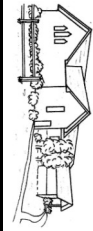


**NORTHWOODS  
PRESBYTERIAN**



**4723 GRIFFITH AVENUE  
CHEYENNE, WY 82009**

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

Though He slay me, yet will  
I **trust** Him. Job 13:15

# THE NORTHWOODS NEWS



## Trust in the Lord

By Rich Cesal

I have in the past told of my experience of becoming a Christian. Since doing that, there are no doubt some new folks attending our services who have not heard. So for those who know, forgive me for perhaps boring you.

I attended a New Members Class in order to join a Southern Presbyterian Church in North Palm Beach, Florida. This class met for one night per week 5 or 6 weeks. We were divided into small groups of 4 or 5. The pastor said in the beginning that at the end we were to give an inexpensive gift to each member of our group aimed at something in their personality that we will learn as the sessions progress.

In my group there was a nurse. I had decided to give everyone a leather bookmark with a verse burned into it with a wood burning tool. I searched concordances for some verse which would be appropriate for a nurse. I found Prov 3:8 which speaks of "healing to your flesh". I backed up to verse one and discovered verses 1-10 which were not only good for the nurse but for all members of my group because it seemed to me to be a nutshell of instruction for the Christian life. Especially verses 5-6.

I came to lean on Prov 3:5-6 when we packed up our five kids and sold much of what we had, left our house with screened in pool in a private community, and set out for Laramie, Wyoming in a Ryder truck.

Now most people do not have an upheaval of their life as we were to experience for the next 7 years but long after the stepping out in faith and getting back into a more normal situation I continued to lean on these verses and do so yet today. I have found them to be most comforting whenever a decision has to be made.

With the help of Matthew Henry's commentary lets examine these verses.

*(V1) My son, do not forget my law, But let your heart keep my commands;*

The wisdom writer, given as Solomon in verse 1:1, starts chapter 3 with an admonishment to honor God's law and to keep His commandments with your hearts. Matthew Henry comments, "Our wills and affections

must be subject to them [God's commands] and must in everything conform to them. Not only our heads, but our hearts, must *keep God's commandments.*"

*(V 2) For length of days and long life And peace they will add to you.*

Referring to God's commands, we see that following the advice in v 1, we are promised benefits, "a long life and peace." Matthew Henry adds, "To encourage us to submit ourselves to all the restraints and injunctions of the divine law, we are assured that it is the certain way to long life and prosperity . . . *Great and growing peace have those that love the law.*"

*(V 3) Let not mercy and truth forsake you; Bind them around your neck, Write them on the tablet of your heart,*

This verse is loaded with biblical principles leading to a Christian life that is pleasing to the Lord. We are to seek the truth and keep those truths always in our being always aware of God's mercy through Jesus Christ. As stated last month, we must have the whole gospel *in our hearts*, to enjoy the peace that surpasses all understanding (Phil 4:7). "We must have a continual regard to God's promises, which go along with his precepts, and are to be received, and retained, with them," comments Henry.

*(V 4) And so find favor and high esteem In the sight of God and man.*

Matthew Henry follows with, "To encourage us to do this we are assured that this is the way to recommend ourselves both to our Creator and fellow-creatures." Not only will God be pleased but our fellow man as well.

*(V 5) Trust in the LORD with all your heart, And lean not on your own understanding.*

Here again we have the reference to the attitude of the heart. We are to trust Him. By jumping off a cliff? No, by not leaning on our own understanding but by trusting in the sovereignty, power and promises of the Lord.

A minister in my past preached a sermon on trusting in the Lord. He gave the illustration of a toddler put on a ledge and the parent coaxing the youngster to jump into his arms. He slapped his hands so hard that the sound jarred all of us to attention. He said if you are not careful the youngster will jump before you are ready. Our trust in following the Lord should be as fundamental as that child's trust in its parent.

"We must have a continual regard to God's providence, must own and depend upon it in all our affairs . . . By faith, we must repose an entire confidence in the wisdom, power, and goodness of God, assuring ourselves of the extent of his providence to all the creatures and all

their actions. We must therefore '*trust in the Lord with all our hearts*'; we must believe that he is able to do what he will, wise to do what is best, and good, according to his promise, to do what is best for us, if we love him, and serve him. We must, with an entire submission and satisfaction, depend upon him to perform all things for us, and not '*lean to our own understanding*', as if we could, by any forecast of our own, without God, help ourselves, and bring our affairs to a good issue." Matthew Henry.

*(V 6) In all your ways acknowledge Him, And He shall direct your paths.*

So, do not lean on yourself but in all you do acknowledge Him and He will show you the way. Matthew Henry continues, "By prayer, we must not only in our judgment believe that there is an over-ruling hand of God ordering and disposing of us and all our affairs, but we must solemnly own it, and address ourselves to him accordingly. We must ask his leave, and not design anything but what we are sure is lawful."

If we do this, He will '*make straight our paths*' (ESV).

*(V 7) Do not be wise in your own eyes; Fear the LORD and depart from evil.*

Our own understanding, our own reasoning, our own wisdom cannot stand before the wisdom and caring of God. As in Pro 26:12, we see the folly of being wise in our own eyes, "Do you see a man wise in his own eyes? There is more hope for a fool than for him." Or as Paul says, "Professing to be wise they became fools," Rom 1:22.

Henry comments, "Note, there is not a greater enemy to the power of religion, and the fear of God in the heart, than conceitedness of our own wisdom."

It is important that we fear the Lord in all we do. A healthy fear (meaning awe and reverence not panic and alarm) will be a large factor in keeping us from choosing to do evil. "*Fear the Lord, and depart from evil*; take heed of doing any thing to offend him and to forfeit his care. To *fear the Lord*, so as to *depart from evil*, is true *wisdom and understanding* (Job 28:28); those that have it are truly wise, but self-denyingly so, and not *wise in their own eyes*," says Matthew Henry.

*(V 8) It will be healing to your flesh, and refreshment to your bones.*

Here is the verse for my nurse companion. This suggests health and physical satisfaction if verse 7 is followed. "The prudence, temperance, and sobriety, the calmness and composure of mind, and the good government of the appetites and passions, which religion teaches, tend very much not only to the health of the soul, but to a good habit of body, which is very desirable, and without which our other enjoyments in this world are insipid," Matthew Henry says.

*(V 9) Honor the LORD with your wealth and with the firstfruits of all your produce;*

Here is an admonition to honor and give of what the Lord has given to you for the furtherance of His Kingdom. And this should be the first of what has been given rather than the last. Thus, He will repay as given in verse 10:

*(V 10) So your barns will be filled with plenty, And your vats will overflow with new wine.*

"We must honour him, not only with our bodies and spirits which are his, but with our estates too, for they also are his: we and all our appurtenances must be devoted to his glory . . . He does not say thy bags, but thy barns, not thy wardrobe replenished, but thy presses", is Matthew Henry's final comment.

Thus we have a formula for Christian living. Obey God, trust in Him totally, don't rely on yourself, give of your plenty, and God will take care of you. Ω



The picture with the preceding article reminded me of a story which I probably have told some of you before.

There was a man who lived in an area that flooded occasionally. Well, the rains came and the flood waters surrounded his house. The search and rescue men came to rescue him but he turned them away saying, "God will save me. Go rescue some unbeliever."

The flood waters kept rising and now the man was on the second floor to escape the flood. And again the search and rescue boat came for him but again he told them, "God will save me, I have faith."

The water did not stop rising and the man is now on his roof. This time a helicopter comes and yet the man said, "Go away, I know God will save me!"

The man now finds himself floating down the river clinging to a part of his damaged roof. He turns his eyes skyward and says, "I had faith. Why did you not save me?" And a voice from heaven responds, "What do you mean? I tried to save you three times."

Trusting means on God's terms not ours. The baby did not analyze the situation when prompted to jump into his father's arms, he just jumped.

# God Moves in a Mysterious Way

**Does your soul lift** in song when you hear the first few bars of a favorite hymn? Here is a story behind the hymn "God Moves in a Mysterious Way" This story comes from the book by Robert J. Morgan, *Then Sings My Soul*.

*Jesus answered and said to him, "What I am doing you do not understand now, but you will know after this."* John 13:7

William Cowper suffered another blow when his friend John Newton, left Olney to become London's most celebrated pastor. Turning again to writing, William this time devoted his energy to secular poetry rather than spiritual hymns, earning him a prominent place in English literature. The publication of "The Task" made him famous throughout Britain. "Pity for Poor Africans," which appeared in 1788, contributed to John Newton William Wilberforce's efforts to abolish slavery in the British Empire. William's translation of Homer, published in 1791, was widely lauded.

His depression was never far away, and it intensified as he aged. Shortly before his death he wrote *The Castaway*, in which he described himself as a sailor swept overboard into the Atlantic to perish. In this melancholia, William died on April 25, 1800.

There is a report, however, that on his deathbed his face suddenly lit up as he exclaimed, "I am not shut out of heaven after all!" And one of Cowper's lesser-known poems would make a fitting epitaph:

*Sometimes a light surprises the Christian while he sings;  
It is the Lord, Who rises with healing in His wings . . . .*

*In holy contemplation we sweetly then pursue  
The theme of God's salvation, and find it ever new.*

*Set free from present sorrow, we cheerfully can say,  
Let the unknown tomorrow bring with it what it may.*

*It can bring with it nothing but He will bear us through;  
Who gives the lilies clothing will clothe His people, too;*

*Beneath the spreading heavens, no creature but is fed;  
And He Who feeds the ravens will give His children bread.*

*Though vine nor fig tree neither their wonted fruit should bear,  
Though all the field should wither, nor flocks nor herds be there;*

*Yet God the same abiding, His praise shall tune my voice,  
For while in Him confiding, I cannot but rejoice.*

Or as William put it elsewhere: "God moves in a mysterious way His wonders to perform."

God moves in a mysterious way  
His wonders to perform;  
He plants His footsteps in the sea  
And rides upon the storm.

Deep in unfathomable mines  
Of never failing skill  
He treasures up His bright designs  
And works His sovereign will.

Ye fearful saints, fresh courage take;  
The clouds ye so much dread  
Are big with mercy and shall break  
In blessings on your head.

Judge not the Lord by feeble sense,  
But trust Him for His grace;  
Behind a frowning providence  
He hides a smiling face.

His purposes will ripen fast,  
Unfolding every hour;  
The bud may have a bitter taste,  
But sweet will be the flower.

Blind unbelief is sure to err  
And scan His work in vain;  
God is His own interpreter,  
And He will make it plain.

## MAY SCHEDULE

### SUNDAY MAY 6TH

9:15 AM SUNDAY SCHOOL  
 10:30AM WORSHIP  
 11:45 AM FELLOWSHIP DINNER  
 5:00 PM EVENING SERVICE

### SUNDAY MAY 13TH

9:15 AM SUNDAY SCHOOL  
 10:30AM WORSHIP  
 CELEBRATING THE LORD'S SUPPER  
 5:00 PM EVENING SERVICE

### SUNDAY MAY 20TH

9:15 AM SUNDAY SCHOOL  
 10:30AM WORSHIP  
 5:00 PM EVENING SERVICE

### THURSDAY MAY 19TH

10:00 AM LADIES' BRUNCH AT THE LEWIS'

### SUNDAY MAY 27TH

9:15 AM SUNDAY SCHOOL  
 10:30AM WORSHIP  
 5:00 PM EVENING SERVICE

### My Dad's Better Than Your Dad

Three boys on the playground were bragging about their dads. One said. "My dad scribbles a few words, calls it a song and they pay him 50 bucks."

"Oh, yah. My dad scribbles a few words, calls it a poem and they pay him 100 bucks."

"That's nothin'," said the third kid. My dad scribbles a few words, calls it a sermon and it takes six people to collect all the money!"

## ANNOUNCEMENTS



**Meet with the Session**— The first Sunday of each month after the Fellowship Dinner, the Session will be available for you to meet with them to answer your questions, give out information, make a complaint, and pray for anyone. It is expected that these meetings will begin about 1:00 PM. Please take this opportunity to meet with the Session.

**VBS**— VBS this year will be held during June 4-8. Volunteers in all areas are needed.

Some positions do not require any teaching and some do not even require your attendance. Contact Esther Davison.



## Mark Your Calendar!

**Looking ahead** - Mark your calendar. Our annual Vedauwo Picnic will be held on Aug 5th. Don't miss it.

### Nursery Schedule for May

6TH - JANET ANDERSON  
 13TH - LAURA TWITCHHELL  
 20TH - YVONNE NEWSOM  
 27TH - KELLEIGH ANDERSON



### Anniversaries

Josh & Kristin Hupp	14th
Mark & Mari Nelson	28th

Jeff Duncan	3rd
Mari Nelson	3rd
Noah Norgauer	3rd
Becky Vickery	3rd
Meadow Vickery	13th
Jesse Twitchell	20th
Milly & Emma Hornung	21st
Della Jenkins	29th

The following items all come from Ligonier Ministries monthly *Tabletalk* publication. The shorter ones are daily devotionals including the *Corem Deo* feature which translated means "living before the face of God" which appears with the daily entrées. The article *Growing Up and Growing Down* is by Derek Thomas our next Reformed Conference speaker. All items bear this credit:

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## Affirming God's Sovereignty

Our God remains incomprehensible and retains His simplicity. He tells us in His Word that He is not a God of confusion but of order. He is not at war with Himself. He is altogether good, altogether holy, and altogether sovereign. This we must affirm to maintain a biblical concept of divine sovereignty. Yet we must always balance this understanding with a clear understanding that God always exercises His power and authority according to His holy character.

He chooses what He chooses according to His own good pleasure. It is His pleasure that He does.

He chooses what is pleasing to Himself. But that pleasure is always His *good* pleasure, for God is never pleased to will or to do anything that is evil or contrary to His own goodness.

In this we can rest, knowing that He wishes for, and has the power to bring about, all good things for us His children.

### Coram Deo

What difficulties are you currently facing? Reaffirm your trust in the sovereignty of God, who is working all things together for His good pleasure.

## In God We Trust

by [Burk Parsons](#)

We want patience, and we want it now. We are a society consumed with instant gratification. If something takes too long, we turn to something faster, and there's no time to waste. For whatever reason, we are under the impression that we should be able to get anything we want whenever we want it. Even when it comes to the Christian life, we think that with the push of a button, or with the click of a mouse, we can have instant holiness, instant humility, and instant patience. However, these attributes cannot be acquired instantly, for they are not commodities to be bought or sold.

Patience is the most subtle virtue, and, without a doubt, it is the most ignored virtue. Unfortunately, many people think that patience is most prominently demonstrated by someone who has an easy going, laid-back attitude. But, on the contrary, patience is not some passive nuance of someone's character; it is an active, exhibited virtue. It is a virtue of trust.

To exercise trust implies that we are trusting in someone greater than ourselves. It is no wonder the world is so impatient. Those who do not know God can only trust in themselves, for there is no one greater in whom they can place their trust. Their confidence is self-confidence, their esteem is self-esteem, and their reliance is self-reliance.

In the world's economy, everything is a commodity, and to the world the self is number one consumer. Therefore, when the self wants something, the self should get it. In the Garden of Eden, the serpent convinced Eve that she should not trust God but that she should place her trust in herself so that she could see as God sees. Forsaking her trust in God, she was self-reliant to the point of death. Since that time, Satan has done all he can to sell the lie of instant gratification to the people of God. However, we will not give in to the enemy's deceitful promises. We will not sell our souls in order to be instantly gratified. We are not self-reliant, we are reliant upon God and God alone — in God we trust, and for that reason we are patient.

If we trust in ourselves, then we are a hopeless people. But we are the people of God who place our trust in the sovereign Creator and Sustainer of all things. Indeed, we do not know patience apart from Him; we are patient precisely because He is patient toward us, enduring with us to the very end. Therefore, we live *coram Deo*, for in Him we live, move, and have our being, and in Him our patience is perfected. Ω

Burk Parsons is editor of *Tabletalk* magazine and associate minister at Saint Andrew's in Sanford, Florida, and is editor of the book *John Calvin: A Heart for Devotion, Doctrine, and Doxology*. You can follow him on Twitter @BurkParsons

# Growing Up and Growing Down

by [Derek Thomas](#)

Dr. Derek Thomas is the Distinguished Visiting Professor of Systematic and Historical Theology at Reformed Theological Seminary in Jackson, MS. He is also associate minister at First Presbyterian Church in Columbia, SC.

Dr. Thomas is also our Conference speaker this year.

"Grow up!" Some of us can recall with a measure of embarrassment being told these words following an incident in which we displayed less than mature behavior. Jacob is growing up, and it has been a long and painful process. In order for him to grow upwards, he must in fact grow downwards in his estimation of himself. Humility has never been a characteristic of Jacob!

Genesis 33 recounts the much-anticipated reunion of Jacob and Esau after twenty years. Moses has carefully told the story in such a way as to create a sense of anticipation: Jacob is deeply suspicious that his brother's anger has not subsided over the years, and his attempt to mollify Esau with gifts from his herds has all the marks of, "This is never going to work" written all over it!

God has been preparing Jacob for this encounter, making him trust Him more than he has done in the past by removing every prop that he had used. He had been hobbled, his hip being set out of joint, in an attempt to urge him to lean on God in the same way he now leant on his walking stick. Derek Kidner has summarized it this way: "The great encounter with God came when Jacob knew himself to be exposed to a situation wholly beyond him. The threat of it had already driven him to prayer, and both his renewed desire to be alone, and the form that the night struggle took, indicate a hunger now for God Himself; a hunger which was awakened by the crisis but not determined by it."

Jacob had met with God the night before, and now he is facing his brother, Esau. And he bows before him seven times in a manner that would have been appropriate for a king. The one who has been exalted by God is caused to bow low before his brother and pay him homage. Before exaltation comes humility.

Over the years, commentators have seen in this incident a pattern throughout Scripture that is descriptive of the Messiah. There is something Jesus-like here. It was an aspect of Jesus' ministry that Peter could not understand. At Caesarea Philippi, Jesus announced the pattern of His ministry as the Savior: "From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised" (Matt. 16:21). And Peter, you will recall, took Jesus

aside and rebuked him. Imagine it! The response from Jesus was sharp and decisive: "Get behind me, Satan! You are a hindrance to me. For you are not setting your mind on the things of God, but on the things of man" (Matt. 16:23).

Later, in the garden of Gethsemane, Peter will balk again. Even after being warned of his catastrophic failure, and after Peter has vehemently denied that he would ever do such a thing, he denies the Lord three times (Matt. 26:69-75). His weeping at the end of the chapter is indicative of the fact that before he could grow up he had first to grow down into self-abnegation. What Peter could not accept for his Savior — he was governed by an earth-bound epistemology (a "this world" as opposed to a "things of God" perspective) — Jesus is saying, was more accurately a refusal to accept his own need of it. Unless the Savior humbles Himself, Peter cannot be saved from his sin.

There is, then, a line from Jacob to Jesus that is suggestive of the pattern of true discipleship: self-denial and cross bearing, as John Calvin would summarize it in his *Institutes of the Christian Religion*. Self-denial is a summons to submit to the authority of God as Father and of Jesus as Lord and to declare lifelong war on one's instinctive egoism. It is a willingness to bow low and then lower still in the interests of giving all the glory to God. It is painful and "against the grain" of our natural predisposition. But without it, we will not find entry into future exaltation. Jesus demands self-denial as a necessary condition of discipleship. We are all born with a desire to make ourselves gods — our minds are perpetual idol factories, Calvin said. This must be mortified — crucified for Jesus sake. "When Christ calls a man, he bids him come and die," wrote Dietrich Bonhoeffer. And he was surely right.

As Jacob falls prostrate before Esau, we see a picture of what God calls us to do: renounce the idolatry that is our own exalted self-estimation and allow God to work through us as we follow in the footsteps of the Savior who "made himself nothing" on our behalf (Phil. 2:7). However painful this task may be — and the process of self-denial is never a painless one — it is what Jesus calls upon us to do. It is said that Robert E. Lee, somewhere in Northern Virginia, was handed a young baby by its mother in order that Lee might pronounce a blessing upon the child. He took the infant in his arms and looked at it and then at her and slowly said, "Teach him he must deny himself." Ω

## Courageous Esther

Esther 4:15-16. "Esther told them to reply to Mordecai, 'Go, gather all the Jews to be found in Susa, and hold a fast on my behalf... . Then I will go to the king, though it is against the law, and if I perish, I perish'"

New covenant believers do not typically celebrate the feasts and festivals of the old covenant, but most of us are usually aware of major feasts such as Passover, either through our own study of Scripture or by having Jewish friends and acquaintances. Still, there is one old covenant festival that is unfamiliar to most of us, even though it was one of the most joyous feasts during Old Testament times. This festival is called Purim, which we read about in the book of Esther.

Like many of the other old covenant feasts, Purim is tied directly to the historical circumstances of the people of God. Jewish cousins Mordecai and Esther are living in exile in Persia, and at Mordecai's urging Esther eventually rises to the position of queen (Est. 2). This, however, does not ensure their safety in the foreign land, for another member of the court, Haman the Agagite, has an intense hatred for Mordecai and wants to destroy him and his people. Having cast lots to determine the best day to accomplish his sinister plan, Haman secures the permission of the king of Persia to annihilate the Jewish people living under his reign (chap. 3). The Hebrew term for lots, which were something like modern dice, is *purim*, so it easy to see where the name for the festival of Purim comes from.

Faced with the certain destruction of his fellow Jews, Mordecai turns to the only human agent who could help him — Queen Esther. She is initially reluctant to help because going before the king could end in her own death (4:1-11), but Mordecai's plea for her to stand with her people and his promise that she is certain to perish if she does not help moves her to speak with the king (vv. 12-17). We should note Esther's courage at this point, for she is truly putting her life on the line to save her people without knowing if her plan will succeed. She is forced to trust in the Lord's hidden providence and do what she knows to be right even though there is no clear word from God that she will survive and be blessed. In this she is much like us. We must always do what is right even though we do not know whether our Creator will allow the consequences of our actions to be pleasurable for us (James 4:13-17). Ultimately, her intercession does bring an end to Haman (Est. 5-7), but she goes into it not knowing what will happen to her.

## Coram Deo

Though the Lord is always working for our good (Rom. 8:28), most times we cannot discern how His providence will work things out. We must often make decisions when there seems to be no good option or when God's Word does not have much direct information to give us. After prayer and an honest attempt to apply biblical principles, let us decide and trust that His providence will work through us even if we make a mistake. Ω

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

Church Office Hours	Tue, Wed, and Thu 8:30 - 4:30
Office Telephone	637-4817
Web Site	northwoodspresbyterian.org church@northwoodspresbyterian.org
Milan Norgauer, <i>Pastor</i>	635-1865 mnorgauer@gmail.com
Tim Anderson, <i>Elder</i>	635-2578 twa@northwoodspresbyterian.org
Brian Church, <i>Elder</i>	221-9966 blcwyoming@yahoo.com
Alex Davison, <i>Elder</i>	245-9348 alex@pattondavison.com
Rich Cesal, <i>Deacon/Treasurer</i>	637-6195 cheyoming6195@bresnan.net
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.**

*Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory forever and ever.  
Hallelujah, Amen.*