

Kootenai Communicator

February
2018

The monthly newsletter of Kootenai Community Church, Kootenai, Idaho

Important Dates <<<

14 Student Ministries Meeting

28 Student Ministries Meeting

Check the Kootenai Thunder website and go to a basketball game!

*Expounding the Scriptures, Exhorting the Saints,
Exalting the Savior*

The Perspective from the Sanctuary, Pt. 2*

Psalm 73:15-17

By Jim Osman, Pastor/Teacher

A Painful Silence

Psalm 73:16

**When I pondered to understand this,
It was troublesome in my sight**

The whole struggle proved to be very painful. Asaph spent time thinking about how the wicked prospered. His mind returned to what he knew: God is good to His own. He critically analyzed the conclusion he had reached: it is vain to serve God. The whole quandary was "troublesome." This was a wearying internal struggle. It was vexing and painful.

Though it would have brought him great relief to be able to share the struggle with others, Asaph knew that would create even more troubles, and those in the hearts of his hearers. He was a righteous man and it caused him great grief to struggle with so basic a truth as the goodness of God.

Describing Asaph's dilemma, Spurgeon writes:

The thought of scandalizing the family of God he could not bear, and yet his inward thoughts seethed and fermented, and caused an intolerable anguish within. To speak might have relieved one sorrow, but, as it would have created another, he forbore so dangerous a remedy; yet this did not remove the first pains, which grew even worse and worse, and threatened utterly to overwhelm him. A smothered grief is hard to endure. The triumph of conscience which compels us to keep the wolf hidden beneath our own garments, does not forbid its gnawing at our vitals. Suppressed fire in the bones rages more fiercely

than if it could gain a vent at the mouth. Those who know Asaph's dilemma will pity him is [sic] none others can.¹

The more Asaph thought about this dilemma, and the more he applied human reasoning, the more troublesome the quandary became. He described his anguish in verses 21-22: "When my heart was embittered and I was pierced within, then I was senseless and ignorant; I was like a beast before You."

With the poison of doubt eating away at his soul, Asaph would've longed for a release from his troubling perspective. That release finally came.

The Sanctuary of God

Psalm 73:17

**Until I came into the sanctuary of God;
Then I perceived their end.**

Something changed. Asaph was in anguish, troubled in soul and spirit until...until he entered the sanctuary of God.

When we read the word "sanctuary," we should not think of that which we typically call a sanctuary in our own day. We associate that word with a particular room where the people of God gather to worship. Asaph is not speaking about a building or a room. The word translated sanctuary simply means "a holy place." The word was used to describe "the sphere of the sacred," that which was set apart for holy use. The troubling thoughts continued until Asaph went into God's holy place.

Where was that? What was that?

It is doubtful that Asaph was describing the temple. He served

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as a worship leader during the time of David and the temple was not built until after David's death during the reign of Solomon. If Asaph had intended for us to understand him to be speaking of the Tabernacle, the Holy of Holies or some physical location, he would have used language to describe those places. Instead he speaks vaguely of a "sacred place."

I believe it would be an injustice to Asaph's intent if we try to limit this to a particular room or place. It appears that Asaph's intention is much broader than that. I believe he was being intentionally nonspecific. There are many things that Asaph could be referring to, any one of which would have provided him this new perspective.

It's possible that the "sacred place" refers to a place or time of prayer. It might be that Asaph came into God's presence through prayer as he poured out his complaint before God. We know Asaph said nothing about his concerns to the generation of God's children, but we can be certain that Asaph brought his concerns and complaints to his God. It would be in this "sacred place" of prayer with his God, as Asaph poured out his heart before God, that his perspective was changed and he came to perceive the end of the wicked.

It is possible that "sacred place" refers to a place or time of meditation upon God's Holy Word. In meditation, we leave aside those things which are common and profane. In the sanctuary of our mind we focus on those things that pertain to the nature and character of God, His works in this world, and the administrations of His Providence. Contrary to pagan practices of meditation, biblical meditation does not involve *emptying* our minds, but *filling* our minds with God's revealed truth - His word. Meditation involves concerted effort to focus our hearts and minds upon revealed truth and the implications of that truth. Meditation is the truth of God percolating in the mind. Perhaps in the context of sacred meditation, Asaph received an entirely new perspective.

Perhaps Asaph is describing his own study of God's Word as a "sacred place." God's revealed word would provide the answers he needed. We can well imagine that Asaph, in this time of tremendous trouble, would give himself to an intense study of God's Word. The reasoning and reflection of his own mind only caused him more trouble (v. 16) and made his heart embittered (v. 21). He would need to turn to an objective revelation to find answers.

Lastly, it is possible that he is describing either private or corporate worship as a "sacred place." It might be that it was during some time set apart for communion, fellowship with the people of God, and worship that Asaph came to understand the true state of the wicked and the true blessings of the righteous.

It is important to note that it is not the particular *place* that Asaph was concerned with, but a particular *perspective*. In some way, at some time, through some means, Asaph drew near to God and saw with the eyes of faith what he could not see with eyes of sight. He

says in verses 23-24, "Nevertheless I am continually with You; You have taken hold of my right hand. With Your counsel You will guide me, and afterward receive me to glory." When Asaph drew near to God by intentionally coming into the sacred place, God drew near to him and guided him with divine counsel (James 4:8). As a result, Asaph received God's perspective on things which had so long perplexed him.

The sacred place is where God informs our thinking. It is where God's truth instructs our observations. The sacred place is where the Holy Spirit guides our understanding. This is not the place or perspective of human reasoning, profane thinking, or man-centered feelings. It is the place where God is regarded as holy, His Word is the standard by which all things are tested, and human wisdom bows the knee to divine revelation.

The Inadequacy of Human Reason

We should not miss the stark contrast between "ponder to understand" (v. 16) and coming "into the sanctuary of God" (v. 17). It is nothing less than the contrast between human wisdom and divine revelation. Asaph's own pondering troubled and embittered his heart. What Asaph learned in the sanctuary of God liberated his heart.

The human mind—in its fallen state, using natural reason—is incapable of unravelling the mysteries of divine Providence. Despite all his reflection on God's dealings with the wicked and the righteous, Asaph could not comprehend how or why God ordered the affairs of men the way He did. He was unable by his own deliberation and reasoning to understand God's eternal purposes. When the natural man seeks to understand the workings of God by the standard of human reason and wisdom, he must inevitably sink into despair and frustration.

The fallen mind of man is darkened (Ephesians 4:17-19), hostile to God (Romans 8:7-8), and unable to understand spiritual things (1 Corinthians 2:14-16). God is far higher than we and His ways far higher than ours (Isaiah 55:8-9). We are children of dust who seek to know and perceive the hidden purposes of God (Deuteronomy 29:29; Ecclesiastes 3:11-12). The mysteries of Providence and God's sovereign purposes are inaccessible to man *unless God should choose to reveal them*. It was not his own reasoning that satisfied Asaph and allowed him to perceive the end of the wicked, but entering the sanctuary of God.

As Calvin rightly stated:

Whoever, therefore, in applying himself to the examination of God's judgments, expects to become acquainted with them by his natural understanding, will be disappointed, and will find that he is engaged in a task at once painful and profitless; and, therefore, it is indispensably necessary to rise higher, and to seek illumination from Heaven.²

At another place he says:

When, therefore, we are here

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**Sunday
School
begins
at 9:30 a.m.**



4th–7th Grade Sunday School Class - Diane Rich and Kathy Conger

This class is currently studying 2 Samuel. It's been fun and informative to learn about Israel's history and the time of King David. There is a lot of blood and gore in this book, which keeps students at this age interested! Diane Rich and Kathy Conger teach this class, and typically have 10 faithful students present each week. Several students are also memorizing the book of Ephesians, learning two verses a week. This class thanks John and Andrea Kinne for the great snack each week! All students in grades 4–7 are welcome to join us!

>>> Missionary Moment - Bruce and Lynda Morock

Dear friends and family in Christ,

We welcome in the new year with anticipation of what lies before us and with thankfulness for what God has done for and through us in the past year. "Therefore, if anyone *is* in Christ, *he is* a new creation; old things have passed away; behold, all things have become new" 2 Corinthians 5:17.

We closed out our English class in San Nicolas de los Ranchos with a Christmas program and fiesta. We were very encouraged by the families who came to the program, heard the gospel message and received gospel tracts. Please pray for the Word of God to take root in their hearts.

The day after the dinner we left for Sinaloa to spend some time with Anthony, Micaiah and family. We spent a couple of days at the beach. Thank you for your prayers for housing for Micaiah and family. They finally found a house and received permission to stay in it. We arrived in their village in time to unpack the van before going to an outdoor evangelistic outreach at their church. Micaiah and Lynda gave a gospel balloon presentation. Please pray for the Hughes ministry in Siete Ejidos. They have 120 "shoe boxes" to give out this Saturday. They will also be hosting a dinner, with the pastor and his wife, for 6 unchurched couples.

Daulton preached three messages on the 24th and then they hosted a dinner for about 25 people. At the end of the night a friend said someone wanted to see him outside and he went out to find a pick-up truck in his driveway with a big bow on it. It was donated to the church and they gave it to him. It will be a real blessing to have a four-wheel drive vehicle. We are encouraged to see how the Lord is using Daulton and his family in the Wasilla area. Please pray for their mission trip to Guadalajara in March.

We were back in Puebla for New Year's Eve day. When we arrived at church we were surprised that the pastor's daughters weren't playing with the worship team. We learned that the pastor's home had been robbed last week and all of their instruments were stolen which is why the girls weren't playing on the worship team. Another couple in our church ministers in a prison. Paco shared that he had bought things to take to the prisoners last week. He stopped to pick up a couple more things at a store. When he came out he found everything had been stolen out of his truck. This is very common, especially at this time of year. It makes us very thankful to be living in the community we are living in now. Please pray for these families who were robbed.

Thank you to all who donated money or items that the Curtos brought down to us. We gave socks, underwear and tracts to the couple at church to take to the men in prison. Diana told me that most of the men were really excited about the socks because they haven't had any. You really appreciate socks when it is in the 40s with no heat in a cement-block prison cell. Please pray for Paco and Diana and the prison ministry.

We would appreciate your prayers for us for wisdom for future endeavors. We have had two more requests for English classes. Our partners in San Nicolas are leaving next week to join YWAM in Tijuana. We really could divide into three classes but don't have the space or the teachers to do that. We are hoping another lady will be joining us when we restart classes January 17. We are seeking the Lord's wisdom and direction concerning our future plans.

Thank you once again for your faithful support, enabling us to serve the Lord here in Mexico. May God multiply His blessings over you in this coming year and may He heap His grace and peace upon you to abound in every good work.

By His grace, Bruce and Lynda

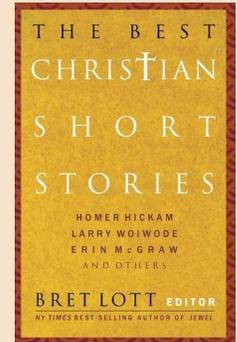


>>>Garden of Readin'

The Best Christian Short Stories edited by Bret Lott

"We are writers who, by the power of Christ, are trying to smash the gates of serious literature with the joy and light and hope of a personal, saving, supernatural God." (Bret Lott)

This short-story collection spans a talented community writing an eclectic blend of fiction. From the dirt lanes of North Africa to the suburbs of California, these stories will take you on a fresh and entertaining journey.



Please contact Jenny Leo (610-2520) about donations or any library-related matter.

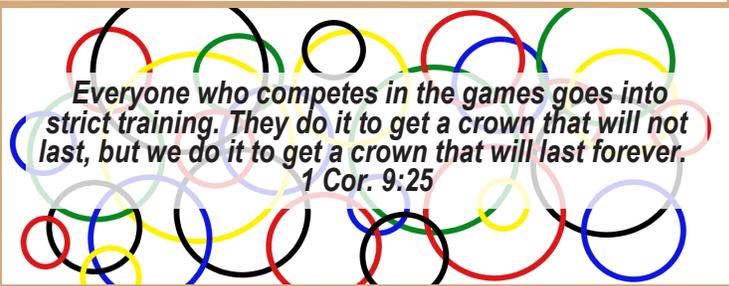


Women's Ministry <<<



- Looking ahead - LADIES' RETREAT April 27-28

Would you like to help out? Currently looking for someone willing to plan/teach a craft, lead music, and more! Contact a member of the Women's Ministry Team: Marcia Whetsel, Diane Carlson, Jan Hatcher or Lisa Slippy .



Everyone who competes in the games goes into strict training. They do it to get a crown that will not last, but we do it to get a crown that will last forever.
1 Cor. 9:25

WOMEN'S BIBLE STUDY UPDATE:

Evening study resumes this month! It will begin again on February 1, at 6:30 p.m. Please contact Marcia Whetsel for more information.

The morning study meets on Tuesdays. Please contact Diane Carlson for more information.

>>>Cocolalla Lake Bible Camp

Please visit the camp website at clbcamp.org for more details.



missions.

Though there are no events for the month of February on the calendar, please continue to pray for this ministry. Cocolalla Lake Bible Camp is dedicated to providing a God-centered environment for biblical teaching, evangelism, and

The camp is committed to providing a loving (agape) atmosphere where people can learn and exercise their spiritual gifts. We strive to assist churches and Christian organizations to better equip Christians for the work of the ministry (Ephesians 4).

Student Ministries <<<

“But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He Himself is kind to ungrateful and evil men. Be merciful, just as your Father is merciful.”

Luke 6:35-36

FEBRUARY

- 5 ♥ Girls’ Bible Study, 7:30-9 p.m.
- 14 ♥ Youth Group @ Kimbers’, 7-9 p.m.
- 19 ♥ Girls’ Bible Study, 7:30-9 p.m.
- 28 ♥ Youth Group @ Slippys’, 7-9 pm.

Tim and Tammie Shields would like to host a sledding day for the youth! Parents, please keep an eye out for an email with more details!



Students!
Please read Matthew 17 & 18 by February 14 and Matthew 19 & 20 by February 28!

GIRLS:

Taryn will be resuming her study of 1 Corinthians this month! Woo-hoo! Come ready to dive into Scripture and work on some memorization.



>>>Kootenai Thunder

kootenaithunder.com

For the most current information, please check our website and Facebook page.

THUNDER NEWS: The Thunder varsity season is wrapping up with tournaments on Feb 9-10. The Junior High team began at the end of January.
Junior Coaches: Boys-Steve Smith Girls-Nikki Favor-assistant Emily Hill.

KCC Participants in Thunder Basketball

VARSITY GIRLS

Coaches - Matt McArthur, Emily Hill and Diedre Osman

Players - Ayden Osman, Hannah Duchow, Madisen McArthur, Raelyn McArthur

VARSITY BOYS

Noah Black

Bryce Barba

Seth Barba

JV BOYS

Liam Osman

Jackson Black

Gerimiah Pennell



JOIN NOW!

KOOTENAI THUNDER

JUNIOR HIGH BASKETBALL

STARTS SOON!

FOR GUYS AND GALS IN
GRADES 6-8

- GAMES AND PRACTICES ARE HELD AT COCOLALLA BIBLE CAMP.
- CONTACT TRACY JENSEN 208-290-7898



BE A PART OF A GOD-HONORING TEAM TODAY!

>>>Building Update



After the Holidays, we got back to work at the new facility. Insulation was delivered for the entire downstairs ceiling. Liam Osman and Bryce and Seth Barba helped unload 2/3 of a semitruck-load of insulation. The electrician has been busy installing and wiring the lights for the sanctuary. The wall sconces around the sanctuary and the overhead lights are all installed. In a matter of days, it will all be hooked up and functional.



Church News <<<

The Klynstras, a church family now on the mission field in Indonesia with MAF, will be here in March. We will have a potluck for them on March 11. More details next month.

EMERGENCY USE ONLY

Winter is here and if you would like to be on the emergency email list, please talk to Marcia. Last winter we had to cancel service at the last minute due to snow. You would receive an email letting you know of cancellations.

Books Available

Selling the Stairway to Heaven, Truth or Territory, and Pro\$perity of the Wicked are available in print. These books by Pastor Jim Osman are available at the Welcome Table, on the church website, and Amazon.com. ALL PROCEEDS FROM THE SALE OF THE BOOKS GO TO THE BUILDING FUND.

We need some help in the nursery!

If you would be willing to do kid duty about once every other month, please let Kris Bryan know (208-495-4098). We need two people per Sunday and could use a few more people who would be willing.



MEAL MINISTRY

Our church is a body, and we help one another as needs arise. One practical way we do this is through the Meal Ministry. Andrea Kinne organizes meals to be delivered for new mothers, for those who have had surgery, and others in need. Please call her at 208-265-0102.



>>>Kootenai Classifieds

Firewood:
Call John Kinne: (208) 290-4359.



Fresh eggs for sale

\$3.00 a dozen. They are fed Woods non GMO Mega Layer. Contact Dave or Melody Lynch: (208)217-1743 or (208) 217-1745



Place your ad here next month! Email the details to lisaslippy@gmail.com

told that men are unfit for contemplating the arrangements of Divine Providence until they obtain wisdom elsewhere than from themselves, how can we attain to wisdom but by submissively receiving what God teaches us by His Word and by His Holy Spirit?³

Asaph's change of perspective was due in no part to his own ability to perceive the ways and wisdom of God. It was entirely due to that holy and humble submission to divine revelation in God's "sacred place."

The End of the Wicked

Asaph's perspective on the wicked was changed when he saw their end. His evaluation of the wicked to this point had been from the perspective of time and not eternity. He had observed how they lived in this life, what they enjoyed in this life, and what they received in this life. When he perceived their end, his attitude toward the wicked changed. God's dealing with the wicked and the righteous seemed eminently unjust until the end of both the righteous and the wicked was factored into the equation.

By "end" Asaph is not referring to their physical death, but their eternal death. He has already described how they die physically and noted that it appears remarkably free from pain and suffering. Verse 4 says, "For there are no pains in their death." Many a wicked man ends his life peacefully facing death because he has convinced himself that his physical death is the end of his existence and conscious being. It is because the wicked believe there is no afterlife that they draw near to death with no pangs of conscience or fear. Contrary to their beliefs, their physical death is not the end of their life, but the beginning of their eternal death under the wrath of God.

By "end" Asaph means their eternal judgment. This is described in the next few verses:

Psalm 73:18–20:

Surely You set them in slippery places;

You cast them down to destruction.

How they are destroyed in a moment!

They are utterly swept away by sudden terrors!

Like a dream when one awakes,

O Lord, when aroused,

You will despise their form.⁴

The end of the wicked is contrasted with that of the righteous later in the psalm: "With Your counsel You will guide me, and afterward receive me to glory" (v. 24). The righteous receive eternal glory while the wicked are eternally destroyed.

The nature of the eternal condition of either the wicked or the righteous is not something that can be known from natural revelation or deduced by the human mind. The existence of either Heaven or Hell is not something we can know apart from divine revelation. The glory promised to the righteous and the punishment awaiting the wicked must be revealed to us by God. Otherwise, we could not know it.

If all we knew regarding the wicked came from observing them in this life, we would be forced to conclude

that God blesses the wicked with riches and ease. If all we knew regarding the righteous came from observing their experiences in this life, we would be forced to conclude that God punishes and curses the righteous. We too would say, "Surely in vain I have kept my heart pure and washed my hands in innocence" (v. 13). We would know nothing more about the wicked or the righteous. Our understanding of God's goodness would be forever skewed by what we see in this life. Fortunately, we are not left with what we can see in this life only. God has revealed the truth concerning the next.

Evaluating the prosperity of the wicked without considering their end is like evaluating *Gone with The Wind* from nothing but the first two minutes of opening credits. If all we see is the affliction of the righteous without their eternal joy and reward, our perspective on their suffering will be incomplete.

It is foolish and wrong to evaluate the times of the wicked in isolation from their eternity. We can't make sense of their prosperity apart from their certain destruction. In fact, we must evaluate their prosperity in light of their most certain end. When we consider their end, we see that all their prosperity is nothing more than a shiny curse. It is with ease of life they are carried along to certain death, only to be plunged beneath the wrath of God for all eternity when they breathe their last. Their riches blind them to the wrath which is to come.

David Engelsma writes, "In light of the end of the prosperous wicked, all the prosperity of the wicked is seen to be curse, only curse. In light of the end of the troubled saints, all their troubles are blessing, only blessing."⁵

Matthew Henry said:

All is well that ends well, everlastingly well; but nothing well that ends ill, everlastingly ill. The righteous man's afflictions end in peace, and therefore he is happy; the wicked man's enjoyments end in destruction, and therefore he is miserable.⁶

Eternity balances the scales. There is no injustice with God. The end of the story for both the righteous and the wicked has yet to be revealed in full.

Without Wax-



¹Charles H. Spurgeon, *The Treasury of David*, Vol. 2, Psalms 58-110 (Peabody: Hendrickson Publishers), 250.

²John Calvin, *Calvin's Commentary on The Book of Psalms*, Vol. 3

³*Ibid.*, 143.

⁴We will take a closer look at these verses in the next chapter.

⁵David J Engelsma, *Prosperous Wicked and Plagued Saints: An Exposition of Psalm 73* (Kindle Locations 612-613). Reformed Free Publishing Association. Kindle Edition.

⁶Matthew Henry, *Matthew Henry's commentary on the whole Bible: Complete and Unabridged in One Volume* (Peabody: Hendrickson, 1994), 849.

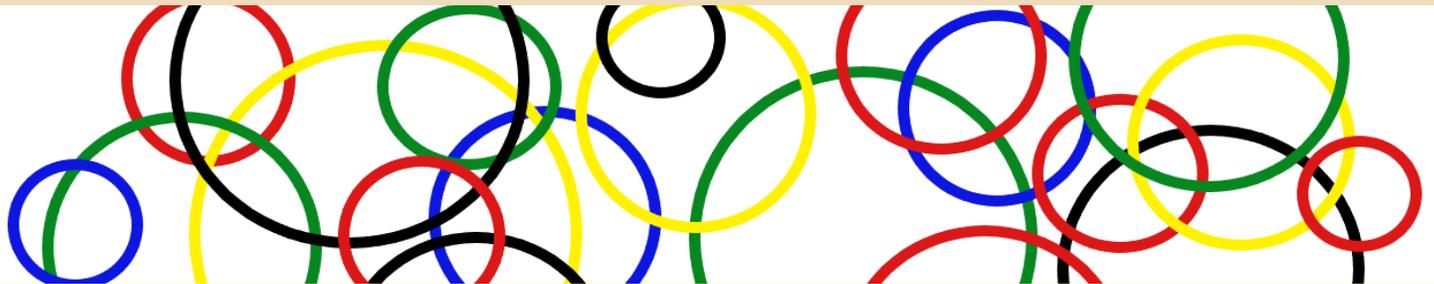
*Part 1 of this article was published in the September 2017 issue. The two parts comprise Chapter 6 in the book The Prosperity of the Wicked, A Study of Psalm 73 by Pastor Jim Osman.



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“We must pay the most careful attention, therefore, to what we have heard, so that we do not drift away. For since the message spoken through angels was binding, and every violation and disobedience received its just punishment, how shall we escape if we ignore so great a salvation? This salvation, which was first announced by the Lord, was confirmed to us by those who heard him. God also testified to it by signs, wonders and various miracles, and by gifts of the Holy Spirit distributed according to his will” Hebrews 2:1-4.

