

## The Improper Exercise of Authority

“Some transmute the basis of the oneness of the believers by the assertion of their own authority to the point where the actual ground of oneness becomes acceptance of and obedience to their authority.” *\_DCP*

No matter who they were referring to, their assertion applies once again to Witness Lee.

I had made the statement that Witness Lee deviated from the right path and took many churches and saints with him. This is what took place before our eyes following Lee’s assertions, in various ways, of being the unique leader in the Lord’s recovery.

He had moved forward as the self-proclaimed commander-in-chief of an army of followers, sounding the one trumpet call, apparently *for the ministry*, but actually, *for the whole recovery*, as it materialized.

Everything became organized and under the control of a universal leader. Local churches and their elderships were effectively effaced and “ministry churches” evolved, as their “acceptance of and obedience to” Lee ushered in a “new ground of oneness”.

### One Accord for the Lord’s New Move

To accept and obey his authority, Witness Lee made the call to the elders to be in “one accord for the Lord’s new move”, and in their response they signed a letter of agreement to him, stating

...We also agree to follow your leading as the one who has brought us God’s New Testament economy and has led us into its practice. We agree that this leading is indispensable to our oneness and acknowledge the one trumpet in the Lord’s ministry and the one wise master builder among us.

The letter of agreement was signed by over 400 elders and co-workers following an urgent elders’ conference called by Witness Lee in 1986. He was full of strong exhortations and in a fighting spirit to gain *the acceptance of and obedience to his authority*. In the Elders’ Training, Book 7, One Accord for the Lord’s Move, Lee says,

#### **BE WISE TO ACKNOWLEDGE THE LEADER IN THE LORD’S MOVE**

We need a fighting army and in the fighting army we do **not merely need a leader**. We need a **commander** to fight the battle! We do not have any time to waste... We are not just doing a job to feed ourselves, to make a living. That is shameful. If you want to make a living, do not stay in the Lord’s work... We must mean business with the Lord, with the saints, and with ourselves. This is the only way for us to go on in the Lord’s ministry. Now you know where I am and **where you should be**. Also, you know what **all** of us **should do**—go to fight as an army and in the army. (ch 6, last para)

He also said, *The army has no capacity to take your opinion. There is no time for the army to fool around. The situation is quite urgent. The intention of this heavenly army is to evangelize and truthize Taiwan first and then the United States.*" (ch 6)

## One Publication Proclamation

The current day leadership seems to embody the spirit of that letter of agreement from 1986 and has gone one step further than the statements of allegiance given in that letter. They have made a One Publication Proclamation in the recovery in order to "preserve the integrity of the Lord's ministry among us" for "a testimony of our oneness in the Body." This shows that according to the concept engendered by the blending brothers and LSM, we in the local churches cannot be one, except through Witness Lee's ministry. The churches must be "for the ministry" to the exclusion of any other ministry in order to be in THE ONENESS of the local churches. Preserving "the integrity of the ministry" is a prerequisite to "our oneness". (See, appendix 2, One Publication)

Such a ONENESS is narrow, and sectarian. It is a deviation begun by Witness Lee and continued by the blending brothers and has brought many saints and churches with them.

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**[www.twoturmoils.com/DavidShieldsHowtoBecomeaDenomination.pdf](http://www.twoturmoils.com/DavidShieldsHowtoBecomeaDenomination.pdf)**

Note: DCP meant that an elder can assert his authority to the point where the ground for meeting is *accepting* and *obeying* his authority. But the principle applies when localities are to submit to an extra-local authority, with elders keeping a low profile in their localities in obedience to his asserted universal authority.