

# Trinity Reformed Church of Northwest Connecticut

Biblical, Traditional, Congregational

Lord's Day Worship for  
April 6, 2025

*"I also say to you that you are Peter, and upon this rock I will build My church;  
and the gates of Hades will not overpower it." – Matthew 16:18*



[trinityreformedct.org](http://trinityreformedct.org)

---

“✠” = Please stand if you are able.

## Welcome, Greeting & Announcements

### Call to Worship – 1Peter 1:17-25

**Leader:** *If you address as Father the One who impartially judges according to each one's work, conduct yourselves in fear*

**People:** **During the time of your stay on earth;**

**Leader:** *Knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers,*

**People:** **But with precious blood,**

**Leader:** *As of a lamb unblemished and spotless,*

**People:** **The blood of Christ.**

**Leader:** *For He was foreknown before the foundation of the world, but has appeared in these last times*

**People:** **For the sake of you**

**Leader:** *Who through Him are believers in God, who raised Him from the dead and gave Him glory,*

**People:** **So that your faith and hope are in God.**

**Leader:** *Since you have in obedience to the truth purified your souls for a sincere love of the brethren,*

**People:** **Fervently love one another from the heart,**

**Leader:** *For you have been born again not of seed which is perishable but imperishable, that is,*

**People:** **Through the living and enduring word of God.**

**Leader:** *For, “All flesh is like grass, and all its glory like the flower of grass. The grass withers, and the flower falls off, but the word of the Lord endures forever.”*

**People:** **And this is the word which was preached to you.**

### Prayer of Invocation and Confession

#### Gospel Absolution Text – Ephesians 1:5-8

**\*Hymn #449** (red hymnal) – “We Rest On Thee”

### Scripture Reading – 1Kings 19:9-21

**Ancient Creedal Proclamation** – 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!]  
[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 #119u – “My Grief Regard”

## 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 Confession of Faith, 25.5.<sup>1</sup>

Leader: *The purest Churches under heaven*

1Cor 13:12; Rev 2-3

People: **Are subject both to mixture and error;**

Matt 13:24-30,47

Leader: *And some have so degenerated as to become no Churches of Christ,*

Rev 18:2

People: **But synagogues of Satan.**

Rom 11:18-22

Leader: *Nevertheless, there shall be always a Church on earth*

Matt 16:18; Ps 72:17

People: **To worship God according to His will.**

Ps 102:28; Matt 28:19-20

## Ministry of the Word

### Prayer of Illumination

#### \*Sermon Text – Psalm 12

#### \*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** – “Congregationalism & Presbyterianism, part 3 – Fall & Remnant”  
(A Mini-Sermon Series on Denominational Heritage & Direction)

## Ministry of the Sacrament of the Lord’s Supper

### Invitation & Warning

### Prayer

**Scripture** – 1Corinthians 10:14-17

### Partaking of the Bread and then the Cup

### Prayer of Thanksgiving

### \*Hymn # 345 (red hymnal) – “Glorious Things of Thee Are Spoken”

<sup>1</sup> There is a slight difference between the Presbyterian Westminster and the Congregational Savoy.

Westminster 25.5 – “*The purest Churches under heaven are subject both to mixture and error; and some have so degenerated as to become no Churches of Christ, but synagogues of Satan. Nevertheless, there shall be always a Church on earth to worship God according to His will.*”

Savoy 26.3 – “*The purest churches under heaven are subject both to mixture and error, and some have so degenerated as to become no churches of Christ, but synagogues of Satan: nevertheless Christ always hath had, and ever shall have, a visible kingdom in this world, to the end thereof, of such as believe in Him, and make profession of His name.*”

## \*Benediction

---

*All are welcome for Fellowship & Food downstairs after Worship*

---

## Announcements

- There will be **no Coffee Hour** after church on **Easter**, April 20<sup>th</sup>.
- If you go to **Wednesday Adult Study** could you check out the possible **new book** that we might use. (Is the print too small?)
- TRC is **organizing visitation/meal ministry** that will provide friendly visits, especially to shut-ins, either in-person or by phone. Also, this group will provide temporary meals to those in need or special occasions. If you are interested in either volunteering to help, or know someone who would like a visit, please contact Leona [bllejeune@gmail.com - (860) 480-0370].
- The **Women's Sunday School Class** will be starting a new book next week (April 13<sup>th</sup>) called Reformed Theology by R.C. Sproul. Books are \$12. If you would like the book (even if you do not attend the class), please see Verna. (verna\_aldrich@yahoo.com)
- TRC is putting together a simple **Photo-Directory** for members and friends of the church.
  - It will include the following information: First & Last Name, Address, Phone Number, Email Address. (Children will be listed individually next to parents.)
  - If you don't want to be in the book, or to have some of your information not listed, then please email: trc.photobook@gmail.com by 4/13/2025. Otherwise, we will assume that you are approving of all of the information above being included in the Directory.
  - We would like to include pictures. You can email in a picture you like or you can have your picture taken on a Sunday by Bryan & Kim Simmons. To email in a picture, please send it to Sheryl Gabelmann directly at: sgabelmann058@gmail.com as she will have to upload the photos individually into the software. If you opt to have a photo taken by Bryan & Kim Simmons, they will email your photo to Sheryl after you have approved of the final version of it. To schedule a Sunday to have a picture taken, email: kimsimmons7@optonline.net
  - We hope to have all the information in by Easter (April 20<sup>th</sup>).
  - There will be a review copy to check before we publish the Directory.

## Upcoming Events

- **Easter** is on **April 20<sup>th</sup>**. There will be a baptism!  
There will be no Coffee Hour afterwards.
- **New Members** will be joining on **Pentecost**, Sunday, **June 8<sup>th</sup>**.  
(Zoom classes will be starting soon.)
- **Sermon Schedule:**
  - April 13<sup>th</sup> Where is Denominations in the Bible?
  - April 20<sup>th</sup> Easter Sermon!
  - April 27<sup>th</sup> Sermon Series on early ministry of Samuel, in 1Samuel 1-8, starts.

## **Regular Weekly Events**

*Sunday* 9:00 – c.10:00 AM

### **Sunday School**

Children's curriculum: KVB Publications

Women's Study: Baucham's Expository Apologetics

Adult Study: Westminster Larger Catechism

10:30 – c.11:40 AM  
c.11:40 AM

**Worship** (Lord's Supper on the 1<sup>st</sup> Sunday of the month)

### **Coffee Hour Fellowship**

*Tuesday* 10:30 AM – Noon

**Tuesday Study** (Evangelism in Acts) at Pastor Doug's house

*Wednesday* 6:30 – 8:00 PM

**Wednesday Study** (on Exodus) at Pastor Doug's house

6:30 – 8:00 PM

**Gen Alpha Club** (Tiny Theologians) - 2<sup>nd</sup> & 4<sup>th</sup> Wednesdays  
at Pastor Doug's house

*Friday* 6:30 - ??? PM

**Young Adult Discussion Group** at Pastor Doug's house  
(1<sup>st</sup> & 3<sup>rd</sup> Fridays)

*Saturday* morning

**Prayer Group** at the Gabelmann's. (Please call Sheryl to  
confirm if the group is meeting that day, 860-309-7250.)

## **ONLINE RESOURCES**

**TRC's Webpage:**

TrinityReformedCT.org

**TRC's Facebook Page:**

facebook.com/people/Trinity-Reformed-Church/61554974150922/

**TRC's Youtube Channel:**

youtube.com/@TrinityReformedCT

**Pastor Doug's**

youtube.com/simplyreformed

**Youtube Channels:**

youtube.com/@PilgrimsOfPlunder

## **INTERNET PRAYER CHAIN**

If you have any prayer requests for our prayer chain, please email them to Donna Ensminger at:  
**trcnwprayer@gmail.com**. (If you would like to join the Prayer Chain, also see Donna.)

## **LEADERSHIP**

**Elders:** Rev. Douglas Aldrich, pastor

860-379-1147

douglas\_aldrich@sbcglobal.net

Bob Ensminger

860-485-8738

robert.ensminger@arthurgrossell.com

Rich Gabelmann

860-605-7852

rgabelmann0415@gmail.com

Rev. Jonathan Haulenbeek

203-709-0784

jhaulenbeek@icloud.com

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

**Sunday School:** Verna Aldrich, Mason Goodell

**Music Coordinator:** Cindy Rines

**Clerk:** Sheryl Gabelmann

**Treasurer:** Cindy Rines

---

## **Trinity Reformed Church of Northwest Connecticut**

*Worship Starts At:* 10:30 AM (9:30 AM in the summer)

*Sunday Worship At:* Winchester Grange (100 Newfield Rd; Winchester Center, CT 06098)

*Mailing Address:* P.O. Box 343; Riverton, CT 06065 – *Phone:* (860) 238-7399

*Webpage:* trinityreformedct.org – *Email:* trinityreformedct@gmail.com

---

# Sermon Notes

Psalm 12

"Congregationalism & Presbyterianism, part 3 – Fall & Remnant"

A Mini-Sermon Series on Denominational Heritage & Direction

April 6, 2025

## Introduction – Three Generations

- 1) I usually don't tell stories for a sermon, however, for this Sunday, if you will indulge me, I would like to begin with a story.
  - a) We usually focus on biblical expository preaching in this church.
  - b) However, knowing our history, and where we are going, is critical.
  - c) Also, please note the dates we are dealing with.
- 2) In 1792 AD the Congregational pastor **Abiel Holmes** (1763-1837) became the pastor of the famous First Church in Cambridge, MA.
  - a) First Church's first pastor was the conservative Puritan Congregational Thomas Hooker in 1633, who would be later the founder of the Connecticut Colony.
  - b) In 1648 the great statement of conservative Puritan Congregational government, the Cambridge Platform of Church Doctrine and Discipline is adopted at First Church.
  - c) Abiel's father, Dr. David Holmes Jr. (1721-1779), had served in the Colonial Army and was at Valley Forge. He is buried in Woodstock Hill Cemetery, CT.
  - d) In 1790 Abiel had married Mary Stiles, the daughter of Ezra Stiles (1727-1795) the President of Yale University (1778-1795).
    - i) Yale was founded in 1701 partly because it was thought Harvard, and Boston, was becoming too liberal.
    - ii) **Theological Liberalism** is the heresy that believes the final authority is with the individual and that the Christian faith has to be updated to get with modern times.
    - iii) Today, among moderns, Ezra Stiles is viewed as one of the great leaders of Yale, because he moved the university away from its conservative Reformed Puritan roots to a more liberal approach that fitted better with the new republic.
    - iv) So, by the 1780's Yale was drifting liberal, let alone Boston.
  - e) At this time New England was radically changing, as noted by the historian Richard L. Bushman in his 1967 book, and wonderfully described by its title "*from Puritan to Yankee*."<sup>2</sup> Moving away from zeal for correct worship and doctrine to focusing on political & economic liberty.
  - f) Around 1829, because Abiel Holmes, refused to give up his commitment to conservative biblical Puritan Congregationalism (i.e. Reformed, Calvinistic) beliefs, he was dismissed from First Church by congregational vote.
    - i) Holmes, and those who desired to remain true to the biblical historic faith, left and founded the church the Shepard Congregational Society.
    - ii) First Church gave up on biblical Christianity altogether and became theologically liberal and Unitarian (to reject the doctrine of the Trinity) and eventually Universalist (there is no hell, everyone goes to heaven)

---

<sup>2</sup> From Puritan to Yankee: Character and the Social Order in Connecticut, 1690–1765 by Richard Lyman Bushman (Harvard University Press, 1967).

- 3) Abiel Holmes' son **Oliver Wendell Holmes Sr.** (1809-1894) became a famous physician and poet.
  - a) Though raised as a strong conservative Reformed Puritan Congregationalist, Oliver drifted into theological liberalism and Unitarianism.
  - b) Abiel's grandson, the son of Oliver Wendell Holmes Sr., was **Oliver Wendell Holmes Jr.** (1841-1935), one of the most famous and influential justices of the U.S. Supreme Court.
    - i) Oliver Wendell Holmes Jr. was raised a Unitarian but became agnostic (at best God is not knowable or maybe simply doesn't exist).
    - ii) Holmes Jr. became one of the early leaders of Progressivism in the USA.
  - c) Holmes Jr. promoted what is called "Legal Realism", which would come to dominate the US court system in the 1920's and 1930's.
    - i) It rejected the idea that the law is based on some universal (natural) law given by a Creator. And, certainly rejected the old Puritan notion that the law should be based on the Bible.
    - ii) It believed the law is like a natural science devoid of moral judgment.<sup>3</sup>
    - iii) Holmes Jr. favorite legal maxim was, "*The life of the law has not been logic: it has been experience*".
    - iv) This is taking theological liberalism and applying it to legal studies.
- 4) Today, however, we are not concerned about such trivial things as the Supreme Court, our concern is Christ's church.
- 5) In the worldly sense, Abiel Holmes's family was very successful: His son became one of the most famous American poets and his grandson becomes one of the most famous American Supreme Court Justices.
  - a) However, everything he believed and preached, seemed to fail.
    - i) The church he started to serve in 1792 fires him because it wants to reject the Triune God of the Bible.
    - ii) His famous son and grandson rejected the Christian faith.
  - b) For those of us who grieve over the lack of faith in loved ones – you are not alone.
    - i) That has been going on for a very long time.
    - ii) As we will hear in our sermon series after Easter on 1Samuel.
    - iii) The problem goes back to the first man born, Cain.
- 6) The great conservative Puritan biblical historic faith of the early Congregationalists just seemed to collapse overnight.
  - a) Yale, created in 1701, because Harvard went liberal, goes liberal in the same century it was created.
  - b) Andover Theological Seminary, created in 1807 in Newton, MA, because Harvard and Yale were liberal, goes liberal in a few decades.

---

<sup>3</sup> "Legal realists believe that legal science should only investigate law with the value-free methods of natural sciences, rather than through philosophical inquiries into the nature and meaning of the law that are separate and distinct from the law as it is actually practiced. Indeed, legal realism asserts that the law cannot be separated from its application, nor can it be understood outside of its application. As such, legal realism emphasizes law as it actually exists, rather than law as it ought to be. Locating the meaning of law in places such as legal opinions issued by judges and their deference to or dismissal of precedent and the doctrine of stare decisis, it stresses the importance of understanding the factors involved in judicial decision-making."  
[https://en.wikipedia.org/wiki/Legal\\_realism](https://en.wikipedia.org/wiki/Legal_realism)



- c) The church founded by Abiel Holmes, the Shepard Congregational Society, goes liberal in the late 19<sup>th</sup> century.
- d) The collapse of biblical Congregationalism is so dramatic it was immortalized in a poem.
  - i) In 1858, Oliver Wendell Holmes Sr. published the famous poem “The Deacon’s Masterpiece, or The Wonderful One-Hoss Shay: A Logical Story.”<sup>4</sup>
  - ii) The poem describes a meticulously built light two-wheeled carriage for one or two people. (Called a “shay” or a “chaise.”)
  - iii) Despite its longevity and incredible design, it just completely collapses one day.
  - iv) It is meant as an allegory of the complete collapse of conservative Puritan Congregationalism (i.e. Calvinism) in New England.
  - v) The beginning, and end, of the poem reads:
 

*Have you heard of the wonderful one-hoss-shay, That was built in such a logical way? It ran a hundred years to a day, And then, of a sudden, it—ah, but stay, I’ll tell you what happened without delay.*

*You see, of course, if you’re not a dunce, How it went to pieces all at once,—All at once, and nothing first,—Just as bubbles do when they burst. End of the wonderful one-hoss shay. Logic is logic. That’s all I say.*
  - vi) Conservative Puritan Biblical Congregationalism was so logical, and beautifully put together, however, once you think Scripture is not true, it is going to collapse.
- 7) Please note the dates. Congregationalism did not start go wrong in the 21<sup>st</sup> century, the 1990’s, the 1960’s, the 1920’s, it started to go wrong in the 18<sup>th</sup> century and collapsed in the early 19<sup>th</sup> century.
- 8) So it has been since the fall.

## **Psalms 12**

- 1) About 3,000 years ago, King David, one of the greatest kings of Israel, would write about half the Psalms in the Book of Psalms, the longest book in the Bible.
  - a) Like a majority of the Psalms, Psalm 12 is a lament, which is to mourn, to grieve, about the evil and suffering that has come upon the people of God.
  - b) Psalm 12 is a lament over how much the Old Testament Church, ancient Israel, has fallen.
- 2) David begins with a cry to God: “*Help/Deliver LORD!*”
  - a) All logical thinking begins with God, because without God there are no such things as universal laws of logic, which simply are reflections of the mind of God.
 

Prov 1:7; 9:10; 15:33  
 Job 28:28; Ps 111:10; Eccl 12:13  
 Is 40:6-8; 1Cor 1:18-31
  - b) By “God” we don’t mean some generic god of nature, or of the heresy of Unitarianism, but the one true Triune God.
 

Ex 3:4-14; Ex 19-20  
 Matt 28:18-20

    - i) The “I Am” as revealed in Holy Scripture.
    - ii) Remember, when you see “*LORD*” in all capitals it is God’s personal name, which means “I Am.”
  - c) With an acknowledgment of one’s sin and God’s sovereignty.
 

Eph 1-2
  - d) To lament ungodliness, especially in the church(!), and cry out to God is a sure sign of the indwelling of the Holy Spirit.
 

Is 6:5-7; Jer 9:3-8  
 Rom 8:22-26

<sup>4</sup> <https://www.gutenberg.org/files/45280/45280-h/45280-h.htm>

- 3) He laments because it seems like godly men have disappeared. Ps 12:1
- a) Those in the church speak falsehood to each other, Ps 12:2  
lying to each other, they are delusional.
  - b) David prays that God make their lies cease. Ps 12:3
  - c) Christians must desire, especially within the church, Matt 18:17; 1Cor 5:13  
that false doctrine/teaching cease. 2Thes 3:14-15; Jude 12
  - d) Remember the first four of the Ten Commandments. Ex 20:3-12
- 4) The false believers think their ways are the best, they themselves are their own lord. Ps 12:4
- a) They say, *"With our tongue we will prevail; Our lips are our own; who is lord over us?"*
  - b) What a great description of Theological Liberalism.
- 5) Because of the violence done to the oppressed and the painful cries of the needy, God will *"arise"*, i.e. act, as one translation puts it *"will spring into action"* (NET) and give the safety the saints desire.
- a) Think of all the believers that have been persecuted by false believers Rev 2:9; 3:9  
and corrupt churches.
  - b) Think of all the children murdered and tortured this day and age in the name of "choice".
- 6) The main way God does this is by guaranteeing that His word Ps 119:89; Is 55:11  
will be preserved and always been found on this earth. Matt 5:18; 24:35
- a) There will always be a remnant. Is 10:20ff; Rom 11:5
  - b) There will always be a true church, even if there might 1Kgs 19:15-19;  
be times of drought in the word of the God. Amos 8:11-12; 1Pet 1:23-25
    - i) Isaiah 40:8 – *"The grass withers, the flower fades, but the word of our God stands forever."*
    - ii) Did not the Lord Jesus promise *"I am with you always, even to the end of the age"*?  
– Matthew 28:20b
  - c) As David writes, *"The words of the LORD are pure words; as silver tried in a furnace on the earth, refined seven times."* – Psalm 12:6
    - i) The word of God is clean, 2Sam 22:31;  
holy, without fault. Ps 18:30; 19:8, 10; 119:140
    - ii) As one translation puts it, they *"are absolutely reliable."* (NET)
    - iii) They have been tried throughout the centuries Prov 30:5  
and perfectly refined.
  - c) David then acknowledges that God has promised, *"You, O LORD, will keep them; You will preserve him from this generation forever."* – Psalm 12:7
- 7) Though God's word will endure, so too will the wicked until the end of this age.
- a) As we just read about in Revelation 4-7!
  - b) As the NET translates the last verse, *"for the wicked seem to be everywhere, when people promote evil."* – Psalm 12:8

## **The Presbyterian Witness**

- 1) If the wicked seem to be everywhere in Congregationalism where is the faithful witness?



- 2) There are Bible believing Congregationalists to this day.
  - a) But our concerns are a bit more narrow, not just people who believe in congregational government and are Christians.
  - b) We are concerned about what we think is the best expression of biblical Christianity, conservative Puritan Reformed Congregationalism.
- 3) While Congregationalism, and its two great centers to train clergy (Harvard & Yale) were given over in the 18<sup>th</sup> century, other Christians remained faithful.
  - a) In the 19<sup>th</sup> century, as the old saw goes, the Baptists and Methodists took the country, while the Presbyterians defended orthodoxy.
  - b) The Presbyterians, as we have heard are the closest to Congregationalists, remained faithful throughout the 19<sup>th</sup> century.
  - c) Their great seminary, Princeton, was the shining beacon of orthodoxy in the 19<sup>th</sup> century, boldly defending the faith and the authority of Scripture.
- 4) It was called “Princeton Theology” which dominated for almost a century (1812-1920’s).
  - a) Such great theologians as Archibald Alexander (1772-1851), Charles Hodge (1797-1878), A.A. Hodge (1823-1886), B.B. Warfield (1851-1921), lead the way, whose works are still in print and very much worth your read.
  - b) However, the tidal wave of theological liberalism continued to take the country, and the last holdout of an old institution of orthodoxy, the Presbyterians, and its great seminary Princeton, went liberal in the 1920’s
  - c) Unlike the Congregationalists, there remained a faithful remnant in Presbyterianism.
    - i) The last great theologian of the old Princeton Theology, John Gresham Machen (1881-1937),
    - ii) Gresham described the problem in his great book Christianity and Liberalism, published in 1923, which I would encourage you to read.
    - iii) Helped in the creation of a new denomination (OPC – Orthodox Presbyterian Church) in 1936 and Westminster Seminary in Philadelphia in 1929.
    - iv) To this day, the OPC and Westminster remain committed to the conservative, biblical Reformed Faith.
    - iv) Other conservative Presbyterian denominations and seminaries would be created over the years.
    - v) There is no Congregational equivalent.

### **Why Did Congregationalism Fall So Quickly?**

- 1) I have thought about this much over the decades, let me give my attempt to try to answer this complex question. Clearly, there are many factors.
- 2) My seminary advisor’s great line about church history: “*Nothing fails like success.*”
  - a) New England Congregationalism was at the beginning of this nation by far the richest, most powerful, influential and educated denomination in the USA.
  - b) These are blessings from God. However, they can be very dangerous, remember our Lord’s warning about mammon.
- 3) One problem was the worship of academics over faithfulness.
  - a) Education, learning, and especially having well trained clergy, are a blessing.

Matt 6:24

- b) Clergy, however, can easily make these things into an idol, as we have seen throughout history.
  - c) With the rise of **rationalism** (reason is supreme there is no supernatural) and **higher criticism** (the Bible should be study like any other book and is not inspired) the clergy soon thought they were masters of the word of God, not the other way around.
  - d) Rightly did David write about this sin, that they say “*With our tongue we will prevail; Our lips are our own; who is lord over us?*” – Psalm 12:4b
- 4) Another problem was the increase of individualism – the focus on the self.
- a) Again, with rationalism among the clergy.
  - b) Also, the rise of Pietism, the focus on an inner emotional spirituality instead of an outward dogmatic faith.
    - i) Yes, there is a danger to merely having an intellectual faith.
    - ii) Remember, however, the most effective lies are mostly true.
    - iii) My favorite example of an extreme Pietistic expression of the Gospel is: “*God loves you and has a wonderful plan for your life, if you would just let Jesus in, and make Him the Lord of your life, He will bless you greatly.*”
      - There is truth in the statement above.
      - Note, however, how individualistic, inward, and consumer based it is.
      - Also, the lord of that sentence is not Jesus, it’s the individual consumer.
- 5) Another culprit, I believe, was the postmillennialism view of the end times that was popular among Congregationalists.
- a) Postmill is the belief that true Christianity is going to increase throughout this age, as we evolve into a better and better civilization.
  - b) It can encourage to church to focus on politics instead of Christ’s Kingdom. John 18:36; Rom 13:1-14  
2Cor 10:3-4; 1Pet 2:1-25
  - c) This view was easily adopted by theological liberals (i.e. Progressives) who would heretically redefine the Gospel as the “Social Gospel.” (That the good news is about engaging in left wing politics to help the oppressed.)
  - d) And the region that went progressive the first and the hardest was New England, the home of the Congregationalists.
- 6) I think the biggest culprit is that great line “*from Puritan to Yankee.*”
- a) A Puritan wants to have a purified church and correct worship.
  - b) A Yankee wants freedom, liberty.
  - c) *Question:* What region of the country do you most associate with “Yankees”?  
New England, where the Congregationalists are from.
  - d) Guess which region, and which group within that region, lead the way calling for the American Revolution? The New England Yankees, especially the Congregationalists.
    - i) Many historians think the first intellectual call for rebellion against the English crown was a sermon preached by Jonathan Mayhew (1720-1766), the pastor of the Old West Church in Boston, MA on Jan. 30, 1750.
    - ii) The sermon was called “*Discourse Concerning Unlimited Submission*” which completely twisted Romans 13 to argue that the colonies should revolt.

- iii) Mayhew would go completely liberal and lead his church to become essentially the first Unitarian church in New England.
- iv) You might like the American Revolution, and the American concept of liberty, that is fine, however theological liberalism, (the complete liberty of the individual to believe whatever they want) is heresy and a cancer that has done massive damage to the church.
- e) As we learned last week, most people, including the vast majority of Congregational pastors think the Congregational Tradition is theological liberalism.

## **Conclusion**

- 1) I believe old school, conservative Puritan Congregationalism is dead.  
(If you disagree, I would love to be proven wrong.)
- 2) A remnant of Presbyterianism, the closest thing to Congregationalism, has remained faithful.
- 3) Because the Presbyterians were in America, and to protect their local churches from a corrupt denomination (as happened in the 1920's) the conservative Presbyterians started to include a more congregational element to their tradition, at least in America.
- 4) By the grace of God, we at TRC must call out, "Help, Lord", because He alone is our help.  
As the psalmist writes, *"Our soul waits for the LORD; He is our help and our shield."*  
– Psalm 33:20
- 5) May we never think or say, *"with our tongue we will prevail; Our lips are our own; who is lord over us?"* – Psalm 12:4
  - a) Let us be fearful, and know, that it is so, so, easy to slip into this ungodliness.
  - b) That *"the wicked strut about on every side when vileness is exalted among the sons of men."*  
– Psalm 12:8
  - c) As the Bible, and our Congregational history, clearly shows.
- 6) We pray that we may be found faithful, and fully acknowledge *"The words of the LORD are pure words; As silver tried in a furnace on the earth, refined seven times. You, O LORD, will keep them; You will preserve him from this generation forever."*
- 7) One last question: What is the word of the Lord?
  - a) The first response should be: You mean Who is the Word of the Lord?"  
Which of course is the Lord Jesus, God's Word incarnate. John 1:1-5,14,18
  - b) Where do we find out about Christ? In the written word of the Lord, John 5:39-47  
the inerrant and authoritative Scriptures.
  - c) Where do we taste this Word? In the Lord's Supper. John 6:50-58

# My Grief Regard

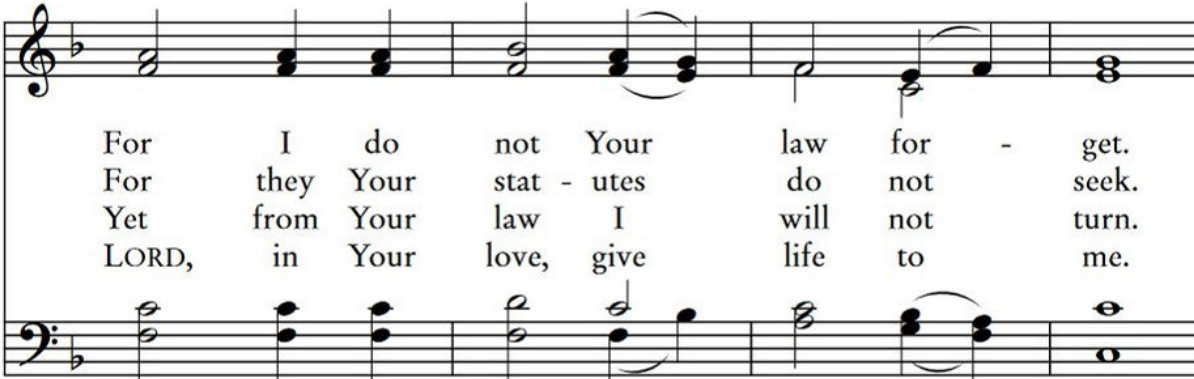
*All Scripture is breathed out by God and profitable.*  
—2 Timothy 3:16

# 119U

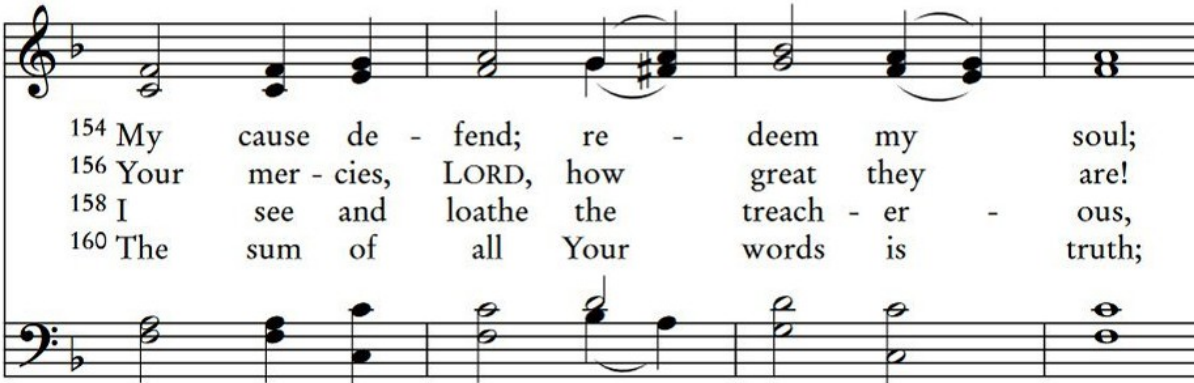
Psalms 119:153-160



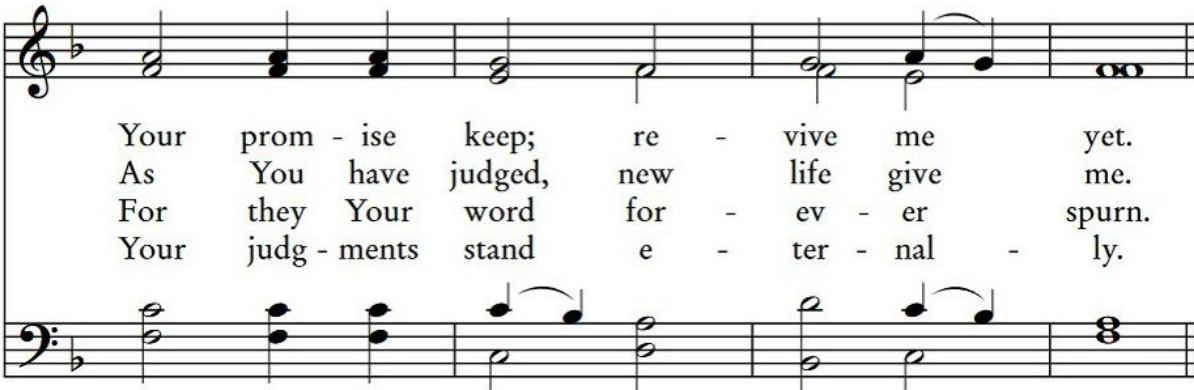
72. <sup>153</sup> My grief re - gard, and res - cue me,  
73. <sup>155</sup> Res - cue is far from wick - ed ones,  
74. <sup>157</sup> Ma - ny are my tor - ment - ing foes;  
75. <sup>159</sup> See how I love Your pre - cepts' way!



For I do not Your law for - get.  
For they Your stat - utes do not seek.  
Yet from Your law I will not turn.  
LORD, in Your love, give life to me.



<sup>154</sup> My cause de - fend; re - deem my soul;  
<sup>156</sup> Your mer - cies, LORD, how great they are!  
<sup>158</sup> I see and loathe the treach - er - ous,  
<sup>160</sup> The sum of all Your words is truth;



Your prom - ise keep; re - vive me yet.  
As You have judged, new life give me.  
For they Your word for - ev - er spurn.  
Your judg - ments stand e - ter - nal - ly.