

**Noteworthy**

**Prayer Requests:** Jo Anderson (*ongoing medical*), Margaret Blackburn (*pancreas and hip*), Nancy Branham (*sick*), Joe Brown (*cancer*), Marian Church (*medical*), Mildred Church (*shut in*), Linda James (*ongoing medical*), Paul Lloyd (*has been at LRMC*), Butch Morgan (*ongoing medical*), Arlena Turner (*medical*).

*Family and friends:* Geraldean Day (*Bucky Day's mother*), Nell Goodall (*Charles Goodall's aunt*), Ned Hicks (*ongoing medical*), Brian James (*cancer*), Lindy McReedy (*Cindy Hicks' aunt, cancer*), Wayne Ryland (*ongoing medical*), Ardis Tucker (*medical*). *Remember and encourage others who are struggling.*

Out of Town: Donna Brown & Tammy Sadler, as well as Stef Marschall.

**Men's Training Class:** 4th Sunday of each month at 5 pm (**Today**).

**Group Meeting:** Group 2 will meet next week after the evening worship service.

**Winter Bible Classes:** Tues., April 24rd (**this week**) at Bob Marschall's home. (*Lesson 4 of 5 on Church History*)

**Children's Review:** April 29th (*next week*) immediately after the evening worship service.

**Ladies Bible Class:** May 14th at Cindy Hicks' home (at 7PM). In preparation, please do lesson number 7 titled "*Responsibility to Teach Children*" in the book provided for the class (*Woman, Her Blessings and Responsibilities*, by Irene S. Foy).

**Assignments for Worship Service**

**Wednesday Night: 4/25/18**

Song Leader: Clay Sadler  
 Opening Prayer: Joe Brown  
 Invitation: Trent Stevens  
 Announcements: Leon Miller  
 Closing Prayer: Eric Stevens  
 Recordings: Bob Marschall  
 Usher: Gus Johnson

**Sunday Evening: 4/29/18**

Song Leader: Kirk Marschall  
 Opening Prayer: Jim Elliot  
 Lord's Table: Larry Hicks  
 Announcements: Leon Miller  
 Closing Prayer: Joe Brown  
 Recordings: Bob Marschall  
 Usher: Gus Johnson

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**Sunday Morning: 4/29/18**

Lord's Table: Larry Hicks (B)  
 Kirk Marschall (C)  
 Serving: Jordan Lawson  
 Jerry Williams  
 Song Leader: Larry Wisdom

Opening Prayer: David Williams  
 Announcements: Leon Miller  
 Closing Prayer: Colby Sadler  
 Recordings: Trent Stevens  
 Usher: Gus Johnson



**Lakeland Hills  
 Leader**

**LAKELAND HILLS CHURCH OF CHRIST**

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**ELDERS**

Larry Hicks (863) 899-7405  
 Leon Miller (863) 640-6378  
 Larry Wisdom (863) 583-4311

**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

***“Making the Lord's Supper What It Should Be”***

*“Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord....For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body.” 1 Cor. 11:27, 29*

The words guilty and judgment should get our attention and cause us to realize the manner in which we partake of the Lord's Supper matters, so let's think carefully about what needs to be done in order to make the memorial supper what it should be. What is needed to keep the Lord's Supper from being a time of judgment instead of the time of worship and edification God intended?

If I proposed this question in a Bible class or a men's meeting, what would the answers sound like? I suspect we might hear statements much like the following: “We need to spend more time on the Lord's Supper.” “Song leaders need to give more thought to the song that precedes the Lord's Supper.” “I'd like to see longer talks that really emphasize the suffering of Jesus.” While that might be the more common sentiment, we might also hear, “I wish the men would realize that when they preach a sermon before the Lord's Supper it becomes a distraction.”

There would likely be a few other suggestions and I want to be clear about this—the right song can help and carefully chosen words can aid us in partaking in a worthy manner, but if we go back to 1 Cor. 11, I believe we will find the real keys to making the supper the meaningful memorial the Lord intended. After having given instructions about not turning this into an occasion merely to eat and drink, for they had houses in which to do that (11:22), and telling them to eat together (11:17-22, 33), the apostle wrote the following:

*“For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread; and when He had given thanks, He broke it and said, ‘Take, eat; this is My body which is broken for you; do this in remembrance of Me.’ In the same manner He also took the cup after supper, saying, ‘This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me.’ For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes. Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord’s body.” 1 Cor. 11:23-29*

While a song may help and the words spoken can aid our focus, the key to making the Supper special is the personal, individual realization of what it is all about. The ideal song sung with perfect pitch can’t force me to think on the body and blood of Jesus, and conversely, even if no song were sung and no words were spoken, I could still discipline my mind

to think on the Lord’s death and its significance to me. I don’t want to be misunderstood, for I have often found the songs, talks, verses read, etc. helpful, but I have two concerns.

Sometimes I fear we forget that the memorial chosen by Jesus is the bread and the fruit of the vine. We may do some things to help everyone better understand what and why we are eating, but the songs we sing and comments we make are not the memorial. Whatever we do, let’s not allow “our part” to overshadow the things divinely instituted. Perhaps the most important thing we can do to help others is to avoid distracting them from reflection on that which the Lord has said and done.

And then let’s take personal responsibility for our partaking of the Lord’s Supper. Too often, if we feel that something is missing, we start thinking of what someone else needs to do or has failed to do, when the reality is that the most poorly worded talk ever made should not be an excuse for me not thinking about the great significance of the Lord’s body and His blood shed at Calvary. The call is to “let a man examine himself,” not to make excuses for why his worship is not what the Lord intended.

Because the apostle went on in 1 Cor. 11 to say that failure in this Supper had caused some to become weak, sickly, and to sleep (die), think about what will happen if we take responsibility for our thoughts and actions in the Supper. Will we not be helped to become strong, healthy, and alive in Christ? Let’s do this in true remembrance of Him.

- John R. Gibson

### *“I Believe Testimony”*

Do you sing, "You ask me how I know He lives? He lives within my heart."? Well, place that beside the statement of John, "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (JOH.20:30-31, emph. mine.)

Yes, Paul said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life that I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (GAL.2:20). Isn't it obvious that here Paul is not testifying of the bodily resurrection of the Lord, but of his own spiritual life in Christ? But the song has to do with Christ's bodily resurrection.

What was Paul's testimony re. the bodily resurrection? "He was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once. And last of all he was seen of me also, as of one born out of due time." (1CO.15:5-8). The bodily resurrection is an historic event, occupying a point in time and space. The resurrected Lord was seen, talked and ate with people, and even made a special point of showing his wounded body to one who had doubted (JOH.20:26-29). The proof here is not a subjective "in my heart".

When Peter and the rest of the apostles testified of the risen Lord they first spoke of "a man approved of God among you by miracles and wonders and signs, which God did by Him in the

midst of you, as ye yourselves also know" (ACT.2:22). Note, the miracles were actual events, subject to witnesses and testimony. Then, when Peter added, "This Jesus bath God raised up, whereof we all are witnesses" (v.32), he put the bodily resurrection on exactly the same basis as other events in Jesus' life. It is not a mystical "resurrection" of spiritual principles in the lives of His disciples, it is not a subjective experience of faith, it is not a blind "leap of faith" by desperate misguided souls. An empty tomb and many reliable witnesses make it an historic event, which I accept in the same way I accept other such events.

The whole subject of "faith" is under serious attack today by modern theologians, who accept subjective "feeling" or "experience" as evidence for their brand of "faith"; and by a revival of Calvinism, whereby "faith" is considered a gift from God. When these later say "faith is the work of the Holy Spirit" they do not mean via the written word. Calvin wrote, "We have said that perfect salvation is found in the person of Christ. Accordingly, that we may become partakers of it, "He baptizes us in the Holy Spirit and fire" (LUK.3:16), bringing us into the light of faith in His gospel...." (Institutes; Bk. 3, p.542)

The modernist accepts the testimony of the written word only as it accords with his "experience;" while Calvinism makes some direct operation of the Spirit necessary before we can truly believe. But faith comes by hearing the word of God. (ROM.10:17)

- Robert F. Turner