

Trinity Reformed Church of Northwest Connecticut

Biblical, Traditional, Congregational

Lord's Day Worship for

November 30, 2025



trinityreformedct.org

*"It is He who changes the times and the epochs; He removes kings and establishes kings;
He gives wisdom to wise men and knowledge to men of understanding." – Daniel 2:21*

"*" = Please stand if you are able.

Welcome, Greeting & Announcements

Call to Worship – 1Corinthians 1:24; Proverbs 8:12-17

Leader: *But to those who are the called, both Jews and Greeks, Christ the power of God*

People: **And the wisdom of God.**

Leader: *I, wisdom, dwell with prudence, and I find knowledge and discretion.*

People: **The fear of the LORD is to hate evil;**

Leader: *Pride and arrogance and the evil way*

People: **And the perverted mouth, I hate.**

Leader: *Counsel is Mine and sound wisdom;*

People: **I Am understanding, power is Mine.**

Leader: *By Me kings reign,*

People: **And rulers decree justice.**

Leader: *By Me princes rule, and nobles,*

People: **All who judge rightly.**

Leader: *I love those who love Me;*

People: **And those who diligently seek Me will find Me.**

Prayer of Invocation and Confession

Gospel Absolution Text – 1Corinthians 1:30

***Hymn #208** – "O Come, All Ye Faithful"

Scripture Reading – Deuteronomy 7:14-21

Ancient Creedal Proclamation – 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**

***Hymn #194** – "O Come, O Come, Emmanuel"

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, Q#127.

Leader: *What is the honor that inferiors owe to their superiors?*

People: **All due reverence in heart,
word, and behavior;**

Mal 1:6; Lev 19:3; Prov 31:28

1Pet 3:6; Lev 19:32; 1Kgs 2:19

Leader: *Prayer and thanksgiving for them;*

1Tim 2:1-2

People: **Imitation of their virtues and graces;**

Heb 13:7; Phil 3:17

Leader: *Willing obedience to their lawful
commands and counsels;*

Eph 6:1-2,6-7; 1Pet 2:13-14; Rom 13:1-5

Heb 13:17; Prov 4:3-4; 23:22; Ex 18:19,24

People: **Due submission to their corrections;**

Heb 12:9; 1Pet 2:18-20

Leader: *Fidelity to, defense, and maintenance of
their persons and authority,*

Titus 2:9-10; 1Sam 26:15-16

2Sam 18:3; Esth 6:2; Matt 22:21

People: **According to their several ranks,
and the nature of their places;**

Rom 13:6-7; 1Tim 5:17-18

Gal 6:6; Gen 45:11; 47:12

Leader: *Bearing with their infirmities,
and covering them in love,*

1Pet 2:18; Prov 23:22

Gen 9:23

People: **That so they may be an honor
to them and to their government.**

Ps 127:3-5

Prov 31:23

Ministry of the Word

Prayer of Illumination

***Sermon Text** – 1Samuel 7:15-8:6

***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 – “Kingship”

A Sermon Series on 1Samuel 1-8

***Hymn #203** – “Hark the Herald Angels Sing”

***Benediction**

Everyone is welcome to Coffee Hour Fellowship downstairs after church today

Announcements

- TRC needs volunteers for two **support ministries**:
 - 1) Those willing to provide meals for temporary needs, such as emergencies or a funeral reception.
 - 2) Those willing to do casual/friendly visitations of shut-ins.If you are interested in volunteering for either, or both, please contact: Kim Simmons (860-309-9975; kimsimmons7@optonline.net)
- Pastor Doug is on vacation from December 22 through January 5th.
- With the holidays, and Pastor Doug's vacation, below is when the various **studies will NOT meet**:
 - Sunday School** (all ages): December 28th & January 4th. (So church starts at 10:30 on those days.)
 - Tuesday**: December 16th, 23rd, 30th, January 6th.
 - Wednesday**: December 17th, 24th, 31st, January 7th.
 - YADG**: December 19th, January 2nd.
- The next **Lady's Study Luncheon** will be in **January**. The book is The Dawn of Redeeming Grace by Sinclair Ferguson (\$9.00) is in. If you are interested in the book please see Verna. There are extra copies available if you didn't sign up.
- Dave & Janelle Franceschetti have set up a gofundme page to help with the medical costs for **baby Caleb's** upcoming transplant surgery. You can go to: <https://gofund.me/95103c5b9>
Or search for: "Help Caleb and Family During Transplant".

Upcoming Events

- The 3rd **Annual Calvinist-Christmas Party** is Friday, **December 5th**, at 6:30 PM, at the Grange.
- The **Annual Meeting** will be after church on **December 14th**.

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	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

1Samuel 7:15-8:6

"Kingship"

Sermon Series on 1Samuel 1-8

November 30, 2025

Introduction

- 1) What is the most important event in the Book of 1st Samuel?
 - a) We have been going through 1Samuel 1-8.
 - b) And we will conclude this series with this Advent season.
- 2) This is altogether wonderfully timed: Praise God for His providence!
 - a) Since 1Samuel 8 is not only, in my opinion, the most important chapter in the book.
 - b) It is one of the most important chapters in all the Bible.
 - c) It explains why, and how, Israel got a king.
 - d) Which is very related to Christmas. Matt 1:6; 2:2
- 3) To briefly skip ahead, look at the last verse of this chapter.
 - a) 1Samuel 8:22 – *"The LORD said to Samuel, 'Listen to their voice and appoint them a king.' So Samuel said to the men of Israel, 'Go every man to his city.'"*
 - b) We Christians can hear the foreshadowing of Christmas.
 - c) What is that great Christmas carol by Cecil Frances Alexander?
"Once in Royal David's City."
 - d) But we are getting ahead of ourselves.

Recap of 1Samuel

- 1) 1Samuel is set at the end of the period of the Judges, a time of moral decline in Israel.
- 2) For the first chapter and a half we read about Samuel's extraordinary birth. 1Sam 1:1-2:11
 - a) And with Hannah's glorious song of thanksgiving. 1Sam 2:1-11
 - i) Which is strikingly similar to Mary's prayer in Luke 1:46-55.
 - ii) It is called the Magnificat which comes from the first word of Mary's song in Latin: *"Magnificat anima mea Dominum"* — "My soul magnifies the Lord."
 - b) We hear of the corruption of the high priest Eli, 1Sam 2:12-36
who was also judging Israel at this time.
 - c) The godly Samuel is declared he will be the next high priest. 1Sam 3:1-21
 - d) Israel is defeated in battle(s) by the Philistines. 1Sam 4:1-5:12
 - i) Who kill Eli and his two sons (Hophni and Phinehas), who are also priests.
 - ii) Even worse, the Ark of the Covenant, God's throne on earth, is taken.
 - e) By God's power, the Ark is miraculously returned to Israel. 1Sam 6:1-7:14
 - i) The people eventually repent and return to the Lord.
 - ii) Through the priestly and prophetic ministry of Samuel.
 - iii) Who raises the famous Ebenezer to celebrate God's victory.
 - iv) Samuel then officially begins to judge Israel.

1Samuel 7:15-17 – Samuel’s Ministry

- 1) In today’s sermon text we read of Samuel’s ministry.
 - a) 1Samuel 7:15 – “*Now Samuel judged Israel all the days of his life.*”
 - i) The exact length of Samuel’s tenure is not given.
 - ii) At least seven years, maybe decades, it most likely was a long period of time.
 - b) During Samuel’s ministry the Lord blesses Israel. 1Sam 7:13-14
- 2) Yet this period of Samuel’s ministry is described in only 3 verses: 1Samuel 7:15-17.
 - a) Samuel works as a “traveling judge” going each year to three major towns (Bethel, Gilgal & Mizpah) to settle disputes and engage in pastoral/priestly duties for all of Israel.¹ 1Sam 7:16
 - i) Remember at this time the major events and central activity for Israel were in the northern and central regions of Israel.
 - ii) It is David, the future king, who makes Jerusalem important, which is down south. (Again, “*Once in Royal David’s City.*”)
 - b) Samuel would then return to his hometown of Ramah, where he would continue to judge Israel, and he built an altar there to worship the Lord. 1Sam 1:19; 2:11; 3:19-21
1Sam 7:17; 9:6; 16:13
1Sam 25:1; 28:3

(Ramah was just south of Mizpah and Bethel and west of Gilgal.)
- 3) Remember what an OT “judge” was:
 - a) They were men, and one woman, (e.g. Othneil, Deborah, Gideon, Jephthah, Samson, etc.) called by God to lead Israel during the period between entering into the Promised Land and the establishment of the monarchy.
 - b) Which is described in the Book of Judges.
- 4) Which might explain why, surprisingly, Samuel’s ministry is covered in only three verses.
 - a) Why this minimal approach?
 - b) Again, maybe the nature of how a Judge governs.
 - c) And Scripture is clear; Samuel’s tenure was one of peace and success. 1Sam 7:13-14
 - d) Clearly it is God’s will that we are not told the details.
 - i) The parts not covered in Scripture are intentional.
 - ii) We have to rest in God’s decision not to tell us.
 - iii) E.g. What happened to Joseph (the husband of Mary)?
Answer: We don’t know.
 - e) The main focus of 1Samuel is not Samuel, however.
Like all the Bible the main character is not man but God.

¹ **Bethel:** A central location for northern tribes. Had a historic sanctuary that served as a judicial and worship center. (Gen 12:8; 13:3-4; 28:10-22; Judg 20:18-28; 1Kgs 12:26-33; 2Kgs 10:29; 17:28; Amos 3:14)

Gilgal: Closer to the tribes from the east and south. It was close to the Jordan River, a site of a major victory by Joshua, and significant for renewing the Covenant. (Josh 4:19-24; 5:2-12; 9:6; 10:6-15; 10:34-43; 14:6; 15:7; 1Sam 7:16; 10:8; 11:14-15; 13:4-15; 15:12-23; 2Kgs 2:1; Amos 4:4)

Mizpah: A site in central Israel used for national assemblies, such as Samuel’s first public ministry and often used for national deliberation. (Judg 20:1; Jer 40:6; 1Sam 7:5-11, 15-17; 10:17-25)

- f) And the main focus of 1Samuel is how, and why, God sets up His King, for His glory and purpose.
- g) And 1Samuel 8 is the pivotal chapter.

1Samuel 8:1-6 – Samuel’s Ministry

- 1) We read in 1Samuel 8:1 that Samuel was “old.”²
- 2) He then does something strange, Samuel “*appointed his sons judges over Israel.*” – 1Samuel 8:1b
 - a) Their names are Joel and Abijah.
 - i) These Joel and Abijah are only mentioned here, though there are other more famous people with these names in other parts of Scriptures.
 - ii) They are judging in Beersheba.
 - Which is far south, on the edge of Israel.
 - Away from the heartland of Israel’s religious life up north at this time.
 - b) Scripture teaches: “*His sons, however, did not walk in his ways, but turned aside after dishonest gain and took bribes and perverted justice.*” – 1Samuel 8:3
 - i) This shows that Samuel is a very godly man, unlike Eli.
 - ii) But his sons are not, they are evil.
 - iii) It has strong echoes of Eli’s evil sons, Hophni and Phinehas.
 - iv) To tangent for a second:
 - This is one of my favorite verses to prove that the requirement for leadership in the church is “*children who believe, not accused of dissipation or rebellion*” (Titus 1:6b) which refers to under-aged children, not adult children who have moved out.
 - Also see: Gen 2:24; Deut 24:16; 1Sam 8:2-5; Ezek 18:20; Luke 15:11-24.
 - c) However, Samuel’s appointing of his sons is kind of strange.
 - i) Judges do not appoint their successors.
 - By definition Judges are raised up by God, not the sons of the previous judge – as if they were kings.
 - You never have more than one judge ruling in the same place at the same time.³
 - ii) Yet Scripture does not say Samuel sinned.
 - Samuel is consistently portrayed as a godly man throughout Scripture. 1Sam 2:26; 3:19-21; 7:15-17; 12:1-5
Ps 99:6; Jer 15:1; Heb 11:32
 - Though there is only one Man who walked this earth who is truly without sin. John 8:46; 2Cor 5:21
Heb 4:15; 7:26
1Pet 2:22; 1John 3:5
 - iii) Maybe they were “assistant-judges” assigned to a more back-water part of Israel?
 - iv) The text doesn’t say, so again, we have to be silent where Scripture is silent.

² In Scripture, roughly, one is an adult at 20, mature at 30, and an “elder” at 50+. (Gen 41:46; Num 1:3; 4:3,23,30,39,43,47; 8:24-26; 1Chr 23:3-5; 27:23; 2Sam 5:4; Ezek 1:1; Dan 1:4; Luke 3:23; Phil 3:15; 1Tim 3:2-6; 4:12; 5:1-2,17; Titus 1:5-9)

³ There were sometimes overlapping periods where different judges did rule in different regions. (Tola and Jair in Judges 10 and Ibzan, Elon, Abdon in Judges 12:8-15.)

- 3) Because of this the elders of Israel go to Ramah to see the elderly Samuel. 1Sam 7:4ff
 - a) The elders point out Samuel is old and that his sons are evil. 1Sam 7:5
 - b) Then they ask that Samuel “*appoint a king for us to judge us like all the nations.*” – 1Samuel 8:5b 1Sam 8:19
 - c) This was displeasing to Samuel.
 - i) So, he goes and seeks God’s opinion in prayer. 1Sam 7:6
 - ii) We will get into the Almighty’s reply, and why Samuel is displeased, next week.
- 4) Why this desire for a king?
 - a) It is a rejection of God being king of Israel, which is shocking, 1Sam 8:7; 12:12
but more about that in another sermon.
 - b) The main reason given in our sermon text: They want to be like 1Sam 8:5,20
the nations around them.
 - i) They want an earthly king that they can see who will judge 1Sam 8:20
them, go out before them, and fight their battles.
 - i) They want the pomp and earthly splendor of an earthly king. 1Sam 8:11-18
- 5) Though both kings and judges are rulers, they are very different:

<u>Feature</u>	<u>Judge</u>	<u>King</u>
<i>Origin:</i>	Raised up by God during a crisis.	Appointed by God but then institutionalized and permanent.
<i>Tenure:</i>	Temporary, episodic.	Lifelong, dynastic.
<i>Succession:</i>	None	Dynastic
<i>Purpose:</i>	Deliverance, military leadership, local justice.	National governance, covenant oversight.
<i>Scope of Rule:</i>	Limited, regional, crisis-bound	Centralized, national.
<i>Nature of Office:</i>	Charismatic and ad hoc	Structured, legal, covenantal

Kingship Before 1Samuel 8

- 1) In one sense this request for a king is shocking.
 - a) Israel just went through the tenure of one of the most godly men in the OT.
 - b) Ancient Israel never (truly) had a king before.⁴
 - c) God has literally fought for Israel but now Israel wants a worldly king?!
- 2) However, if you were reading your OT carefully, this has already been foretold.
 - a) The first time the Hebrew word for “king” (*mē·lēk*) is used is in Genesis 14:1ff.
 - i) This was the “War of the Kings”.
 - ii) Chedorlaomer of Elam and his allies (Amraphel, Arioch, Tidal) fought against the five Canaanite kings of the Jordan Valley (Bera, Birsha, Shinab, Shemeber, and the unnamed king of Zoar).
 - iii) Then Abram fights and defeats Chedorlaomer and his allies.

⁴ During the time of the judges’ the wicked Abimelech, the son of the judge Gideon, tried to become a king, and did reign for three years, but was later killed. (Judges 8:30-10:1; 2Sam 11:21)

- iv) After which, King Melchizedek (whose name means “*king of righteousness*”) who is “*King of Salem*”, literally “*King of Peace*”, who neither has “*beginning of days nor end of life*”, is “*like the Son of God*”, is of a superior priesthood to that of the Levites, from whom the Messiah will come, and brings bread and wine to Abram, who then worships Melchizedek.
 - Gen 14:18-20
 - Ps 110:4
 - Heb 5:6,10
 - Heb 6:20-7:17
- b) Remember the great promise to Abram: “*I have made you exceedingly fruitful, and I will make nations of you, and kings will come forth from you.*” – Genesis 17:6
- c) God prophesies during the time of Moses that: “*When you enter the land which the LORD your God gives you, and you possess it and live in it, and you say, ‘I will set a king over me like all the nations who are around me,’”* - Deuteronomy 17:14
(Also see: Deuteronomy 17:14-20; 28:36)
- d) Besides, God is the true King of Israel.
 - i) Deuteronomy 33:4-5 – “*Moses charged us with a law, a possession for the assembly of Jacob. And He (God) was king in Jeshurun*, when the heads of the people were gathered, the tribes of Israel together.*”
 - ii) “Jeshurun” is a poetic name for Israel meaning “upright one” or “beloved upright people.”
 - Deut 32:15; 33:5,26
 - Is 44:2
- e) And finally, remember how Hannah’s great prophetic prayer ended: “*Those who contend with the LORD will be shattered; Against them He will thunder in the heavens, the LORD will judge the ends of the earth; And He will give strength to His king, and will exalt the horn of His anointed* (literally “Messiah”, or in Greek, “Christ”).” – 1Samuel 2:10
 - i) This is decades before Israel demands a king.
 - ii) It is centuries before the birth of the King of Kings.

Application

- 1) It is interesting that we (modern American evangelicals) have the exact opposite temptation of ancient Israel.
 - a) They desperately wanted an earthly king.
 - b) We, especially Americans, dislike earthly kings.
 - i) Our whole national identity is a rejection of monarchy.
 - ii) Remember the last line from the epic “*No More Kings*” by SchoolHouse Rock! from 1975.

We’re gonna elect a president! (No more kings)
He’s gonna do what the people want! (No more kings)
We’re gonna run things our way! (No more kings)
Nobody’s gonna tell us what to do!
- 2) This goes further back to our Puritan forefathers.
 - a) The first modern country to execute its king (for treason no less), abolish the monarchy and declare a Commonwealth republic was Puritan England, in 1649 AD.
 - b) The radical Puritans went to New England and created Congregationalism: That the final say in the church is the local voting membership.

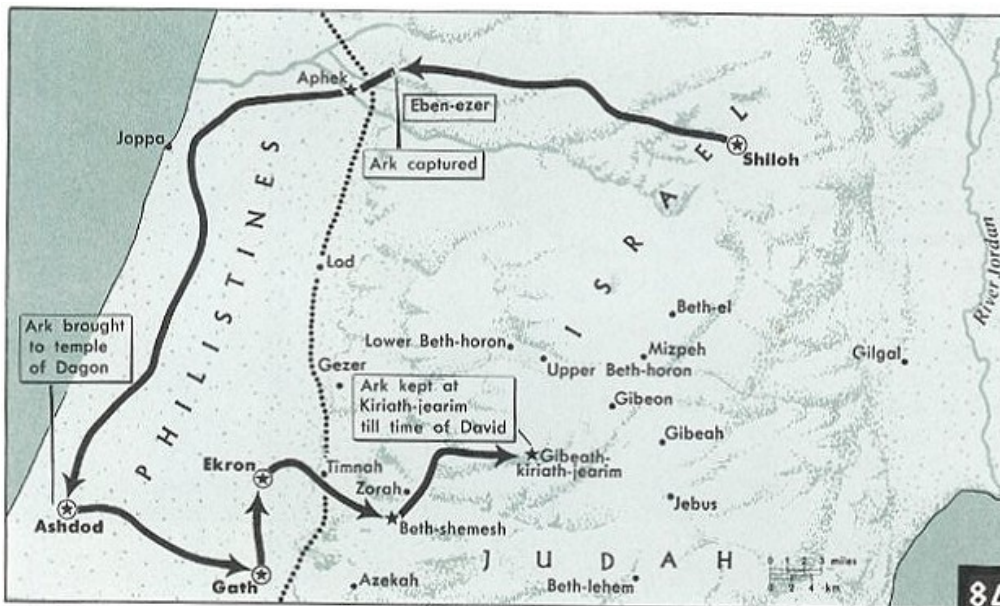
- 3) The problem is the same, however, rebellion.
 - a) Either for the false earthly security of an earthly king.
 - b) Or, for the false idea we are autonomous individuals.
- 4) Congregationalism, done correctly, does not believe in democracy, we believe in monarchy.
 - a) We very much have a King.
 - b) And He governs the church through His mercy by giving grace to the faithful that they remain faithful.
 - c) Or by His wrath where He gives over the wicked to their lusts and foolishness.
- 5) Godly Congregationalism fears the Lord, trusts in Him, and seeks to do His will: Both collectively as a congregation, in its leadership, and as individual Christians.
- 6) It is easy to say “don’t trust in your own ways” or “don’t trust in earthly princes”, however, to actually live that out is very difficult. Judg 21:25; Jer 17:5
Ps 146:3
 - a) Just look at our sermon text:
 - i) Israel was directly, and miraculously, delivered by God from the evil Philistines.
 - ii) They had for several years peace under a very godly judge.
 - iii) At the first sign of challenge (i.e. Samuel being old and his sons corrupt) they reject the governance of God for the false comfort of earthly power.
 - b) Do we actually believe that Jesus Christ is right now reigning in heaven, working out all things for His glory, and our good, while putting His enemies under His feet? Ps 110:1; Matt 28:18
Acts 2:32-36; Rom 8:28,34
1Cor 15:25; Eph 1:20-22
 - c) Or, do the fears and temptations of this world so easily creep in?

Conclusion

- 1) Israel wanted a king “like the nations,” a ruler they could see and trust in their fear.
 - a) But the LORD commands His people that their only hope is the King He anoints.
 - b) For even earthly kings are used by Him.
- 2) As the Father declares of His Son: *“But as for Me, I have installed My King upon Zion, My holy mountain. I will surely tell of the decree of the LORD: He said to Me, ‘You are My Son, today I have begotten You. Ask of Me, and I will surely give the nations as Your inheritance, and the very ends of the earth as Your possession. You shall break them with a rod of iron, You shall shatter them like earthenware.’”* – Psalm 2:6-9
- 3) The nations, and the world, still grasp for earthly power, and our own hearts drift toward earthly security.
- 4) However, the Father commands every generation to bow before His Son, the true and only King.
- 5) As we enter Advent, let us remember that the King of Kings has come.
- 6) Therefore, let us not repeat Israel’s error of trusting what is visible, controllable, or worldly.
 - a) Let us repent and turn away from the world.
 - b) Instead, let us take refuge in the Son.
 - c) Let us submit to His reign.
 - d) Let us rest in His providence.

e) And let us rejoice that the child born in Bethlehem is the King who reigns at the Father's right hand.

7) Psalm 2:10-12 – *“Now therefore, O kings, show discernment; Take warning, O judges of the earth. Worship the LORD with reverence and rejoice with trembling. Do homage to the Son, that He not become angry, and you perish in the way, for His wrath may soon be kindled. How blessed are all who take refuge in Him!”*



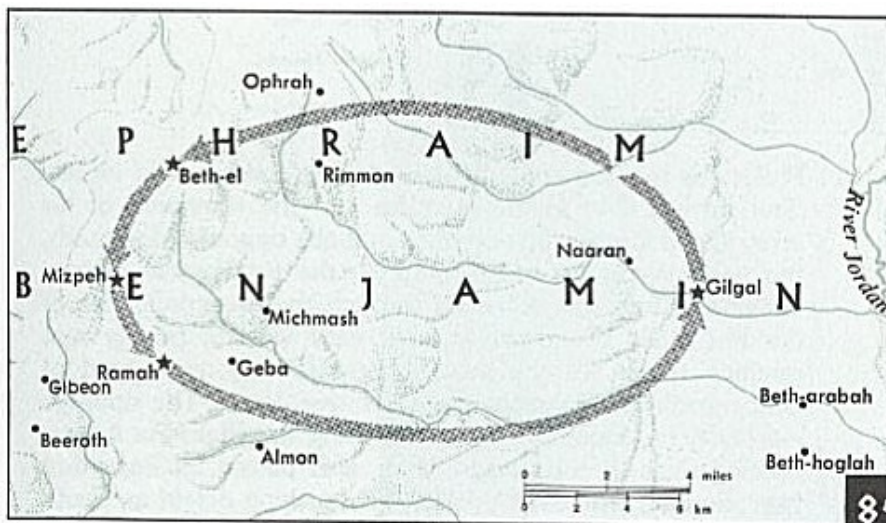
The ark of the Lord was in the country of the Philistines seven months.
(1 Samuel 6:1)

THE WANDERINGS OF THE ARK OF THE COVENANT MID-ELEVENTH CENTURY B.C.

1 SAM. 5-7:1

← Route of the Ark

84



And he went on a circuit year by year to Bethel, Gilgal, and Mizpah ... Then he would come back to Ramah ...
(1 Samuel 7:16-17)

THE CITIES OF SAMUEL CA. 1040 B.C.

1 SAM. 7:16-17

85