

Trinity Reformed Church of Northwest Connecticut

Biblical, Traditional, Congregational

Lord's Day Worship for
April 7, 2024



“Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may because of your good deeds, as they observe them, glorify God in the day of visitation.” - 1Peter 2:12

“*” = Please stand if you are able.

Welcome, Greeting & Announcements

Call to Worship – Matthew 5:3-12

Leader: Blessed are the poor in spirit,

People: for theirs is the kingdom of heaven.

Leader: Blessed are those who mourn,

People: For they shall be comforted.

Leader: Blessed are the gentle,

People: For they shall inherit the earth.

Leader: Blessed are those who hunger and thirst for righteousness,

People: For they shall be satisfied.

Leader: Blessed are the merciful,

People: For they shall receive mercy.

Leader: Blessed are the pure in heart,

People: For they shall see God.

Leader: Blessed are the peacemakers,

People: For they shall be called sons of God.

Leader: Blessed are those who have been persecuted for the sake of righteousness,

People: For theirs is the kingdom of heaven.

Leader: Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you

People: Because of Me.

Leader: Rejoice and be glad, for your reward in heaven is great;

People: For in the same way they persecuted the prophets who were before you.

Prayer of Invocation and Confession

Gospel Absolution Text – Psalm 85:1-2

***Hymn #276** (red hymnal) – “Up From the Grave He Arose”

Scripture Reading – 1Peter 4:12-19

Ancient Creedal Reading – Nicene Creed (pg#846 in the red hymnal)

Offerings Presented

[Please put your tithe/offering in the plates before or after the service – Thank you!]

*Doxology #731 (red hymnal)

*Praise God from whom all blessings flow; Praise Him, all creatures here below;
Praise Him above, ye heavenly host: Praise Father, Son, and Holy Ghost. Amen.*

*Prayer of Dedication

*Sung Psalm #21B (see insert below) – “Because the King Trusts in the Lord”

Prayers of the Church & Lord’s Prayer (sins)

Our Father, who art in heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our sins, as we forgive those who sin against us, and lead us not into temptation, but deliver us from evil. For Thine is the Kingdom, and the power, and the glory, forever. Amen.

Reformation Creedal Reading – Westminster Larger Catechism (1647 AD), 62-63.

Leader: *What is the visible church?*

People: **The visible church is a society**

Leader: *Made up of all such as in all ages and places of the world do profess the true religion,*

People: **And of their children.**

Leader: *What are the special privileges of the visible church?*

People: **Of being under God’s special care and government;**

Leader: *Of being protected and preserved in all ages,*

People: **Notwithstanding the opposition of all enemies;**

Leader: *And of enjoying the communion of saints,*

People: **The ordinary means of salvation,**

Leader: *And offers of grace by Christ to all members of it*

People: **In the ministry of the gospel,**

Leader: *Testifying, that whosoever believes in Him shall be saved,*

People: **And excluding none that will come unto Him.**

Ministry of the Word

Prayer of Illumination

*Sermon Text – Titus 2:6-10

*Gloria Patri #735 (red hymnal)

Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now and ever shall be, world without end. Amen. Amen.

Sermon – “Good Deeds for All”

A Sermon Series on Titus

Lord’s Supper

*Hymn #572 (red hymnal) – “Onward, Christian Soldiers”

*Benediction – Numbers 6:24-26

[After service, until 12:30 PM, there is coffee hour fellowship downstairs – Everyone is welcome!]

Announcements

- The elders have decided to create a “**Deacons’ Fund**” to aid those in need within the church.
 - A special collection plate for the Deacons’ Fund will be put out on the 1st Sunday of the month.
 - You can donate to the Fund at any time, just label it “Deacons’ Fund.”
- The church is organizing an **Internet Prayer Chain** for public prayer requests and is looking for volunteers who promise to pray for the requests sent out by email by the Prayer Chain facilitator Donna Ensminger. If you are interested, please email Pastor Doug.
- The Elders have begun to review and update the **bylaws**. If you have any suggestions, please contact one of the Elders. Copies of the bylaws can be found up front or on the webpage. trinityreformedct.org/by-laws-policies
- There are **Bibles** and “*Basics of the Faith*” pamphlets about various theological topics free if you are interested.
- **Summer worship hours** will be at 9:30 AM for July and August.
Sunday School for All Ages will end sometime in June.

Schedule & Upcoming Events

- There will be a **church workday**, with a pot-luck picnic, on **Saturday, April 13th**, to help Paul & Julie Latina (Paul has been very ill for a while now). The workday is from 10:00 AM – 4:00 PM and you can come by, and/or leave, at your convenience. We need people to volunteer for lawn-work outside, house-work inside and to bring food for the pot-luck picnic. If it rains, we will still meet and help out inside. The Latina’s address is: 26 Under Mountain Rd.; Falls Village, CT 06031
- On Saturday, July 20th (with a rain date of July 27th), there will be a **pool party and picnic** for the church at the Decker-Gabelmann house. (Time & details to be announced.)

Normal Weekly Schedule

Sunday

9:00-10:15 AM

Sunday School for All Ages

- Younger Children’s Class (Vika Winters)
- Older Children’s Class (Mason Goodell)
- Women’s Study (Verna Aldrich)
Taking Hold of God: Reformed & Puritan Perspectives on Prayer edited by Joel R. Beeke & Brian G. Najapfour
- Adult Study (Pastor Doug)
Christ & Creed: The Early Church Creeds & their Value for Today by Nate Pickowicz.

10:30 AM

LORD’S DAY WORSHIP

(Lord’s Supper on the 1st Sunday)

c.11:40 AM

Coffee Hour

Tuesday

10:30 AM – Noon

Christian Classic Study (Pastor Doug’s house)
Augustine’s City of God

Wednesday

6:30 – 8:00 PM

Wednesday Bible Study (Pastor Doug's house)
Book of Genesis

Friday

6:30 PM

YADG – Young Adult Discussion Group (Pastor Doug's house)
1st & 3rd Fridays

Saturday

[*morning*]

Prayer Group – Meets at the Decker-Gabelmann house.
If you are interested, please contact Sheryl Gabelmann.

Contact Information

Worship: Every Sunday at 10:30 AM (9:30 AM for July & August) at the Winchester Grange: 100 Newfield Rd, Winchester Center, CT 06098

Church's Mailing Address: Trinity Reformed Church; P.O. Box 343; Riverton, CT 06065

Pastor Doug: (860) 379-1147; douglas_aldrich@sbcglobal.net

Online Resources

Church's Facebook Page: facebook.com/people/Trinity-Reformed-Church/61554974150922/

Church's Webpage: TrinityReformedCT.org

Church Youtube Channel: youtube.com/@TrinityReformedCT

Pastor Doug's Youtube Channels:

Simply Reformed: youtube.com/simplyreformed

Pilgrims of Plunder: youtube.com/@PilgrimsofPlunder

Liking, Commenting, Sharing facebook posts and Subscribing, Liking, Commenting on youtube helps boost TRC's online outreach.

Leadership

Teaching & Preaching Elder: Pastor Doug Aldrich
(860-379-1147; douglas_aldrich@sbcglobal.net)

Ruling Elders: Bob Ensminger
(860-485-8738; robert.ensminger@arthurgrossell.com)
Rich Gabelmann
(860-605-7852; rgabelmann0415@gmail.com)

Deacons: David Mattson (*chair*), Carl Bierce, Caleb Goodell, Mason Goodell, Dean Winters

Music Coordinator & Treasurer: Cindy Rines

Clerk: Sheryl Gabelmann

Sunday School: Verna Aldrich, Mason Goodell

Sermon Notes

Titus 2:6-10
“Good Deeds for All”
A Sermon Series on Titus
April 7, 2024

Introduction

- 1) My favorite three simple suggestions/guidelines to prayerfully reading the Bible are:
 - a) **Context, Context, Context** – Read the text in the context of the passage, the book, the entire Bible – Trying to hear what the author is saying, appreciating the historical and grammatical context.
 - b) **Follow the Pronouns** – Unpack the “I, you, he/she, we, you’ll, them” in their context, while avoiding the desire to first insert yourself into the text to make it practice and relevant for yourself.
 - c) If your first reaction to any text is “**yeah, but...**” then you really need to study why you’re having a knee-jerk reaction to that verse, because you might have an idol.
- 2) When I started to write today’s sermon I had to laugh, because I broke rules #1-2.
 - a) I read verse 6, about “*young men*”, and I got excited and started to write a whole sermon about young men.
 - b) However, I misinterpreted the pronoun “*yourself*” in verse 7.
 - a) I assumed it was speaking to “young men”.
 - b) It’s not, the word “yourself” in the context of the letter, and by its grammar (second person singular), is talking to Pastor Titus.
 - c) So, let us ponder today’s text and hear an example of a good deed.
- 3) Titus is one of the pastoral epistles, letters by the Apostle Paul to pastors on how to lead and govern the church.
- 4) In Titus 1-2, Paul goes through several categories of people for Titus to focus on.
 - a) Thus far we have focused on the introduction to Pastor Titus (1:1-4), elders (1:5-9), rebellious “Christians” who must be silenced (1:10-16), back to Pastor Titus (2:1), older men (2:2), and old women who are to encourage the young women to love their husband and children (2:3-5)
 - b) Today we are going to hear about young men (2:6), then back to Pastor Titus (2:7-8) as an example, and then to a final group of people that will trouble us (2:9-10).

Younger Men – Titus 2:6

- 1) After focusing on elders, old men, old women and their relation to young women – showing appropriate respect for the created order and authority – Paul turns to “young men”.
 - a) “Young” men, in biblical times, generally refer to those roughly in their 20’s.¹
 - b) In our culture, it would be those 18 and above for a decade or so.

¹ Exodus 30:14; 38:26; Numbers 1:45; 26:2,4. By the way, the Jewish “age of accountability” (or coming of age) at the age 13, as found in the tradition of bar/bat mitzvah is not in the Bible but seems to be a later medieval Jewish tradition. John 9:21,23 speaks of being “of age” but doesn’t give a number. While Genesis 37:2 calls the 17-year-old Joseph “still a youth.”

Roughly at the age of 30 a man was considered “mature”. (Gen 41:46; Num 4:3,23,30,35,39,43,47; 1Sam 13:1; 2Sam 5:4; 1Chr 23:3; 2Chr 31:16; Luke 3:23.) It also appears that 25 years old might be considered a time to apprentice. (Num 8:24; 2Kgs 14:2; 15:33; 18:2; 23:26; 2Chr 25:1; 27:1,8; 29:1; 36:5)

- 2) To be “sensible” (*sōphroneō*) is to be sane, in the right state of mind, clear minded and/or being sober in judgment.
- a) The extreme opposite of this is to be demon-possessed. Mark 5:15; Luke 8:35
- b) To be cleared minded, one’s thinking has to be transformed by God, His Word and His grace.
Romans 12:2-3 – *“And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect. For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment (*sōphroneō*), as God has allotted to each a measure of faith.”*
- c) It is about clarity and calmness that produces great fruit of the Spirit.
1Peter 4:7-9 – *“The end of all things is near; therefore, be of sound judgment (*sōphroneō*) and sober spirit for the purpose of prayer. Above all, keep fervent in your love for one another, because love covers a multitude of sins. Be hospitable to one another without complaint.”*
- 3) Obviously, being “sensible” applies to all Christians, however, to young men, who might be prone to being rambunctious, though the energy of youth is a blessing, working on being sensible is a good thing. Prov 14:29; 16:32; 19:11; Prov 20:29; Is 34:7; 40:30; 1Cor 13:11; 1John 2:14

Back to Pastors & Elders – Titus 2:7-8

- 1) Paul then returns back to Pastor Titus.
- a) Paul did this in Titus 2:1 – *“But as for you, speak the things which are fitting for sound doctrine.”*
- b) Paul does it again in today’s sermon text: Titus 2:7-8 – *“in all things show yourself to be an example of good deeds, with purity in doctrine, dignified, sound in speech which is beyond reproach, so that the opponent will be put to shame, having nothing bad to say about us.”*
- 2) *“In all things”* (Titus 2:7a) refers to all the various commands and virtues Paul wants the church to encourage in its members (old men, old women, young women, young men, etc.)
- a) The pastor/elders, are to lead by example, showing themselves *“to be an example of good deeds.”* - Titus 2:7b
- b) Leading by example, is a common theme in the New Covenant. John 13:15; 1Cor 11:1; 1Thes 1:7; 2Thes 3:9; Phil 3:17; 1Tim 4:12; Titus 2:7; 1Pet 5:3
- 3) One of the key good deeds is to do your job/calling well as defined by Scripture, which for the pastor/elders is fundamental, since their job is doctrine.
- a) The NASB reads: *“example of good deeds, with purity in doctrine”*.
- b) This is a bit of the weird phrase in the Greek.² Literally, it is *“in the teaching incorruptible”*.
- c) Paul is combining several ideas, in these four words, as what it means to be a good example:
- i) The elder must teach correct doctrine. Titus 1:9; 2Tim 3:16-4:4
- Correct doctrine and good works fundamentally go together. James 2:14ff
 - They should drive each other.

² NASB: *“with purity (soundness; lit uncorruptness) in doctrine”*

ESV: *“in your teaching show integrity”*

KJV: *“in doctrine shewing uncorruptness”*

- Everything is doctrinal, the question is whether it is good doctrine – rooted in God’s Word, or bad doctrine – rooted in the philosophies of the world.
 - Good doctrine drives good works.
Ignorance is not a Christian virtue.
 - Correct doctrine that doesn’t produce good works isn’t good doctrine!
Just being a theology nerd is a problem.
- ii) The elder is to be sensible and sound, doing his job correctly with seriousness.
 - iii) And the elder shows integrity by practicing what he preaches.
 - d) The elder must do his job in a dignified way, i.e. with propriety, seriousness and a respectful behavior. 1Tim 2:2; 3:4;
Titus 2:7
 - i) With sound/accurate, literally “healthy” speech.
 - ii) Which makes the elder beyond (just) reproach.
 - 4) The reason for this seriousness is “*so that the opponent will be put to shame, having nothing bad to say about us.*” – Titus 2:8b
 - a) Who is the “opponent”?
 - i) It could be non-Christians. 1Pet 2:12
 - ii) From the context of the letter, however, it probably means false teachers that were mentioned in Titus 1:9,14. 2Thes 3:14
 - b) The “us” refers to all Christian leaders, locally and universally.
 - 5) This requires the elders to have the right balance of charity and courage.
 - a) To be more afraid of the Lord than the world.
 - b) While loving the saints under their care.
 - c) The church should encourage and support elders to do both.
 - d) We can see this by the next topic Paul addresses.

Slavery – Titus 2:9-10

- 1) The final group of people Paul calls to godliness is for us moderns the most problematic: slaves.
Slaves are “*to be subject to their own masters in everything, to be well-pleasing, not argumentative, not pilfering, but showing all good faith*” – Titus 2:9b-10a
- 2) For us moderns whose greatest good is personal autonomous unaccountable freedom, thus slavery is viewed as the greatest evil.
 - a) There are far worse sins, such as godlessness, pride, and blasphemy of the Holy Spirit. Prov 6:16-19; 16:18; Matt 12:32;
1Cor 6:9-10; 1Tim 1:9-10; 1Pet 4:18
 - b) Godless freedom, i.e. lawlessness, is not a blessing but a curse. Deut 12:8; Judg 17:6; 18:1; 19:1; 21:25;
2Cor 6:14; 1Tim 1:9; 2Pet 2:8; 1John 3:4
 - c) Remember the words of the Lord Jesus: “*For what will it profit a man if he gains the whole world and forfeits his soul? Or what will a man give in exchange for his soul?*” - Matt 16:26
- 3) The Bible, in both Old and New Testaments, is not overtly against slavery.
Remember for the vast majority of human history, life was about survival not happiness.
- 4) Slavery, a byproduct of the fall, is certainly not a good thing, and freedom is obviously better. Gen 3:17-19; 9:25; Ex 20:2;
Is 61:1-2; John 15:15; 1Cor 7:21

- 5) OT Israel, like all ancient cultures, allowed slavery, though it had rules governing slavery and giving some rights to slaves, since everyone is made in the image of God.³ Ex 21:2-32; 23:12; Lev 19:20; 22:11; Lev 25:6,39,42,44,46
- 6) As in Titus 2:9-10, the New Testament, commands (Christian) slaves to obey their masters. Matt 10:24; 24:45ff; 25:19ff; John 13:16; 1Cor 7:21-24; Eph 6:5-6; Col 3:22; 4:1; 1Tim 6:1-2; Titus 2:9-10; 1Pet 2:18
- a) Why?
- b) The Bible tells us: Eph 6:5ff; 1Pet 2:18ff
- i) Titus 2:10b – *“but showing all good faith so that they will adorn the doctrine of God our Savior in every respect.”*
- ii) 1Timothy 6:1 – *“All who are under the yoke as slaves are to regard their own masters as worthy of all honor so that the name of God and our doctrine will not be spoken against.”*
- c) The idea that Christ’s church, the Christian faith is more important than our personal freedom and immediate happiness is alien to us, which shows you how much of an idol we have about radical individualism.
- d) The church is not about promoting political rebellion, it is about the Gospel. Matt 28:18-20
- i) That is why the NT commanded Christians who lived under the Roman Empire not to rebel against that evil government but to show deference and respect. Rom 13:1-7; Titus 3:1-2; 1Pet 2:13-20
- ii) Because Christ’s Kingdom is not of this world! John 18:36; 1Cor 7:31; 1John 2:17
- e) Christian’s who act in a rebellious way are doing damage to the faith, they are not showing the proper respect to authority and to God’s created order and His sovereignty.
- i) All of us are under some sort of earthly authority⁴, as we will read in Titus 3:1-2
- ii) And everyone and everything is to submit to God. James 4:7; 1Pet 2:13; 5:6; For all authority is from Him and all will bow. Is 45:23; Rom 14:1; Phil 2:10
- 7) The church, however, is radical, we live by different rules than the world.
- a) Inside the church there is neither master or slave, just brothers and sisters. Eph 6:9; Col 3:11; 4:1; 1Tim 6:2; Philem 16
- b) The world will hate us for living in righteousness and we should rejoice to be persecuted for godliness. Matt 5:10-12; John 15:20; 1Pet 1:6ff; 5:9-10

³ Jewish slaves were to be treated with kindness and slaves could partake in the Passover. (Lev 25:43,46,53; Ex 12:44)

Man-stealing (i.e. kidnapping for slavery) was forbidden. (Ex 21:16; Deut 24:7; 1Tim 1:10)

The Law forbade the mistreatment of slaves. (Ex 21:20,26-27)

After six years of service a Jewish slave had to be released. (Ex 21:2; Deut 15:12)

During the Year of Jubilee, all Hebrew slaves would be freed. (Lev 25:37-43)

At any time, a slave or another person, could buy that slave’s freedom. (Lev 25:47-49)

If a slave who desired to remain a slave was allowed to do so. (Ex 21:5-6)

⁴ • Everyone and everything is to submit to God. For in the end every knee will bow to Him. (James 4:7; 1Pet 2:13; 5:6; Is 45:23; Rom 14:1; Phil 2:10)

• Christians are to obey and submit to the church elders. (Acts 20:28; 1Cor 16:15-16; 1Thes 5:12; 1Tim 5:17; Heb 13:7,24; 1Pet 5:2)

• Children are to obey their parents. (Ex 20:12; Lev 19:3; Deut 27:16; Prov 1:8; 4:1; 6:20; 23:22; Eph 6:1-2; Col 3:20)

• Youths are to be subject to older men. (Lev 19:32; 1Tim 5:1-2; 1Pet 5:5)

• Wives are to respect and submit to their husbands. (1Cor 14:34-35; Eph 5:22-24,33; Col 3:18; 1Pet 3:1)

• Slaves (and servants) are to obey their masters. (Matt 20:1-16; 25:14-30; Eph 6:5; Col 3:22-24; 1Tim 6:1; Titus 2:9-10)
(This would include employees to bosses.)

• Citizens are to submit to governing authorities. (Rom 13:1; Titus 3:1; 1Pet 2:13-15)

- c) The more the Gospel goes forth, the more the world will be impacted.
 - i) The Gospel spiritually conquered the Roman Empire and then the barbarians who had conquered Rome by force of arms.
 - ii) With regards to slavery, remember it was the universal norm since the fall.
 - It is still wide spread in the 21st century.
 - It is first abolished by Christian nations.
 - Especially by Protestant Reformed England in the 19th century.
 - iii) As the spiritual freedom from the Gospel works itself out it will bring (good) worldly freedom.
- 8) A modern application of Titus 2:9-10 also applies to being employed.
 - a) Employees are to be subject to their bosses in everything, to be well-pleasing, not argumentative, not pilfering, but showing all good faith so that you will adorn the doctrine of God our Savior in every respect.
 - b) For bosses: Grant to your employees justice and fairness, knowing that you too have a Boss (literally Master) in heaven. (To paraphrase Col 4:1.) Eph 6:9

Conclusion

- 1) All types of Christians (church leaders & parishioners, men & women, old & young, rich & poor, bosses & employees) are called to good works.
- 2) What drives this is being rooted in the power of the Gospel and the sovereignty of God.
- 3) As Peter writes in 1Peter 3:13-16 – *“ Who is there to harm you if you prove zealous for what is good? But even if you should suffer for the sake of righteousness, you are blessed. And do not fear their intimidation, and do not be troubled, but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence; and keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ will be put to shame. For it is better, if God should will it so, that you suffer for doing what is right rather than for doing what is wrong. For Christ also died for sins once for all, the just for the unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit;”*