

Kootenai Communicator

March
2024

The monthly newsletter of Kootenai Community Church, Kootenai, Idaho

Important Dates <<<

10 Early Registration Deadline for Ladies' Retreat
18 New Monday Women's Bible Study Begins
31 Resurrection Day Breakfast

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

Answering Questions and Objections Chapter 18, Pt. 2

By Jim Osman, pastor/teacher

7. Is there one interpretation but many applications, or does God give us personal interpretations?

There is one true interpretation for any passage of Scripture.¹¹ That one meaning may have multiple applications which differ from person to person. Any proper application must be derived from an accurate understanding of a passage in its context. When the author wrote the passage, he had an intended meaning. The intended meaning doesn't change with the culture or reader. A passage can never mean what it has never meant. Scripture doesn't teach that God gives personal, subjective meanings for passages of Scripture. If a passage of Scripture can mean anything at all, then it doesn't mean anything at all. If the meaning is not objective and fixed, then it can be twisted into any teaching that fits the fancy of the reader. If there isn't one fixed meaning to Scripture, then there can be no such thing as inaccurately handling the Word of Truth (2 Timothy 2:15). Scripture could never be abused or cited out of context since people could just claim that the Holy Spirit "revealed" a personal meaning.

Further, 2 Peter 1:20 teaches that "no prophecy of Scripture is a matter of one's own interpretation." Peter goes on to explain that Scripture was given by the Holy Spirit (v. 21) through

men. Since Scripture is of divine origin, its meaning is fixed by divine intent.

Some people challenge the teaching of Scripture with a dismissive, "Well, that's just your interpretation." Intended to end any discussion about the meaning of a passage, this implies that the true meaning can't be known with any certainty. They assume there are various viable interpretations for a passage, all of which are subjective and personal. There are two ways of answering this charge.

First, you can respond, "You are right. This is how I interpret the passage. But the fact that this is how I interpret it isn't proof the interpretation is wrong. I might be wrong in my interpretation of the passage, but that's only possible if we admit that there is a right interpretation." Simply pointing out that it is you that holds that interpretation does nothing to invalidate it.

Second, point out that just because there is more than one possible interpretation of a passage doesn't mean that none of them is correct. Just because people disagree on a question doesn't mean there is no "right answer." That some people get a math problem wrong doesn't mean the answer can't be known. People disagree over the shape of the earth, but that doesn't mean the truth can't be known. Similarly, just because more than one interpretation of a passage is offered

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doesn't mean that one of them isn't right or that the true interpretation can't be known.

8. There were many things Jesus said that aren't recorded in Scripture (John 21:25), so why would there be an issue with Him saying things today that aren't recorded in Scripture?

This objection assumes that if God spoke things not recorded in Scripture in the past, He might be doing the same today. It's true that not everything God has ever said is recorded in Scripture. God spoke through prophets in Elijah's day words not recorded and preserved in Scripture. We have no reason to believe everything God said to Adam, Eve, or Noah is recorded in Genesis. Certainly, not every word Jesus spoke is recorded and preserved.

However, these observations are irrelevant to the issue at hand. My claim isn't that every word God has ever spoken has been recorded and preserved in Scripture. My claim is that every word God intends for us to have has been recorded and preserved in Scripture. I'm not saying nothing more was ever said but that nothing more needs to be said.

Furthermore, those words not recorded are just as infallible, inerrant, and authoritative as what is recorded in Scripture. The unrecorded words of God carried just as much authority as Scripture. The authority, inerrancy, and infallibility of Scripture is not derived from the fact that it is written down or from the piety of the human persons who recorded it. Scripture is authoritative because it's God's Word. Anytime God speaks, it's authoritative and infallible. It can't be otherwise.

This puts the lie to the HVG teaching that God still speaks today, just not in an inspired, infallible, inerrant, and authoritative way. They say His voice today isn't on the same level as Scripture.¹² This is utter nonsense. How does God speak in an unauthoritative, errant, and fallible way? Such a god is not the God of Scripture.

METHODOLOGICAL QUESTIONS

9. Without personal guidance through HVG in decision-making, how can we be certain we are actually doing God's will? How can we move forward with any confidence that we are not being disobedient?

I've seen Christians paralyzed by decisions because they fear God's discipline for not hearing Him accurately. God holds us responsible to obey what is revealed in Scripture. He doesn't reveal a secret will through vague impressions and breadcrumbs and then punish us for not deciphering the clues. If we make a decision that doesn't violate the will of God revealed in Scripture, we haven't sinned. We can know we're within the will of God

if we're living in obedience to Scripture. God will not discipline us for not obeying something He hasn't revealed. All He intends for us to know and obey is revealed in Scripture. Scripture is sufficient.

10. What about hunches and intuitions? Aren't these evidences that God is speaking to us?

We've all had hunches from time to time. Some of them turn out to be nothing. Others are prescient and profound assessments of circumstances. Sometimes hunches warn us of danger. Sometimes they portend something good. Acting almost like a sixth sense, a hunch might provide clear direction on an issue. Everyone has ignored a hunch only to regret it later. Likewise, we have all credited some good decision to an intuition: "I just had a hunch about it." In HVG circles, this is treated as the voice of God.

I don't deny that we have hunches, intuitions, or impressions that feel compelling at times. What I do deny is that these feelings are the voice of God. How do I know? Because unbelievers have hunches too! Unbelievers have impressions and intuitions. They sense inexplicable "premonitions" and foreboding misgivings. Unbelievers have inklings and senses that something might happen or has happened. If this happens to unbelievers, then I can know for certain that it is not the voice of God whispering in our ear. Remember, HVG teachers tell us that such whispers belong to "His sheep."

All we can say about hunches, impressions, and premonitions is that they are a common experience. We all have them. We can't know with certainty the cause or source of a hunch. As Garry Friesen rightly notes, "Impressions could be produced by any number of sources: God, Satan, an angel, a demon, human emotions (such as fear or ecstasy), hormonal imbalance, insomnia, medication, or an upset stomach."¹³

There is nothing in Scripture that tells me when a hunch comes from God or originates with the kingdom of darkness. A hunch might be from God. It might not. The Holy Spirit might give us such a strong sense about something as to direct us toward or away from that thing. That isn't divine revelation. It's not His voice. It might be His work, but not everything the Holy Spirit does should be labeled "the voice of God." Since I can't know for sure what is causing the strong feeling or sixth sense, I can't with any certainty claim it's the Holy Spirit.

11. How should we properly describe God's works in our life?

Modern Evangelical vernacular is littered with the shrapnel of bad theology. Have you heard any of the following?

The Lord is teaching me . . .

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THERE WILL BE NO SUNDAY SCHOOL ON MARCH 31 DUE TO THE PANCAKE BREAKFAST.

Sunday School



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

5th & 6th Grade

With twenty-two students and four teachers/helpers, this is a busy class, and we hopefully await a bigger classroom upstairs! We are studying Judges and have watched Israel fall into sin (worshipping idols), be put into slavery to an enemy nation by God, repent of their sin and cry to God for deliverance, and have a deliverer or judge raised up by God to set them free. This cycle happens again and again in Judges, and we should examine our own lives to ensure we are not doing this same thing. We have enthusiastic students who know their Bible well, and this is a very enjoyable hour each Sunday morning. If you have a 5th/6th grade student who is not yet attending, please give it a try! This class is taught by Diane Rich, and helpers are Kathy Conger, Gina Hall, and Erica Van Alstine.

>>> Special Report: KCC Elder and Deacon Ministries

Elders and Deacons

The Lord of the church did not leave the organization of His body up to chance, cultural whims, or the fickle, ever-changing ideas of His people. Christ purchased His bride with His own blood (Acts 20:28). We are His precious people (1 Peter 2:9–10) chosen in Him from before the foundation of the world (Ephesians 1:4). Those for whom He died are the special objects of His attention and love. Therefore, He has left clear instructions in Scripture regarding how the church is to be structured, who is to lead, and the manner in which they are to serve. He has done this for the spiritual flourishing and protection of His people.

The New Testament establishes two groups of men for the leadership and care of the church: elders and deacons. The first instance of a “deacon-like” office was early in the life of the church. In Acts 6:1–6, the apostles chose men “of good reputation, full of the Spirit and of wisdom” to put in charge of distributing benevolent provision to those in need. This is the first example we have in Scripture of men in the church serving to meet the physical needs of the church.

The office of elder inside the church is first mentioned in Acts 11:30, indicating that from the earliest of times there were spiritual leaders in the church who exercised oversight among the believing community. While the church existed primarily in Jerusalem, the apostles taught, disciplined, and led the church. When the church started to spread and churches were planted in other cities, it was necessary to appoint elders in every church to lead, teach, and preach.

Between these two offices, the believer’s needs are met. The elders are to see to the spiritual needs of the flock, and the deacons help elders in their work by serving to meet the physical needs of the church. This frees the elders to focus on teaching and counseling with the Word of God. The manifold wisdom of God is seen in how these two groups work together to care for His people.

In the months ahead, we will have more articles in this place describing the function, qualifications, and recognition of elders and deacons, as well as brief biographical introductions to the men recognized in these positions at Kootenai Community Church.

>>> **Young Adult/Young Married Fellowship****YOUNG ADULT
FELLOWSHIP**

For information, contact
Olga Curiel at 909-996-5770
or Gerimiah Pennell at 208-920-3426.

**YOUNG MARRIED
FELLOWSHIP**

Contact Gina Hall
for more information.
713-292-6562

Women's Ministry <<<**MONDAY MORNING
WOMEN'S BIBLE STUDY**

New Study Beginning March 18
They will be studying the book *Benefiting from Life's Trials, James 1:2-18* by John MacArthur. It runs six weeks (March 18-April 22). Fellowship begins at 9:15 and study at 9:45. There is a sign-up sheet on the Welcome Table.

**THURSDAY EVENING
WOMEN'S BIBLE STUDY**

New Study Beginning April 4

A three-week study in the book of Habakkuk.
Details available in the April newsletter
and at the Welcome Table.

**KCC 2024 LADIES' RETREAT****God's Gifts to Grow On**

Tina Carns, speaker

Cost: \$85

- Early registration discount available until March 10. All registrations due by April 14.
- All women 18 and older welcome.
- No overnight accommodations for babies. Nursing babies welcome during the day.

April 26-27

At Lutherhaven on Lake Coeur d'Alene

Details and registration information now available
in the foyer and on the church website.

>>> **Cocolalla Lake Bible Camp**

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

Spring Quilt Camp March 14-16

Time: Register at 2 p.m. Thursday, ends 7 p.m. Saturday
For: Ladies age 13 and up
Cost: Contact the office



Student Ministries <<<

For the earth will be
filled with the
knowledge of the
glory of the Lord, as
the waters cover
the sea."
Habakkuk 2:14



MARCH

6 Bible Studies, 7:30-9 p.m.
13 Youth Group, 7-9 p.m.
20 Bible Studies, 7:30-9 p.m.
27 Youth Group, 7-9 p.m.



>>>Kootenai Thunder

kootenaithunder.com

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

JV AND VARSITY BASKETBALL WRAP-UP

- The JV boys season ended with a third place trophy. They played some really great overtime games to take home the hardware.
- The varsity girls season was a growing year with a great group of players. They learned so much, and it was fun watching them progress.
- The varsity boys season came to an end with an exciting game for fifth place. The boys brought home the Mountain Christian League's Sportsmanship award. What a great group of young men!

HOW CAN YOU HELP?

We are going to be raising money for soccer goals out at the camp. The field is in, but it still needs goals. If you're interested in helping out with this need, let us know. Our goal is to have them ready to go by our fall soccer season. Also, there are always things to fix out at the camp. If you're handy and have time, contact Tracy Jensen and we can get a list together.

PRAYER REQUEST

Please pray for the coaches as they work with these young players. We are focused on building character and making sure that everyone that passes through the Thunder program has heard the gospel.

JUNIOR HIGH BASKETBALL

Junior high basketball for boys and girls is underway. We are excited by the great turnout for both teams. Games will be held out at the Cocolalla Lake Bible Camp. Come on out and cheer them on and enjoy our concession stand.

Kootenai Classifieds >>>

SHARPENING SERVICES

We sharpen knives, scissors, lawn mower blades, hatchets, axes, and garden tools. Reasonable rates. Call or text for an appointment.
David Forsyth (208-610-1532)



To have your items listed in this section, please send your information to
Lisa Slippy
by the 15th of the month prior to publication.
Email her at
lisaslippy@gmail.com.



CHICKEN
Non-GMO,
pasture-raised
chickens
for sale.

3-5 lbs. each, \$4.25 per lb.
Call/text Andrea Lundgren.
(360-900-9121)



SALUTE TO SERVICE NIGHT FRIDAY, MARCH 8

Top clubbers in each club will receive a special prize! Leaders, there are prizes for you, too! Judging begins promptly at 6:30 p.m.



>>>Adventure Club News

Questions? Call Lori Thomson (208-610-1916) or Emily Brambila (208-304-6881), or email

March

1 Club Night: Satan seeks to deceive and devour.

8 Salute to Service Theme Night: Christians stand against spiritual forces.

15 Club Night: Jesus will rescue Christians from wrath.

22 Club Night: God will pour out His wrath.

29 Club Night: Jesus will reign for 1000 years.

Adventure Club News:

We are well into our third and final term regarding the End Times. The clubbers are learning about angels, spiritual forces, Heaven, Hell, and judgement. Please pray for the leadership and teaching each Friday night and that the clubbers will be transformed by the Word of God!

How can you help? We are looking to fill up our Leader Feeder sign-up sheet. If you'd like to bless our leaders and LITs (leaders-in-training) with a snack or meal, please scan the QR code or sign up at the Welcome Table in the foyer.



Church News<<<

PARENTS, PLEASE NOTE!

The nursery will NOT be staffed on Resurrection Sunday, March 31. Parents are welcome to accompany their children in the nursery that day.



Are you planning a hike? Do you need to borrow a rototiller? Did you clean a closet and now have stuff to give away?

Put it on the ...

KCC Activity Board on Facebook!

Thursday Moms' Group

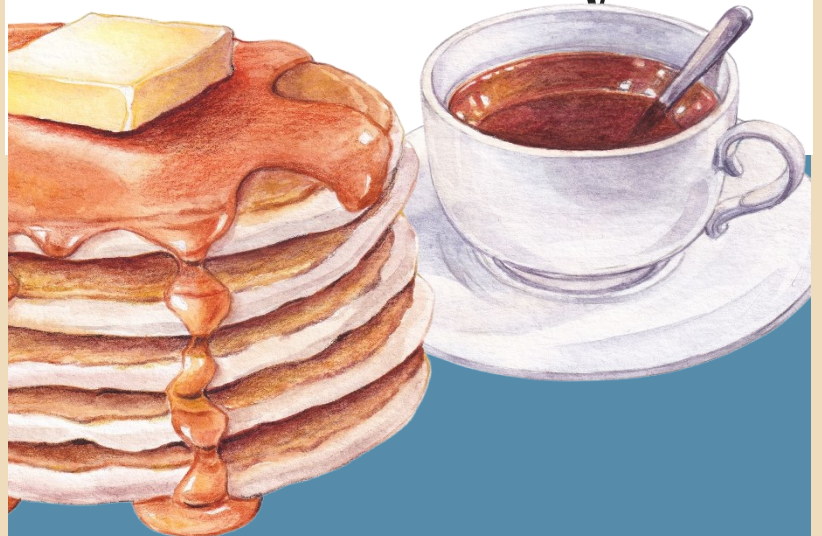
Moms with children five and under are invited to a playgroup on Thursday mornings from 9:30 -11:30 a.m. to visit and let the kids play! Please contact Emily Hill at 208-596-6904 with any questions.



RESURRECTION SUNDAY

March 31, 8:00–9:45 a.m.

Pancake Breakfast



- Breakfast is cooked and served by the men in our church and will consist of eggs, ham, pancakes, coffee, and juice.
- If you would like to help in any way (serve or donate food), please contact Thomas Leo at 208-818-0590.

PLEASE SIGN UP for your family and any others coming with you.

The Lord showed me . . .
 The Lord led me to . . .
 The Lord told me to . . .
 The Lord laid it on my heart to . . .
 I felt the Lord was telling me to . . .

These phrases imply a kind of direct revelatory insight into the intention or work of God. Someone using these phrases may not intend to describe personal revelation. He may simply desire to give God credit for His providential work of illumining Scripture, guiding his steps, or comforting him. He may want to give God credit for some good thought or motive behind a kind action. In that case, the intention is noble, but the language is misleading. Others intend to claim that God is directing their steps by whispers, impressions, and authoritative promptings. This, as I have endeavored to show, is entirely unbiblical.

As a rule, I try to be as precise with my language as possible. If I feel a strong compulsion to pray for a person or ministry, I won't say, "The Lord was leading me to pray" or "The Lord laid it on my heart." Instead, I will say that "I felt a burden to pray for you," "You were on my mind," or "You were on my heart." I wouldn't say it was "the voice of God" or even His prompting. I don't know for certain why my heart was burdened at that particular moment. It might be the Lord's doing, but I can't be sure of that.

If I learned something through a sermon or my study of a passage, I don't describe that as "The Lord is teaching me . . ." or "The Lord revealed . . ." That kind of language suggests God is providing new revelation. Instead, it is entirely biblical and appropriate to say, "That sermon made me realize . . ." or "I learned that . . ."

Consider the following phrases:

I felt convicted to . . .
 I learned that . . .
 I was encouraged by . . .
 I was burdened in my heart with . . .

We should seek to describe biblical concepts in biblical language, avoiding confusing and unclear jargon. It is a noble intention to credit God with good things that happen in our hearts and lives. We should describe those works accurately. When we use unbiblical, inaccurate, or imprecise language to describe biblical truth, we risk attributing to God things that may not be His doing. We don't want to mischaracterize God's Word and works.

12. How should I interpret others' stories of "hearing God's voice"?

The books I have critiqued are loaded with examples of "hearing from God." A counter-argument to the position I have advocated typically goes something like this: "I prayed about it, and I felt a quiet whisper in my heart telling me what to do. I did it, and it turned out well. How do you ex-

plain that?" Or stated a little differently, "How should we interpret the experiences of those who felt they heard God speak?" My typical response to this challenge seems a bit harsh at first glance: "I can't exegete your experience." Further, I'm not obliged to exegete an experience.

I can exegete Scripture. When I do, it's obvious that the passages cited by HVG advocates don't support the theology they promote. My concern is with Scripture's teaching, not someone's experience. No one is obligated to explain Scripture in light of an experience. We should always seek to explain our experiences in the light of Scripture. Truth is determined by Scripture, not experience. We can't build doctrine on experience nor let it dictate our interpretation of Scripture.

This is a fair approach to the question since I don't expect HVG teachers to explain my experience. I said in an earlier chapter that my lack of hearing from God isn't necessarily proof that He isn't speaking. My experience of not hearing from God has no more bearing on truth than someone else's experience of hearing Him.

I'm not saying that people don't feel impressions, sense burdens, or have hunches. We all do. Thoughts pop into our heads suddenly. We get ideas, musings, impressions, senses, perceptions, and gut feelings. Names and places come to mind as if out of nowhere. Memories resurface in our mind's eye. We get inklings, intuitions, premonitions. We can become suspicious, have misgivings, and feel unexplainable apprehensions. Some are baseless. Others turn out to be reliable. I have those things too! I don't label them "the voice of God" and regard them as divine direction. Scripture doesn't say that our impressions, burdens, hunches, feelings, thoughts, or senses are the voice of God. Since Scripture never encourages us to regard the thoughts of our hearts or the meanderings of our minds as a word from God, nobody is obligated to explain away your claims to the contrary.

MISCELLANEOUS QUESTIONS

13. Aren't you just arguing from silence?

I understand the weaknesses of an argument from silence, but I'm not making an argument from silence. I'm claiming that if something isn't taught and modeled in Scripture, we aren't free to assume it was practiced. Further, we aren't free to teach and practice whatever we want. Our theology must be defined and constrained by Scripture. HVG theology claims that God is speaking today just like He did in biblical times. Well, where is it? Where is this method in Acts? Where is this taught in the Epistles? Where does Scripture teach this complex system for hearing from God? If "hearing the voice of God" is vital to Christian ma-

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turity, obedience, and spiritual well-being, we should see it clearly and unmistakably taught in Scripture. HVG teachers shouldn't have to abuse Bible verses to make their case.

Either the modern notion of hearing the voice of God through private revelations is complete nonsense, or God has been utterly negligent to clearly reveal the method by which we can discern and hear His voice.

14. Are people who think they hear from God lying or being deceived? Are they making up stories, or do they sincerely believe God is speaking to them?

Yes. I am sure there are people in all those categories. I know genuine believers who are convinced that God is whispering to them in their thoughts. They're sincere. But I believe they're sincerely wrong. I'm equally certain that there are numerous frauds, charlatans, and false teachers who spin their tales of personal revelations to mystify and impress a willingly gullible following for their own reputation, fame, and financial gain.

Footnotes available in the book *God Doesn't Whisper*.

ATTENTION, PARENTS

Here at KCC, we love and welcome the entire family to our worship services, including babies and toddlers. We are committed to standing by parents in helping them train their little ones to sit quietly in the service. Whereas a little noise as you are trying to soothe a fussy or talkative child is OK, it does become a distraction and disservice to the rest of the congregation when the noise is prolonged. Our nursery has been set up to accommodate parents who don't want to miss out on the service while taking fussy children out for a time to calm them down. The service is broadcast through speakers, and the windows allow a view of the sanctuary. Parents are welcome to drop their children off with the nursery staff at any point in the service, or stay with them. Also, please keep in mind that **children should not run in any part of the building at any time**. We want to be mindful of those who may not be steady on their feet and might fall if a child runs into them or startles them. Children are also not allowed on the stage. **Please monitor your children between and after the services.**