

Noteworthy

Prayer Requests: Jo Anderson, Joe Brown (*cancer*), Marian Church, Mildred Church (*shut in*), the Day family (*sickness*), Jim & Mary Elliot (*taking care of Jim's ailing sister*), Linda James, Butch Morgan (*ongoing medical*), and the Sheffield family (*sickness*).

Family and friends: Tonya Bryan (*Dottie's Reynold's daughter*), Ned Hicks (*ongoing medical*), Chuck Goodall (*Charles and Vernita's son*), Herb Grannemon (*Bucky Day's uncle*), Brian James (*cancer*), Jesse Jordan (*Yvonne Jordan's husband*), and Ardis Tucker (*ongoing medical*).

Group Meeting: Group 2 will meet tonight after the evening worship service.

Ladies Bible Class: Next one will be April 10th at Kyoko Williams' home (@ 7PM). In preparation, please study lesson X that begins on page # 149 in the book, "Some Do's and Don'ts for the Christian". (*See the sign-up sheet in the foyer*)

Kids' Review: Next class will be April 9th, shortly after the evening worship service.

4th Sunday: Today is the fourth Sunday of the month, and Jordan Lawson will be preaching during the PM worship service.

Out of Town/Traveling: The Rice family will be traveling toward the end of the week (*Ian is officiating a wedding in South Carolina*), and coming back Saturday night/Sunday afternoon.

Gospel Meeting: Our meeting is scheduled for next week (April 2nd-5th) with various speakers presenting lessons from God's word. Please make plans to attend, and spread the word to others (*invite your family and friends*).

Assignments for Worship Service

Wednesday Night: 3/29/17

Song Leader: Nick Ross
Opening Prayer: Leon Miller
Invitation: Clay Sadler
Announcements: Mike Sadler
Closing Prayer: Jeremy Wharton
Recordings: Bob Marschall
Usher: Larry Hicks

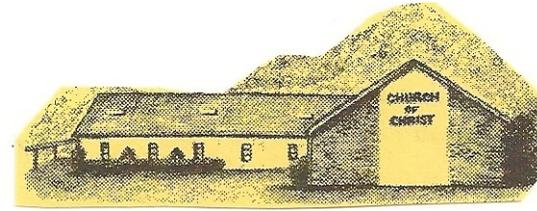
Sunday Evening: 4/2/17

Song Leader: Colby Sadler
Opening Prayer: Jerry Williams
Lord's Table: Sherman Johnson
Announcements: Larry Hicks
Closing Prayer: Neil Miller
Recordings: Clay Sadler
Usher: Mike Sadler

Sunday Morning: 4/2/17

Lord's Table: Sherman Johnson (B)
Trent Stevens (C)
Serving: Ed Lawson
OPEN
Song Leader: Jeremy Wharton

Opening Prayer: Leon Miller
Announcements: Larry Hicks
Closing Prayer: Bucky Day
Recordings: Clay Sadler
Usher: Mike Sadler



**Lakeland Hills
Leader**

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ELDERS

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SERVICES

Sunday
Bible Study 9:00 A.M.
Morning Services 9:50 A.M.
Evening Services 6:00 P.M.
Wednesday
Bible Study 7:30 P.M.

DEACONS:

Robert Marschall
Michael Sadler
Moses Stevens
David Williams

EVANGELIST:

Ian Rice (863) 213-9795

Living Water

(John 4:1-15)

After Jesus' conversation with Nicodemus (John 3), He left Judea, and traveled through Samaria on His way back to Galilee. Many took a circuitous route between the two regions to avoid the Samaritans, who were despised by the Jews. However, Jesus determined to cross through Samaria, and immediately struck up a conversation with a Samaritan woman at Jacob's well in the city of Sychar.

Jesus' disciples had departed into the city to buy food, and upon their return (vs. 27) marveled that he had talked with the woman. Jesus' actions, and the content of the conversation itself, made clear that His purpose in coming to earth was to save all men, not just the Jews.

The beginning of the conversation supplies for us a wonderful application regarding the work of evangelism. Jesus used a mundane request, "Give Me a drink," (vs. 7), to introduce Himself to the woman as the Messiah. But first, he had to deal with the woman's perception of Jews. She wondered why he was talking with her, because, as she said, "Jews have no dealings with Samaritans" (vs. 9). Instead of directly answering the question, which was most probably an expression of her animosity, He intimated that He was the Messiah. He said, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water" (vs. 10).

The phrase *“gift of God”* is a bit obscure, as it could refer to the giving of Jesus himself (cf. John 3:16), or perhaps the gift of salvation. The phrase *“living water”* was likewise obscure, at least to the woman, as she made the same mistake as Nicodemus, assuming that Jesus was talking about the physical rather than the spiritual. However, Jesus’ manner obviously disarmed and intrigued her, and allowed Jesus an opportunity to teach her important truths relative to her redemption.

Jesus’ words caused her to first ask, *“Are you greater than our father Jacob?”* (vs. 12), then to proclaim, *“Sir, I perceive that You are a prophet.”* (vs. 19). Finally, after their conversation was finished, she showed her growing faith by asking her countrymen, *“Could this be the Christ?”* (vs. 29). To the honest of heart, the words and works of Jesus clearly showed Him to be someone special, (cf. John 3:3), for He *“taught them as one having authority, and not as the scribes”* (Mark 1:22).

The woman was first confused, as she thought Jesus was referring to the water in the well. The well was deep, and Jesus had no container to use to draw the water. Even after further clarification, she still thought Jesus was referring to actual water, perhaps from another location, that would forever slake her physical need (vs. 15).

Jesus, of course, was referring to the spiritual rather than physical. As Dan King puts it in his commentary on John, It is easy for us to see in these words an allusion to the quenching of the spiritual thirst

wrought by the gospel in the hearts of men. But this was a truth which the Samaritan woman could not yet hope to grasp. Her thoughts are upon physical needs and the relief which He might give her from the daily toil associated with visiting the well and drawing water from its depths. (pg. 76-77)

We should not be too harsh in our estimation of this woman, as she has many companions. Nicodemus was already mentioned, asking, *“How can a man be born when he is old?”* (John 3:4). The multitude in John 6 misunderstood Jesus’ reference to the bread of God, saying, *“Lord, give us this bread always”* (vs. 34). Even his own disciples often misunderstood His spiritual references to his death, resurrection and reign as the Christ.

Of greater importance is the promise itself, *“whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life”* (vs. 14). What Christ offers us sustains us for an eternity. While we will always get thirsty again, no matter how much we may drink, this spiritual water supplied by Christ quenches our spiritual needs forever.

We have a better understanding of Jesus’ words than did the woman at the well, but our request should be the same, *“Sir, give me this water, that I may not thirst...”* (vs. 15).

- By Stan Cox

Good Leadership

What are the characteristics of good leadership? Good leadership has vision to see what needs to be done. Good leadership moves forward, is positive in its approach, stirs confidence in others, convinces them that the "impossible" task can be accomplished .

Good leadership has faith in people. Good leadership believes that others want to work and that they will respond when properly challenged; it places the best possible construction on the actions of others. Good leadership "bears all things, believes all things, hopes all things, endures all things, " because good leadership loves.

Good leadership does not run ahead of others. It does not do everything itself. In fact, it frequently steps aside, and waits, sometimes anxiously, while others are given a chance to perform the tasks which they are capable of performing. Good leadership is not nearly so concerned with getting things done as it is with developing people into useful, mature servants of the Lord. Good leadership is constantly producing leadership in others.

Good leadership has a real concern for others, and has the ability to communicate that concern. Good leadership is patient,

understanding; it is neither too quick to rebuke nor is it indulgent toward sin. Good leadership places itself in the other man's position to see things from his viewpoint.

Good leadership is humble; is willing to acknowledge mistakes; it can accept criticism, and separate the constructive from the destructive. Good leadership seeks the praise of God rather than the praise of men; it sacrifices popularity to do God's will.

Good leadership has conviction, but is not stubborn or headstrong. It listens to others and views their ideas objectively. Good leadership treats all alike; is impartial. Good leadership is frank and candid, but is kind. Good leadership is self-confident, but not proud; it does not have to be self-promoting.

The church needs men and women who are leaders, but what a difference between those who seek to lead and those who truly lead.

-By Bill Hall