

In The One New Man Grace Swallows Race

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- [0 : 00] Thank you for choosing to listen to today's message by Reverend Dr. David Entry. We know you will be blessed as you seek and serve God. We believe that this message will stir up a desire for more of God even as you listen.
- Be blessed. The theme or the title of today's message is very significant. In Christ, or in the round new man, grace swallows race.
- Grace swallows race. Grace swallows race in the one new man. Once we are in the one new man, a lot of things don't matter. Let's get into the text.
- I want to read from, let me read from this Bible. I'm reading from the new American Standard Version. Philemon. I want to read from verse 8 all the way down to verse 18.
- Therefore, though I have enough confidence in Christ to order you to do what is proper, yet for love's sake, I rather appeal to you, since I am such a person as Paul, the aged, and now also a prisoner of Christ.
- [1 : 18] I appeal to you for my child Onesimus, whom I have begotten in my imprisonment, who formerly was useless to you, but now is useless both to you and to me.
- I have sent him back to you in person, that is, sending my very heart, whom I wish to keep with me so that on your behalf he might minister to me in my imprisonment for the gospel.
- But without your concern, I did not want to do anything so that your goodness would not be in effect by compulsion, but of your own free will.
- For perhaps he was, he was for this reason separated from you for a while, that you would have him back forever. No longer as a slave, but more than a slave, a beloved brother, especially to me, but how much more to you, both in the flesh and in the Lord.
- If then you regard me a partner, a partner, accept, accept him as you would me. But if he has wronged you in any way or owes you anything, charge that to my account.
- [2 : 47] I, Paul, I am writing with my own hand. I will repay it, not to mention you owe me, not to mention to you that you owe me even your own self as well.
- Yes, brother, let me add to it. Yes, brother, let me benefit from you in the Lord. Refresh my heart in Christ. Amen. What a beautiful and a lovely text.
- Thank you, Jesus. Grace swallows race in the one new man. In, when you study the scriptures very carefully, the scriptures, as I said in my previous teaching, there are two central motifs or central themes of the scriptures.
- Two main themes. It runs from Genesis to Revelation. Number one is life. And number two is building. And when it comes to building, Christ came and he said, I am the one to build the ultimate building, the real building, which is the church.
- Now, having said that, in the Old Testament, the church was not conceptualized. It was spoken about, but it wasn't revealed.
- [4 : 08] According to Romans chapter 16, verse 25, Bible says, 25 and 26, Bible says that the church was hit. God hit the church in himself.

Yeah. I'm not talking about a building, please. I'm talking about a people. So God hit the church in himself. That's the mystery of Christ. God hit. That was what made it a mystery.

That you could look from Genesis right down to Malachi. And even Daniel saw Revelation, but they couldn't see the church. Because let's say Genesis is here.

You stand on Genesis and you could see Revelation, but you couldn't see the church. So that's why they spoke about things that were going to happen here.

1 Peter chapter 1 from verse 9, 10, 11. The prophets spoke about things that were happening here, but they were wondering, what manner of things are we talking about? They spoke about it, but they didn't know.

[5 : 08] They didn't have an idea. They had an idea about what the church was going to be. But in real life, it was very foreign. It was very alien to the Old Testament saints.

Why? Because the church was hid in God throughout the ages. He hid that in himself and gave glimpse of it to the prophets and the law.

They were all pointing to the church because they are pointing to Christ, who is the head of the church. So in Ephesians chapter 3, verse 4 and 5, it talks about how it was not, this mystery talking about the church was not revealed to any man in other ages.

It wasn't revealed. The prophets, they didn't know about the church. So that's why they inquired in 1 Peter chapter 1, verse 10, 11. They were inquiring of what manner is this thing going to happen, which the Spirit of Christ that was in them were indicating.

So the church has been the mystery of the ages. Great is the mystery of godliness. Christ is the mystery of God. The church is the mystery of Christ. Hallelujah.

[6 : 21] And so the church has always been, that is why he said the great mystery of Colossians 1. And actually Colossians 1, 25 and 26, it talks again about the church being the mystery, which was hidden.

And now Bible says that the mystery is Christ in you, the hope of glory, verse 27. This great mystery. The church is a great mystery. What is a mystery? Something that the mind doesn't have an idea about.

So that's why it's a problem when unregenerated people, people whose hearts have not been enlightened, their minds, Bible says that whose minds the God of this world has blinded, the God of 2 Corinthians chapter 4, verse 4, the God of this world has blinded the minds of unbelievers.

Let's, let's, let's, the glorious gospel of Christ should shine on them. It's a glorious gospel. Their minds are blind. So they don't know. Okay. If you are not in Christ, it's not an insult.

It's just a spiritual reality. It's a spiritual fact. If you are not in Christ, you can't understand the things of God. Jesus said in John chapter 3, verse 3, except a man is born of again, a man is born again, he cannot see.

[7 : 35] Seeing that means to understand, to grasp, to grasp, to be able to comprehend. That is why in Ephesians chapter 3, from verse 17, 18, 19, it said, Christ will dwell in your heart by faith, that you being rooted and grounded in love, might be able to comprehend with the saints.

Comprehend with the saints. The length, the depth, the breadth, the height. Talking about this. And then it said, to be able to comprehend and to know what surpasses knowledge.

To be able to know, you will know what is beyond human knowledge. It cannot be taught in schools. It cannot be taught in schools. It is revealed through the teachings of the apostolic texts.

That is why the Bible could not be complete without, in fact, Bible says that they without us were not made perfect or they were not complete without us. Talking about the saints of old.

They without us were not made perfect. They without us, they couldn't be perfect. They couldn't, their jobs were not done without the church. Bible says that this all lived in faith.

[8 : 43] Hebrews chapter 11, verse 39. They all lived in faith. But what they lived for, we are the ones who seal it, who culminate it, who give it the icing and finish it up.

Hallelujah. The church. I'm talking about the church. The church. That is why the church is such a glorious entity. Jesus entity. Now, having said that, I've said quite a bit about the church.

In Ephesians, throughout the Bible, the New Testament didn't really reveal the church. It's pointed to the church, spoke about the church. It didn't reveal it. It took the New Testament and not even the Gospels.

Jesus mentioned them in the Gospels, mentioned the church. He mentioned both the local church and the universal church. Local church. Sorry, he mentioned the universal church first. Being in Matthew chapter 16, verse 18.

He said, I'll build my church. That's the first mention of the church in the Bible. Came from Jesus' mouth. I will build my church. He's the builder of the church. No man can build a church. No man has a church and no man can build a church.

[9 : 46] Okay. No man can be the head of the church. Christ is the head of the church. Ephesians chapter 1. He's the head of the church. Ephesians chapter 1, verse 23. You know, 22, 23. Christ is the head of the church.

Same thing. It's in Colossians. Christ is the head of the church. Okay. No one is the head of the church. Not even a denominational leader. He's not the head of the church. Christ is the head of the church.

This is important. And so, other scriptures in the New Testament, actually, it was the epistles that proclaimed Christ.

Epistles explained Christ, right? They explained Christ. And for that matter, the church being the body of Christ. They explained Christ. Now, I'm saying something very, very important. But throughout the 66 books of the Bible, there is no book in the Bible that actually depicts the church in such a, or portrays, rather, portrays, portrays the church or depicts the church in such a classic, fine, heavenly perspective.

So, other books of the Bible really show the church how we are part of the church and how the church is born, how that and that. But there's this one book called Ephesians, which was not written to address problems, but it was written to reveal the church.

[11 : 08] So, Paul declared his manifesto, if I should use that word, in Ephesians chapter 3, verse 8 says that, to me, where I'm less than the least of the saints, this grace is given to me to preach the unsatchable riches of Christ and to bring to light, watch this, to bring to light what is the administration of the ministry.

Anytime you see the ministry, it's talking about the church, okay? Administration, administration here is the workings, how the church operates. This whole thing about church, somebody must tell, tell me about the church, tell me, what is church?

Tell me, what is church? Paul said, that's my manifesto assignment in life, that to bring to light what is the administration of the church, which for ages has been hidden in God who created all things.

Did you see that? For ages, the church was hidden. God put it in himself. Oh, hallelujah. God, being hidden in God who created all things.

He created all things, but he hid the church he has created. He hid the church in himself. This is very important. So Paul said, now, I think since I'm ready, let me go to the verse 10, look at it. Why?

[12 : 19] So that the manifold, I keep quoting the scripture a few times, excuse me. So that the manifold wisdom of God, manifold here means many sided.

God's wisdom is not one sided. Okay. It's not one dimensional. It's multifaceted. Many, just like a diamond and intricately cut diamond.

It has many phases. So amplify uses the, I think the multifaceted or multifarious or manifold. The many fold, many sided, multifarious, multifaceted wisdom of God.

It's very complex, complex wisdom of God. The devil is clever, but God is wise. Okay. So the wisdom of God, watch this, the manifold wisdom of God might be made known through the church.

Ow! Thank you, Jesus. God has so many sided wisdom, but it can only be made known. The church is the exclusive entity created by God to actually demonstrate or to put a display, to display his many sided, complicated, multifarious, multifaceted wisdom of God.

[13 : 39] Hallelujah! Hallelujah! So Jesus spoke about the universal church. And then he spoke about the local church in Matthew chapter, I think 18 verse 18 or so. So when someone offends you, go to the elders of the church, talking about local church.

So Jesus spoke, was the first to speak about the church. And then Paul comes to, or the apostles come to unfold it in reality after the resurrection. Unfold the church.

So that's why they are apostles. They had, they spoke, when they spoke, it was like Jesus has spoken. When an apostle speaks, it's not different from what Jesus will say. That's what it means to an apostle.

Now I'm talking about apostles of the Bible, please. I mean, the apostles of the Bible. When they spoke, it is, that's why he said the church is built on the foundation of the apostles and prophets. When they spoke, so anything that is contrary to what the apostles have said, forget it, it's not part of church.

It can be church. Anything that opposes or goes contrary to what the apostles have said is not part of the church. How do you know what the apostles have said? They've all been, it's been captured in the word of God, in the eternal word of God.

[14 : 45] Hallelujah. Hallelujah. So, but Paul reveals the church, it's manifesto. And he says that the intention of God was that, that by the church, the multifarious, the manifold wisdom of God might be made known, watch this, might be on display to the principalities, to the rulers and the authorities in heavenly places.

These are authorities, principalities. They're talking. Satan thinks he's smart. But God is wise. Think he's smart. Satan tried to stop you from getting born again.

He tried to destroy your life by throw you into prison or making your boyfriend break up with you to hurt you so you won't recover. But he didn't know that what he meant for evil. God said, I'm going to take this same thing.

In 1 Corinthians 2, it talks about if the princes of this world had known from verse 5, 6, 7, 1 Corinthians 2, 5, 6, 7, 8. If the princes of this world have known, they wouldn't have crucified the Lord of glory.

They didn't know. They were killing him. But they didn't know that by putting him to death, it was fulfilling the purpose of God. Just like Joseph said, you meant it for evil, but God meant it for good.

[15 : 57] Genesis chapter 50. You meant it for evil. You were doing it to hurt me. But Bible says that God sent Joseph ahead of them, whose feet they hurt with fetters.

He was put in chains. He was sold in slavery. But they are selling him was God sending him. They were sending him. They were selling him, but they are selling him was God's way of sending him.

Human beings. So don't think, don't take any, every negative thing that happens in your life. As long as you are in obedience to God and working with God. Don't take the negative things that happen in your life as though God has abandoned you.

God has forsaken you. God has a plan. All things, Romans 8, 28, all things, not only one thing, all things work together for good to them that love God. The Lord washed his and are called according to his purpose.

So back to what I'm saying. Efficiency depicts the church in a very unique way. But there are a few portraits that was given in efficiency about the church. Number one is efficiency makes us understand that the church, in fact, the word church, the Greek word translated church.

[17 : 03] Okay. It's ecclesia, ecclesia, ek and keleu. So ek, called out, keleu, called out, paraclete. The Holy Spirit is called paraclete.

Called alongside. So you see, called alongside, alongside, paraclete. Keleu means called and ek is out of. So ecclesia means people who have been called out.

We are a chosen generation, a royal priesthood who have been a peculiar people. Called out to show for the prayer. Called out of that to show for the prayer. We have been called out. God called us.

That's why the word calling is important. We have, holy brethren, partakers of the heavenly calling. Hallelujah. Hebrews chapter 3, verse 1. Second Timothy chapter 2, verse 9.

Verse 8 and 9. It talks about we having a heavenly calling or holy calling. In Philippians chapter 3, verse, I think, 12, 13 and 14.

[18 : 01] It talks about the, I think, verse 13. It talks about the high calling. Our calling is a high calling. Our calling is a heavenly calling. Our calling is a holy calling. Hallelujah.

So we are called. Bible says, for those he foreknew, he also predestined to be conformed into the image of Christ. That he, from us 8 and 9 to 29. That he might be the first amongst many brethren.

And those he predestined, them he called. We are called. In Titus chapter, I think, chapter 3, verse 5. It talks about how according to his own grace and purpose, he has saved us.

And he has called us. So we have been chosen. We have been called. So to be a church means that the people who have been called out of what? Called out of the many.

Called out of the many. Separated. Called out to be different. Called out to stand unique. That's the church. Okay. So now, in Ephesians, it gives us the portrait of the church being the assembly.

[19 : 03] That's very important. The assembling of the called out ones. So in Hebrews chapter 2, it talks about, I will declare your name amongst the church. Or in the assembly of the brethren.

In verse 13. So I will declare your name in the assembly. He said, you have not. Hebrews chapter 12. You have come to Mount Zion. You know, the church of the living God. The assembly.

The general assembly of the church of the firstborns. The general. So it's an assembly. We come together. That's why church. You can't be part of a church and be by yourself.

Church means community. Church means a group of people. Church means corporate. Okay. Now watch this. So in Ephesians chapter. In Ephesians. The Bible portrays the church number one.

As an assembly of the called out people. But it's not just that. It even gives us a stronger portrait of the church.

[19 : 59] In Ephesians chapter 2 verse 19. It says that we are fellow citizens of the heavenly kingdom. So we are citizens. So he says we are an assembly. But assembly. Then he says something even stronger than assembly.

That is higher. A higher status. That is citizens. Then he says that not just citizens. There are even something higher. Status. We are fellow members of God's own.

God's household. That's a serious thing. We are God's children. Members of his household. We are not aliens. We are part of the royal family of God. We are part. So first of all.

We are an assembly. Then he says something higher than assembly. Which is we are citizens. Then he makes us know that there is something even higher. A higher status than being citizens. Which is we are members of God's household.

Family members. Then guess what? I thought that would be the end. He says something higher. The higher one is we are the body. Ephesians chapter 1 from 22 and 23.

[20 : 55] He said we are the body of Christ. Hallelujah. Oh thank you Jesus. So being the body of Christ. It's a higher status than just being a member of God's house.

Which is a higher status than just being a citizen in his heavenly kingdom. Which is a higher status than just being an assembled part of the beloved.

Assembled together. And guess what? All these four portraits are so powerful. Step by step going higher. And I thought being the body of Christ should be the highest and does it. But I've boy, guess what?

I found out that being the body of Christ is not the highest status God gave to the church. The faith one that is the highest. The ultimate status of the church. Hallelujah. The ultimate status of the church.

Let's get into the text. In Ephesians chapter 2. Verse 15. Are you ready for this? Alright. Ephesians chapter 2 verse 15.

[21 : 51] It says that, By abolishing in his flesh the enmity, which is the law of commandments contained in ordinances.

There are law of commandments contained in ordinances. And all, watch this, all people groups have their own law of commandments contained in ordinances and arrangements the way they do their things.

All people groups. That's what makes them a people group. Okay. Very important. That's what brings races. That's what brings cultures. Different cultures.

Different races. Different races have what is endemic or what is just peculiar. What is peculiar to them.

Every group of people have what is peculiar to them. Even, let's say, a body of doctors have what is peculiar to them, which is different from what is peculiar to a body of lawyers.

[22 : 48] Or a body of taxi drivers. Or a body of business owners. These are all different, different things. So, they have something in common that distinguishes them from our human beings.

That is called humanity. Humanity is full of distinctions, lines, borders. That's why you can't just get up from your country and go and live in somebody's country.

Because that's not your country. Your country is there. So, you go. That's why sometimes they say, we are sending you. We don't want you to come into our country. Or we don't want you to stay in our country.

Because you have your country. You see. So, it's human. It's natural with human beings. So, everybody has peculiar things that make him or her part of a group.

A people group. You can't. Listen. It can never be erased. It can never be erased. Yes, we will try to have inclusiveness, which is necessary. Coerition. Which is necessary.

[23 : 46] Sorry. Coerition. Which is necessary. You know. Living side by side with one another. But it does not make us one. There's a difference between an organism and an organization.

An organization is made up of assembling of different parts. An organism is made up of sharing of one life. Members sharing one life.

The church is not just an organization. If you handle it just like an organization, just only purely as an organization, you'll be making some cosmic or very dangerous or biblical or some dangerous cosmic mistakes.

Because it's supposed, the church is not just an organization. Even though organization means human beings coming together, things done in a certain way. So, in a certain sense, the church is an organization. But in a true sense, it's not an organization.

What is it? It's an organism. It's a body. The church is a body. It's an organism. And it has one life. We share the same life. So, the blood that flows in my finger is the same blood that flows through my ears.

[24 : 51] If you inject something in my ears, very soon it goes through my bloodstream, the entire blood. Why? Because it's one shared life. You can't think if I have a blood group, this, a blood group A, you can't bring maybe a different blood group and inject it to me.

It will create problems. So, one shared life. That's so important. And so, the church is, so, human beings by nature, naturally, are very discriminatory, are very segregative, are very exclusive.

They don't include, human beings by nature don't include everybody. Don't, it's even, it's everywhere, everywhere around us. In London, listen, in London, it's not everybody who can drive into central London.

Oh, yeah, yeah, yeah. You can drive, you can go there, but you can't drive there. It's not everybody. If you are driving there, then you must be driving a certain type of car. Then you can, you are permitted to drive there.

If you don't drive a certain type of car, you are not permitted to drive there. You'll be fined if you drive there. You are, it's, it's a nice way, there's a nice way we call it in London. It's called congestion, congestion charges, congestion charges.

[26 : 09] So, you drive there, they will charge you for driving there. Others drive there, no, you are free to drive there. Why? Because you are not charged for driving there. Because this place is only free for certain type of people. Listen, discrimination is everywhere.

What I'm trying to say is, there will always be something that excludes you from the rest. There will always be something that you do that cannot, others can't do. It's not every job you can apply for. Some jobs belong to certain people with a certain type of qualification.

Yeah. Your qualification is in medicine and you are applying for a job in horticulture. The fact that you are in medicine, they want someone who has a degree in horticulture.

Not somebody who has a degree or their degree is in medicine or your degree is in engineer, computer science. They might take you, but when they say this, you must know that that's what they are looking for.

So, we have, but the ultimate is here. Ephesians chapter 2 again, verse 15. This is so important to understand. I'm reading again from the New American Standard Bible.

[27 : 11] It says that by abolishing in his flesh, that's talking about Jesus Christ. Jesus abolished in his flesh the enmity. There's always enmity that exists among human beings.

That is in the law, enmity which is the law of commandments contained in the ordinances. So, that watch this, so that in himself, he might make the two into one new man, thus establishing peace.

So, the two here talking about two different races, two different social classes, two different social classes, people, statuses, whatever.

Because it's all discrimination and divisions or distinctions. Let me use the word distinctions. Actually exists in every people group, as I said earlier on. So, now to have this church, the church, Christ must do something about the natural distinctions that exist amongst people.

And what did he do? He nailed it to the cross. So, on the cross, Bible said he abolished that enmity. Hallelujah! But that is not all. He abolished the enmity and he created in himself.

[28 : 24] Let me read that King James. Thank you, Jesus. Having abolished in his flesh the enmity, even the law of commandments contained in the ordinances, for to make, watch this, for to make in himself.

The Greek word translated in also means with. So, it means both in and means with. So, to make in himself, at the same time, to make with himself.

What's the difference, Pastor? Don't worry. I'm going to explain it. So, Christ abolished the enmity. Why? So that he had to abolish the enmity. The divisions amongst us dealt with it on the cross.

On the cross, he was working. He was abolishing the enmity. Hallelujah! In his flesh. Hallelujah! Hallelujah! Hallelujah! He was abolishing the enmity. Why? Because he had to, he wanted to make in himself.

In himself means that the sphere of creation. It can happen. He was the laboratory for the experiment. He was the laboratory. You can't take it outside. Don't let it leak out of the laboratory, please.

[29 : 24] Don't let it leak. It can turn into something that can affect everybody. Don't let it leak out of the laboratory. So, Jesus Christ was like kind of the laboratory in himself.

Anything outside of Christ falls outside of church. Remits. So, in himself. So, thereby to create, to make in himself. Let me read it again. To make in himself one new man.

To make in himself one new man. Now, so, you see the word here, or so the phrase here, one new man.

The phrase here, one new man, which is the highest portrait of the church. Oh, wow. So, it's a one. It's a corporate man. The church is a corporate man. We are together. So, you see, to bring people who naturally will have distinctions and automatic unconscious discriminations and exclusivities.

To bring them together and make them one. Then, first of all, because of his death, he had to target to abolish that distinctions and discriminations.

[30 : 33] Number two, he also had to now, the content, what in himself means where it's taking place. And then, number three, with himself.

Not only in himself. With himself. It was, he is the constituent component of the church. Christ is the constituent component. He is the constituent.

The church is constituent of Christ. Anything that is not Christ is not the church. Yeah. In himself and with himself. So, he is the essence of the church. The material, the material for making the church is Christ.

So, anything that is, so, you see, you can't force people to, you must be part, or I'm part of the church. You can attend the church, but it doesn't make you part of the church of Christ. Because, to be part of the church of Christ, Christ must first be in you.

And how does Christ come in you? Through the word of faith that is preached. You must be born into it. Oh, hallelujah, hallelujah. Hallelujah, hallelujah, hallelujah. Now, let me read it from the New King James Version.

[31 : 36] It says that, having abolished in his flesh the enmity, that is the law of commandments contained in the ordinance. So, watch this. There's a big word here, which I want to draw your attention to. The original Greek, King James said, made in himself, but here, so as to create in himself one new man.

So, the one new man is a new creation. First, second Corinthians chapter 5 verse 17, it says, if any man be in Christ, he is a new creation.

Okay. So, there's some newness that was given to us. In Romans chapter 6 verse 4, the Bible talks about how if you are baptized, we are baptized.

Watch this. Verse 4, it says that, therefore, we were buried with him in baptism into death. This is very important. Into death. Into death. Let me read verse 3 because I don't want to open it again.

Know ye not that so many of us as were baptized, washed into Christ. The baptism into Christ. All right. We're baptized into Christ.

[32 : 39] We're baptized into his death. Okay. Now, verse 4. Therefore, we are buried with him in baptism into death. That like as Christ was raised from the dead by the glory of the Father, even so, we also should walk in newness of life.

That's very important. New life. One new man. We are supposed to walk in this one new man. The newness of life. And then when you look at Ephesians chapter 2 and just establish something very briefly.

See, Ephesians chapter 2 verse 15 is what I just read. Right. Where it says that whereby, look at it on the screen, to create in himself, with himself and in himself, one new man.

To create. So, the one new man is a new creation. Very important. God stopped creation when he finished man. He rested for all generations until Christ died on the cross.

And on the cross, he got back to work again to create. After the resurrection, the life that came out of Christ became the content of all the source or the material for creating again.

[33 : 45] So, he brought out the, I was teaching a message, Toledo, Toledo of Christ, the generations of Christ. A new life sprang out of Christ into people to form a new man.

So, one new man was God's creation. Look at Ephesians chapter 2 verse 10. This is so important. In verse 8, it talks about, for by grace are you saved through faith and not of your word is of yourself.

It's the work of God that no man should boast. Now, watch this. That no man should boast. Ephesians chapter 2 verse 9. Not a word that lets no man boast.

Verse 10 says that, for we are the workmanship. That word is so important. Some other translations use the masterpiece. The masterpiece. The masterpiece. Workmanship of Christ.

The Greek word is poema. Poema. It's like all the works that a person has done. This is the masterpiece. This is the, the, if you haven't seen this, you haven't seen the beauty of what this guy can do.

[34 : 42] So, if you haven't seen the church, you don't know what God, you can go and watch nature, beautiful scenes. But if you haven't seen, discovered the church, you can't appreciate the beauty of God's creation.

Watch this. That is why he says that, that Ephesians 3.10, that the intent was that by the church, the wisdom or the wisdom of God, the manifold, manifold wisdom of God will be made manifested or will be displayed.

Okay. By the church. The man will be seen by the church. It takes the church to show how wise God is, how amazing. Wow. Wow. That's God's plan.

He needed, that's why he hid the church in himself. The church was hid in himself onto such a time when he will reveal the church. The principalities and powers in heavenly places will say, wow, wow, wow.

Hallelujah. So, watch this. So, to make in himself one new man. So, verse 10 again, for we are the workmanship of, workmanship.

[35 : 44] We are God's workmanship. So, we are his workmanship. Guess what? Created where? You see, to make, to create in himself. Where were we created? In Christ, unto good works. So, we were created.

This is a creation. It's a new creation. The new man, the point I'm trying to make is that the one new man is a new creation. The one new man is the new creation. The ultimate.

So, first of all, the church is the assembly. But it's not all. There's even a better status of the church, which is the citizens of a heavenly kingdom.

And there's even higher status, which is the members of his family. And even higher status than being members of his body. We are members of his body. We are his body. And guess what? The ultimate, which is higher than just being the body of Christ, is we are one new man.

And the one new man is not full of individuals. It's just corporate one man. Adam was a corporate man. Christ is a corporate man.

[36 : 41] And we are the corporate. That's why we are the body of Christ. Now, watch this. So, now this one new man, what are we supposed to do? You as a Christian, you are supposed to look at Ephesians chapter 2.

Chapter 4, verse 24. Ephesians chapter 4, verse 24. That he, okay, verse 23 says that, be renewed in the spirit of your mind. Verse 24.

And that he put on, watch this. You put on what? You put on. Now, we are supposed to put on. There are a few things that Bible tells us to put on. In Romans chapter 13, verse 14.

He said, put on Christ. Yeah. Romans 13, 14. It tells us how we should put on Christ. In Ephesians chapter 6, verse 11. It tells us how we should put on the whole armor of God. But here, he said we should put on the new man.

Hallelujah. Put on the new man. Put on. We are supposed to put on the new man. Put him on. Wear the new man. Wear the new man. What does that mean? You are a new creature.

[37 : 46] You are a new creation. You are in Christ. Now, so make sure you walk in the newness of life. We are baptized. We are, watch this is very important. Through baptism, that's one of the ways to put on the new man.

Once you are baptized, that means that you are now ready to walk in the newness of life. That's why in Ephesians, as I read, he said by baptism. Okay. By, that we are buried into his death.

But, that we will walk in newness of life as Christ. So, the new man. Baptism plays a very important role in walking in the newness of life. But, watch this.

In baptism, we are baptized. A few things we are baptized into. Let me mention just four. Number one, Jesus said to the disciples, go into the world and make disciples. Baptizing them.

Teaching them all that I've taught you. Matthew chapter 28 verse 19. Baptizing them in the name of the Father, the Son, and of the Holy Spirit. Baptize them in the name of the Triune God.

[38 : 43] In the name of the Triune God. Baptize them in the name. So, now, the word translated baptizing them in is actually baptizing them into. Just like John 3.16. For God so loved the world that he gave his only begotten Son.

That whosoever believes in. The Greek, original Greek word means, believes into him. As you believe, you enter. Believe into him. So, now, we are baptized into his name.

So, baptized into his name. In Acts chapter 8 verse 16. It says, for they have not yet been baptized with the Holy Spirit. They have just been baptized into his name.

Baptized into his name. So, baptized into his name. In Acts chapter 19 verse 5. It speaks about baptized again into his name. So, into his name. Into his name. Into his name.

So, you are either, one, you are baptized into his name. But not just into his name. Number two, we are also baptized into Christ. We are, sorry, into, sorry, into his death. I read, I read it earlier in Romans chapter 6 verse 3.

[39 : 40] We are baptized into Christ's death. So, we are baptized into his name. We are into his name. Baptized into Christ's death. And we are also baptized, guess what? Into Christ.

We are baptized into Christ. christ galatians chapter 3 verse 27 we are baptized into christ i'll read it in a minute i'll come back to it later we are baptized into christ and guess what finally or fourthly we are also baptized into the body of christ colosia first corinthians chapter 12 verse 13 we are baptized into the so baptized into his name baptized into his death baptized into christ baptized into the body of christ this is all means the same one and the same baptism so in baptism we put on this is very important put on christ let me read it again ephesians chapter 4 verse 24 it says and that he put on the new man which after god is created in created in righteousness so this new man is a creation it's a new creation and he said you put on the new man that leads me to colossians chapter 3 verse and um colossians chapter 3 verse 10 colossians chapter 3 verse 10 says that oh let me read from verse 9 there's something nice there lie not one to another saying that you have put off the old man with his this that watch this and put on the new man the new man has appeared said put on the new man put on the new man which is renewed in knowledge after the image of him who created him i'm going somewhere so put on the new man let's look at what it means to put on the new man when you put on the new man what happens because you remember what is the new man the new how did god christ create the new man by removing the enmity the discrimination amongst men i'm talking about grace that swallows up grace grace grace grace in christ in the new man grace swallows up grace grace now watch this it says that put um verse colossians 3 10 again and have put on the new man which is renewed in knowledge after him that him after the image of him that created him that created this new man watch this verse 11 is the key thing where there is neither greek nor jew oh oh oh oh no discrimination no discrimination no discrimination no discrimination no differences where there is neither greek nor jew circumcised nor uncircumcised barbarian sithian born no free but oh christ is all watch this christ christ is all christ is all christ is all listen the church is exclusive it's oh that everybody's but it's the church is not for everybody it doesn't accept everybody it doesn't accept everything and anything there's no room for your nationality in the church there's no room for your culture in the church i think somebody's getting it there's no room for your race in the church there's no room for your status in the church don't bring it in the church

There is room for only one thing in the church. Hallelujah. There is room for only Christ. There is room. There is no room for me. There is room for Christ in the church. In the church, in the one new man.

There is room for only Christ. There is room for only Christ in the church. So there is room for only Christ in the church. There is no room. So that means that the church excludes every other thing but Christ.

Hallelujah. The church is exclusive. You are not permitted to come to the church with your background. with your race? No, no. When you come, drop it. And now you are not putting on the one new man.

[43 : 28] When you put on the one new man, there is no race in the one new man. There is no gender in the one new man. There is no discrimination in the one new man. There is no people group in the one new man. So as may I say, there's nothing like a Nigerian church in the sight of God.

There's nothing like a Nigerian church. There's nothing like an Ethiopian church. There's nothing like a Korean church. There's nothing like a Chinese church. There's nothing like an American church. There's nothing like a British church.

There's nothing like a South African church. There's nothing like a Jamaican church. There's nothing like a Canadian church. There's nothing like an Australian church. There's nothing like a Singaporean church. There's nothing like a Japanese church.

There's nothing like that. The new Testament knows nothing about a Japanese church, an African church, a Ghanaian church. No, it only knows one new man because Christ is all in the church.

Christ is all not just that and look at it and in all he's in all and in is all Christ is the substance the constituent substance of the church don't bring any other thing is not needed it's not needed it's not needed it don't fit in it's not it's very exclusive the church is very exclusive other things are not needed I hope you understand what I mean by the church is exclusive we didn't within this context so in Galatians chapter 3 verse 27 I read it earlier on and I told you I'll come back to it oh I pray somebody's getting something Galatians chapter 3 verse 27 it's it speaks about baptism spoke about baptism first it says that for as many as many of you are have been baptized into Christ you see that baptized into Christ has put on Christ there are things few things they tell us to put on as I told you put on Christ put on the armor of God now here say put on put on the new man we have put on if you have been baptized into Christ you have put on Christ there is not watch this there is neither Jew nor Greek neither there is neither bond nor free neither sorry there is neither male nor female for ye are all one in Christ that's the one human there's no discrimination all these discriminations are useless and non-existent when you put on Christ tribalism racism nationalism all those isms that discriminate people that segregate people that break people apart they were destroyed on the cross hallelujah so quickly back to my foundational text what has that got to Philemon

[46 : 12] Philemon is the only book in the Bible that was written to address this problem so it doesn't exist in the church the main book no other books might touch but it's a short book 66 books a very tiny book but it was addressed just when I read it you could see I read it from the um new american standard version you could see where Paul let me just quickly rush through it for you to see um therefore though I have enough confidence in Christ to order you he said I can order you I have enough confidence I'm a man of God I'm I I have you owe me your life according to verse 19 you owe me that means I got you born again that's very important I need you to see something I can order you he said um to order you I want to do okay though I have enough confidence in Christ to order you to do what is proper yet for love's sake because I love you so much this love that is always shared between genuine Christians especially genuine pastor and genuine congregation members is beautiful I'm a beneficiary I'm a I've experienced it I taste it it's sweet when you are a genuine pastor there's a love that you have for the people that God has used you watch this to birth that you love them so much just like a mother who love their child a genuine mother you can't separate the mother from their child easily that's how you can't separate someone who a pastor has got a Christian brother a Christian has gotten them born again you can't easily separate them from them if they if you really got people born again there is this love that generates in your heart for them watch this he says that he that that he um yet for love's sake I rather appeal to you since I'm such a person as Paul the agent and now also um the prisoner of Christ now watch this verse 10 I appeal to you for my child Onesimus your child oh yeah Onesimus who I have begotten in in my prison imprisonment I was in prison by giving birth they are when somebody preaches the gospel to you to be born again they have given birth to you in first Corinthians chapter 5 chapter 4 verse 15 Paul says that I I begot you I gave birth to you in Christ

I gave birth to you we are all the children of God but the the person who has preached you into the gospel preached you into church God uses the gospel to give us born again or the word of God preached to save us first Peter chapter 1 verse 23 said you are not born again by corruptible seed but the incorruptible seed of the word of God the one that was preached look at verse 25 you are being born again not by anything but the word of God that lives and abides forever which was preached to you see that word that's what gives you got you born again so we are born again in James chapter 1 verse 18 he said God has begotten us by the word that they preach on the way he gave birth to us through his word so we are we it's not human beings that gave birth to us it's God that gave birth to us but he did it through human beings so as it were the human beings can say we gave birth to you into Christ we it's the eternal work of God but it happens through humanity or human vessels and agents so Paul said I bet him I gave birth to him when I was in prison on this most that means I love him watch this I gave birth to him I appeal to you for my son on this one my child on this one who I have begotten in my imprisonment who formerly was useless to you because Onesimus was a slave but as um okay

Philemon was a slave owner who lived in Colossae and he had this slave called Onesimus those times when you were a slave you are just a commodity and slavery is bad slavery is bad it should be condemned the bible condemns slavery does he encourage anyone to own slaves you can't in the name of the way slaves are owned you own the person is like this this I own this phone it's my phone slaves are like you can throw it away you can destroy it if I can destroy this phone if I want that's how slaves don't have any rights they don't have any value that and so if you run away from your master the law is you are supposed to you can you are supposed to be killed and then he ran away from Colossae and ended up in Rome and found himself in prison with Paul and then Paul Paul was just preaching everybody he preached the prison guards he the bible says that he said that the people in the palace have become born again I've heard the word because of my imprisonment he was taking advantage of his imprisonment so he has given birth to a lot of people but when he was in prison this is about 54 AD he wrote a letter to Ephesians church and he wrote a letter to Colossae and that he was dealing with this issue of segregation and racism in the church and so he was teaching them how grace has swallowed race he was teaching them then he got gets Onesimus born again and he said this is a typical example so then what he wrote a letter to Onesimus and sends him to Colossae to Philemon for Philemon to demonstrate these things that we are teaching that's why they watch this so he writes and now formally he was useless to you but now he but now he's useful both to you and to me I have sent him back to you in person that in that that is sending my very heart he calls the man his heart he said this is my heart oh it's my heart Paul I'm sending my heart to you yes he didn't say I have won a soul he said I've begotten a soul I've begotten somebody not I've won it I've see we use the word so winning so winning it's not bad but you see it's life imparting more than so winning we go in past life and then they are born in the into Christ we impart life of Christ and they are born that is what actually so don't just go and tell him people stories or tell him our objective is that the life of Christ will be imparted to people for them to have the the joy of God the life of God that means we have bought we have birthed them we have born them he gave birth give birth Christian brother give birth Christian sister it's sheep that give birth to sheep give birth Christian brother give birth to uh give birth Christian sister pastor don't stop giving birth continue giving birth don't stop giving birth and taking people's children give birth hallelujah so it says that um I'm sending him to you he's my very heart whom I wish to keep with me so that on your behalf he might minister to me in my imprisonment but without your consent I did not want to do anything so that your goodness will be uh would not be in effect by compulsion but uh but of your free will 15 for perhaps he was watch this for perhaps he was for this reason departed from you for a while but he left he ran away and he says that take him and he says you know on this must has done something wrong what has he done for running away from your boss that's wrong so look at verse 18 he says that but if he has done something wrong in any way or owes you anything he has done something wrong he said I'll pay and then he said you owe me your own life how does that mean I got you both born again now let me conclude this I got you both born a day I got on this must born again and I got Philemon you but on this must is a slave Philemon is a as a master slave and master I got you both born again and you are both very precious to my heart in Christ slave doesn't matter master doesn't matter oh in Christ female don't matter males don't matter oh hallelujah in Christ uh um race does not matter in Christ social classes don't matter those things are

uh no are excluded in christ when you put on the one new man all those things don't matter we are in grace and grace swallows race grace swallows race grace so i hope somebody's getting something grace swallows race and watch this that's why it took the church to abolish racism other places that christianity is really not practice racism is not had not been a problem until christianity in the west has imposed it to everywhere there is a crime so not christians did it but the christian influence over the culture had abolished racism it took christian influence over the culture to abolish but doesn't mean you can't legislate racism out of people's life out of their hearts you can put laws in place that if you do this but it's sometimes inborn and some of us we are all discriminatory in every in a certain sense because we are human beings but when you come into christ christ died to this to destroy to abolish this discrimination this enmity so that when we put on them one new man onismos watch this onismos can go back to philemon this time not as a slave but as a brother can go back to philemon as a brother paul said he's you are my fellow brother he's also my brother even though he's my son he's my brother let's receive him as a brother because the the status has changed now put on christ we are all in christ we are all in one new man put on the one new man and the status has changed so he says that i'm sending him to you and if he has done anything forgive him for my sake verse 16 no longer as a slave but more than a slave a beloved brother a beloved brother especially to me but how much more to you both in the flesh and in the lord he's now onismos is now my beloved brother because we are we are in the one new man and in the one new man look at two things i want you to note what paul did paul was writing the letter from rome miles away or several miles away hundreds of miles away in colossi on his philemon was there so two different geographical locations he said i want you to do what is right and then number two um slave and master i brought them together distance doesn't matter anymore backgrounds or status don't matter anymore in christ all those things are useless they don't matter culture does not matter nationality does not matter ranks don't matter race don't race don't matter doesn't matter race doesn't matter status doesn't matter what we are all one gender doesn't matter we are all one hallelujah in christ and christ bible said um um he says the new man christ is all and christ is in all colossians 3 10 christ 11 sorry christ is all christ is in all because all those human discriminations don't matter anymore in the name of jesus so that is why this letter was written this letter was written so that somebody can put on the one new man and demonstrate the letter apostle paul has been writing to the churches of ephesus and to the churches of colossi this is beautiful we are one new man and grace swallows race in the one new man grace doesn't matter anymore he heard you some time ago ignore it now he's in church she heard you she's in church we are one new man she did something we are one new man you can hold things against them anymore we are one and you have a big glorious body that's called the church the church the highest status of the church the highest portrait of the church in the bible is the one new man created in christ jesus and that was hidden in god unto christ died and resurrected is now manifested by the preaching of the apostles we get born again by the preaching and we are born galatians chapter 4 verse 19 he said

i labor my little children whom i labor unto christ before in bed unto christ in prayer to christ be formed in you christ must be formed in us our birth is born something has been born in you that's why we teach the word of god we thank god for using his servant reverend dr david entry to share this awesome word if this message has blessed you in any way please spread the word by sharing it and send us an email to amen at karis.org remember to stay connected with us on facebook instagram youtube and twitter for regular updates on what god is doing here at karis ministry stay blessed