

Trinity Reformed Church of Northwest Connecticut

Biblical, Traditional, Congregational

Lord's Day Worship for

September 28, 2025

"I pray that the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints," – Ephesians 1:18



trinityreformedct.org

“✠” = Please stand if you are able.

Welcome, Greeting & Announcements

Call to Worship – Hebrews 3:1-6

Leader: *Therefore, holy brethren, partakers of a heavenly calling, consider Jesus,*

People: **The Apostle and High Priest of our confession;**

Leader: *He was faithful to Him who appointed Him,*

People: **As Moses also was in all His house.**

Leader: *For He has been counted worthy of more glory than Moses,
by just so much as the builder of the house*

People: **Has more honor than the house.**

Leader: *For every house is built by someone,*

People: **But the builder of all things is God.**

Leader: *Now Moses was faithful in all His house as a servant, for a testimony of those things*

People: **Which were to be spoken later;**

Leader: *But Christ was faithful as a Son over His house*

People: **Whose house we are,**

Leader: *If we hold fast our confidence and the boast of our hope*

People: **Firm until the end.**

Prayer of Invocation and Confession

Gospel Absolution Text – 1Peter 2:9-10

***Hymn #591** – “Jesus Calls Us”

Scripture Reading – Ephesians 1:18-2:10

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 #30B – “O LORD, I Will Exalt You”**

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, 66-67.

Leader: Question: What is that union which the elect have with Christ?

People: Is the work of God’s grace,

Eph 1:22; 2:6-7

Leader: Whereby they are spiritually and mystically,

1Cor 6:17

People: Yet really and inseparably,

John 10:28

Leader: Joined to Christ as their head and husband;

Eph 5:23,30

People: Which is done in their effectual calling.

1Pet 5:10; 1Cor 1:9

Leader: Question: What is effectual calling?

John 5:25; Eph 1:18-20

People: Is the work of God’s almighty power and grace,

2Tim 1:8-9

Leader: Whereby out of His free and special love to His elect,

Titus 3:4-5; Eph 2:4-5,7-9

People: And from nothing in them moving Him thereunto

Rom 9:11

*Leader: He does, in His accepted time, invite and draw
them to Jesus Christ, by His word and Spirit;*

2Cor 5:20; 6:1-2; John 6:44

2Thes 2:13-14

People: Savingly enlightening their minds,

Acts 26:18; 1Cor 2:10,12

Leader: Renewing and powerfully determining their wills,

Ezek 11:19; 36:26-27; John 6:45

People: So as they (although in themselves dead in sin)

Leader: Are hereby made willing and able freely to answer His call,

Eph 2:5

**People: And to accept and embrace the grace offered
and conveyed therein.**

Phil 2:13

Deut 30:6

Ministry of the Word

Prayer of Illumination

***Sermon Text** – 1Samuel 3:1-21

***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 – “Calling”

A Sermon Series on 1Samuel 1-8

***Hymn #370** – “Revive Thy Work, O Lord”

***Benediction**

Everyone is welcome to Coffee Hour Fellowship downstairs after church today

Announcements

- The **Deacon Fund** (i.e. support for church members in need) is running low, any new donations will be greatly appreciated. 
- **Communion Policy Update:** We are still planning to go to weekly Communion. However, the elders are still working on the Lord's Supper Policy, which has required more attention than at first realized, since we have become a more focused church. Such points being pondered: The Bible commands closed Communion on some level but how closed? What warning should the pastor give? Is baptism required? Is church membership required? Are classes required? Is grape juice allowable? Leavened or unleavened bread? God is a holy God, however, the Lord's Table is a means of grace, where is the correct weighing of those things? Thank you for your patience. 
- The **Ladies Sunday Morning Study** has **ceased** so Verna can focus on the children. All adults are welcome to Pastor Doug's Study. (See below for new gathering.)
- 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

- There will be a joint **Elder & Deacon meeting** to discuss the budget after church on Sunday, October 12th.
- On Saturday, **October 18th**, starting at 11:30 AM, there will be an **Oktoberfest** at the Aldrich's. With choice of select root-beers (we are Calvinists after all) and a bouncy house! 
There is a sign-up sheet for food if you could help by bringing a particular dish.
- The **Bolton Conference** is on **October 24th - 25th** (Fri-Sat) at the Pleasant Street Christian Reformed Church in Whitinsville, MA 01588. newenglandreformedfellowship.org/2025-conference
- **New Ladies Fellowship:** The Ladies of the Church are invited to the Aldrich home on Saturday, **November 1st**, from **12:00 – 2 PM** for a TULIP Party. It will be a casual time of fellowship with a short study. A lunch of soup and sandwiches will be provided.
- The **3rd Annual Calvinist-Christmas Party** is Friday, **December 5th**, at the Grange.
- The **Annual Meeting** will be after church on **December 14th**.
- *Regular Studies & Gatherings:*
 - Sunday School** for all ages (9:00 AM).
 - Tuesday Study** (10:30 AM – noon) – Augustine's Sermons.
 - Wednesday Study** (6:30 – 8:00 PM) – Book of Hebrews.
 - Gen-Alpha Club** will return on the 2nd & 4th Wednesdays.
 - Friday YADG** (6:30 PM) still meets on 1st & 3rd Friday.
 - 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@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

1Samuel 3:1-21

“Calling”

A Sermon Series on 1Samuel 1-8

September 28, 2025

Introduction

- 1) Question: What is your calling in this life?
 - a) Let us ponder this today as we look at our sermon text.
 - b) As we are going through 1Samuel 1-8.
- 2) The first part of 1Samuel is about the godly Samuel.
 - a) The last judge of Israel.
 - b) And also, a priest and prophet. (A very rare combination.)
 - c) He will anoint the great king David.
- 3) 1Samuel begins at the time of the end of the judges.
 - a) A time of increased godlessness.
 - b) As we read in our sermon text: 1Samuel 3:1 – *“And word from the LORD was rare in those days, visions were infrequent.”*
- 4) Samuel was given to the Lord, at a very young age, to serve at His house.
 - a) As we read in 1Samuel 2:26 – *“Now the boy Samuel was growing in stature and in favor both with the LORD and with men.”*
 - b) And from the first verse of our sermon text, 1Samuel 3:1 – *“Now the boy Samuel was ministering to the LORD before Eli. And word from the LORD was rare in those days, visions were infrequent.”*
 - i) Remember in the Old Testament God literally has a “house”, first the Tabernacle and then the Temple, where He lives to be near His people.

Ex 25:8; 29:42-46
1Kgs 8:10-13,27-30
2Chr 6:18-21; Ezek 43:4-7
Ps 132:13-14

- ii) At the time of the Judges it is at Shiloh, up north in the hill country of Ephraim. Josh 18:1; Judg 18:31
1Sam 1:3; 3:21; Ps 78:60
- iii) So, when we read that Samuel is “*ministering to the Lord*” in 1Samuel 3:1 he is probably doing various chores relating to keeping God’s House. 1Sam 2:11,18; 3:1
Num 3:5-10; 4:24-33
1Chr 23:28-32; 2Chr 24:5

5) We read that it is night:

- a) High Priest Eli sleeps in his quarters, near the Tabernacle. 1Sam 3:2
- b) Samuel is sleeping closer to where God dwells in His house. 1Sam 3:3
- c) We know this because the “lamp of God” in 1Sam 3:3 refers to the golden lampstand that stood in the Holy Place. Ex 25:31-40; Ex 27:20-21
Lev 24:1-4; Heb 9:2
 - i) It is to burn continually before God and be filled every evening and morning.
 - ii) Thus the “had not gone out” means it is just before dawn.
 - iii) Also, it is symbolic, that despite the corruption of the priesthood, God is faithful – a new priest/prophet is being called.

6) About the Tabernacle:

- a) It is a portable tent complex where God “lives” so that He can dwell and go with His people. Ex 25:8,22; 29:42-46; 33:9-11,14
Lev 26:11-12; Ezek 37:27
- b) The **Sanctuary** is the inner tent of the Tabernacle complex, which is considered more holy. Ex 26:33-34; Lev 16:2-3,16-17,33
Num 18:1,5; Heb 9:1-3
- c) The outer room of the Sanctuary is called the **Holy Place**. Ex 26:33-35; 30:6-8; 40:22-27
Heb 9:2
 - i) Where the lampstand, table of bread, incense altar, etc. are located.
 - ii) Maybe Samuel was here or at least close to it.
- d) The inner room of the Sanctuary is called the **Holy of Holies**.; Ex 26:33-34; Lev 16:2
1Kgs 6:16,19; 8:6-11; Heb 9:3-4
 - i) This is where God “dwells.” Ex 25:8; 29:45-46; Num 35:34
 - ii) It is the most holy part of the Tabernacle.
 - Only the High Priest could enter once a year. Lev 16:2,11-15,29,34; Heb 9:6-7
 - It is sealed off by a veil. Ex 26:31-33; Lev 16:2; Matt 27:51; Heb 9:3
 - Inside is the Ark of the Covenant, where God would speak from atop the Ark called the Mercy Seat, and be heard through the veil. Ex 25:10-22; 26:33-34
Lev 16:2; Num 7:89;
Heb 9:3-5

7) Then God verbally “called” Samuel. 1Sam 3:4

- a) This is not merely casual speech but a deliberate act of summoning.
- b) Samuel thinks it is Eli so he runs to the high priest.
 - i) Eli says, “*I did not call, lie down again.*” – 1Samuel 3:5
 - ii) It happens again. God calls out “Samuel.” 1Sam 3:6
 - iii) And again, Eli tells him to go lie down.

8) Then we read, “*Now Samuel did not yet know the LORD, nor had the word of the LORD yet been revealed to him.*” – 1Samuel 3:7

- a) Careful here!
 - i) Do not think like a 20th century Evangelical.
 - ii) That Samuel is not “born again” or “regenerated.”
 - b) This is not about Samuel needing to be “saved.”
 - c) It is about Samuel’s calling as a prophet to speak the Word of God.
- 9) God calls a third time and again Samuel goes to Eli. 1Sam 3:8-9
- a) This time Eli discerns it is God calling Samuel.
 - b) So, Samuel lies down again.
 - c) And the Lord calls a fourth time, and note the language.¹
 - i) 1Samuel 3:10a – “*Then the LORD came and stood and called as at other times, ‘Samuel! Samuel!’*”
 - ii) The verb for “came” here is about movement, often used for entering a scene.
 - iii) While the verb for “stood” means to “take one’s stand, station oneself, present oneself.”
 - It implies a deliberate positioning – to take a stance, ready to speak.
 - So, this is not literally about God standing.
 - God is spirit, He doesn’t have a body. John 4:24
 - This is God dramatically making Himself known.
 - iv) Samuel says, “Speak, for Your servant is listening.” – 1Samuel 3:10
 - v) Showing Samuel is already regenerated.
- 10) God then declares what He is going to do. 1Sam 3:11-14
- a) It will be dramatic, all of Israel will see and know. 1Sam 3:11
 - b) Judgment will come on High Priest Eli and his house. 1Sam 3:12-13
 - i) Because of their sins, especially Eli’s sons.
 - ii) And Eli did not fully rebuke them.
 - c) There is no hope for the restoration of the house of Eli. 1Sam 3:14
- 11) Samuel then lays down but he is afraid to tell Eli the vision. 1Sam 3:15
- a) Eli insists that Samuel tell him, and Samuel does. 1Sam 3:16-17
 - b) Eli responds, “*It is the LORD; let Him do what seems good to Him.*” – 1Samuel 3:18b
- 12) We read that Samuel grows and the Lord was with him. 1Sam 3:19-31
- a) And God caused all of Samuel’s words/prophecies to come true.
 - i) One of the signs of a true prophet is his words come true. Deut 18:21-22
 - ii) The other sign is if his prophecies are faithful to God’s Word. Deut 13:1-3
 - b) And all of Israel now knows Samuel is a prophet of the LORD. 1Sam 3:20
 - c) Thus, the LORD returns to His house at Shiloh, “*because the LORD revealed Himself to Samuel at Shiloh by the word of the LORD.*” – 1Samuel 3:21

¹ The OT uses the 3 for 4, and 7 for 8, imagery to show completeness.

Ex 20:5-6; Deut 5:9-10; Prov 30:15,18,21,29; Eccles 11:2; Amos 1:3,6,9,11,13; 2:1,4,6; Micah 5:5

Application

- 1) How do we make application for the modern church today about our sermon text?
- 2) For us moderns we probably think: If Samuel is called like that, what is my calling?
 - a) Thus, the common “Dare to be a Daniel” approach to sermons.
 - i) Or in this case “Dare to be a Samuel.”
 - ii) That Samuel did great things, so what great things are you doing for the Kingdom?
 - iii) This is completely unbiblical, dangerous and destroys the foundation of the Gospel.
 - b) None of us are called to be a priest, prophet and judge for ancient Israel.
- 3) A good sermon would now solely focus on Christ, that He alone is the perfectly ordained High Priest, supreme Prophet and true High King of God’s people.
 - a) We are not Lutherans, however!
 - b) Let’s ask: What does God call us to?
- 4) For moderns we want to hear if we have a special calling.
 - a) Especially, wanting God to tell us about “big” (in the worldly sense) decisions we have to make.
 - i) Such as: Should I join the military or go to college?
Should I run for public office or start my own business?
Should I retire now or keep on working?
 - ii) God gives us freedom on those questions we think are the “big” questions.
 - iii) Yes, we should be wise in our decisions and seeking good and godly counsel is helpful.
 - iv) However, over focusing on them can lead to the sins of worry, idolatry (making earthly more important than Christ’s Kingdom), or sorcery (trying to figure out one’s personal future by spiritual means).
 - b) The Almighty is much more concerned about us being faithful and loving Him and our neighbor, according to His Word.
- 5) Yes, there are general callings.
 - a) The norm is marriage and family with distinct roles for the husband and the wife. (Something our culture hates).
 - b) Thus, men are called to work and by God’s grace might be skilled at a certain profession.
 - c) And women are called to bear children and tend to the house.
- 6) Yes, there can be special callings to ministry.
 - a) As we preached about last week.
 - b) Church must involved.

Gen 14:18; Deut 18:15
Ps 2:6-12; 110:1-4; Matt 17:5
Acts 3:22-23; Heb 1:1-3

Prov 11:14; 15:22; 24:6
Eph 5:15-17; James 1:5; 3:17

Ex 20:3-5; Lev 19:31
Matt 6:24-34; Luke 12:29-34
Gal 5:19-21; Col 3:2-5
Phil 4:6-7; 1Pet 5:7

Deut 6:5; 1Sam 15:22
Mic 6:6-8; Matt 22:37-40
John 14:15; 1John 5:2-3

Gen 1:27-28; 2:18-24; Eph 5:22-33
Col 3:18-19; 1Tim 2:12-15; 4:3
Titus 2:3-5; Heb 13:4

Gen 2:15; Ex 31:1-5; Prov 22:29
Eccl 9:10; Eph 4:28; 1Thes 4:11-12

Gen 1:28; 3:16; Prov 31:10-31
1Tim 2:15; 5:14; Titus 2:4-5

Acts 13:2-3; 14:23; Rom 10:14-15

1Tim 3:1-7; 4:14; Titus 1:5

- 7) There is a great, glorious, calling all Christians receive.
- a) In Reformed Theology it is called the “**Effectual Calling.**”
 - i) About salvation.
 - ii) New life in the Spirit.
 - b) It is related to the doctrine of **Regeneration.**
 - c) However, there is some confusion about this.
 - d) I would like to detour and chat about this for a bit.
 - i) We are going into the deep end of the pool.
 - ii) But this will help you with reading modern theology.
 - iii) And the difference from the older creeds and theologians.

Effectual Calling / Regeneration

- 1) Today, when you hear the word “**regeneration**” you think of being born again.
 - a) That time when God changes the inward man, changing the heart, giving them new life, causing them to have initial faith in Christ which justifies them, and this is done by God’s grace alone. Ezek 36:26-27; John 3:3-8
Acts 16:14; Eph 2:1-5,8-9
Titus 3:5; James 1:18
1Pet 1:3,23
 - b) It is part of what theologians call “the **order of salvation**” or the fancier phrase: the **Ordo Salutis.**
- 2) So, for modern Reformed theologians, the (simplified) order of salvation would be:
 - a) **Regeneration:** Being born again, when God, by His grace, takes out your heart of stone and gives you a new living heart for Him. Titus 3:5
1Pet 1:3,23
 - b) Being made born again causes you to have saving **Faith & Repentance.** Acts 11:18; Eph 2:8-9
Phil 1:29; 2Tim 2:25
 - i) **Faith** is to know, give assent/agree to, and trust in Christ as one’s Savior. John 17:3; Rom 10:9-10,17
Gal 2:16; Heb 11:1,6
 - ii) **Repentance** is the turning away from sin, yourself, Satan and the world, and to Christ. Ezek 18:30-32; Matt 16:24
Acts 2:38; 26:18,20
 - c) With faith & repentance, from being regenerated, comes **Justification.** Eph 2:4-9
Titus 3:3-7
 - i) **Justification** is being declared righteous in God’s sight, like a judge declaring you innocent. Rom 3:24,26,28; 4:5; 5:1
Gal 2:16; 3:8-11,24; 5:4
 - ii) Thus, we are justified by grace alone, through faith alone, on account of Christ alone.²
 - d) Once regenerated and justified comes a life of **Sanctification.** Eph 2:8-10; Titus 3:7-8
 - i) **Sanctification** is living a life of holiness on this earth. Heb 12:14; 1Pet 1:15-16
 - ii) Daily dying to sin and living for Christ. Rom 6:6-11,13; 8:13; Gal 2:20
 - iii) This is by faith, which gives hope and produces love. Rom 5:1-5; 1Cor 13:2,7,13
 - e) This is how modern Reformed theologians describe salvation.

² Gen 15:6; Ps 143:2; Is 43:7; 46:13; 53:10-12; Hab 2:4; Matt 16:16-17; Mark 10:52; 16:16; John 1:12-13; 3:16-18; 5:24; 6:28-29; 8:24; Acts 8:22; 10:43; 13:39; 14:6; 15:10-11; 16:14,31; Rom 1:16-17; 3:20-28; 4:3-5; 5:1; 9:30; 10:4-6,9; 11:6; Gal 2:16,21; 3:5-6,11,14,22-25; 5:4; Eph 1:5-8,13; 2:8-9; Phil 1:29; 3:4-11; 1Tim 1:16; 2Tim 1:9; 2:25; Titus 3:4-7; Heb 10:38; 11:7,38; 12:2; 1Pet 1:5,21; 1John 5:1,13.

- 3) Yet when you read the early Reformers, and early Reformation creeds, they use “regeneration” sometimes in a different way.³
 - a) The early Reformers used “regeneration” in a different broader way from the modern narrow definition.
 - b) For the Reformers this older broader definition of “regeneration” is similar to the term **“Effectual Calling”**
- 4) **“Effectual Calling”** is a broad, umbrella term describing the act of God calling, drawing **and regenerating** the sinner, giving them new life, causing them to trust in Christ and thus becoming justified (right in God’s sight).
 - a) So, the modern definition of **“regeneration”** is very narrow: Simply about the new birth.
 - b) The term **“effectual calling”** includes the modern definition of “regeneration” and those things around it.
 - c) While the older, broader, definition of **“regeneration”** includes the modern narrow definition of **“regeneration”**, and the term **“effectual calling”**, and even **“sanctification.”**

Biblical Calling

- 1) The Bible does speak about “regeneration” and the “new birth.” Titus 3:5; 1Pet 1:3,23
John 1:12-13; 3:3-8
- 2) The Bible extensively speaks about the calling of Christians, our **“effectual calling”** to use the technical term.⁴
- 3) God has called us in a powerful and dramatic way to be Christians all the days He gives us on this earth.
- 4) For one example, Ephesians 1:18-19 – *“I pray that the eyes of your heart may be enlightened, so that you will know what is the hope of **His calling**, what are the riches of the glory of His inheritance in the saints, and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might”*
 - a) And where is this power?
 - i) Ephesians 1:20 – *“which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places”*
 - ii) Thus, Christ is now in heaven, reigning, giving power to His church. Eph 1:21-23
 - b) What is this power?
 - i) Not worldly power but solely in the Gospel – Ephesians 2:1-9.

Ephesians 2:8-9 – *“For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast.”*
 - ii) Which produces much good works: Ephesians 2:10 – *“For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.”*

³ To give one example, Calvin writes: “If we are partakers in His resurrection, we are raised up by means of it to newness of life, which conforms us to the righteousness of God. In one word, then, by repentance I understand regeneration the only aim of which is to form in us anew the image of God . . .” – Institutes 3.3.9.

⁴ Matt 22:14; Rom 8:28,30; Rom 11:29; 1Cor 1:9; 1:26; Gal 1:6; 5:8,13; Eph 1:18; 4:1,4; Phil 3:14; 2Thes 1:11; 2:14; 2Tim 1:9; Heb 3:1; 9:15; 1Pet 2:9-10,21; 3:9; 2Pet 1:3,10; Rev 17:14

c) Thus, God's great calling to us to be in the Spirit and to dwell in His church.

i) Ephesians 4:1-6 – *"Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the **calling** with which you have been **called**, with all humility and gentleness, with patience, showing tolerance for one another in love, being diligent to preserve the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as also you were **called** in one hope of your **calling**; one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all."*

ii) For the world this is foolishness.

iii) For many modern Evangelicals this is boring.

iv) For the mature Christian this is glorious.

6) Ephesians 6:23-24 – *"Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all those who love our Lord Jesus Christ with incorruptible love."*