

An Open Letter To Those Brothers Who Signed The October 1, 2006 "Quarantine Letter" Regarding Brother Titus Chu And Others, Named And Unnamed

Brothers:

We the elders and responsible brothers who serve the church in Akron, Ohio, received your letter of "warning" addressed to all the saints and all the churches, and we have prayerfully considered its contents in the light of the scriptures and of the facts as we know them. We have also done the same with the document produced by the Defense and Confirmation Project titled "Different Teachings and Dissenting Views of Titus Chu and Certain Co-workers." Some of us also received a letter dated August 10, 2006 from brothers Liu Suey and Benson Phillips.

We have not been instructed by anyone, nor are we part of any coordinated effort to respond to your warning and accusations against our brother Titus and some other co-workers. The content of this letter is based solely on the fellowship and prayer of the signers.

First we would like to agree to a statement in the August 10 letter. Like you, we are grieved and saddened by the situation that is presently among us within the Lord's recovery, and agree that this situation is not pleasing to the Lord. That is why in all of our letters to you, no matter what concerns or differences we expressed, we also asked for times of fellowship with you brothers that would include brother Titus, but you would not.

Brother Witness Lee's book, *The Divine and Mystical Realm*, which you quote in your August 10 letter, states, "Blending means that we should always stop to fellowship with others" (p. 87). Brothers why have you refused to endeavor to keep the oneness through continued face-to-face fellowship? Titus is your brother, and we are your brothers. We do not understand why, if we as brothers are willing to fellowship with you about our genuine concerns, you would say, "we have already done that," or, "what do we have to talk to brother Titus about?" Brother Lee's book continues on page 87, "Learn to fellowship. Learn to be blended." Brothers according to this quote we are all learners. Fellowship should not stop just because disagreements arise. Rather, such disagreement should have been all the more reason to continue fellowship, but you would not. Even if you consider us the weaker uncomely members according to 1 Corinthians 12:23-27, please remember that God has blended us together in the body specifically so that there would be no division among us and that the members would have the same care for one another (v. 25).

Instead of quoting and emphasizing Acts 20: 28-31a, Romans 16:17, and Titus 3:10-11, you could have quoted and emphasized Ephesians 4:1-7, or the many other positive verses in the Bible that apply to our situation. Brother Lee often said, "Don't say 'Brother Lee says.' Rather say 'the Bible says.'" We realize that his burden was to bring us into the essence, experience, and reality of what he was speaking, and that by coming to the Bible, the source of his speaking, it could become ours organically. Then it would not be something we follow in an outward, doctrinal, and dogmatic way without life or constitution. Do you think that we are not organically built together with one another in Christ? That we have no maturity in Christ? No revelation? No constitution? No love for one another? No understanding or love for the ministry of

Witness Lee and Watchman Nee? Brothers, instead of sending correspondence back and forth, we would rather have taken the opportunity to stand, pray, and fellowship together for the sake of the Lord's recovery and the saints, but you would not.

Some of you have questioned our relationship with brother Titus Chu. We are not subservient to Titus in an outward way as you suppose, but we must testify that, through our practical laboring and struggling together, the Lord has built us up. We have received both spiritual and practical help through our brother Titus concerning the Spirit, the Bible, and the Lord's recovery with all its riches. The Bible describes many loving, intimate, and profound spiritual relationships between the servants of the Lord and those they are serving. Could you be attempting to tear apart what God has put together?

It is obvious that you never had the intention to include brother Titus Chu as a fellow worker, but have instead persistently looked for reasons to defame him and discredit his portion, labor, and ministry before the Lord. Any efforts on your part have certainly not been up to the biblical standard of "being diligent to keep the oneness of the Spirit in the uniting bond of peace" (Eph. 4:3), but seem to simply have been a methodical process to bring about your predetermined intention to exclude brother Titus Chu and others. We totally disagree with your accusations and reasons for quarantining brother Titus Chu and certain other coworkers. There is no biblical reason to take such divisive action, other than what has been developed by you to achieve your ultimate goal.

You have encouraged us to not be neutral. We, as responsible ones in the church in Akron, therefore exercise our responsibility before the Lord to make the following declaration of our stand:

- We acknowledge the Bible as our unique stand and we will not make issues concerning differences related to non-essential truths.
- We acknowledge the headship of Christ and refuse to allow any particular teachings, practices or institutions to take His place.
- We will endeavor to keep the oneness of the Spirit in the uniting bond of peace with all genuine believers of Christ everywhere.
- We will warmly receive brother Titus Chu and his ministry along with all those who have a share in Christ's New Testament ministry.
- We will not accept anyone who insists on a teaching or practice which disrupts the local church life, or anyone who desires to harass or damage the saints from enjoying the Lord and being built up here as a genuine member of the Body of Christ.
- As stated in *The Beliefs and Practices of the Local Churches* (p.21, 22, published by LSM), "We testify that our hearts have been captured not by a teaching, nor by a practice, nor by a movement – we have been captured by a wonderful person, even by Christ Himself.... Along with the enjoyment

of this unsearchable, all-inclusive Christ, we have the privilege of participating in the recovery of the practical church life.”

In conclusion, we would like to quote the last two paragraphs of brother Titus Chu`s letter which he sent to you before you issued your letter of quarantine.

You end your letter by calling on me to repent. Dear brothers, I would like to repent. In fact I feel that, given the present condition and direction of the recovery, we should all repent. May I ask you to join with me in a session of repentant prayer before the Lord for His mercy on us and His recovery?

In closing let me say that I love you brothers and wish to strive together with you for the divine commitment the Lord has given me and many other brothers through our brothers Nee and Lee. I am thankful for your openness and the prayer you have had for me and for your desire to build up the entire Body. I certainly hope that praying together regularly will become our practice. I love you brothers in Christ and expect the same in return. I hope this will be our last letter like this. Rather, we can have face to face fellowship. We should intercede and pray together for one another and for all the local churches. May the Lord bless you.

November 12, 2006

Brothers in Christ,

Will Graphenreed Joseph Kuo Cary Metcalf David Shields

爱客隆教会的公开信—针对 2006 年 10 月 1 日对朱韬枢弟兄的隔离信中的签名者

弟兄们：

我们是俄亥俄州爱客隆教会服事的长老与负责弟兄，收到你们对众圣徒及众教会的警告信。在我们所知道的圣经和事实的光中，我们藉由祷告思考信中的内容。我们也以同样的方式对待一份标题为『朱韬枢及其同工们不同的教训及异议的观点』。我们中间有些人还收到刘遂及 Benson Phillips 8/10/2006 所寄的信。

我们没有受到任何人，也没有从事任何共同的努力，以响应你们对朱韬枢弟兄及某些其它同工的警告与控诉，本信的内容基本上是根据四位签名者的交通与祷告。

首先我们同意你们在 8/10 信中所称，我们对主恢复中目前的情况感到哀痛与悲伤，也同意这种情况是不讨主喜悦的。这是为什么在我们给你们的诸信中，不论我们表达何种忧心和差异，我们都要求许多次的交通能包含朱弟兄，但你们回绝了。

你们在 8/10 的信中引用李常受弟兄的书神圣奥秘的范围，声称『相调总是意即我们应停下并与别人交通(p.87)』弟兄们，你们为什么拒绝那些为着保守合一的面对面交通的努力？朱韬枢是你们的弟兄，我们也是你们的弟兄。我们不明白为什么当我们弟兄们对于我们真正忧心的事要有交通，你们却说，『我们已经作过了。』或是『我们还能对朱弟兄说甚么？』李弟兄在书中(P.87)说，我们需要学习交通，学习相调。根据这引述我们都是学习者。我们不应该因为产生异议而停止交通。这些异议是我们需要继续交通的原因。但你们却拒绝交通。根据林前 12 章 23-27 节，即使你们认为我们是较为软弱的肢体，神也已经将我们调合成一个身体，免得我们中间有分裂，并使得肢体能彼此相顾。

你们舍弃引用并强调弗 4:1-7 以及其它许多适用于目前情况的圣经节，却引用强调徒 20:28-31；罗 16:17；多 3:10-11 等经节。李弟兄经常说，不要说是李弟兄说的，而要说是圣经说的。我们了解他的负担是要把我们带进他所说的本质、经历和实际里。借着回到他说话源头的圣经，使这些话生机的成为我们所有。而不是成为我们所跟随的没有生命，没有构成，外在的，教义的，教条的方式。难道你们认为我们没有在基督里，生机的彼此建造在一起？难道我们没有在基督里的成熟？没有启示？没有构成？没有为着彼此的爱？没有对倪李职事的认识与宝贵？弟兄们，不要只是书信的来往，我们宁可为着主的恢复和众圣徒，大家能有机会一同站立，祷告并交通。但你们却不愿意。

你们有些人质疑我们与朱弟兄的关系。我们并非如你们所假设的，只是在外表奉承朱弟兄。反而我们要见证借着我们实际的劳苦和努力，主将我们建造在一起。从朱弟兄身上我们丰富的接受了有关灵、圣经及主的恢复，属灵上与实际上的帮助。圣经中描述许多主的仆人们及他们所服事的圣徒间，关爱、亲密及深刻的属灵关系。难道你们企图拆卸神所配合的吗？

很明显地你们从未想要包含朱弟兄为同工。你们却顽固坚持地寻找理由毁谤并怀疑他在主面前的一分、劳苦与职事。你们那分的努力并未达到弗 4:3 所谓，以和平的联索竭力保守那灵的一。反而你们看起来像是用有系统地程序，预先设计以排除朱弟兄及其他人。我们完全不认同你们隔离朱弟兄及其同工的控告与理由。你们采取分裂的行动是不合乎圣经的。

你们要求我们不可中立，我们这些在爱客隆教会的负责人，愿意在主面前执行我们的职责，宣告以下的立场：

1. 我们承认圣经是我们独一的立场，我们不会以非基要的、不同的真理来制造问题。
2. 我们承认基督作头的权柄，不允许任何特别的教训，实行或组织来取代基督的地位。
3. 我们与各地基督的真信徒在和平的联索中，竭力保守那灵的一。
4. 我们热忱的接受朱弟兄及其职事，并分享一切拥有基督新约的职事的人。
5. 我们不接受任何扰乱地方教会生活的坚持的教训与实行，我们也不接受任何妄想骚扰并破坏圣徒，使其失去对主的享受，并被建造成基督身体上真正的肢体。
6. 如同 LSM 出版之『地方召会之信仰与实行』在 21-22 页：我们的心不被教训、也不被实行、也不被行动所夺，我们已被基督自己这奇妙的人位所夺。随着享受这位追测不尽、包罗万有的基督，我们还有特权有分于实际教会生活的恢复。

结束时，我们将引用朱弟兄在收到你们隔离信之前寄出之信中的二段话：

你们的信结束在要求我悔改。亲爱的弟兄们，我愿意悔改。事实上，我感觉，基于主恢复现今的情形和方向，我们都应该悔改。我能不能请求你们与我一同在主面前献上悔改的祷告，求祂怜悯我们，怜悯祂的恢复？

最后我要说，我爱你们弟兄们，也愿意与你们一同为了主借着倪弟兄和李弟兄所给我们神圣的托付竭力奋斗。我感谢你们的敞开，你们为我的祷告以及你们要建造整个身体的意愿。我由衷地盼望经常来在一起祷告能成为我们的实行。我在基督里爱你们弟兄们，也盼望得到同样的回报。我盼望这是我们最后一次这样的信。反之，我们能面对面交通。我们应该彼此代祷，一同为着彼此，也为着所有的地方教会祷告。愿主祝福你们。

2006 年 11 月 12 日

在基督里的弟兄

Will Graphenreed

郭俊毅

Gary Metcalf

David Shields