



LORD'S DAY 31

# SOUND DOCTRINE WOMEN

TITUS 2

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SUNDAY 08.03.25 @ 10:30AM



[GRANTSVILLECHURCH.COM](http://GRANTSVILLECHURCH.COM)



## HAPPY BIRTHDAY:

8/3 Cole Tasker  
 8/5 Nevin Hutzel  
 8/11 Jess Carey  
 8/14 Hannah Hershberger  
 8/27 John Carey  
 8/31 Allison Broadwater



## HAPPY ANNIVERSARY:

8/5 Jeff & Patty Rice



## ANNOUNCEMENTS:

1. Mission gifts given in August will benefit: *The James Isaac House*
2. Anyone interested in helping to provide a meal for the Brenneman family please contact Allison Broadwater or Emily Widder.



## THE CALENDAR:

Sat. August 30 Family Game Night (5-7pm)  
 Sun. August 31 Anniversary Sunday 1830-2025 = 195 years  
 Sun. Sept. 21 Council Meeting (noon)  
 Sat. Sept. 27 Wisp Mountain Coaster & Ledo's Pizza (4pm)  
 Oct. 24-25 Ligonier Always Ready Student Conf. - Lancaster, PA  
 October 26 Reformation Sunday  
 Sun. Nov. 2 Friend Sunday



## COFFEE BREAK SCHEDULE:

|                                |                                     |
|--------------------------------|-------------------------------------|
| August 3 - Emily Widder        | Sept. 7 - Allison Broadwater        |
| August 10 - Allison Broadwater | Sept. 14 - Linda Upole              |
| August 17 - Sherry Carey       | Sept. 21 - Amanda Carey             |
| August 24 - Amanda Carey       | Sept. 28 - Jeff & Rebekah Clevenger |
| August 31 - Kelly Rock         |                                     |



## THE ELDERS:

|             |              |                                  |
|-------------|--------------|----------------------------------|
| John Carey  | 301-876-0342 | jcarey6821@gmail.com             |
| Matt Widder | 717-496-3879 | pastormatt@grantsvillechurch.com |

*To begin the process of joining the church as a member, please touch base with the Elders.*

**SOLA GRATIA** **SOLA FIDE** **SOLUS CHRISTUS** **SOLA SCRIPTURA** **SOLI DEO GLORIA**  
 BY GRACE ALONE THROUGH FAITH ALONE IN CHRIST ALONE BY SCRIPTURE ALONE FOR THE GLORY OF GOD ALONE



140 MAIN STREET - P.O. BOX 147 - GRANTSVILLE, MD 21536  
**WWW.GRANTSVILLECHURCH.COM**  
 SUNDAY BIBLE STUDIES - 9:15AM - SUNDAY WORSHIP - 10:30AM



# 3 AUGUST 2025    LORD'S DAY 31

What man is there who desires life and loves many days, that he may see good?  
Keep your tongue from evil and your lips from speaking deceit.  
Turn away from evil and do good; seek peace and pursue it.  
– Psalm 34:12-14 <sup>ESV</sup>

GOD IS HOLY HE IS TO BE ADORED.

## The Call to Worship | Psalm 34:12-14

Hymn #453 | *It Is Well with My Soul*

Prayers of Praise <sup>Larry</sup>

Welcome

GOD'S WORD IS TO BE HONORED.

## The Gospel Reading | Luke 5:33-39 <sup>Linda</sup>

The Offering

The Kids Message | 2 Timothy 2:19 <sup>Gracie</sup>

GUILT & SIN IS TO BE CONFESSED & REPENTED OF.

## Scriptural Call | Matthew 6:1

Song | *The Power of the Cross*

Prayers of Confession & Silence <sup>Jeff</sup>

GOD'S GRACE LEADS US TO GRATITUDE & GODLINESS.

## Scriptural Assurance | Jonah 2:7-9

Song | *Now Thank We All Our God*

Prayers of Thanksgiving & Request <sup>Matt</sup>

The Lord's Prayer <sup>(next page)</sup>

GOD'S WORD IS TO BE PROCLAIMED.

## The Sermon Text | Titus 2

The Sermon | "Sound Doctrine Women"

GO SERVE IN OBEDIENCE.

Song | *I Am Resolved*

The Benediction



THE GOSPEL IS THE GOOD NEWS THAT JESUS CHRIST SAVES SINNERS.  
So then: Repent, Believe, and Follow the Lord Jesus Christ.

# THE TEN COMMANDMENTS - EXODUS 20

1. You shall have no other gods before Me.
2. You shall not make for yourself a carved image, nor any likeness... to worship.
3. You shall not take (misuse) the name of the Lord your God in vain.
4. Remember the Sabbath day; to keep it holy... the Lord made it holy.
5. Honor your father and your mother, that your days may be long in the land.
6. You shall not murder.
7. You shall not commit adultery.
8. You shall not steal.
9. You shall not bear false witness.
10. You shall not covet.

# THE LORD'S PRAYER - MATTHEW 6

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 debts, as we forgive our debtors.  
And lead us not into temptation, but deliver us from evil.  
For Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

# SUNDAY MORNING BIBLE STUDIES (9:15-10:15am):

8/3 | Got Questions: What is the Christian view of suicide? <sup>Matt</sup>  
8/10 | Got Questions: Do pets / animals go to heaven? <sup>John</sup>  
8/17 | Got Questions: What happens after death? <sup>Matt</sup>  
8/24 | Got Questions: Should a Christian tithe? <sup>John</sup>

For daily growth in the word, tune-in to: [refnet.fm](https://refnet.fm)

# PREPARATION FOR THE WORD:

|         | PRAISE             | GOSPEL READING                  | CONFESSION          | THANKS/REQ. | SERMON                          |
|---------|--------------------|---------------------------------|---------------------|-------------|---------------------------------|
| AUG. 3  | Larry Rock         | Luke 5:33-39<br>Linda Upole     | Jeff Clevenger      | Matt Widder | Titus 2<br>Sound Doctrine Women |
| AUG. 10 | Jess Carey         | Luke 6:1-5<br>Gracie Broadwater | Matt Widder         | John Carey  | Luke 8:4-8<br>The Soil          |
| AUG. 17 | Harvey Hershberger | Luke 6:6-11<br>Lincoln Widder   | Johnny Carey        | Matt Widder | Luke 8:22-25<br>The Storm       |
| AUG. 24 | Adam Winkelvoss    | Luke 6:12-19<br>Larry Rock      | Franklin Broadwater | John Carey  | TBA<br>TBA                      |
| AUG. 31 | Brayden Broadwater | Luke 6:20-23<br>Helen Bender    | Matt Widder         | John Carey  | 1 Cor. 12:18-21<br>195 Years    |



## A Commentary on Titus 2:

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FAMILY WORSHIP BIBLE GUIDE - REFORMATION HERITAGE BOOKS

1.  
What are some of “the things which become sound doctrine” (v.1)?  
How can we acquire them?  
Who is “a pattern of good works” (v.7) for you?  
In what ways does your life “adorn the doctrine of God our Saviour” (v.10)?  
Why does it matter?
2.  
People today are beset with addictions of many kinds (alcoholism, drug abuse, overeating, pornography, etc.).  
Why is sobriety and sober-mindedness important for the Christian?  
How can we achieve it and maintain it?
3.  
What does “the grace of God” (v.11) teach us to believe and to hope for?  
What does it teach about the duty required of believers?  
Why did Christ give Himself for His people?  
Why are they called His “peculiar people” (v.14)?  
How do you live in the world as one who belongs to Christ?

## An Excerpt from author Carolyn Mahaney:

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FEMININE APPEAL: 7 VIRTUES OF A GODLY WIFE AND MOTHER - CROSSWAY

### THE MENTORING MANDATE

The seven feminine virtues listed in Titus 2 are prefaced with a clear call to action for older women: “Teach what is good, and so train the young women.”

I longed for this kind of help and instruction in my early years of marriage and motherhood. I earnestly desired to have a more experienced, godly woman to whom I could go for advice.

My mom was an excellent role model who made caring for a family look effortless. But she was a thousand miles away, and I couldn't contact her on a daily basis. How I wished I had paid closer attention when I lived at home!

As the first among my friends to have a baby, I had no one close by whom I could ask for help. I felt very alone in this daunting task of being a wife and mother.

I remember one unhelpful method (among many) I followed with my first child, Nicole. To keep her from crying, I would nurse (and in later months, bottle-feed) her until she fell asleep. Then I would *very carefully* lay her in bed. If she woke up in the process -which happened frequently, I might add- I would have to start the whole operation over again. This ordeal could take up to an hour and a half at every naptime and nightly bedtime. To say the least, it was an exhausting and time-consuming routine.

I continued this faulty practice until my second daughter, Kristin was born fourteen months later. My mother was visiting to help me with the girls, and she observed my effort to care for a newborn while maintaining this bedtime practice with Nicole. “Carolyn,” she admonished, “you need to put Nicole to bed and just let her cry.”

I was desperate at this point; so without hesitation I followed her counsel. The first night Nicole cried for fifteen minutes. The next day for her nap, she whimpered only a few moments. That night she went to sleep without crying. To think I had spent all those months going through that arduous routine! How much time and effort would have been saved if only I had received the simple, practical advice of an older woman.

Our Titus 2 passage exhorts older women to provide this kind of assistance for young women. If you are an older woman, may I appeal to you to take up this challenge? Young women are in dire need of your training and instruction.

To function in this role you need not have the gift of teaching or be a theological expert; it simply requires you to possess proven character (as outlined in verse 3). The years have brought you much knowledge and insight, and you have a significant role to play in the church. You have discovered secrets of godly wisdom in relation to husbands, children, and the home that could save younger women a lot of unnecessary trouble and concern.

# Church History 101

## EIGHTH CENTURY

### The Iconoclastic Controversy

Students of church history need to understand the two dominant languages and traditions present within the ancient church.

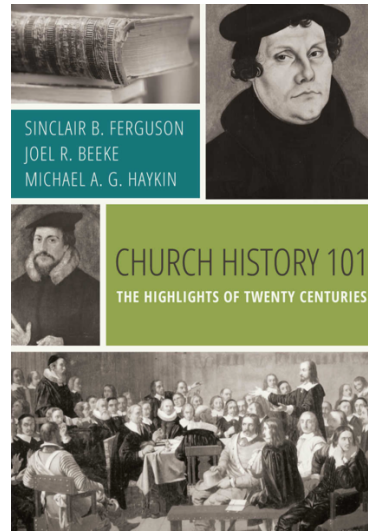
In the Western church, the church that tended to center around Rome, the primary language for writing and worship was Latin.

In the East, the primary language of the church was Greek. These languages symbolize the different ways in which these two church traditions developed. As the Roman Empire disintegrated, these traditions lost contact with each other and developed in separate ways.

An eighth-century controversy demonstrating the differences between these traditions was the disagreement over the use of icons in the worship of God. Icons are depictions of Jesus, Mary, the saints, and sometimes the persons of the Trinity, among others, and came to have particular significance in the Eastern church. Those in favor of icons argued that pictures were necessary as “books to the laity,” that is, for communicating biblical truth to the illiterate and uneducated, and for helping to focus worship in the proper direction. The object of worship was not the image or icon, but the person, divine or human, it represented.

However, many began to think that icons were channels through which Christ was speaking to them and through which God was blessing them. Christians in the East would kneel before them, perhaps would kiss them as holy objects, and on occasion would light candles or burn incense before them as an expression of their desire that through the intercession of the person depicted by the icon, the heavenly Father would hear their prayers.

These practices caused a great division in the eighth-century church between iconodules (literally, “servants of icons”) and iconoclasts (literally, “breakers of icons”). The controversy came to a climax in 787 at the Second Council of Nicaea. The church eventually acceded to the use of icons, insisting they not be worshiped but used only for instruction and veneration, that is, only for giving honor to the one depicted.



Throughout the centuries, however, the line often became blurred as images were accorded an ever more important place in public worship and private devotion. By contrast, the making of such images, as well as worshiping or serving them, was forbidden by God in the second commandment. Yet men always attempt to be wiser than God, it seems.

Reflecting on the iconoclastic controversy, Protestants should remember the biblical “images” or “visual aids” we have been given to help us understand the gospel. The New Testament witness affords the church two - baptism and the Lord's Supper.

Throughout the New Testament, Christians are encouraged to continually reflect on the significance of these two sacraments, “wherein, by sensible signs, Christ and the benefits of the New Covenant are represented, sealed, and applied to believers” (Westminster Shorter Catechism, Q. 92).

Although we must be justly critical of the use of icons in the church, we also ought to be critical of ourselves for paying so little attention to the “sensible signs” that Jesus has given to us.

Though synods and councils may be preoccupied with internal disputes, in every century of the church there are those whose eyes are turned outward to see the great need of the world. Two such people from the eighth century exemplify this outward gaze.

The first is Boniface, remembered as “the Apostle of the Germans.” Born at the end of the seventh century in Crediton, Devon, he gave himself to the service of Christ and the church, spending his life evangelizing various parts of the world, including Frisia, Thuringia, and Bavaria. Boniface often found himself in the midst of pagan cultures, yet he stood against them with the power of the gospel. He was eventually martyred for Christ in the year 754.

The other example from the eighth century is Olopan or Alopán. The Sigan-Fu stone, discovered in northwest China in the early seventeenth century by Roman Catholic missionaries, recorded the advent of Christianity in China from 150 years prior to the time of its inscription, circa 780. It recounted the work of Olopan, an Assyrian missionary who had come from Syria to China to preach the gospel. By the eighth century, Chinese emperors were persecuting Christians and extinguishing the flame of the gospel in China. To their astonishment, the missionaries who discovered the Sigan-Fu stone one thousand years later learned what people in the seventh and eighth centuries had been willing to do and to sacrifice for Jesus Christ in China.