



April 4 - April 16

READY AND WILLING
TO FORGIVE

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THE LORD'S SUPPER

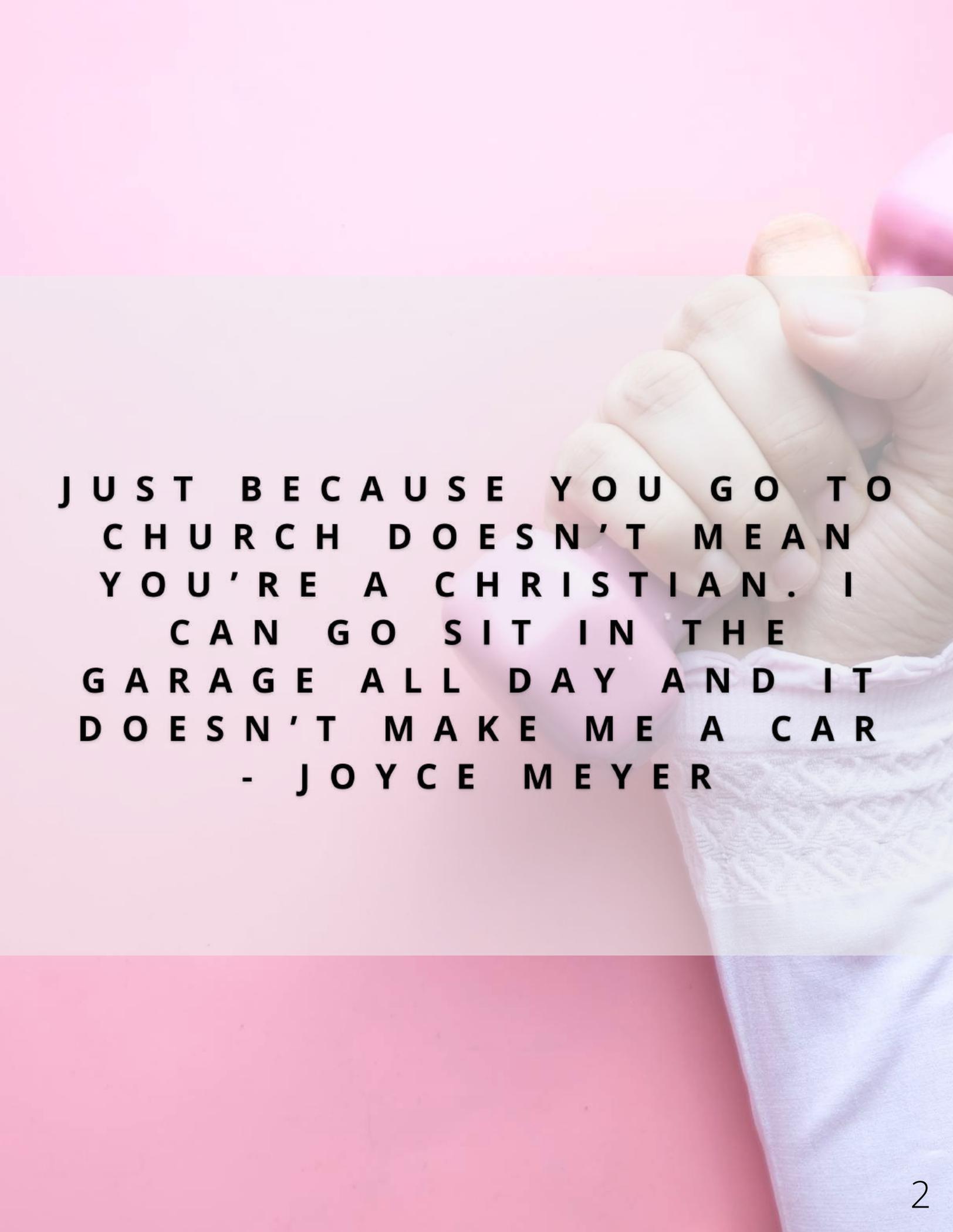
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A close-up photograph of a hand holding a pink rose. The hand is positioned on the right side of the frame, with the fingers wrapped around the stem of the rose. The background is a soft, out-of-focus pink. A semi-transparent white rectangular box is overlaid on the left and center of the image, containing the text.

**J U S T B E C A U S E Y O U G O T O
C H U R C H D O E S N ' T M E A N
Y O U ' R E A C H R I S T I A N . I
C A N G O S I T I N T H E
G A R A G E A L L D A Y A N D I T
D O E S N ' T M A K E M E A C A R
- J O Y C E M E Y E R**

READY AND WILLING TO FORGIVE



Luke 17:3: Take heed to yourselves. if your brother sins, rebuke him; and if he repents, forgive him.

Luke 17:4: And if he sins against you seven times in a day and turns again to you seven times, saying, I repent, you shall forgive him.

If we are offended by someone, we need to be ready and willing to forgive that one. Then we shall not have problems with others. However, on the one hand, some servants of the Lord stumble others, and, on the other hand, are easily offended by others. Therefore, they are always having problems with people. Either they stumble others, or they are offended by others. We should try not to stumble others, but always be ready and willing to forgive anyone who may offend us.

Do you know what it means to forgive? To forgive means not to be offended. According to the Lord's word in 17:4, even if a brother sins against us seven times a day, we should always

be ready to forgive him. As soon as we forgive someone, we shall not be offended by him. But if we do not forgive, we shall be offended. The point here is that forgiving annuls offending. If we do not forgive others, we shall be offended by them. But if we forgive them, we shall annul the offense.

Suppose a certain brother offends you, and you forgive him. Your forgiving of him will annul his offending of you. Then there will be no problem between you. However, suppose this brother offends you, and you are not willing to forgive him and forget the offense. This will cause trouble, especially to you, for you will become entangled as the result of being offended. Hence, we should avoid stumbling others, and we should also avoid being offended by others. We should always be careful and cautious not to offend others. At the same time, we should always be willing to forgive others.



THE LORD'S SUPPER

The Lord's Supper

Luke 22:19 And He took a loaf and gave thanks, and He broke it and gave it to them, saying, This is My body which is being given to you; do this in remembrance of Me.

Luke 22:20 And similarly the cup after they had dined saying, This cup is the new covenant established in My blood, which is being poured out for you.

The Lord's Supper

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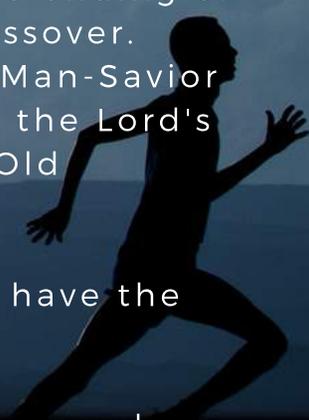
Luke 22:20 And similarly the cup after they had dined saying, This cup is the new covenant established in My blood, which is being poured out for you.

The Man-Savior instituted His supper as a replacement of the Old Testament Passover. In the Old Testament, we see that the man created by God fell and

eventually went down into Egypt. When God was about to save His people from bondage in Egypt, He ordained the feast of Passover. The Passover was the time when God's people were saved and brought back to their right, which had been lost. The observance of the Passover lasted for more than fifteen hundred years, from the time of Exodus 12 until the night in which the Man-Savior had the last Passover with His disciples. Luke 22:7-23 marks the ending of the Old Testament Passover. Here we see that the Man-Savior instituted His supper, the Lord's table, to replace the Old Testament Passover.

So why exactly do we have the Lord's supper?

The first reason is to remember the Lord. In 1 Corinthians 11:24-25, the Lord's supper is brought up with the phrase "this do unto the remembrance of Me." This means that we need to have the Lord's supper with the result that we remember the Lord.



Oftentimes, we may come to partake of the Lord's supper with the intention of remembering Him and yet our eating of the supper may not result in the remembrance of the Lord. Instead of having the proper remembrance of the Lord, the result may be us condemning ourselves, thinking of our wrongdoings, and repenting for those wrongdoings. But actually, the eating of the Lord's supper is not for our satisfaction, but for the Lord's satisfaction. We must partake of the Lord's supper with the result that we satisfy Him in order to have the true remembrance of Him.

The second reason is to enjoy God as our portion. In Luke 22:19-20, two major elements are presented - the bread and the cup. After the Lord Jesus passed through death and resurrection, He became a loaf that includes both Him and us. Furthermore, the blood He shed on the cross has become a covenant, and this covenant has become a cup, a portion that is God Himself as a blessing for our enjoyment. God is allotted to us in this cup; He is our portion for us to enjoy.

The bread and the wine signify God as our enjoyment - God being ministered to us to refresh, sustain, support, strengthen, and nourish us that we may grow with all the riches of God.

Thus, we participate in the Lord's supper to remember the Lord and enjoy God as our portion with the saints.

References:

Life-Study of Luke, Chapter 49, Section 2

Life-Study of Luke, Chapter 50, Section 1

Life-Study of 1 Corinthians, Chapter 56, Section 1

Life-Study of Hebrews, Chapter 13, Section 3



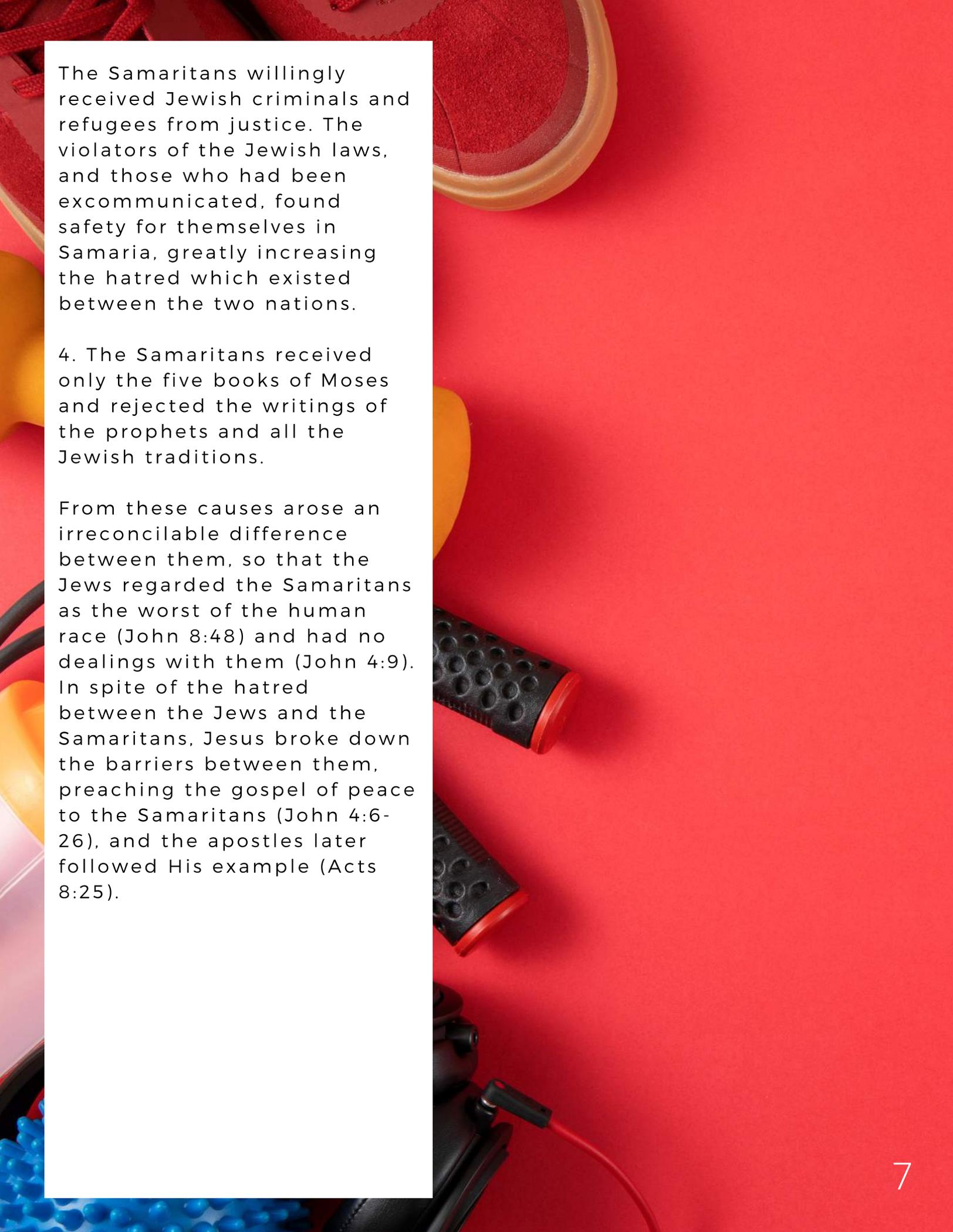
WHO WERE THE SAMARITANS?

The Samaritans occupied the country formerly belonging to the tribe of Ephraim and the half-tribe of Manasseh. The capital of the country was Samaria, formerly a large and splendid city. When the ten tribes were carried away into captivity to Assyria, the king of Assyria sent people from Cutha, Ava, Hamath, and Sepharvaim to inhabit Samaria (2 Kings 17:24; Ezra 4:2-11). These foreigners intermarried with the Israelite population that was still in and around Samaria. These "Samaritans" at first worshiped the idols of their own nations, but being troubled with lions, they supposed it was because they had not honored the God of that territory. A Jewish priest was therefore sent to them from Assyria to instruct them in the Jewish religion. They were instructed from the books of Moses, but still retained many of their idolatrous customs. The Samaritans embraced a

religion that was a mixture of Judaism and idolatry (2 Kings 17:26-28). Because the Israelite inhabitants of Samaria had intermarried with the foreigners and adopted their idolatrous religion, Samaritans were universally despised by the Jews.

Additional grounds for animosity between the Israelites and Samaritans were the following:

1. The Jews, after their return from Babylon, began rebuilding their temple. While Nehemiah was engaged in building the walls of Jerusalem, the Samaritans vigorously attempted to halt the undertaking (Nehemiah 6:1-14).
2. The Samaritans built a temple for themselves on "Mount Gerizim," which the Samaritans insisted was designated by Moses as the place where the nation should worship. Sanballat, the leader of the Samaritans, established his son-in-law, Manasses, as high priest. The idolatrous religion of the Samaritans thus became perpetuated.
3. Samaria became a place of refuge for all the outlaws of Judea (Joshua 20:6-7; 21:21).



The Samaritans willingly received Jewish criminals and refugees from justice. The violators of the Jewish laws, and those who had been excommunicated, found safety for themselves in Samaria, greatly increasing the hatred which existed between the two nations.

4. The Samaritans received only the five books of Moses and rejected the writings of the prophets and all the Jewish traditions.

From these causes arose an irreconcilable difference between them, so that the Jews regarded the Samaritans as the worst of the human race (John 8:48) and had no dealings with them (John 4:9). In spite of the hatred between the Jews and the Samaritans, Jesus broke down the barriers between them, preaching the gospel of peace to the Samaritans (John 4:6-26), and the apostles later followed His example (Acts 8:25).

A H Y M N A D A Y K E E P S
Y O U H U M M I N G A L L T H E
W A Y



I'M WALKING DOWN THE ROAD

I'm walking down the road
That leads to glory.
I'm pressing toward the mark
By enjoying God!
I don't know so much,
Just to love Him.
I'm walking down the road,
Glory, here I come.

1

With the brothers and the sisters,
We enjoy Him day by day.
It's so simple and easy,
Our worries flee away.
Now we're growing together,
As one big family,
Abiding in the joy of the Lord.

2

We enjoy You, Lord Jesus,
In our experience.
We're getting to know You—
It's making us leap and dance.
Just eating and drinking,
It's what we do the best,
Delighting in the love of the Lord.

3

A Samaritan
Comes upon me and observes my plight.
Moved with compassion
He treats my wounds, binding them just right.

Lord Jesus You found me!
You poured oil and wine on my wounds, them to heal!
You put me on Your beast!
At last! Here is kindness and tenderness real.

BIBLE CHALLENGE

GOAL: TO READ THE ENTIRE NEW TESTAMENT IN ONE YEAR

5 CHAPTERS A WEEK

WEEK ONE (4/4-4/9)

MONDAY: LUKE 17

https://text.recoveryversion.bible/42_Luke_17.htm#Luk17

TUESDAY: LUKE 18

https://text.recoveryversion.bible/42_Luke_18.htm#Luk18

WEDNESDAY: LUKE 19

https://text.recoveryversion.bible/42_Luke_19.htm#Luk19

THURSDAY: LUKE 20

https://text.recoveryversion.bible/42_Luke_20.htm#Luk20

FRIDAY: LUKE 21

https://text.recoveryversion.bible/42_Luke_21.htm#Luk21

BIBLE CHALLENGE

GOAL: TO READ THE ENTIRE NEW TESTAMENT IN ONE YEAR

5 CHAPTERS A WEEK

WEEK TWO (4/11-4/16)

MONDAY: LUKE 22

https://text.recoveryversion.bible/42_Luke_22.htm#Luk22

TUESDAY: LUKE 23

https://text.recoveryversion.bible/42_Luke_23.htm#Luk23

WEDNESDAY: LUKE 24

https://text.recoveryversion.bible/42_Luke_24.htm#Luk24

THURSDAY: JOHN 1

https://text.recoveryversion.bible/43_John_1.htm

FRIDAY: JOHN 2

https://text.recoveryversion.bible/43_John_2.htm#Joh2