BIBLE MINISTRIES INTERNATIONAL

Sunday Bible Study

Who Is My Neighbor? · Study 6 · Sleep and Bread

Sunday, November 8, 2026 · Transcript

The prepared teaching for this study, word for word. Bible readings are the KJ3 text.

WHERE WE LEFT OFF

Last week we were with Paul on Malta and in Athens, where he told the philosophers that every people on earth comes from one blood. And we said that before any label goes on a person, one blood comes first.

If we are one blood, we have the same kind of body. And we have the same needs. Starting today, this series takes those needs one at a time. We begin with the most basic ones of all: sleep and bread. Bread, in this study, means what the body needs: food, water, sleep, a place to lie down.

Before we go further: if you have ever been so worn out that you wanted everything to stop, think back to it. Maybe it was after a new baby. Maybe it was a long illness in the family, or a season of grief, or months of too little sleep. And maybe someone did something very plain for you. They brought a meal. They took the children for an afternoon. They told you to go and lie down. Hold on to that. We will come back to it.

The question this whole series follows is the lawyer's question in Luke 10:

> But desiring to justify himself, he said to Jesus, And who is my neighbor?
>
> Luke 10:29 · KJ3

And Jesus did not answer him with a definition. He told him a story about a road. We will be walking that story all series, week by week. This week it brings us to what the man beside that road needed first.

> And taking [it] up, Jesus said, A certain man was going down from Jerusalem to Jericho, and fell among plunderers, who both stripping him and laying on blows, went away, leaving [him] being half dead.
>
> Luke 10:30 · KJ3

Half dead. Then a Samaritan came by. Listen to what he did:

> And coming near, [he] bound up his wounds, pouring on oil and wine and putting him on his beast, [he] brought him to an inn and cared for him.
>
> Luke 10:34 · KJ3

And the next day:

> And going forth on the morrow, taking out two denarii, he gave [them] to the innkeeper, and said to him, Care for him, and whatever more you spend, on my return I will repay you.
>
> Luke 10:35 · KJ3

The wounded man had a night under a roof, with someone caring for him. And when the Samaritan left, he paid for more.

Jesus does not tell us one word the Samaritan said to the wounded man. Everything we are told he did for him was for his body.

AFTER THE FIRE

Our main passage today is 1 Kings 19. It comes right after one of the greatest days in Elijah's life. On Mount Carmel, Elijah had stood alone against the prophets of Baal, and he had called on Jehovah to answer. This is what happened:

> And fire fell from Jehovah and burned up the burnt offering, and the wood, and the stones, and the dust; and the water that [was] in the trench it licked up. And all the people saw, and fell on their faces, and said, Jehovah, He [is] the God; Jehovah, He [is] the God!
>
> 1 Kings 18:38–39 · KJ3

Fire came down from Jehovah, and a whole people fell on their faces.

After that day, Elijah dealt with the prophets of Baal. He prayed on Carmel, and after the long drought the rain finally came. Then, with Jehovah's strength on him, he ran ahead of King Ahab's chariot all the way to Jezreel.

Now listen to how chapter 19 begins.

> And Ahab told Jezebel all that Elijah did, and all that he killed, all the prophets by the sword. And Jezebel sent a messenger to Elijah, saying, So let the gods do, and more so, if not at this time tomorrow I will cause your life to be as the life of one of them. And he saw, and rose up and went for his life, and came to Beer-sheba of Judah, and left his young man there; and he himself went into the wilderness a day's journey, and came and sat under a certain broom tree. And he begged for his life, that he might die, and said, Enough, now, O Jehovah; take my life, for I [am] no better than my fathers.
>
> 1 Kings 19:1–4 · KJ3

One message from Jezebel, and Elijah ran. He went south, as far as he could go in Judah, and left his servant behind. Then he walked on alone for a whole day into the desert, and sat down under a broom tree, a desert bush.

And listen to what he says there: *"Enough, now, O Jehovah; take my life, for I [am] no better than my fathers"* (1 Kings 19:4).

He had gone *"for his life"* (1 Kings 19:3). Now he asks Jehovah to take it.

This is the same man who stood on Carmel when the fire fell. And now he is sitting under a bush in the wilderness, asking to die. The Bible does not hide that. A great day does not make a person strong for ever after.

His danger was real. Jezebel had sworn to take his life by the next day. And his body had been pushed a long way: from Carmel to Jezreel, then all the way to Beer-sheba, then a day's journey more.

WHAT GOD DID FIRST

Here is what happened next:

> And he lay down and slept under a certain broom tree; and behold, an angel touched him and said to him, Get up, eat! And he looked, and behold, at his head [was] a cake on burning stones, and a jar of water; and he ate and drank, and turned and lay down.
>
> 1 Kings 19:5–6 · KJ3

Elijah has just asked to die. He lies down and sleeps. And what comes to him is a touch, and this: *"Get up, eat!"* (1 Kings 19:5)

No lesson. No correction. Not one word about Carmel, or Jezebel, or what Elijah should have done.

"at his head [was] a cake on burning stones, and a jar of water" (1 Kings 19:6). He ate. He drank. And he lay down again.

That was the first answer given to a man who asked to die: food, water, and rest.

> And the angel of Jehovah returned a second time, and touched him, and said, Get up, eat, for the way [is] too great for you. And he rose up and ate and drank, and went in the power of that food forty days and forty nights to the mount of God, Horeb.
>
> 1 Kings 19:7–8 · KJ3

A second time. Another touch. The same words: get up, eat. And this time a reason: *"for the way [is] too great for you"* (1 Kings 19:7).

Elijah had said, *"Enough"* (1 Kings 19:4). The angel did not argue with him. He did not tell him the road ahead was easy. He fed him for it.

Then Elijah went *"in the power of that food forty days and forty nights to the mount of God, Horeb"* (1 Kings 19:8).

The way was too great for him. So he was given food for the way.

THEN THE WORD

Only then do we read this:

> And he came there to the cave, and lodged there; and behold, the Word of Jehovah [came] to him, and said to him, What [is] to you here, Elijah? And he said, [Being] zealous, I have been zealous for Jehovah the God of Hosts, for the sons of Israel have forsaken Your covenant; they have thrown down Your altars, and they have struck Your prophets with the sword, and I am left, I, I alone, and they seek my life, to take it.
>
> 1 Kings 19:9–10 · KJ3

Now, after Elijah has eaten twice, the Word of Jehovah comes to him, and it comes with a question: *"What [is] to you here, Elijah?"* (1 Kings 19:9)

And Elijah tells Him everything: how hard he has worked for God, how the people have torn down the altars and killed the prophets, and then: *"and I am left, I, I alone"* (1 Kings 19:10).

God hears him out. Then come a wind, an earthquake and a fire, and a small whisper. And Elijah says the same words again, almost exactly (1 Kings 19:14). Being fed has not settled everything he is facing.

God gives him work to do. And He tells him this:

> And I have left in Israel seven thousand, all the knees that have not bowed to Baal, and every mouth that has not kissed him.
>
> 1 Kings 19:18 · KJ3

Elijah had said, I alone. He was not alone.

God's care did not stop at the meal.

WHAT A TIRED BODY HEARS

Many of us know this from our own lives. When we are worn out, or hungry, everything sounds louder. A small remark can feel like an attack.

So when someone near us is sharp with us, we do not have to start by arguing with them. We can start by asking: When did you last sleep? When did you last eat?

Not every complaint comes from being tired. Elijah's danger was real. But the first thing he was given was a meal.

JESUS AND THE WAY HOME

Jesus paid attention to the same need. Here is a crowd in Mark 8:

> The crowd being very great in those days, and not having anything they may eat, Jesus, calling His disciples near, said to them, I have compassion on the crowd because now three days they remain with Me, and they do not have what they may eat. And if I send them away fasting to their house, they will faint in the way, for some of them come from afar.
>
> Mark 8:1–3 · KJ3

They had been with Him three days. And Jesus says: *"I have compassion on the crowd"* (Mark 8:2). Then He thinks about their road home: *"they will faint in the way, for some of them come from afar"* (Mark 8:3).

The way. The same thing the angel spoke of: *"the way [is] too great for you"* (1 Kings 19:7).

Like the angel under the broom tree, Jesus thinks about the road these people still have to walk. His disciples have seven loaves. And this is what He does with them:

> And He ordered the crowd to recline on the ground. And taking the seven loaves, having giving thanks, He broke and gave to His disciples, that they may set before [them]. And they set before the crowd. And they had a few fish. And blessing, He said for these also to be set before [them]. And they ate, and were satisfied. And they took up [the] surplus, seven baskets of fragments.
>
> Mark 8:6–8 · KJ3

"they ate, and were satisfied" (Mark 8:8). And there was food left over.

A FIRE ON THE SHORE

One more. This one is about Peter. On the night Jesus was arrested, Peter stood in the high priest's courtyard, by a fire:

> Now the slaves and the under-officers stood, and they were warming themselves, having made a fire of coals, for it was cold; and Peter was with them, standing and warming himself.
>
> John 18:18 · KJ3

That night Peter denied Him three times. Twice he was standing at that very fire.

After the resurrection, Peter and some of the other disciples were together by the Sea of Tiberias:

> Simon Peter says to them, I am going away to fish. They say to him, We also are coming with you. They went out and went up into the boat at once. And in that night, they caught nothing. But early morning now having become, Jesus stood onto the shore. However, the disciples did not know that it is Jesus. Then Jesus says to them, Children, do you not have any thing for eating? They answered Him, No.
>
> John 21:3–5 · KJ3

All night, and nothing. And the first thing Jesus asks them is not about that night in the courtyard. It is: *"Children, do you not have any thing for eating?"* (John 21:5)

He tells them where to cast the net, and the net is so full they cannot draw it in. And when they come to land:

> Then when they came down onto the land, they saw a coal fire lying, and a fish lying on [it], and bread. Jesus says to them, Bring from the little fish which you caught now. Simon Peter went up and dragged the net onto the land, full of great fish, a hundred and fifty three. And [though] being so many, the net was not torn Jesus says to them, Come, break fast. But no one of the disciples dared to ask Him, Who are You? knowing that it is the Lord. Then Jesus comes and takes the bread, and gives to them, and the little fish likewise.
>
> John 21:9–13 · KJ3

"a coal fire" (John 21:9). John uses the same word for this fire as for the fire in the courtyard. In the New Testament it appears in those two places and nowhere else.

"Come, break fast" (John 21:12). And then Jesus *"takes the bread, and gives to them"* (John 21:13). He serves them Himself.

And after that:

> Therefore when they broke fast, Jesus says to Simon Peter, Simon, [son] of Jonah, do you love Me more [than] these? He says to Him, Yes, Lord, You know that I love You. He says to him, Feed My lambs!
>
> John 21:15 · KJ3

"Therefore when they broke fast" (John 21:15). After breakfast. Then the question Peter had to face: *"do you love Me more [than] these?"* (John 21:15)

The hard question still came.

BACK TO THE START

If someone came to mind at the start, someone who did something very plain for you when you were worn out, bring that moment back now. What do you remember most about how they cared for you?

Now turn it around. Is there someone near you who is running on empty right now? A neighbor home from the hospital. A young mother who has not slept. Someone grieving. Someone working two jobs. Maybe someone you have been trying to talk sense into.

Before offering advice, what practical help could you give?

First the bread. Then the word.

The word matters. At Horeb, Elijah was given his work. On that shore, Peter was given his: *"Feed My lambs!"* (John 21:15)

In these scenes, care for the body came before the harder conversation. It is not a rule for every time. In Mark 6, Jesus taught a crowd first and fed them after. But we can be so quick with advice that we miss what the person in front of us needs.

And if the person running on empty is you, this chapter is for you too. What Elijah was told under that tree was this: *"Get up, eat, for the way [is] too great for you"* (1 Kings 19:7).

That is the question for this week: Who needed bread from me, and got advice instead?

Now let's talk about it together. I want to hear from you.
