

A FAITHFUL WORD

S E R I E S S I X

“By the Mouth of Two or Three Witnesses”

**CONCERNING
ATTACKS ON
LIVING
STREAM
MINISTRY**

**Book
5**

DEFENSE & CONFIRMATION PROJECT

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Phil. 1:7 – Even as it is right for me to think this concerning you all because you have me in your heart, since both in my bonds and in the defense and confirmation of the gospel you are all fellow partakers with me of grace.

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Unless otherwise indicated, the articles in this book are co-authored by Bill Buntain with Dan Sady and Dan Towle.

Boldface type has been used for emphasis in quoted passages and is not in the original quoted material unless otherwise noted.

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PREFACE

Deut. 19:15 – One witness only shall not rise up against a man for any iniquity or for any sin which he has committed; at the word of two witnesses or at the word of three witnesses shall a matter be established.

Matt. 18:16b – ...that by the mouth of two or three witnesses every word may be established.

1 Tim. 5:19 – Against an elder do not receive an accusation, except based upon two or three witnesses.

The warning letter quarantining Titus Chu and certain of his co-workers (see *Mark Those Who Cause Division*, book 1 of series 1 of *A Faithful Word*) was issued only after the co-workers had received numerous reports from many parts of the earth about the problems that have been and still are being caused by the work of Titus Chu and those working closely with him. This series of books includes reports from various places regarding the divisive activities and speaking of Titus Chu and his close co-workers.

A primary target of the dissenters is Living Stream Ministry (LSM). The dissenters published several articles attacking LSM for a “bungled Bible-smuggling” attempt in mainland China. As the first two portions in this book demonstrate, this attack is without merit. According to Brother Kwong Keung Lai, the brother who was incarcerated for a period of time in China for transporting Bibles, LSM had no role in planning or carrying out the attempt to take the Recovery Version of the New Testament into China. An open letter from Brother Paul Wu, a co-worker in Taipei and manager of the Taiwan Gospel Book Room, corrects serious misrepresentations in a letter by Titus Chu that has been publicly circulated, first in mainland China and then worldwide via the Internet and spam e-mail. The fourth article addresses the many distortions the dissenting ones have published concerning LSM, its activities, and its role in supporting the ministry in the Lord’s recovery.

AN INTRODUCTION TO THE OPEN LETTER OF KWONG KEUNG LAI

In Titus Chu's letter of July 22, 2006, he condemned the co-workers in the Lord's recovery and Living Stream Ministry (LSM) for their response to the arrest of Brother Kwong Keung Lai (Li Guangqiang) from Hong Kong. Brother Lai was arrested in 2001 by Chinese authorities while attempting to transport copies of the Recovery Version of the New Testament into mainland China. The same incident has been the basis of attacks on LSM and the co-workers by others as well. Because of the public nature of that criticism, we have asked for and received permission to post Brother Lai's own response to Titus' letter. This response corrects many errors of fact as well as the false innuendos in those writings as they pertain to LSM and the co-workers. Nearly every statement in them is false:

- The basic premise of both Titus Chu's letter and the "Concerned Brothers" article is false. The attempt to take Recovery Versions into China was neither conceived nor carried out by LSM, the Taiwan Gospel Bookroom, or the church in Hong Kong.
- The implication that LSM, the Taiwan Gospel Bookroom, Andrew Yu, the church in Hong Kong, or the churches in Taiwan were participants in attempts to bring Recovery Versions of the New Testament into China is likewise false. LSM sold the Bibles to Brother Lai as they would to anyone. The entire endeavor was a matter carried out by individuals.
- Titus Chu's letter falsely asserts that the "Shouters" are associated with Living Stream Ministry and Witness Lee. In perpetuating this misunderstanding, Titus Chu performs a disservice to the saints and churches in China and to Brother Lee's ministry.
- The accusation that LSM abandoned Brother Lai is false. LSM's actions and responses to inquiries were consistently in his best interest. That includes the truthful statement that LSM had "no official connection" with him.

- The dissenting writings uncritically cite news accounts as true and accurate. This is a mistake. While it is true that news reports were instrumental in generating concern in Brother Lai's case—concerns that led world leaders to appeal to China for his release—there were many inaccuracies in those reports, inaccuracies that could have been easily corrected had Titus or the authors of the other articles pursued appropriate fellowship.
- All of the conjectures in these writings regarding the motives of LSM in their actions related to Brother Lai's incarceration in China are unfounded. There is an obvious bitterness behind the authors' reckless speculations in the absence of direct knowledge.

Living Stream Ministry continues its efforts:

- To clear up any misunderstandings with the Chinese government in order to secure greater freedom for the local churches as well as all believers throughout China;
- To correct the mistaken association of the "Shouters," which have been categorized as a cult in China, with both the local churches and the ministry of Watchman Nee and Witness Lee; and
- To seek to supply the believers everywhere with the riches of the ministry of Watchman Nee and Witness Lee.

**AN OPEN LETTER OF CLARIFICATION
CONCERNING AN INACCURATE ACCOUNT OF
EVENTS CONCERNING ME IN TITUS CHU'S
PUBLIC RESPONSE IN A LETTER TO THE
BLENDING CO-WORKERS**

January 30, 2007

Dear Titus Chu:

I am Li Guangqiang, from Hong Kong; my legal name is Kwong Keung Lai. I am the brother in the Lord who was arrested and incarcerated for a period of time for trying to transport copies of the Recovery Version of the New Testament published by Living Stream Ministry into mainland China. I was mentioned by name in your public letter of July 22, 2006.

Brother Titus, I have never met you in person and have never conversed with you. However, I do know that you have been a serving one in the Lord's recovery for many years. You are a brother many saints have respected. I believe that you should have received much perfecting from Brother Witness Lee's ministry concerning the vision of the Lord's recovery, including such things as the oneness and building up of the Body of Christ, the uniqueness of the flow and ministry of the Spirit, the authority of Christ the Head, and the coordination in the Body to mutually supply and feed one another. Nevertheless, after reading the statements you published concerning this incident in response to the letter of the co-workers, my heart is very grieved and pained! Because of the public nature of your letter I feel compelled to make a similarly public declaration of the true facts concerning this incident. How desperately we need to ask the Lord for His mercy!

You have used this incident to blame Living Stream Ministry, the Taiwan Gospel Bookroom, the church in Hong Kong, and the brothers who represent them. Brother Chu, you were not involved, nor to my knowledge have you tried to find out the facts

of the case, nor have you sought fellowship or communicated with those such as myself who were directly involved in this matter. Brother Chu, why are you using the matter of my transporting the Recovery Version to attack the co-workers in the Lord's recovery, the local churches, Living Stream Ministry and the Taiwan Gospel Bookroom so rashly? What you have done is the same as persecuting the Lord! What are your intention and your goal in so doing? Have you considered the consequences of what you have done? By reputation you should be a person of vision, experience and spiritual weight. Yet what you have done will damage the Lord's recovery, undermine the coordination and the testimony of the Body, and destroy the building up of the Lord's Body. Your criticism will stumble so many brothers and sisters who read your letter! The Lord said: "And whoever stumbles one of these little ones who believe in Me, it is more profitable for him that a great millstone be hung around his neck and he be drowned in the open sea ... woe to that man through whom the stumbling block comes" (Matt. 18:6-7). When you blame, criticize, and shame the co-workers in the Lord in such a way, you are despising the members of the Body of Christ. Have you no fear of being judged in front of the judgment seat of Christ at the Lord's return? Hebrews 10:30 says, "The Lord will judge His people."

So that the saints in the Lord who do not know the facts about this incident, yet have read your letter, will not be further misled or stumbled, and to avoid the Lord's recovery, the local churches, the Living Stream Ministry, the Taiwan Gospel Bookroom, and other Christian groups being unfairly blamed or attacked in the days to come, I, Kwong Keung Lai, would like to clarify and state the details related to my endeavor to bring New Testaments into China:

First, the local churches in China are a group of orthodox Christians and are not connected with the Shouters. The "Shouters" have been condemned by the Chinese government as a cultic sect. In your letter you refer to the local churches in China as the Shouters. Brother Titus, certainly you know better than this. Do you mean to imply that the local churches in China,

including myself, are a cult? How can you explain this? You have been in the Lord's recovery for such a long time; are you not able to differentiate the local churches as revealed in the Bible from a cult, namely the Shouters sect, that has been organized by man? Living Stream Ministry published a booklet in the Contending for the Faith Series in 2003, entitled "We Are Local Churches, Not 'The Shouters'" [published only in Chinese]. However, your inaccurate statement could cause great suffering to the saints in China. As one who surely knows the situation of the churches in the Chinese-speaking world, your lack of care for the saints in mainland China is shocking.

Second, the Living Stream Ministry, the Taiwan Gospel Bookroom, the church in Hong Kong were never involved in planning, arranging, directing, or authorizing me to be a representative in this matter. Living Stream Ministry is a publisher; it supplied the Recovery Version of the New Testament to me and my company. The only relationship I had with them was as a buyer; I never talked to them or their representatives regarding my plans.

Third, the transporting of the Recovery Version of the New Testament to sell to the Christians inside China (including officially registered Christians and non-registered Christians) was carried out by a few brothers and myself out of our seeking, praying, and fellowshiping with the Lord. At that time the government of mainland China was not very open in terms of religious freedom. We had to take care of the safety of the Christians inside of China (our brothers and sisters in the Lord). I made a private agreement in the Lord with the brothers praying with me that if there were any problem, my company and I would bear the responsibility. Concerning this point I sought the Lord with prayer, and the Lord responded to me that He wanted me to bear this burden myself. I just said, Amen!

Although this matter was fully carried out by a few brothers and myself, it was misunderstood by some in the media that Living Stream Ministry, the Taiwan Gospel Bookroom, or the church in Hong Kong were involved in this matter. Although they were not

involved, throughout this entire incident the first consideration of the brothers in Living Stream Ministry, the Taiwan Gospel Bookroom, and the church in Hong Kong were the safety, protection and care of both us and the saints in mainland China. Now you have seen fit to give them a bad name through your wrongful accusations. Through prayer before the Lord, we did it without involving others, not caring for a bad name or a good name. That is not so important! The important thing is to follow the Lord's commission and gain the Lord's delight. "Proclaim the word; be ready in season and out of season ..." (2 Tim. 4:2). "For am I now trying to win the assent of men or of God? Or am I seeking to please men? If I were still trying to please men, I would not be a slave of Christ" (Gal. 1:10).

Why did we transport the Recovery Version of the New Testament to mainland China? There are many people in mainland China who have never heard the gospel, and many saved Christians who are lacking the knowledge concerning the will of God, the purpose of God, and the gospel of the kingdom. The Lord said, "And this gospel of the kingdom will be preached in the whole inhabited earth for a testimony to all the nations, and then the end will come" (Matt. 24:14). Therefore we must go and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that the Lord has commanded us. And behold, the Lord is with us all the days until the consummation of the age (Matt. 28:19-20). The Recovery Version is the best translation available in the Chinese language that can explain the word of God. My goal in transporting such an open Bible to mainland China was to supply those who were in need.

After I was arrested, a number of world leaders, including President Bush, expressed their concerns about me to the Chinese government. Their concerns were reported in various media. Those leaders and the reports in the media did not blame the Living Stream Ministry, the Taiwan Gospel Bookroom, or the church in Hong Kong for denying any connection with me. Yet now, Brother Chu, more than five years after my transporting the

Recovery Version of the New Testament into mainland China, you have used this incident to do so. You did not show your concern then. In all of the time both during and after my imprisonment, your only expression of concern that I am aware of was in the context of responding to the letter of the blending co-workers, and then it seems your only concern was to use this incident to blame the brothers, to criticize them, and to shame them. Is this the way you show your concern for me? It hardly seems your intention is pure! Really only the Lord knows! Why didn't you seek to know the facts by communicating and fellowshiping with the brothers who were involved? Have you gone before the Lord seeking to understand? I believe if you seek fellowship and pray to the Lord, the Lord will give you a suitable answer! It is excusable when people in the world do not understand; but you are a brother who has been serving among the churches in the Lord's recovery for many years. Oh, may the Lord have more mercy, to enlighten us and keep us living in the fellowship of the Body of Christ, so that He may obtain His building and expression among us.

As a little brother in the Lord, I decided to carry out this matter, having determined to sacrifice for the Lord. In order to awaken the Chinese government toward the Christian faith so that they would be willing to open the door and let many more Chinese citizens hear the gospel of the kingdom, believe in and receive the Lord Jesus as Son of God, and understand the will of God, the desire of His heart, and practice it, so as to become members of the Body of Christ and live in the reality of the Body of Christ, to be a glorious testimony of the Lord in the local church life—if for this the Lord required of me my own life, that would be indeed wonderful. Just as in 1 Pet 2:9 “But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light”. In days to come, if anyone uses the matter of my transporting of the Recovery Version to blame, criticize, or attack the saints or to carry out any unrighteous deeds, may the Lord discipline, punish and judge.

We are the local churches in the Lord's recovery; we are the saints who have seen in the Bible the vision of Christ and the church. We are the members of the Body of Christ, citizens of God's kingdom, and members of the household of God; we have fellowship in the Body of Christ, and we coordinate in the Body of Christ; furthermore, we are built in the Body of Christ. If any who read this letter still have concerns, they should fellowship with the co-workers and the elders in the Lord. In this way the Holy Spirit will operate in us, to work, renew, and transform us so that we can be in the Body of Christ, being diligent to keep the oneness of the Spirit in the uniting bond of peace (Eph. 4:3), and so that we can be the glorious testimony of the Lord in many local churches, expressing the Body of Christ, so that God will get the glory from us, the saints. I can testify that during the period when I was imprisoned in China, the Lord was so dear, so near, so real, and so living to me, more so than He had ever been before.

Brother Chu, if there is any error in my letter, please forgive me, a little brother in the Lord. Further, please cherish me as a little member, just as the Lord had given us a new commandment that we would love one another, even as the Lord has loved us, that we also love one another (John 13:34). That is all! May the Lord's mercy and grace be with you.

Sincerely,

Brother Kwong Keung Lai

OPEN LETTER FROM PAUL WU—APRIL 5, 2007

In 2004 Titus Chu sent what appeared to be a personal letter to Brother Paul Wu in Taipei. The content of Titus' letter did not match the conversation Brother Paul had with Titus, and Paul simply filed the letter away, burdened with the feeling that his fellowship with Titus had not made any impact on Titus or his behavior.

Shortly thereafter a brother from mainland China came to Paul with a copy of that same letter asking him whether the allegations made in it by Titus were true. The letter claimed that "some brothers in Southern California" had accused Paul of doing a different work in the Lord's recovery and saying that there was a possibility of a division between the English-speaking work and the Chinese-speaking work. Of course Brother Paul made it clear to the brother that the allegations in Titus Chu's letter were false. Paul also testified to the brother that the co-workers were in fact in harmony.

Recently, the same letter was circulated again, this time by Robin Lao (sending spam emails anonymously as "Glassy Sea") and also posted on an anonymous website run by Simon Song and Jonathon Lin (under the name "Concerned Brothers"). "Glassy Sea" made the additional claim that the letter was evidence that there was a "power struggle" going on between Living Stream Ministry and the Taiwan Gospel Book Room. In past turmoils the enemy Satan's attacks centered on Brother Witness Lee and on his publishing and ministry office, Living Stream Ministry and Taiwan Gospel Book Room. So today during the present time of dissension the enemy's attacks have centered on the co-workers who serve together in the ministry in a blended way and on Living Stream Ministry and the Taiwan Gospel Book Room.

Upon receiving the recent spam email, we contacted Brother Paul to ask him about the contents of the letter from Titus and of the email. The following is his written response to us:

April 5, 2007

Dear Brothers,

A letter sent to me by Titus Chu in 2004 has been publicly posted on the Internet. That letter is also being sent to saints in emails which make the false claim that there is a power struggle between the Taiwan Gospel Book Room and Living Stream Ministry. There is not and was not such a “power struggle.” TGBR and LSM are carrying out one work in full harmony and one accord. Such evil reports, whether in writing or by word of mouth, should be rejected.

Titus Chu’s letter attributes words to me that I did not say. For example, I did not say that “some leading brothers from Southern California” said that I am or Brother Andrew Yu is doing a different work. Those claims are a false witness against the co-workers. In addition, I did not “indicate” that there was any division between the languages in the Lord’s work. There is no such thing. These are evil and false reports spread by Titus Chu using my name. They should be rejected by the brothers and sisters.

Titus Chu’s letter omits the real content of my conversation with him. In our conversation I urged Titus not to continue to work in Taiwan but to return to the United States to have more fellowship and learn to be one with the brothers there. Instead of heeding me (and many other brothers), Titus has caused division among a number of the churches in North America and the Far East. This is why Titus Chu has been quarantined by both the co-workers and the churches.

Shortly after I received Titus Chu’s letter in 2004, a brother brought me a copy of it saying it was being circulated in China. This could have only been initiated by or at least done with the complicity of Titus himself. It shows that his real intention was to undermine the oneness among the leading ones and the churches in China and to bring in confusion so that Titus could have room for his private work in China. These lawless uses of a letter that I

did not write to claim that I said things that I did not say should make plain what kind of letter Titus's is.

Clearly Titus's purpose in writing was not for my comfort and encouragement. That was a pretense by which he could make a false show to others and accuse the co-workers in my name. I will not have my name associated with Titus Chu's attempts to sow discord among the brothers.

In Him,

Paul Wu

In addition to the corrections Brother Paul makes to Titus Chu's account of their conversation, there are a few examples in Titus's letter to Paul that illustrate the errors and inconsistencies expressed by Titus Chu concerning the ministry:

1. Titus Chu wrote, "In these 2000 years the Lord has raised up many servants as apostles, as prophets. They all are doing the same one work." The clear testimony of church history, confirmed through the ministry of Watchman Nee and Witness Lee, is that the different ministries of many gifted ones, despite having been used by the Lord in some measure, have resulted in division after division in the Body. For this reason, those ministries cannot be viewed as carrying out the "one work" of the building up of the one Body of Christ.

We need to see this principle throughout the entire Christian era. All the troubles, divisions, and confusions came from the one source of the tolerance of different ministries. Many Christian teachers have known the peril of different ministries; nevertheless, they have tolerated them. There has been a tolerance of different ministries. In the Lord's recovery, for the long run, we should not believe that this kind of creeping in of the different ministries would never take place. Rather, we must be on the alert. Such a peril is ahead of us. If we are not watchful, if we are careless, in one way or another the enemy would creepingly use some means, some ways, to bring in different ministries. Such a thing would end the Lord's recovery. (*Elders' Training, Book 1: The Ministry of the New Testament*, p. 16)

2. Titus Chu wrote: “The Lord had gained brothers Nee and Lee in this age. They became the spokespersons of the unique New Testament Ministry in this age.” We fully agree with this statement. However, less than two years after writing it, Titus Chu and his workers began to openly oppose the co-workers’ speaking concerning Brother Lee and Brother Nee being the “ministers of the age” and to teach that there are many such ministers (presumably including Titus himself). Either Titus Chu was not sincere in what he wrote to Paul Wu or he was unstable in his understanding of the truth.
3. Titus Chu also wrote: “It is childish for a local church to declare independence! Similarly, it is fleshly for a local church to declare that they belong to a particular worker!” Again, we agree. Yet Titus has been conspicuously silent concerning the actions of certain workers and leading ones in churches associated with him, actions taken shortly after his meeting with those workers and leaders. These ones have taken actions such as:
 - a. wantonly rejecting and publicly despising a quarantine carried out through much prayer and fellowship in the Body, as represented by co-workers and churches throughout the earth;
 - b. demonstrating their intent to designate particular workers of their choosing as their “apostles” with whom they will have a special relationship, contrary to 1 Cor. 1:12;
 - c. declaring a unique standing for their church that is different from the common standing of all the local churches on the ground of oneness; and
 - d. setting up a secular corporate structure with authority over the spiritual affairs of the church, even to the extent that the “Directors” of the corporation can reject the elders’ decisions, suspend elders from their function in the church, discipline members and even remove them from the meetings, etc.

It is sad to see the extent of duplicitous behavior and the extreme degradation from the truth exhibited in the actions of these brothers. Yet facts are facts, and we must face them. With the understanding that God’s enemy is attacking those matters most essential for the Lord to build up His Body and end this age, we must stand absolutely for the Lord’s interest.

FALSE ACCUSATIONS AGAINST LSM AND WHAT IS BEHIND THEM

Because Living Stream Ministry (LSM) has been a consistent target of a small group of dissenting brothers, it is useful to review a number of points:

1. The means by which Brother Nee and Brother Lee carried out the ministry in the Lord's recovery;
2. The role of Living Stream Ministry in supporting the ministry;
3. The relationship between the co-workers and Living Stream Ministry;
4. Brother Lee's arrangement for the continuation of the service of Living Stream Ministry;
5. Brother Lee's arrangement for the continuation of the ministry in the Lord's recovery;
6. Brother Lee's evaluation of the service of the ones coordinating with him to carry out the ministry; and
7. Brother Lee's evaluation of the serving ones in the ministry offices.

If we look at these points with a pure and open heart, we will realize that not one thing has changed in the way the ministry in the Lord's recovery is being carried out or in the service of LSM. We can also realize that the direct falsehoods and half-truths and evil innuendoes propagated by dissenting ones have been instigated by God's enemy, Satan, to damage the ministry in the Lord's recovery.

The Means by Which Brother Nee and Brother Lee Carried Out the Ministry

In his biography of Watchman Nee, Brother Lee outlined five general and three specific means by which Brother Nee carried out his ministry:

Watchman Nee used eight different means to carry out the ministry wrought into him by the Lord. Five were general and

three were specific. The five general means were preaching the gospel, teaching the Bible, traveling, contacting people, and corresponding with people. **The three specific means were holding conferences, conducting trainings, and issuing publications.** (*Watchman Nee: A Seer of the Divine Revelation in the Present Age*, p. 199)

In carrying out his conferences, trainings, and publication work, Brother Nee was assisted in practical ways by many saints. Brother Lee and others served in the Gospel Book Room to edit and publish his messages. Some saints handled subscriptions, distribution of literature, registration for conferences and trainings, etc. All these activities supported Watchman Nee's ministry with its unique goal—the building up of the Body of Christ, which is expressed as local churches.

When Brother Lee established The Stream Publishers and later Living Stream Ministry, he practiced the same thing. From the outset, LSM supported his ministry in publishing his messages in both printed and audio forms, as well as providing practical assistance in carrying out trainings and conferences. Brother Lee himself always saw the publishing aspect of LSM as being its central task. In his view the semiannual trainings were for the publishing of the interpreted Word.

I also decided to **have the trainings to help us in the publishing of the ministry.** Much of what Brother Nee shared was never put into print. I feel very sorry about this. Because I saw this situation, I decided that after I leave, I do not want the truths the Lord has shown me to be left in my grave. I want to put out whatever the Lord has shown me. (*The World Situation and the Direction of the Lord's Move*, pp. 38-39)

For the expounding of the New Testament and the publishing of this exposition for the benefit of the churches and the Lord's children, **I made the decision to have two trainings** yearly with the help from the trainees and the work of the polishers and the serving ones in the ministry office so that the word of the Lord's truths may be released regularly. This practice helped a lot for the publishing of the interpreted, expounded, and understood Word for seventeen years without

any interruption. I consider this as a marvelous environment for the release of God's divine revelation. (*The World Situation and the Direction of the Lord's Move*, p. 39)

Throughout all the years of LSM's existence, the primary source of the material it has published has been the speaking in the trainings, the conferences, and the ministry station meetings, just as the Taiwan Gospel Bookroom has done in the Chinese language and the Gospel Book Room in Shanghai did for Brother Nee's ministry.

The Role of Living Stream Ministry

In one of the elders' trainings held during the 1980s, Brother Lee clarified the role of LSM as follows:

The Living Stream Ministry office is only a business office to serve my ministry for two things: to publish the messages in book form and to distribute these messages in both video and audio tapes. That is all the ministry office should do and nothing else. I did not have much time to check on everything related to the office in the past, but the ministry office has always had this specific function and no other function. This little office is a Levitical service serving my ministry to put out the word of God in print and through video and audio tapes. (*Elders' Training, Book 9: The Eldership and the God-ordained Way (1)*, p. 61)

Brother Lee viewed the conferences and trainings as opportunities to release the interpreted Word not only for the benefit of the attendees but also for publication in book, audio, and video form.

Today, LSM carries out the same type of Levitical service that the Shanghai Gospel Book Room did under Brother Nee and that the Taiwan Gospel Book Room and LSM did under Brother Lee. Just as the ministry offices of Brother Nee and Brother Lee assisted them in carrying out the ministry through conferences, trainings, and publications, today the various saints serving at LSM:

- arrange for the venues for trainings and conferences;
- perform registration functions for trainings;

- translate spoken messages for live audiences and audio and video recording;
- perform audio and video recording of the messages given in the trainings and conferences;
- transcribe the spoken messages of Brother Lee and his co-workers;
- edit the spoken messages for publication in print;
- translate the printed messages into other languages for publication;
- perform typesetting and proofreading;
- coordinate printing and warehousing of publications;
- reproduce audio and video tapes;
- manage subscriptions and fill orders for churches and individuals;
- market publications to outside bookstores for the public;
- prepare radio broadcast material based on Brother Lee's messages;
- maintain archives of Brother Lee's messages and fellowship; and
- manage LSM's financial records.

All these activities support the mission of LSM as stated in its Articles of Incorporation to “promote the enlightenment and revelation regarding the Bible as interpreted by the teachings of Watchman Nee and Witness Lee,” and all are related to LSM's function as a publisher.

The Relationship between the Co-workers and Living Stream Ministry

LSM functions in two related capacities. It publishes the ministry of Watchman Nee and Witness Lee as well as the present speaking of the co-workers who are laboring in the continuation of their ministry. It also serves as a ministry office to provide Levitical support to the co-workers in various matters as listed

above. LSM does not determine who will speak or what is spoken at the conferences and trainings; that is the responsibility of the co-workers. LSM merely coordinates with the co-workers to facilitate the release and propagation of the ministry to all the churches, saints, and loving seekers of the Lord throughout the earth. To this end LSM provides logistical support for the international gatherings in the way of venue preparation, audio and video recording, publishing the spoken messages in printed form, and other support services. It performed these same functions in support of Brother Lee's ministry when he was alive. It continues to perform these functions in support of the propagation and continuation of his ministry through many co-workers. There has been no change in the function of LSM since Brother Lee's passing, although there has been further development along the lines he established in the areas of translation, broadcasting, and Web site publishing.

LSM also maintains facilities and handles the administrative and business operations for the Full-Time Training in Anaheim (FTTA). This arrangement has been in place since Brother Lee established the FTTA in 1989. Then, as now, the development of the curriculum, the selection of the trainers, and the conduct of the training are not carried out by LSM but by the co-workers, who labor together in prayer and fellowship.

It is true that some of the ministering co-workers also serve in the editorial and management functions of LSM. This arrangement is no different than it was when Brother Lee was alive. Brother Lee himself not only ministered in the international trainings and conferences but also was directly involved in the editing of his own publications and in overseeing LSM, including the FTTA. Those who criticize the co-workers for "wearing multiple hats" are attacking the arrangement Brother Lee himself made for the continuation of his ministry. It was Brother Lee who perfected these brothers to serve and who brought them into the management and oversight of the office publishing his ministry, the speaking in the international gatherings, and the oversight of the full-time training Brother Lee set up to bring the young people in the Lord's recovery into the riches of his ministry.

Brother Lee's Arrangement for the Continuation of the Service of LSM

Before Brother Lee died he made arrangements for the continuation of the service of Living Stream Ministry as the practical means to continue to put out the truth according to the line of ministry started by Brother Nee and continued by him. He said:

My burden is for the recovery based on the interpretation of Brother Nee and me. I am the continuation of Brother Nee; I would like to have a continuation of me, and this needs a corporation... **The Living Stream corporation will continue this ministry.** (From unpublished notes of a meeting of Living Stream, July 12, 1996)

Thus, LSM was charged to continue publishing Brother Lee's ministry. The direction of LSM was committed to a group of co-workers whom Brother Lee felt would be faithful to carry out his burden (see *Publication Work in the Lord's Recovery*, p. 5). Those co-workers serve on LSM's Board of Directors. Brother Lee specifically asked Benson Phillips to serve as president of LSM.

Furthermore, Brother Lee brought several brothers into service in LSM to assist him in releasing the truth through his ministry. He personally asked Ron Kangas to serve as the editor of his *Life-study of the Bible* beginning from 1974. Ron subsequently edited *The Conclusion of the New Testament* and performed many other tasks. In 1985 Witness Lee arranged for Ed Marks to begin serving full-time as an editor in LSM. From that time until Brother Lee's departure Ed edited nearly all of Brother Lee's messages from the conferences, including his fellowship on the God-ordained way and the high peak of the divine revelation. Brother Lee also asked Andrew Yu personally to function as the office manager of LSM. None of the brothers serving in an oversight capacity in LSM took on their responsibilities out of personal ambition or self-will.

Brother Lee's Arrangement for the Continuation of the Ministry

Before his death, Brother Lee also made several arrangements for the continuation of the Lord's ministry in His recovery. On March 24, 1997, Brother Lee wrote "A Letter of Fellowship with Thanks," in which he said:

The Lord has shown me that He has prepared **many brothers who will serve as fellow slaves with me in a blended way.** I feel that this is the Lord's sovereign provision for His Body and **the up-to-date way to fulfill His ministry.** (*Leadership in the New Testament*, p. 6)

Brother Lee did not give a detailed list of who the "many brothers" were, but he did make definite arrangements for the continuation of the ministry:

1. Brother Lee charged his co-workers to continue the seven international gatherings.

In the fall of 1996 Brother Lee had a time of fellowship in his home with a number of brothers who had been closely serving with him. That was a very precious and poignant time, for we all knew the serious condition of our brother's health. On our part, having had some fellowship, we assured him in the Lord that whatever was needed during that time, we surely would provide. He just said, "Thank you." He then opened up his heart to fellowship with us in a very endearing yet firm way. **He said that after he would go to the Lord, certain things must continue. He said that the full-time training established by him in Anaheim, the two semi-annual trainings, and the other annual gatherings—the Chinese New Year's conference, the two trainings for the elders and responsible ones, the Memorial Day conference, and the Thanksgiving conference—must continue. Then he said, "This you should regard as my will."** (Ron Kangas, "A Man of Prayer Praying to the Mysterious God in the Divine and Mystical Realm," *The Ministry Magazine*, vol. 5, no. 9, October 2001, p. 17)

2. Brother Lee assigned two brothers—Ed Marks and Ron Kangas—to prepare the outlines for the international

gatherings. These two brothers had edited the vast majority of his writings for publication in print over the previous 20 years. Brother Lee had the confidence that what they would produce would correspond to his ministry in vision, burden, and utterance.

3. Brother Lee asked certain brothers to bear the burden to speak in the international gatherings.¹
4. Brother Lee charged the brothers to continue the full-time trainings in Anaheim, in Taipei, in London, and other places.

As *Publication Work in the Lord's Recovery* states:

It is important to note that Brother Lee spoke directly about the continuation of the ministry among us. He felt that after his departure the ministry should be carried out by a group of co-workers who are blended, just as his own service in the ministry was under his coordination with the co-workers. (*Publication Work in the Lord's Recovery*, p. 4)

Brother Lee's Evaluation of His Co-workers

The dissenting ones' attacks on the co-workers who labored with Brother Lee are in stark contrast to Brother Lee's own appraisal of them:

...However, after I came back from Taiwan to the United States in 1989, from the time we began to have the training here in Anaheim to this day, **I can testify that we have had a group of co-workers here who are truly in harmony.** This harmony depends on our knowing the cross and the Spirit. The co-workers visited different places through the invitations of the churches and have thereby blended the churches as one. This is a good phenomenon. Now the churches around the globe all have the desire to be blended together. There is definitely such a trend of blending in the Lord's recovery. (*The Governing and Controlling Vision in the Bible*, p. 75)

This same appraisal is evident in Brother Lee's fellowship with a sister who was his helper for many years:

I was ... glad to be able to share with you what Brother Lee told me that I should do after his departure. That must be the

Lord's sovereign arrangement. I think Brother Lee's charge to me is of particular significance today because of the perverted things spoken by the dissenting ones in their fierce attacks against the blending brothers.

I can't remember the exact year Brother Lee's fellowship took place. I can only say that it must be within the final two years of his life. It took place in his study in his house on Ball Road. And it was after we had finished our work close to noon. He was at his desk, sitting in his chair, and I was still also in my chair across from him, preparing to leave.

Then, calmly yet solemnly, Brother Lee told me, "Felisa, if someday I should go to be with the Lord, you should go on as you always have been. You should simply follow the brothers; they told me that they would speak all the things that I have spoken, and I believe that they would do it. You should just follow them and go on." (Note: Brother Lee used my Chinese name and spoke these words to me in Chinese.)

Ed, Brother Lee did not tell me specifically who "the brothers" are. He didn't have to. There's no doubt in my mind today that Brother Lee was referring to all of you blending brothers, because since his departure, you all have been faithfully speaking all the things that he spoke in his ministry. I truly appreciate the fact that you all have been faithful to keep your promise to Brother Lee.

Grace be with you.

(The Ministry Magazine, vol. 11, no. 1, January 2007, pp. 13-14)

Furthermore, in fellowship given by Brother Lee on April 6, 1997, after speaking to some of his co-workers about the burden for the messages for the Elders' and Co-workers' Conference being conducted in his absence due to his illness, he said:

I believe the blending brothers will do a good job, speaking according to my speaking. Then, all the elders and co-workers will see how they should carry out their work, what work they should do, and what goal they should attain. They should no longer do their own work. They should only do the work of the

New Jerusalem. (*The Ministry Magazine*, vol. 1, no. 1, October 1997, pp. 49-50)

This shows that Brother Lee's appraisal of his co-workers was that they would carry out the same one work with the same burden by speaking the same thing.

Brother Lee's Evaluation of the Serving Ones in the Ministry Offices

Similarly, the dissenting ones' harsh criticisms of the serving ones in LSM are diametrically opposed to Brother Lee's evaluation of their service:

We have over forty faithful, full-time workers in our three offices in Anaheim, Irving, and Taipei. In addition to these workers, a number of other saints volunteer their time to help us spread the truths. We are serving the churches all over the earth with the publishing and the tape ministries, and we have been doing this for over seventeen years. I thank the Lord that we have such a marvelous environment for the release of His divine revelation. I am thankful to the Lord that much of what I have spoken has been put into print. Even if I die, my word in the Lord still speaks. He has provided us with the marvelous environment for the release of His divine revelation. (*The World Situation and the Direction of the Lord's Move*, pp. 39-40)

The dissenters' deplorable railings against the brothers serving the Lord and His recovery in Living Stream Ministry is in the principle of beating the Lord's slaves (Matt. 21:35; 24:49).

Direct falsehoods

The dissenting ones make numerous false allegations concerning LSM. Among these are:

1. The dissenting brothers claim that the fellowship in *Publication Work in the Lord's Recovery* was the work of LSM. It was not. It was written by the co-workers out of and through much fellowship and was printed by LSM at the co-workers' request.
2. The dissenting brothers attribute the warning statement quarantining Titus Chu and certain of his co-workers as being

from LSM. It is not. It was a statement of 63 co-workers representing all six inhabited continents.

3. The dissenting brothers identify the Defense and Confirmation Project (DCP) as an LSM project. It is not. It was initiated in fellowship with the co-workers and is supported primarily by the freewill offerings of the saints and the churches.
4. The dissenting brothers identify afaithfulword.org as an LSM project. It is not. It is a DCP Web site and is clearly designated as such.²
5. The dissenting brothers identify the contendingforthefaith.com and localchurch-vs-harvesthouse.org Web sites as LSM sites. They are not. They are also DCP sites.
6. The dissenting brothers refer collectively to anyone who has developed the materials on these sites as “LSM brothers.” They are not. The entire “Articles” section, which is the largest section of this site, was written by brothers in DCP.³ The “Contributions” section includes two articles written by brothers in LSM and three by brothers outside LSM. The “Statements” and “Correspondence” sections contain materials from the co-workers, some of whom serve in LSM but most of whom do not. The vast majority of the material on the DCP Web site was not authored by “LSM brothers.”
7. The dissenting brothers accuse LSM of interfering in local church affairs and even of coordinating attacks on local churches. These accusations are blatantly untrue. Some co-workers, at the request of churches, have conducted trainings on prayer and vital group living. The co-workers specifically asked certain ones to visit and shepherd saints in the churches in the same principle in which Paul sent Titus to Corinth (2 Cor. 2:13; 7:6; 12:18) and charged Timothy to remain in Ephesus (1 Tim. 1:3).
8. The dissenting brothers portray the litigation against Harvest House and its authors John Ankerberg and John Weldon over their *Encyclopedia of Cults and New Religions* as an “LSM action,” as though LSM initiated the litigation or has taken a leading role in it. LSM is only one of over 90 plaintiffs and has never taken the lead in pursuing the litigation.⁴ The decision to explore the possibility of litigation was made after extensive prayer and fellowship among a broad group of co-workers. LSM was hesitant to join the action and did so only after Harvest

House sued LSM in Oregon. The lawsuit was not filed until after a meeting open to all elders and co-workers was held during the 2001 Winter Training.

Half-Truths and Evil Innuendoes

In addition, the dissenting ones use half-truths and evil innuendoes to besmirch the reputation of LSM. For example:

1. The dissenters intentionally ignore the distinction between the co-workers who take the lead in the work throughout the earth and Living Stream Ministry, which merely provides practical support to some of those endeavors.⁵ This enables the dissenters to attribute actions to LSM that would be beyond LSM's proper purview, when in fact those actions were taken by the co-workers in the proper exercise of their function in the Body.
2. The dissenters are critical of those brothers who serve in multiple capacities—as co-workers coordinating in the ministry, as serving ones in LSM, and/or in the administration of LSM—neglecting the fact that this was also the case when Brother Lee was alive and that many of these brothers were personally assigned by Brother Lee to bear their respective responsibilities.
3. The dissenters imply that Brothers Benson Phillips and Ron Kangas lied when they said LSM is “only a publisher,” citing as “evidence” LSM's revenues from conducting trainings. It is important to remember that when Brother Lee said that LSM should not do anything but publish his ministry in book, audio, and video form, it was already conducting trainings and conferences and that a major part of its revenue stream was from the trainings. As we have already pointed out, in Brother Lee's view, the trainings and conferences are a necessary part of LSM's role as a publisher. The printed ministry is a polished version of the speaking from the trainings, conferences, and other ministry meetings. It was so in Brother Lee's time, and it is so today. If there were no ministry meetings, conferences, or trainings, what would LSM have to publish? The hypocrisy of the criticism on this point is great, since those who dissent practice the same thing themselves. The LSM office did not and does not exercise any type of control over the churches, but merely makes the ministry available to the churches by

“publishing” it in live messages, audio tapes, video tapes, and webcasts—and most significantly in print. Brothers Benson and Ron were making the same point.

4. One Web site makes a strong inference that Brother Benson Phillips lied when he said that LSM does not run the Full-Time Training in Anaheim (FTTA). As support it misquotes his speaking from the 2006 Thanksgiving Conference in Washington, DC. It quotes him as saying:

The Living Stream Ministry is not related to the full-time training, but it does provide many practical things to aid the training.... The Living Stream Ministry does not run the training. It is run by the co-workers. They fellowship among themselves. There are no Living Stream Ministry employees involved there.

What Benson actually said was:

And I would say this: Yes, the Living Stream Ministry is related to the full-time training, the Living Stream Ministry does certain practical things to aid the training, but it's only in that realm. The Living Stream Ministry, even though we're so close in Anaheim, the Living Stream Ministry does not run the training. Does that surprise you? No. Living Stream Ministry doesn't do that. Who does that? You come to Anaheim, and you come Monday afternoon or Tuesday afternoon, almost every week, if not every week, every other week, who gathers together? Not the employees of Living Stream to fellowship about the training and all the trainees, but who gathers? The co-workers gather, and they fellowship over the line that is being carried out in the training; they fellowship over the trainees. What does Living Stream do? It counts the dollars and makes sure that it's financially stable; that it's still afloat. (Transcribed from Benson Phillips' speaking after Message 4 of the Thanksgiving Conference in Washington, DC, November 25, 2006)

The dissenting Web site also cites as “evidence” a statement in *Generation* magazine that says that it “is a publication of the Full-Time Training in Anaheim, a section of Living Stream Ministry.” From a business perspective, that is true. As a matter of practical economy, FTTA was not set up as a separate

business entity. However, the fact is that the actual conduct of the training in terms of content and the shepherding of all of the trainees is carried out under the coordinated oversight of the co-workers, not LSM. Most of the co-workers who serve in the FTTA were asked by Brother Lee to serve there and served with him there while he was alive.

5. Some have attacked the use of *The Holy Word for Morning Revival*, claiming that it is being used to exercise control over the churches. This is also diametrically the opposite of Brother Lee's appraisal of its value.⁶ His desire was that *The Holy Word for Morning Revival* would serve two main functions. First, it would provide the saints a simple way to enter into the Word by having a time with the Lord to pray over the Word in the morning and getting into a portion of the ministry to elucidate the Word. Second, it would provide the saints with material that would aid them in preparing to prophesy in the church meetings.

LSM's publication of *The Holy Word for Morning Revival* began in 1989 under Brother Lee's oversight. Shortly after its inception, one of the leading brothers in Cleveland wrote:

We found that this really works. If we can get the material in the saints' hands, we can shepherd them into getting into it and can help them to touch their spirit. In this way they can really gain something. It seems that this improves the level of the entire church life. We are very happy that now the Living Stream is publishing *The Holy Word for Morning Revival* because a number of brothers will be freed up to spend more time with the saints instead of producing materials. (Paul Neider in *The Present Situation of the Churches in the Recovery throughout the World*, pp. 27-28)

Neither the basic form nor the content of *The Holy Word for Morning Revival* has changed since that time. The outlines are prepared using Brother Lee's utterances, and the ministry excerpts are from the ministry of both Brother Nee and Brother Lee. While there is no rule that says churches must use *The Holy Word for Morning Revival*, it is significant that some of the churches which have opposed its use are also abandoning the

practice of all prophesying and returning to a practice of only a few speaking.

6. One Web site also implies strongly that there has been deception regarding the relationship between LSM and the Defense and Confirmation Project (DCP). There has been no such deception. LSM was formed to publish the ministry of Watchman Nee and Witness Lee. DCP was formed “to defend and confirm the New Testament ministry of Watchman Nee and Witness Lee and the practice of the local churches.” Thus, LSM and DCP have complementary, but distinct, missions. DCP was established in fellowship with the co-workers because the Lord’s move throughout the U.S. and elsewhere was suffering from false representations on the Internet and other media forms. Because DCP serves the Lord’s recovery in that realm, it is entirely appropriate that its board consists of co-workers.

DCP is dedicated to the defense and confirmation of the ministry LSM publishes. LSM’s goal is the propagation of the ministry of Watchman Nee and Witness Lee for the building up of the local churches in the one Body of Christ. DCP’s labor is to clear the way of obstacles so that such a work can prosper and that the local churches can be built up in peace. For this reason hundreds of churches and individual saints contribute to DCP.

All of this affirms Brother Benson Phillips’ word in Washington, DC, that LSM and DCP are separate corporate entities carrying out their respective work with their own boards of directors, offices, and employees. It also affirms his fellowship that LSM does not control DCP.⁷ The writer of this article makes broad surmises without any factual basis. He clearly does not know how LSM and DCP operate on a day-to-day basis. Yet he is bold to make insinuations anyway. As being “practically joined at the hip,” we can only say that LSM and DCP do maintain a good fellowship and coordination, as befits fellow slaves serving in one Body.

Conclusion

The proper conclusion based on the facts is that any implication that LSM seeks to control the churches is false. The dissenters perpetrate this falsehood largely by attributing to LSM decisions made and fellowship given by the co-workers in their proper exercise of shepherding care for the churches and then claiming LSM has overstepped the bounds of its mission. This is fundamentally dishonest. What these dissenting brothers do not want the saints to know is that the co-workers whose fellowship they are opposing include the leading co-workers in the work, not only in North America, but also throughout the earth. *Publication Work in the Lord's Recovery* was an affirmation that the co-workers desire to follow the teaching and pattern of Brother Nee and Brother Lee to preserve the oneness of the Body in the Lord's recovery. The recent quarantine was likewise an action taken by the leading co-workers to protect the Body from the divisive actions of some. In each case, LSM performed its proper function in serving the ministry. It functioned as a publisher in printing *Publication Work in the Lord's Recovery* at the request of the co-workers. It functioned as a ministry office in providing the venue for the co-workers to speak to the attendees at the fall 2006 International Training for Elders and Responsible Ones in Whistler, Canada.

The agenda of the dissenting ones to discredit LSM is made all the more obvious by their incessant repetition of their inaccurate attribution to LSM of every point on which they disagree. As of December 1, 2006, their site contains ten articles with LSM in the title. In the article entitled "LSM will 'appeal ... all the way up to the US Supreme Court,'" "LSM" is used 51 times. In an article criticizing "Is 'One Publication' Scriptural?" on this Web site, "LSM" is used 40 times.

Some of the dissenters have taken to identifying anyone who disagrees with them as "LSM-brothers." Concerning the material on their site, Nigel Tomes has repeatedly disregarded the facts and, offering a thin argument, has stated, "For simplicity, we refer to all the contributors to AFaithfulWord.com as 'LSM-brothers'."⁸

This is quite simply a falsehood. The words “for simplicity” are dishonest. The writer did not attribute all the articles on the dissenters’ Web site to “LSM-brothers” for simplicity but because it serves his purpose to do so. He does not care for truth; he is, in fact, only too willing to pervert the truth to press his agenda.

This kind of twisting of the facts should convince any genuine seeker of the Lord that the source of such arguments are a darkened, corrupted and diseased mind (1 Tim. 6:4-5) under the influence of the evil one, the one who hates the church and the ministry which builds it up.

The brothers who put forth such arguments appear to have no standard of truth. They twist the facts in a shameful effort to:

1. Discredit those brothers who are coordinating together throughout the earth for the building up of the one Body of Christ, and
2. Vilify the serving saints who are sacrificially supplying the churches throughout the earth with the ministry of the age.

The words of the dissenting ones are idle, unprofitable, and will lead those who heed them into darkness, confusion, division, and spiritual death. We must all heed the Lord’s word that we will render an account of every word at the judgment seat of Christ (Matt. 12:36-37), and we must avoid the defilement of such evil speakings (Matt. 15:18-19):

Matt. 12:36-37 – [36] And I say to you that every ¹idle word which men shall speak, they will render an account concerning it in the day of judgment. [37] For by your ¹words you shall be justified, and by your words you shall be condemned.

fn. 12:36¹ – The Greek word means *not working*. An idle word is a non-working word, an inoperative word, a word that has no positive function and is useless, unprofitable, unfruitful, and barren. Those who have spoken such words will render an account concerning every one of them in the day of judgment. Since this is the case, how much more must we account for every wicked word!

fn. 12:37¹ – What a warning this is! We must learn to control and restrict our speaking.

Matt. 15:18-19 – [18] But the things which proceed out of the mouth come out of the heart, and those defile the man. [19] For out of the heart come ¹evil reasonings, murders, adulteries, fornications, thefts, false witnessings, blasphemies.

fn. 15:19¹ – In the kingdom of the heavens, defilement is not related to material things but to moral matters. Material things have nothing to do with the heavenly ruling, but moral matters do. That so many evils issue from our heart proves that we are not under the heavenly ruling.

Endnotes:

- ¹ Brother Lee specifically told the co-workers that he did not want Titus Chu to teach in the Full-Time Training in Anaheim or to speak from his podium. Due to an insistence by Titus Chu and some of his workers and in an attempt to blend out differences between Titus' work and the common ministry of the co-workers in the Lord's recovery, the brothers did allow Titus to speak in some of the gatherings in the first years after Brother Lee's passing. This was discontinued when it became apparent that he was using his participation to promote his personal ministry and to carry out an independent work.
- ² Although the subject of this article is the falsehoods propagated specifically against LSM, it is important to also point out a blatant misrepresentation of DCP, since the perpetrator of this falsehood went to great pains to associate that falsehood with LSM. A draft of a DCP document (clearly marked "Draft") was obtained without permission and posted on a third party Internet site along with an inaccurate summary of the outline points included in the draft. The summary used the phrase "accusing the co-workers of conspiring." Neither those words nor any similar words were in the actual document. A dissenting brother rationalizes using the language of the summary rather than the language of the document itself by saying, "Clearly they are alternative versions of the same document." That is not true, and the writer had no real basis on which to assert that it was. Nonetheless, he used that language to write an extended diatribe in which he rails against the authors of the

document for making a “trumped-up charge” which he calls “a figment of the authors’ imagination” and a “fiction”. The “fiction” is in attributing the complained of language to DCP. His display of indignation is toward a statement that was not and never had been part of the draft. Nevertheless, this dissenting author used these words to justify posting a number of pieces of private correspondence (of which he was only one of over 100 parties) to the Internet. Furthermore, the final “published” version of the document, which is printed in *Causes of Stumbling Contrary to the Teaching* (and available at <http://www.afaithfulword.org/articles/Different Teachings and Dissenting Views of Titus Chu and Certain of His Co-workers.pdf>) does not include any reference to the parties whose reputation he claimed to be defending by putting private correspondence on public display.

³ The dissenters justify calling all of the authors of the articles on [afaithfulword.org](http://www.afaithfulword.org) “LSM brothers” by arguing that since we support Brother Lee’s fellowship concerning being restricted in one publication in the ministry, our posting of articles on the Internet must represent LSM. The particular emphasis of being restricted in one publication is in the realm of the ministry. The ministry is the sounding of the trumpet (1 Cor. 14:8). In the Lord’s ministry, there must be no uncertain sounding of the trumpet. The trumpeting of the ministry is the leadership in the Lord’s recovery. When Brother Lee called for a writers’ conference in 1980, he was looking for brothers who would write to defend and confirm the ministry in the Lord’s recovery, not to sound a different trumpet. We make no pretense of sounding the trumpet in the Lord’s recovery. Rather we feel our writing is in fulfillment of our charge “to defend and confirm the New Testament ministry of Watchman Nee and Witness Lee and the practice of the local churches.” When the ministry and the ministering brothers are attacked, it would be unseemly for them to vindicate themselves. That is the responsibility of others.

2 Cor. 12:11b - For it is I who should have been commended by you; for in nothing am I inferior to the super-apostles, even though I am nothing.

In verse 11 Paul says, “I have become foolish; you yourselves compelled me. For I ought to have been commended by you; for in nothing I am inferior to the super-apostles, even if I am nothing.” Here Paul says that the Corinthians compelled Paul to become foolish. They bore the responsibility for this. They should have commended Paul, but they were distracted and withheld their commendation. Their silence was wrong.

They should have done something to commend Paul, for it was not fitting for him to be compelled to speak concerning himself. This, no doubt, was the feeling in Paul's spirit as he wrote verse 11.

We should learn from this verse that there are occasions when we need to say something on behalf of the elders or those in the ministry. If a certain brother is the target of attack or opposition, he may not be able to say anything to defend himself. In such a situation we need to speak up and commend him. For example, years ago when Brother Nee was the target, I did something to vindicate him. The young ones especially need to learn to commend someone in such a situation. They should be bold to speak out. They should not be silent, and they should not be held back. (*Life-study of 2 Corinthians*, p. 494)

There can be no dispute that the ministry of Titus Chu and the writings of the dissenting ones, particularly Nigel Tomes, are a different sounding of the trumpet. They promote their own interpretations, teaching differently from the general ministry in the Lord's recovery, because their ambition is to take the lead in the Lord's ministry in His recovery. Their writings are full of self-vindication and attacks against all the brothers whom they perceive as obstacles to their designs. Before the Lord we realize that we have a responsibility to seek to restore the proper relationship between the believers who have been deceived by their machinations and the ministry, knowing that this is crucial to restoring their proper enjoyment of Christ for the building up of His Body (2 Cor. 12:19).

The articles in this series of books (and on <http://www.afaithfulword.org/>) do not represent the co-workers, although we exercise as much as we can to restrict our speaking to what has already been spoken by Brother Nee and Brother Lee. We are more than open to correction if we have made any misrepresentation of the teaching in the ministry of the Lord's recovery.

⁴ The dissenting brothers try to make much of the fact that only 95 churches out of the approximately 300 in the U.S. participated in filing the complaint in the litigation. They do not tell the saints that this is actually a far greater number of churches than participated in the prior litigations in the 1980s. In addition, many more churches might have participated, but the decision to proceed with the litigation was made less

than a week before the end of 2001. In fact, Harvest House had already sued the church in Fullerton earlier in the month at a time when the brothers were still trying to pursue a resolution of the conflict through fellowship with them. When Harvest House forced the churches to respond, it was necessary to take immediate action because of the possibility that the statute of limitations for pursuing relief through the courts might expire at the end of that year. Many of the churches could not carry out the necessary fellowship in time. Thus, due to logistics many churches were precluded from participating directly in the filing of the complaint. In any case, the decision to proceed was made in a meeting open to all elders and co-workers during the 2001 Winter Training.

⁵ Even in America, there are many other groups of co-workers coordinating in other aspects of the work of the ministry, including Rhema, Bibles for America, the Lord's Move to Europe, all the campus teams, etc.

⁶ See:

- *Elders' Training, Book 10: The Eldership and the God-ordained Way (2)*, p. 145
- *Elders' Training, Book 11: The Eldership and the God-ordained Way (3)*, pp. 97-98
- *The Practice of Prophesying*, pp. 15-16
- *The Practice of the Church Life according to the God-ordained Way*, p. 108
- *The Up-to-Date Presentation of the God-ordained Way and the Signs Concerning the Coming of Christ*, pp. 47-48
- *The World Situation and the Direction of the Lord's Move*, pp. 26-27

⁷ One cogent example of this is this article. More than one LSM employee expressed concern that such a defense of LSM was not necessary and that the brothers serving there were more than willing to bear the Lord's reproach. However, the brothers serving in DCP felt this article was needed, not to defend LSM per se, but to answer the lies being spoken to stumble the saints and cut them off from the supply of the ministry LSM is putting out.

⁸ See note 3 above.

