

## **THE SERVICE NEEDED FOR THE REALITY AND PRACTICALITY OF THE UNIVERSAL ONE NEW MAN**

Evening Session—Message One

### **Carrying Out the Stewardship of God for the One New Man**

Scripture Reading: Col. 1:25; Eph. 3:2, 9; 1 Cor. 4:1-2; 9:16-17; Matt. 28:18-20

#### **I. In the New Testament economy of God, there is the desperate need for the stewardship of God—1 Tim. 1:4; Col. 1:25:**

- A. The economy of God has become the stewardship of God given to all believers—Eph. 3:2, 9:
  - 1. In Ephesians 3 Paul used the Greek word *oikonomia* with two denotations:
    - a. In relation to God, *oikonomia* denotes God's economy—v. 9.
    - b. In relation to us, *oikonomia* denotes the stewardship—v. 2.
    - c. The stewardship of God is according to the economy of God; with God it is a matter of economy, and with us it is a matter of stewardship.
  - 2. The stewardship of grace is the dispensing of the riches of Christ into our being so that we may grow and become the church—v. 8.
- B. The central point of the whole Bible is the desire of God's heart to dispense Himself into man—Phil. 2:13; Eph. 1:5, 9; 3:17a:
  - 1. God's economy is to carry out the dispensing of Himself into man—v. 9.
  - 2. The one new man, who can fulfill God's eternal purpose, receives God's continual and eternal dispensing—2:15; 4:24; 3:17a:
    - a. Like a steady stream, God dispenses Himself little by little into those who are parts of the new man—Rev. 22:1.
    - b. God's continual, steady, and eternal dispensing constitutes us, coordinates us, and builds us up together.
- C. Paul's stewardship was to complete the word of God in order to dispense Christ with all His riches into the churches—Col. 1:25; 1 Cor. 4:1-2:
  - 1. Although Paul was used in the completion of the divine revelation centuries ago, there is still the need for its completion in a practical way today:
    - a. Satan, the enemy of God, is seeking to nullify the completion of the word of God.
    - b. It is the subtlety of the enemy to veil the word which was completed through Paul—2 Cor. 4:3-4.
    - c. Without the completion of the word of God, God's purpose cannot be fulfilled and Christ cannot obtain His bride or come with His kingdom.
  - 2. What we are ministering today is the completion of the divine revelation given to Paul.
  - 3. In the Lord's recovery we need more stewards who are able to complete the word of God—2 Tim. 2:2.
- D. Those who bear responsibility in the churches need to share in the stewardship of God—Titus 1:7, 9:
  - 1. The elders should take the lead to dispense the riches of Christ into others.

2. All those who take the lead in the Lord's recovery and bear the responsibility for the care of the churches need to realize that they have a part in such a divine stewardship.

**II. If we would carry out the stewardship of God for the one new man, our concept of preaching the gospel needs to be uplifted—1 Cor. 9:16-17; Matt. 28:18-20:**

- A. We should preach the gospel not merely to win souls but to carry out the stewardship of God for the economy of God by dispensing God into others.
- B. "We are not doing an ordinary work of gospel preaching. We are dispensing God into man. What a glorious ministry!" (*Life-study of Ephesians*, p. 246).
- C. We must go out to disciple the nations in order to make them members of the Body of Christ; this stewardship has been given to the entire Body of Christ—vv. 19-20:
  1. We need to go to impart Christ with all His riches into others and then baptize them into the Triune God.
  2. Dispensing Christ into others and baptizing them into the Triune God is a wonderful, divine traffic that brings the Triune God into them and brings them into the Triune God.
- D. "Each one of us needs to wake up to be serious, to live uniquely for the gospel" (*Being Desperate and Living Uniquely for the Gospel*, p. 37):
  1. Our goal is the gospel, and our gospel is the Triune God processed to be the all-inclusive, life-giving Spirit.
  2. "We must learn to live on this earth uniquely for His gospel. As husbands, we care for our family, for our wife, and for our children and their education. We should take care of them, but only the living for the gospel should be the first" (p. 38).
- E. The first aspect of the God-ordained way to practice the New Testament economy is to save sinners by contacting them where they are—Luke 19:1-10:
  1. Visiting people for the preaching of the gospel is God's ordained way, the way practiced by the Lord Jesus—1 Tim. 1:15; John 4:3-14; Luke 4:43.
  2. "Our mistake in the past was that we did not go, yet we asked people to come. We took the wrong way. We asked people to come to our love feasts (Jude 12) instead of going to people. It is very hard for many to come to us, but when we go, we can reach people everywhere" (p. 44).
  3. "Our preaching of the gospel in the past is an illustration of an old system that did not bring all the saints into the preaching of the gospel" (*The Advance of the Lord's Recovery Today*, p. 137).
  4. "The traditional way of preaching the gospel, the old way, 'drugs' the minds of the believers concerning the preaching of the gospel. Most believers do not have the consideration that the preaching of the gospel must be every believer's obligation" (p. 138).
  5. "We cannot change the truth of the gospel, but the way to preach the gospel must be changed and improved according to the Lord's way to meet His need" (*The God-ordained Way and the Eldership*, p. 25).

6. “The practice of one man preaching and the rest listening is the practice of the old way. The new way is to contact sinners individually and directly. This is the ‘computer way.’ I beg all of you who are for the recovery to learn this way” (p. 25).