

April 28th, 1992.

Brothers Borchyi Chang, T.K. Chia and David Wong  
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Dear brothers,

Thank you for the time that you spent with me on my recent visit to the West Coast. I especially appreciated the fellowship prior to and over the dinner which you graciously treated me to. It was also enjoyable to meet again and pray with the saints in Vancouver. Praise the Lord.

Fellowship among the churches, in the one Body is very crucial. Much help can be rendered in our various situations by genuinely opening to one another. Especially, as a younger leading brother, I treasure the times when I can be with the other brothers and be assured that in confidentiality, we can speak openly and frankly in order to both minister and receive the wisdom and supply in the Body. I am sorry that we had not maintained closer contact with one another prior to and also when this storm came up.

Brothers, since our time on April 14th, you may have some other questions or concerns related to my fellowship. I am open to receive more of your fellowship related to our situation. My fellowship was based on my understanding of the situation. If I misrepresented anything, I would like this brought to my attention so that I could receive the correction. May the Lord be merciful to us.

Despite our geographical distance, I hope our fellowship could increase and improve. Please feel free to telephone me at (416) 727-3411 anytime. I also recognize that it is important that the fellowship be two-way, therefore we will try to keep you updated on our situation so that together as labouring priests, we can bring these needs to the Lord.

During our fellowship at dinner, we discussed the issues related to Joseph Fung's visit to Scarborough and Vancouver last year. We agreed that his past activities, especially in the churches in southern California and in Hong Kong were very serious. Yet, how to practically deal with Joseph, is what both you brothers in Vancouver and we brothers in Scarborough have been grappling with. We have both been studying the Word to receive some leading from the Lord, how



we should handle such a person, especially in light of the saints who have come from Hong Kong and who are now under our local care and responsibility.

In our fellowship, Borchyi brought out the two verses in Romans 16:17 and Titus 3:10. Since our fellowship, I have been considering these two verses further. As a younger brother, I would appreciate your fellowship on the following points so that together in the churches we could have a mutual understanding and direction how to address this complex situation with Joseph Fung.

The subject in Romans 16 is the fellowship among the local churches. In chapter 16, I counted approximately 27 saints in Rome to whom Paul specifically mentioned their names. Although Corinth, from where the letter was written, was a considerable distance from Rome, it seemed that there was a close, intimate and sweet fellowship between the churches and also between the apostle Paul and the churches. In addition to these personal greetings, Paul also recommended Phoebe of another local church, the church in Cenchrea (V.1) to the saints in Rome and in Vs 21-23, Timothy, Lucius, Jason, Sosipater, Tertius, Gaius and Erastus who were with Paul also sent their personal greetings. Then in V. 16 Paul said that "all the churches of Christ" greeted the saints in Rome. What a fellowship!

In the midst of such a sweet chapter on the fellowship among the churches, Paul inserted Vs. 17-20, dealing with divisive persons! In v. 17 he exhorted the brothers in Rome to "mark those who make divisions.....and turn away from them". What a remarkable contrast between the sweet, endearing greetings and these verses. It surely indicates how much Paul and the brothers treasured the oneness of the Body!

In the context of V. 17 Paul in V. 20 associates division with Satan's attack on the church: "Now the God of peace will crush Satan under your feet shortly". On one hand, in Romans 16 we see the fellowship among the local churches and the apostles, yet on the other hand, we realize that Satan hates this fellowship. But through the brothers marking out the divisive ones and turning away from them, the God of peace crushes Satan under the feet of the church! On one hand we love and receive all the members of the Body of Christ (Romans 14) but on the other hand we have to clearly mark out and turn away from those who make divisions (Romans 16).

Although the elders in Scarborough, last summer, turned away from having any fellowship with Joseph, we perhaps did not make it that clear to the local saints and to the churches regarding our stand. Therefore, through the local saints, previously from Hong Kong, Satan has had the ground to accuse us that we are being political and are sitting on the fence. They want us to make a definite stand that we would either reject Joseph or openly receive him.

The spiritual condition with those saints has significantly changed since Joseph's visit. We are sad to report that the brother and sister where Joseph stayed during his visit to Scarborough, no



longer attend the church meetings and are now meeting occasionally in the denominations! Although, the elders heart was to try to preserve the saints from Hong Kong by not making any issues, our somewhat wishy-washy stand may have caused more damage to these dear ones. May the Lord be merciful to both these saints and the leading ones so that Satan could be crushed under our feet shortly.

Romans 16:17-20 is quite explicit that we must turn away from such people who make divisions, but what does "turn away" mean practically? I look to the Lord that all of us brothers would be clear regarding these verses. In light of the sweet, intimate fellowship expressed in Romans 16, we as the Body must clearly reject anything and anyone coming into the Body to damage the health and oneness of the Body. It should be a normal Body reaction, to repel any element that attacks the health of the Body. Since Romans 16 is on the "fellowship" of the local churches, it would seem that to turn away means that we should turn away from "fellowshipping" with such persons. Our stand in Scarborough needs to be more clear cut regarding Joseph Fung, yet there must continue to be the reaching-out fellowship to the dear saints who have come from Hong Kong, so that they could be preserved. Not only this but there must also be the willingness to reach out to Joseph to restore him, should he repent.

Titus 3: 9-11 also give us a direction how to handle a "factious" man. As we fellowshipped during my visit, this word "factious" comes from the Greek word for "heresy" or "sect". Typically, we normally think that "heresy" is related to obvious heretical teachings, such as people denying the Triune God or the divinity of Christ. However when we look at the other occurrences of this Greek word in the New Testament, it primarily refers to "sectarianism". Although in Titus 3:10 the Greek adjective is translated as "factious", in most of the other occurrences in the New Testament this same Greek word is translated as "sect", not "heresy":

Acts 5:17 - "...the local sect of the Sadducees,"

Acts 15:5 - "...the sect of the Pharisees"

Acts 24:5 - "...the sect of the Nazarenes,"

Acts 24:14 - "...according to the Way, which they call a sect,"

Acts 26:5 - "...according to the strictest sect of our religion"

Acts 28:22 - "...for concerning this sect"

Gal. 5:20 - "...the works of the flesh are.....factions, divisions, sects,"

Then in 1 Cor. 11:19 the same Greek word is translated as "parties". Only in 2 Pet. 2:2 is the same Greek word translated as "destructive heresies", referring to the false teachers who are "denying the Master" (Christ). Therefore it seems that according to



the common application of this word in the New Testament, it refers to "sectarianism"!

When we look at the context of Titus 3:10, we see in V. 9 that Paul exhorts to "avoid.....foolish questionings, genealogies, strifes and contentions about the law. These 4 items do not fall under our normal interpretation of what "heresy" is, rather these 4 seem to be the sources of "sectarianism". When we look at Joseph's conduct, we cannot say that he was openly heretical in denying Christ's divinity, etc., but have not his actions brought in parties, factions and sects into the Body? Both the ASV and the Recovery Version translate this word as "factious" which refers to a party caused through dissension.

So then how should we as the other localities, as part of the one Body handle Joseph Fung? Since there is only one Body, we must be careful that we do not have different stands in the various localities. This can only cause confusion to the dear saints under our oversight, and may indeed set a precedent of the acceptability of contention with the other churches in the one Body (1 Cor. 11:16). If all the churches stood in oneness in this matter, this might be the real help that Joseph needs in order to bring him to repentance.

I believe we must all stand clearly and boldly on the Word in Titus 3:10. Since Joseph has received numerous admonitions and he has not cleared the matter up, we should "refuse" him and "turn away" from him. For such discipline, I believe I must firstly check to see if my heart is pure and if I am truly ready and willing to forgive such a one. If I am willing to forgive, then I, like a disciplining parent should also be capable of disciplining in a proper manner, not for the purpose of terminating someone but with the hope in Christ that such a one after receiving discipline, might repent and be restored to the fellowship! "Now no discipline at the present time seems to be a matter of joy, but of grief; but afterward it yields the peaceable fruit of righteousness to those who have been exercised by it." (Hebrews 12:11)

Some brothers among us have questioned the matter of quarantining and if it is different from ex-communication. I believe that both terms mean the same practically, however our understanding of both terms may be different. Quarantining has a much softer tone to it, and therefore is more representative of the Biblical examples. It also implies that the action is only temporary until the sickness has been healed and the safe health of the Body is assured. This follows the example of the lepers in the Old Testament who were put outside the camp until their contagious leprosy was healed; then they could come into the camp once again. "Ex-communication", which is the term used throughout Christian history by the Roman Catholics and Protestant denominations has historically meant to cut someone off "forever" from fellowship. This is not the spirit of the Bible as evidenced by 1 Cor. 5 and 2 Cor. 2: 4-11. In 1 Cor. 5 Paul handed the offending brother over to Satan for the destruction of his flesh, yet in 2 Cor. 2, approximately one year later, Paul encouraged the Corinthians to reach out and restore the sorrowful (repentant) offending brother. This truly conveys the thought and spirit of quarantining!



In conclusion, it seems to me that according to Romans 16:17 and Titus 3:10, we should turn away from and refuse to fellowship with any unrepentant one who causes parties, sects or divisions in the Body. This refusal to fellowship should be applied to continued private fellowship and also to all church meetings, including the Lord's Table. On our side, such refusal of fellowship against an offending brother must be based firstly on the preserving of the health of the other saints in our local church and then secondly on the hope that this will be a temporary measure until the Lord could lead the offending saint to repentance, and through his restoration, the Lord would crush Satan under the feet of His Body.

Brothers, I would appreciate your response to the above fellowship, even if it is an adjusting word. Hopefully, through this fellowship among the churches we could all address the Joseph Fung matter in one accord in the presence of the Head of the Body.

Dear brothers, thank you again for your fellowship and I look forward to seeing you again soon. If you will be in Irving at the International Conference in May, please let me know so that we could spend some time together.

Your brother in Christ,

A handwritten signature in cursive script, appearing to read "Allen Jones". The signature is written in dark ink and is positioned above the printed name.

Allen Jones