

TOPIC: “ONE PUBLICATION”

LSM’s *EISEGESIS* – HOW NOT TO INTERPRET THE BIBLE!

In June 2005, the “blended co-workers” issued *Publication Work in the Lord’s Recovery*, which declares¹, “*there should be one publication among us.*” More specifically it decrees² “*All the saints and all the churches everywhere should ...be restricted to one publication in the Lord’s recovery.*” This means publications produced by LSM and the Taiwan Gospel Book Room³.

The call for “One Publication” was based on the precedent of Brother Lee’s practice. This is clear from *Publication Work ...*, which begins with Brother Lee’s testimony.⁴ The logic is straight-forward – Brothers Nee and Lee practiced ‘one publication,’ therefore it should be practiced today. This matter was **not** enjoined because ‘one publication’ is a scriptural truth or biblical principle.

The obvious question arises: “Is the ‘one publication’ policy Scriptural?” In this regard *Publication Work...* is seriously deficient, offering no Scriptural basis for its main proposition – there should be only ‘one publication.’ Moreover, statements by the “blended co-workers” suggest any Biblical basis is irrelevant. One “blended co-worker” asserted⁵, “*it is not a matter of right or wrong, biblical or non-biblical.*” This bold assertion runs contrary to the recovery’s stand upon the Bible⁶.

‘One Publication’ -- “solidly based upon numerous critical Scriptures and many fundamental Scriptural principles”

After a lapse of 10 months, a scriptural basis for “One Publication” has finally been proposed. The timing may trigger the question – why is an *ex post*, after-the-fact justification being offered for a policy already enacted? Nevertheless, three recent articles on an LSM-sponsored web-site belatedly address the issue. All strongly affirm that ‘one publication’ is scriptural. One writer classifies ‘One publication’ among⁷ “*certain scriptural principles that are vital for the practical oneness in the Lord’s recovery.*” Another article asks, “**Is One Publication Scriptural?**” The writers⁸ -- contend ‘One Publication’ “*is,...solidly based upon numerous critical Scriptures and Scriptural principles.*” After enumerating 10 “principles,” they argue “*one publication represents a healthy extension and direct application of each of these principles.*”⁹ Based on these extravagant claims and the volume of material, one would expect a convincing case to be made. Before examining these assertions, let’s state the obvious – **“One Publication is NOT in the Bible!”**

“One Publication is NOT Prescribed or Described in the Bible!”

There is no verse in the Bible – Old or New Testament – which dictates ‘one publication.’ No Scripture restricts believers to the writings of one apostle or sub-group of apostles. **‘One publication’ is not explicitly prescribed in the New Testament.**

No New Testament Examples of ‘One Publication’

There is no example of ‘one publication’ in the New Testament. In no case did an apostle restrict believers exclusively to his own epistles. In fact, there are counter-examples to ‘one publication.’ Where we might expect apostles to warn believers against ‘other writings,’ and restrict them, we find no such directives. In the Apostle John’s time, “antichrists” denied Christ’s Person (either through their teaching or writing). Nevertheless, John didn’t restrict the believers to ‘one publication’ (his own writings). Rather, he commended them to the Anointing (1 John 2:20). Neither do we find a ‘one publication’ pattern in the production of the New Testament Canon¹⁰.

‘One Publication’ -- Neither a Prescriptive Nor a Descriptive New Testament Teaching

There are no New Testament examples of ‘one publication.’ The “ground of locality – one church, one city,” is not prescribed in Scripture either. Nevertheless, there are examples – the church in Jerusalem, in Antioch, the seven churches in Asia (Acts 8:1; 13:1; Rev. 1:11). Hence, although “one church, one city” is not explicitly taught, it is a **descriptive** New Testament teaching. This is true for “calling on the Lord” (Acts 9:14; 1 Cor. 1:2), “pray-reading” (Eph. 6:17-18) and “vital groups” (Matt. 18:20; Acts 2:46). **This is not the case with “one publication.” Where are the New Testament examples? They are notably absent**¹¹. Brother Nee warns of the danger posed by this situation¹², *“If there is no example in the Word, then it is easy to substitute our fallible thoughts and unfounded feelings for the Spirit’s leading, drifting into error without realizing it.”*

At the risk of re-stating the obvious, **‘One Publication’ is neither a prescriptive nor a descriptive New Testament teaching.** However, some might ask – “What about the ‘one trumpet’ in Corinthians?” Let’s consider that.

The Claim -- “The one trumpet in 1 Corinthians 14 is the trumpet of the Lord’s one ministry”

Publication Work... alludes to¹³ *“the sounding of the one trumpet in the Lord’s recovery.”* This is a reference to 1 Cor. 14:8¹⁴, *“if also the trumpet gives an uncertain sound, who will prepare himself for battle?”* Is this a biblical basis for ‘one publication’? One “blended co-worker” obviously thinks so. He asserts¹⁵, *“The one trumpet in 1 Corinthians 14:8 is the trumpet of the Lord’s one ministry...”* Yet, was Paul really talking about *“the Lord’s one ministry”*? Did the Corinthian believers understand Paul’s word that way? **No.** Would an objective Bible-reader today deduce that meaning? **No.** Which Bible scholar has ever concluded this? Here is a prime example of *“eisegesis”* – imposing one’s own interpretation upon the Biblical text¹⁶. This method of exposition is frowned upon. Sound biblical scholarship employs **exegesis** -- drawing the meaning out of the inspired text.

The trumpet analogy in 1 Cor. 14 clearly refers to speaking in tongues. Brother Lee acknowledged this fact,¹⁷ Applied to publications, this illustration is borrowed, employed in a foreign context. That was not Paul’s point! Biblical illustrations don’t impart biblical authority to non-scriptural teachings. Watchman Nee cautions,¹⁸ *“It is all right for us to borrow a verse, but we have to differentiate clearly between borrowing a verse for some other use and making an exegesis of the verse.... Otherwise, we fall into the error of taking things out of context.”* Equating the “trumpet” in 1 Cor. 14 with *“the trumpet of the Lord’s one ministry,”* is **eisegeis** and errs in *“taking things out of context.”* 1 Corinthians 14 provides **no direct Biblical basis for ‘one publication.’** However, let’s ask: is ‘one publication,’ perhaps, an “implied teaching” of the Bible?

Is ‘One Publication’ an “Implied Teaching” of the Bible?

One LSM-endorsed contribution claims ‘one publication’ is an “implied teaching.”¹⁹ The author links the “trumpet” in 1 Cor. 14 with publications, saying, *“1 Corinthians 14 ...deals with ... prophesying ...what should be spoken in a church meeting... Paul warned against the uncertain sounding of the trumpet. The sounding of the trumpet,... is intrinsically related to our speaking. ... [T]he link between our speaking and the publication work is not difficult to trace. Speaking finds its source in teaching. ...Teaching... is practically conveyed through publications.”*

Here is the linkage, via logical steps, from the “trumpet” to publications. Schematically:

Tongues (Trumpet) → Speaking → Teaching → Publications

What’s the problem with this reasoning? Notice we traveled 3 steps away from what the Bible actually says. Those “3 steps away” are the problem. We have gone *“beyond what has been written”* in Scripture (1 Cor. 4:6). The argument may be logical; the reasoning convincing. Yet, **that is not what**

the Bible says! If the apostle Paul wished to draw those implications, he would have done so. **He did not.** That fact is significant. If God wanted that thought in Scripture, He would have inspired Paul to include it. **He did not.** Scripture's silence is significant. Let's now consider the "solid Scriptural basis" for 'One Publication' offered by the LSM-brothers.

"The Scriptural Basis of One Publication" – According to the LSM-brothers

The LSM-brothers assert that 'One Publication'²⁰ "*is solidly based on many fundamental Scriptural principles, including the following:*

1. *the uniqueness of the teaching and fellowship of the apostles,*
2. *the apostles teaching the same thing in every church,*
3. *the Lord's speaking to one church being His speaking to all of the churches,*
4. *the oneness of the Body of Christ,*
5. *the one accord,*
6. *thinking the same thing,*
7. *speaking the same thing,*
8. *the one ministry of the New Testament,*
9. *the one work with one goal, and*
10. *serving in the one flow of the Lord's move."*

They proceed to declare "**one publication represents a healthy extension and direct application of each of these principles.**" Yet none of these "scriptural principles" mentions 'one publication.' In each case, a series of steps are required to reach "one publication." For example, the link from "*thinking the same thing*" to "publications," would be similar to that outlined above. We have to extrapolate 3 or 4 steps. But, can we freely make such inferences? If 'one publication' is justified based on extrapolation, the Roman Catholic **Imprimatur** – their official stamp of approval --is approved on similar grounds. With "3 or 4 steps of inference," many Roman Catholic practices – their "altar," priestly garments, liturgy, statues of Jesus – can also be justified! There's a contradiction here. How can the "blended co-workers" condemn Catholic practices **as unscriptural**, while justifying 'one publication' as "**solidly based on many fundamental Scriptural principles**"? Only by employing a double standard in Bible interpretation.

What About the 'Two-foldness' of Divine Truth?

The LSM-brothers enumerate 10 "**fundamental Scriptural principles,**" which, they allege, form a solid biblical base for 'one publication.' However, divine truth is not merely one-sided. In their rush to justify 'one publication,' the LSM-brothers **ignore the important**²¹ "**Principle of the Twofoldness of Divine Truth.**" For each of the 10 "principles" proposed, there is another side of divine truth which the Scriptures also affirm. While the LSM-brothers endeavor to up-hold the 10 principles on the one side, they risk trampling underfoot, the 10 "countervailing Scriptural principles." Below we sketch the "other side" of these "two-fold truths":

10 "Countervailing Scriptural Principles"

1. *the uniqueness of the apostles' teaching and fellowship vs. the diversity among the apostles in their "distinctive features & styles"*²²
2. *the apostles teaching the same thing in every church vs. the different teachings to each church depending on its condition*
3. *the Lord's speaking to one church being His speaking to all of the churches vs. Lord speaking differently to each local church (Rev. 2-3)*
4. *the oneness of the Body of Christ vs. the diversity of gifted members (Eph. 4:7; 1 Cor. 12:4, 19)*
5. *the one accord, vs. receiving believers with diverse strengths & weaknesses (Rom. 15:6-7)*

6. *thinking the same thing vs. God's multifarious wisdom & Christ's multi-dimensional love* (Eph. 3:10, 18-19)
7. *speaking the same thing vs. various words of wisdom & knowledge* (1 Cor. 12:8)
8. *the one ministry of the New Testament vs. the many ministers with their personal ministries* (1 Cor. 12:5; Col. 4:17; 2 Tim. 4:5)
9. *the one work with one goal vs. the variety of operations* (1 Cor. 12:6)
10. *serving in the one flow of the Lord's move vs. many branches of the one flow reaching all the earth* (Gen. 2:10-14)

Are the LSM-brothers Balanced OR Biased?

Once the "twofoldness of divine truth" is recognized, the question is not merely whether the LSM-brothers' 10 "principles" justify 'one publication.' We must ask: **Have both sides of these truths been upheld and safe-guarded? Have any of the "countervailing Scriptural principles" been violated?** Perhaps these considerations didn't even occur to the LSM-brothers, due to preoccupation with their 'one publication' agenda! When the "twofoldness of divine truth" is acknowledged, we should ask: Is the LSM-brothers' presentation of "scriptural principles" **balanced or biased?** We cannot pay attention exclusively to one side of the truth. We cannot just present those "scriptural principles" which favor our preferred practice. As Brother Nee says, "We cannot force God's truth to go our way just because we want to go that way." (W. Nee, vol. 52, p.154).

"Solid Scriptural Base" OR "Grasping at Straws"?

The LSM-brothers claim "*one publication represents a...direct application of each of these principles*"— the 10 principles they propose. Yet, how can "3 or 4 steps" be a "*direct application of these principles*"? The extrapolative steps required imply (at best) an "indirect application." We should ask: Is 'one publication' indeed a "*healthy extension ... of these [10] principles*" **OR is it an extrapolation "beyond what has been written"** in Scripture? Have the LSM-brothers really demonstrated 'one publication' is "*solidly based upon numerous critical Scriptures and Scriptural principles*" **OR are they "grasping at straws"?** Is it a "*healthy extension*" based upon *exegesis* **OR an *ex post* justification via *eisegesis*?** In their haste to provide a "solid Scriptural base" for 'one publication,' the LSM-brothers have violated basic principles of Bible interpretation.

"God Says What He Means and Means What He Says."

We cannot extrapolate at will beyond Scripture. A few steps away may be a "quantum leap" in meaning. Brother Nee warns²³, "*...the progression of truth can only develop **within the bound of the Scriptures.***" Bible scholars have developed principles²⁴ of Bible interpretation to safeguard against interpreting beyond these bounds. The Bible contains profound mysteries, eg. the Triune God and the Person of Christ. Yet, concerning crucial matters of Christian faith and living, the Bible gives clear instructions and examples. Related to such matters, expositors apply the "**Principle of Direct Statement -- God Says What He Means and Means What He Says.**" Here the Bible is a sufficient guide; God has not left crucial things implicit, discoverable only by great intellects. They are not deep mysteries, resolved only by the select few.

The topic at issue, "One Publication" is practical, in the physical realm. It is **not** an essentially organic matter. It is not a deep mystery in the "divine and mystical realm," like the Triune God or Christ's Person. If "one publication" is "*vital*" (as the LSM-brothers claim,) the Sovereign Lord would have stated it in clear words. And He would have repeated it. He could have added it to the "seven ones" in Ephesians 4. **He did not.** That omission is significant. According to the "**Principle of Direct Statement**" – **If God meant us to be "restricted to 'One Publication', He would have said so. He did not!**

"God Declares His Full Mind Concerning Subjects Vital to Our Spiritual Life"

Bible interpreters also apply the "Principle of Complete Mention" to matters of Christian life and practice. -- "God declares His full mind concerning subjects vital to our spiritual life." This applies the Reformation slogan, *Sola Scriptura* – Scripture Alone! The Scriptures are the only and sufficient guide for our Christian life and Church life. The LSM-brothers insistence on "one publication" contradicts this principle. If 'one publication' is indeed "*vital for the practical oneness*," (as they assert) it would be explicitly taught and definitely exemplified in Scripture. God wouldn't rely on an "implied teaching" for something so "*vital*." He wouldn't leave an "indirect Scriptural basis." He would provide a direct one. **He did not!**

Conclusion

"One publication' was initially justified based on Brother Lee's practice. Now the LSM-brothers allege it to be among "*certain scriptural principles that are vital...*" Have they demonstrated this by sound biblical *exegesis*? Or are they justifying 'one publication,' *ex post*, by *eisegesis*, while violating basic principles of Bible-interpretation? Would the LSM-brothers be willing to ask **Fuller Theological Seminary**²⁵ for an objective evaluation of their Scriptural justification for 'one publication'? What about devoting a special issue of LSM's *Affirmation & Critique* to this topic? Are the LSM-brothers now claiming that 'one publication' is the latest Scriptural truth recovered by the Lord? Brother Nee warned²⁶, "*truth can only develop within the bound of the Scriptures. Doctrines that are developed apart from the Bible cannot be considered a progression of truth.*" Personally, I find incredible the notion that 'one publication' is an implied scriptural truth¹⁹, only revealed in these "last days" to the "blended co-workers"!

In my view, 'one publication' is **not** a scriptural truth (implied or otherwise). Neither is it a "*direct application*" nor a "*healthy extension*" of "*fundamental scriptural principles*." It is the logical implication of the "blended co-workers" teachings, which contain extra-biblical elements, including²⁷:

1. There is a **unique "Minister of the Age,"** most recently Brother Witness Lee.
2. The "blended co-workers" are **the unique continuation** of Brother Lee's "Ministry of the Age."
3. There is a **unique "Wise Master-builder,"** supervising God's building work on the entire globe.
4. The "Master-builder" (Brother Lee or his continuation) oversees **one global company of workers.**

'One publication' rests on these 4 "pillars," currently espoused by the "blended co-workers," Remove any "pillar," it falls. If these 4 principles, are scriptural, then LSM's 'one publication'-practice follows. If any of these principles are unscriptural, LSM's 'one publication' becomes a *non sequitur*.

Nigel Tomes,
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NOTES:

1. "the blended co-workers in the Lord's recovery," *Publication Work in the Lord's Recovery* (LSM, June 30, 2005) p. 3
2. *Publication Work in the Lord's Recovery* p. 8
3. "Today we must be diligent to continue this practice of ...one publication in a practical way through the publication service of *Living Stream Ministry and Taiwan Gospel Book Room.*" *Publication Work...* p. 4
4. "I never published anything by myself. I always mailed my manuscript to the Gospel Book Room which was under Brother Nee...." *Publication Work...* p. 3 quoting from W. Lee, *The Life-Pulse of the Lord's Present Move, Elders' Training*, Book 8, pp. 162. The rationale offered is that "*According to the practice established by Brother Nee in China, the one publication has always been trumpeted by one practical publication endeavor....*" *Publication Work ...* p. 3. 'One Publication' is enjoined because, "*Since Brother Nee's day we in the Lord's recovery have been restricted in one*

- publication.” *Publication Work ...* p. 7. The question whether this statement is accurate is addressed in "**Honesty in History - Against Historical Revisionism**"
5. *The Ministry Magazine*, Vol. 9, issue 1, p. 186
 6. Brother Lee taught us that "*The very great, particular characteristic in the Lord's recovery is to do everything according to the Bible.*" Witness Lee, "**One Accord for the Lord's Move,**" Elders' Training, Book #7, p. 107. It also contradicts Watchman Nee's famous dictum, "*The Bible is our only standard. We are not afraid to preach the pure Word of the Bible, even if men oppose; but if it is not the Word of the Bible, we could never agree even if everyone approved of it.*" (Watchman Nee, *Collected Works*, Vol. #7, p. 1231, emphasis added)
 7. Bob Danker "**On the Minister of the Age and the Wise Master Builder**" In "Contributions" on the LSM-sponsored web-site: **AFaithfulWord.com**. The fuller context refers to "*dissenting writings*" which "*attempt to annul certain scriptural principles that are vital for the practical oneness in the Lord's recovery. These principles relate to three crucial matters: (1) being restricted in one publication...; (2) the scriptural revelation that in every age God gives His people only one vision through one ministry and one minister of the age; and (3) the fact that in God's economy there is only one wise master builder...*" As the title suggests the author's main focus is the two other "*scriptural principles*"—"the scriptural revelation that in every age [there is] *one minister of the age; and (3) ...there is only one wise master builder...*" These topics are not addressed here.
 8. The authors of "articles" on the LSM-sponsored web-site: **AFaithfulWord.com**. are identified as "*servings ones in the 'Defence & Confirmation Project (DCP).'*" The home page bears the names, Dan Towle, Bill Buntain, & Dan Sady. Brother Dan Towle is a "blended co-worker," DCP is an LSM project, and the web-site: **AFaithfulWord.com** was introduced by the "blended co-workers" at the LSM Elders' Training, April, 2006. We assume therefore that the opinions expressed reflect the views of the "blended co-workers." Moreover, we assume all the items posted on this web-site have passed through LSM's "*discerning check*" and qualify as part of the "one publication" in its internet version. For simplicity, we refer to all the contributors to **AFaithfulWord.com** as "LSM-brothers."
 9. Again, they assert that 'One publication' "*is solidly based on many fundamental Scriptural principles.*"
 10. For more on this see *The Bible is our Unique Standard*
 11. Brother Nee emphasizes the importance of NT examples, saying, "*We must return to the beginning. Only what God has set forth as our example in the beginning is the eternal will of God. It is the divine standard and our pattern for all time.*" W. Nee, *The Normal Christian Church Life*, in *Collected Works*, vol. 30, p. xvi.
 12. Watchman Nee, *The Normal Christian Church Life*, in *Collected Works*, vol. 30, pp. xiv-xv.
 13. *Publication Work ...* p. 7
 14. The wider context (1 Cor. 14:6-9) reads, " (6) *But now brothers, if I come to you speaking in tongues, what will I profit you, ... (8) if also the trumpet gives an uncertain sound, who will prepare himself for battle? (9) So also you, unless you give with the tongue a word easy to understand, how will what is being said be known?...*"
 15. *The Ministry*, Vol. 9, No. 5, May 2005, p. 140. The context of this quote is : "*We must shepherd the flock of God by sounding the one trumpet of the unique New Testament ministry, declaring to them all the counsel of God to complete the word of God with the Lord's protective warning and healthy teaching, so that they may be full-grown in Christ (refs). The one trumpet in 1 Corinthians 14:8 is the trumpet of the Lord's one ministry to prepare us for battle.*" *The Ministry*, Vol. 9, No. 5, May 2005, p. 140
 16. A standard definition appears in **Wikipedia** "*Eisegesis (from the Greek εἰσφέρειν; 'to lead in') is the process of interpretation of an existing text in such a way as to introduce one's own ideas. This is best understood when contrasted with exegesis. While exegesis draws out the meaning from the text, eisegesis occurs when a reader reads his/her interpretation into the text. As a result, exegesis tends to be objective when employed effectively while eisegesis is regarded as highly subjective. An individual who practices eisegesis is known as an eisegete,... The term eisegete is often used in a mildly derogative fashion.*"
 17. W. Lee, "**One Accord for the Lord's Move,**" Elders' Training, Book #7, p. 76 says, "*In the New Testament the illustration of a trumpet being sounded to prepare others for battle is only used in 1 Corinthians. ... This illustration is used concerning a minor point, the interpretation of tongues. Let us read 1 Corinthians 14:6-8... It is concerning the matter of speaking in tongues.*" Brother Lee then went on to borrow this analogy, "*The Lord's ministry is like the sounding of the trumpet for the army to go to war (Num. 10:9; Judges 7:18)*" W. Lee, "**One Accord for the Lord's Move,**" pp. 76-7. Note that Brother Lee (unlike the "blended co-worker") did **not** equate the trumpet in 1 Cor. 14 to "*the Lord's one ministry.*" The distinction is important. It is the difference between *eisegesis* and *exegesis*. The latter is acceptable Bible scholarship, the former is not.
 18. Watchman Nee, *How to Study the Bible*, *Collected Works*, vol. 54, p. 39
 19. David Ho, "**Thoughts on the One Publication Work in the Lord's Recovery**" (March, 2006) in the "Contributions" section of **AFaithfulWord.com**. This writer says, "*A matter may not be explicitly referenced in the Bible, yet it may still*

be “scriptural” inasmuch as **it is based on scriptural principles and spiritual realities**. I believe **such is the case with the one publication practice.**” The introduction to AFaithfulWord.com says, “The saints who contributed these articles do not serve at DCP [Defence & Confirmation Project of LSM].” However, I assume that this item (and all the others posted on this LSM-sponsored web-site) has passed through LSM’s “discerning check,” and thus qualifies as part of LSM’s “one publication” (in its internet version) and is endorsed and approved by the “blended co-workers.”

20. “**Is One Publication Scriptural?**” in “articles” section of the LSM-sponsored web-site: **AFaithfulWord.com**
21. Robert Govett, “**The Twofoldness of Divine Truth**” (Harrisburg: Christian Publications),
22. Watchman Nee notes, “*The character which the Holy Spirit constitutes within man is different from person to person. ...Paul's preaching carried his distinctive features. Peter's message carried his distinctive flavor. His epistles are very different in style from Paul's epistles. John's writings are also different from others' writings. Everyone has his own style. The styles are personal. Yet...the Spirit would take up the style of those who are constituted with Him...God's glory is manifested in man's various styles*” W. Nee, **The Ministry of God’s Word, Collected Works**, vol. 53, p. 57.
23. The larger context reads, “...*We have to know that the progression of truth can only develop within the bound of the Scriptures. Doctrines that are developed apart from the Bible cannot be considered a progression of truth.*” W. Nee, **How to Study the Bible, Collected Works**, vol. 54, p. 143
24. These principles are from: Hartill, J E **Principles of Biblical Hermeneutics**. Grand Rapids: Zondervan. 1960.
25. W. Nee, **How to Study the Bible, Collected Works**, vol. 54, p. 143
26. **Fuller Theological Seminary** recently issued a public statement, following a 2-year “review and examination of the major teachings and practices of the local churches, with particular emphasis on the writings of Witness Lee and Watchman Nee, as published by Living Stream Ministry.” Fuller concluded that “**the teachings and practices of the local churches and its members represent the genuine, historical, biblical Christian faith in every essential aspect.**” Interestingly, brother Dan Towle, (one of the LSM-brothers responsible for the **AFaithfulWord.com** web-site which posted “**Is One Publication Scriptural?**”) was involved in the LSM-Fuller discussions.
27. For the “blended co-workers” teaching on these points see (for example,) “**The Ministry of the Age**” in **The Ministry**, Vol. 7, No. 6, (August 2003), “**The Work of the Divine Building**” in **The Ministry**, Vol. 10, No 1 (Jan./Feb. 2006) and Bob Danker “**On the Minister of the Age and the Wise Master Builder**” in “Contributions” on the LSM-sponsored web-site: **AFaithfulWord.com**. The following words by Brother Bob Danker emphasize “one company of co-workers”: “To be in the same general group is to be genuine apostles who receive the same grace to serve the Lord, whereas to be in the same company is to work together in one accord, doing the same work under the same vision and under the unique leadership in God’s move.” “Furthermore, we must serve in one company, even in one Body, under the proper leadership in the Lord’s move, until the vision becomes a reality.”