

Do You Hunger and Thirst?

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Introduction:

How much time do you spend eating, and drinking?

How often do you eat and drink?

Matthew 5:6 KJV - Blessed [are] they which do hunger and thirst after righteousness: for they shall be filled.

Nehemiah 9:15 KJV - And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them.

John 6:35 KJV - And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

Specific Purpose of this Message:

How much do you hunger and thirst for God's way? Are you hungry? Or are you already content?

Need?

How much time do you spend eating and drinking during the week?

How much time do you spend in prayer and study of God's word?

Matthew 7:21 NLT - "Not everyone who calls out to me, 'Lord! Lord!' will enter the Kingdom of Heaven. Only those who actually do the will of my Father in heaven will enter.

Matthew 7:22 NLT - On judgment day many will say to me, 'Lord! Lord! We prophesied in your name and cast out demons in your name and performed many miracles in your name.'

Matthew 7:23 NLT - But I will reply, **'I never knew you.** Get away from me, you who break God's laws.'

Revelation 3:20 AMP - 'Behold, I stand at the door [of the church] and continually knock. If anyone hears My voice and opens the door, I will come in and eat with him (restore him), and he with Me

Revelation 3:14 AMP - "To the angel (divine messenger) of the church in Laodicea write: These are the words of the Amen, the trusted and faithful and true Witness, the Beginning and Origin of God's creation:

Revelation 3:15 AMP - 'I know your deeds, that you are neither cold (invigorating, refreshing) nor hot (healing, therapeutic); I wish that you were cold or hot.

Revelation 3:16 AMP - 'So because you are lukewarm (spiritually useless), and neither hot nor cold, I will vomit you out of My mouth [rejecting you with disgust].

Revelation 3:17 AMP - 'Because you say, "I am rich, and have prospered and grown wealthy, and have need of nothing," and you do not know that you are wretched and miserable and poor and blind and naked [without hope and in great need],

Revelation 3:19 AMP - 'Those whom I [dearly and tenderly] love, I rebuke and discipline [showing them their faults and instructing them]; so be enthusiastic and repent [change your inner self--your old way of thinking, your sinful behavior--seek God's will].

Similar to:

Proverbs 3:12 KJV - For whom the LORD loveth he correcteth; even as a father the son [in whom] he delighteth.

From Brenton's English Septuagint: for whom the Lord loves, he rebukes, and scourges every son whom he receives.

From Barclay's Daily Study Bible:

Let us see how the idea of discipline runs through the Bible:

It is very characteristic of the teaching of Proverbs.

"He who spares the rod hates his son, but he who loves him is diligent to discipline him" (Pro_13:24).

"Withhold not correction from the child; for, if you beat him with a rod he will not die. If you beat him with the rod you will save his life from Sheol" (Pro_23:13-14).

"Faithful are the wounds of a friend" (Pro_27:6).

"The rod and reproof give wisdom; but a child left to himself brings shame to his mother. . . . Discipline your son and he will give you rest; he will give delight to your heart" (Pro_29:15; Pro_29:17).

"Blessed is the man whom thou dost chasten, O Lord, and whom thou dost teach out of thy law" (Psa_94:12).

"Behold, happy is the man whom God reproves; therefore, despise not the chastening of the Almighty" (Job_5:17).

"We are chastened of the Lord that we may not be condemned along with the world" (1Co_11:32).

"For the Lord disciplines him whom he loves and chastises every son whom he receives. It is for discipline that you have to endure. God is testing you as sons; for what son is there whom his father does not discipline? If you are left without discipline, in which all have participated, then you are illegitimate children and not sons" (Heb_11:6; Heb_11:8).
"He that loveth his son will continue to lay stripes upon him, that he may have joy of him in the end. He that chastiseth his son shall have profit of him and shall glory of him among his acquaintances" (Ecc 30:1).

It is, in fact, God's final punishment to leave a man alone. "Ephraim is joined to idols; let him alone" (Hos_4:17).

As Trench has it: "The great Master-builder squares and polishes with many strokes of the chisel and hammer the stones which shall find a place at last in the walls of the heavenly Jerusalem.... It is the crushed grape, and not the untouched, from which the costly liquor distils." There is no surer way of allowing a child to end in ruin than to allow him to do as he likes. It is a

fact of life that the best athlete and the finest scholar receive the most demanding training. The discipline of God is not something which we should resent, but something for which we should be devoutly thankful.

Revelation 3:20 AMP - 'Behold, I stand at the door [of the church] and continually knock. If anyone hears My voice and opens the door, I will come in and eat with him (restore him), and he with Me.

From Albert Barnes Notes On The Bible (via eSword)

Behold, I stand at the door, and knock - Intimating that, though they had erred, the way of repentance and hope was not closed against them. He was still willing to be gracious, though their conduct had been such as to be loathsome, Rev_3:16.

To see the real force of this language, we must remember how disgusting and offensive their conduct had been to him. And yet he was willing, notwithstanding this, to receive them to his favor; nay more, he stood and pled with them that he might be received with the hospitality that would be shown to a friend or stranger. The language here is so plain that it scarcely needs explanation. It is taken from an act when we approach a dwelling, and, by a well-understood sign - knocking - announce our presence, and ask for admission. The act of knocking implies two things:

- (a) That we desire admittance; and,
- (b) That we recognize the right of him who dwells in the house to open the door to us or not, as he shall please.

We would not obtrude upon him; we would not force his door; and if, after we are sure that we are heard, we are not admitted, we turn quietly away. Both of these things are implied here by the language used by the Saviour when he approaches man as represented under the image of knocking at the door: that he desires to be admitted to our friendship; and that he recognizes our freedom in the matter. He does not obtrude himself upon us, nor does he employ force to find admission to the heart. If admitted, he comes and dwells with us; if rejected, he turns quietly away - perhaps to return and knock again, perhaps never to come back.

The language used here, also, may be understood as applicable to all persons, and to all the methods by which the Saviour seeks to come into the heart of a sinner. It would properly refer to anything which would announce his presence: his word; his Spirit; the solemn events of his providence; the invitations of his gospel. In these and in other methods he comes to man; and the manner in which these invitations ought to be estimated would be seen by supposing that he came to us personally and solicited our friendship, and proposed to be our Redeemer.

It may be added here, that this expression proves that the **attempt at reconciliation begins with the Saviour**. It is not that the sinner goes out to meet him, or to seek for him; it is that the Saviour presents himself at the door of the heart, as if he were desirous to enjoy the friendship of man. This is in accordance with the uniform language of the New Testament, that "God so loved the world as to give his only-begotten Son" (John 3:16); that "Christ came to seek and to save the lost" (Luke 19:10); that the Saviour says,

"Come unto me, all ye that labor and are heavy laden," (Matthew 11:28) etc. Salvation, in the Scriptures, is never represented as originated by man.

If any man hear my voice - Perhaps referring to a custom then prevailing, that he who knocked spake, in order to let it be known who it was. This might be demanded in the night Luk_11:5, or when there was apprehension of danger, and it may have been the custom when John wrote. The language here, in accordance with the uniform usage in the Scriptures (compare Isa_55:1; Joh_7:37; Rev_22:17),

Isaiah 55:1 DBY - Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy, and eat: yea, come, buy wine and milk without money and without price!

Isaiah 55:2 DBY - Wherefore do ye spend money for [that which is] not bread? and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye [that which is] good, and let your soul delight itself in fatness.

Isaiah 55:3 DBY - Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, the sure mercies of David.

Isaiah 55:1 NLT - **"Is anyone thirsty? Come and drink**--even if you have no money! Come, take your choice of wine or milk--it's all free!

Isaiah 55:2 NLT - Why spend your money on food that does not give you strength? Why pay for food that does you no good? Listen to me, and you will eat what is good. You will enjoy the finest food.

Isaiah 55:3 NLT - **"Come to me with your ears wide open.** Listen, and you will find life. I will make an everlasting covenant with you. I will give you all the unfailing love I promised to David.

John 7:37 NLT - On the last day, the climax of the festival, Jesus stood and shouted to the crowds, **"Anyone who is thirsty may come to me!**

John 7:38 NLT - Anyone who believes in me may **come and drink!** For the Scriptures declare, 'Rivers of living water will flow from his heart.'

John 7:39 NLT - (When he said "living water," he was speaking of the Spirit, who would be given to everyone believing in him. But the Spirit had not yet been given, because Jesus had not yet entered into his glory.)

Revelation 22:16 NLT - "I, Jesus, have sent my angel to give you this message for the churches. I am both the source of David and the heir to his throne. I am the bright morning star."

Revelation 22:17 NLT - The Spirit and the bride say, "Come." Let anyone who hears this say, **"Come." Let anyone who is thirsty come. Let anyone who desires drink freely from the water of life.**

[The language] is universal, and proves that the invitations of the gospel are made, and are to be made, not to a part only, but fully and freely to all people; for, although this originally had reference to the members of the church in Laodicea, yet the language chosen seems to have been of design so universal (ἐάν τις ean tis) as to be applicable to every human being; and anyone, of any age and in any land, would be authorized to apply this to himself, and, under the protection of this invitation, to come to the Saviour,

and to plead this promise as one that fairly included himself. It may be observed further, that this also recognizes the freedom of man. It is submitted to him whether he will hear the voice of the Redeemer or not; and whether he will open the door and admit him or not. He speaks loud enough, and distinctly enough, to be heard, but he does not force the door if it is not voluntarily opened.

And open the door - As one would when a stranger or friend stood and knocked. The meaning here is simply, if anyone will admit me; that is, receive me as a friend. The act of receiving him is as voluntary on our part as it is when we rise and open the door to one who knocks. It may be added:

(1) That this is an easy thing. Nothing is more easy than to open the door when one knocks; and so everywhere in the Scriptures it is represented as an easy thing, if the heart is willing, to secure the salvation of the soul.

(2) This is a reasonable thing.

We invite him who knocks at the door to come in. We always assume, unless there is reason to suspect the contrary, that he applies for peaceful and friendly purposes. We deem it the height of rudeness to let one stand and knock long; or to let him go away with no friendly invitation to enter our dwelling. Yet how different does the sinner treat the Saviour!

How long does he suffer him to knock at the door of his heart, with no invitation to enter - no act of common civility such as that with which he would greet even a stranger! And with how much coolness and indifference does he see him turn away - perhaps to come back no more, and with no desire that he ever should return!

I will come in to him, and will sup with him, and he with me - This is an image denoting intimacy and friendship. Supper, with the ancients, was the principal social meal; and the idea here is, that between the Saviour and those who would receive him there would be the intimacy which subsists between those who sit down to a friendly meal together. In all countries and times, to eat together, to break bread together, has been the symbol of friendship, and this the Saviour promises here.

The truths, then, which are taught in this verse, are:

- (1) That the invitation of the gospel is made to all - "if any man hear my voice";
- (2) That the movement toward reconciliation and friendship is originated by the Saviour - "behold, I stand at the door and knock";
- (3) That there is a recognition of our own free agency in religion - "if any man will hear my voice, and open the door";
- (4) The ease of the terms of salvation, represented by "hearing his voice," and "opening the door"; and,
- (5) The blessedness of thus admitting him, arising from his friendship - "I will sup with him, and he with me." What friend can man have who would confer so many benefits on him as the Lord Jesus Christ? Who is there that he should so gladly welcome to his bosom?

Revelation 3:21 AMP - 'He who overcomes [the world through believing that Jesus is the Son of God], I will grant to him [the privilege] to sit beside Me on My throne, as I also overcame and sat down beside My Father on His throne.

Conclusion:

Revelation 3:22 AMP - 'He who has an ear, let him hear and heed what the Spirit says to the churches.'"

From Barclay:

Every letter finishes with the words: "Let him who has an ear hear what the Spirit is saying to the Churches." This saying does two things.

(i) It individualizes the message of the letters. It says to every man: "This means you." So often we listen to a message which comes through a preacher and apply it to everyone but ourselves. In our heart of hearts we believe that the stern words cannot possibly be meant for us and that the promises are too good to be true for us. This phrase says to every one of us: "All these things are meant for you."

(ii) It generalizes the message of the letters. It means that their message was not confined to the people in the seven Churches nineteen hundred years ago, but that through them the Spirit is speaking to every man in every generation. We have set these letters carefully against the local situations to which they were addressed; but their message is not local and temporary. It is eternal and in them the Spirit still speaks to us.