

## Submission to the Leading Brothers in Toronto Regarding the Quarantining of Titus – First Page Summary

My submission is not a theological debate based on the contents of the subject document nor is it an examination of the teachings and letters of Titus Chu and the coworkers who labour in the Great Lakes area. It is also not a document quoting the writings of any of the parties in question, nor is it full of biblical quotes and passages to support my point of view. This first page is a brief summary of what I would like to fellowship, followed by an outline of the document, and then specific details of each point.

I have written concerning my relationship with the ministry of Brother Nee, Brother Lee, the ‘Blending Coworkers,’ Titus Chu, and the church life in Toronto as experienced in Hall 1, district 1. I touch on matters concerning the atmosphere in the meetings based on my own observations and experiences.

My submission addresses the issues according to four areas of concern.

- 1) The act of quarantining Titus - I can summarize this by stating there is nothing in the letter accusing Titus and his coworkers concerning any sinful or heretical items, nor is there any accusation concerning teachings contrary to the Bible itself. The accusations are strictly related to teaching different things other than the so-called present ‘ministers of the age.’
- 2) The source of the letter - The letter is addressed as a warning “To all the saints and all the churches in the Lord’s recovery” and signed “on behalf of the Blending Coworkers.” In my opinion the writers have no biblical standing in judging Titus and his coworkers. The only position that they stand on is their belief that they are the present up-to-date ministers of the age, proven by the support from many different brothers from almost every continent on the globe, whether real or not. They have overstepped their boundaries by not fellowshipping with the elders in each locality and by writing directly to the saints who should be under the care of the God-ordained overseers.
- 3) The fruit of those who follow the ministry of the blending co-workers - In order to emphasize my points concerning the authors and the teachings that Titus and his coworkers are being accused of being divisive over I thought it best to present my own observations concerning the fruit of those who closely follow these brothers and the specific teachings in question. I state that the fruit of those who follow the present teachings of the ‘blending brothers’ has resulted in divisive parties, a negative attitude concerning Brother Lee’s writings, a lack in our ability to have fellowship with one another, a suppression of our experiential testimonies, and an intolerance for things other than ‘the ministry,’ to the extent that the burden of the church is no longer carried in our meetings. The saints are robbing and being robbed of many real experiences of Christ including the ability to develop their own spiritual discernment.
- 4) The affect on the church in Toronto in receiving this letter and specific teachings that it represents - The receiving of the teachings of the blending coworkers makes it impossible to receive any ministries other than that of the blending coworkers resulting in a large affect on the church life in Toronto. In conveying my points on this issue I have addressed my receiving of different ministries over the past 32 years and then expressed my observations of those who ‘closely follow the ministry’ of the ‘blended coworkers’ over the past few years. Any attempt to receive this letter and its warning, in whole or in part, will have side effects that go deeper than we can imagine. The long term effects will be saints who blindly follow others, will have no ability to cut straight the word of the truth, have not learned the Lord’s speaking themselves, will have no discernment of the Spirit, and who eventually fall into the state of Laodicia.

In conclusion, I find there is no basis for receiving this letter of warning in whole or in part. The source is wrong, and there is no biblical basis for the drastic action of quarantine as directed by this letter. If this letter is received by the church in Toronto in any way that stops Titus from operating as an apostle among us it will be impossible to receive any servant of the Lord other than those who are sanctioned by the ‘blending coworkers.’ This in itself will produce a church life that is not only exclusive but one that kills the functioning of the different gifts given by the Lord to His church. It is clear the leading ones among the ‘blending co-workers’

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have no intention or heart to resolve the issues therefore my only plea is really to the saints in all the churches -  
Wake Up!

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## **Introduction**

My submission is not a theological debate based on the contents of the subject document nor is it an examination of the teachings and letters of Titus Chu and the coworkers who labour in the Great Lake area. It is also not a document quoting the writings of any of the parties in question, nor is it full of biblical quotes and passages to support my point of view.

In producing this submission the only material I have used is the letter of warning itself and other than summarizing the accusations against Titus I have drawn only from my memory and my own personal experiences. As a result this submission is more of my testimony and observations in relation to the matters at hand. I do believe, however, that what I have written is according to the burden the Lord has given to me concerning these matters.

With this view I have provided a brief summary of what I would like to fellowship, an outline of the document, followed by specific details of each point. Due to the limited time to prepare I have not properly polished this document therefore please overlook the order and style.

As stated above this submission is more of my own personal experience and attempts to fellowship specific matters that may provide constructive support concerning the decision that has to be made.

I have written concerning my relationship with the ministries of Brother Nee, Brother Lee, the 'Blending Coworkers,' Titus Chu, and the church life in Toronto as experienced in Hall 1 (ESD1). I touch on matters concerning the atmosphere in the meetings based on my own observations.

My submission addresses the issues according to four areas of concern that I feel are related to the letter as well as other related issues. These four areas are:

- 1) The act of quarantining Titus
- 2) The source of the letter
- 3) The fruit of those who follow the ministry of the blending co-workers
- 4) The affect on the church in Toronto in receiving this letter and specific teachings that it represents

## 1. THE ACT OF QUARANTINING TITUS

### **The Accusations Against Titus**

In reading the Letter of Warning there are seven points that describe the charges against Titus. These seven charges can be summed up as follows:

1. Titus is separating himself from those who believe specific teachings regarding the minister of the age, and one publication.
2. Titus holds different opinions than those who believe specific teachings regarding the minister of the age, and one publication
3. Titus criticizes those who believe specific teachings regarding the minister of the age, and one publication
4. Titus accuses certain leaders who promote the teachings regarding those who believe specific teachings regarding the minister of the age, and one publication of establishing control
5. Titus distorts Witness Lee's apology to Christianity
6. Titus leads many young people into pride and ambition
7. Titus did not take the attempt by Witness Lee to blend with those who believe specific teachings regarding the minister of the age, and one publication

These seven charges can be summed up in one sentence, Titus, and his coworkers do not agree with some specific teachings of the 'blending coworkers,' has not joined the 'blending co-workers' in speaking these statements to the saints, has openly criticized these statements, and has written open letters stating so.

According to the letter Titus also does not hold the same view concerning Witness Lee's apology to Christianity and leads the young people into pride and ambition. In reading this closely it can be summed up in one statement. Titus does not agree with the 'blending brothers' concerning specific teachings and is therefore divisive.

### **The Real Issue**

The 'blending coworkers' preach a doctrine concerning 'The Minister of the Age' and this teaching leads to the authority of the 'blending coworkers' who are 'a continuation of Brother Lee's ministry' which then promotes 'One Publication.' From my reading the various letters that have been circulating I have observed that it is this line of teaching that Titus and his coworkers have problems with and there is no way for these brothers to fellowship with the blending coworkers concerning these issues.

As a result of the one publication declaration there is no room for any other minister or ministry that speaks 'differently' than the 'One Publication' and 'the continuation of the ministry of the age,' which is the ministry of the 'blending

coworkers.’ In essence, in my opinion, the warning letter is not about Titus it is about anything spoken differently than what the blending co-workers preach.

### **My Experience Concerning This Issue**

I have been in almost every meeting of every LSM winter and summer training since 1974, either live or by video/webcast and I have always been able to ‘amen’ the speaking in these trainings, until recently. Over the past few years there are a number of things spoken of in the trainings that I could not say ‘amen’ to and have been questioning these things before the Lord. I did not speak these things to anyone, even my wife, for a long time. Eventually I realized that I needed to start to bring these things to the elders and as I did I found out I was not the only one questioning these teachings. I honestly believe, before the Lord, that some of these teachings are wrong and I cannot accept them. I believe that I have been and remain open to the Lord concerning these items if they are of Him.

The more I searched the Word, and fellowshiped with different brothers, the more I found problems with these teachings. I was, and would still be today, quite at peace before the Lord in not receiving these teachings, while at the same time continuing to pursue in oneness with the saints in Toronto and other localities, whether or not they receive these teachings. However, as a result of the attitude of many of the saints in Hall 1 and other localities I am in contact with, this is becoming more and more impossible to do so. I have always given others the liberty to hold different interpretations of the scriptures in all matters other than the items that constitute the common faith, and I expect others, especially those who I am in close fellowship with to do likewise.

I believe that the oneness we enjoy is not a manufactured oneness, nor a oneness of creed, nor of conformity to specific teachings, but rather our oneness is based on the Spirit, and the oneness we have in Christ.

Unfortunately, by the publishing of the ‘One Publication (Creed),’ the attitude of many of the saints who ‘closely follow the ministry of the age’ results in a oneness that is based on specific teachings that are not items of the common faith and it is becoming more and more difficult to practice the oneness of the Spirit with these saints, yet it is this topic alone that the letter of quarantine is based on.

There is nothing in the letter accusing Titus and his coworkers concerning sinful or heretical items, nor is there any accusation concerning teachings contrary to the Bible itself. The only accusations are related to teaching different things than the so-called present ‘ministers of the age.’

## 2. THE SOURCE OF THE LETTER

### **The Heading**

The letter is addressed as a warning “To all the saints and all the churches in the Lord’s recovery”

I find this very peculiar, why is this written to ‘all the saints’ and circulated by various means to the brothers and sisters instead of ‘to all the churches.’ I was actually very bothered before the Lord that this letter went directly to a number of saints, and was posted on LSM websites for all to read.

My understanding concerning the truth is that the elders in a locality are responsible to the church they shepherd and that a letter of this nature should be directed to the churches. The elders can then have a time to consider before the Lord and then decide how, if at all, they should present the issue to the believers they oversee. This protects the saints, the elders, the churches, and the workers themselves from all kinds of unhealthy teachings that could be spread around the globe. The apostles<sup>1</sup> should very well understand this principle and have, in my view, gone beyond their measure in order to bypass the God-ordained authority in the local churches.

### **The Authors**

In reading the letter it is hard to determine who the actual authors are. The letter is signed ‘on behalf of all the blending co-workers in the Lord’s recovery.’ When I read this I had a big question mark. It did not state who the main author(s) is so I can only assume each one who signed the letter can attest to all, or at least the majority of all the items in the letter, and that each brother had been involved in the writing of the letter. I would have expected that a letter such as this would be signed by just a few brothers who wrote the letter, with a word of support from others if they wanted the churches to know the widespread support.

It is very difficult for an individual to respond to this letter because we do not know who the authors are and one would have to write to each individual signer in order to reach the author(s). Since there are no addresses where these brothers could be contacted they have made them selves unreachable to the majority of the recipients of the letter.

The letter stated it was written ‘on behalf of the blending co-workers.’ I do not know who the ‘blending coworkers’ actually are other than the fact that the term has been used among us referring to those brothers who have continued the LSM

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<sup>1</sup> I use the term ‘apostle’ here as I know of no other biblical authority who would have the liberty before the Lord to make such a statement. In using this word I am not acknowledging (or denying) the fact that these brothers are or are not elders only that in writing such a letter they have taken the position of expressing a care for the churches that only apostles would normally have.

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trainings and others who support them. I do not understand why the blending co-workers require others to write on their behalf. I have to question who really are the blending<sup>2</sup> brothers and how are they appointed or designated. Without being able to answer this question for myself I do not know where we stand nor how to present this to others. If I discuss items of the faith with other believers, gospel friends, or family I need to know the biblical bases for my response. I know where elders, deacons, evangelists, apostles are in the bible but I have no idea how the term blending brothers is scriptural. On this note I have done some personal research and I do not see the term blending used in the bible in the way it is commonly spoken of in by certain saints in Toronto, nor do I see this term associated with a class of workers.

### **The Authority of the Authors**

The next item I questioned concerning this point is ‘under what authority do the brothers have to make such a request, or rather, order the saints and churches to quarantine any brother.’ My understanding is that even apostles do not have the position to take such action, rather they may recommend this to the churches but it would be the elder’s position to receive or not receive workers who operate in the churches they oversee. We have some examples of brothers who have been ‘quarantined’ in our history and I believe that these brothers would have been causing a problem in the churches they were serving in and therefore their ‘being quarantined’ would be by the church(es) among whom they serve. A letter of notice would then go out to all the churches stating the action taken so that the other churches could consider the matter before the Lord. In the case of brother Titus I do not see his ministry affecting the majority of the saints where the brothers who have signed the letter live or operate in.

### The Signatures

When I look at the signatures of the letter I question how many brothers on this list really know Titus and his coworkers, and therefore could possibly have a thorough enough understanding of Titus and the coworkers in this area to be able to write such a letter. For instance, I see signatures from Jake Jacobson in Israel. I have met this brothers on a few occasions in past years, mainly when I served with the young people, but I do not recall seeing him in working in this area, and doubt he knows the details that would support his signing of the letter. There are other brothers we could say the same thing about, Lee, Daw-Jiueng in Paraguay,

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<sup>2</sup> Concerning this term ‘blending brothers’ I see no scriptural basis for the use of this term. In the bible I see elders and deacons, in the local churches and apostles operating in, with, and amongst the local churches, and other gifts given by the Lord for the building up of the Body of Christ, namely, apostles, prophets, evangelists, shepherds and teachers. Specifically elders and deacons are the offices in the local churches, the given gifts operate in and amongst the local churches and the apostles office is related to the universal aspect of the church. A local church can decide whether or not the church would benefit from the teaching of an apostle and should only recommend apostles who they feel would benefit the churches they oversee. As for ‘blending brothers’ it should be made clear what is their realm of operation amongst the churches, are they apostles, are they teachers, and once this question is settled the churches would know how to receive them and their ministry.

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Ron Thompson, in Australia, do they know Titus and the coworkers in this area, have they ever worked among the saints here?

It looks like there is a motive behind the signatures in the letter. Lee, Daw-Jiueng in Paraguay signs the letter representing South America. How many churches are in South America and how many of these does he 'represent'? I see signatures of brothers representing many parts of the globe, such as Europe, yet all these names are workers sent to these areas from the US. Are they really representing the continents they claim to? I can only assume many of these signatures are there as 'weight' to give an impression that so many brothers, from all over the world, support this action. To me this is misleading the saints who know nothing concerning the matters as it gives the impression that these brothers are intimately familiar with the accusations against Titus.

On a further note, what do they mean by the statement 'representing' Africa, Asia, Australasia, Europe, Middle East, North America, and South America? Again what authority do these brothers have in representing continents, or countries? What does their 'representation' mean, and who gave them the authority to judge our brother?

In conclusion to this point the writers have no biblical standing in judging Titus and his coworkers. The only position that they stand on is their belief that they are the present up-to-date ministers of the age, proven by the backing from many different brothers from every continent on the globe, whether real or not. They have overstepped their boundaries by not fellowshipping with the elders in each locality by writing directly to the saints who should be under the care of the God-ordained overseers.

3. **THE FRUIT OF THOSE WHO FOLLOW THE MINISTRY OF THE BLENDING CO-WORKERS**

In order to further emphasize my points concerning the authors and the teachings that Titus and his coworkers are being accused of being divisive over, I thought it best to present my own observations concerning the fruit of those who closely follow these brothers and the specific teachings in question.

**The LSM Party**

Here in Toronto there are a number of saints who believe that the ministry of the ‘blending brothers’ is to be closely followed and should be followed without questioning. These saints have congregated from the different halls in Toronto and come together in the English speaking Hall 1 district 1 meeting, forming a party that promotes the ministry of the blending coworkers. Our Christian faith has taught us that to hold different views is not necessarily a problem unless this view is held by a party of saints who form separate meetings and fellowship groups based on these views. This is exactly what we are facing today among those who closely follow ‘the ministry.’

**Making Non-Essential Teachings Essential**

We ‘in the Lord’s recovery’ have a teaching concerning ‘the ground of the church’ and it is on this basis that we meet together. However, we must be careful that our practice of the church life is not divisive and that we do not insist other Christians practice the church life exactly as we do. We have to be sure that we do not make the ‘ground of oneness’ an issue that divides us from other Christians, as it is not a major item of the common faith. Our stand must be pure in this and all issues. What we must continually ask ourselves is if we really see the oneness of all believers in Toronto and examine our practice to ensure we are practicing this truth with purity, based on the current situation of Christianity.

Yet this is exactly what is happening among us in Toronto concerning the LSM publications. Some saints believe that the teachings concerning ‘one ministry of the age,’ ‘the blending co-workers being the continuation of this ministry,’ and the teaching of ‘one publication’ are so important that they make them the basis of receiving other saints.

I believe the saints have the right to practice what they believe but they do not have the right to form a party that promotes any teaching that is not an item of the common faith. This specific teaching is not an item of the common faith and must not form our ground of oneness, nor should it be forced upon other saints.

**Vague Interpretations of Teachings**

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Certain terms are used out of context by this class of saints without the speakers or hearers being clear as to what the terms mean.

1. The term 'the Body' has two aspects, local and universal. Locally it refers to all the believers in Christ who live in Toronto, and universally it refers to all the believers in Christ from the day of resurrection until the Lord's coming back. In certain circumstances the term 'the Body' may be used to refer to all the believers who are currently living, but only in a limited way, as the term could be misused or misapplied. Today the term is used to mean 'all those in the Lord's recovery' or 'all those who meet on the ground of oneness,' or 'those who are overcomers amongst those who meet in the Lord's recovery.' To some it is a special class of people so phrases are used such as 'he is not in the Body,' or 'she is not one with the Body.' Many saints throw these terms around in order to stress points that are not according to the bible and to the extent that many bible passages are used out of context to support certain views held by the LSM'ers.
2. Concerning 'the ministry' the biblical term has been lost among many saints because the term is used in many ways, by many people, and nobody really knows what saints mean when they say 'the ministry,' The result is bible verses, and specific truths are not clear to either the speakers or the hearers.
3. Items such as the ones I have listed above need to be fully examined and then taught to the saints in clarity, however if we 'closely follow the ministry' we would not have the freedom to do so because 'the ministry' has already stated that if we question these things we are already divisive.

### **Intolerance in receiving**

There is an atmosphere in Hall 1 of intolerance to those who do not speak the things that are 'one with the ministry.' Unless one is 'closely following the ministry' that person is not received by many of these saints. However, as long as we read from LSM books and repeat the things spoken by the 'blending coworkers' we will be received.

### **Handling of 'The Ministry'**

There is an attitude with these saints that we should receive 'the ministry' and only 'the ministry.' I use this term 'the ministry' referring specifically to what some saints consider to be 'the New Testament Ministry,' or the 'present up-to-date ministry,' or as I would interpret this as the publications of LSM. The truth concerning 'the ministry' is not clear to many of the saints. These saints are always trying to shove 'the ministry down our throats' making it hard to receive anything that LSM publishes. These saints go even farther by accusing many of the saints of all kinds offences to the Body simply because they are not conducting themselves according to the teaching of 'the ministry.' For example, 'the ministry' teaches certain ways of preaching the gospel and reaching out to young people. This teaching then is used to attack the workers in this area and

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letters are written to the young people accusing them of being 'worldly' and other such things. As a direct result the hearts of many saints is becoming hardened against the ministry of Witness Lee. I have heard more than one brother making statements like 'I am beginning to hate LSM' after reading one of the emails he received from one of the LSM'ers.

### **Concerning Fellowship**

Our meetings have become meetings where there is no real fellowship or any real prophesying. Most of the prophesying is full of quotes from books with 'ahs' and 'amens' when someone speaks a phrase considered to be one of the 'high peak truths.' The meetings are full of slogans and catchy phrases that are repeated again and again. It is obvious that many speaking these things do not understand many of these phrases and what they are preaching is not a part of their own experience. When a brother or sister stands up to testify of an experience they have had if it is not a quote from one of the ministry books it is seldom received. If someone speaks a pure word from their experience it is not received if it is not according to 'the ministry.'

### **Concerning Oneness**

Although oneness is spoken of much in the meetings it is obvious that the oneness many saints see is according to 'the ministry.' The ability to be one is directly proportional to how much you speak things according to 'the ministry.' There is really no desire to receive the saints who speak things other than the present 'up-to-date' ministry.

### **Concerning Standing With the Burden of the Church.**

The burden of the church is no longer carried in the Hall 1 meetings and it is obvious from the different sharing that many believe the elders are taking a wrong stance and are the cause of different teachings coming into the meeting. There is no real prayer meeting according to the churches burden. Each week the elders put out a few items to pray for yet the only items really prayed for in this meeting are the items related to 'the ministry.' When someone prays for the young people, it typically ends with that one person, unless someone prays that the young people attend one of the LSM trainings.

In summary the fruit of those who follow the present teachings of the 'blending brothers' has resulted in divisive parties, a negative attitude concerning Brother Lee's writings, a lack in our ability to have fellowship, a suppression of our experiential testimonies, an intolerance for things other than 'the ministry' to the extent that the burden of the church is no longer carried in our meetings. The saints are robbing and being robbed of many real experiences of Christ and the ability to develop their own spiritual discernment.

4. **THE AFFECT ON THE CHURCH IN TORONTO IN RECEIVING THIS WARNING**

The receiving of the teachings of the blending coworkers makes it impossible to receive other ministries other than that of the blending coworkers and this has had a large affect on the church life in Toronto. In conveying my points on this issue I have addressed my receiving of different ministries over the past 32 years and then expressed my observations of those who ‘closely follow the ministry’ of the ‘blended coworkers’ over the past few years.

**Concerning Different Ministries**

**Watchman Nee and Witness Lee**

I have received, and continue to receive a supply from the Lord through the writings of Watchman Nee and Witness Lee. I have attended almost every one of the bi-annual trainings, and almost every meeting of these trainings since 1974.

**Other Brothers**

I have received much help from many other brothers over the years. I cannot say I have or have not received much help from brothers whom we would classify are ‘not in the Lord’s recovery’, but to be honest, this is because I have not had the time to read or attend other Christian ministries. This is mainly due to the fact that the riches I have found here are more than satisfying and time is limited when one holds a full time job and servers the church in various ways. I also have to admit that I have been influenced by the ‘teaching’ in the recovery that does not encourage us to read other materials.

I have personally been helped by the ministry of Titus Chu and receive him as an apostle given to the churches from the Lord. Over the years I have had some learning from the Lord as to the experiences of Christ and the church through the supply of life in Titus’ ministry. I have also been helped by many other brothers and their ministries over the years, these would include brothers like Dick Bright, Paul Onica, Terry Kroft, David Wang, and many co-workers in this area.

**The Blending Brothers**

I have received much help from the LSM trainings since Brother Lee passed away, however during the past few years my testimony is that I am receiving more questions than not concerning some teachings and I am continually questioning the Lord as to the value of the ministry of these brothers.

**Characteristics in Following the Blending Brothers Ministry**

**The Freedom to Experience Christ Being Taken Away**

My freedom in Christ is being taken away by not being able to enjoy Christ for myself. When I am in a meeting and speak something the Lord has shown me that is not exactly in line with what 'the ministry' is speaking there is a definite non-receiving by certain saints who 'closely follow the ministry.'

I cite one example; over the past few years the Lord has touched me on some of our practices in the church life, such as calling on the Lord, pray-reading, and 'saying amen.' I love these three practices but found I sometimes get into a routine and practice them more as a religious duty without my heart actually being there. One Lord's Day morning I had the feeling to speak something of my experience on this and related to the saints how I have learned not to just 'say amen' blindly after each line but rather to consider what was said before saying 'amen'. On another occasion I spoke something related to my calling on the Lord, speaking according to my experience that I had gotten into a habit of just saying 'O Lord Jesus, O Lord Jesus, O Lord Jesus' while my mind was a mile away and that I needed to get out of this practice and make sure my calling was real. Again, on another occasion I touched the matter of pray-reading in the meeting, how I realized I needed to not just be in a form but rather enter into a proper spirit while I pray-read. I have also spoken these things in private fellowship with other saints and in meetings other than in Toronto. It became very obvious and clear that as I spoke these things in the meeting at Hall 1 there was very little receiving from certain saints, in contrast to being in other places or with saints not of this mind where there was an openness to be able to fellowship my experiences.

### **Not Much Speaking From the Saints Own Experience**

During the meetings in Hall 1 there is not much real fellowship but rather a repeating or reading of 'ministry material.' If a saint speaks something that is 'according to the ministry' there are load 'amens,' 'oohs and awes,' and a general level of excitement. In contrast, if someone speaks something that is clearly biblical or out of ones own experience, but not directly out of 'the ministry' there is complete silence from certain saints. It becomes very obvious that one is only received if they 'speak the same thing.' On a few occasions visitors to our meeting have very similar comments such as 'if only the saints would put down the books they are reading from and just speak what the Lord has really done in them, according to what their.'

### **Not Able To Pray And Carry The Burden Of The Church**

During the Hall 1 prayer meetings it is impossible to carry the burden of the church, obviously as a result of certain saints not agreeing with the stand of the church and elders in Toronto. We no longer use the prayer items sent out by the elders unless it is related to LSM functions. If someone prays for something other than an LSM function no one carries the prayer any further and usually the prayer

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goes back to general prayer or an LSM function. For example, to pray for the young people in Toronto becomes difficult in the prayer meeting as there is no oneness in the prayer, some are obviously praying with an attitude that the young peoples work in Toronto is off and therefore there is no corporate standing with the young people. The same goes for praying for the elders, coworkers, local conferences, and even gospel burdens.

### **Having Our Functioning Taken Away**

One large item I have observed over the past few years is that under the name of 'all prophesying in the meeting' the actual true functioning of the saints has been lost. There is no longer a need to 'go to the Word' or 'go to the Lord' or 'pray until the Lord makes it clear.' The attitude that comes across is that we can rely fully on 'the ministry' and therefore we just read the material, memorize outlines, repeat high peak slogans, attend all the trainings, etc. and all is OK. Although some of the more learned saints may say they do not have this attitude if we really check with what is being practiced and what we are teaching young ones we will see this is exactly what is happening. We are told there is only one voice, one publication, one ministry of the age, and if we speak anything different than this then we are off. There is no safeguard anymore against someone speaking incorrect things because we are being taught that if we question anything then we are already being divisive.

### **In Receiving the Saints**

In order to endeavor to keep the oneness of the spirit we need to have an attitude of receiving all the saints including those who do not have the same opinion as us. However, in Hall 1 this has become impossible. Some saints will not tolerate anything that goes against 'the ministry of the age' and the recent teachings from the 'blended coworkers' and published by LSM. This attitude makes it impossible for us to continue in a spirit of oneness.

If we are going to continue in oneness there needs to be a major change in the attitude of either those saints who 'closely follow the ministry' and those among us who are considered as 'not closely following the ministry.'

I look at both options and make the following observations:

1. For those who 'closely follow the ministry' changing their stand would mean:
  - a. Some saints would have to stop insisting on their particular view concerning items not related to the common faith
  - b. All the saints would be able to be faithful to the Lord in pursuing the things of 'the ministry' as shown to them by the Lord

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- c. All the saints would be able to stand one with the elders and the burden of the church
  - d. All the saints could labour together in oneness respecting the Lord's leading to all the saints
2. For those who do not 'closely follow the ministry' changing their stand this would mean:
- a. Some saints would lose the freedom of being faithful to the Lord in pursuing the things other than 'the ministry' as shown to them by the Lord
  - b. All the saints would be able to stand as one with the elders and the burden of the church because the elders would be mere puppets teaching only what the 'blending brothers' teach. The burden of the church would then be the burden of 'the ministry'
  - c. All the saints could labour together in oneness with some saints having to deny the Lord's leading in them, not being able to fellowship these things as it would be considered divisive.

### **Concerning the Quarantining of Titus**

#### **Forcing the Saints to Take a Stand**

The recent word of warning and declaration to quarantine Titus and his coworkers forces many of the saints to take a stand that they should not be in. In Toronto you have to make a choice, do I follow the elders or do I follow the 'blending coworkers.' There is no other choice and even if you try being neutral you cannot be neutral on this issue, the atmosphere and pressure would not allow you to.

#### **Two Options For Toronto**

In principle the only options open to us if we receive this warning letter from the 'blending brothers' is to quarantine Titus, follow everything that the 'blending brothers' teach and LSM publishes, even if we cannot justify it ourselves according to both the bible and the Lord's leading. I myself would be living a lie.

By publishing this statement the Blending Brothers have put the church in Toronto into a position that leaves two options, either receive the document as written or reject the ministry of the Blending Brothers entirely. This letter of warning leaves no other choice. The brothers here must either reject Titus and his co-workers, or be in a position of being quarantined by all the churches that follow the Blending Brothers. In order to make this decision I look at the items above, 1) Who wrote the letter of quarantine, 2) What is their authority in doing so, and 3) What has Titus and those following him done that deserves this action of quarantine.

This then becomes a simple matter:

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- 1) There is no biblical ground for a group of so-called 'Blending Brothers'
- 2) Therefore these brothers have no authority to issue such a warning of quarantine against any servants of the Lord.
- 3) The only 'offence' that Titus and his coworkers have committed is that they do not hold on to some specific teachings held by the 'Blending Brothers' published by LSM, and received by a large number of saints in many localities. These teachings that are 'promoted' are not items of the common faith and therefore cannot be the basis of excommunicating our brothers.

In summary to this point, any attempt to receive this letter and its warning, in whole or in part, will have side effects that go deeper than we can imagine. The long term effects will be saints who blindly follow others, will have no ability to cut straight the word of the truth, have not learned the Lord's speaking themselves, will have no discernment of the Spirit, and who eventually fall into the state of Laodicia.

Concerning the church life in Toronto I believe there is a solution to these problems and this is more of a companionate plea than anything. The reality of the situation is this, there are some brothers who believe that they are the oracle of God today instructing all the churches on the whole earth and they are preaching this to the saints. There are also a large number of saints who believe that what we are in is the 'Lord's recovery' and therefore, in a simple way, receive these brothers word without any discernment. It is obvious that the core members of the 'blending coworkers' will not change and unless the saints wake up and realize that they are blindly following brothers who are changing the nature of the church life the road from Philadelphia to Laodicia will be paved.

The only other choice is for the Lord to come in as He did in past ages. In the first century there was the persecution that drove many out of Jerusalem, but the saints did not get it, then there was the destruction of Jerusalem, and I believe at that time the Judiazers were defeated by the Lord. We must not wait for this to happen, we must pray desperately that the situation is exposed, the saints must wake up, before our prayer turns from 'Lord preserve us in oneness' to 'Lord destroy Jerusalem!'

### **5. CONCLUSION**

In conclusion, I find there is no basis for receiving this letter of warning in whole or in part. The source is wrong, there is no biblical basis for the drastic action of quarantine as directed by the subject letter, and the fruit of labour produced from the ministry that promotes this language is damaging the church life in this city. If this letter is received by the church in Toronto in any way that stops Titus from operating as an apostle among us it will be impossible to receive any servant of the Lord other than those who are sanctioned by the 'blending coworkers.' This in itself will produce a church life that is not only exclusive but also one that kills the functioning of the different gifts given by the Lord to His church. The saints must wake up and turn the age because it is obvious that the ones taking the lead among the 'blending coworkers' will not. May the Lord have mercy on us! Amen.

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Your brother,

Dennis Clarkson