

# Lesson 14

## Proper 14

### The Holy Gospel: John 6:35–51

Jesus was very specific in saying, “I am the bread of life.” He was very inviting in saying, “Whoever comes to Me shall not hunger, and whoever believes in Me shall never thirst.” He was very forceful in saying, “You have seen Me and yet do not believe. All that the Father gives Me will come to Me, and whoever comes to Me I will never cast out.” He was very pointed in applying His metaphor to Himself as the “bread of God is He who comes down from heaven and gives life to the world” (v. 33).

206. What was Jesus claiming about Himself in saying “I have come down from heaven”? What was added by His saying “I have come . . . to do . . . the will of Him who sent Me”? How did Jesus describe the end result of His carrying out the will of the Father?

“The Jews grumbled about Him.” “The Jews” is used about 70 times in John’s Gospel, usually to denote those who opposed Jesus, notably the religious leaders in Jerusalem. Their representatives were present to monitor Jesus’ activities and teaching. They understood what Jesus was claiming with His “I am the bread that came down from heaven.” He had expanded on this quite clearly. So they “grumbled,” much as their forefathers did in the wilderness (see Exodus 16:2–3).

207. What argument did the Jews bring against His being the One who came down from heaven to give eternal life to everyone who looks to Him? When did people ask similar questions about Jesus’ origins?

208. How did Jesus explain their unwillingness to accept Him as “the bread that came down from heaven”? Does this imply that God did not want to draw “the Jews” to faith in Jesus?

209. Why are some drawn by the Father to Jesus while others are not? Why are those who listen to and learn from the Father always drawn to Jesus?

Jesus again underscored the importance of the assurance He was giving to those who come to Him with *amen, amen* (“Truly, truly,” v. 32). The great truth He enunciates is “Whoever believes in Him has \_\_\_\_.”

210. How does the Father teach us and draw us to Jesus today?

Jesus returned again to the metaphor of His being the bread of life in contrast with the temporary blessing of manna in the wilderness. Once again, John’s Greek has Jesus saying His emphatic *ego eimi*, “I, I only, am the bread of life.” In this way, Jesus boldly identified Himself with the name of the covenant Lord, *Yahweh, Ego Eimi*, “I AM.”

211. What did Jesus point to as the major contrast between Him as the bread of life and the manna that sustained Israel in the desert?

Repeating His “I am the living bread that came down from heaven,” Jesus added the vital adjective \_\_\_\_ and became specific in pointing out that the bread He was talking about is His \_\_\_\_, which He would \_\_\_\_.

212. How does Jesus’ saying “that I will give for the life of the world” emphasize the contrast between the bread that is His flesh and the bread from heaven during the wilderness wanderings?

## The Old Testament Lesson: 1 Kings 19:1–8

Elijah had lived up to his name. In the contest with the prophets of Baal at Mount Carmel, in response to Elijah’s prayer, the Lord had sent fire from heaven that consumed “the burnt offering and the wood and the stones and the dust, and licked up the water that was in the trench” (8:38). The people who had witnessed this had cried out, “*Yahweh hū Elōhim; Yahweh hū Elōhim*,” meaning “The LORD, He is God; The LORD, He is God.” At Elijah’s command, the people then had seized the prophets of Baal, taken them to the Kishon Valley, and slaughtered them there.

Elijah then announced to King Ahab that the three-year drought the Lord had sent was ending, and he said the king had better head for home in Jezreel. The hand of the Lord came upon Elijah, and he ran before Ahab’s chariot to the entrance of Jezreel in a heavy rain. But then Elijah heard that Queen Jezebel had sworn to take his life, just as he had taken the lives of the pagan prophets. Now he ran for his life south toward Sinai. After traveling a day’s journey into the Negev desert, he rested in the shade of a broom tree.

213. How is it that this man of God, who had enjoyed such a triumph at Mount Carmel, now despondently prayed that he might die?