

# **Pastor's Bible Study**

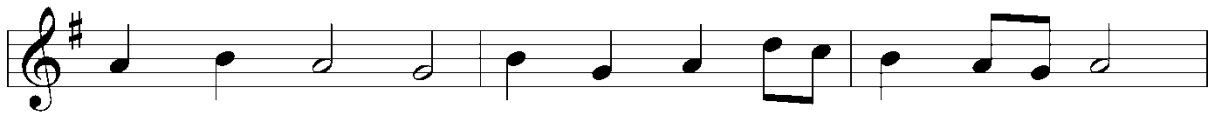
**June 29, 2025**

## **The Third Sunday after Pentecost (Proper 8)**

### **Hymn 904 "Blessed Jesus, at Your Word"**



1 Bless - ed Je - sus, at Your Word We are gath - ered  
2 All our knowl - edge, sense, and sight Lie in deep - est  
3 Gra - cious Sav - ior, good and kind, Light of Light, from  
4 Fa - ther, Son, and Spir - it, Lord, Praise to You and



all to hear You. Let our hearts and souls be stirred  
dark - ness shroud - ed Till Your Spir - it breaks our night  
God pro - ceed - ing, O - pen now our heart and mind;  
ad - o - ra - tion! Grant that we may trust Your Word,



Now to seek and love and fear You, By Your teach - ings,  
With the beams of truth un - cloud - ed. You a - lone to  
Help us by Your Spir - it's plead - ing. Hear the cry Your  
Con - fi - dent of our sal - va - tion, While we here be -



sweet and ho - ly, Drawn from earth to love You sole - ly.  
God can win us; You must work all good with - in us.  
Church now rais - es; Hear and bless our prayers and prais - es.  
low must wan - der, Till we sing Your prais - es yon - der.

### **Read I Kings 19:9-21**

1. What circumstances precede the Lord's question in verse 9? Scan I Kings 17, 18, and 19:1-8.
2. How do you understand the meaning of God's question in light of the events leading up to it?
3. Summarize Elijah's response to God's question.

4. Luther wrote: “Therefore the Law is a hammer that crushes rocks, a fire, a wind, and a great and mighty earthquake that overturns mountains. When Elijah could not bear the terrors of the Law that were signified by these events, he wrapped his head in his mantle; and after the storm he had seen was over, there came a still small voice, in which the Lord was present (1 Kings 19:11–13). But the violence of the fire, the storm, and the earthquake had to come first, before the Lord Himself followed in the still small voice.”<sup>1</sup> What does Luther’s observation communicate about the way in which God often speaks?

### **Read Luke 9:51-62**

5. The first sentence in our text is considered by many commentators as the “turning point” in Luke’s Gospel. What do you see from the language of this opening sentence that would support this idea? If this is true, toward what does Luke (and Jesus) now turn?

6. How do the Samaritans receive Jesus? What reason does Luke give for their rejection?

7. Explain the comments of James and John. Give special attention to their suggestion of a “fire” from “heaven.” See II Kings 1:10-12. What do they want?

8. Why does Jesus rebuke James and John, and how does this relate to His journey to Jerusalem? See Luke 12:49-50.

9. The words spoken by Jesus in verses 57-62 can seem overly harsh to our ears. How do even these words point to the work He will do for us in Jerusalem?

### **Devotional Thought (The Lutheran Study Bible)**

“When Jesus’ overture to the Samaritans is rejected, His apostles imagine that harsh retribution is in order. Such thinking is typical, unfortunately, as age-old conflicts die hard. We may easily resort to similar bad judgment. Yet, Jesus makes peace, not only with God but also between people. In Christ, all who repent are fully reconciled to the Father” (TLSB, 1733).

### **Prayer**

Lord, remove all sinful division and enmity from Your Church, that we love just as You have loved us. Amen.

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<sup>1</sup> Luther, M. (1999). *Luther’s works, vol. 26: Lectures on Galatians, 1535, Chapters 1-4*. (J. J. Pelikan, H. C. Oswald, & H. T. Lehmann, Eds.) (Vol. 26, pp. 310–311). Saint Louis: Concordia Publishing House.