

Dining with the Devil

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Some of the first words that Jesus spoke to Peter after the resurrection were “come and dine” (John 21:12). In recording this incident, John makes the point specifically that Jesus “revealed himself in this way” (John 21:1). In other words, the invitation to “come and dine,” was more than provision for hungry fishermen. By inviting Peter to “come and dine” Jesus is reaffirming his love for Peter after the epic denial (John 18:27), and he did this by eating with him.

Throughout Scripture the act of eating together is associated with:

- Fellowship (Genesis 43:16, John 21:12)
- Intimacy (Song of Solomon 5:1-2)
- Friendship (Genesis 14:18; Luke 14:12, 15:2)
- Union or participation (John 6:54-58)
- Joyful celebration (Matthew 22:1-14, Luke 15:23)

This list is associated with joyful and positive relations. In the story of the fall in Genesis 3, however, when Adam ate of the forbidden tree, it was disobedience against God and marked his communion with the Devil. He became the devil's friend. Adam became an enemy of God (Romans 5:10).

God responded to this act of cosmic rebellion with the same theme of eating.

First, Satan would eat dust, a reference to utter defeat, humiliation, and destruction (verses 14-15, Psalm 72:5).

Second, those who trusted God would eat of the “bread of life” (John 6:48). In dining with the Devil Adam had eaten death. Now Jesus has come and invites us to eat of Himself, the bread of life.

Dining with the devil was not the joyous celebration Adam and Eve thought it would be. It brought misery, pain, and death. Eating of the bread of life brings life and peace (Malachi 2:5; Romans 8:6). Jesus invites us to remember this often at the Lord’s Table. But we do this in the hope of that final and ultimate

celebration of the marriage supper of the Lamb (Revelation 19:9), when we will be brought into uninterrupted fellowship with the Saviour in the new Eden.

Paradise will be restored!