Trinity Reformed Church
of Northwest Connecticut

Biblical, Traditional, Conservative, Congregational

Lord's Day Worship for
October 25, 2026

*"He who is slow to anger is better than the mighty,
and he who rules his spirit, than he who captures a city."* – Proverbs 16:32

trinityreformedct.org

"*" = *Please stand if you are able.*

Welcome, Greeting & Announcements

Call to Worship – James 1:17-21

Leader: *Every good thing given and every perfect gift is from above,
coming down from the Father of lights,*

People: **With whom there is no variation or shifting shadow.**

Leader: *In the exercise of His will He brought us forth by the word of truth,*

People: **So that we would be a kind of first fruits among His creatures.**

Leader: *This you know, my beloved brethren.*

People: **But everyone must be quick to hear, slow to speak**

Leader: *And slow to anger;*

People: **For the anger of man does not achieve the righteousness of God.**

Leader: *Therefore, putting aside all filthiness and all that remains of wickedness,*

People: **In humility receive the word implanted, which is able to save your souls.**

Prayer of Invocation and Confession
Gospel Absolution Text – 1John 2:1-2
*Hymn #1 – *"All People That on Earth Do Dwell"*

Scripture Reading – Colossians 3:1-10
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 #101B – "*Of Loyalty and Justice*"

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, 136.

Leader:	What are the sins forbidden in the Sixth Commandment (which is "You shall not murder")?	
People:	**All taking away the life of ourselves, or of others,**	Acts 16:28; Gen 9:6
Leader:	*Except in case of public justice, lawful war,*	Num 35:31,33; Jer 48:10; Deut 20:1
People:	**Or necessary defense;**	Ex 22:2-3
Leader:	*The neglecting or withdrawing the lawful and necessary means of preservation of life;*	Matt 25:42-43 James 2:15-16; Eccl 6:1-2
People:	**Sinful anger, hatred,**	Matt 5:22; 1John 3:15; Lev 19:17
Leader:	*Envy, desire of revenge;*	Prov 14:30; Rom 12:19
People:	**All excessive passions,**	Eph 4:31
Leader:	*Distracting cares; immoderate use of meat, drink, labor,*	Matt 6:31,34; Luke 21:34 Rom 13:13; Eccl 12:12; 2:22-23
People:	**And recreations;**	Is 5:12
Leader:	*Provoking words, oppression, quarreling, striking, wounding,*	Prov 15:1; 12:18; Ezek 18:18; Ex 1:14 Gal 5:15; Prov 23:29; Num 35:16-18,21
People:	**And whatsoever else tends to the destruction of the life of any.**	Ex 21:18-36

Ministry of the Word

Prayer of Illumination

*Sermon Text – Proverbs 1:10-19

*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 – "Violence"

(A Sermon Series on Proverbs 1-9)

Ministry of the Sacrament of the Lord's Supper

Invitation & Warning

TRC practices guarded open communion. All who profess faith in Christ, have been baptized, have a basic understanding of this sacrament, and are in good standing with a biblical local church are welcome to the Lord's Table. If you are uncertain whether you should partake, it is wise to abstain and speak with the pastor afterward.

Prayer

Words of Institution – Matthew 26:26-28 + Luke 22:19-20; 1Corinthians 10:16-17; 11:26

"While they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, 'Take, eat; this is My body which is given for you; do this in remembrance of Me.' And when He had taken a cup and given thanks, He gave it to them, saying, 'Drink from it, all of you; for this is My blood of the new covenant, which is poured out for many for forgiveness of sins.' . . . Is not the cup of blessing which we bless a sharing in the blood of Christ? Is not the bread which we break a sharing in the body of Christ? Since there is one bread, we who are many are one body; for we all partake of the one bread. For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes."

Partaking of the Bread and then the Cup

Prayer of Thanksgiving

*Hymn #689 – "*Be Still, My Soul*"

*Benediction

Everyone is welcome to Coffee Hour Fellowship downstairs after church today

Announcements

- The **Adult Sunday School** just started a **new study** looking at **Presuppositional Apologetics**. Presuppositional apologetics is a school of Christian apologetics (how to defend the faith) that asserts all reasoning depends on foundational presuppositions and that the Triune God and His revelation in Scripture are the necessary starting point for all intelligible thought. Pastor Doug thinks this is the most powerful way of defending the faith and very helpful in sanctifying the mind for Christ.
- The **Gen Alpha Club** will meet from 2:00 to 4:00 on the 2nd and 4th Sunday of each month.
- Pastor Doug's **Tuesday & Wednesday Studies** are currently on pause, they will return soon.
- The **4th Annual Christmas Party** will be on Friday, **December 4th**.
- TRC's **Annual Meeting** is after church, on Sunday, **December 13th**. The snow-day is December 20th.
- **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

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

Sermon Notes

Proverbs 1:10-19
"Violence"
A Sermon Series on Proverbs 1-9
October 25, 2026

Proverbs 1:10-14

1) Proverbs is poetry; it has poetic characters speaking to each other as we listen in to learn. Prov 1:9

   a) Here we have King Solomon speaking to one of his sons warning them about following overtly evil people.

   b) The hearer/reader is the son, so this is the wisest king teaching us wisdom.

2) Solomon is warning us not to be enticed by sinners and not to consent to follow after them. Prov 1:10

   a) A "sinner" here – is one who is "wicked", one who is overtly guilty of breaking God's Law, and desires and revels in their wickedness.

      i) This is not a "sinner" in the justification sense, where we all are sinners by God's perfect standard and thus need to trust in Christ.

      ii) This is a "sinner" in the sanctification sense, those who overtly, intentionally and directly violate God's holy Law.

      iii) These "sinners" want to entice the righteous into their evil.

   b) What follows, in verses 11-14, is the wicked calling us (the son) to follow after them.

      i) The wicked's speech is overt and almost comic in its simplicity, like the sinister handle-bar mustache villains of old cartoons.

      ii) But this shows how dangerous their enticements really are.

         • It leads only to death.

         • And one can become so wicked even the worst evils one revels in.

3) The wicked say: "*Come with us, let us lie in wait for blood, let us ambush the innocent without cause; Let us swallow them alive like Sheol, even whole, as those who go down to the pit; We will find all kinds of precious wealth, we will fill our houses with spoil; Throw in your lot with us, we shall all have one purse*," - Proverbs 1:11b-14

   a) Notice, the wicked are so arrogant and evil they want to destroy their victims so completely and suddenly it will be like the earth swallowing them alive. Num 16:30-33

      i) They are going to gleefully act without mercy, leaving no trace of them.

      ii) Of course there is a great irony here, because like all the wicked they are heading towards the grave themselves and eternal destruction in hell, as we will read in Proverbs 1:18-19.

   b) Also note the focus on the Ten Commandments. Ex 20; Deut 5

      i) Violence is under the 6th Commandment (murder).

      ii) Leading to theft, the 8th Commandment (stealing).

   c) The wicked are so evil they directly violate several commandments.

4) But remember back to our first verse where Solomon warns us "*My son, if sinners entice you, do not consent.*" – Proverbs 1:10

   a) The verb for "entice" here implies much more subtlety.

   b) It implies to deceive, seduce and/or coax.

   c) Evil can be very effective when it cloaks its true intent with aspects of the truth, especially to the gullible who think they are doing good.

   d) To paraphrase Bernard of Clairvaux (1090-1153), "*The road to hell is paved with good intentions*."

   e) Or, C.S. Lewis from The Screwtape Letters (Letter 12), "*Indeed the safest road* (from a demon's point of view) *to Hell is the gradual one—the gentle slope, soft underfoot, without sudden turnings, without milestones, without signposts.*"

   f) Evil can so harden a man, blackening his heart, that even such crass, overt calls for evil as found in Proverbs 1:11-14 will work, even if a few years before that person would have resisted.

   g) However, the simple Christian only thinks "I haven't murdered or directly stolen from anyone, lately, so I am okay." — Matt 5:21-22,27-28; 22:37-40; Luke 18:9-14; Rom 3:20-23; James 2:10-11; 1John 1:8-10

      i) The mature Christian, the wise Christian, realizes the Ten Commandments are headers that categorize a wide variety of sins. (e.g. murder includes the sin of anger while stealing includes the sin of greed.) — Ps 51:6; Prov 6:16-19; Matt 5:21-22,27-28; Matt 22:37-40; Rom 7:7-8; 13:8-10; James 2:10-11

      ii) Because the mature, wise Christian wishes to daily kill the very root of sin in their lives. — Matt 5:29-30; 15:18-20; Luke 9:23; Rom 8:13; Gal 5:24; Col 3:5

5) Clearly the teaching of Proverbs 1:10-19 applies to all Christians.

6) However, let us remember Solomon is focusing on a particular audience: Young men.

Sins by Gender

1) Let me ask a very politically incorrect question: Are there certain sins that the genders (and there are only two!) are most susceptible to?

   a) This is not an allowable question, to ask about both genders, in our modern culture.

   b) Even ChatGPT told me this is wrong during my sermon research this week, until I asked if this was the universal teaching of the church before 1960, and it had to concede the point.

2) The Bible, and the historical teaching of the church, is very clear: Men and women are different, not just physically but also intellectually and spiritually; we have different callings; we have different strengths and weaknesses. — Gen 1:26-28; 2:18-24; Prov 14:1; 31:10-31; 1Cor 11:3,8-12; Eph 5:22-33; 1Tim 2:12-14; 1Pet 3:1-7

3) ***Men*** are more prone to, and tempted by:

   a) Aggression, violence, anger and harshness. — Prov 14:17; 15:18; 16:32; 19:19; 22:24-25; 29:22; Gen 49:5-7; Eph 6:4; Col 3:19,21; 1Tim 2:8; 3:3

   b) Lust and the pursuit of sexual gratification. — Prov 5:1-23; 6:24-29,32; 7:1-27; 23:26-28; Job 31:1; Matt 5:27-30; Rom 1:25-27; 1Cor 6:18-20; 2Cor 12:21; Col 3:5-6; 1Thes 4:3-5

4) And though we are focusing on young men today, let us be fair and note that ***women*** are more and more prone to, and tempted by:

   a) Contentiousness, gossip and being meddlesome. — Prov 19:13; 21:9,19; 25:24; 27:15-16; 1Tim 3:11; 5:13; Titus 2:3-5; 1Pet 3:1-4

   b) Vanity, being too concerned about their appearance. — Prov 6:25; 11:22; 31:30; Is 3:16-24; Jer 4:30; Ezek 16:10-15; 1Tim 2:9-10; 1Pet 3:1-5

5) This is not to attack either gender, since the differences are very beautiful, and they are meant to be joined together to be one, which is a great blessing. — Gen 1:27-28; 2:18-24; Ps 128:1-4; Prov 5:18-19; 18:22; SoS 4:9-12; Matt 19:4-6; Eph 5:31-33; Heb 13:4

   a) It is to live in reality and to understand what our weaknesses are so we can work on mortification (daily killing sin in our lives) and to encourage each other.

   b) Because Satan twists what is good to our ruin.

6) Remember good and evil are not opposites, just like God and the devil are not opposites.

   a) Yes, God is pure and holy and Satan is thoroughly tainted with evil; however, to think the Creator God and a mere creation (Satan) are opposites is to belittle God and give far too much glory to the devil. — Gen 1:1; Ex 15:11; 1Sam 2:2; Job 1:6-12; Is 46:9-10; John 8:44; Col 1:16-17; Rev 20:10

   b) Evil is a privation of good; it can only twist and corrupt; it does not exist by itself, and it cannot create. — Gen 1:31; Eccl 7:29; Jer 2:13; John 1:3; 8:44; Col 1:16-17

   c) It is like the hole in a piece of paper, or rust on a steel bar.

      i) The hole, the rust, seriously corrupt the paper and the steel bar.

      ii) Yet the hole and rust can only exist if there is paper or a steel bar.

   d) Good can exist without evil; evil cannot exist without good.

7) So, a young man being strong, who goes out and strives to create and produce in his career, and to find a wife, and have children, as he provides for, and protects his family, is a very good and glorious thing. — Gen 2:15-24; Ps 128:1-4; Prov 5:18-19; 12:11; Prov 20:29; 1Cor 16:13-14; Eph 5:25-29; 1Tim 5:8

   a) And praise God that He makes the genders more capable and focused on the skills of their particular callings. (E.g. Ask men and women which one they would prefer to do: chain-saw a tree or nurse a baby.)

   b) But that strength, initiative, desire for his wife, and the desire to be successful (in the godly sense) can be twisted into aggression, violence and lust.

      i) One of my favorite axioms is "our strength is our weakness."

      ii) The very qualities that make someone strong can also become sources of weakness, particularly when taken to excess or misused.

   c) Like a woman's beauty, care for others, and compassion can be twisted into vanity, contentiousness and gossip.

   d) Men, especially young men, can be seduced into violence as the only solution.

      i) Think of the violence from the mass 2020 George Floyd riots in the USA, or the current 2026 student riots in France, which are mostly by young men.

      ii) Within Christianity, and conservative politics, among young men, we are seeing a growing interest in promoting a more masculine nationalism to combat the liberalism and feminism of the post WW2 period, which can be a good thing.

iii) However, there is a real rise of quasi-fascism, if not outright fascism, growing on the right, which is troubling.

iv) And for the church, as C.S. Lewis warned, if it becomes: "Christianity + (something else)", then you have an idol and are undermining the faith.

8) Because, "the greater possibility for good, the greater possibility for evil."

a) The greater something is, the more good, and also, the more evil it can do.

b) A dog can do more good or evil than a twig, a man can do more good or evil than a dog, and an angel (or fallen angel) can do more good or evil than a man.

c) Thus, a beautiful, socially capable woman can do great good or great evil.

d) Or, a strong, courageous, decisive man can do great good or great evil.

About Violence

1) There is a place for violence in this fallen world.

a) The magistrate (the state) has the power of the sword, and a man called to be a soldier or police officer - is engaging in a lawful calling. — Gen 9:5-6; Deut 20:1-4; 2Sam 22:35; Ps 18:34; 82:3-4; 144:1; Matt 8:5,10; Luke 3:14; Rom 13:1-4; 1Pet 2:13-14

b) Men are called to protect their family and use violence as a last resort - against thieves, kidnappers or rapists, for example. — Gen 14:14-16; Ex 22:2-3; Deut 22:25-27; Neh 4:13-14; Prov 24:11-12; Eph 5:25

c) Men can train in, and engage in, martial arts, but be careful of the company you keep, as per the teaching of this Proverb. — Gen 14:14-16; Judg 3:1-2; 2Sam 22:35; Ps 1:1; 144:1; Prov 3:31-32; 16:29; 22:24-25; 1Cor 9:25-27; 15:33; 1Tim 4:8

d) Men are physically, mentally and spiritually better at these tasks, and praise God that they are meant to protect and provide for women and children in their lives!

2) Proverbs 1:10ff is about being very careful of not following after the ways of violence.

a) The 6th Commandment (about murder) is a broad category heading that covers all the passions and actions that are linked to murder. — Matt 5:21-22; 2Cor 12:20; Gal 5:19-21; Eph 4:31; Col 3:8; 2Tim 2:24-25; Titus 1:7; 1John 3:15

b) See again today's Reformation Creedal Reading, the Westminster Larger Catechism, 136.

c) Remember the words of the Lord Jesus: "*You have heard that the ancients were told, 'You shall not commit murder' and 'Whoever commits murder shall be liable to the court.' But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever says to his brother, 'You good-for-nothing,' shall be guilty before the supreme court; and whoever says, 'You fool,' shall be guilty enough to go into the fiery hell.*" – Matthew 5:21-22

d) Similarly, the Apostle John teaches: "*Everyone who hates his brother is a murderer; and you know that no murderer has eternal life abiding in him.*" – 1John 3:15

e) Or from our Scripture Reading: "*But now you also, put them all aside: anger, wrath, malice, slander, and abusive speech from your mouth.*" – Colossians 3:8

3) There is a place for righteous anger, which is a morally appropriate response to genuine wickedness, especially when encountering an immediate and grotesque evil that requires immediate action. — Num 25:6-13; 1Sam 11:6-11; Neh 5:6-13; Mark 3:5; John 2:13-17; Eph 4:26-27

a) This anger must be governed by reason, directed toward justice, and free from personal bias and malice. Lev 19:15-18; Prov 16:32 Is 1:17; Eph 4:26-27,31-32; James 1:19-20; 2:1-9

Proverbs 16:32 – "*He who is slow to anger is better than the mighty, and he who rules his spirit, than he who captures a city*."

b) Scripture, however, places considerably greater emphasis on restraining sinful anger than on encouraging righteous anger. Prov 14:29; 16:32; Matt 5:21-22 Eph 4:26-27,31-32; Col 3:8 James 1:19-20

Proverbs 14:29 – "*He who is slow to anger has great understanding, but he who is quick-tempered exalts folly.*"

c) And Scripture commands in numerous places not to dwell in that anger, and one should resolve any disputes quickly and honestly. Prov 19:11; Matt 5:23-26 Matt 18:15-17; Rom 12:18 Eph 4:25-27; Heb 12:14-15

Proverbs 19:11 – "*A man's discretion makes him slow to anger, and it is his glory to overlook a transgression.*"

Proverbs 1:15-19

1) Solomon warns his son not to go down the road, i.e. follow, with these sinners who want to do violence. Prov 1:15

2) The sinners "run to evil" and they "hasten to shed blood". Prov 1:16

3) A life of anger and violence is actually a trap inflicted on oneself. Prov 1:17

   a) If a bird sees a hunter approaching to spread a net to catch a bird, even a bird will fly away.

   b) However, the wicked who are so blinded by violence and greed they don't even recognize the trap they are falling into.

4) The wicked are actually lying "*in wait for their own blood; They ambush their own lives.*" – Proverbs 1:18

5) It destroys their life.

   a) Proverbs 1:19 – "*So are the ways of everyone who gains by violence; It takes away the life of its possessors.*"

   b) It destroys their life now because it will lead to a path far away from God.

   c) It is in the end, a rejection of Christ, Who is one's only hope.

   d) It brings one to hell, that place of eternal destruction.

6) Anger is a particularly dangerous sin because it can consume you and lead to so many other sins. Gen 4:5-8; Ps 37:8; Prov 29:22 Matt 5:21-22; Eph 4:26-27; James 1:19-20

   a) Anger is a foretaste of hell, which is described by the Lord Jesus as a place of weeping and gnashing of the teeth. Matt 8:12; 13:42,50; 22:13 Matt 24:51; 25:30; Luke 13:28

      i) Gnashing of the teeth is to be so overcome by rage that you literally grind your teeth.

      ii) So, hell is like an eternity of being consumed by great grief, pain and rage.

   b) Think of The Parable of the Unforgiving Servant (Matt 18:21-35), which we recently preached on, and how when asked about the importance of forgiveness the Lord Jesus started talking about hell. That should really focus our attention to avoid anger!

The Answer

1) What is the solution to these sins?
2) Of course, turn to Christ, and trust in Him.
    a) Trust that He has given us institutions in this life, such as the church and the state.
        i) You can turn to them for help.
        ii) And they are responsible for dealing with evil, not you, which gives you freedom.
        iii) Freedom to lawfully pursue justice if so called.
        iv) But also, freedom to rest in God's sovereignty.
    b) We are to trust that God is working out His plan.
        i) Yes, we do our daily labors for the good.
        ii) But the outcome belongs to the Lord, which gives great peace.
        iii) We are called to be faithful, not necessarily successful.
        iv) As we daily mortify our sins, we also daily live for Christ!
        v) And what is the opposite of murder? Giving life.
        vi) Thus we read, "The duties required in the sixth commandment are all careful studies, and lawful endeavors, to preserve the life of ourselves (Eph 5:28-29) and others (1Kgs 18:4) by resisting all thoughts and purposes, (Jer 26:15-16; Acts 23:12,16-17,21,27) subduing all passions, (Eph 4:26-27) and avoiding all occasions, (2Sam 2:22; Deut 22:8) temptations, (Matt 4:6-7; Prov 1:10,11,15-16) and practices, which tend to the unjust taking away the life of any; (1Sam 24:12; 26:9-11; Gen 37:21-22) by just defence thereof against violence, (Ps 82:4; Prov 24:11-12; 1Sam 14:45) patient bearing of the hand of God, (James 5:7-11; Heb 12:9) quietness of mind, (1Thes 4:11; 1Pet 3:3-4; Ps 37:8-11) cheerfulness of spirit; (Prov 17:22) a sober use of meat, (Prov 25:16,27) drink, (1Tim 5:23) physick, (Is 38:21) sleep, (Ps 127:2) labour, (Eccl 5:12; 2Thes 3:10,12; Prov 16:26) and recreations; (Eccl 3:4,11) by charitable thoughts, (1Sam 19:4-5; 22:13-14) love, (Rom 13:10) compassion, (Luke 10:33-34) meekness, gentleness, kindness; (Col 3:12-13) peaceable, (James 3:17) mild and courteous speeches and behaviour; (1Pet 3:8-11; Prov 15:1; Judges 8:1-3) forbearance, readiness to be reconciled, patient bearing and forgiving of injuries, and requiting good for evil; (Matt 5:24; Eph 4:2,32; Rom 12:17,20) comforting and succouring the distressed and protecting and defending the innocent. (1Thes 5:14; Job 31:19-20; Matt 25:35-36; Prov 31:8-9)" – Westminster Larger Catechism, 135.
    c) Finally, we are to trust all our sins are forgiven in Christ, and that will motivate us to live a life of faith, hope and love, which are powerful enemies of anger, violence, hatred, and wrath.
    d) Isaiah 53:9-11 – "*His grave was assigned with wicked men, yet He was with a rich man in His death, because He had done no violence, nor was there any deceit in His mouth. But the LORD was pleased to crush Him, putting Him to grief; If He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, and the good pleasure of the LORD will prosper in His hand. As a result of the anguish of His soul, He will see it and be satisfied; by His knowledge the Righteous One, My Servant, will justify the many, as He will bear their iniquities.*"