

“Supper with Jesus”  
Revelation 3:20

October 6, 2013

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<sup>A</sup> Genesis 2:16-17, Revelation 22:17, Deuteronomy 14:4-20, Numbers 6:2-5

<sup>B</sup> Psalm 41:9; Leviticus 7; Psalms 23:5; John 21; 1 Corinthians 15:44, 53;  
Luke 24:39, John 20:26, Luke 24:41-43, 22:15-16, 28-30; Revelation 19:9

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<sup>C</sup> Revelation 3:17a

<sup>D</sup> Revelation 3:17b-18

<sup>E</sup> Colossians 3:11

A. The Bible and Food

1. From Start to Finish

a. the Bible has a lot to say about eating and drinking

(A) the very first recorded words of God addressed to mankind had to do with eating: *'The Lord God commanded the man, saying, "From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die.'*" (Genesis 2:16-17)

(B) among the last words in Revelation you find these on drinking: *'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)

b. God gave special rules about eating to His people

(A) In Deuteronomy 14:4-20, for example, there is given a long list of meat, fish and fowl that could be eaten, and what could not

(1) these were given as rules for Israel to live by in the holy land

(2) if you examine them, you will find that on a physical level they were good rules in that climate – the Creator knows best

(3) but an examination of how the religions of the surrounding pagans used such forbidden animals in their sacrifices also shows that this was God's way of distinguishing His people

(B) again Numbers 6:2-5 specifies that no product of the grape vine: wine, grape or raisin was to be drunk or eaten by a person who was to be consecrated to God by a vow as a Nazarite

c. there is also in the Bible a link between ...

2. Food and Fellowship

a. mid-Eastern culture dictates that if you eat a meal with someone

(A) that there is a deemed friendship between you

(B) to wrong such a person is accounted a most treacherous action

(C) thus David mourned *'Even my close friend in whom I trusted, Who ate my bread, Has lifted up his*

heel against me.' (Psalms 41:9), probably about Ahithophel his counsellor, and prophetic of Judas Iscariot in his betrayal of Christ

- b. food is related to spiritual fellowship in the OT
  - (A) when the Lord and two angels appeared to him by the oaks of Mamre, Abraham rushed to have Sarah prepare bread and himself to get curds and milk and a choice calf to serve (Genesis 18)
  - (B) the peace or fellowship offering was one that the sacrificer and his family would eat at the tabernacle before the Lord (Leviticus 7)
  - (C) the twenty-third Psalm reflects, 'You prepare a table before me in the presence of my enemies; ...' (Psalms 23:5)
  - (D) and the annual Passover meal was for the extended family to recall and give thanksgiving for God's deliverance from Egypt
- c. Jesus often involved Himself in 'table fellowship'
  - (A) at the house of Matthew after that disciple was called
  - (B) in the home of Simon the Pharisee
  - (C) with the Bethany family of Lazarus, Mary and Martha
  - (D) and of course the last supper before His crucifixion in which also we commemorated Him this morning
  - (E) but also after his resurrection, as we read in John 21, where He prepared a breakfast for some of His disciples – after which He made a spiritual application in His three-fold interchange with Peter: 'Feed my lambs ... shepherd my flock ... feed my flock.'
- d. there is to be a future time of such fellowship
  - (A) I do not pretend to understand how it can be that when this body of flesh is discarded, when 'it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body.' (1 Corinthians 15:44) and when '... this perishable must put on the imperishable, and this mortal must put on immortality.' (1 Corinthians 15:53); no, I do not understand how that new spiritual body can be involved in something physical like eating.
  - (B) yet Jesus after His resurrection has that new spiritual body which foreshadows ours; which still bore the marks of His crucifixion
    - (1) 'See My hands and My feet, that it is I Myself; touch Me and see, for a spirit does not have flesh

and bones as you see that I have.’ (Luke 24:39)

(2) a body which was recognizable by up to 500 brethren at one time; and yet which could pass into the room where the doors were shut (John 20:26)

(3) in this same body He appeared to the disciples: ‘While they still could not believe it because of their joy and amazement, He said to them, “Have you anything here to eat?” They gave Him a piece of a broiled fish; and He took it and ate it before them.’ (Luke 24:41-43)

(4) no, these things are beyond my understanding

(C) but because they are facts, I can believe what He said at that last supper, ‘... I have earnestly desired to eat this Passover with you before I suffer; for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God.’ (Luke 22:15-16)

(D) and again when He made this promise to His disciples: ‘You are those who have stood by Me in My trials; and just as My Father has granted Me a kingdom, I grant you that you may eat and drink at My table in My kingdom, and you will sit on thrones judging the twelve tribes of Israel.’ (Luke 22:28-30)

(E) so we, therefore, who are Jesus Christ’s, look forward to that great marriage supper of the Lamb of Revelation 19:9.

e. all this is by way of preamble to our text, which is part of ...

B. The Letter to Laodicea. . . . . Revelation 3:14-22

1. How the Church Saw Themselves

a. Laodicea was a free city on the trade route across the Roman province of Asia – it was near to Colossae but of more importance

b. the Christians to whom Jesus writes were prosperous – at least in terms of material wealth – here is how they thought:

c. ‘... I am rich, and have become wealthy, and have need of nothing, ...’ (Revelation 3:17)

d. words that are the thinking of many living in this region

2. How Jesus Saw Them

a. the all-discerning eye of God the Son saw them differently

- b. they were neither hot nor cold in their spirituality, but like an insipid, lukewarm glass of water – gagging you if you should drink it
- c. Jesus says to them ‘... you do not know that you are wretched and miserable and poor and blind and naked,’ (Revelation 3:17)
- d. He is reproving and disciplining them so that they may realise their actual condition, repent and return to Himself
- e. if they are so inclined on acquiring things, of amassing wealth, then Jesus will tell them what are the commodities that count spiritually: ‘I advise you to buy from Me gold refined by fire so that you may become rich, and white garments so that you may clothe yourself, and that the shame of your nakedness will not be revealed; and eye salve to anoint your eyes so that you may see.’ (Revelation 3:18)
- f. the kind of gold that matters, the wealth that is real wealth, can only be bought or obtained from Christ Himself.

C. The Invitation to Dine..... Revelation 3:20

1. Use of the Text in Evangelism

- a. ‘Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him and will dine with him, and he with Me.’ (Revelation 3:20)
- b. is used as an invitation to a person to come to the Lord Jesus and to accept Him as Saviour; and there is nothing false in such a use, for the same idea is found elsewhere in the Bible with that same application
- c. but, as you will have seen already, primarily,

2. This Text Is Addressed to Believers

- a. to lukewarm Christians; to those self-satisfied with this world’s plenty
- b. **Behold!**
  - (A) that is not just a word to begin a sentence
  - (B) it is a verbal knock at your mind’s door
  - (C) Look! Christ says; Open your eyes! Lift them up ... and see Me.
- c. **I have stood myself upon your heart’s doorstep and am knocking**

- (A) it is Jesus who here is taking the initiative
- (B) when the Lord said, 'I will never leave thee, nor forsake thee.' (Hebrews 13:5), He was not only speaking of those times that we realised our need of Him ... but also of those when we had grown lukewarm and satisfied with ourselves; when we're really needy
- (C) this is the tender Shepherd who leaves the ninety and nine safely in the fold while He goes out on the mountains wild and bare to seek His lamb who has wandered away
- d. **if anyone would hear my voice and would open – unlock – the door**
  - (A) here is the test of how far from Jesus I may have wandered
    - (1) can I still hear His voice speaking to my heart?
    - (2) am I roused from my lethargy to answer that call?
  - (B) in the Song of Solomon, which has as an interpretation the love relationship that co-exists between Christ and His church, there is a poignant incident in the fifth chapter, where the bridegroom comes but the bride makes excuses that she is cleansed and retired for the night – how can she now soil her feet to unlock the door? – and when she finally does go, she finds him gone
  - (C) the knock of our Lord Jesus calling us needs swift response
- e. **I shall enter into his presence**
  - (A) Jesus is ever ready to heal the break in communion
  - (B) it is Jesus who acts, if we but permit His entrance or re-entrance into lives that have become separated from Him by sin
- f. **and I shall dine with him and he with me.**
  - (A) this was not to be some hurried lunch, nor snack grabbed at some fast food place
  - (B) but an unhurried, intimate time of fellowship together
  - (C) a time of sharing, not only of food but of the thoughts of one's innermost heart: aspirations, concerns, appreciation
  - (D) picture the most enjoyable meal that you have had together with family and friends – that is how Jesus wants the time you spend together with Him to be – supper with Jesus

## D. Conclusion

### 1. Only Jesus Himself

- a. H. C. G. Moule in commenting on Colossians 3:11, '... but Christ is all, and in all.' wrote
- (A) '... And he meets it (false teaching) all along, all round, and all through with Jesus Christ, the All-satisfying, All sufficient Saviour and Lord. It is just HIMSELF; nothing else, nothing less. It is Christ, glorious and personal; not Christ as a mere formula for certain ideas, but the divine-human Lord, "in all things pre-eminent," in nature, in grace, in the church, in the soul; for pardon through His cross, for life through His Life, for glory through His Appearing. To have Him and make use of Him is peace, and power, and purity. To do without Him is impossible; it is death. To use Him only partially is perpetual unrest and disappointment. He must be "all things and in all things"; then there shall be a great calm within, and a great strength and great holiness with it, and at last an "appearing with Him in glory," to crown the process, and give it its development for ever.
  - (B) Even so, Lord Jesus. Be nothing short of "all things in all things" to us, ... <sup>-{2}</sup>.
- b. that is an apt description of sharing in a spiritual supper with Jesus

## 2. Jesus Knocks

- a. as you find yourself engaged in all the activity and concerns and duties of the day, it is easy to become lukewarm, satisfied in one's own apparent wealth, little realising one's actual poverty
- b. when, then, you hear Jesus your Saviour knocking, inviting you to spend time with Him in fellowship over a spiritual dinner
- c. don't hesitate, but open that door that He may enter in

The Saviour is waiting to enter your heart—  
Why don't you let Him come in?  
There's nothing in this world to keep you apart—  
What is your answer to Him?

2.

If you'll take one step toward the Saviour, my friend,  
You'll find His arms open wide;  
Receive Him and all of your darkness will end,  
Within your heart He'll abide.

## Chorus

Time after time He has waited before,  
And now He is waiting again  
To see if you're willing to open the door—  
Oh how He wants to come in!—<sup>{3}</sup>.



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2. *Colossian and Philemon Studies*, by Handley C. G. Moule; pp 168-169; Pickering & Inglis Ltd.
3. *The Saviour Is Waiting*, by Ralph Carmichael © 1958 Sacred Songs.