

A WARNING TO ALL THE SAINTS AND ALL THE CHURCHES IN THE LORD'S
RECOVERY CONCERNING TITUS CHU AND THOSE WHO PROMOTE AND
DISSEMINATE HIS DIVISIVE TEACHINGS, PUBLICATIONS, PRACTICES, AND VIEWS

October 1, 2006

“Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood. I know that after my departure fierce wolves will come in among you, not sparing the flock. And from among you yourselves men will rise up, speaking perverted things to draw away the disciples after them. Therefore watch.” (Acts 20:28-31a)

“Now I exhort you, brothers, to mark those who make divisions and causes of stumbling contrary to the teaching which you have learned, and turn away from them.” (Romans 16:17)

“A factious man, after a first and second admonition, refuse, knowing that such a one is perverted and is sinning, though he is condemned by his own self.” (Titus 3:10-11)

With heaviness of heart and a deep awareness of the consequences of this action, the signers of this letter make this statement of warning on behalf of all the blending co-workers in the Lord's recovery. We ask all the leading ones and saints in the recovery to read it carefully in its entirety with much prayer.

In the past two years Brother Titus Chu and some of his co-workers and other leading ones under his influence have produced a growing number of writings criticizing the teaching of the ministry in the Lord's recovery, attacking the direction of the ministry, and promoting many views that are dissenting from the ministry that we have received. These writings have been disseminated worldwide in publications and especially on the Internet by way of electronic mail and Web sites. Such opposition has intensified in recent months and is affecting some churches and saints who do not know the facts underlying the present situation.

Not long ago Titus Chu deliberately made public over the Internet a letter he wrote to twenty-one blending co-workers in response to their earlier correspondence with him. We have learned that he is also now disclosing personally the contents of his letter in different places. His letter confuses, misleads, and indeed deceives the uninformed because it misrepresents many matters, including the fellowship in all the letters the blending co-workers have written to him (see www.afaithfulword.org/corresp/specialfellowship.html).

We are issuing this warning because of the ongoing damage to the Lord's recovery being caused by the propagation of these negative writings and speakings. We feel extremely sorrowful that the current situation in the Lord's recovery has forced us to make a public statement concerning matters which have now become a serious threat to the testimony of oneness in the recovery.

This statement is necessary because:

1. Brother Titus Chu and those who actively promote and defend his ministry are clearly separating themselves from the vast majority of the churches, saints, leading brothers, and co-workers throughout the whole earth who are seeking to be faithful to the entire ministry of Watchman Nee and Witness Lee, which is the New Testament ministry. Titus Chu and certain of his supporters are in open dissent concerning particular scriptural truths and organic practices that are part of the treasured heritage of the Lord's recovery as received through the ministry of these two special servants of God.

2. Titus Chu holds different opinions (1 Cor. 1:10; 1 Cor. 11:19; Gal. 5:20), espouses different teachings (1 Tim. 1:3; Rom. 16:17; Eph. 4:14), and encourages different practices (1 Cor. 4:17; Phil 4:9; 1 Tim. 4:15) than those delivered to and kept by the Lord's recovery generally. He has built up a different ministry alongside the one ministry in the recovery, he is doing a different work, which is actually his own work, within the unique work of the Lord's recovery, and, for all intents and purposes, he is carrying out a different "recovery" in the sphere of the Lord's recovery. These differences have led to open dissent and opposition on the part of Titus Chu and some of his co-workers, as expressed in the following:
- a. Challenging and rejecting the teaching of Brother Watchman Nee and Brother Witness Lee concerning the uniqueness of the vision of the age, the ministry and the minister of the age, and the wise master builder.
 - b. Slandering Living Stream Ministry, the publisher of the ministry of Watchman Nee and Witness Lee, and those who serve in it, by declaring that Living Stream Ministry is a headquarters exercising control over the churches throughout the earth.
 - c. Claiming that the publications of Living Stream Ministry have replaced the Bible as the source in some churches and are emphasized above the Bible.
 - d. Discouraging and even preventing people from participating in the seven annual international gatherings, saying that these gatherings are unscriptural and are used as a means of controlling the churches.
 - e. Disparaging and misrepresenting the full-time training in Anaheim, California, in order to hinder saints from attending the training.
 - f. Opposing the blending co-workers' adherence to Brother Nee's practice and Brother Lee's teaching and practice of being restricted in one publication (not as an item of the common faith but as it relates to the one trumpet sound of the ministry).
 - g. Promoting their own publications to advance different teachings and interpretations, and bringing in confusion and division by so doing.
 - h. Accusing the blending co-workers of being intolerant toward interpretational differences, to divert the saints' attention from the fact that they teach differently from the New Testament ministry.
 - i. Accusing the blending co-workers of promoting conformity and uniformity among the churches and the saints.
 - j. Asserting that there is no speaking of the Lord through the ministry to all the churches, thereby opening the door to different speakings, different teachings, and different leadings in the Lord's recovery.
 - k. Claiming that there is no authority in the Body of Christ beyond the boundary of locality and that there is no practical way to know the feeling of the Body outside one's individual local church, thus leaving each church free to do what is right in its own eyes without caring for the Body of Christ as a whole.
 - l. Promoting the isolation of churches from the common fellowship of all the churches in the Body of Christ in the name of practicing local administration.
 - m. Contending that the churches that seek to follow the general ministry in the Lord's recovery are no longer local churches but "ministry churches."
 - n. Carrying out in the way of rivalry independent moves in the work in various continents through their own conferences, trainings, and publications.
3. Titus Chu and certain of his private co-workers publicly criticize the ministry's emphasis on the up-to-date speaking of the high peak truths of the divine revelation, characterizing the brothers who are faithful to such speaking as blind and religious. While Titus Chu uses certain terminologies of the high peak truths in his speaking and writing, he demeans those who stress these truths, and by implication, Brother Lee and the truths themselves. He also changes the

meaning and application of many scriptural terms and concepts (such as the Body of Christ, fellowship, blending, oneness, ministry, one accord, and co-working) that form the basis of certain crucial teachings and practices of the Lord's recovery. By doing so, he compromises both the nature and the course of the recovery.

4. Titus Chu and certain of his co-workers accuse the brothers who carry out the work of the ministry in the way of blending of establishing a worldwide organization to oversee the work, of trying to centralize control, and of replacing the organic Body of Christ with a global organization. These false charges seek to undermine the blending co-workers in their service to the Lord's recovery.
5. Titus Chu and certain of his co-workers distort Brother Lee's speaking about repenting for the churches' failures in receiving believers in order to justify their openness to and acceptance of many of the deviations and worldly practices in today's Christianity.
6. Titus Chu and certain of his co-workers lead many young believers into pride, ambition, and corruption, supporting their use of worldly and fleshly means to preach the gospel and gain increase.
7. Although Titus Chu was raised up through Brother Lee's ministry and in earlier years was even useful to him, Brother Lee became fully aware of the damaging nature of Titus Chu's work. He repeatedly cautioned many saints of its dangers publicly in principle and told many co-workers of the same privately in detail. In particular, he warned that Titus Chu's work was to build up a division. Regrettably, this has been increasingly and is now openly manifested.
8. Before he passed away, Brother Lee attempted to blend Brother Titus Chu and some of his co-workers into the one work in the Lord's recovery. After Brother Lee departed to be with the Lord, the brothers who sought to carry on his ministry continued to be open to Titus Chu and his co-workers and over a period of eight years tried to blend together with them. This was done through personal and public attempts to reconcile them to Brother Lee's view of the Lord's recovery and its work. For some years Titus Chu was in outward agreement with this direction, but in 2004 he and some of his supporters began to openly criticize the co-workers and churches in the recovery and have continued to do so in an escalating manner until this day.

We declare unequivocally that the many accusations being made by Titus Chu and certain of his co-workers against the blending co-workers and the recovery itself are false. We strongly testify that in the Lord's recovery there is no global organization, but only the fellowship of the local churches in oneness. There is no hierarchy, but only the blending together of the saints for the building up of the Body of Christ. There is no attempt at unification, but only the striving together of the co-workers for the one accord in God's move. We further testify that the nature of the Lord's recovery has not changed since the passing of Brother Lee. The recovery is still advancing in the central lane of God's economy according to the apostles' teaching and fellowship embodied in the New Testament ministry. Generally speaking, the saints and the churches are endeavoring to be constituted with the high peak of the divine revelation, to live the life of a corporate God-man, and to practice the God-ordained way in the New Testament priesthood of the gospel, all with a view to the unique goal of building up the local churches for the attainment of the reality of the Body of Christ.

What has changed greatly in these nine years since Brother Lee was among us is that Brother Titus Chu and certain of his followers have become increasingly factious and audacious in their attitude and behavior. The spread of their different teachings and work has sown discord. They have deviated from the central lane of the Lord's recovery and have withdrawn and distanced themselves from the fellowship of the co-workers who labor together to carry out the ministry in

the Lord's recovery over the entire earth. Despite his claims that he has endeavored to be one with the recovery, the fruit of Titus Chu's labor, which is the result of his different views, his different ministry, and his numerous different teachings and practices, is now being manifested in various places, even causing division in churches in the Lord's recovery. His own writings and the result of his work should convince the discerning saints that his ministry is different from the ministry which produced the Lord's recovery and continues to supply the recovery and lead it on.

Based on the principles defined in the Scriptures by the apostles and practiced by Brother Lee and the recovery in the past, we must now be faithful to the Lord and the recovery and issue a strong warning to all the saints and all the churches. In Romans 16:17 Paul exhorted us to mark those who make divisions and causes of stumbling contrary to the teaching which we have learned, and turn away from them. In accordance with this word, we solemnly exhort all the saints to join with us to mark Brother Titus Chu and those who disseminate his divisive views and his dissenting speaking, and turn away from them. For the sake of preserving themselves and the rest of the Body, we urge the saints to keep a watchful eye on these contagiously divisive persons and to cease interaction with them. According to Titus 3:10, a factious man—a heretical, sectarian man who causes divisions by forming parties in the church according to his own opinions—should be refused, rejected, after a first and second admonition. To refuse such a one does not mean that we cut him off. Rather, it means that we take action to quarantine him in order to save both the contagious one and the rest of the Body.

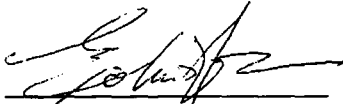
We also admonish the saints not to read the materials published and spread by these brothers in printed form and on the Internet. Such materials are filled with questionings and contentions of words which spread spiritual sickness and death (1 Tim. 6:4; 2 Tim. 2:16-17, 23). Brother Titus Chu and his fellow dissenters employ contentious reasonings, manipulate Scripture and others' speaking, distort history, and make emotional appeals in order to gain sympathy and deceive the uninformed and innocent in order to draw them away after themselves (Acts 20:29-30). We must be careful about anyone who is spreading spiritual death and keep ourselves away from him (Num. 6:6-9 and footnotes). We must overcome any personal affection and stand resolutely with the testimony of oneness in the Lord's unique recovery. We must also realize that being neutral out of a good heart in this matter does not build up but rather damages the Body of Christ. Again, we urge all the saints and all the churches everywhere to practice the truth by turning away from every factor and person that causes dissension and division in the Lord's recovery.

We are deeply grieved to have to issue the present warning, but necessity is laid upon us as we seek to be faithful to the Lord, to His church, and to the saints. As we confront the present problem, we do not claim superiority in our position or perfectness in our condition; rather, we only assert resoluteness and steadfastness for the precious recovery of the Lord. As Brother Lee said often—and we endeavor to imitate him—we are but the little and unprofitable servants of the Lord in His ministry and in His recovery. We harbor no personal offense and bear no ill will toward Brother Titus Chu and those who disseminate his divisive views and his dissenting speaking. We have been patient in this situation for many years and, as always, long for their repentance. We pray that they will receive mercy from God to make a genuine turn from their error back to the one blending fellowship in the Lord's recovery, that is, to once again follow the footsteps of the flock.

May the Lord give grace to all those who love Him in incorruptibility, and may He deliver us all from the evil one. In closing, from deep within we echo Brother Lee's last prayer: "Lord, strengthen Your recovery." Amen.

On behalf of all the blending co-workers in the Lord's recovery:

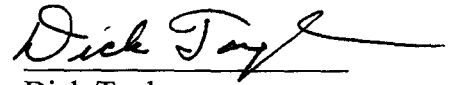
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John Huang
South Africa

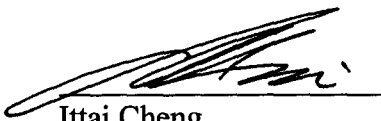


James Lee
Africa

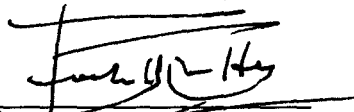


Dick Taylor
Africa

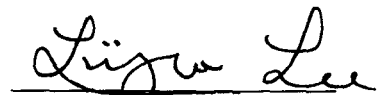
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Ittai Cheng
Hong Kong



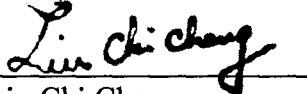
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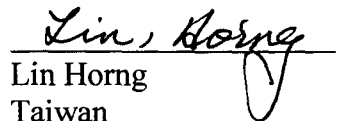
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Jerusalem Sun
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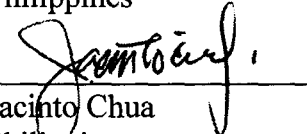
Liu Chi Cheng
Philippines



Lin Horng
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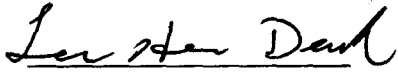
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Jacinto Chua
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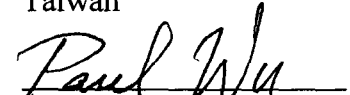
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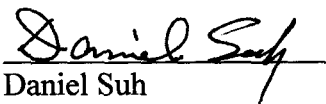
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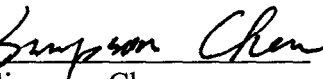
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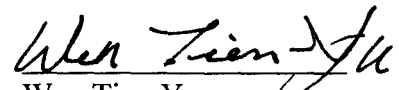
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Daniel Suh
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Simpson Chen
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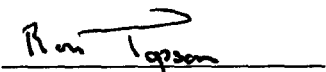


Wen Tien Yu
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Rad Chaosawan
Thailand

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Ron Topson
Australia

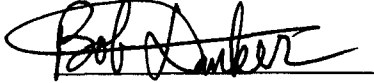


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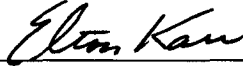
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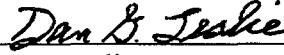
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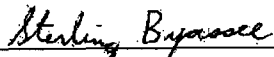
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Sherman Robertson
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Benjamin Chen
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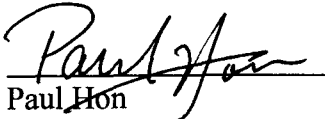
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Francis Ball
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Minoru Chen
USA



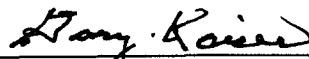
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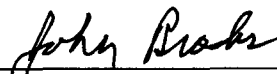
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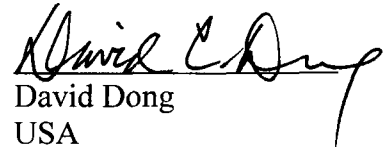
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USA



Gary Kaiser
Central America

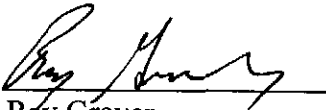


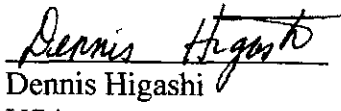
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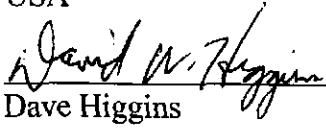


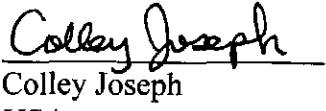
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USA

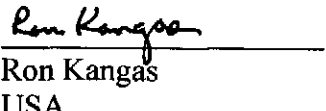
**Representing
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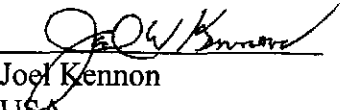

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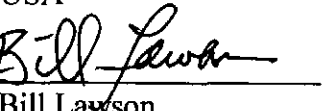

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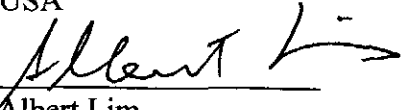

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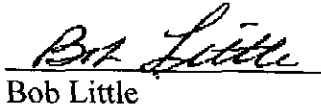

Colley Joseph
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Ron Kangas
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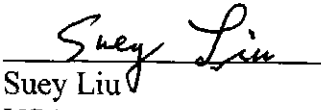

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Bill Lawson
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Albert Lim
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Bob Little
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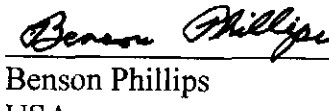

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Suey Liu
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Dave Lutz
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Ed Marks
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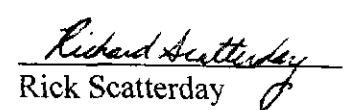

Jim Miller
USA

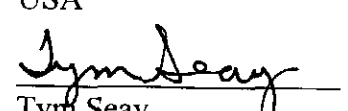

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Mel Porter
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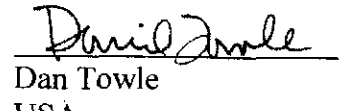

Kerry Robichaux
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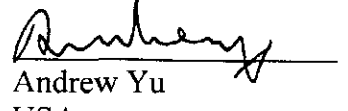

Clem Rogers
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Rick Scatterday
USA

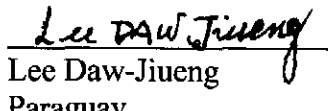

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USA


Jim Reetzke, Sr.
USA


Dan Towle
USA


Andrew Yu
USA

Representing South America


Lee Daw-Jiueng
Paraguay