

Our Ministries

Mountain States Children's Home

There is a list of supplies that the children's home would like to receive on the bulletin board at the top of the ramp. Some of the personal/ non-perishable items could be collected early and stored in the room next to the teachers' room. Next collection is in August.

Peru Ministry - Oscar and Anna Maria in Peru.

Food Pantry

Our food pantry is located in the small room next to the library. Please bring your donations and leave them in this room. If you need help or know of anyone who is in need, ask one of the members to assist you. Feel free to take what you need.

Kennewick Church of Christ

3926 W. Kennewick Ave. Kennewick, WA 99336
509-783-4013

Website: www.kennewickcoc.com

Facebook page: Kennewick Church of Christ
Church Email: kencoc@gmail.com

Meeting times:

Sunday:
Sunday Bible Study 9:30 am
Sunday Morning Worship 10:30 am
Sunday Night Worship 6:00 pm

Wednesday:
Wednesday Night Bible Study 7:00 pm

Elders:

Clarence Botts: 509-521-3344; ccbotts@hotmail.com
LaVern Engelke: 509-783-6479; vern.engelke@gmail.com

Minister:

Dustin McCrickard 509-579-9068

Open Congregational meeting – 2nd and 4th Sunday at 5:00 pm. All are welcome.

Attendance 07/08: 68 | Budget \$2400.33 | Contribution 07/01: \$ NA

July 15, 2018

Welcome to the Kennewick Church of Christ

Listening to Both Sides (Acts 11:19-31)

Our society has lost a lot of its civility, and sadly, it is creeping into way too many churches, Brotherly love seems to be thrown out the window when two or more believers hold different views on topics. Most times those views are over opinions about how things should be done. Other times they are over serious issues of doctrine and salvation (as is the case in Acts 15). Yet, whether it is serious or trivial, as brothers and sisters we need to allow the other side to speak and we need to sit quietly and listen as they do so.

One thing I learned in my training as a marriage counselor is that people are often poor listeners. Instead of hearing what the other is saying, they are already forming their own response, ready to debate and defeat the opposition. I find it remarkable that on a very serious issue, grace versus law-keeping for salvation, both sides listened respectfully to the other side. Paul and those on his side of this issue treated the other side as men of good will who were mistaken. They did not get up and walk out. They did not label them or accuse them of evil motives. As we will see, they are going to let God make the final decision, but they listened with respect.

As the passage in Acts 11:19-31 begins, the disagreement is pretty heated. Paul and Barnabas will not back down, and neither will the Judaizers. So, they all journey to Jerusalem. When they arrive, Paul and Barnabas are allowed to share the stories of their mission work among the gentiles of Galatia. They could talk about the baptisms. They could point to the miracles God had performed through their hands.

Then, Peter gets up. This was one of Jesus' closest friends and one of the original twelve (unlike Paul and Barnabas). He recounts what God had done with him back in Acts 10 when the Lord sent him to a gentile named Cornelius. That man, and all his household were baptized after receiving the Holy Spirit. That could only have occurred by the hand of God. So, God clearly accepted gentiles without placing on them any expectation of keeping the Law of Moses.

All of these witnesses (Paul, Barnabas and Peter) point to what the Lord had done. They did not rely on their opinions. They did not rely on their experience. They relied on the Lord and His work and will. This is still our tool for handling disagreements among us. We need to have open honest discussions. We need to listen to each other, trusting all sides have good motives and intentions. But, finally, we need to turn to the Lord and His will to establish truth. Many of our disagreements are not Biblical but matters of opinion (contemporary music or old reliables, for instance). However, when it is a matter of doctrine, we can easily go to the Scripture and decide the matter.

Let us break bread together on our knees:

Let us drink wine together on our knees:

Let us praise God together on our knees:

When I fall on my knees with my face to the rising sun, O Lord, have mercy on me

Keep these Dates in Mind:

06/24 Open Congregational Meeting 5:00p
 07/08 Open Congregational Meeting 5:00p
 07/22 Open Congregational Meeting 5:00p
 08/05 First Sunday Potluck
 08/12 Open Congregational Meeting 5:00p
 08/26 Open Congregational Meeting 5:00p

Birthdays and Anniversaries for July

Kael Botts 7/3	Danny & Shannon Mendoza 7/22
Bob & Shirley Childers 7/11	Alec Minor 7/22
Mailey McCrickard 7/11	Jim & Holly Preston 7/22
Kaleb McCrickard 7/12	Dorothy Bryan 7/27
Marilyn Davis 7/15	Sarah Mendoza 7/28
Joshua Hickman 7/15	Ila Stephens 7/28
Patrick & Kristy Hickman 7/19	Jeffra Slagle 7/29
	Shaylin Smith 7/29

1A soft answer turns away wrath, but a harsh word stirs up anger. **2**The tongue of the wise commends knowledge, but the mouths of fools pour out folly. **3**The eyes of the Lord are in every place, keeping watch on the evil and the good, (Prov. 15: 1-3)

Bible Studies

Adult Class – Fellowship Hall (S) – Mark (W) – Acts	Youth Classes Classroom Wing Teen Class - Teen Room	Ladies Class – Suspended until September
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In
Our
Prayers

Issues (ongoing): Karen McBurney, Bob Childers, Shirley Childers, Amanda McCrickard, Kaleb McCrickard, Joshua Hickman, Vern Mast, Sue Aldrich, Lupe Mendoza, Marji Lindholm, Bill and Fran Henniger, Pansy Caywood, The Johnson family, The Mendoza family, Helen Pierce

Sandi Gray as she continues to recover. She has been moved into rehab in Post Falls Idaho. The address is: Rehabilitation Hospital of the Northwest; 3372 E. Jenalan Ave.; Post Falls, ID 83854, See Fran Henniger for latest details.

Norm Goldsmith fell and broke his hip. He went through the surgery well and is in Eagle for recovery. Please keep **Barb** in your prayers as she deals with this, too.

Kaleb and Mailey McCrickard as they recover from their illnesses and keep the family in your prayers as they travel back to Missouri.

When the Light Goes Out

If then the light in you is darkness, how great is the darkness!" Jesus warns in Matthew 6:23 (ESV). When that which is supposed to provide light becomes darkness, the darkness is overwhelming. Spiritual light comes from God. When those who claim to be spiritual abandon the Word of God, they become the source of devastating darkness. As David Lipscomb warned his readers:

"There is one great danger in seeking union among men – that is, in uniting with men we may separate from God. Often when we seek to get closer to one body we move away from another. We must be careful not to separate from God, because a union without God is a union in falsehood, a union with death. In any union of Christians, God must be the center and the head. We come into union with God by doing his commandments, by following his directions, and by walking in the light, as he is in the light"

The Resurrection Body

The question of the kind of body Christians will receive in the resurrection was a matter of concern to the early Christians, also. The Corinthians were confused about this same issue and so the apostle Paul addressed himself to that question in 1 Corinthians 15. "But some man will say, How are the dead raised up? And with what body do they come? Thou fool, that which thou sawest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or some other grain: but God giveth it a body as it hath pleased him. . . So, also, is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. . . And as we have borne the image of the earthly, we shall also bear the image of the heavenly." (1 Cor. 15:35-38, 42-44,49). Let us notice some points from this reading.

When a grain of wheat is planted, it is not the grain of wheat that comes forth, but the wheat stalk. The point Paul makes of this fact is that, as the plant comes from the seed, so does the spiritual body (in the resurrection) come from the natural or physical which is planted in the grave. Paul shows that the body which is raised is not the same body which is planted (buried), but that it does come from that body. The body that is buried is the seed from which the new body comes. So, while we cannot say with certainty exactly what kind of body we will have in the resurrection, it will be a body and it will result from the body we have now.

Another apostle addressed himself to this same subject. "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is" (1 John 3:2). So, it has not yet been made manifest (or explained, made obvious) what we shall be. If John could not know, then neither can we. Scripture does not reveal the exact nature of the body we shall have in the resurrection. It is, therefore, exceedingly presumptuous for one to try to define what that body shall be. It is not revealed in the scriptures.

Some may wish to speculate, and many people have concepts that are not in Scriptures (halos, wings, radiance, etc.) What we do know is simpler than all that conjecture and should be reassuring to us as well. What we do know is simple: the resurrection will be a bodily resurrection, and the body that is raised will come from the body that is buried. Then, "we shall be like him." More than this is not revealed to us.

*His greatness fills the universe, and more . . .
 He spoke, and by his power of his word all things came to be. . .
 If we could somehow see His greatness and our smallness;
 In awe we'd fall, face down upon the ground,
 No words to speak, hardly breath to breathe.
 Perhaps the seraphim would come and touch us, give us strength.
 That we might not perish in his awesome presence.*

Did You Know?

The "Rapture" is not in the Bible! Despite being believed by a large number of protestants (many of whom also believe that only that which is in the Bible can be true) it was actually invented in the 1600s by one Cotton Mather – otherwise famous for murdering women by strangling them to death (by hanging) in the Salem witch trials. The term in the Bible commonly mistranslated to the word "rapture" actually comes from the Greek ἀρπάζω (harpazo) which actually means "caught up" or "taken away" and it refers to one person only (Philip).