

# Trinity Reformed Church of Northwest Connecticut

Biblical, Traditional, Congregational

Lord's Day Worship for  
April 14, 2024



*"And when the disciples heard this, they were very astonished and said, Then who 'can be saved?' And looking upon them, Jesus said to them, 'With men this is impossible, but with God all things are possible.'" - Matthew 19:25-26*

---

“\*” = Please stand if you are able.

## Welcome, Greeting & Announcements

### Call to Worship – Ephesians 1:2-12

*Leader: Grace to you and peace from God our Father*

**People: And the Lord Jesus Christ.**

*Leader: Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing*

**People: In the heavenly places in Christ,**

*Leader: Just as He chose us in Him before the foundation of the world,*

**People: That we would be holy and blameless before Him.**

*Leader: In love He predestined us to adoption as sons through Jesus Christ to Himself,*

**People: According to the kind intention of His will,**

*Leader: To the praise of the glory of His grace,*

**People: Which He freely bestowed on us in the Beloved.**

*Leader: In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace*

**People: Which He lavished on us.**

*Leader: In all wisdom and insight He made known to us the mystery of His will, according to His kind intention*

**People: Which He purposed in Him**

*Leader: With a view to an administration suitable to the fullness of the times, that is,*

**People: The summing up of all things in Christ,**

*Leader: Things in the heavens and things on the earth. In Him also we have obtained an inheritance, having been predestined according to His purpose*

**People: Who works all things after the counsel of His will,**

*Leader: To the end that we who were the first to hope in Christ*

**People: Would be to the praise of His glory.**

## Prayer of Invocation and Confession

**Gospel Absolution Text** – Titus 3:5-7

**\*Hymn #692** (red hymnal) – “To You, O Lord, I Fly”

**Scripture Reading** – Romans 8:20-39

**Ancient Creedal Reading** – Apostles Creed (pg#845 in the red hymnal)

## Offerings Presented

[Please put your tithe/offering in the plates before or after the service – Thank you!]  
[Gifts labeled “Deacon’s Fund go to aid those in need in the congregation.]

### \*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 #135A (see insert below) – “Hallelujah! Praise the Lord’s Name”

## 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 – Savoy Declaration of Faith (1658 AD), 3.1,8.

*Leader: God from all eternity, did, by the most wise and holy counsel of His own will, freely, and unchangeably*

**People: Ordain whatsoever comes to pass:**

Rom 9:15,18; 11:33;  
Eph 1:11; Heb 6:17

*Leader: Yet so, as thereby neither is God the author of sin,*

James 1:13,17, 1John 1:5

**People: Nor is violence offered to the will of the creatures;**

*Leader: Nor is the liberty or contingency of second causes taken away,*

**People: But rather established.**

Matt 17:12; Acts 2:23; 4:27-28;  
John 19:11; Prov 16:33

*Leader: The doctrine of this high mystery of predestination is to be handled with special prudence*

**People: And care,**

Rom 9:20; 11:33; Deut 29:29

*Leader: That men, attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation,*

**People: Be assured of their eternal election.**

2Pet 1:10

*Leader: So shall this doctrine afford matter of praise, reverence,*

**People: And admiration of God;**

Eph 1:6; Rom 11:33

*Leader: And of humility, diligence, and abundant consolation to all*

**People: That sincerely obey the Gospel.**

Rom 8:33; 11:5-6,20;  
2Pet 1:10; Luke 10:20

## Ministry of the Word

### Prayer of Illumination

\*Sermon Text – Titus 2:11-14

\*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** – “*A Polemical Sermon*”  
A Sermon Series on Titus

\***Hymn #94** (red hymnal) – “*How Firm a Foundation*”

\***Benediction** – Numbers 6:24-26

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

---

## **Announcements**

- The church would like to thank the Deacons and all those who helped out with the workday.
- If you are interested in joining the prayer team for the **Internet Prayer Chain**, please email the facilitator, Donna Ensminger at: **trenwprayer@gmail.com**.
  - Joining the prayer team means you promise to prayer for the requests sent out by Donna by email.
  - We will be taking prayer requests shortly.
- The Elders are **reviewing the bylaws**. If you have any suggestions, please contact one of the Elders no later than April 24<sup>th</sup>.
- 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.

## **Upcoming Special Events**

- There will be a **Special Congregational Meeting** on Sunday, May 19<sup>th</sup>, after church, to do the following business:
  - To examine and vote on the Elders’ recommendation that Jonathan Haulenbeek becoming a Ruling Elder of TRC.
  - To discuss and vote on the Elders’ recommended changes to the bylaws.
  - To receive the elders’ “State of the Church” report.
  - To ask any questions the congregation might have of the elders.
- On Saturday, July 20<sup>th</sup> (with a rain date of July 27<sup>th</sup>), 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 1<sup>st</sup> 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)  
1<sup>st</sup> & 3<sup>rd</sup> 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 2:11-14

"A Polemical Sermon"

A Sermon Series on Titus

April 14, 2024

## Introduction

- 1) Today, I am going to preach a type of sermon I have never preached before in my thirty years of ministry.
  - a) Today, we are going to have a "polemical" sermon.
  - b) "Polemical Theology", as defined by D.A. Carson is: "*contending for a particular theological understanding and disputing those that contradict it or minimize it.*"
- 2) Titus 2:11 is one of those verses that is frequently cited as a proof-text by those who disagree with our Reformed Tradition's belief that God is sovereign in salvation.
  - a) This is an in-house debate between Christians.
  - b) Different Christian traditions disagree with each other as we strive to be conformed to Scripture as much as possible in this fallen world.
- 3) Understanding your tradition is critical.
  - a) We believe in the Reformed Tradition of our Congregational Puritan forefathers is the most biblically faithful expression of the Christian Faith.  
(This is the only godly reason to believe in a tradition.)
  - b) Everyone has a tradition.
  - c) The Lutherans, for example, think their theology is the most biblical, and God bless them.
  - d) If you say you have no tradition you are at best confused.
    - i) Everyone has their traditions, their biases, by which they read Scripture.
    - ii) The mature Christian admits their traditions and is willing to test them against Scripture.
    - iii) The fool says he has no traditions and is blind to them.

## Reformed vs. Arminian Theology

- 1) Our Reformed Tradition is known for having a strong focus on the sovereignty of God.
  - a) We desire to be "**theocentric**" (God focused) and not "**anthropocentric**" (man focused) in our thinking.
  - b) The Reformed desire to start their thinking with God and then work down.
  - c) Instead of starting one's thinking with man and working up.
  - d) For example, we would rather talk about God's free will instead of man's free will.
- 2) This theocentric approach is seen in particular in the **Reformed** understanding of salvation:
  - a) That salvation is by God's **grace alone**. That we are justified by grace alone, through faith alone, on account of Christ alone. And saving faith itself is a gift from God.<sup>1</sup>

---

<sup>1</sup> Gen 15:6; Hab 2:4; Matt 16:16-17; Mark 10:52; 16:16; John 1:12-13; 3:16-18; 5:24; 6:28-29; 8:24; Acts 10:43; 13:39; 15:11; 16:14,31; Rom 1:17; 3:20-28; 4:3-5; 5:1; 10:4-6,9; 11:6; Gal 2:16,21; 3:5-6,11,14,22-25; 5:4; Eph 1:13; 2:8-9; Phil 1:29;3:9; 1Tim 1:16; 2Tim 1:9; 2:25; Titus 3:5-7; Heb 11:7,38; 12:2; 1Pet 1:3,5,21; 1John 5:1,13.

- b) That salvation is **monergistic** (all a work of God) and not **synergistic** (God and man cooperating).<sup>2</sup>
- c) That **regeneration** (being made born again) comes before faith, not after it. God makes a spiritual dead sinner alive which causes him to believe. Ezek 11:19; 36:26; Acts 15:8-9; Eph 2:5; Titus 3:5; 1Pet 1:3,23; 1John 5
- d) That God **predestines** people to heaven or hell solely by His free choice and sovereign decree. Rom 8:29-30; 9:6-23; Prov 16:4; Eph 1:5,11; 1Pet 2:8
- e) That Christ's powerful and perfect atoning death is only for the saints; this is called **limited, or definite, atonement**. Matt 1:21; Mark 10:45; John 6:37-39; John 10:11-28; 17:2,9,24; Acts 20:28; Eph 5:25-27; 1Pet 2:8-10; 3:18; Rev 5:9-10
- 3) Historically, the original Protestants of the Reformation from the 16<sup>th</sup> century (Lutherans and Anglicans) would agree with much of what is listed above, except Limited Atonement, which is unique to the Reformed Tradition.
- 4) Starting with a group called **Arminians** in the 17<sup>th</sup> century, many Protestants (Methodists, Free Will Baptists, Fundamentalists, many modern Evangelicals, etc.) came to believe in:
- a) Synergism – That salvation is a cooperation between man and God. (This was, and is, the position of Roman Catholicism.)
- b) That faith comes before regeneration, i.e. one chooses Jesus and that makes you born again.
- c) God predestines based on foreseeing who will believe.
- d) That one's free will is libertarian, outside of the decrees of God.
- e) That Christ died for everyone because God is trying to save everyone.
- 5) The Reformed Tradition rejects all these things and believes God is sovereign in salvation.

## Titus 2:11 – In Context

- 1) For Arminians, Titus 2:11 is a common proof text that they think refutes Reformed theology.
- a) Titus 2:11 – *“For the grace of God has appeared, bringing salvation to all men,”*
- b) The Arminian hears: *“For the grace of God has appeared, bringing the possibility of salvation for all men, because God loves every single human being whomever existed.”*
- c) The Reformed hears: *“For the grace of God has appeared, bringing salvation to all (types of) men.”*
- 2) Problem #1 with the Arminian view:
- a) It doesn't say *“offering salvation to all men”* but *“bringing salvation to all men.”*
- b) The grammar is pretty strong in this verse.
- i) Literally: *“For appeared the favor of God, deliverance to all men.”*
- “Appeared” is in the third person, singular, aorist, passive, indicative.
  - This is not a command, or a suggestion, but a statement of fact.
- ii) It is not saying there is an attempt to bring salvation.
- iii) But rather it is saying salvation has powerfully appeared.

<sup>2</sup> Gen 18:19; Ex 33:19; Deut 4:37; 7:7-8; Prov 16:4; Is 43:7; Matt 13:11-23; 22:14; Mark 13:20-22; Luke 18:7; Acts 2:23; 4:28; 13:48; John 6:37-44; 15:16; Rom 8:28-30; 33; 9:11-23; 1Cor 1:27-29; 2:7; Eph 1:4-11; Col 3:12; 2Thes 2:13-14; 1Tim 5:21; 2Tim 1:9; 2:10; Titus 1:1; 1Pet 1:1-2,20; 2:4,9; Rev 13:8; 17:14.

- c) So, if you make the "all men" mean "everyone who has ever lived" you would then have to believe in the heresy of universalism, i.e. that there is no hell, and that everyone goes to heaven.
- d) The Bible is very clear, as are all the great creeds, and all the great theologians, that hell exists, and that there will be eternal punishment for the wicked.<sup>3</sup>
  - i) No one spoke more about the reality of hell than the Lord Jesus Himself.
  - ii) Matt 25:41 - "*Then He will also say to those on His left, 'Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels;'*"
  - iii) Luke 12:5 - "*But I will warn you whom to fear: fear the One who, after He has killed, has authority to cast into hell; yes, I tell you, fear Him!*"

3) Problem #2 with the Arminian view:

- a) The "all men" has a clear context and it doesn't mean every single person who ever existed.
- b) *Question:* What has been the clear context and focus of chapter 2?
- c) *Answer:* Different categories of people that Pastor Titus should focus on:

Titus 2:2	Older men
Titus 2:3	Older women
Titus 2:4-5	Young women
Titus 2:6	Young men
Titus 2:9-10	Slaves
Titus 3:1	Government leaders

- d) The clear context of "all men" in Titus 2:11 is "all types of men".
- e) The Almighty is saving all types of men!
  - i) By ancient standards this is radical.

- ii) In the Gospel there is no distinction between Greek and Jew, Gal 3:28; circumsised and uncircumsised, barbarian, Scythian, slave Col 3:11 and freeman, male and female, for all are one in Christ Jesus.

- 4) This in-context reading of Titus 2:11 also works with other passages that are used to refute the Reformed understanding of the sovereignty of God in salvation.<sup>4</sup>
- 5) Titus 2:11 is not a statement about conditional salvation but about the sovereignty of God in salvation.

<sup>3</sup> To cite a few passages: Dan 12:2; Is 66:24; Jer 7:20; Matt 3:12; 5:22,29-30; 8:12; 10:28; 13:42,50; 18:8-9; 22:13; 23:15,33; 24:51; 25:30,40-46; Mark 9:43-47; Luke 12:5; 13:28; 16:23-24; John 5:28-29; Acts 24:15; Rom 2:5-6; 9:22; James 3:6; 2Pet 2:4; 3:7; Jude 6-7; Rev 19:20; 20:10,14-15.

<sup>4</sup> To give three examples:

**1Timothy 2:4** – "*who desires all men to be saved and to come to the knowledge of the truth.*" The context, it is not about predestination or election, but Paul teaching about prayer. The "all" doesn't refer to all people through all time, but "all types of men" as found in the context in the beginning of the section (v.1-2).

**1Timothy 4:10** – "*For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers.*" The Arminian interprets the verse to mean "God is the potential savior of everyone, but only those who believe are really saved." The verb, however, is in the indicative, which means God has saved "all men." This passage is teaching "all men" are saved, thus if "all men" means "everyone who ever lived" then one has to argue for universal salvation, which is contrary to Scripture.

**1John 2:2** – "*and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.*" The context is not about predestination or election. The pastoral concern is about encouraging Christians to holiness. The "our" refers to the Christians John is writing to and the "whole world" refers to all Christians. It has to be only Christians because those to whom John speaks have had their sins propitiated, i.e. removed. Thus the "whole world" can't refer to every human from all time, since that means those in hell would have their sins removed.

## Tangent About the Reformed View of the Sovereignty of God

- 1) For those of you who wrestle with the doctrine on predestination, and the complete sovereignty of God, that is okay.
  - a) Wrestling with the Word is a good thing. Gen 32:24ff; Acts 8:31; 2Tim 2:15
  - b) The church should be a safe place for that. Is 42:3; Luke 10:41-42; 1Tim 5:1
  - c) Remember there are higher levels of commitment in the church.
    - i) In a Reformed church the pastor is to work hard at preaching the biblical, i.e. Reformed faith. 1Tim 5:17
    - ii) Elders are to be able to teach Reformed Theology and deacons are to hold to the Reformed Faith with a clear conscious. 1Tim 3:2; Titus 1:9; 1Tim 3:9
    - iii) For those who just have a simple faith in Jesus, and are working the basics of the faith out, it is good that you are here and you are full members of Christ's catholic (universal) church! Matt 17:20; Mark 1:15; Luke 15:1
- 2) The Reformed Tradition acknowledges these can be hard doctrines.
  - a) From the famous Congregational Savoy Declaration of Faith, 3.8a:  
(Which is based on the Presbyterian Westminster Confession, and is later modified by the Baptists to create the Second London Confession.)
  - b) *"The doctrine of this high mystery of predestination is to be handled with special prudence and care, (Rom 9:20; 11:33; Deut 29:29) that men, attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election. (2Pet 1:10)"*
- 3) The Reformed view of the sovereignty of God is much deeper and more complex than many realize, whether Arminians, or even many who call themselves Calvinists (i.e. Reformed).
  - a) Yes, the Reformed tradition clearly affirms the biblical teaching that Rom 9:15,18; 11:33  
*"God from all eternity, did, by the most wise and holy counsel of His own will, freely, and unchangeably ordain whatsoever comes to pass".* Eph 1:11  
Heb 6:17
  - b) The Reformed Tradition also teaches: Savoy Declaration, 3.1; 5.2; 9.1ff
    - i) God is not the author of sin. James 1:13,17, 1John 1:5
    - ii) Man has will, and does make choices based on his will, and everyone is responsible for their choices. Deut 30:19; Josh 24:15; Matt 17:12; James 1:14
    - iii) God does not do violence to the will of His creatures and that the liberty of secondary causes are real, whether necessary, free, or contingent. Gen 8:22; Ex 21:13, Deut 19:5; 1Kgs 22:28,34; Prov 16:33; Is 10:6-7; Jer 31:35; Matt 17:12; John 19:11; Acts 2:23; 4:27-28
  - c) Remember not to make the error of **equal ultimacy**.
    - i) This error is the belief that salvation and damnation are both acts of God's power, just flip sides of the same coin.
    - ii) As if regenerating a sinner is the same thing as letting a sinner continue in their sin.
    - iii) These are very different things!
      - Salvation is a powerful miraculous work of God by His grace!
      - Damnation is God passing over the wicked.



4) Why does God give grace to some and not to others?

a) We don't know the particulars. And there is a mystery to this.

i) Deut 29:29 – *“The secret things belong to the LORD our God, but the things revealed belong to us and to our sons forever, that we may observe all the words of this law.”*

ii) As John Calvin wrote, *“For God’s will is . . . the highest rule of righteousness that whatever He wills, by the very fact that He wills it, must be considered righteous. When, therefore, one asks why God has so done, we must reply: because He has willed it. But if you proceed further to ask why He so willed, you are seeking something greater and higher than God’s will, which cannot be found. Let men’s rashness, then, restrain itself, and not seek what does not exist, lest perhaps it fail to find what does exist.”* - Institutes, 3.23.2.

b) Remember, God has free will.

Romans 9:21-23 – *“Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use and another for common use? What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction? And He did so to make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory,”*

c) The Bible does give a broad answer:

i) Ephesians 1:5-6 – *“He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, to the praise of the glory of His grace, which He freely bestowed on us in the Beloved.”*

ii) Romans 8:20-21,28 – *“For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God . . . And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose.”*

d) Notice how God centric these verses are.

e) We don't know who are the elect, so we preach the Gospel to everyone.

f) Also remember, man is not innocent and God is holy.

Rom 1:18-3:20; Eph 2:1-3

Hell is not the mystery, heaven is.

Ex 15:11; 1Tim 6:16

g) All this requires faith, to trust in God, which is a good thing as Titus 2:11-14 teaches.

### **Titus 2:12-14**

1) So, *“the grace of God has appeared, bringing salvation to all (types of ) men”* . . .

Titus 2:11

*“instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus, who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds.”* - Titus 2:12-14

2) Question, who are the pronouns in Titus 2:12-14 referring to?

(The “*us*”, “*our*” and “*a people*”?)

a) Answer: It is not “everyone who ever existed.”

b) It is clearly Christians, who come from all types of people.

3) God's grace, in Christ, has powerfully appeared bringing salvation to all types of men.

- 4) This has a powerful outcome:
  - a) Teaching us to deny ungodliness and worldly desires. Titus 2:12
  - b) To live sensibly, righteously and godly in this present age. Titus 2:12
- 5) We do this with “blessed hope”, Titus 2:13
  - a) Looking and waiting for “*the appearing of the glory of our great God and Savior, Christ Jesus*”
  - b) We know our Lord will return and He will make things right.
  - c) Please notice, in this verse that Jesus is clearly called “God.”
- 6) This is rooted in the power of the Gospel.
  - a) Christ gave Himself for us (the elect, the saints, His church) to redeem us from all our sins and lawless deeds.
  - b) This is out of love and mercy, but also a purpose: To purify for Himself a people for His own possession?
    - i) Why?
    - ii) So that we will be zealous for good deeds!

## **Conclusion**

- 1) Though some may wrestle with God’s sovereignty in salvation it is a glorious doctrine!
  - a) Would you have it any other way?
  - b) It is the clear teaching of Scripture.
- 2) It brings great assurance.
- 3) It creates in us faith (trust in God) which brings hope and produces in us love.
- 4) Back to the full quote from the Savoy, 3.8 – “*The doctrine of this high mystery of predestination is to be handled with special prudence and care, (Rom 9:20; 11:33; Deut 29:29) that men, attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election.*<sup>5</sup> (2Pet 1:10) *So shall this doctrine afford matter of praise, reverence, and admiration of God; (Eph 1:6; Rom 11:33) and of humility, diligence, and abundant consolation to all that sincerely obey the Gospel. (Rom 8:33; 11:5-6,20; 2Pet 1:10; Luke 10:20)”*
- 5) Is that not what we just read in Titus 2:11-14?

---

<sup>5</sup> Frequently I have been ask the question that “can someone have saving faith and still not be chosen for heaven?” Yikes, no! That is crazy. If you have faith that is a direct sign of God’s mercy, grace and promise to you!