

Bible study for this week 6/11/12~6/17/12

***June 11 (Monday), 2012** { [Luke 10:30~37](#) } Key: You shall love . . . your neighbor as yourself. ([Luke 10:27](#)) “**Stop To Help**” Bible In One Year: [Ezra 1~2; John 19:23~42](#)

Dr. Scott Kurtzman, chief of surgery at Waterbury Hospital in Connecticut, was on his way to deliver a lecture when he witnessed a horrible crash involving 20 vehicles. The doctor shifted into trauma mode, worked his way through the mess of metal, and called out, “Who needs help?” After 90 minutes of assisting, and the victims were taken to area hospitals, Dr. Kurtzman commented, “A person with my skills simply can’t drive by someone who is injured. I refuse to live my life that way.”

Jesus told a parable about a man who stopped to help another ([Luke 10:30~37](#)). A Jewish man had been ambushed, stripped, robbed, and left for dead. A Jewish priest and a temple assistant passed by, saw the man, and crossed over to the other side. Then a despised Samaritan came by, saw the man, and was filled with compassion. His compassion was translated into action: He soothed and bandaged the man’s wounds, took him to an inn, cared for him while he could, paid for all his medical expenses, and then promised the innkeeper he would return to pay any additional expenses.

There are people around us who are suffering. Moved with compassion for their pain, let’s be those who stop to help.

Meditate: Reach out in Jesus’ name With hands of love and care To those who are in need And caught in life’s despair.

Aphorism: Compassion is always active.

***June 12 (Tuesday), 2012** { [2 Timothy 2:1~15](#) } Key: Be diligent to present yourself approved to God, . . . rightly dividing the Word of truth. ([2 Timothy 2:15](#)) “**The Shooting Panda**” Bible In One Year: [Ezra 3~5; John 20](#)

In her amusing book *Eats, Shoots & Leaves*, Lynne Truss bemoans the problem of poor punctuation in today’s world. To illustrate, she tells the funny story of a panda who enters a café, orders a sandwich, eats it, and then pulls out a gun and starts shooting. When a waiter asks him to explain his behavior, the panda hands him a poorly punctuated wildlife guide and asks him to look up the description of a panda. It reads: “Panda. Large black-and-white bear-like mammal, native to China. Eats, shoots and leaves.”

Having a comma after the word *eats* is an error that changes the whole meaning of the last sentence. The words *shoots* and *leaves* become actions, instead of plants to eat.

This idea of being careful with language is important in Bible study as well. Paul described this process as “rightly dividing the Word of truth” ([2 Tim. 2:15](#)). The phrase translated “rightly dividing” was used of a skilled craftsman cutting something straight. In the context of Bible study, it means taking the time for diligent and careful study, while prayerfully asking for the Holy Spirit’s guidance. It means teaching the truth directly and correctly. Accurately discerning and passing on God’s truth must be the priority of every conscientious believer.

Meditate: Correctly handling the Word of truth Takes diligence and care; So make the time to study it And then that truth declare.

Aphorism: Apply yourself to the study of the Bible and apply the Bible to yourself.

***June 13 (Wednesday), 2012** { [1 Corinthians 9:19~27](#) } Key: Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it. ([1 Corinthians 9:24](#)) “**Run!**” Bible In One Year: [Ezra 6~8; John 21](#)

In the award-winning film *Chariots of Fire*, one of the characters is legendary British sprinter Harold Abrahams. He is obsessed with winning, but in a preliminary 100-meter dash leading up to the 1924 Olympics, he is soundly beaten by his rival, Eric Liddell. Abrahams' response is deep despair. When his girlfriend, Sybil, tries to encourage him, Harold angrily declares, "I run to win. If I can't win, I won't run!" Sybil responds wisely, "If you don't run, you can't win."

Life is full of reversals, and we as Christians are not excluded from disappointments that make us want to give up. But in the race that is the Christian life, Paul challenges us to keep running. He told the Corinthians, "Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it" ([1 Cor. 9:24](#)). We are to run faithfully, Paul is saying, spurred on by the knowledge that we run to honor our King and to receive from Him an eternal crown.

If we falter in our running—if we quit serving God or give in to sin because of our difficulties—we risk losing a rich reward we could have received had we run our best.

Sybil was right. "If you don't run, you can't win."

Meditate: While running with patience the race for the King, With obstacles taking their toll, We slow down to look up for help from our Lord; He keeps us aware of our goal.

Aphorism: Greater than winning any medal will be hearing the Master say, "Well done!"
***June 14 (Thursday), 2012** {[Luke 23:44~24:3](#)} Key: They found the stone rolled away from the tomb. Then they went in and did not find the body of the Lord Jesus. ([Luke 24:2~3](#)) "The Good Story" Bible In One Year: [Ezra 9~10; Acts 1](#)

People tend to remember negative images more than they do positive ones, according to an experiment conducted at the University of Chicago. While people claim that they want to turn away from the barrage of bad news in the media—reports on tragedies, diseases, economic downturns—this study suggests that their minds are drawn to the stories.

Catherine Hankey (1834~1911) was more interested in the "good news." She had a great desire to see young women come to know Christ. In 1866, she became very ill. As she lay in bed, she thought about all those with whom she had shared the story of Jesus' redemption, and she wished that someone would visit and comfort her with "the old, old story." That's when she wrote the poem that later became a hymn, "Tell Me the Old, Old Story":

Tell me the story slowly, that I may take it in—That wonderful redemption, God's remedy for sin. Tell me the story often, for I forget so soon; The early dew of morning has passed away at noon.

We never tire of hearing the story that because of His great love God sent His one and only Son to this earth ([John 3:16](#)). He lived a perfect life, took our sin upon Himself when He was crucified, and 3 days later rose again ([Luke 23:44~24:3](#)). When we receive Him as our Savior, we are given eternal life and become His children ([John 1:12](#)).

Meditate: Tell someone the old, old story of Jesus and His love. They need some good news.

Aphorism: The good news of Christ is the best news in the world.

***June 15 (Friday), 2012** {[1 Peter 2:9~12](#)} Key: . . . that you may proclaim the praises of Him who called you out of darkness into His marvelous light. ([1 Peter 2:9](#)) "A Beautiful Melody" Bible In One Year: [Nehemiah 1~3; Acts 2:1~21](#)

In the spring of 2009, Susan Boyle took the stage of *Britain's Got Talent*. Compared to the other contestants, she was plain-looking. No one expected much when she raised the

microphone to her lips. But then she began to sing. Spellbound, the judges were clearly taken with the beauty and power of the voice that filled the auditorium as the audience stood to their feet cheering with delight. All were surprised that such a rivetingly beautiful song came from such an unlikely source.

All of us can be unlikely sources when it comes to the beauty of Jesus flowing out of us. But that is how He planned it. Common folk like you and me take turns on the stage of life in front of the world's skeptical audience so that our friends, family, and all who fill the arena of our lives will see and hear the love and grace of Jesus Christ emerging from our lives.

I love Peter's reminder that we are "a people for His own possession, that [we] may proclaim the excellencies of Him who called [us] out of darkness into His marvelous light" ([1 Peter 2:9](#) esv). You might think you're an unlikely source, but when you allow the Lord to flow through you, the watching world will stand up and take notice.

Meditate: Let the beauty of Jesus be seen in me— All His wonderful passion and purity! O Thou Spirit divine, all my nature refine, Till the beauty of Jesus be seen in me.

Aphorism: The beauty of Jesus may come from the most unlikely sources.

***June 16 (Saturday), 2012** {[Matthew 7:1~6](#)} Key: Why do you look at the speck in your brother's eye, but do not perceive the plank in your own eye? ([Luke 6:41](#)) "**The Speck**" Bible In One Year: [Nehemiah 4~6](#); [Acts 2:22~47](#)

It was just a speck, a tiny foreign object flying through the air on a windy day while I was cutting the grass. Somehow that speck made its way into my left eye.

For the next few hours that little speck caused quite a bit of irritation. I tried washing it out. My wife, tried everything she could think of. Finally, we went to a Med Center, where the medical personnel on duty couldn't get it out either. Only after applying some ointment and waiting several more annoying hours did I get relief from the speck.

This tiny, nagging irritant made me think anew about Jesus' teaching in Matthew 7 about criticizing others. My first thought was to be impressed with the practicality of Jesus' illustration. Using the effective literary tool of hyperbole, or exaggeration, He explained for His listeners how foolish it is for a person to criticize someone without seeing that he or she is also guilty of error. If you can find someone else's little speck while ignoring the hunk of wood in your own eye, something's wrong. It should be unthinkable to ignore our own faults while pointing out someone else's.

An attitude of self-righteousness has no place in the Christian life. That should be plain to see.

Meditate: A Prayer: Lord, help me not to get caught up in pointing out the "little" sins in others' lives, while ignoring my own glaring sin. I'm thankful that with repentance comes forgiveness. Amen.

Aphorism: Inspect your own life before you look for specks in others.

***June 17 (Sunday), 2012** {[Matthew 5:1~12](#)} Key: Blessed are the poor in spirit. ([Matthew 5:3](#)) "**Why Suffer?**" Bible In One Year: [Nehemiah 7~9](#); [Acts 3](#)

Jesus taught that the world seen from God's viewpoint is tilted in favor of the oppressed. This teaching emerges in the Sermon on the Mount and other statements of Jesus: the first will be last ([Matt. 19:30](#); [Mark 10:31](#); [Luke 13:30](#)), and he who humbles himself will be exalted ([Luke 14:11](#); [18:14](#)). But why would God single out the oppressed for special attention?

1. Suffering helps us realize our urgent need for redemption.

2. Suffering helps us experience our dependence on God and our interdependence with one another.
3. Suffering helps us distinguish between necessities and luxuries.
4. Suffering helps us respond to the call of the gospel because we may have become so desperate that we cry out to God.

The poor, the hungry, the mourners, and those who suffer are blessed ([Matt. 5:3~6](#)) because their *lack* of self-sufficiency is obvious to them every day. They must turn somewhere for strength. People who are rich, successful, and beautiful may go through life relying on their natural gifts. But people who are needy, dependent, and dissatisfied with life are more likely to welcome God's free gift of love.

"Blessed are the poor in spirit." Why? Because "theirs is the kingdom of heaven" ([Matt. 5:3](#)).

Meditate: The hardships we experience, The trials that we face, Will teach us that we're strongest when We're trusting in God's grace.

Aphorism: The weaker we feel, the harder we lean on God.