; the very best portion

## 3. the choicest wine

a. you will recall the first miracle that Jesus performed

- (A) it took place in Cana, of Galilee, at a wedding
  - (B) the wine had run out and Mary brought it to Jesus' attention, and directed the servant to obey Jesus
  - (C) Jesus had them draw water, and bear it in to the feast
  - (D) and it was miraculously changed to wine
  - (E) not just adequate wine, but the very best
  - (F) so that the steward said to the bridegroom, '*... Every man serves the good wine first, and when **the people have drunk freely, then he serves the poorer wine; but you have kept the good wine until now.***' (John 2: 10)
- b. that is the wine that is described here
- (A) this a subject on which I can speak only with second-hand authority; only from the knowledge of others
  - (B) but, as I understand it, new wine can be very harsh
  - (C) it needs to be left to age, allowing the fermentation to complete, letting the sediment slowly settle to the bottom, becoming '*wines on the lees*' (AV), taking on all the flavour and bouquet of the grape
  - (D) then, that wine is decanted, so that a clear, pure wine pours forth, leaving the sediment behind; it is '*refined*'
  - (E) so Christ, who will drink that fruit of the vine with His disciples anew in the Father's kingdom (Matthew 26: 29), keeps the good wine until then, the best wine
- c. God is reserving the very best blessings for His people. And even now, He offers the very best to those who will listen, to satisfy, to bless and to enrich; the good things which alone can slake man's thirst and sate man's hunger.

### C. What God Will Swallow

1. *<sup>7</sup> And on this mountain He will swallow up the covering which is over all peoples, Even the veil which is stretched over all nations. <sup>8</sup> He will swallow up death for all time, And the Lord GOD will wipe tears away from all faces, And He will remove the reproach of His people from all the earth; For the LORD has spoken.*

- a. what God will swallow is the very, very worst
  - b. this is certainly what we see when we partake of the Lord's supper: the Lord Jesus took our sin, he took our guilt, he took our punishment; the very worst
  - c. in the words of Charles Gabriel<sup>{4}</sup>.
    - He took my sins and my sorrows,
    - He made them His very own;
    - He bore the burden to Calv'ry
    - And suffered and died alone.
  - d. what he has done in the past, he will complete in the future
2. the worst of coverings, which is over all the peoples, verse 7, **He will swallow up the covering which is over all peoples, Even the veil which is stretched over all nations**
- a. the covering of blinded eyes
    - (A) 2 Corinthians 4:4 tells us '... the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ ...'
    - (B) & 2 Corinthians 3:15-16, 'But to this day whenever Moses is read, a veil lies over their heart; but whenever a person turns to the Lord, the veil is taken away.'
    - (C) so there is a sense in which this is fulfilled by the gospel
    - (D) but this covering is not only that of blindness, but that which accompanies that blindness
  - b. the covering of grief – the shroud
    - (A) because death is part and parcel of this earthly life on account of sin. It was Montaigne who wrote, 'You do not die of being sick, you die of being alive.'
    - (B) it is more the veil of mourning and the shroud that covers the one who is dead that is here taken away, swallowed up by God
    - (C) swallowing up is a picture of destruction, and here it is a destruction devoutly to be desired: that of grief – and this is brought to pass by God's swallowing up
  - c. the covering of the grave – death, verse 8, **He will swallow up death for all time**
    - (A) this is the last enemy – the nemesis of every mortal
    - (B) and when Jesus Christ died on that cross he dealt with that enemy, with both physical and spiritual

death

(C) the resurrection is the proof of this, of our justification

(D) Billy Graham told of a meeting he had with German Chancellor Konrad Adenauer, former mayor of Cologne, imprisoned by Hitler for opposing the Nazi regime, and later chancellor of the West German Federal Republic. ... On that occasion, he looked the evangelist in the eye and said, 'Mr. Graham, do you believe in the resurrection of Jesus Christ from the dead?' Graham, somewhat surprised by his question answered, 'Of course I do.' Chancellor Adenauer then said, 'Mr. Graham, outside of the resurrection of Jesus, I do not know of any other hope for this world.'<sup>{5}</sup>.

(E) so we echo with Paul says in 1 Corinthians 15:54, "But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, "death is swallowed up in victory." (1 Corinthians 15:54)

d. in Christ, God has swallowed up, and will swallow up, the coverings of blindness, grief for death, and death itself

3. God swallows up, destroys, the worst of experiences, verse 8

a. God swallows the experience of sorrows and regrets – tears – And the Lord God will wipe tears away from all faces

(A) twice in the book of Revelation God wipes away tears

(B) the first time it is with the innumerable multitude before the throne, 7:17: 'for the Lamb in the centre of the throne will be their shepherd, and will guide them to springs of the water of life; and God will wipe every tear from their eyes.

(C) and, the second it is after the new Jerusalem comes down from heaven, 21:4, 'and He will wipe away every tear from their eyes; and there will no longer be *any* death; there will no longer be *any* mourning, or crying, or pain; the first things have passed away.'

(D) what? ... tears in heaven? ... yes, tears of regret for opportunities of service lost, tears for times of failing our Lord, tears of sorrow for wasted years

(E) but all these tears, these regrets, God will wipe away

b. God swallows the experience of rejection – And He will remove the reproach of His people from all the earth

- (A) God's ancient people, Israel, have known rejection and rebuff throughout their history, having become as God had warned them, '[... a curse and a horror and a hissing, and a reproach among all the nations ...](#)' (Jeremiah 29:18)
- (B) and as part of the Israel of God, even as Jesus foretold, followers of Christ know the same stigma and rejection
- (C) but, with this banquet, that reproach will be forever removed from every one of the people of God

4. bringing them to the place of ...

#### D. Savouring His Salvation

- 1. [<sup>91</sup> And it will be said in that day, 'Behold, this is our God for whom we have waited that He might save us. This is the LORD for whom we have waited; Let us rejoice and be glad in His salvation.'](#)
- 2. this is the fulfilment of all of His promises
  - a. to those who by faith patiently endure and wait
  - b. the time of vindication is certainly going to come
  - c. they will be able to shout out, '[Behold! This is our God!](#)'
  - d. a shout of joy
- 3. the rejoicing in the consummation of His salvation
  - a. Jesus died on the cross to save us from our sins
  - b. the Holy Spirit works withing to deliver us from sinfulness
  - c. the Father will call us to His heavenly banquet, when dressed in the spotless robe of Christ's righteousness we can stand in His Presence
  - d. salvation: past, present and future; it is the work of God

#### E. Conclusion

- 1. this banquet is at some time in the future

- a. the preparations are even now complete
  - b. even though the time is future and unknown
  - c. yet even so the event is certain; the King has said so
2. the invitations have already gone out
- a. some of you have already received it and sent your RSVP
  - b. but maybe you haven't yet opened the mail, but there is one waiting with your name on it – 'The Spirit and the bride say, 'Come.' And let the one who hears say, 'Come.' And let the one who is thirsty come; let the one who wishes take the water of life without cost.' (Revelation 22:17) – will you not respond to it today, saying 'I will come'?

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ASV	American Standard Version of 1901
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ERV	The Revised Version of 1885
NAS	New American Standard version © 1960, 1995 The Lockman Foundation
NIV	New International Version © 1984 by the International Bible Society
NKJV	New King James Version © 1979 Thomas Nelson Inc., Publishers
NLT	1996 New Living Translation © 1996 by Tyndale Charitable Trust
NRSV	New Revised Standard Version © 1989 by the Division of Christian Education of the National Council of the Churches of Christ in the U. S. A.
PHIL	New Testament Translation © 1972 by J. B. Phillips
RSV	Revised Standard Version © 1946, 1952 by the National Council of the Churches of Christ in the U. S. A.
WEY	The New Testament in Modern Speech © 1902, 1912 R. F. Weymouth

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2. Adapted from a message by Moshe Rosen at Wheaton College – Kerux illustrations #1244.
3. ‘Next time, with Christ’ – Kerux illustrations #30205
4. ‘My Saviour’s Love,’ by Charles Hutchinson Gabriel (1856-1932)
5. Quoted by Ravi Zacharias, ‘Hope for the Sting and the Victory’ – Kerux illustrations # 22415