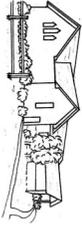


**NORTHWOODS  
PRESBYTERIAN  
CHURCH**



**4723 GRIFFITH AVENUE  
CHEYENNE, WY 82009**

**WORSHIP IN SPIRIT AND TRUTH. JOHN 4:24**

**And He is before all things, and in Him all  
things hold together. Eph 1:17**

## Super Gene

By  
Rich Cesal

**“God is dead. God remains dead. And we have killed him. How shall we comfort ourselves, the murderers of all murderers? What was holiest and mightiest of all that the world has yet owned has bled to death under our knives: who will wipe this blood off us? What water is there for us to clean ourselves? What festivals of atonement, what sacred games shall we have to invent? Is not the greatness of this deed too great for us? Must we ourselves not become gods simply to appear worthy of it?” Nietzsche, *The Gay Science, Section 125.***

**Thus we have the philosophy of Friedrich Nietzsche. But is God dead? Is this even possible?**

The cover of the April 8, 1966 edition of *Time* and the accompanying article concerned a movement in American theology that arose in the 1960s known as the "Death of God". The death of God movement is sometimes technically referred to as "theothanatology" (in Greek, *theos* means God and *thanatos* means death.)

At the time, I gave some thought to the proposition. The attributes of God that I picked up from going to church and my own deliberation, led me to believe that God was needed to keep everything going. So, I came to the conclusion that God could not be dead for if He were to die, everything would cease to exist. Now, after so many years have past, I find an article in *Tabletalk Magazine* which refutes the whole idea of God being dead quite clearly and definitively.

But first let's look at science. Today, people like to bring up science to refute many of the ancient ideas of religion. For example, those of us who believe that God spoke the creation into existence are called upon to examine the claims of scientific observation to provide a concrete explanation according to good science for how we came about. Our idea that at a specific time in history when there was nothing except God that God made everything to appear by simply stating the fact is under fire. The scientist says just look at the facts. We can dig up many fossils and such that "prove" things just didn't appear. And as a matter of fact, that it certainly didn't happen a relatively short time ago.

But of course the digging up of those supposedly things of the past do not remove the idea that God may have created the apparent long time appearance when He created them. There is no way to absolutely prove that these fossils actually were real life objects ever. So the laws of nature are not much help in this case. So the belief system which the scientist has put forth based on presumptions about the diggings cannot be verified. Thus, one explanation is as good as another and science does not have much to do about it.

C. S. Lewis liked to use billiard balls in explaining this problem. He said that the laws of nature would quite accurately predict where a billiard ball would end up on a billiard table after being struck by another ball. However, he said if some scoundrel would give "a biff on the side of the moving ball after it was in motion the predictions would be all wrong." So, **IF** there were no other unknown events, the outcome would be predictable but **IF** there was some other unknown interference the results would not be upheld. So, **IF** there was some other reason for the happenings during creation, the results would not be predictable.

The big science argument in today's news is the extrapolation of weather conditions today predicting the future. But there is that big **IF** again. **IF** the scientist's computer model was really an accurate model of all future temperature predictions, then global warming would turn out to be a fact. But **IF** there was something wrong with the **IF** then who knows?

Returning back to the God is dead argument, Nietzsche didn't really mean that God died for he did not believe in God. What he meant was "that society had killed God so to speak. That society had come to the position that it did not need God any more and thus it killed Him just as though they knifed Him to death."

However, the biblical view of God is such that God cannot die. Because God is eternal and absolutely sovereign. Eph 1:11 says, "In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will." God works all things "after the council of His own will." Thus, it is God's providence to create, govern, and cause all things.

This is expressed in WSC 11: **Q. 11. What are God's works of providence? A. God's works of providence are, his most holy, wise, and powerful preserving and governing all his creatures, and all their actions.** For example, Scripture proofs that God controls all actions is found in Psalm 36:6. "Thy righteousness is like the great mountains; thy judgments are a great deep: O LORD, thou preservest man and beast." Proverbs 16:33. "The lot is cast into the lap; but the whole disposing thereof is of the LORD." Matthew 10:30. "But the very hairs of your head are all numbered."

Our secular use of our acquired knowledge is what puts a man on the moon. But we are limited to observation and if a scoundrel of the C. S. Lewis argument gives a biff to the billiard ball then all bets are off. As he says, "the scientist can tell what will follow certain actions but if there is anything outside of Nature which interferes then the events which the scientist expected wouldn't follow. That is what we call a miracle."

There are many Scriptures which tell us about God and His sustaining actions. God's work in satisfying His decree of creation was of course completed during creation. But His providential governance is on going. In His sovereignty, He carries through His ordained plan. Tabletalk Magazine says, "He will never take a break from doing His preserving and governing all His creatures and their decisions . . . For if He did, all creation would cease to exist." This is the super glue which holds everything in place and causes all things to follow the natural laws. Col 1:17, "And He is before all things, and in Him all things hold together." "Hold together"= super glue.

This all means that God is required to sustain all things and thus God cannot die or go on vacation or the like for He is needed to provide the glue that holds everything together. No God—equals no glue—equals nothing.

Scientists have discovered the makeup of all matter. They have described the molecule, the atom, protons, electrons and neutrons and how they move. All matter is comprised of these atomic particles and are totally controlled by their movements. But those movements have been set in perpetuity by God and there can be no deviation. R. C. Sproul has put it this way, "There are no rogue molecules." All matter follows the natural laws of physics.

Here is another example from Scripture: "The lot is cast into the lap, but its every decision is from the Lord." (Prov 16:33). Thus even supposedly random things are not. They too are governed by the preordained decrees of God.

More from Tabletalk Magazine we have the following:

*"We have seen that God is actively sovereign over all that happens in His creation such that whatever comes according to the counsel of His will (Eph 1:11). In other words, the Lord has a decree that establishes what takes place in time, and He executes this decree or plan in His works. The work through which God executes His decree, according to the Westminster shorter catechism's summary of biblical, Reformation doctrine, are His works of creation and Providence (WSC 8). Having considered the Lords work of creation, we may now move on to our study of His work of providence.*

*"As we look to Scripture, we see that the divine work of providence can be subdivided into divine preservation and divine governance (see WSC 11). When we speak of God's providential activity of preservation, we are referring to His sustaining of the existence of all created things. One of the most significant distinctions between our Creator and His creation is that while He is self existent, His creation is not. God derives His very being a se—from Himself. He depends on nothing else for His existence and, in fact, it is impossible for Him not to exist. He has the power of being in Himself, and all else that exists does so only because He grants being or existence to it.*

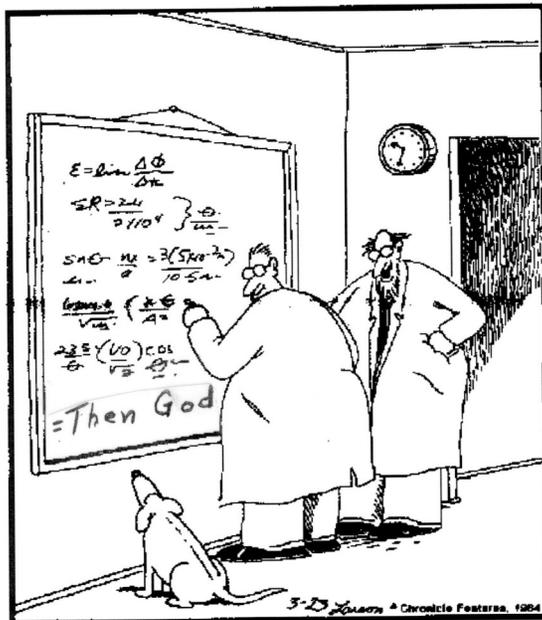
*"All of that is a more complicated philosophical way of saying that creation does not and cannot exist on its own. Not only does it depend on God for the beginning of its existence, but it depends on the Lord for its continuing existence. If God were to decide anything in creation should not exist anymore it would immediately vanished into nothingness. Everything that exists in creation exists only because he preserves its very being.*

## His Eye Is on the Sparrow

"God's providential preservation is taught in many places in Scripture. In today's passage, for example, Nehemiah confesses that the Lord preserves heaven and earth and everything in them (Neh 9:6). Heb 1:3 explains that God "upholds the universe by the word of His [Son's] power." Contrary to the belief of many people, then, the universe is not a self-sustaining system. It would not be here if there were no God to preserve it. Moreover, none of us would be here either. We are radically dependent beings who live and move and have our being only on account of the good pleasure of God. We owe everything that we have and are to His sustenance.

"Martin Luther writes in his Large Catechism that whatever 'is in heaven and upon the earth, is daily given, preserved, and for us by God'; plus, 'it is our duty to love, praise, and thank Him for it without ceasing.' Knowing that God preserves all things, even our very existence, should motivate us to a life of thankfulness. We should seek to be continually grateful to God for all that He has given to us. Without Him, we would have nothing."

### THE FAR SIDE By GARY LARSON



"Ohhhhhh... Look at that, Schuster... Dogs are so cute when they try to comprehend quantum mechanics."

Thus, God provides the super glue which holds everything together. As WSC 11 states "God's works of providence are, his most holy, wise, and powerful preserving and governing all his creatures, and all their actions." There is no other way around this. If God were to withdraw Himself from all of life, life and all creation would cease to exist. Super glue is required for sustenance. Ω

The song was written in 1905 by lyricist Civilla D. Martin and composer Charles H. Gabriel. It is most associated with actress-singer Ethel Waters who used the title for her autobiography.<sup>[1]</sup> Mahalia Jackson's recording of the song was honored with the Grammy Hall of Fame Award in 2010. The theme of the song is inspired by the words of David in the Psalms and Jesus in the Gospel of Matthew in the Bible: "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye (Psalm 32:8). "Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?" (Matthew 6:26) and "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows" (Matthew 10:29-31).

Civilla Martin, who wrote the lyrics, said this about her inspiration to write the song based in the scriptures outlined above,

Early in the spring of 1905, my husband and I were sojourning in Elmira, New York. We contracted a deep friendship for a couple by the name of Mr. and Mrs. Doolittle—true saints of God. Mrs. Doolittle had been bedridden for nigh twenty years. Her husband was an incurable cripple who had to propel himself to and from his business in a wheel chair. Despite their afflictions, they lived happy Christian lives, bringing inspiration and comfort to all who knew them. One day while we were visiting with the Doolittles, my husband commented on their bright hopefulness and asked them for the secret of it. Mrs. Doolittle's reply was simple: "His eye is on the sparrow, and I know He watches me." The beauty of this simple expression of boundless faith gripped the hearts and fired the imagination of Dr. Martin and me. The hymn "His Eye Is on the Sparrow" was the outcome of that experience.

— Civilla Martin



Why should I feel discouraged, why should the shadows come,  
 Why should my heart be lonely, and long for heaven and home,  
 When Jesus is my portion? My constant friend is He:  
 His eye is on the sparrow, and I know He watches me;  
 His eye is on the sparrow, and I know He watches me.

*Refrain*

*I sing because I'm happy,  
 I sing because I'm free,  
 For His eye is on the sparrow,  
 And I know He watches me.*

"Let not your heart be troubled," His tender word I hear,  
 And resting on His goodness, I lose my doubts and fears;  
 Though by the path He leadeth, but one step I may see;  
 His eye is on the sparrow, and I know He watches me;  
 His eye is on the sparrow, and I know He watches me.

*Refrain*

Whenever I am tempted, whenever clouds arise,  
 When songs give place to sighing, when hope within me dies,  
 I draw the closer to Him, from care He sets me free;  
 His eye is on the sparrow, and I know He watches me;  
 His eye is on the sparrow, and I know He watches me.

*Refrain*



# Important Things

**Good Friday Service—April 14, 7:00 PM**

**April 16th—Easter Sunday.** Come and join our church body to celebrate the resurrection of our Lord Jesus Christ and the culmination of the giving of our eternal life. **Notice:** There will be no carry-in dinner and no Evening Worship Service.

**Men's Breakfast—** At the church, Saturday Morning, April 29, 8:00 AM. . We always have a hearty hot breakfast and a great fellowship time. Date change because of Easter. See you there.

**Men's Bible Study—** April 10 & 24, 7:00 PM. Meet at the Norgauer home. We are studying in-depth the book of Ephesians.

**Women's Bible Study—** The women will continue their monthly Bible Study on Apr 11th and Apr 25th at 7:00 PM. The study book is *1st, 2nd, and 3rd John*. The women are continually finding these lessons to be very helpful and interesting.

**NURSERY SCHEDULE  
FOR APRIL**

- 2 CHRISTINE SOLOMON**
- 9 BECKY SHWEN**
- 16 KAIRA TUNNICLIFF**
- 23 HEIDI SMYTH**
- 30 ESTHER DAVISON**

Please trade with someone if you are unable to do nursery duty on the assigned day.

**Happy Birthday**

- Autumn Duncan 2nd
- Benjamin Anderson 12th
- Kaya Pillivant 15th
- Jonathan Anderson 18th
- Edie Vosler 19th
- Sharon Auzqui 20th
- Barbara Williams 21th
- Mike Anderson 24th
- Chet Hornung 29th

**Happy Anniversary**

- Tom & Laura Twitchell 4th
- Alex & Janet Ramig 6th
- Rich & Charmayne Cesal 12th

# Session Report

## April 2017 Session Report

Northwoods supports numerous missionaries and organizations that spread the gospel and care for people. We would like to do a better job at keeping up with our missionaries. We now have volunteers from the congregation to act as our contact to these missionaries and organizations. They are communicating with them at least 3 times a year and providing an update that we will give to the congregation of things that are happening and how we can pray for them. We will be including the missionary updates in the bulletin each week along with a reminder to pray for them.

### **Mission to the World (MTW)**

MTW - Youngs

MTW - Jan

MTW - Pikes

MTW - Burkempers

MTW - McGintys

### **North American Missions**

Life Choice Pregnancy Center

Harvest Reformed Presbyterian Church (Gillette, WY)

New Geneva Seminary

Westminster Seminary

# Cosmic Treason

by [R.C. Sproul](#)

"The sinfulness of sin" sounds like a vacuous redundancy that adds no information to the subject under discussion. However, the necessity of speaking of the sinfulness of sin has been thrust upon us by a culture and even a church that has diminished the significance of sin itself. Sin is communicated in our day in terms of making mistakes or of making poor choices. When I take an examination or a spelling test, if I make a mistake, I miss a particular word. It is one thing to make a mistake. It is another to look at my neighbor's paper and copy his answers in order to make a good grade. In this case, my mistake has risen to the level of a moral transgression. Though sin may be involved in making mistakes as a result of slothfulness in preparation, nevertheless, the act of cheating takes the exercise to a more serious level. Calling sin "making poor choices" is true, but it is also a euphemism that can discount the severity of the action. The decision to sin is indeed a poor one, but once again, it is more than a mistake. It is an act of moral transgression.

In my book *The Truth of the Cross* I spend an entire chapter discussing this notion of the sinfulness of sin. I begin that chapter by using the anecdote of my utter incredulity when I received a recent edition of *Bartlett's Familiar Quotations*. Though I was happy to receive this free issue, I was puzzled as to why anyone would send it to me. As I leafed through the pages of quotations that included statements from Immanuel Kant, Aristotle, Thomas Aquinas, and others, to my complete astonishment I came upon a quotation from me. That I was quoted in such a learned collection definitely surprised me. I was puzzled by what I could have said that merited inclusion in such an anthology, and the answer was found in a simple statement attributed to me: "Sin is cosmic treason." What I meant by that statement was that even the slightest sin that a creature commits against his Creator does violence to the Creator's holiness, His glory, and His righteousness. Every sin, no matter how seemingly insignificant, is an act of rebellion against the sovereign God who reigns and rules over us and as such is an act of treason against the cosmic King.

Cosmic treason is one way to characterize the notion of sin, but when we look at the ways in which the Scriptures describe sin, we see three that stand out in importance. First, sin is a debt; second, it is an expression of enmity; third, it is depicted as a crime. In the first instance, we who are sinners are described by Scripture as debtors who cannot pay their debts. In this sense, we are talking not about financial indebtedness but a moral indebtedness. God has the sovereign right to impose obligations upon His creatures. When we fail to keep these obligations, we are debtors to our Lord. This debt represents a failure to keep a moral obligation.

The second way in which sin is described biblically is as an expression of enmity. In this regard, sin is not restricted merely to an external action that transgresses a divine law. Rather, it represents an internal motive, a motive that is driven by an inherent hostility toward the God of the universe. It is rarely discussed in the church or in the world that the biblical description of human fallenness includes an indictment that we are by nature enemies of God. In our enmity toward Him, we do not want to have Him even in our thinking, and this attitude is one of hostility toward the very fact that God commands us to obey His will. It is because of this concept of enmity that the New Testament so often describes our redemption in terms of reconciliation. One of the necessary conditions for reconciliation is that there must be some previous enmity between at least two parties. This enmity is what is presupposed by the redeeming work of our Mediator, Jesus Christ, who overcomes this dimension of enmity.

The third way in which the Bible speaks of sin is in terms of transgression of law. The Westminster Shorter Catechism answers the fourteenth question, "What is sin?" by the response, "Sin is any want of conformity to, or transgression of, the law of God." Here we see sin described both in terms of passive and active disobedience. We speak of sins of commission and sins of omission. When we fail to do what God requires, we see this lack of conformity to His will. But not only are we guilty of failing to do what God requires, we also actively do what God prohibits. Thus, sin is a transgression against the law of God.

When people violate the laws of men in a serious way, we speak of their actions not merely as misdemeanors but, in the final

analysis, as crimes. In the same regard, our actions of rebellion and transgression of the law of God are not seen by Him as mere misdemeanors; rather, they are felonious. They are criminal in their impact. If we take the reality of sin seriously in our lives, we see that we commit crimes against a holy God and against His kingdom. Our crimes are not virtues; they are vices, and any transgression of a holy God is vicious by definition. It is not until we understand who God is that we gain any real understanding of the seriousness of our sin. Because we live in the midst of sinful people where the standards of human behavior are set by the patterns of the culture around us, we are not moved by the seriousness of our transgressions. We are indeed at ease in Zion. But when God's character is made clear to us and we are able to measure our actions not in relative terms with respect to other humans but in absolute terms with respect to God, His character, and His law, then we begin to be awakened to the egregious character of our rebellion.

Not until we take God seriously will we ever take sin seriously. But if we acknowledge the righteous character of God, then we, like the saints of old, will cover our mouths with our hands and repent in dust and ashes before Him. Ω

## God's Powerful Sustaining Word

Devotional from  
Tabetalk Magazine

"He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high." - Hebrews 1:3

As human beings, we take the predictability of the created order for granted. When we go to bed, none of us expects that the sun might not rise the next morning. We plan for the future and expect the future to be there when it is time to act. We take steps and never think that we will disintegrate into millions of whirling atoms and fly off into space when our feet hit the ground. Everyone

expects the world to hold together today, tomorrow, and throughout the rest of their lives.

Despite its claim of scientific infallibility, naturalistic materialism (the physical universe is all that there is) provides no basis for any of these assumptions. If everything arose by chance, everything could fall apart tomorrow by chance. One random atom or "maverick molecule," as Dr. R.C. Sproul has said, could throw everything back into chaos. Naturalistic materialists who rely on the continuing existence and regularity of the natural order for their study and experiments betray an awareness of God that they are suppressing (Rom. 1:18-32). Only the Lord's sustaining hand gives us reason to depend on the regularity of the natural order.

Christian theologians have long recognized this point because of the teaching of Scripture. God's work to sustain all things is just one aspect of His providence, which is a necessary outworking of His nature as the self-existent Creator of all. If all things come from His hand (Gen. 1:1), all things depend on Him for their continued existence. Today's passage goes into more detail about this work of sustaining providence, informing us that God upholds the universe through His Son (Heb. 1:3). Not only did the Son, under the direction of divine providence, enter history to save us, but He sustains history itself by "the word of his power" (v. 3). God the Son, who remains united to a human nature in the person of Christ Jesus, simply needs to say the word, and all things would cease to exist.

Question and answer 27 of the Heidelberg Catechism expound on Hebrews 1:3, noting that providence includes God's upholding "heaven and earth and all creatures." John Calvin writes, "All things would instantly come to nothing, were they not sustained by his power." We depend on the Lord's sustaining grace for every breath we take, every word we say, every move we make — for everything.

## Coram Deo

Understanding the importance of God's sustaining providence should make us profoundly grateful for all things. Every moment we are alive to experience the joys and blessings He brings our way is a gift of His grace. Therefore, we should know not to take any moment for granted. We have a theological reason to be thankful for our lives, and we should never be practical deists who live as if our tomorrows are guaranteed. Ω

## Have a need? Contact one of the officers.

Office Telephone	307-637-4817
Web Site	northwoodspca.org
Email	church@northwoodspca.org
Milan Norgauer, <i>Pastor</i>	635-1865 mnorgauer@gmail.com
Tim Anderson, <i>Elder</i>	286-6625 tim@northwoodspca.org
Brian Church, <i>Elder</i>	221-9966 b.church@outlook.com
Alex Davison, <i>Elder</i>	245-9348 alex@pattondavison.com
Alex Ramig, <i>Elder</i>	638-8927 Alex4tek@aol.com
Rich Cesal, <i>Deacon/Treasurer</i>	637-6195 cheyoming6195@gmail.com
Dale Vosler, <i>Deacon</i>	632-0133 tuliphill2@gmail.com

**If you have a request for the prayer chain contact Branda Church 221-9206 and if not available, Kelleigh Anderson 635-2578 or send an email to [churchfamily@outlook.com](mailto:churchfamily@outlook.com).**



***He does according to his will in the host of heaven and among the inhabitants of the earth; and none can stay his hand.  
Hallelujah, Amen***