

Noteworthy

Prayer Requests: Jo Anderson (*ongoing medical*), Margaret Blackburn (*pancreas and hip*), Joe Brown (*cancer*), Marian Church (*medical*), Mildred Church (*shut in*), Audrey Davis (*in LRMC last week*), Linda James (*ongoing medical*), Paul Lloyd (*has been at LRMC*), Leon Miller, 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*), John Marschall (*Bob Marschall's father*), Lindy McReedy (*Cindy Hicks' aunt, cancer*), Wayne Ryland (*ongoing medical*), Ardis Tucker (*also been at LRMC with pneumonia*). Remember and encourage others who are struggling.

Out of Town: Joe & Donna Brown , Bob & Stef Marschall.

5th Sunday: We will give emphasis to singing in our worship this evening (*Eph. 5:19*).

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

Children's Review: Immediately after the evening worship service (*tonight*).

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).

Winter Bible Classes: Tues., May 22nd at the Rice's home. (*Lessons on Church History*)

Men's Training Class: 4th Sunday of each month at 5 pm (*May 27th*).

Assignments for Worship Service

Wednesday Night: 5/2/18

Song Leader: Trent Stevens
 Opening Prayer: Jerry Williams
 Invitation: Keith Marschall
 Announcements: OPEN
 Closing Prayer: Eric Stevens
 Recordings: Kirk Marschall
 Usher: Larry Hicks

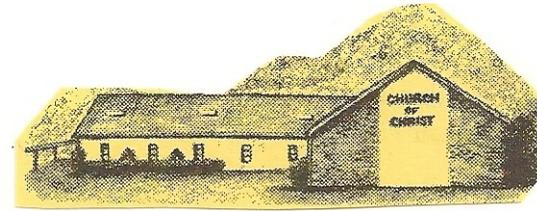
Sunday Evening: 5/6/18

Song Leader: Joe Brown
 Opening Prayer: Charles Goodall
 Lord's Table: Jordan Lawson
 Announcements: Larry Wisdom
 Closing Prayer: Eric Stevens
 Recordings: Trent Stevens
 Usher: Gus Johnson

Sunday Morning: 5/6/18

Lord's Table: Jordan Lawson (B)
 Trent Stevens (C)
 Serving: Ed Lawson
 Timothy Payne
 Song Leader: Colby Sadler

Opening Prayer: David Williams
 Announcements: Larry Wisdom
 Closing Prayer: Mike Sadler
 Recordings: Clay Sadler
 Usher: Gus Johnson



**Lakeland Hills
 Leader**

LAKELAND HILLS CHURCH OF CHRIST

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ELDERS

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 Leon Miller (863) 640-6378
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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

“Longsuffering”

Someone noted that “longsuffering” is the ability to “suffer long” with people and circumstances; to put up for long periods of time with disagreeable relationships and situations. It is relatively synonymous with our use of the word “patience.”

It is the word that describes God’s patience with a world of sinners. God, he has told us, hates sin and he is prepared by his very righteous nature to punish it. But though he hates sin, God loves sinners and in His longsuffering is putting off the day of judgment to provide transgressors time to turn from their iniquity. The apostle Peter tells us: “The Lord is not slack concerning his promise, as some count slackness; but is *longsuffering* to you-ward, not wishing that any should perish, but that all should come to repentance” (2 Pet 3:9).

As disciples seek to imitate the love of God Paul teaches them that love “suffers long, and is kind.” In the apostle’s descriptive portrayal of God’s greatest commandment, he also notes that love “is not provoked,” or as another version says, “is not irritable or resentful” (1 Cor 13:5, ESV). All brethren appreciate the longsuffering and patience of God, but, as the brethren at Corinth, are often short of it when relating to one another (see 1 Cor 3:1-3).

We sometimes struggle with it when relating to newborn babes in Christ. We too often expect them in the early weeks and months of their lives in Christ to have all the character of a mature saint. But in longsuffering we must patiently work with them to nurse them, to spoon-feed them, and to speak daily words of encouragement over a considerable span of time. As long as we see in them signs of belief, indications of effort, openness to reproof, and elements of spiritual life—there is always hope that with longsuffering and nurturing these babes will mature unto the measure of the stature of Christ. That is the goal of every local church in its work of edification (see Eph 4:11-13).

I recall when I was first selected and appointed to the eldership, I was easily discouraged by the response of some to my visits and words of encouragement. And it was important to keep reminding myself that these things take time and that there were other avenues I needed to explore in trying to reach these brethren. I remembered the words of Peter and Paul and counseled myself to be “patient” and to be “gentle” in seeking to reach the hearts of weak brethren and implant within them the seeds of faith and hope and love that bear the fruit of faithfulness and devotion to God.

What is so easy to forget is that many folks have spent years messing up their thinking,

perverting God’s design for their lives, and digging themselves into a deep pit of self-centered and worldly behavior. Let us not think that a few home studies, baptism into Christ, and a couple of exhortations are going to set everything right in a newborn’s life in Christ. It is easy when sinners obey the gospel to forget about the demands and difficulties of repentance.

Repentance demands an entirely different way of thinking, calls for a completely new lifestyle, and requires a commitment and devotion to One I must permit to control me totally. Bringing forth fruit worthy of repentance is no small task and if God sees the need to be “longsuffering” with sinners, who am I to take this quality of life lightly.

And so it is with all of us brethren. We must keep trying to teach our erring brethren. We need to call on them, send them cards of encouragement, and pray for God’s help in reaching them. Elders cannot accomplish the work of restoration alone. We have recently received the help of many members and have seen signs of encouragement in some of our weak members. Longsuffering is good, but is not just sitting and waiting for brethren to repent. It calls for patient effort to bring them to repentance.

-L. A. Stauffer

“What’s in a Name?”

“A rose by any other name would smell as sweet.” This is a well-known line from William Shakespeare’s play, *Romeo and Juliet*. Juliet’s point is that regardless of the name someone wears, the reality of who they are is unchanged. We can see an element of truth in this statement. The name *Judas* literally means “praise the Lord” and yet “betrayed the Lord” is a more fitting description for the owner of this name. Wearing the right name is not enough. A godly label is no substitute for godly living.

Does this mean that names don’t matter? Should we start calling evangelists—pastors? ... sprinkling—baptism? ... rock concerts—worship? Why don’t we just call ourselves the Church of Jezebel or the First Herodian Church? Names don’t make any difference, right? Obviously they do. A rose named skunk is still going to smell sweet, but no one is going to get close enough to find out. A name within itself may not be enough, but it still makes a difference. Names have meaning. They are intended to refer an audience to the identity of their owner. When we choose a name, we need to consider what message we are conveying.

Throughout Scripture God chose names to express many different ideas. He changed Abram’s name to Abraham—“*father of a multitude*” (Gen 17:5) and Jacob’s name to Israel—“*he who strives with God*” (Gen 32:28). He named His own Son Jesus—“*the Lord is salvation*” (Matt 1:21). The list could go on and on. God was very purposeful in the names He gave and the messages they conveyed.

Throughout the New Testament, God’s people were called by many different names. Disciples, Christians (Acts 11:26), the Way (Acts 24:14), churches of Christ (Rom 16:16), churches of God (1 Cor 11:16), churches of the saints (1 Cor 14:33). All of these names express different aspects of who we are and to whom we belong. Which of these names should we put on our sign? How exactly do we want to be identified? What message do we want to convey? We don’t want to be identified with the modern day “Disciples of Christ,” “Christian Church,” or “Church of God.” These names would suggest false doctrines that we do not want to be confused with.

Do we want to be identified with the modern day “Church of Christ”? What message does that send to the community around us? If it conveys that we have Christ as our only head, the doctrine of Christ as our only creed, and unity in Christ as our only fellowship, then why would we not want to be identified by this name? If within our community it was sending a message we didn’t want to be confused with, maybe we would consider a name that better identified who we are. But I don’t believe that is the case. Names do matter. They convey meaning. We need to choose them carefully. But even more importantly, we need to live up to them. Let us not take the name that we wear lightly. Let us conduct ourselves worthy of the name of Christ.

- Grady Huggins