

Kootenai Communicator

December
2019

The monthly newsletter of Kootenai Community Church, Kootenai, Idaho

Important Dates <<<

- 4 Church Decorating Event
- 7 Ladies' Christmas Tea
- 24 Christmas Eve Service

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



Christ the Prophet By Jim Osman, Pastor/Teacher

Our God is a communicating God. He exists and He has not been silent.

Since God is separate from His creation, He cannot be fully or savingly known apart from His own self-disclosure. God has taken the initiative in communicating with man. He has made Himself known in creation, in conscience, and through Scripture. He has made Himself known most fully in the person of Christ. Scripture points us to Christ.

The Old Testament prophets anticipated the arrival of the Messiah. The New Testament gospels record the arrival of the Messiah and the epistles explain the implications of His arrival.

Scripture repeatedly affirms that God is fully revealed in the Person of Christ. Christ is the fullness of the revelation of God's nature and saving work.

Colossians 2:9 says, "For in Him all the fullness of Deity dwells in bodily form, ..."

Hebrews 1:1-3: "God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world. And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power."

The nature of God is seen in the Person of Christ. He is the glory of God, veiled in human flesh. Revealing the nature of God is part of His work as a Prophet. He is not just "a prophet" of God, but He is "THE Prophet."

The recent series of Christmas articles has been explain-

ing the mediatorial work of Christ functioning as our Prophet, Priest, and King.¹ These three offices are the ways in which Jesus Christ serves as our mediator.

Everything pertaining to our approach to God goes through Christ. All God's blessings and relations with us comes to us in Christ. As a Prophet, Christ mediates the word and revelation of God to us. He speaks for God and reveals the Father to us. As a Priest, He mediates between man and God, making a sacrifice on our behalf and representing us before the Father. As a King, He mediates the rule of God over His people, and eventually over this world. Prophet, Priest and King are mediatorial offices. Christ occupies all three. We find various passages that describe Christ and His work for us in these terms. In this article we are looking at Christ as "The Prophet" who reveals God to us. We will look at the Old Testament expectation, the New Testament teaching regarding the fulfillment of that expectation, and then some application from this teaching.

The Old Testament Expectation

Jewish expectation of a Prophet Messiah was shaped in large part by Moses's words in Deuteronomy 18:15-18: "The Lord your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him. This is according to all that you asked of the Lord your God in Horeb on the day of the assembly, saying, 'Let me not hear again the voice of the Lord my God, let me not see this great fire anymore, or I will die.' The Lord said to me, 'They have spoken well. I will raise up a prophet from among their countrymen like you, and

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I will put My words in his mouth, and he shall speak to them all that I command him.”

This passage is referenced a few times in the New Testament. It is directly applied to Jesus and captures succinctly the kind of expectation the Jews had for their Messiah.

The prohibition in vv. 9-14 of the chapter gives us some important context. Deuteronomy 18:9-14: “When you enter the land which the Lord your God gives you, you shall not learn to imitate the detestable things of those nations. There shall not be found among you anyone who makes his son or his daughter pass through the fire, one who uses divination, one who practices witchcraft, or one who interprets omens, or a sorcerer, or one who casts a spell, or a medium, or a spiritist, or one who calls up the dead. For whoever does these things is detestable to the Lord; and because of these detestable things the Lord your God will drive them out before you. You shall be blameless before the Lord your God. For those nations, which you shall dispossess, listen to those who practice witchcraft and to diviners, but as for you, the Lord your God has not allowed you to do so.”

The children of Israel were not to participate in various practices that characterized the nations that surrounded them. They were not to practice divination, sorcery, or witchcraft. God forbade them from practicing necromancy by consulting spiritists who called up the dead. These were all attempts to gain knowledge of the spiritual realm from illicit and illegitimate sources.

God forbade these things not because we can actually communicate with the dead, but because such attempts are, in fact, communications with demons. There is a spirit realm with real spirit beings that lure people into falsehood to deceive them. God’s people are not to be involved in communication with demons.

These things are detestable (vv. 9, 12). Notice that these attempts to communicate with the spirit realm are lumped in with child sacrifice. This was commonplace in the land occupied by the pagan nations involved in cultic, idolatrous, Moloch worship.

Israel needed to understand that knowledge of God, His will, the afterlife, and the spirit realm, do not come from spiritists, necromancers, and sorcerers. Such knowledge comes from God-sent, God-ordained prophets who speak for God and communicate divine truth to God’s people.

Deuteronomy 18 promised that God would raise up a prophet like Moses. Moses was the first and probably greatest prophet that the nation of Israel had. Moses delivered the nation of Israel out of their bondage in Egypt. He was a mouthpiece for God since the Lord spoke to Moses face-to-face (Deuteronomy 34:10-12).

Moses not only spoke for God but performed miracles that validated his authority and prophetic calling. He was truly a great prophet - the gold standard for Old Testament prophetic ministry. In many ways, Moses was a picture of what Christ would be and do.

Over time, the Jews came to expect that THE PROPHET predicted in Deuteronomy 18 would either be the forerunner of the Messiah (the one to announce the arrival of the Messiah) or the Messiah Himself.

We see this in the first chapter of John when the Pharisees were sent to question John the Baptist. John 1:19-23: “This is the testimony of John, when the Jews sent to him priests

and Levites from Jerusalem to ask him, ‘Who are you?’ And he confessed and did not deny, but confessed, ‘I am not the Christ.’ They asked him, ‘What then? Are you Elijah?’ And he said, ‘I am not.’ ‘Are you the Prophet?’ And he answered, ‘No.’ Then they said to him, ‘Who are you, so that we may give an answer to those who sent us? What do you say about yourself?’ He said, ‘I am a voice of one crying in the wilderness, “Make straight the way of the Lord,” as Isaiah the prophet said.”

Notice the line of questioning: Are you the Christ? Are you Elijah? Are you the Prophet? In their understanding, there was room for the possibility that “the Christ” and “the Prophet” might be two different people. They expected a Prophet to come, who would speak the word of God, a prophet like Moses, who knew God face-to-face.

The people were familiar enough with the office and function of a prophet. They had plenty of examples, including Moses, the quintessential prophet. Moses was a faithful, humble, self-effacing man who communicated the truth of God. He was a faithful spokesman for God. Through Moses, God gave the law, called the people to repentance, and revealed divine truth.

A prophet in the nation of Israel was a man to whom people turned for divine direction. Only part of a prophet’s ministry was foretelling future events. They also addressed the people in their own day by preaching the Word of God, rebuking sin, and applying Scripture to their situation. In many instances, they got direct and personal revelation from God. A prophet was God’s provision uniquely suited to meet a particular need of His people – the need to hear from God. We are sinful creatures who need to be confronted with our sin. We need to hear divine truth. We need to know God’s mind on issues. We need to hear that which God has spoken. In ourselves, we are ignorant, confused, benighted, and dense.

Today we have the same needs but they are met in a slightly different way. Today, we don’t need fresh words from God, personal or private revelation, or modern-day prophets. The truth of God is revealed in Scripture. The word of God is contained in written form. When we read, memorize, and study the Word of God, we are hearing God’s revelation. When we hear the word preached, we are hearing the voice of God. For us, the voice of God is contained in Scripture, and Scripture never points us to modern-day prophets or private revelations. Scripture points us to Scripture as the all-sufficient revelation of the will and knowledge of God for the people of God in our day.

Now, let’s look at the New Testament fulfillment of that promise. How is Jesus a prophet? How did He fulfill that role?

The New Testament Fulfillment

There are five evidences that Jesus was not just “a prophet,” but “THE prophet.”

First, Jesus is called a prophet.

Jesus was called a prophet even by those who knew very little about him. The crowds who perceived only His teaching and His miracles were able to recognize that He was a prophet. In Luke 7, Jesus raised a man from the dead. When the crowd saw this, “Fear gripped them”

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

ADULT SUNDAY SCHOOL: Jess Whetsel is continuing his study through 1 Samuel. Though this book is a historical narrative, it has a great deal of relevance for all Christians today. It points us to our Sovereign Lord and the importance of not only our justification but also our sanctification. The book shows how God works in and through His people to reprove, correct and restore repentant sinners to a right standing with Him. This may be a historical book but it is an edifying study. Cornel Razor will be finishing up 2 Corinthians in the next few weeks.

>>> Missionary Moment

**Christmas can be a difficult time for missionaries away from home and family.
Please consider writing them a note of encouragement!**

Dave and Lois Belch

Email: belchdl@gmail.com

Gordon and Nancy Hunt

Email: gordie_hunt@ntm.org

Marty and Jeanette Windle

Email: martyandjeanette@gmail.com

Chris and Debbie Klynstra

Email: cklynstra@maf.org

Bruce and Lynda Morrock

Email: bamlam@yahoo.com

Aaron and Joanie Kin

Email: kinfamily@icloud.com



THE PURPOSE of this outreach is two-fold.

The PRIMARY purpose is to see God move and SAVE the souls of those coming in here. We believe and uphold the "Good News" (Gospel) that JESUS CHRIST died to free all who will receive His gracious pardon and have eternal life with God!

"For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life" John 3:16.

Our SECOND purpose is to help meet the natural needs of those coming into the Bonner Gospel Mission with FOOD, SHELTER, and CLOTHING.



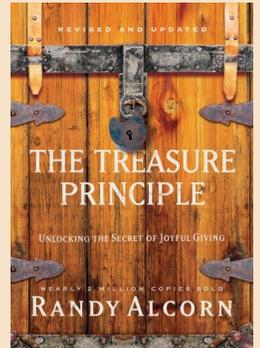
Please consider donating, especially during this Christmas season. Donations for food to be used at the Bonner Gospel Mission are collected in a bin by the Missions Table. With Christmas around the corner extra donations to make this time more special for the residents would be greatly appreciated.

>>>Garden of Readin'



The Treasure Principle
by Randy Alcorn

In Matthew 6, Jesus offers us life-changing investment advice, urging us to store our treasure in Heaven. We can't take it with us—but we can send it on ahead! Drawing on both Bible exposition and personal experiences, this compact book encourages readers to be good stewards, showing how joyful giving brings God glory and His children pleasure.



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

Women's Ministry <<<

KCC
Ladies'
Christmas
Tea

Saturday, Dec. 7
1:00-4:00 p.m.
at the church



Please bring:

- a gift for the exchange
- Last names A-L, sweet snack
- Last name M-Z, savory snack

Secret Prayer Sisters

Details available at the Tea.

Childcare Provided

Many more details available in the handout at the Welcome Table, bulletin insert, and bulletin board.

I have come as light into the world,
that whoever believes in me
may not remain in darkness.
- John 12:46



Student Ministries <<<

December Dates!

- 4 Guys' and Girls' Bible Studies
- 8 Shopping Trip!
- 11 Youth Group @ KCC
- 18 Guys' and Girls' Bible Studies
- 22 Christmas Party!



2019 Christmas Party!

The annual Christmas party will be at KCC on December 22 at 6 p.m. Please bring a snack to share and a gift (\$10 or less) for the white elephant gift exchange. There will be games, food, and fellowship! Parents are welcome!

Location Information

- Guys' Study - meet at Matt and Shelli Cowell's home**
- Girls' Study - meet at Anna Bottcher's home**
- Youth Group - meet at the church**

Annual Shopping Trip!

This year's shopping trip will be on Sunday, December 8. We will leave immediately after church and eat lunch at Spokane Valley Mall. We will return to the church around 7:30 p.m. Families (as always) are invited too! More information to come in the flyer.



>>>Kootenai Thunder

kootenaithunder.com

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

VOLLEYBALL AND SOCCER



The soccer team took home the Sportsmanship Award. All-League players: Josh Sauter, Jason Allshouse, Seth Barba, and Cole Dorman. Standings - 5th out of 5 teams.

Varsity volleyball team took 4th, losing to The Oaks in a tight 5-game match. Standings - 4th out of 7 teams. All-League player: Hannah Peterson.

JV Volleyball team took 3rd place in the Tournament this year. Junior High Volleyball took 2nd in Tournament. Both had a great season!



BASKETBALL

High school basketball is underway! We have full boys' teams and many new families. Please be in prayer for the players and coaches as we begin this busy season. You can check out the schedule on our website and follow us on Facebook.

GIFT-IN-A-JAR FUNDRAISER



Looking for a great Christmas gift for your favorite teacher, employer, employee, or family member? The Kootenai Thunder basketball players will be selling Gift-in-a-Jars again this Christmas season.

Choices: chocolate chip cookies, seed bread, chicken noodle soup

Contact one of our awesome Kootenai Thunder players for more details and to purchase these unique and thoughtful gifts for \$10 each. (They will be the ones at church with manila envelopes.)

>>>College and Career Ministries

Dates to Note

Tuesday, Dec. 3 - Meet at Stevens'

Tuesday, January 21 - Meet at Stevens'

CHRISTMAS PARTY!

We will be having a progressive dinner. Contact Jenny Stevens for more details.

Church News <<<



Church Christmas Decorating Event Wednesday, December 4, 3:00 p.m.

Everyone is welcome to come! Bring your ideas, any evergreen garland, and red ribbon. Chili and cornbread will be served afterwards.



all, and they began glorifying God, saying, 'A great prophet has arisen among us!' and, 'God has visited His people!'" (Luke 7:16).

In Matthew 16, Jesus asked His disciples, "Who do people say that the Son of Man is?" Matthew 16:14 records their answer: "And they said, 'Some say John the Baptist; and others, Elijah; but still others, Jeremiah, or one of the prophets.'" The crowds were saying this regarding Jesus. They recognized Him as a prophet.

The woman at the well in John 4 confessed: "Sir, I perceive that You are a prophet" (John 4:19). See also John 9:13-17; Matthew 21:11, 46; and Luke 24:19-20.

Jesus was called a prophet, and not once did He ever deny that designation. In fact, if anything, He demanded that people understand He was not just a prophet, but far more than a prophet.

Second, Jesus claimed to be a prophet.

When Jesus spoke of a prophet not being welcome in his own hometown (Matthew 13:57), He was describing Himself and His own rejection by His own people. He claimed to

be the revelation of the Father, One who revealed God to us. This is most persistently presented in the gospel of John.

Jesus said in John 7:16, "My teaching is not Mine, but His who sent Me."

John 8:28: "So Jesus said, 'When you lift up the Son of Man, then you will know that I am He, and I do nothing on My own initiative, but I speak these things as the Father taught Me.'"

John 8:38: "I speak the things which I have seen with My Father; therefore you also do the things which you heard from your father."

John 8:40: "But as it is, you are seeking to kill Me, a man who has told you the truth, which I heard from God; this Abraham did not do."

John 12:49: "For I did not speak on My own initiative, but the Father Himself who sent Me has given Me a command-

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ment as to what to say and what to speak.”

John 14:10: “Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works.”

John 14:23–24: “Jesus answered and said to him, ‘If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him. He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father’s who sent Me.’”

See also John 3:34; 5:19; and 7:28-29.

Ultimately this is the test of a prophet: Does he speak the word of God? Does he communicate on behalf of God? Jesus claimed that He spoke the words of God Himself. He continually claimed that He perfectly spoke all that the Father gave Him to speak and nothing but what the Father gave Him to speak. Therefore, His words are the very words of God. To disobey them is to incur eternal judgment. To obey them and to obey Him is to have life.

Jesus claimed to be more than just another prophet. For He said the Father dwelt in Him. He said that He and the Father were one in nature and in the work of redemption. He claimed to be sinless and perfect. He claimed that He existed before coming to this earth. No other prophet ever claimed such things. Moses, Isaiah, and Daniel never made claims like that. Jesus did.

Third, Jesus performed signs and wonders as proof that He spoke for God.

Miracle-working abilities in Scripture served to authenticate the messenger as a man who spoke for God. Moses performed miracles. Elijah and Elisha performed miracles. Jesus performed miracles and gave that same power to the apostles as authenticating signs.

Not everyone who wandered in off the highways and byways claiming to speak for God was to be believed. Those who were mouthpieces of God could perform signs validating that claim. Miracles authenticated them as divine messengers with divine authority.

Jesus performed the signs that gave evidence He was a prophet. That is why after raising the man from the dead in Luke 7 the people responded by saying, “A great prophet has arisen among us” (Luke 7:16). After Jesus multiplied bread and fish, the people said, “This is truly the Prophet Who is to come into the world” (John 6:14).

If Jesus had done no miracles and claimed to speak for God, the people would have been justified in doubting His claims. They would be warranted to hold Him in suspicion. However, in the presence of the miracles the people were without excuse for anything less than obedience to and faith in Him.

Fourth, Jesus is called “The Prophet.”

This gets back to our text in Deuteronomy 18. That passage is quoted on two occasions in Acts. Both times they are in reference to Jesus. Peter makes the case in Acts 3 that

those words by Moses were speaking of Jesus. Acts 3:22–23: “Moses said, ‘The Lord God will raise up for you a prophet like me from your brethren; to Him you shall give heed to everything He says to you. And it will be that every soul that does not heed that prophet shall be utterly destroyed from among the people.’” Peter then said that Moses was speaking of Jesus.

Likewise, in Acts 7:37 Stephen was speaking of Moses and he said, “This is the Moses who said to the sons of Israel, ‘God will raise up for you a prophet like me from your brethren.’” Stephen eventually pointed to Jesus as the fulfillment of that prophecy.

Without a doubt, the apostles understood that Jesus was that prophet that Moses promised in Deuteronomy 18. On two occasions in John, the crowds came to the conclusion that Jesus was “The Prophet.”

John 6:14: “This is truly the Prophet who is to come into the world.”

John 7:40–41: “Some of the people therefore, when they heard these words, were saying, ‘This certainly is the Prophet.’ Others were saying, ‘This is the Christ.’ Still others were saying, ‘Surely the Christ is not going to come from Galilee, is He?’”

Fifth, Jesus was more than a mere “prophet.”

This is probably best seen by noting two ways in which Jesus’ prophetic ministry was different than other prophets from the Old Testament.

First, Jesus spoke as one in authority.

While the Old Testament prophets would declare, “Thus says the Lord. . .” Jesus said, “I say unto you. . .” Jesus did not speak to the people as if He were just one of them but with a unique prophetic ministry. He spoke to them as One sent from Heaven, a man who did the works and spoke the words of the Father. That is different from how other prophets spoke.

He claimed to be “the Prophet” about whom all the Old Testament prophets spoke and wrote. He was the Prophet Who fulfilled the Old Testament prophets. He was not just a prophet among prophets, but the Prophet above Prophets. See Matthew 7:28–29 and John 7:46.

Second, Christ drew attention to Himself.

This has sometimes been called the “egocentric character” of His teaching. We don’t mean that in any sense that would suggest such self-directed focus was wrong or inappropriate for Him. It is just to say that Jesus’ teaching focused on Himself as the fulfillment of the Old Testament promises.

John Stott rightly said, “Other prophets were self-effacing. Jesus was self-advancing.” Other prophets would point away from themselves and to the truth. They would say, “This is the truth. Believe it. Follow it. Obey it.” Jesus said, “I am the Truth. Believe Me. Follow Me. Obey Me.”

He presented Himself as the object of faith, the measure of truth, and the Judge of the World. He acted and spoke as the Word and message of God presenting Himself as the focal point and fulfillment of divine revelation. He offered Himself as the One Who would give life to His people. He presented Himself as the Sovereign

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King upon Whom the eternal destiny of all men rested.

He spoke for God because He is God. He pointed to Himself because He is the perfect representation of the Father, the One in Whom all the fullness of Deity dwells in bodily form. He is the incarnate Deity veiled in human flesh, the exact representation of the nature of God. He is the God-Man. Presenting Himself in such a way is not inappropriately self-aggrandizing. It is the truth. No one could communicate divine truth better than the One Who is Himself divine. He is the perfect prophet because He perfectly reveals the nature of God to us.

Implications

The application of this great truth is most obvious. Jesus demands obedience.

Verse 15 of the Deuteronomy passage says, "You shall listen to him."

Verse 19 says, "It shall come about that whoever will not listen to My words which he shall speak in My name, I Myself will require it of him."

This is why Jesus demanded obedience. If we love Him, we will obey Him. We are commanded to obey the Son and see life. He who does not obey the Son will not see life (John 3:36).

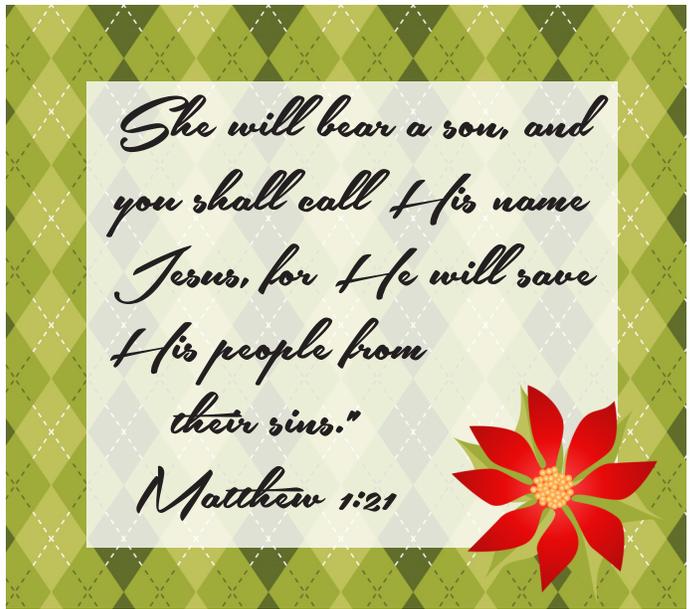
To reject the words of Jesus is to reject the Word of God Himself. To refuse to believe the Son and trust Him is to cut yourself off from eternal life, from the Life of God. Jesus said in John 5:24, "Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life."

God has spoken to us in His Son. That revelation is clear.

It is direct. It is certain. He has spoken to us in Christ. He is The Prophet we must hear, believe, and obey.

We can thank God that He has spoken. He has given us a clear revelation in Jesus Christ. He is the object of our worship and faith. He is our great God and Savior. He is Christ, THE Prophet.

¹The first in this series was published in the December 2018 *Kootenai Communicator* titled "A Perfect Mediator."



*She will bear a son, and
you shall call His name
Jesus, for He will save
His people from
their sins."
Matthew 1:21*