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Turning the Nation back to Jesus Christ

‘SEVEN PILLARS’



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Seven Pillars

Proverbs chapter 9 verses 1 to 6

*Wisdom has built her house; she has hewn out her seven pillars:
She has killed her beasts; she has mingled her wine; she has also furnished her table.
She has sent forth her maidens: she cries upon the highest places of the city,
"Whoso is simple, let him turn in here: as for him that lacks understanding", she saith to him,
"Come, eat of my bread, and drink of the wine which I have mingled.
Forsake the foolish, and live; and go in the way of understanding".*

I have been asked to write some teaching on the 'seven pillars' which are mentioned, as set out above, in the 9th chapter of the book of Proverbs. It would be interesting to start by quoting the verse from the book of Ephesians, where Paul says that he speaks "Concerning Christ and his church". It seems that right through the Bible there is an emphasis not only on the Lord Jesus Christ but also on the church of Jesus Christ. At the end of the book of Revelation, in chapter 21, we are given a vision of New Jerusalem descending out of heaven as the bride adorned for her husband. We see in Revelation chapter 19 the marriage between Christ, the lamb of God, and the church. In Genesis, in the beginning when God had made a man and a woman the intention was for their union in some way to show the heart of God for Christ and his church, that God and His church should be one. So, when we look in the book of Proverbs we will also find Christ and his church, but set out in a way that might not be so clear until we understand the principles of God. The word 'wisdom' in the book of Proverbs identifies with our Lord Jesus, and the house which we find mentioned, the church. In John chapter 14, Jesus said, "*I go and prepare a place for you; in my Father's house are many mansions*". The word mansion in the Authorised Version really means 'little dwelling places', so in Father's house, which is the church, there are lots of little dwelling places. God's dwelling places, Christians are those dwelling places. We read in



the Lord Jesus and having eternal life. Maidens go forth and cry 'Come', the invitation is always to come. This is Jesus' invitation to come and eat of His body and blood, to partake of His sacrifice, to eat of the bread and drink of the wine. The invitation is for the 'simple' in the King James version; it means the straightforward, the honest hearted person, the uncomplicated person, the one who does not want to question but just come and believe. "If you don't understand **just come**, if you don't understand **just come and drink**". Whenever we eat food or take a drink, we understand what it is like, we recognise the food by the taste. This is written for Kenya; they taste Ugali, and they understand it is Ugali. If it is chips, it is chips, there is an immediate understanding; if it is curry, it is curry, so the moment we eat or drink anything, we know what it is. Most of us have drunk Coca Cola, we know it instantly the moment we taste. "*O taste and see that the Lord is good.*" When spiritually we eat and drink of the flesh and blood of our Lord Jesus Christ, we know what it is and who He is. The moment we eat we understand His work, His sacrifice, we understand all that He went through for our salvation. The eating and drinking brings spiritual understanding, there is no doubting now. Jesus died and rose again for us, we have eaten of Him and we are alive. We then go and **live**, live unto Him, walking in the way of understanding, always aware of all Jesus is and all He has done for us, and always understanding Him. We live looking unto Him, we live trusting him in that **one faith**. We live serving the **one Lord** as members of **one body** empowered by the **one Spirit**, having been through the **one baptism**, knowing God as a **Father who is above all, through all and in us all**. We find our lives based on the seven pillars. **One body, One Spirit, One hope of our calling, One Lord, One faith, One baptism**, knowing the **one Father who is above all, though all and in us all**. He is IN ME, He is in my brother and my sister, we are all part of the body of Christ, members of the Church of Jesus Christ, the habitation of God through the Spirit. We are His house, God's house. "*In my Father's house there are many little dwelling places*". "**Wisdom has built her house: she has hewn out her seven pillars.**" "**I speak concerning Christ and His Church.**" Praise the Lord.

the day when Jesus returns. *"Every knee shall bow and every tongue shall confess that Jesus is Lord to the glory of **God the Father**".* Amen

To return to Proverbs chapter 9. We have read about wisdom, the personification of the Lord Jesus, building the house, hewing out those seven pillars. It was His work on the cross where the hewing took place. We read in Isaiah 53, *"He shall see of the travail (hard work) of His soul and be satisfied"*. The work, the travail, was in Jesus' death. Every one of these seven 'onenesses' all being worked for us in the death of our Lord Jesus Christ. How do we know she (or He) has killed her beasts? In the Old Covenant, sacrifices were all of animals. It involved the killing of beasts. Here is the declaration of the sacrifice of the body of a human, the body of Our Lord Jesus Christ. At the Last Supper Jesus takes the bread, as a token, and says, *"This is my body which is given for you"*. The bread is the token of Jesus' body. In John chapter 6, Jesus says, *"I give my flesh for the life of the world". "My flesh is meat indeed"*. The 'killing of beasts' represents the sacrifice of Our Lord Jesus. Next, 'the wine has been mingled'. Again, the token is the Lord Jesus taking the cup saying, *"This is the blood of the new covenant in my blood, do this in remembrance of Me"*. We have two tokens, the bread representing the body and the wine representing the blood of Our Lord Jesus. We have the body broken, we have the blood being shed, this is Jesus' death, the sacrifice of Himself on a cross. The bread and the wine furnish, or fill and totally provide for, the table at which we are invited to eat. This is real food, it is spiritual food, it is eternal food, the food of eternal life. Jesus offered Himself through the eternal Spirit so that when we eat, not the tokens, but eat by the Spirit Jesus' body and blood, we have eternal life. We eat into Him and He becomes part of us, and His life becomes our life. Jesus' eternal nature is offered up for us, and when we eat the 'eternal food' we eat into eternal life. It becomes part of us. Jesus is the feast, and said, *"Unless you eat my flesh and drink my blood you have no life in you"*. This table is for all, it is the table prepared in the wilderness, the wilderness of this evil world, but all may come and eat. Jesus prepares a table in the middle of His enemies and they can do nothing to prevent anyone coming and eating of

Ephesians chapter 2 about the habitation of God through the Spirit; each Christian has the Spirit of God dwelling within them, they are the dwelling places, the habitation of God and therefore members of this house, this church which the Lord Jesus built; being 'faithful in all his house'. *"I will dwell in them and I will be their God and they shall be my people"*. So, we have Christ equating with wisdom, and His church is the house.

Wisdom has built a house, Jesus said, *"I will build my church"*; we have here the creation and the manufacture of a 'house'. Jesus makes the bricks, we are 'living stones' and Jesus builds us together. This is the house of God; this is the church of Jesus Christ. Wisdom, she (that is the Lord Jesus who is personified somehow in the feminine here) has hewn out seven pillars. The word hewn is an old English word, not often used these days, but it is difficult to find anything really much better that says the right thing and conveys the truth to us. 'Hewn' means hard work. It describes what people do when they saw wood or cut rocks from a larger rock. It is hard work, really hard work, it involves 'sweat'. The work of our Lord Jesus upon the cross was hard work; *"He sweat as it were great drops of blood"*. The cross was a labour of love, it was a spiritual battle, it was spiritual work that involved Jesus' whole being, it required all of His ability in submission to his Father to do the work to build the perfect house, one with seven pillars.

The building work took place on the earth in Jesus' death. It seems amazing for it to have done so, but it had to. Sin had destroyed human beings on the earth, so they had to be 'rebuilt' on the earth. We read, *"We are His workmanship created in Christ Jesus"*. When we read psalm 22 we will find, immediately after the victory of our Lord Jesus on the cross, He becomes aware of the church. He mentions the 'great assembly', He mentions His brethren, His people, His bride and to them He will confess His Father's Name, who, as we shall see later, is above all, through all and in all. The church had come into being through Jesus' death. There has been a work, in Him, that has brought forth into life all who belong to Him, bringing them from death to life, from darkness to light. Having completed the work, Jesus cries, *"It's finished"*;



the work was done, the church was born in seed form to be gathered together from every tongue and tribe and people and nation, to be His people ready for His second coming. Therefore, we understand we have a church, so this Bible passage is about Christ and his Church, her origins, her perfection, and His sacrifice to her. What was produced? A house with seven pillars. ‘Seven’ in the Bible is the number for God, the number for perfection; it is the number for wholeness and for completion and it identifies with a perfect God who does all things well. This contrasts with the House of Dagon, the God of the Philistines, which had two pillars. That house fell down. Two pillars could relate to ‘the knowledge of good and evil’. The option of one or the other. It may be interesting to state that computer systems., that control much of the world, run on digital technology, 0 or 1. It is based on two options. With the work of God, we have seven pillars; the house which God built, not human beings, is so much more stable and will last for ever. The secret perhaps is to identify those seven pillars in order to understand that which is the framework of the building, in Biblical terms the ‘foundation’. The Bible so often talks about foundations, *“There is no other foundation that can be laid, and that foundation is Christ”*. When we identify the seven pillars we increase our understanding of the great salvation which Jesus has worked for us, we see Christ and His church. Each believer in the church is special and unique to the Lord Jesus, and we read again in the book of Ephesians that the *‘fulness of Him (Jesus) fills all in all’*. It is clear then that all those seven pillars must be part of the life and experience of each Christian. They form the framework/foundation of the church, but they also form a framework/foundation for each Christian to know in their lives. The most wonderful thing about God is that He is able to do beyond that which is natural because He is Spirit, and therefore it is quite possible for him to fill every Christian so that each one lacks nothing. So, for each believer their perfection is secure, and their eternity established in Jesus’ love and in His salvation. So, we have seven pillars; we will come back a little later and look at the sacrifice declared by the bread and the wine, the beasts, and the wine, of which we have read in Proverbs chapter 9, and how we can go and live in the way of understand-



thing. We understand, in love, as God always does things in His love, He is the great instigator, the great initiator of all the things of love and grace, and was all the motivation for our Lord Jesus to please His Father. Jesus says, *“The cup that the Father has given me to drink shall I not drink it?”*. This shows again recognition in the Lord Jesus that His Father was above all, so we have the one truth taking us to the place where we know and believe that there is one Father, who is above all and through all and working out his will and purpose through us all, and in every single person who has received the Lord Jesus. We discover that truly God the Father is above all, through all and in us all. We have Father and Son and Holy Spirit working together to bring the transforming power of God into each of us. We, as Sons of God, learn such truth as we are led from faith to faith and from glory to glory in our lives. The Spirit of God bears witness with our spirit that we are the sons of God and we cry “ABBA, Father”. Therefore, we know the Father, we know we have eternal life and for every son of God, every believer, there is the sweetness and testimony that there is one Father, He is their Father, just as He is Jesus’ Father, all sons can come to their Father with their requests and find their needs met. It is amazing to travel and to hear the word Father upon the lips of so many Christian people, those who know Him and love Him and just want to call Him Father. Jesus declared the Father and the love of the Father to us in the parable of the prodigal son. The Father was waiting and looking for the lost son, and the moment He saw him return the father ran, running to him and weeping and falling on his neck, saying, *“My son that was dead is alive again”*. O the joy that the lost one had been found, the joy in heaven over one sinner that repents: all the heavenly host responding to the love of God the Father for his people. No wonder John writes, *“For God so loved the world that he gave his only begotten son that whosoever believes on Him should not perish but have everlasting life”*. We are told that only the Father knows when Jesus is coming again, it is all in His will. Truly, there is one God and Father who is above all, through all and in us all, and all will be submitted to Him in

ens and the earth. So above all, yes; through all, yes, as God, if He is God, is working out His will and purpose through all things. That is why he made the world and all that is in the world, *"And for thy pleasure they are created"*. Now we look at 'in you all' - it is wonderful and yet true. In John chapter 14, "Jesus answered and said unto him, *"If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him"*". Jesus comes and the Father comes, by the Holy Spirit. Therefore, in the one baptism, which we have just looked at, the Father comes, and the Son, and take up residence in our lives, in our spirits. God made humans in the beginning with three parts, body, soul, and spirit, so that He could come and live in the hearts/spirits of human beings. Sin spoiled that intention, but Jesus came a 'life-giving Spirit' and was the first of a new generation of human beings upon the earth. Jesus, of course, talked about the Father being in Him, and we read Jesus was filled with the Spirit. So, in Our Lord Jesus we have the Father and the Holy Spirit working, and when we come to Jesus to receive Him and are born again, becoming Sons of God, Father, Son and Holy Spirit become operational in our lives. Amazingly, the Father is in us all. Paul prays for the Ephesian church that they may be 'filled with all the fullness of God'; so here is that possibility for all Christians, Father, Son and Holy Spirit in us all. How wonderful. To return to 'One Father who is above all'. We read this in 1 Corinthians 15 *"For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all"*. Here is the Lord Jesus submitting everything to His Father when He has finally out-worked the subduing of all things to Himself. Jesus always said, *"My Father is greater than I"*. Here is the outworking of this understanding and submission, perhaps the understanding when Jesus was on the earth that His Father did the works, and as Jesus brings all things under His feet it is His Father working through all. Therefore, when it is all finished and all things are subdued, Jesus submits all to the Father that God may be all in all, recognising the operation of His Father in every-

ing. Paul the apostle talked about 'understanding'; it is when we really understand that we are able to live and prove and serve God with peace in our hearts. We know the Lord Jesus, know His great salvation and know how to serve Him on this earth, ready for heaven.

We go into Ephesians chapter four: please note this is my view, my opinion, and yet I learnt it originally from a far more godly man than I am. But on reflection and on examination, it seems to fit very well with the understanding of the work of God which sets out the singleness of God's purpose to promote unity in the church, ready for all to be 'gathered together in one' in the day of our Lord Jesus Christ. Perhaps you cannot receive it all, you may disagree, that is quite fine. I would suggest that the comments made about all the 'ones', the one Lord, one faith etc. are true and worth reading even if you don't agree that they are the seven pillars. This is set out merely to glorify God and to set forth the Lord Jesus that we may believe in Him rather than to promote any particular doctrine.

So, we have our seven pillars. One would suggest *"There is 'one body', and 'one spirit', even as you are called in 'one hope of your calling', 'one Lord', 'one faith', 'one baptism', and 'one God and Father of all who is above all through all and in you all'"*. There are these seven 'ones'. How thrilling that there are seven aspects to the Christian life, our great salvation, and they can be identified by the great apostle in His understanding of Christ and His church.

There is **one body**, it is Jesus' body. We are members of His body, members of His church. Jesus had one physical body which He offered up to God through the eternal Spirit. In the book of Hebrews, we read that Jesus says, *"A body you have prepared me"*. It was a physical human body, it was His body to be broken, His flesh to be given, by which our salvation comes; all because Jesus offered Himself for us. He then has the body of people, a spiritual body. He has a body of those who belong to Him, those who eat and drink of Him. Again, this body is prepared by God to serve Him and to be offered up for the work of God, not as a sacrifice on a cross, but as living sacrifices on the earth. Those who eat and



drink of Jesus in the Spirit partake of Him, and He becomes part of them as they are part of Him. We shall see also that there is one baptism, that comes later in the list, but it is by that one Spirit we are all baptised into one body; there is only one body, it is Jesus' body. Paul writes this to the Corinthians, *"unto the church of God, which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours"*. These Christians are of the same body and united with all who in every place call upon the Lord. We see then why there is one Lord, we have one Spirit and one baptism. There must be as there is one body. It is Jesus' body, His glorious church. So, whether I am in England or whether in Kenya or Uganda or Pakistan or the Philippines every Christian is a member of the body of Christ. Each member will have had the one experience, the same spiritual experience which has immersed and placed them and built them into the body of Jesus Christ. So, we have one body and there will always be only one body. Although Jesus' flesh and blood were given for us in his natural body, the spiritual body is called 'flesh and bones'. *"For we are members of his body, of his flesh, and of his bones"* (Ephesians 5.30). Jesus' bones were never broken on the cross; they broke the bones of the other two malefactors but never the bones of Jesus. God signifying that this body was to be one, and the oneness of it was never to be broken. We all know that since the foundation of the church on the day of Pentecost, the enemy has done everything he can to bring division and brokenness and separation within the body of Christ. So many attempts have been made to cause dissension, friction, debate, unforgiveness, bitterness, envy, strife and so on, the things that damage that unity of the Spirit in the bond of peace, but there will only ever be one body. It is the body of those who belong to Jesus, and when He comes every Christian will rejoice that they are members of the body of Christ, and will all be gathered up in one body, as the church, to meet Him in the air. We see how great and powerful the One Spirit is, that He is able to take a human being from whatever background and whatever sins they have committed and join them into this glorious body of Christ. We are told to love one another in this body. To esteem others better than



person will no longer continue to act and think in the way they did in their old life, they will be very different. If human preachers make it 'too easy' for people, then those who hear do not come the right way. The gospel which we preach is not to please men but God, and to make us acceptable to Him by Jesus Christ. It was not easy for Jesus to bring us salvation, and those who come to God must not find it too easy either. We must repent, hate our sin, confess it to God and ask for forgiveness, and then and only then, once we are clean vessels, can the Spirit of God enter our lives, we will be baptised into Jesus Christ, and raised up into newness of life. *"Old things have passed away, behold all things have become new."* The first baptism came on the day of Pentecost and those men were transformed. Jesus said, *"You shall receive power after the Holy Ghost is come upon you and you shall be witnesses unto me"*. They received power, they were new creations, they were different men, and above all they knew that the Jesus who had walked the earth, whom they had seen crucified on a cross, was alive. They had seen him around Lake Galilee, but now He had ascended into heaven and was Lord and was Christ. They were witnesses of Him, of His resurrection, of His glorification, and of His power in their lives. That is the **one baptism**, it is wonderful as it joins us into Jesus Christ. We are immersed in Him so that all His goodness can penetrate our hearts and lives, and work out in the things we do day by day. Truly the Holy Spirit is joined with our spirit with the one purpose to glorify Jesus Christ. We cry 'Abba Father'.

One God and Father who is above all, through all, and in you all. There could only ever be one Father; He is above all. The Bible describes him as the Father of our Lord Jesus Christ. He is above all; He is through all; He is **in you all**. It is that last phrase which is maybe the most wonderful and astonishing for us to accept. Accepting God as above all is not too difficult. If He is God and we identify the Father with Almighty God, (Jesus and the Holy Spirit are too of course) then it is normal for there to be one God and that God is over all. Many religions have lots of Gods, but in truth there can only be one God; He has to be the greatest and therefore above all. He is the God of creation who made the heav-



all who receive the one baptism whether or not it is at the same time as a water baptism. It is the spiritual baptism which is vitally important and the one which all must receive to be part of Christ. Baptising infants is of no value as they are not coming and believing. Dedicate them of course, and then let them come to a place of faith for themselves, rather than live a life which is a lie, believing some sprinkling as a child has baptised them in the Spirit of God. When people are baptised in water they have to submit to the person, or maybe two people, baptising them and allow that person to take complete control to put them into the water and to bring them up again. In exactly the same way for this one spiritual baptism, there is the requirement of a submission to the baptiser in order to be baptised in the Spirit of God. That baptiser is our Lord Jesus Christ. We remember that John the Baptist said, *“He shall baptise you with the holy spirit and with fire”*. Jesus does not leave this baptism to humans; we are flesh, we are natural, we are not spiritual. For a spiritual baptism to take place it must be done by a spiritual baptiser, and His name is Jesus Christ. How wonderful, He does it for each one of us individually. You may say, “Well, why such debate, it is all straightforward, why do people talk of second baptisms, second blessings etc ?” Often the preaching is poor and there is no declaration of the coming of the Spirit of God to a believer. We should not make assumptions; the Spirit of God will not come where He is not invited. He will not come where there is no understanding and no real repentance. The Holy Spirit will not come into a dirty vessel. That does not mean that the Lord does not move on lives as they respond to Him, He does, He will always take up our requests and then work, quickly or slowly, to bring us to this one baptism. It can be immediate, or for some it takes a while to be brought to the place of true submission. God is very patient with us but will not share His glory with another. But when real repentance comes, with the awareness of the need for this baptism, to be filled with the Spirit of God, the Holy Ghost will come and make real this one baptism in the life of that person, joining them into the body of Christ and filling them with the power of God. When this takes place there will be, rather must be, a change of life; there will be evidence of Jesus Christ in that life. The



ourselves. We are encouraged to serve one another in love. We are told when one member rejoices, all rejoice; when one member suffers all the members suffer. Such is the integration of each brother and sister within this body of Christ. Truly our fellowship is with the Father and the Son, but in God our fellowship is one with another too. We are to do all to build up the body of Christ as we all have a ministry, a service within that body, and the building up is always to be done in the love of God. **The one body, Jesus’ body, the church.**

The **one spirit** is the Spirit of God, the Holy Spirit, the Holy Ghost, or even better HE is the Spirit of God. He, the Holy Ghost, the Holy Spirit, He is that one and self-same Spirit who is equal with the Father and equal with the Son. It is that same Spirit who moved upon the waters in creation and who is now working out the purpose of the Father and the Son upon the earth in these last days. It is that one Spirit who spoke through Moses, who spoke through the prophets, David, Isaiah, Jeremiah, Daniel and so on. It is that same Spirit that moved in Mary, the mother of Jesus, so that she could conceive a child. It is the same spirit that descended upon our Lord Jesus by the river Jordan and anointed Him for ministry. It is that same spirit that worked the miracles that Jesus worked, bringing deliverance and healing as Jesus worked. *“The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord” (Isaiah 61)*. It is the same Spirit that led Jesus into the wilderness for His temptations, and eventually to the cross. It is that same spirit, the eternal Spirit, by whom Jesus offered Himself to the Father. It is that same spirit, identified in the book of the Revelation as the seven spirits of God before the throne of God, who Jesus Himself poured out on the day of Pentecost to transform the lives of those first apostles, indeed the 120, in the upper room. *“And it shall come to pass afterward, that I will pour out **my spirit** upon all flesh”*. He, the Holy Spirit, has been poured out on all flesh for everyone who comes and believes on the Lord Jesus, confessing their sin, who can and will receive the Spirit of God and be made a habitation of God through the



Spirit. It is the same Spirit who empowers the life of every Christian, all who have received the Lord Jesus and become the temple of the Holy Ghost. It is the same Spirit who enables us to worship in spirit and truth and so glorify the Lord Jesus upon the earth. Praise the Lord. There is only the one Spirit, there will never be another that has such power, such grace, such holiness, such ability, such humility, and such authority. Yes, there are other spirits, and lots of them, lots of demonic spirits, lots of things that operate and affect people's lives, that work in the children of disobedience, but as far as the church of Jesus Christ is concerned there is only one Spirit, and that Spirit is greater and more wonderful than all the others, and He comes into the heart of every believer. Therefore, there is never any confusion; we have one Spirit in Him to live and by whom we live, one Spirit to lead us into all truth, one Spirit to take the things which are of Jesus and reveal them to us, and one Spirit to lead us as sons of God. *"For as many as are led by the Spirit of God they are the sons of God"*.

We have **'one hope of your calling'**. It is God who does the calling. If we read in Romans chapter 8 it talks about us being called. God calls us, having foreknown us and predestined us then we are called. We are also justified and also glorified. The hope in the calling is our justification and then our glorification. Those things, if we read Romans 8 are already done, already finished because of the work of the Lord Jesus. *"Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified"*. So, we are called into that which is done and settled for ever. The hope in our calling is therefore a sure and certain hope, not based on the fantasies of human beings but on the real work of the living God. Jesus, 'the way the truth and the life', 'the same yesterday, today, and forever'. The hope is eternal life, to be with Jesus forever. The hope is to be like the Son in every part of our lives. The hope is to serve Him upon the earth, to honour Him, being justified by faith and being free from sin. *"For whom He did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren"*. The hope is to glorify the Son of God, that is



ers are really solid fact, and most Christians will not argue about One Lord, or One body, or even about One hope of their calling, but there is much debate over the experience. And yet there is only one baptism. The word is used to mean an immersion. The original Greek word is a bit like marinating food. When meat, for example, is soaked in a liquid it not only gets soaked on the outside, but the liquid penetrates inside to bring flavour to the meat. This baptism is to immerse us into God., it is to baptise us into the death of Jesus and let the benefit of Jesus' death soak right through into every part of our lives. This is a baptism through which all must go. There is no other way, no other entrance into the body of Christ. *"For by one Spirit are we all baptised into one body"*. It is the only way to be part of Jesus, part of His body and therefore part of His church. The baptism mentioned here therefore is a 'spiritual baptism'. Water baptism cannot do that which is spiritual and immerse us into the body of Christ. God deals with real things and not imaginary things, so a baptism must do what it says it will do and actually put us into Christ, and the Holy Spirit in whom we are baptised puts us into Christ at the point of His death. The Spirit of God joins us with Jesus at the point where He died for us and dealt with our sins, at the point of our great need. We are, however, joined with Him at the moment of our freedom, the place of being made free from sin. We are then raised up together with Him to walk in newness of life and at the same time in the baptism there is the burial of our old life. Praise God. We should not confuse this baptism with water baptism; whether we believe in a total immersion or a sprinkling neither of these two is the baptism described here by Paul. Baptism in water in the early church was by total immersion. The patterns set in the early church were the patterns which God set out at 'the beginning', and total immersion is the best physical demonstration of being totally immersed into Christ by the Spirit of God. It is possible that the spiritual baptism can take place at the same time as the water baptism; people coming, believing and entering into the water looking to the Lord Jesus to remove their sin and baptise them into His death and raise them up into newness of life, will receive this baptism. However, still the important part of the work is of the Spirit, not the work of the water on the outside. People receiving such a baptism will receive the power of the Holy Spirit, as will



filled. *“I am crucified with Christ: nevertheless, I live; yet not I, but Christ lives in me: and the life which I **now** live in the flesh I live **by the faith of the Son of God**, who loved me, and gave himself for me”*. This is the practical outworking of the one faith; it is common to all believers and yet wonderful, as each believer has joy in living by faith before the Father and walking in the footsteps of the Lord Jesus. Jude wrote this, *“I exhort you that ye should earnestly contend for the faith which was once delivered unto the saints”*. This is the **one faith**, and we are told to fight for it. Why? There will be many efforts to undermine the truth of this faith and thereby undermine the salvation which we all receive. It is by faith; take faith away and we have no salvation. Many religions try ‘works’, even some Christian denominations, so called, propose salvation by works, working against the one and only true faith. Jesus **did the work; He finished the work**, and we believe on Him and we are saved. That is the one faith. Yes, people are given faith for certain works, but this is the one faith common to all and this is the faith of which Paul writes when he says, **‘One Faith’**. We understand that ‘without faith it is impossible to please God’, but Jesus said, “I do always those things which please my Father”, so all things Jesus did He must have done by faith, indeed He lived by faith. He believed His Father when raising the dead, or walking on water, or feeding the 5000, but also simply daily trusting and believing. He believed when working with Joseph as a young trainee carpenter, He believed his Father in the wilderness. He said, *“Man shall not live by bread alone but by every word which proceeds out of the mouth of my Father”*. This is the true believing. It was the believing in the word of God which took Jesus through the wilderness and the temptations He endured there. Jesus proved faith, He proved His Father, He proved that believing in His Father was the secret to living upon the earth in triumph, never submitting to satan and never sinning. This is the **one faith**, trusting in the Lord Jesus. We all come to Him, we all come to the place of victory, we all have the **one faith**. *“Whosoever shall call upon the name of the Lord shall be saved”*.

We have **one baptism**. Maybe this is the most controversial of all of the seven ‘pillars’ as it is the one that relates to an experience. The oth-



what the Father seeks, and such is His faith in our calling that it provides an enabling which really makes it possible for mere humans to glorify Jesus on the earth, even while we live in our mortal bodies. The hope is to be a member of the church of Jesus Christ for ever and for ever. *“Now the God of hope fill you with all joy and peace in believing, that ye may **abound in hope**, through the power of the Holy Ghost”*. Oh! What a hope, full of hope, full of the possibilities of God. That hope that is the same for all Christians; it is God’s calling and does not depend on any ‘calling’ that we think we may have. People have different callings, Christians have different things to which God appoints them, but there is just **one hope**, which is in God’s heart and is given to every believer when they receive Jesus Christ. They know within themselves that there is a hope, the hope of eternal life, that they have come out of darkness into the marvellous light. One can travel around the world and meet different Christians, yet they all have this hope of the return of the Lord Jesus and belonging to Him in that day, being gathered up together with Him in one in His body, in the church. The church of Jesus Christ is one and has **one hope of the calling of God upon it**. *“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten **us** again unto a lively hope by the resurrection of Jesus Christ from the dead”*.

There is one Lord. There could only ever be one Lord. Peter, on the day of Pentecost, preached that the Jesus whom they had crucified, God had raised up from the dead and made Him Lord and Christ. God the Father had made him Lord; we read this in the Psalms, *“The Lord said unto my Lord sit at my right hand until I make your enemies your footstool”*. Just one Lord, His Name is Jesus, with all power in heaven and in the earth, both in this world and in that which is to come. What a wonderful thought that there is one Lord, Jesus Christ, who is the Lord of all, and therefore we understand the scripture, which we can read in the book of Acts and in the book of Joel, *“Whosoever shall call upon the name of the Lord shall be saved”*. The Lord Jesus has almighty power, total authority, and when anybody calls upon Him with faith in their hearts, having heard the word of God, Jesus is totally able to save



them. We have One Lord whom we serve, One Lord whom we honour, One Lord who directs us in every part of our lives. Hallelujah. In the book of Revelation, chapter 19, we will read, “The Lord our God omnipotent reigns”. Jesus is described as King of Kings and Lord of Lords. It is quite clear, it is totally unequivocal, there is no other concept in the Bible or in eternity other than Jesus Christ is the Lord, He is and ever will be so. *“And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it”*. (Colossians 2). We see Jesus’ victory in weakness over all principalities and powers, over all sin too. *“Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church”* (Ephesians 1). *Jesus has been given a name above every name both in this world and in that which is to come*. Jesus’ name above every name, Lord of all. Philippians chapter 2 confirms this. *“Wherefore God also hath highly exalted him and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father”*. The whole basis of the work of God in Jesus Christ was to establish Jesus on the throne of heaven. That is where satan wanted to sit, he never could, but by Jesus coming as a man and being raised from the dead, the certainty of Jesus on the throne is set for ever. Jesus then has power, having ‘opened the seals of the book of God’ to control from heaven all that will take place until He returns. Having Jesus as Lord, ‘One Lord’ is totally fundamental to the plans of God, and for every Christian there is the knowledge that Jesus is Lord. The Holy Spirit makes that clear. “No person can call Jesus ‘Lord’ but by the Spirit of God”. The whole recognition of this truth in



the heart of each believer cements them in their will. They call Jesus Lord, being submitted to His will. **Lord What will you have me to do?**

We have **one faith**, again there is only one faith. We live in a world which talks about ‘multi faith’, ‘anything goes’, you can believe whatever you want to and it’s quite acceptable. That sadly is madness, it is a lie of the devil and it does not fit in with the declaration of God of His Son, *“This is my beloved Son, in whom I am well pleased; **hear ye him**”*. We are to believe on the Lord Jesus; our faith saves us, ‘by grace we are saved through faith’, it brings us to a place of salvation, a place of peace with God. Faith does what the law could never do, it enables us to trust in God and all He has done for us. It enables us to put all our trust and dependence on Him for our life and our eternal life. This wonderful faith brings all Christians to the same salvation as there is the **one Lord**, there is **one way** of salvation, Jesus Christ, the way, the truth, and the life of the way, no one comes to the Father but by Him. This is the **one faith**. This faith really is Jesus’ faith. We are told that Jesus is the author and the finisher, the starter, and the ‘ender’ of our faith. It is Jesus who believed the Father through the cross, Jesus believed the Father through death and to resurrection. He believed through the separation on the cross, and prevailed being heard ‘in that He feared’ (trusted, had His Father in total awe and respect and confidence). We are told that ‘the just shall live by faith’. Jesus did so, living by faith upon the earth, and was fully justified by His faith before His Father. He fulfilled all faith in God, He perfected faith before God. It is that perfected faith which comes to all God’s people for them to believe unto righteousness. Paul writes this to the Philippians, *“And be found in him, not having mine own righteousness, which is of the law, but that which is through **the faith of Christ, the righteousness which is of God by faith**”*. *‘With the heart human beings **believe** unto righteousness and with the heart they confess unto salvation’* This is the one faith, it is Jesus’ faith and comes from Him. As He believed God properly, so this faith will enable us to believe God properly and to see the true outworking of His life in us. Galatians 2.20 is therefore ful-