

Raised to Sit at the Lord's Table

From Death in Sin to the Banquet of Eternal Life

The Journey from Death to Divine Fellowship: We are all familiar with the story of the Prodigal Son, who, after squandering his inheritance, found himself in a place of spiritual and physical death, far from his father's house. Yet, upon his return, his father ran to him, embraced him, and restored him, saying, “Bring forth the best robe, and put it on him... and let us eat, and be merry” (Luke 15:22-23, KJV). Here, as throughout the Bible, we see a recurring pattern: spiritual resurrection, followed by intimate fellowship and honor at the table.

Today, we explore this biblical pattern in depth. Those whom Jesus raises from the death of sin in this life are promised a place at His banquet table in heaven. We see this illustrated in the stories of Lazarus, Abraham, Mephibosheth, and in the parables Jesus taught. Ultimately, this pattern culminates in the vision of the great heavenly banquet, where the redeemed sit down with Abraham, Isaac, and Jacob. Let us embark on this spiritual journey, examining the significance of being raised from death and the honor of dining at the King’s table.

Lazarus: A Picture of Spiritual Resurrection and Fellowship. The story of Lazarus is more than a miracle of physical resurrection; it is a profound illustration of spiritual rebirth. In John 11, Lazarus lies dead in the tomb for four days—a symbol of the sinner who is dead in trespasses and sins (Ephesians 2:1). The scene is one of hopelessness; the stench of death fills the air, much like the corruption of sin that permeates the life of an unrepentant soul.

Yet, Jesus arrives and declares, “I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live” (John 11:25, KJV). With a loud voice, He calls out, “Lazarus, come forth.” This call is a personal invitation from Christ to every sinner bound by the chains of sin and death. Lazarus emerges, still wrapped in his grave clothes—a reminder that even after we are spiritually reborn, there may still be remnants of the old life clinging to us, needing to be loosed. But the story does not end with Lazarus standing outside the tomb. In John 12, we see a significant event:

“There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.” (John 12:2, KJV). This is a picture of restored fellowship. The same Lazarus who was dead now sits at the table with Jesus. The table here symbolizes acceptance, honor, and intimate communion with Christ. This foreshadows the ultimate banquet in heaven, where those raised from spiritual death will dine eternally with their Savior. The sinner, once spiritually dead, is now made alive in Christ and given a place of honor at His table.

2. Abraham: Leaving the Old Life Behind for Divine Fellowship: Abraham’s story further illuminates this theme. In Genesis 12, God called Abram to leave his country, his kindred, and his father's house. This calling represents a death to the old self, a forsaking of the old life of sin and idolatry. Abraham obeyed and was led by God to a new land. His faith was counted to him as righteousness (Genesis 15:6). Later, in Genesis 18, we find Abraham in the plains of Mamre, sitting at the entrance of his tent. It is here that the Lord appears to him, accompanied by two angels. Abraham, recognizing the divine visitors, hastens to prepare a meal for them: “And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.” (Genesis 18:8, KJV)

This meal represents a moment of profound fellowship. Abraham, having left behind his old life, now dines with God Himself. This encounter foreshadows the intimate communion that awaits every believer who, like Abraham, forsakes the old world of sin. In Christ, we are invited to a new life, marked by fellowship with God—a meal that points toward the marriage supper of the Lamb.

3. Mephibosheth: From Crippled Outcast to Honored Guest: In 2 Samuel 9, we encounter the story of Mephibosheth, the son of Jonathan and the grandson of Saul. Mephibosheth was lame in both feet, crippled and unable to walk—a powerful metaphor for our spiritual condition before Christ. In his brokenness, he lived in Lo-debar, a place of desolation, far from the king’s palace. Yet, King David sought him out, not for his merit, but because of a covenant he had made with Jonathan.

David's words to Mephibosheth are filled with grace: "Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually." (2 Samuel 9:7, KJV). Mephibosheth's story is a picture of divine grace. We are all like Mephibosheth—crippled by sin, unworthy of a place at the King's table. Yet, because of the covenant made through Christ, we are sought out, brought near, and given a place of honor. Mephibosheth's continual presence at David's table symbolizes the eternal fellowship we will have with Christ, not because of our worthiness, but because of His unmerited grace.

4. The Parable of the Wedding Feast: The Garment of Righteousness: Jesus tells a parable in Matthew 22 about a king who prepares a wedding banquet for his son. When the guests arrive, the king notices a man without a wedding garment: "And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless." (Matthew 22:12, KJV). The wedding garment represents the righteousness of Christ. It is not enough to be invited; we must be clothed in Christ's righteousness, having put off the old self. Paul states: "For as many of you as have been baptized into Christ have put on Christ." (Galatians 3:27, KJV). Without this garment, we are unfit to sit at the King's table. This parable warns us that only those who have been spiritually transformed and clothed with Christ will partake in the heavenly banquet.

5. The Heavenly Banquet: A Feast of Eternal Joy: Finally, we look forward to the great heavenly banquet: "Blessed are they which are called unto the marriage supper of the Lamb." (Revelation 19:9, KJV). This banquet is the culmination of God's redemptive plan—a table set for the redeemed of all ages. Imagine the sight: countless tables stretching as far as the eye can see, filled with the saints of God.

The Queen of Sheba was overwhelmed when she saw the table of Solomon, but the splendor of this banquet will far surpass it: "There was no more spirit in her." (1 Kings 10:5, KJV). If Solomon's table took her breath away, how much more the table prepared by Christ for His bride, the Church? This table represents the ultimate honor and joy, reserved for those who have been raised from death to life.

The Invitation to the Table: The invitation to sit at the Lord's table is extended to each of us today. Jesus calls us to leave behind our old life of sin, to be clothed in His righteousness, and to take our place among the redeemed. May we accept this invitation with gratitude and humility, knowing that it is not by our merit, but by His grace that we are given a seat at the banquet of the King.