

Trinity Reformed Church of Northwest Connecticut

Biblical, Traditional, Congregational

Lord's Day Worship for
February 8, 2026

"Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus, by a new and living way which He inaugurated for us through the veil, that is, His flesh," – Hebrews 10:19-20



“” = Please stand if you are able.*

Welcome, Greeting & Announcements

Call to Worship – Deuteronomy 13:4-5

Leader: *You shall follow the Lord your God and fear Him;*

People: **And you shall keep His commandments,**

Leader: *Listen to His voice,*

People: **Serve Him, and cling to Him.**

Leader: *But that prophet or that dreamer of dreams shall be put to death, because he has counseled rebellion against the Lord your God who brought you from the land of Egypt*

People: **And redeemed you from the house of slavery,**

Leader: *To seduce you from the way in which the Lord your God commanded you to walk.*

People: **So you shall purge the evil from among you.**

Prayer of Invocation and Confession

Gospel Absolution Text – Hebrews 13:12-13

***Hymn #349** – “O Thou Who the Shepherd of Israel Art”

Scripture Reading – Matthew 18:15-35

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

*Sung Psalm #115A – “Not Unto Us, 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, Q#171-173.

Leader:	<i>Question #171: How are they that receive the sacrament of the Lord's supper to prepare themselves before they come unto it?</i>	
People:	Before they come, to prepare themselves thereunto, by examining themselves	1Cor 11:28
Leader:	<i>Of their being in Christ, of their sins and wants; of the truth and measure of their knowledge, faith, repentance; love to God and the brethren,</i>	2Cor 13:5; 1Cor 5:7; 11:29; Ex 12:15 1Cor 13:5; Matt 26:28; Zech 12:10 1Cor 11:31; 10:16-17; Acts 2:46-47
People:	Charity to all men, forgiving those that have done them wrong;	1Cor 5:8; 11:18,20 Matt 5:23-24
Leader:	<i>Of their desires after Christ, and of their new obedience; and by renewing the exercise of these graces,</i>	Is 55:1; John 7:37; 1Cor 5:7-8; 11:25-28 Heb 10:21-22,24; Ps 26:6
People:	By serious meditation, and fervent prayer.	1Cor 11:24-25; 2Chr 30:18-19; Matt 26:26
Leader:	<i>Question 172: May one who doubts of his being in Christ, or of his due preparation, come to the Lord's supper?</i>	
People:	May have true interest in Christ, though he be not yet assured thereof;	Is 50:10; 1John 5:13 Ps 88; 77:1-4,7-10; Jonah 2:4
Leader:	<i>And in God's account has it, if he be duly affected with the apprehension of the want of it, and unfeignedly desires to be found in Christ,</i>	Is 54:7-10; Matt 5:3-4 Ps 31:22; 73:13,22-23 Phil 3:8-9; Ps 10:17; 42:1-2,5
People:	And to depart from iniquity:	2Tim 2:19; Is 50:10; Ps 66:18-20
Leader:	<i>In which case because promises are made, and this sacrament is appointed, for the relief even of weak and doubting Christians he is to bewail his unbelief, and labor to have his doubts resolved;</i>	Is 40:11,29,31 Matt 11:28; 12:20; 26:28 Mark 9:24 Acts 2:37; 16:30
People:	And, so doing, he may and ought to come to the Lord's Supper, that he may be further strengthened.	Rom 4:11 1Cor 11:28
Leader:	<i>Question 173: May any who profess the faith, and desire to come to the Lord's supper, be kept from it?</i>	
People:	Such as are found to be ignorant or scandalous,	
Leader:	<i>Notwithstanding their profession of the faith, and desire to come to the Lord's supper,</i>	1Cor 11:27-31 Matt 7:6
People:	May and ought to be kept from that sacrament,	1Cor 5; Jude 23
Leader:	<i>By the power which Christ has left in His church,</i>	1Tim 5:22
People:	Until they receive instruction, and manifest their reformation.	2Cor 2:7

Ministry of the Word

Prayer of Illumination

*Sermon Text – 1Corinthians 5:8-13

*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 – “Fencing the Table”

A Topical Sermon Series on the Lord's Supper

***Hymn #432** – “We Give Thee But Thine Own”

***Benediction**

Everyone is welcome to Coffee Hour Fellowship downstairs after church today

Announcements

- **Wednesday Study**, and **Gen Alpha Club**, returns this Wednesday.
- **Ladies Fellowship** will meet at the Aldrich home on Saturday, Feb 28th, at noon. We will be discussing The Dawn of Redeeming Grace by Sinclair Ferguson. Lunch will be served. A sign-up sheet will be downstairs during Coffee Hour.
- 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)
- **Regular Studies & Gatherings**:
Sunday School for all ages (9:00 AM) at the Grange.
Tuesday Study (10:30 AM – noon) – Augustine’s Sermons, at Pastor Doug’s house.
Wednesday Study (6:30 – 8:00 PM) – Topical Study on the Sacraments, at Pastor Doug’s house.
Gen-Alpha Club will return on the 2nd & 4th Wednesdays, at Pastor Doug’s house.
Friday Young Adult Discussion Group (6:30 PM) meets on 1st & 3rd Friday, at Pastor Doug’s house.
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

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| 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@arthurgrussell.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

1Corinthians 5:8-13

“Fencing the Table”

A Topical Sermon Series on the Lord’s Supper

February 8, 2026

Introduction

- 1) We are going through a mini-series on the sacrament of the Lord’s Supper.
 - a) The elders have been working on a Lord’s Supper policy whose penultimate draft is done.
 - b) And I will be preaching on it at the end of the month.
- 2) We will be going to weekly Communion starting in March.
- 3) The reason it has taken so long is because so many issues arise when you start thinking through the meaning of the Supper and how it should be administered in a local church.
 - a) In particular: Church discipline is directly tied to the meal.
 - b) The final action of church discipline is excommunication.
 - i) To be removed from the Communion of the church
 - ii) And in particular the action that proclaims and represents that communion: The Lord’s Supper.
 - iii) Thus the heretic, and the unrepentant, are not allowed to Christ’s Table.
- 4) Now lots of questions come about:
 - a) How open, or closed, should the Table be?
 - b) If you say “open to everyone no distinction” you are violating God’s will.
 - c) The church must “fence” the Table.
 - d) But how much?
 - e) For the sacraments are holy things, yet they are means of grace.
- 5) Just think of the examples of the royal meals throughout Scripture:
 - a) Melchizedek (who might be the preincarnate Christ) graciously blesses Abraham and gives him bread and wine. Gen4:18-19
After Abram just wrecked several pagan armies. Gen 14:1ff
 - b) The Passover meal is God graciously sparing His OT people Israel. Ex 11:1ff
While God is killing the firstborn of all of Egypt. Ex 12:1ff
 - c) The first Lord’s Supper, on Maundy Thursday, was Christ giving the means of grace to His apostles and the church. Matt 26:20ff
 - i) While setting the sign that divides the world from His body.
 - ii) As we will read in today’s sermon text.
 - d) We read about the Marriage Ceremony of the Lamb in Revelation 19:7-9.
Followed by Christ’s return to judge and war against the wicked in 19:11ff.
- 6) Let us turn to the critical main text that ties the Supper to church discipline.

Background to 1Corinthians

- 1) The Corinthian church was one of the most troubled churches in the New Testament.¹
 - a) Corinth was a notorious pagan and immoral city.
 - b) The Corinthian church frequently responded in foolish ways. 1Cor 1:18ff; 15:36
 - c) Though they have everything they need, i.e. the Gospel. 1Cor 1:7ff
 - d) Yet they are wrestling, and frequently stumble, about such worldly/pagan problems dealing with idol meat (1Cor 8-10), head coverings (1Cor 11:1-16), Roman societal parties (1Cor 11:17-34), and the denial of the resurrection (1Cor 15).
- 2) We read in 1Corinthians 5 that someone was engaging in flagrant and gross public immorality. 1Cor 5:1
 - a) He is publicly living, and having relations with, a family member.
 - b) We are not exactly sure of the nature of the relationship, but whatever it was, even the pagans were offended by it. 1Cor 5:1
- 3) Though this is very bad, Paul is mainly concerned with the church's reaction.
 - a) The church has become arrogant and is not ashamed of this act. 1Cor 5:2
 - b) Clearly, this person should have been removed from fellowship, but was not. 1Cor 5:2
 - c) Instead, the church was boasting about it. 1Cor 5:6
- 4) This sin (primarily the church's going along with it) is like leaven. 1Cor 5:6-7
 - a) This is imagery tied to the OT sacrament of Passover.
 - i) The sacred meal that celebrates Israel's deliverance from Egypt.
 - ii) A critical element of the meal was unleavened bread. Ex 12:8,15
 - iii) It symbolizes that Israel had to quickly leave Egypt. Ex 12:39
 - iv) It is literally called "The Feast of Unleavened Bread." Ex 12:17; Luke 22:1
 - b) To use leaven bread would be sinful for the OT Passover.
 - c) A little leaven goes a long way toward corrupting the whole. Mark 8:15; Hos 7:4
- 5) Paul thus commands that they "*clean out the old leaven.*" – 1Cor 5:7
 - a) Repent of their arrogance and remove the obstinate pervert who refuses to repent.
 - b) Because the church should be a "new lump".
 - c) Meaning: That they should truly be in Christ – cleansed, consecrated, and set apart by His sacrificial death and conformed to His word.

¹ To list just a few major ones: 1) Divisions and factionalism in the church (1Cor 1:10-17; 3:1-9; 3:21-23); 2) Pride, boasting, and reliance on worldly wisdom (1Cor 1:18-31; 4:6-7,18-21); 3) Tolerance of gross sexual immorality (1Cor 5:1-13; 6:12-20); 4) Failure to exercise church discipline (1Cor 5:1-13; 5:9-13); 5) Christians suing one another before unbelievers (1Cor 6:1-8); 6) Confusion about marriage, singleness, and sexual ethics (1Cor 7:1-40); 7) Idolatry and misuse of Christian liberty (1Cor 8:1-13; 10:1-22; 10:23-24); 8) Causing weaker believers to stumble (1Cor 8:7-13; 9:19-23); 9) Disorder and irreverence in corporate worship (1Cor 11:2-16); 10) Divisions, selfishness, and abuse at the Lord's Supper (1Cor 11:17-34); 11) Pride, competition, and disorder in the use of spiritual gifts (1Cor 12:1-31; 13; 14:1-40); 12) Denial or confusion concerning the bodily resurrection (1Cor 15:12-58); 13) Neglect or disorder in material support and stewardship (1Cor 9:6-14; 16:1-4).

1Corinthians 5:8-13

- 1) The sign and seal of continuing in, and being nourished by, this holy union of the New Covenant, is the Sacrament of the Lord's Supper. Matt 26:26-28; Mark 14:22-24
Luke 22:19-20; John 6:53-56
Rom 4:11; 1Cor 10:16-17; 11:23-26
- 2) The Apostle writes: "*Therefore let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.*" – 1Cor 5:8
- 3) Note, the focus is not necessarily on whether the bread of the Passover/Communion is leavened or unleavened.
 - a) But on whether the church is gathered out of "*malice and wickedness*" or "*sincerity and truth*" in Christ.
 - b) On a brief tangent: The church has debated for centuries on whether unleavened or leavened bread should be used.
 - i) Should we continue on with the Old Covenant practice focusing on the fact we are pilgrims and strangers in this fallen world – which is true.
 - ii) Or should we focus on the fact that we are in the New Covenant and rejoice that the King has arrived and we have received the Holy Spirit in a new and special way – which is true.
 - iii) Churches clearly have freedom on this choice.
 - iv) TRC is going to continue with our tradition of using leavened bread.
- 4) Paul then references a previous letter he wrote to the Corinthians.
 - a) Yes, there were other letters Paul wrote (at least two others to Corinth) that by God's providence we do not have.
 - b) Paul reminds them "*not to associate with immoral people*" – 1Cor 5:9b
 - i) The word here for "*immoral*" implies sexually immoral.
 - ii) Literally, "*pornos*" where we get our word "*pornographic*" from.
 - iii) Which goes with the context from 1Cor 5:1.
 - iv) Though it does imply other sins, as we see in verse 10.
 - c) Paul then clarifies, "*I did not at all mean with the immoral people of this world, or with the covetous and swindlers, or with idolaters, for then you would have to go out of the world.*" - 1Corinthians 5:10

² The Eastern Orthodox Church uses leavened bread symbolizing the risen Christ. While the medieval Roman Catholic Church favored unleavened. Lutherans historically used unleavened bread by continuity with medieval Western practice but treat the matter as *adiaphora* - indifferent things. The Reformed Tradition and Anglicans permit either leavened or unleavened bread.

NT arguments for unleavened: Because Christ instituted the Supper during Passover with unleavened bread and Paul connects the ordinance to the removal of leaven as a symbol of sin, some argue that using leavened bread obscures the typological meaning of Christ's sinless sacrifice and the church's call to purity (Ex 12:8,15; Matt 9:17; 26:17,26; 1Cor 5:6-8). We still wrestle with the old man of sin as we live as pilgrims and strangers in this fallen evil world. (Rom 7:21-25; Gal 5:16-17; Eph 6:10-13; 1Pet 2:11; 1Pet 1:1; Heb 11:13)

NT arguments for leavened: The New Testament gives no explicit command regarding bread type, that Paul's use of "leaven" in 1Corinthians 5 is moral and metaphorical rather than liturgical, and that the substance of the sacrament lies in Christ's institution and promise rather than in ceremonial details (Luke 22:19; Acts 2:42; 1Cor 11:23-26). Besides the King has arrived, He now reigns in heaven, we are in a New Covenant, and have new life in His Spirit. (Matt 28:18; Acts 2:32-33; Rom 6:4; 2Cor 3:6; Heb 8:6-13; Rev 1:5-6)

- i) Paul is *NOT* saying don't worry about what company you keep.
 - The Bible frequently warns that we should be discerning about what company we keep.³
 - Proverbs 13:30 – *"He who walks with wise men will be wise, but the companion of fools will suffer harm."*
 - ii) Paul *is* saying, Christians will interact with non-believers, and can have friends with non-believers.
 - iii) Paul himself was friends with pagan priests. Acts 19:31
 - iv) Christians are not called to go be hermits, monks or nuns, but to be salt and light in the world. Matt 5:13-16; John 17:15-18
Phil 2:14-16; 1Pet 2:9-12
Acts 1:8; Rom 12:1-2
- 5) The people in particular Christians are not to associate with are false brothers. 1Cor 5:11; 2Thes 3:6,14-15; Titus 3:10-11
Rom 16:17-18; Matt 18:15-17; 2John 1:10-11
- a) Remember, the focus here in 1Corinthians, is the local church.
 - b) Those engaging overtly in public, grievous, unrepentant sins, such as:
 - i) Immorality – Both in general but in particular sexual perversion.
 - ii) Covetousness – The greedy, those who desire gain at the expense of others.
 - Here in 1Cor 5:11, this is a slightly different word (*pleonekteō* – in its verb form, 2Cor 2:11) for coveting than the word found in the 10th Commandment (*epithymeō*, Rom 13:9).
 - Though very much related, the 1Cor 5:11 term focuses on greedy desires, that have become settled and act outwardly.
 - The 10 Commandment word is broader and focuses on the initial inward desire for the things of the world.
 - iii) Idolaters – Those who worship idols and have given their final allegiance to anyone or anything besides God.
 - iv) Revilers – Those who are abusive, slanderous, or use contemptuous speech to tear down others, showing a heart governed by pride and arrogance.
 - v) Drunkards – Those enslaved to intoxication, marked by loss of self-control and disregard for sobriety.
 - vi) Swindlers – Robbers, especially violent thieves, those who exploit or cheat others through deceit, coercion, or fraud, seizing what does not belong to them.
 - c) These are all very dangerous sins, which must be mortified, i.e. killed, destroyed. Matt 5:29-30; Rom 6:11-14; 8:13
Gal 5:24; Eph 4:22-24; Col 3:5
 - d) The focus here is not with Christians that are wrestling with sin and are striving for repentance and mortification.
 - e) But brazen public unrepentant sins.

³ Gen 6:1-2; Ps 1:1; Prov 1:10-19; 2:12-15; 4:14-17; 13:20; 22:24-25; 24:1-2; Matt 5:13-16; 9:10-13; Mark 2:15-17; John 17:14-16; Acts 4:23; Rom 12:2; 1Cor 5:9-13; 15:33; 2Cor 6:14-18; Gal 6:1; Eph 5:6-11; Phil 3:17; Col 3:5-10; 1Thes 5:22; 2Thes 3:6; 1Tim 5:22; 2Tim 2:22; James 4:4; 1Pet 1:14-16; 4:3-5; 2Pet 2:1-3; 1John 2:15-17; Jude 1:4,23.

6) Again, the focus is the church, not judging the outside world.

a) 1Corinthians 5:12 – *“For what have I to do with judging outsiders? Do you not judge those who are within the church?”*

- i) It is not the job of the church to judge the world.
- ii) It is not the job of the church to go around and scold the world.
- iii) Though we should never be afraid of the world.

- Nor should we judge by the world's standards.
- Either by what the world tells us is good or evil.
- And not to curry favor and praise from the world so that we “nice” them into the kingdom.

iv) We fear God, not man.

v) We proclaim Christ and call the world to repentance and faith in Christ.

b) To give an example: If your next door neighbor is engaging in sexual sin, that isn't a crime (as defined by the state), it is *not* your job to go lecture him or her.

- i) Nor, should you hide what God's law teaches. You are not to be afraid of the world but you are to fear God.
- ii) You should protect your family, both physically and spiritually.
- iii) You should not in any way be seen endorsing their sin.
- iv) You should love your neighbor as God commands: Being kind, polite, helping them if you see them injured, etc.
- v) If given the opportunity then proclaim the Gospel.

c) There will be justice, because *“those who are outside, God judges.”* – 1Cor 5:13b

- i) In the future, for all eternity in hell.
- ii) And now, being given over to their sins.

7) There is a process for church discipline, including against church leaders.

Deut 19:15; Matt 18:16; Rom 16:17

1Cor 5:1-13; 2Cor 13:1; Gal 6:1

2Thes 3:6,14-15; 1Tim 5:19-20; Titus 3:10-11

a) The final stage is excommunication: To be removed from the Communion of the Body of Christ.

b) The purposes of excommunication are several:

- i) To obey Christ's command and authority: discipline is an act of submission to Christ's instituted order. Matt 18:17-20
John 20:23
- ii) To affirm God's holiness: That we visibly confess that God dwells among a holy people. Lev 19:2
1Pet 1:15-16
- iii) To uphold the honor of Christ and His doctrine, because public tolerance of scandal dishonors Christ's name and truth. Rom 2:24
1Tim 6:1
Titus 2:5
- iv) To protect the purity of the church: Removing unrepentant sin prevents moral and doctrinal corruption from spreading, because a little leaven is a dangerous thing. 1Cor 5:6-7,13
Eph 5:11

- v) To warn others and produce holy fear: discipline serves as a sober warning to the congregation. 1Tim 5:20
Acts 5:11
 - vi) To maintain a clear witness before the world: the church must not appear to approve what God condemns. 1Cor 5:1-2
Eph 5:3
 - vii) To reclaim the sinner (restoration): discipline aims at repentance and salvation, not destruction. Matt 18:15-17; 1Cor 5:5
2Cor 2:6-8; Gal 6:1
 - c) Church discipline, and even excommunication, is an act of love, obedience, and reverence, seeking to honor God and the sinner's restoration.
- 8) Those who refuse to repent, what is the outcome?
- a) 1Corinthians 5:13b – "Remove the wicked man from among yourselves." Deut 13:5; 17:7, 12; 21:21; 22:21
 - b) This is a quote from the Old Testament, where Israel is commanded to purge evil from herself, just like in the NT church. 1Cor 5:2
 - c) Removal from what? The sacrament that is the communion with God and His saints: The Lord's Supper.

Conclusions

- 1) So, church discipline, and its final extreme – excommunication, is biblical.
 - a) And is directly tied to the Lord's Supper.
 - b) We must fence the table in some manner but how much?
- 2) This is made even more challenging in this modern world of many different denominations and mass transit being commonplace. Let alone the hyper individualism of the age.
- 3) So what should we learn from 1Corinthians 5:
 - a) Church discipline is a real thing and it is centered around the Supper.
 - b) Those who are to be excluded are those who engage in gross, public sin, who refuse to repent.
 - i) The more grievous sin is when the church goes along with such wickedness.
 - ii) However, this is not a witch-hunt, or the church micro-managing believers.
 - c) The Supper is a sign and a seal of the covenant of grace, and it is a means of grace. (More about explaining that sentence in another sermon.)
- 4) There are requirements of the Supper: Faith, baptism, church instruction, and being in the church.
 - a) A proclamation of what the Supper means, with the Gospel, and a warning, should be given before each meal.
 - b) For this is a royal gracious meal.