

Noteworthy

Prayer Requests: Jo Anderson (*on-going medical*), Joe Brown (*cancer*), Mildred Church (*shut in*), Mary Elliot (*medical*), Linda James (*scheduled surgery was cancelled*), Paul Lloyd (*rehabilitation in Toledo, Ohio*), Ruth Miller (*sudden hearing loss*), Butch Morgan (*ongoing medical*), Dottie Reynolds (*back, ongoing medical*) Suzette Stevens (*ongoing medical*).

Family and friends: Ned Hicks (*Larry Hicks' father, ongoing medical*), Brian James (*cancer*), John Marschall (*Bob's father*), Lindy McReedy (*Cindy Hicks' aunt, cancer*), Cherri Reeves (*Charles & Vernita Goodall's daughter, cancer*), Wayne Ryland (*ongoing medical*), Ardis Tucker (*Paula Sullivan's sister-in-law*). Remember and encourage others who are struggling physically and spiritually.

Out of Town: Charles & Vernita Goodall, Larry & Cindy Hicks, Bob & Stef Marschall, David & Kyoko Williams.

Group Meeting: Group 1 will meet tonight after the evening worship service.

Ladies Bible Class: Next class will be December 10th at 7PM in Audrey Davis' home (*Please see bulletin board in foyer for more details*). In preparation, please do lesson number 10 on page 41 in the book provided for the class (*Woman, Her Blessings and Responsibilities*, by Irene S. Foy).

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

Fourth Sunday Night: Mike Sadler will be preaching during the PM assembly *tonight*.

Assignments for Worship Service

Wednesday Night: 11/28/18

Song Leader: Trent Stevens
 Opening Prayer: Jerry Williams
 Invitation: Larry Hicks
 Announcements: Mike Sadler
 Closing Prayer: Jim Elliot
 Recordings: Keith Marschall
 Usher: Leon Miller

Sunday Evening: 12/2/18

Song Leader: Colby Sadler
 Opening Prayer: Keith Marschall
 Lord's Table: Joe Brown
 Announcements: Larry Hicks
 Closing Prayer: Eric Stevens
 Recordings: Trent Stevens
 Usher: Gus Johnson

Sunday Morning: 12/2/18

Lord's Table: Joe Brown (B)
 Jerry Williams (C)
 Serving: David Williams
 Ed Lawson
 Song Leader: Larry Wisdom

Opening Prayer: Sherman Johnson
 Announcements: Larry Hicks
 Closing Prayer: Mike Sadler
 Recordings: Clay Sadler
 Usher: Gus Johnson



**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 7:00 P.M.

DEACONS:

Robert Marschall
 Michael Sadler
 Moses Stevens
 David Williams

EVANGELIST:

Ian Rice (863) 213-9795

“Hope Abides”

“For everything there is a season, and a time for every purpose under heaven” (Eccl 3:1). And now, during earth life, it is man's season of hope—a time when man looks to but sees not the reward his Maker has promised. *“Hope,”* Paul writes, *“that is seen is not hope: for who hopes for that which he sees”* (Rom 8:24). It is *“now,”* the apostle says, that hope *“abides”* (1 Cor 13:13).

Hope only abides when there is the reality of a reward and there is a longing expectation of that reward in the heart of a man. Take away the “mansion” in heaven that Jesus promised or the assurance of that abiding place in a man's faith—and you no longer have hope (see Heb 11:1). Hope is a reality because of man's expectant trust and God's faithful promise. Hope abides because:

God Promised. Hope rests and is founded on God's promise. He it is who announced through Jesus, *“great is your reward in heaven”* and *“in my Father's house are many mansions”* (Matt 5:12; John 14:1-2). The Hebrews writer takes his readers back to the time of Abraham to assure us that hope abides as an anchor of the soul—both *“sure”* and *“steadfast”* (Heb 6:13-19). Abraham hoped in God for years that he would receive a seed and become a great na-

tion. The certainty of that hope was secured by the promise of God to which He added an oath. By these two immutable things in which it is impossible for God to lie—His word and His oath—Abraham waited patiently and the promise was fulfilled.

God Is Faithful. God, it is clear, must be true to both Himself and His word. Man's lack of faith does not affect the faithfulness of God to His promise. Though every man be found a liar, Paul argues in a text highlighting the sinfulness of man, *“let God be found true”* (Rom 3:3-4). In the entirety of the oracles of God from the promise of a redeemer to the promises to Abraham and to Israel—God has shown man that He *“will in no wise fail”* him and *“will in no wise forsake”* him (see Heb 13:5). Hope prevails because Jehovah, the God who promised, is trustworthy.

Man Believes. Yet despite the promises, faithfulness, and blessings from God, hope abides only in a man who by faith holds in his heart the *“assurance of things hoped for”* and the *“conviction of things not seen”* (Heb 11:1). Moses when he decided to leave Pharaoh's house was by faith convicted *“of things not seen”* and *“looked unto the recompense of reward”* (Heb 11:26). It was the faith he embraced in his heart that housed the expectation of a reward from God. It was no different with Abraham who *“in hope believed against hope,”* looked *“unto the promise of God,”* and *“wavered not through unbelief, but waxed strong in faith”* (Rom 4:18-21).

These men of old are examples for God's believing servants today. Jesus opened the way into heaven through the veil of His flesh when He entered the “most holy” place in heaven to appear before the face of God on behalf of believers in Christ (see Heb 9:23-26; 10:19-20). We, because of God's promise and His faithfulness, have confidence in that unseen reward—in that abiding hope that anchors our souls, binds us to purity, moves us to fruitfulness, and upholds us in affliction (see Heb 6:18-19, 1 John 3:3; Col 1:5-7; Heb 11:24-27). There is victory in Jesus for men of faith and unmovable steadfastness (1 Cor 15:50-58).

~ L. A. Stauffer

“Calling on the Name of the Lord”

This promise is found throughout the Scriptures and is intended to instill in us the hope that God can and will save us, if we will turn to Him. Yet, among professed Christians today, this statement is the source of confusion and debate; many affirm that calling on the name of the Lord simply involves faith accompanied by repentance and prayer—specifically a “sinner's prayer.” But is this what the Bible teaches? What is meant by calling on the name of the Lord?

We note, first, that calling on the name of the Lord is not merely a New Testament

concept; it is rooted in the Old Testament. It is first mentioned in Genesis 4:26, but faithful individuals, like Abraham, David, and Elijah, also called on the Lord for salvation and blessing, and in worship (see Genesis 12:8; Psalm 18:6; 1 Kings 18:24). Yet, such was not simply making a request; it required seeking God, forsaking evil, and returning to the Lord (see Isaiah 55:6; Jeremiah 29:12-13). In essence, it meant, by faith, doing whatever God expected.

The New Testament continues with the same understanding but defines it in view of the grace shown through the Lord Jesus Christ. The Bible does not teach that a “sinner's prayer” is the means to salvation. (In fact, the “sinner's prayer” as it is taught today is found nowhere in the Old or New Testaments.) Instead, we learn that we are forgiven of our sins by God's grace through our faith—which involves obedience—in the Lord (see Ephesians 2:8; Hebrews 5:9).

So how do we call on the name of the Lord today? There are two passages in the New Testament that explicitly state that **everyone who calls on the name of the Lord will be saved** (Acts 2:21; Romans 10:13). In Romans 10, we learn that calling on the name of the Lord includes various actions associated with faith and obedience: (1) hearing and believing the word of Christ (vv. 14-17) and (2) believing and confessing the Lordship of Jesus (vv. 8-12). We can now begin to outline what it means to call on the name of the Lord:

Everyone who calls on the name of the Lord will be saved = Everyone who hears, believes, and confesses the name of Jesus will be saved

The New Testament does not, however, conclude with the above actions. We learn in Acts 2 that calling on the name of the Lord does involve recognizing Jesus as Lord but places other conditions on our salvation (forgiveness): (1) repentance and (2) baptism (v. 38). (It is worth noting that there is a connection between calling **on the name of the Lord** (v. 21) and being baptized **in (literally, on) the name of Jesus Christ** (v. 38)). Thus,

Everyone who calls on the name of the Lord will be saved = Everyone who hears, believes, confesses, repents, and is baptized in the name of Jesus will be saved.

Though many reject the necessity of baptism as part of calling on the name of the Lord, it is precisely at this point that God has determined that we are calling on Him for salvation. The Bible even says, **Now why do you delay? Get up and be baptized, and wash away your sins, calling on Him name** (Acts 22:16; see also 1 Peter 3:21; Romans 6:3-4; Mark 16:16). Everyone who calls on the name of the Lord will be saved, but anyone who has not heard, believed, repented, confessed, and been baptized has not called on His name. The question, then, comes to you and to me:

“Have I called on the name of the Lord?”

~ Marshall McDaniel