

THE NEW TESTAMENT MINISTRY

The Truths & The Testimony

www.NewTestamentMinistry.org

ABOUT THIS SITE

"The Definitions"

In order to help avoid misunderstandings, below are explanations or definitions of what we mean, or do not mean, by our use of, and reference to, particular titles or terms.

1) "repetitions" 2) "local church" 3) "churches" 4) "present truth" 5) "recovery" 6) "exclusive" 7) "the Bible" 8) "oneness" 9) Matthew 24:14

1. Since the primary subject at hand on this website is regarding one major biblical truth manifested in the two distinct aspects of God's work (i.e. the truth concerning the **oneness of the Body of Christ** manifested and testified through the **work of ministry – "The Truths"** and the **work of the church – "The Testimony"**), and since we provide fellowship that also confirms this foundational truth from various and interrelated perspectives, there may be some "overlap" or repetition of some central and related points.

2. As we use the term "**local**" or "**local church**", we are not referring to the "name" of a church or to any select group of believers, but to all believers throughout any given locality (village, town or city) comprising the one church in that place – a **local testimony** of the divine fact of the oneness of the universal Body of Christ - a **local testimony** of Jesus, the testimony of the undivided Christ through believers in Christ who thus stand on this practical ground of **oneness in localities**. It is a manifested fact that some believers keep the oneness of the Body of Christ in their localities and that some believers do not. But it nevertheless remains a divine fact that just as there is only one Body in this universe, there is also only one church per locality, **inclusive to all** the members of Christ in that locality. That having been said, those who do genuinely stand upon and keep the oneness of the Body of Christ in their localities are those who live in, and according to, the reality of this oneness, and thus do not distinguish themselves as "the local church" - "distinct", or "special", or "different" from the other believers, for they are **inclusive to all**, **extensive to all**, they **receive all** and are **for all**.

3. By our use of the term "**churches**", we are not referring to separate groups or denominations of believers within one locality or throughout the world, but to all the believers in one locality comprising its one church collectively with other localities. Thus, "**churches**" may be equated with "**localities**" – cities, towns or villages with believers in Christ standing in oneness as a local testimony of the universal Body of Christ. **Churches** could thus be equated with **local churches**. But again, we do not use this term as a "name" or distinction between some believers and others.

4. "**Present Truth**" - "**God desires to see Christ have the first place in all things. ...This is God's "present truth". God is showing us today that we should bring everything back to God's central purpose. Our work today is to return to the biblical ground of the church.**" (Watchman Nee) A **present truth** is a particular biblical truth(s) that is unveiled at a particular time by various believers and ministries of Christ for their present and further growth in God's life and in the knowledge of God's Word, for their present and further enlightenment to the vision of God's purpose, and for the present and further advancement and spread of the gospel unto the increase and fullness of the testimony of Jesus. A **present truth** is in accordance with all past accumulated "recovered" truths, and is for the present and future application and experience of the believers in Christ, and for the present and up-to-date testimony of Jesus through the church, His Body. We only borrow the term **present truth** as it is used in Scripture (2 Peter 1:12) in order to apply its biblical principles as seen in the progressive stages of church history and, as we believe, as is needed and applicable today for the further and adequate progress, spread, increase and building up of the Body of Christ unto the fullness of His present and future testimony – the prelude for the fullness of His coming.

5. "**Recovery**" - Both the people and the place for God's testimony and glory were usurped by His arch enemy, Satan, and are being recovered back and restored through Christ and the church. The Lord's "**recovery**" is NOT a "name" of a "church", or a particular work of "ministry", or any "group" of believers who follow a particular ministry. The Lord's vast and unlimited work of **recovery** over all the earth is not limited to a particular "unique" ministry, nor is it confined to a select group of believers who are "under" or "follow" a particular ministry. God's organic work of **recovery** is extensive to the whole inhabited earth, and is thus expanding through those who simply stand upon, and genuinely keep, the oneness of the Body of Christ for the unhindered advancement of the gospel through the all-extensive work of ministry and the all-inclusive work of the church. "**Recovery**" is that which restores, revives, heals, grows, expands, and is "healthy to the whole"!! Hence, the Lord's work of "**recovery**" is extensive to the whole inhabited earth, and is therefore inclusive to the whole Body of Christ!

An "exclusive" work does their "own" work and thus has no progressive part in God's "recovery" work. God's work of "recovery" is not exclusive to only one work of ministry, but is extensive to all and inclusive to all, and is thus diversified and expanding for His reaching, receiving and gaining all the earth and all His chosen people for a testimony to all the nations. For the sake of God's present and future work of "recovery" among all His people, by His mercy and grace, we would receive all His believers for the joyful and mutual participation in fellowship, unto the fullness of His testimony and the completion of His work in this age.

6. By our use of the term "exclusive" (as above), as in an "exclusive work of ministry", we are mainly referring to such a ministry of which many cannot take part on account of that ministry being insubordinate to governing biblical truths for keeping the scriptural and organic oneness of the Body of Christ; we are NOT referring to a ministry that is so called "insubordinate" to another "leading" ministry by not keeping the "organized oneness" of "one co-ordinated work" of ministry. There is no such biblical pattern of "subordination", "coordination", "leadership" or so-called "oneness" that unifies all varying ministries, believers and churches together into "one work" or "one Body". There is, much rather, a clear biblical pattern of subordination to biblical truth which allows the freedom for a vast diversity in the work of ministry, and which gives testimony to the genuine oneness of Christ's Body.

And furthermore, neither are we referring to a ministry with alleged "questionable", "worldly" or "disagreeable" practices or methods of which some "prefer not" to take part. The Bible not only gives allowance for such diversity of practices and independence of ministries, but for the sake of the inclusion (vs. "exclusion") of all God's people, the Bible strongly encourages such diversity for the sake of gaining all diverse people and edifying all diverse believers, even though some may not prefer, or agree with, particular diverse ways.

7. **THE BIBLE** is the only acceptable standard and point of reference by which we are governed, and thus also liberated. Our concern is not regarding "practices" of varying ministries, but regarding foundational biblical truth; not regarding practices or methods that tend to separate believers, but regarding the violation of foundational biblical truth that divides believers. For this, the Bible gives no allowance. Mere preferred practices, methods or ministries give no justified reason for division among believers, but much rather, the oneness of the Spirit and the oneness of the faith is more than sufficient reason for oneness among all believers - i.e. the common faith, the common ground, biblical ground, the only ground upon which we are all indivisibly united, regardless of any difference in practices, methods, ways, or diversity of ministries.

8. **ONENESS**: The scriptural reasons for unity and oneness in Christ's one Body both nullify, supersede and far surpass any reasons for exclusion and division by loyally adhering to only "one ministry". The Lord's vast and all-inclusive work in the scriptural oneness of His Body is according to His all-embracing Word – salvation to all men by all means, receiving of all believers in all ways, thus honoring all varying ministries with all dignity and all due respect for them, for God's Word, God's testimony and God Himself. God's work in genuine and scriptural oneness is not exclusive to, nor dependent upon, "ministerial oneness" – all believers and churches being under one coordinated work of ministry. The Lord's genuine work in the oneness of the Spirit is all-inclusive and all-extensive, thus diversified and expanding to the whole inhabited earth and to the whole Body of Christ for a testimony of all His fullness to all the nations.

9. By our reference to **Matthew 24:14** ("this gospel... will be preached in the whole inhabited earth for a testimony to all the nations, and then the end will come.") along with other similar verses, we are not implying the common thought that "the end will come" when, and because, a sufficient number of people are saved through the preaching of the gospel. We are referring to the other aspect of God's work in this verse which fully satisfies His heart's desire – "a testimony to all the nations" – the testimony of Jesus, the Son of God, through His Body, the church (Eph. 3:8-11) – a testimony of the One Who fills all in all (Eph. 1:22,23), a testimony of the One in Whom all the fullness of God is pleased to dwell (Col. 1:19; 2:9), a testimony of the One in Whom the Father found His delight (Matt. 3:17; 12:18; 17:5; Mark 1:11; Luke 3:22). Hence, "the end" not only refers to "the end of this age", but as such, it also refers to "the end of God's work in this age" (Heb. 4:8-11), meaning that God's delight and good pleasure has been fulfilled and satisfied through the testimony and manifestation of His fullness, i.e. the testimony of Jesus His Son through His Body, the church (Eph. 1:5,10; 4:10-13). Christ thus returns for His Bride (the church) who is fully prepared for Him and His glory (Rev. 19:7; 22:17). **The truths are thus for the testimony.** The truths preached through the gospel are for the testimony of Jesus through the church (Eph. 3:8-11; Rev. 19:10). God's desire and work in this age is not merely to bring the truth to all men for their salvation, but is also to bring all men to the full knowledge of the truth for their maturity in Christ and unto the full testimony and glory of Christ Himself (Eph. 4:13; 1 Tim. 2:3,4).

Note: The governing and liberating truths concerning these two essential and foundational aspects of God's work in this age are not "new", or recently "discovered" by us, but have been practiced by believers throughout church history. We are simply repeating these basic truths for their timely and necessary reconsideration and application required for the unprecedented and unparalleled advancement of the gospel to the whole inhabited earth, for the fullness of the testimony of Jesus to all the nations unto His eventual return.