

A F A I T H F U L W O R D

S E R I E S O N E

A Warning to Quarantine Divisive Workers

**“AFTER A FIRST
AND SECOND
ADMONITION,
REFUSE”**

**Book
3**

D E F E N S E & C O N F I R M A T I O N P R O J E C T

© 2007 Defense and Confirmation Project

All rights reserved. No part of this work may be reproduced or transmitted in any form or by any means—graphic, electronic, or mechanical, including photocopying, recording, or information storage and retrieval systems—without permission from DCP.

1st printing, May 2007

2nd printing, June 2007

Electronic printing, July 2007

Published by
Defense and Confirmation Project (DCP)
P. O. Box 3217
Fullerton, CA 92834

DCP is a project to defend and confirm the New Testament ministry of Watchman Nee and Witness Lee and the practice of the local churches.

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.

All verses and footnotes are from the Holy Bible Recovery Version, published by Living Stream Ministry. All books cited are publications of Living Stream Ministry and are from either *The Collected Works of Watchman Nee* or the published ministry of Witness Lee unless otherwise noted. Excerpts from the Recovery Version and the ministry of Watchman Nee and Witness Lee are copyrighted by Living Stream Ministry and are used by permission.

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

TABLE OF CONTENTS

Preface	5
A Special Fellowship with the Saints in the Lord's Recovery Concerning Certain Letters from Twenty-One of the Blending Co-Workers to Brother Titus Chu in 2005 and 2006	7
A Letter from 21 Co-workers to Titus Chu, June 4, 2005.....	11
A Letter from 21 Co-workers to Titus Chu, August 25, 2005	25
A Letter from 21 Co-workers to Titus Chu, June 27, 2006.....	29

PREFACE

Titus 3:10 – A factious man, after a first and second admonition, refuse.

On October 7, 2006, a letter of warning concerning Titus Chu and certain workers associated with him was presented in a special meeting of the International Training for Elders and Responsible Ones (ITERO) in Whistler, Canada. Sixty-three co-workers representing the work in the Lord's recovery on the various continents throughout the earth signed this letter. This letter called on the saints and the churches in the Lord's recovery to "turn away from" Titus Chu and those aggressively promoting and defending his divisive activities in the biblical principle of quarantining. The letter of warning was accompanied by several documents which demonstrated the need for the warning and presented principles from the ministry of Watchman Nee and Witness Lee for dealing with division and divisive members.

This series of books includes the content of the fellowship given and materials distributed at Whistler as well as additional supporting documentation. This book presents three of the co-workers' written attempts to admonish Titus Chu to turn from his divisive ways. These attempts were the culmination of their numerous efforts over many years to help Titus Chu bring his independent ministry into the common fellowship of the co-workers laboring together in the one ministry and one work in the Lord's recovery. These letters plainly show that the co-workers' warning to the saints and the churches concerning Titus Chu and certain of his co-workers followed the biblical principle of "a factious man, after a first and second admonition, refuse" (Titus 3:10). Titus Chu consistently rejected the co-workers' admonitions. After receiving the third letter in this volume, he published an extended response full of self-vindication and self-exaltation coupled with many false accusations. By his public response Titus Chu made it clear that he had no intention to turn from his divisive ways and left the co-workers no option other than to quarantine him.

**A SPECIAL FELLOWSHIP WITH THE SAINTS
IN THE LORD'S RECOVERY CONCERNING
CERTAIN LETTERS FROM TWENTY-ONE
OF THE BLENDING CO-WORKERS
TO BROTHER TITUS CHU IN 2005 AND 2006**

October 1, 2006

The twenty-one blending co-workers below wish to openly fellowship with all the saints in the Lord's recovery regarding certain letters we sent to Brother Titus Chu. We want to make clear what our intention was when we wrote the letters and to provide a simple historical background to give the reasons for our writing. As part of this fellowship, we have decided to make the contents of these letters public. Although this was a difficult decision for us to make, we are nevertheless convinced that the release of these letters will be a benefit to the saints. In our pure conscience we testify that we do this not lightly but out of necessity.

From June 2005 to June 2006 we wrote three serious letters to Brother Titus Chu on behalf of all the blending co-workers. These letters were the result of many years of fellowship among us after Brother Witness Lee's departure. They were written with a view and a desire to rescue Titus and certain of his co-workers from their taking an increasingly divisive direction in their work. In the second half of 2004 many reports came to the co-workers related to problems caused by Titus Chu and his ministry, especially by the spreading of his publications with their different teachings, which brought in confusion among the churches. In March 2005 around fifty co-workers from different parts of the earth came together for fellowship concerning the Lord's interests in His recovery. During those meetings a number of brothers stood up to testify about the problems that Titus Chu, his publications, and some of his workers were causing in the churches and in the work all over the globe.

Based on those extremely disturbing testimonies, we determined to write Titus Chu to privately communicate our deep concerns to him and to plead with him to stop his independent and damaging work of building up his own ministry in the name of the Lord’s recovery.

Although our letter of June 4, 2005, was written privately to Titus Chu, he chose to share at least portions of that letter with over one hundred brothers in the churches in the Great Lakes area of the United States. Subsequently, one of Titus’ workers selectively referred to and quoted portions of our letter in articles he posted on the Internet and published in a magazine put out by the church in Cleveland. In his writings the sentences that he quoted from our letter were presented out of their proper context. We have attached our letter of June 4, 2005, so that the saints can realize its sober yet caring nature as well as the causes for our anxious concern both for Titus Chu and for the oneness of the Lord’s recovery, which he was and is blatantly harming.

From the time of our first letter to him, Titus Chu and certain of his co-workers became increasingly vehement in their attacks on the ministry of the age, the blending co-workers, and Living Stream Ministry. Nevertheless, we sent two more letters dated August 25, 2005, and June 27, 2006, to Titus Chu to demonstrate our continual care and grave concern for him. He posted on the Internet a long response to our letters, quoting extensively from our last letter to him and referring to the first two. This long response is full of false accusations and innuendos against various blending co-workers, especially those who have a portion in the speaking ministry today. Those false accusations and evil insinuations will be addressed by the co-workers separately at a future date.

To make the content and history of our correspondence with Brother Titus Chu clear to the entire recovery, we have attached our letters of June 4, 2005, August 25, 2005, and June 27, 2006, referred to above (also posted at www.afaithfulword.org/corresp/specialfellowship.html). It should be evident from

these three letters that our motive has always been to restore a dissenting worker, to save him from being a factor of division in the Body of Christ, to bring the churches that receive his ministry back into full fellowship with all the other churches in the Lord's recovery, and to spare the multitude of saints in the recovery from further damage and confusion.

We trust that all the saints will read these letters with purity, sobriety, and prayer, on the one hand, and without prejudice, partiality, and curiosity, on the other. It is our earnest hope that by reading them, the saints would sense the spirit with which we attempted to help Brother Titus Chu and appreciate our burden for the oneness and integrity of the Lord's recovery. Our prayer remains that our brother would be restored to the fellowship of the Body and that the churches throughout the earth could go on in the peace of the Holy Spirit.

Your brothers and fellow servants in the Lord's recovery,

Francis Ball	Benjamin Chen	Minoru Chen
Joe Davis	Horng Lin	Kung-Huan Huang
Ron Kangas	Elton Karr	Joel Kennon
James Lee	Albert Lim	David Lutz
Ray MacNee	Ed Marks	Benson Phillips
Suey Liu	Dick Taylor	Ron Topsom
Dan Towle	Paul Wu	Andrew Yu

**A LETTER FROM 21 CO-WORKERS TO TITUS CHU,
JUNE 4, 2005**

June 4, 2005

To: Brother Titus Chu
3186 Warren Rd.
Cleveland, Ohio 44111

From: The undersigned co-workers in the Lord's recovery,
most of whom met for blending fellowship in Anaheim,
California, on April 4-7, 2005, before the International
Elders and Responsible Ones Training held on
April 9-11.

Dear Brother Titus,

We wanted to have this very weighty fellowship with you as a result of several times of fellowship among the co-workers who regularly gather together for the sake of the Lord's recovery on this earth, and most especially as a result of our most recent time this April. As you know, Brother Lee believed and desired that such blending fellowship among the co-workers who were perfected through his ministry would be the way for the Lord's recovery to continue to move forward to fulfill the vision and practical outworking of the ministry that Watchman Nee and he had received—to minister the riches of Christ into God's chosen ones for the building up of the Body of Christ, which is expressed in many local churches and which consummates, first through the overcomers and then through all the saints, in the New Jerusalem as the mutual dwelling place, marriage, and mingling of God and man for eternity. This glorious and weighty commission has passed through a particular history of over seventy years among us. Through such a history Brother Lee realized and exhorted us concerning the absolute need for the

blending of the co-workers in the ministry and work of the Lord's recovery, as well as the blending of the churches with the saints for the oneness and purity of the testimony of the unique recovery of the Lord on the earth. This letter is a fellowship in the realm of the Lord's ministry and work as shared among all the co-workers today. Although both the churches and the saints are affected by our work, the matters at hand concern only the ministry, the work, and the workers.

We have missed you at many of the regular times of fellowship among the co-workers in the Lord's recovery in these past years, and in particular at the international co-workers' fellowship in April 2005. A number of very crucial issues were addressed at that time, and extensive and very frank fellowship was offered from over forty brothers who represented most parts of the earth. Although you were not present, we were thankful that brothers Bill Barker and Paul Neider attended those meetings. They also gave their perspective on the issues discussed, and we believe they have shared the substance of that fellowship with you. However, since the fellowship in those days was overwhelmingly strong and clear, we feel compelled to follow up that time with this further fellowship, since your ministry and publications were one of the main subjects addressed. We hope this letter will resolve some of the issues that have troubled the Lord's recovery in these past years and give us all a clearer view of what steps should be taken for our future together in the Lord's recovery.

As you probably know, we addressed two main subjects with the co-workers in our three days together: 1) we read together some portions of Brother Lee's fellowship on the regions of the one work in the Lord's recovery, and 2) we read and had fellowship about a draft of a statement on one publication work in the Lord's recovery according to the pattern and teaching of both Watchman Nee and Witness Lee. The ministry material we read resulted in much heartfelt fellowship from the greater part of the co-workers, mostly related to the frustration they feel over the many difficult situations today in the Lord's recovery that have arisen because of different works, and especially

because of different publications. This fellowship referred mainly to your work, Brother Titus, and to that of Brother Dong in Brazil. From our reading and fellowship we worked to develop a statement on the one publication work that reflects the teaching and practice of our brothers Watchman Nee and Witness Lee on this matter. Copies of what we had drafted were sent for comment to a number of brothers who were absent, and most of the brothers replied with their own comments. Our time ended without finalizing the form of such a statement, in part because the brothers who have expressed disagreement with Brother Lee's teaching and practice on this matter were not present in those meetings. However, it was clear from all the fellowship that the vast majority of the brothers do not want to deviate from the teaching and practice of Brother Nee and Brother Lee on the matter of one publication work in the Lord's recovery. Therefore, the need for further corporate fellowship is minimal. The basic frustration in this matter is the few co-workers who think differently from the common feeling that was expressed among us. In fact, it was suggested by the co-workers present that we need to fellowship with those absent co-workers who are the real focus of the problem. In particular, the feeling was strongly asserted by Bill Barker that we should not characterize this as a "Midwest problem," since the real problem being expressed was with your publications as well as Brother Dong's. We believe a final form of a statement reaffirming Brother Lee's very clear views on the matter of being limited to one publication work will be completed in the near future. The present problem is how to help the discordant co-workers who have generated a second and third speaking in the Lord's recovery today.

We must stress again that there were very strong testimonies from the co-workers concerning the problems that are increasing among the churches and in the work of the Lord's recovery on every continent due to the confusion brought in by the multiple publications among us. Many brothers shared strong feelings of dissatisfaction with this situation and were eager to see a resolution. There has never been a co-workers'

fellowship so frank and full of feeling since the time Brother Lee left us. As you know, many of the co-workers have tried to minimize the differences brought in by multiple publications and have tried to calm various local problems. This approach is simply not working, since the intrinsic problem is the existence and use of other speaking and publications in a way of rivalry to the general ministry in the Lord's recovery since Brother Lee's departure. You may object to the word *rivalry*, but that is what the saints feel and taste. Titus, your ministry conveys a different emphasis and has resulted in a caution toward or sometimes outright prohibition against Brother Lee's ministry as it is used in a general way by the rest of the Lord's recovery. We acknowledge the many genuine local churches with the dear saints that have been under your care over the years. We know that the co-workers and the saints love and respect the ministry of Watchman Nee and Witness Lee—this is undeniable. Unfortunately, it is also undeniable that there is a flavor and an atmosphere produced by your ministry that many, many saints cannot agree with. Thus, the more you publish, the more problems come out. These problems are now multiplying all over the earth. It has been suggested that the problems stem from rumors or from comments made from the platform during conferences and trainings. However, to say this depreciates the intrinsic sense of life and spiritual discernment within the saints. A feeling has also been expressed by some that there is a conspiracy against you. We hope that you do not feel that way and that you can see beyond these unreasonable explanations and any personal sensitivities to consider the real differences that exist and the problems that they cause.

We all acknowledge that Brother Lee's ministry is the ministry of the age. Therefore, we should also all acknowledge and follow what Brother Lee advocated—the practice of the co-workers blending together after his departure as the way to carry out the ministry in the Lord's recovery. By taking this way we can speak with one blended voice in the furtherance of the ministry that the Lord has entrusted to us corporately. The fellowship of the blending co-workers also allows us to enter into the Lord's mind

concerning the direction of the Lord's work for the one testimony of His one recovery on the whole earth. By the Lord's mercy this way of blending has been carried out to supply the saints with the rich re-speaking of Brother Nee and Brother Lee's ministry, with an emphasis and application appropriate to the present situation in the Lord's recovery. Those who receive the present speaking in the recovery testify that it has the same stress, taste, and anointing as Brother Nee and Brother Lee's ministry. In addition, the fellowship of the blending co-workers has brought the churches in the Lord's recovery on for these past eight years in oneness and blending fellowship among the churches, the saints, and the co-workers in many parts of the earth.

Brother Titus, we should frankly review our history to realize how the present crisis has come about. As you have heard before and know, while Brother Lee was still among us, he knew of the discordant views and the different works that were the seed forms of the things that trouble us today. He expressed his displeasure with and criticism of those discordant views and different works in strong and clear language to many brothers, including you and Brother Dong. On the other hand, he tolerated and occasionally expressed appreciation for your work in the Lord's recovery. It must also be acknowledged that while Brother Lee was here, you brothers were less bold to express your different views. Toward the end of his life, Brother Lee made an attempt to blend a number of the younger co-workers who were close to you by inviting them to be more directly under his ministry and to blend with the co-workers who were directly under his perfecting in Southern California. He invited you also to come to be blended with those co-workers; however, Brother Lee never invited you to speak or take the lead in any aspect of his work. He only wanted you to blend with the other brothers. This action, along with his direct critical speaking, left a very strong impression on those co-workers under his perfecting in the last years of his life. We believe you understand that this was his loving care not only for you but also for those related to you. Brother Lee truly hoped that such

blending would negate the differences among us. A number of the brothers have spoken of this together with you face to face and would spare you further details, but you know that much more could be said in detail on this matter if you choose to dispute these facts.

After Brother Lee's passing away, all the co-workers made a strong reaffirmation of their desire to follow Brother Lee's ministry closely and to take the way of blending and the keeping of the seven feasts that Brother Lee bequeathed to the Lord's recovery in his death. Thus, concerning the teaching in the Lord's recovery, we decided to re-speak Brother Nee and Brother Lee's ministry as much as possible. Concerning the practice of the leadership in the Lord's recovery, the group of blended brothers was opened widely to include brothers from all parts of the world. Since you and others related to your service expressed a desire to participate, you too were welcomed. The brothers who had been under Brother Lee's perfecting of course knew of the troubles that had existed when Brother Lee was alive. Nevertheless, a number of those co-workers made a deliberate decision to try to blend those situations into the Body, with the hope that the brothers and their situations would be healed and preserved for the Lord's recovery. The effort to blend included not only the seven annual feasts but also a number of times in smaller groups of co-workers in London, Cleveland, California, and Phoenix, among many other times of fellowship. A number of your co-workers, Titus, were even invited to share in the burden for the ministry overseas. The churches as a whole celebrated some of the annual feasts and conferences in Chicago and Cleveland. You yourself were also included as one of the blending speakers in some of the seven feasts. After listening to your speaking and considering Brother Lee's strong words in the past and the example set by him, many of the co-workers were not peaceful to have you speak representing Brother Lee's ministry. In addition, you went further and, among other things, you referred to the blending co-workers as "Rome" and compared going to Anaheim with the Muslim ritual of going to "Mecca."

Titus, you attended many of the times of fellowship with the blending brothers, but it seemed you were more often absent. The efforts to blend away differing views culminated in a multi-day fellowship in Phoenix in February 2003. That fellowship demonstrated that there were still deep disagreements among us, not only on the matter of publications but also on matters as basic as what we mean by oneness and the ministry. Nevertheless, all who attended signed a statement that reflected the maximum that we could agree upon. Although that statement did not touch many serious issues, it did include a principle that: "We acknowledge Watchman Nee and Witness Lee as our spiritual fathers in the Lord whose ministries constitute the basis for the teaching and leading in the recovery today." After the time in Phoenix, our signed statement was misused to imply more than it said. It was used to imply the agreement of the blending brothers with your work, particularly in China. In addition, your continued publication work in the face of Brother Nee's and Brother Lee's clear "teaching and leading" concerning one publication work demonstrated that, at most, you only follow their teaching and leading selectively. These two facts became a great discouragement to a number of co-workers against further such efforts, and some other co-workers were not at all happy that a few co-workers had taken that step.

In these past eight years, Brother Titus, very little of your speaking or work has been known to the other co-workers, even though we were attempting to blend with you. You continued your own work, apparently largely unaffected by our efforts at blending. For years you have known Brother Lee's and our feeling on the matter of multiple publications becoming multiple trumpets in the ministry of the Lord's recovery. Nevertheless, you accelerated the rate and distribution of your own publications. We were shocked to find out that you have published at least ten books in English since the year 2000. In addition to these books, over 300 articles bearing your name have been published in *Fellowship Journal* and on the church in Cleveland's website. All this writing is available worldwide and

is even promoted through standing orders in some places. While the blending brothers remained true to their pledge of only re-speaking Brother Lee's ministry, you have increasingly published your own work. Does this not have every appearance of a rival ministry to the general ministry being carried out through the blending brothers for the benefit of all the churches? In addition to questions about the content of your publications as expressed below, we do not recognize your work as in any way representing the blending co-workers in the Lord's recovery today.

In contrast to our efforts to blend more with you and your co-workers, we see a declining effort on your part to come forward to participate in this process. Brother Titus, you must realize that a co-worker of your stature must take special care to lead those who are under your care into the new realm of blending for the sake of all the churches in the Lord's recovery. Only your unswerving pattern and leadership into a practical oneness with the rest of the Lord's recovery could have such a healing and uniting effect on those who have historically been under your special care. After one of the past turmoils among us, a question was asked to Brother Lee about how the gifted brothers involved in the turmoil could have been preserved along with the work they had done. Brother Lee answered that the only way was for the gifted brothers to join Brother Lee in his work with no special region or task, and for them to simply work for the ministry in any way assigned to them, as he had done with Watchman Nee. In our present case, it would mean that you would join yourself and those co-workers loyal to you to the blending co-workers, with the continuation of your previous work left to the fellowship of their coordinated oversight. Instead of doing this, you have continued to build up your own work with your own co-workers. This has developed to the extent that the churches under your ministry now have their own migrations, work, and expressions in Africa, and your particular influence is spreading to other continents. There is no denying that very many of the saints in the areas under your care love the ministry of Watchman Nee and Witness Lee as

well as the fellowship with the other churches. A good number do come to the semi-annual trainings and feasts. But we are concerned because you and your co-workers are still building up a special though related testimony. You have said that your co-workers do not have the appetite to come forward to take the blending way with the other co-workers. Your speaking of “Rome” and “Mecca” while having no change in your speaking or practice from the past can influence your co-workers in only one way—away from the way of blending.

Even more serious than your English publications are your speaking and publishing to the Chinese-speaking world. To date we are aware of at least 16 books and over 200 other publications released by you in the Chinese language. Titus, you initiated and have carried out a work in mainland China completely apart from the fellowship and principles given to us by Brother Lee and from any fellowship of the blending brothers who are taking the lead in the rest of the Lord’s recovery around the world. You have a rival ministry in China and have caused confusion and parties in the land where Brother Nee and Brother Lee labored for many years and in which Brother Nee died as a martyr. How can you do this? Yet this has been carried out for years at the same time you repeatedly came to sit with the blending brothers, giving others the appearance that we knew and approved of your work. We never did. The churches in Taiwan are now rejecting your publications, but there is still confusion over two ministries in China. We cannot understand how any brother can presume to affect the Lord’s move in the complicated and delicate situation of China without fellowship. Fellowship means to stop your own work and be limited by others. This you have not done.

This brief history explains what has changed in the atmosphere and activity in the Lord’s recovery since our Brother Lee’s departure. Today we deeply regret that we have let things develop to this extent.

Titus, we also ask you to reexamine the content of what you are publishing. Brother Lee disagreed with and discouraged the

work of brothers who repeat his ministry while adding their own color and taste. This would be a charitable interpretation of your work. We feel that your publications do not strengthen the general and up-to-date ministry in the Lord's recovery. Rather, your writings tend to give your own version of certain truths in the Lord's ministry. For example, Brother Lee wrote voluminously concerning the subject of the divine stream, yet you have published a book entitled *The Reality of the Divine Stream*. Do you not agree that the “reality” of the divine stream has already been more than adequately defined and revealed in Witness Lee's writings? Your book by that title then begins with a warning that the word *flow* has been misused by some to control the saints, just as the communist Chinese used the word *people* to control the country under their rule. Whom do you mean to compare to the communist Chinese government? You could only be slandering your fellow co-workers in the Lord's recovery. In addition, this kind of writing sows suspicion and fear into the hearts of the unlearned. When they read or hear about the wonderful flow of the Triune God, they will think that someone may have a motive to control them. Does this build up the church or the oneness of the Lord's Body? Your books have a recurring theme of delivering the innocent from such “dangers” in the Lord's recovery.

In *The Reality of the Divine Stream*, the same book in which you warn against other leaders controlling the saints, on page 9 you suggest that the saints should be “very open” to the idea that the Lord may raise up another oracle like Witness Lee before He returns, “to supply yet more riches, more light, and more encouragement, and to raise the tide of the flow of life to a higher level than we have thus far experienced.” On the one hand, you suggest as your idea something that would be welcomed by all in the recovery—the raising up of such an oracle. On the other hand, you never mention the fact that Witness Lee took definite steps for the future of the Lord's recovery by establishing the matter of blending among the co-workers whom he perfected as the means to continue to bring “more riches, more light, and more encouragement, and to

raise the tide of the flow of life to a higher level than we have thus far experienced.” Thus, there is a subtle negation of Brother Lee’s way by the suggestion of the need of another oracle like Witness Lee to rescue the recovery. This suggestion was apparently not lost on all those under your ministry. Recently, one of the members of the church in Pittsburgh wrote an email addressed “Dear Blended Brothers,” in which he stated, “I can testify that Brother Witness Lee and Brother Titus Chu are both ministers of the age and of this one ministry.” We, among many other blending co-workers in the Lord’s recovery, would not agree with that brother’s statement.

This is not an isolated example. There is a theme that runs through your writings, namely that the recovery is in peril of becoming formal, routine, and dead and that somehow you have the remedy for the present situation by helping your readers into the “reality” of the spiritual things others only talk about. In keeping with this theme, you have now published *The Reality of the Divine and Mystical Realm* in *Fellowship Journal* and have also posted it on www.Clevelandonline.org and Chicagobiblesandbooks.com. Yet it seems ironic that while using the new terms of Witness Lee, you do not take the new definitions that would bring the real rescue to the saints. We reject the false underlying assumption that to closely follow the ministry leads to formalism and death. We feel quite the opposite. It is a safety and a glory to “continue in the things which [we] have learned and have been assured of, knowing from which ones [we] have learned them.” Brother Titus, to us much of your writing seems the opposite of speaking “the same thing”; rather, you redefine terms commonly used in the Lord’s recovery, often in the context of what was taught decades ago. Accordingly, you have published a book entitled *The Oneness and the One Accord* and another two volumes entitled *Being One with the Ministry to Speak the Healthy Words*. Frankly, these books use the spiritual language of the Lord’s recovery but add your own kind of understanding of these matters, saying that the one accord among the churches is in the receiving of the saints and teaching that the ultimate responsibility of the leadership of any

local church is to meet its own local need. This ignores and contradicts all the ministry and fellowship on the oneness of the Body of Christ that was released by Brother Lee as a result of the overemphasis on the autonomy of the churches in the 1987 rebellion. Your reinterpretation of the seven churches in Revelation on pages 92-93 of *The Oneness and the One Accord* is also contradictory to Brother Lee's teaching and leads toward the same view, justifying and promoting the differences and independence of the local churches from one another. This direction troubles us regarding the future of the oneness of the Body of Christ expressed through the recovered oneness of the local churches. There are other details that could be presented concerning the problems in your publications, but this is not the purpose of this letter. It suffices for now to make it clear that we feel that your writings by no means represent the ministry in the Lord's recovery.

To refocus on the purpose of this letter, we repeat again that the feeling expressed in the international co-workers' fellowship of this April is that the multiple publications among us are causing many problems. We are not challenging the validity of the churches or the sincerity of the co-workers. We are exhorting you, Titus, as the only one who can solve this problem, to take the action needed. For the sake of the oneness in the Lord's recovery, we appeal to you to stop your publications in all languages. Perhaps you could open to some of the other senior co-workers concerning the difficulties your publications present. Most of all, we hope you could lead the other co-workers and the saints under your influence back to a peaceful pursuit of Brother Lee's ministry with the other churches and saints, including attending the seven feasts. Then we hope you could have a turn from your previous independence to a real commitment to building up the oneness among the churches in the Lord's recovery. We have the sincere hope that you and your co-workers would have a new resolve to work out that oneness through the fellowship of the blending co-workers and the churches and saints in the Lord's recovery. We hope you can return to the fellowship of the co-workers with a determination

to be blended with them and to be limited by them in a real way. We love you, Titus, as a fellow servant in the Lord who shares a special bond with us through our precious heritage in the Lord's unique recovery. We are open to your fellowship toward a true resolution and restoration of our testimony of oneness as the primary item in the Lord's recovery today.

We pray that your ministry and service to the Lord would have a glorious conclusion. We brothers, representing Africa, Asia, Australasia, Europe and North America, hope that the outcome of this fellowship will give the Lord a fresh way to bless His recovery. May the Lord have mercy on us all and on His recovery, which is so dear to all of us. Your brothers and fellow servants in the Lord's recovery,

Francis Ball	Benjamin Chen	Minoru Chen
Joe Davis	Horng Lin	Kung-Huan Huang
Ron Kangas	Elton Karr	Joel Kennon
James Lee	Albert Lim	David Lutz
Ray MacNee	Ed Marks	Benson Phillips
Suey Liu	Dick Taylor	Ron Topsom
Dan Towle	Paul Wu	Andrew Yu

A LETTER FROM 21 CO-WORKERS TO TITUS CHU, AUGUST 25, 2005

August 25, 2005

Dear Brother Titus,

We have received your letter dated June 17, 2005. Notwithstanding your desire to have fellowship with some of us in person over the matters raised in our earlier letter, we wonder before the Lord whether such a meeting at this juncture will contribute to a resolution. Similar discussions over the past years have led us nowhere. The issues of crucial concern outlined in our letter are exceedingly clear. We believe it is more important for you to reflect on the perilous nature of your present course and on the dangerous consequences of such a course.

We ask you to consider the following: (1) recent articles authored by Frank Lin and printed in both the Chinese and English versions of Fellowship Journal (published by The Church in Cleveland Literature Service), certain contents of which directly contradict Brother Lee's key teachings and practices; and (2) an anonymous document entitled "Concerning the LSM Promulgation dated June 30, 2005 Publication Work in the Lord's Recovery" (circulated by email from anonymous sources), the contents of which are nothing less than a brazen challenge against the direction in the Lord's recovery, a pernicious attack on the blending co-workers, and an evil denigration of Living Stream Ministry. Specifically, this document displays a perverse logic and an accusatory tenor not different from writings issued by the dissenters during the rebellion of the late 1980s, which writings undermined the faith of many saints and in part precipitated the eventual divisions in the recovery. In a further and more serious development, the

anonymous document has been posted on an opposing web site on the internet, indicating that its writer and his collaborators are now linked with the outsiders who oppose the Lord’s recovery and the ministry that raised it up.

We wish to stress again that we do not and never did, as some say, have a problem with the churches and the saints in the Midwest area per se. Our ever-escalating concern has to do with the continual problem of your ministry and your work, the confusion spawned by the promotion and dissemination of your publications, and of late, the belligerent and delusive writings of some of the brothers who are loyal to you and your cause. These are not only hurtful to the recovery in general but ultimately damaging to the saints and churches in your area as well.

Our letter to you was not a listing of demands but a desperate and sincere admonition to a co-worker among us who insists on his own concepts and practices which are different from that of the blending co-workers in the recovery, and who seems bent on following his independent path. We can say with a pure conscience that we have no intention to ostracize you, but your willingness to be a yokefellow with the blending co-workers in the Lord’s recovery must be proven by a similar willingness to merge with the one direction of the one work in the Lord’s one move for His one Body today.

In truth, dear brother, we are extremely fearful of the outcome of things should you decide to stay your present course. The path of the Lord’s recovery in the last eighty years has been strewn with damaged vessels whose usefulness in the Lord’s interest was cut short by their own doing. Is not this tragic past an ample warning to all of us? Is not an absolute faithfulness to Brother Nee and Brother Lee a requirement for those who claim to be their co-workers? Is not the oneness of the recovery much more significant than the effect of our personal ministries? Is not the well-being and future of the recovery more important than our own? Is not the end of our service to the Lord more crucial than the beginning?

In the light of that coming day, we hope you will reconsider your ways.

Yours in Christ,

Francis Ball	Benjamin Chen	Minoru Chen
Joe Davis	Horng Lin	Kung-Huan Huang
Ron Kangas	Elton Karr	Joel Kennon
James Lee	Albert Lim	David Lutz
Ray MacNee	Ed Marks	Benson Phillips
Suey Liu	Dick Taylor	Ron Topsom
Dan Towle	Paul Wu	Andrew Yu

A LETTER FROM 21 CO-WORKERS TO TITUS CHU, JUNE 27, 2006

June 27, 2006

Dear Brother Titus:

We received your letter, dated October 2, 2005. In that letter you reiterated your suggestion for some of us brothers to meet with you and a few of your co-workers in person. We have delayed for some time in responding, for we brothers have had much fellowship and consideration about your request. Our past experience in having this kind of meeting with you makes it extremely difficult for us to expect that such a further time of fellowship will turn out to be profitable for the Lord's recovery and all the dear saints under our care. We brothers feel that we should tell you clearly what the many factors are that cause us great pause in having yet another time of fellowship with you.

1. Since Brother Lee went to be with the Lord, many of us have had special times of fellowship with you and some of your co-workers in person. Some of these meetings lasted for days. These times of fellowship have thus far led us nowhere, and sometimes they have even made the situation worse. It seems to us that after many of these times of fellowship, your claim that you are one with all the other co-workers simply gave you the boldness to speak and do things in a more unrestrained way, to the harm of the recovery.
2. We are very sorry to say it, but we have discovered that often your words to us in some of these times of face-to-face fellowship were false. We give as one example a time of fellowship among a dozen or so brothers in the summer of 2000 concerning the work in China. At that time you told us

that although you had been to China many times, your trips were just for sightseeing and that you had never held any trainings or conferences there. You said that at most you had had only some informal fellowship with groups of no more than a dozen brothers. But afterwards we learned that in the spring of 1998 you conducted a nationwide training in Zhuhai of approximately sixty brothers, including many leading ones from all over China. This example and others like it have made us feel that you are not honest with us and that you will easily change the truth or hide facts from us.

3. After some of these times of fellowship, you did not keep promises that you gave to us while we were together. Again, we give as one example a time of fellowship in London in August 1998. In fellowship with the brothers at that time, you agreed that your ten-month training in Cleveland being held that year would be your last one. But that was not your last training, and to this day you continue to hold these ten-month trainings in the Great Lakes area, contrary to what you agreed to do in fellowship with the brothers. Now many saints feel that your ten-month training is a source of rivalry with the training established by Brother Lee in Anaheim. This broken promise and others like it make us feel that you will not be faithful to your own word of promise and that you will easily say one thing in face-to-face fellowship but do something else afterwards.
4. On many occasions you have accused the other co-workers of trying to persuade the churches to close their doors to you and not to invite you to minister to them. However, it has come to our attention that in many cases it was your own unbecoming speaking and actions in various localities that made the churches there decide not to invite you back. To accuse the brothers of things that your own actions have caused indicates that you do not realize what damage you are causing among the churches and that you hold the other brothers at fault for how the churches view you. This makes us feel that you will easily dismiss what concrete concerns we have for the churches as unwarranted persecution of you personally.
5. In your letter of October 2, 2005, you said, “We are co-workers.” For us that means that we are co-workers

according to the vision and pattern of work that we received from Brother Lee, who brought us into the work of the Lord's recovery as co-workers. We co-workers do not feel to depart in any way from that vision and pattern of work; rather, we receive Brother Lee's ministry entirely. However, you have been selective in your acceptance of Brother Lee's ministry, and on some matters you have even spoken contrary to this ministry. For example, your disagreement with the matter of one publication in the Lord's recovery, which both Brother Nee and Brother Lee practiced and which Brother Lee taught definitely, has made clear to us that you wish to take a different way in the work. This example and many others like it make it manifest to us that while we all may be workers, we are not in practicality, and thus in reality, co-workers, and that your basis for fellowship with us has changed.

6. You say, "We are co-workers." But how are we genuinely co-workers when you insist on conducting a work that distracts many saints from the one work in the Lord's recovery? Specifically, while all the recovery respects the seven annual gatherings which our Brother Lee himself encouraged us all to pursue, you have no hesitation in holding different gatherings at the same time and to promote different burdens in your speaking during these times. Last November, while we were having the annual Thanksgiving conference in Atlanta, and saints throughout the earth participated either in person or via Webcast, you held your own conference at exactly the same time in Naperville, Illinois. Then, last December you conducted a training of your own, and so timed its conclusion as to make it impractical for your "trainees" to attend the winter training, again one of the seven annual gatherings that are respected by all the recovery. This past January you conducted a conference in Columbus at the same time that the international Chinese-speaking conference was being held in Taipei. Are we really co-workers in the same work? Your actions indicate that you are doing your own work to deliberately draw the saints away from the one work in the recovery, and we feel that since this is your practice, there is little ground for us to fellowship genuinely as co-workers in the one recovery.

7. You tell others that you served with Brother Lee closely for many years, but we who also served with Brother Lee for many years know that you were not as close in your service with him as you lead others to believe. Further, Brother Lee himself warned groups of us at different times over a period of many years about your work, and we take his warnings most seriously. We offer these examples of Brother Lee’s warnings about your work, which various groups of us heard from him over the years:

- In May 1986 Brother Lee pointed out to a few leading brothers in Taipei that “the work of Titus Chu is not the work of the Lord’s recovery at all, because,” he said, “his work is to put people into his own pocket.”
- Because of the situation related to your work, Brother Lee said the following in August 1995 to a group of co-workers in Southern California: “What Titus has done is to build up a division.”
- In a meeting with a group of co-workers from Taiwan in July 1996, Brother Lee warned a number of the co-workers not to follow you and not to work according to your way. In this meeting he said, “What kind of work does Titus Chu do? In the work in the United States he gives people a bad impression. The work he does is an individualistic work, without fellowship.” Then, Brother Lee pointedly told a number of these co-workers, “If I were you, I would definitely not follow Titus Chu. You simply cannot follow him! For so many years I tried to help you many times, yet you are still following him. Only the blind would follow him!”

As Brother Lee’s co-workers and ones who view him as our spiritual father, we feel that we must follow his warnings about your work. Further, we feel that if you were indeed Brother Lee’s close co-worker, as you claim, you should have been the first to take his admonition regarding your work and to accept his very grave assessments of it. We know that Brother Lee tried for many years to help you, but as it was then, so it is now to no avail. Because you have remained unaffected in your work even by Brother Lee’s own personal shepherding, we wonder how we, his

co-workers, could possibly hope to persuade you to have a change in your way to work.

Because of this we can agree to have a further time of fellowship only if you are willing to have a genuine, substantive, and open change in the matters we have brought up above and in many times of fellowship we have had with you in the past. Brother Titus, the serious warnings from Brother Lee have been manifested increasingly in your work since our brother went to be with the Lord nearly nine years ago. Your work has been a work within, and not according to, the unique work of the Lord's recovery, which is the work of the ministry to build up the entire Body of Christ. In many places where you have gone to work, the result has been turmoil and discord, because you have made yourself an issue and a factor of division.

As stated in our previous letter to you, we have no intention to ostracize you or anyone else. However, we pray and sincerely hope that you will bring our fellowship to the Lord and that He would grant you the gift of repentance to turn from your divisive work. Our fellowship with you in person will be profitable only when your actions match your words and when we see the genuine fruits of repentance (Luke 3:8).

We continue to pray for you among ourselves, Brother Titus.

In Christ,

Francis Ball	Benjamin Chen	Minoru Chen
Joe Davis	Horng Lin	Kung-Huan Huang
Ron Kangas	Elton Karr	Joel Kennon
James Lee	Albert Lim	David Lutz
Ray MacNee	Ed Marks	Benson Phillips
Suey Liu	Dick Taylor	Ron Topsom
Dan Towle	Paul Wu	Andrew Yu

