

Response To the Warning and Quarantine of Titus Chu and His Coworkers

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Summary

To assess the Warning letter, a “Berean examination” was conducted to “prove all things”, “to see if they are so,” and “to hold fast to what is good”. (Acts 17:11, 1 Thes. 5:21).

Examination of the Blended Coworkers’ Authority in the Warning Letter

- Some country wide signatories of the Warning letter were local elders who exceeded their local authority.
- Some signatories signed for Canada and USA, but there are no brothers known to be serving as apostles to all churches in Canada or USA, hence any implied apostolic authority or representation over extends into others’ areas of authority.
- Some USA brothers signed for countries where they were not abiding, hence their implied or represented apostolic authority was questionable. A blended brother wrote “an apostle to country” was a masked form of hierarchy not in the body.
- The blended co-workers claim of not being a global organization contradicts the Warning letter’s distribution audience and its global signatory organization.

Examination of the Blended Brother’s Recognition and Fellowship of the One Ministry

- The blended coworkers operate as a select group and fellowship which represents itself as being global and of the one ministry. Yet it does not recognize all ministry workers in the body, hence it is not of the one ministry
- The blended brothers have shown a repeated pattern of not recognizing/ responding requests from ministry workers not originating from within their own select group.
- The blended brothers ignored repeated requests from Great Lakes brothers and others for an Acts 15 conference to resolve contentious issues among the churches.
- Due to the blended brothers refusal to fellowship with all the apostles, contentious issues persist.

Examination of the Blended Brothers Special Teachings and Practices

- Taking a name in the work of the ministry work is contrary to Col. 3:17., organizing workers into doctrinal groups is opposed to W. Nee.
- Polarizing ministry workers into groups to publish doctrinal papers and enact Warnings along doctrinal teachings is a divisive use of the biblical practice of “blending”.
- The blended brothers contend for items other than the common faith
 - o One publication has been emphasized to promote a non-biblical practice. W. Nee opposed recording and passing down non-biblical practices in the recovery.
 - o Holding different opinions has been used to label fellow ministry workers as “Workers of Darkness”, “Destroyers of God’s building” and “The Dissenters”, all contrary to Bro. Lee’s ministry, testimony, and practice.
 - o Judging saints by their attendance or promotion of “the seven feasts” is contrary to Col 2:16, and is not in the organic body (Col 2:17-19).
 - o Seeking control over a ministers work schedule is opposed to 1 Cor. 16:12, and W. Lee. W. Nee teaches to claim a ministry work is a rivalry work, is to not clearly see the principle of the body in the work.
 - o Restricting the Lord’s move in multiple regional centers /companies of the ministry is opposed to Brother Nee and the Spirit’s parallel intensified move (Rev 5:6).

Examination of Titus’ Apostleship

- Titus was found to be an apostle of the common faith.

Admonishments were provided based on the examination findings (Rom 15:14).

References are provided with relevant quotes taken from supporting ministry writings.

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Introduction

In order to assess the Warning letter concerning Titus Chu, a “Berean examination” was conducted to “prove all things”, “to see if they are so,” and “to hold fast to what is good”. (Acts 17:11, 1 Thes. 5:21). The examinations were conducted in regards to the authority of the blended coworkers, the blending co-workers’ relation to the one ministry, the fellowship of blending co-workers, the teachings of the blended brothers, and Titus’ apostleship. A set of admonishments are made based upon the knowledge gained from these examinations (Rom 15:14).

1. Examination of the Authority of the Blended Coworkers

The authority claim of the 62 blending co-workers (global extension of the blended brothers) in relation to the ministry work in the Lord’s recovery, and the church in Toronto is examined to determine if it is ordained of God and done in proper authority (Rom 13:1, Col 2:10).

-The blending co-worker signatories have represented their measure of authority to extend across countries or continents. The New Testament ministry teaches that the authority of the local church resides with the local eldership, Ref.[1], and the authority in the ministry work resides the apostles serving regionally where they are bounded (2 Cor.10:8,13-16).

- Some signatories are known to serve only as local elders (e.g. Robert Lim is in Vancouver) hence their country-wide authority claim exceeds the local church ground, ref[1].
- According to my knowledge no apostle in Canada or USA is serving regionally to build-up all the churches country wide (E.g. “Has Robert Lim spoken in Toronto?” , “How many of the blended coworkers claim apostleship in Ohio?”). Hence in these cases any country-wide apostolic claims of authority extends beyond their God-apportioned measure within the ministry work and over some churches (2 Cor.10:8,13-16).
- Some brothers known to be residing in the USA signed as apostles for distant countries /continents where they are not living (E.g. James Lee and Dick Taylor reside in the US and visit Africa once or twice a year, Gary Kaiser visits Central America but resides mostly in the US). One blended brother recently considered apostles to countries as a masked form of hierarchy and not in the body, Ref.[12]. It is questionable how anyone can serve as a “sent one” for an entire country or continent remotely in the USA.
- The signatories of the Warning Letter, the “blending co-workers” signed as a global representative ministry group organized by continent and country.
 - Despite claiming in the warning letter not to be a global organization the distribution scope of the Warning Letter and its signature scope testify otherwise.
 - The select signatories set does not include or represent all the New Testament ministers serving in the ministry work. It is clear the blended co-workers’ group are not operating within their God-bounded measures of authority, and extend beyond to all other non-signatory

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apostle's area of authority (i.e. Brother's Dong in Brazil, Titus Chu in the Great Lakes area, How about mainland China?).

○In Eph.4:11-14, maturity and growth in life is needed to discern proper teachings in the Body. While maturity is difficult to assess, we can at least examine the fruit of the apostleship among the blended brothers. Inquiry was done concerning the 21 “blended co-workers” who wrote two earlier letters to Titus Chu. To date only one of the 21 appears to have raised-up churches (“Benson Phillips in Texas and possibly Russia”). In contrast Titus’ fruit of apostleship is quite evident and extensive. For more than 30 years he has ministered in the Lord’s recovery and raised-up churches in USA, Canada, Asia, and Africa. The evidence demonstrates that Titus is one who serves as an apostle.

2. Examination of the Blending Coworkers Recognition and Fellowship of the One New Testament Ministry

-In Gal 2:9, we see that when apostles operate from different regions in the ministry work they should “*extend the right hand of fellowship*”. The right hand of fellowship is crucial to resolve contentious teachings in the churches (Acts 15). A fellowship with all apostles is crucial to ensure they are contending for the full teaching of all the apostles (Acts 2:42). A limited fellowship may lead to having less than the apostles’ teaching. Since the blending co-workers claim Titus and his coworkers are “dissenters” from the apostles’ teaching, the blended brothers’ fellowship prior to the Warning letter is examined.

○Brother Titus has put forward three letters requesting fellowship with the initial 21 “blended brothers” to go over their concerns. The blended brothers avoided extending fellowship per his repeated requests. From the podium one blended co-worker implied Titus was a “Destroyer of God’s Building”, Ref.[3]. This demonstrates a clear disregard of his ministry in contrast to the Word (2 Tim.4:5).

○Two other co-workers (Nigel Tomes, Silas Wu) requested for an Acts 15 fellowship with the blended brothers to go over concerns with the One Publication policy document. The blended brothers in response, shut down the e-mail exchange server—fellowship@coworkers.net among the ministry workers, and implied one was a “Worker of Darkness”, and avoided extending fellowship.

○Some 100 brothers from the Great Lakes area (coworkers and elders) sent three letters requesting fellowship over the contentious teachings coming from the blended brothers yet fellowship was not extended. They also requested times for an “Acts 15” fellowship but were repeatedly rebuffed.

○The blended brothers in avoiding a full and open fellowship with all the workers (apostles) in the Lord’s recovery develop and propagate teachings which other apostles, elders find persistently contentious (i.e. one publication practice in the ministry service office, Witness Lee implied to be the “acting God”, insisted observance of the seven annual feasts, one global group of workers, etc.). The special and contentious teachings are examined more in their own section.

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-Brother Nee taught a ministry worker/company needs to recognize all the ministers of the New Testament for them to have the one ministry, Ref [2]. Since the blending co-workers claim Titus is not for the one ministry of the Lord's recovery, "doing his own work", and another recovery "within the sphere of the Lord's recovery" it must be examined if the blended co-workers recognize the one ministry.

○The blended coworkers have selectively reviewed, fellowshiped, and collected signatures from the ministry workers in the Lord's recovery. In the warning letter they falsely represent themselves as having global authority and representing all of the Lord's recovery co-workers. Yet many ministry workers in the Lords recovery have had no part with the Warning letter (E.g. Brother Dong and workers in Brazil, Titus Chu and the Great Lakes area workers, Brother Silas Wu, workers in mainland China, etc.).

○According to my knowledge off the 62 signatories of the Waning letter - 43 signatories (70%) are Americans, including all those representing Africa, Europe and the Middle East. Another 8 (13%) are from Taiwan. From this perspective, the "blended co-workers is predominantly a US-Taiwan enterprise.

○In summary the blended brothers have repeatedly not recognized or fellowshiped all the ministry workers of the one New Testament ministry, but instead only a select group, hence they do not have the one new testament ministry, as ministered by W. Nee, Ref.[2].

3. Examination of the Blended Brothers Special Teachings and Practices

By accusing Titus ministry of deviating from the truth, [Warning letter - "*Titus Chu and certain of his supporters are in open dissent concerning particular scriptural truths*"] it is implied that the blending co-workers have the apostles' teaching (which is the one faith or common faith). Hence the blending co-workers teachings' must be examined to qualify they possess correct teachings of the faith, only teachings of the common faith, and have not omitted teachings of the common faith.

-Taking names in the ministry work such as "blended brothers," and the global extension "blending coworkers" organized around doctrinal teachings/positions is contrary the Bible (Col 3:17, 3 John 1:7, Rom 1:5), and Brother Nee's teaching, ref.[4a].

- Using the biblical teaching of "blending" to polarize the ministry workers into a doctrinal camps of the "blended co-workers", the implied "unblended co-workers" who were not part of their limited fellowship. Moreover, it appears that any who disagree with the "blended ones" were marked out to be a group of "dissenters." Overall this is a divisive use of the practice of "blending" in the body (1 Cor.12:24).

-The forming of special groups in the ministry work along doctrinal lines is opposed to Brother Lee's ministry and was not seen in W. Nee's. Brother Lee's ministry was not to form special groups, and he testified in his ministry work there were no special groups. He testified that none of the hundreds of his co-workers or his close US helpers were organized into special groups. Ref.[6]. Why does the ministry work now profit from a special group of "blended brothers/coworkers"? Has the ministry work become a distinct committee of select party members issuing policy papers? Is this not the impression presented by signing doctrinal writings and enacting

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quarantines as a named group? (Note the “Blending Brothers” now possess its own special letter head!)

-The Blended Brothers, Contending for Items Beyond The Common Faith

○One Publication review control of all New Testament ministers. Initially it was claimed practice was not to be insisted upon or a requirement for acceptance into the church fellowship, ref.[5b] Yet in the Warning letter if one does not agree with it, they are accused of having “different practices” and quarantined from all church fellowship. No Bible verses require this practice, but it is required because it was Brother Lee’s past practice. The blended co-workers claim it as a practice required for oneness among the local churches, Ref.[5a]. Brother Nee taught that we don’t want methods (practices) recorded among us, which is in contrast to the ‘One Publication’ proclamation. Bro. Nee taught maintaining a practice was appropriate only as long as it issued in power, life, and blessing Ref.[7]. He taught the practices of a service office should not be passed down, Ref[8]. By extension the same truth applies for the ministry work service office practices (such as the LSM’s or Hong Kong Book Room’s practice of One Publication). Yet the Warning letter promotes past practices received through past ministries as part of the “treasured heritage of the Lord’s recovery”. If the blended brothers were one with Brother Nee’s ministry they would “not record or maintain” or consider a service office practice such as ‘One Publication’ crucial for the “oneness among the local churches”. It is altogether inconsistent with Brother Nee’s ministry to label co-workers as a “Worker of Darkness,” or quarantine an apostle for promoting a teaching which is in fact consistent with W. Nee’s, and the central lane of the Lord’s recovery.

○Titus and his co-workers are accused of being “dissenters” in holding different opinions in the ministry. This claim differs with over forty years of Bro. Lee’s experience. Bro. Lee testified that for over forty years there were many different (even quite pronounced) opinions in the ministry work, yet he testified that by allowing God to lead the work and being on the altar, they were able to continue in the ministry work while holding “differing opinions”, Ref.[9]. Is not the real issue here the blended brothers not extending the right hand of fellowship in response to repeated requests for fellowship per Acts 15 to resolve the contentious issues? As none of the charges against Titus involve heresy, immorality, or even his teaching of God’s economy, is not the real situation that some ministry workers simply disagree or find contentious some blended brother teachings in items not of the common faith?

-Judging Saints in Their Observance of the “Seven Annual Feasts.”

○In Col. 2:16, it is clear in the word that no one is to be judged with respect to the observance (attendance and promotion) of spiritual feasts. When one judges a saint in optional practices they are not for the organic body (Col 2:17-19). The judgement of saints who do not observe the “seven feasts” and other optional practices not essential in the common faith (i.e.FTTX trainings, music style, dramatization of spiritual truths, charitable works, etc.) can never be accepted within the Lord’s recovery, as it is against God’s economy and growth in the organic body.

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-Exercising Control Over A Ministers' Work

○In 1 Cor.16:12, apostles have freedom to schedule their work. Yet the blending coworkers accuse Titus scheduling of conferences, trainings messages as being a parallel work in competition with their own. They seek to exercise improper control over Titus' ministry and work and deny his freedom to follow the Spirit's direct leading. This is not consistent with Brother Lee's ministry or the revelation of the Word, ref.[10]. Brother Nee taught that when one counted another ministers' work as a rivalry to their own it showed that they did not clearly see the principle of the body in the work, ref.[13].

-Restricting the Lord's Move in Multiple Centers and Companies of Workers

○The blending brothers accuse Titus and his coworkers as having their own different ministry, different work, and a different recovery. Yet blended brothers only recognize their select fellowship group as having a ministry (2Tim.4:5) able to conduct trainings/conferences/special messages. In all this the blended brothers disregard W. Nee's ministry concerning multiple centers with their groups/companies of workers (apostles), ref.[4a] & [4b]. Bro. Nee taught that apostles operating in different centers may hold messages and special fellowships, ref [11]. The blended brothers seek to limit the Lord's operation in multiple centers and companies limiting the Lord's capacity to work in parallel centers for the perfecting of the saints and building up of the body. Brother Nee considered this matter a crucial item of the Lord's recovery, considering the concept of all workers being restricted to one company of workers as the Roman system. Bro. Nee taught we need to allow the Spirit to establish as many centers as He chooses. The seven Spirits of God clearly show the Spirit's parallel move in the earth today (Rev.5:6), we should not oppose it in the ministry work.

4. Examination of Titus' Apostleship

-Fruit of Apostleship

- Titus has served for over thirty years with Brother Lee as a co-worker.
- Titus and his coworkers have raised up many churches in the Great Lakes Area (Canada and USA), Asia, and Africa.
- Titus and his coworkers have built-up the church in Toronto, which has over 1000 saints and growing. He raised up the church in Cleveland which has 1000 saints and growing. These are among the largest churches in North America, certainly they testify that his ministry has established solid foundations.
- Titus preached the gospel in Toronto, and other places, both in English & Chinese.
- Titus has appointed/raised-up/trained elders to serve in the churches.
- Titus has raised-up co-workers, some of which serve in the LSM.
- For over 30 years he has been a pattern in the church in Toronto.
- Titus has served as an apostle in Toronto and other localities.

-Titus' Ministry

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- Titus has been faithful in ministering special messages/trainings/conferences for perfecting of the saints.
- Writes/speaks/shouts/sings the New Testament ministry to the churches.
- Despite having ministered in USA, Canada, Asia, and Africa, he has not organized any special doctrinal group, or exercised improper control over our regional ministry workers.
- Titus' ministry is open to the Lord's ministry from multiple centers.
- Teaching according to the common faith of the new testament ministry
 - Titus has taught for over 40 years and is known extensively throughout the churches.
 - He has been proven to promote God's economy and the New Testament common faith.
 - His ministry has been repeatedly shown to promote the ministries of W. Lee, W. Nee and the other foundational ministers of the Lord's recovery.
- Extended Right hand of fellowship to Other Ministry Centers
 - Has a long proven record of recognizing the ministry workers of the one New Testament ministry.
 - Made three requests for fellowship along an Acts 15 pattern to address the persistent contentious teachings & issues (e.g "One Publication").
 - His co-workers have made similar repeated requests for fellowship to resolve contentious teachings (e.g. the Great Lakes brothers' letters).

Admonishments

More examinations of the accusations against Titus and his coworkers could be done. But enough has been done to prove the truth and to see if they are so. Now having gained knowledge over these matters, admonishments are made to the blending co-workers and to the church. I recommend the following statements for the Toronto elders' consideration in view of our current situation:

1. We do not recognize the "blended brothers" or its extension, the "blended coworkers" as having global authority in the ministry work. We do not recognize an elders' country-wide representation or authority claims. We can not confirm anyone's apostolic representative or authoritative claim over Canada (e.g. Robert Lim's claim to represent Canada) or the USA (based upon our blended fellowship with churches in the USA).
2. We do not recognize doctrinal affiliations or group as having authority in the one ministry. Nor do we recognize any membership criteria in the ministry apart from the Lord's calling, leading, and setting apart unto the work of the ministry. However we recognize in noble love all brothers in the body, whom Christ has received, even those who chose a group name.
3. We ask any who claims apostolic authority in a region to make known their God-apportioned area of authority to the churches bounded by that area (2 Cor.10:8,11-13). Assuming the church's Spirit-lead acceptance of their claim, we ask such ones not to extend their apostolic exercise of authority into areas apportioned to others.

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4. We do not welcome statements claiming global authority in the ministry work (i.e. one publication document, rebukes in regards to observance of the seven annual feasts, warnings/excommunications/quarantines). We see no basis in the Scripture to support a global measure of authority for a ministry group/individual.
5. We desire all accords (policy statements e.g. 'One publication') be reached through a conference of regional apostles, local elders, and invited speakers in accordance with the principles of Acts 15.
6. We recognize the New Testament ministers who stand purely for the one NT ministry. We encourage apostles and their co-workers to extend the "right hand of fellowship" to one another in distant centers of the work, and to contend for the fellowship of all the apostles in their teaching of all the apostles.
7. We ask brothers not to contend or judge saints in items which are not of the common faith (one publication, attendance/promotion of seven feasts, methods/practices not detailed within the Bible, music styles, etc.).
8. We ask ministry brothers not to control another ministry workers' meeting schedule nor restrict the Spirit's leading and operation in their portion of the ministry.
9. We affirm Brother Titus Chu's faithful apostleship among us, and refute the false claims in the Warning letter. With the grace and peace of Christ, we warmly welcome Brother Titus Chu and his co-workers to minister in the church of Toronto.
10. We testify that Brother Titus ministry has brought us into God's economy, and promoted the common faith of the New Testament ministry among us.
11. We encourage the ministry workers in the body of the one ministry to extend the right hand of fellowship to Titus Chu and his co-workers in the Great Lakes area. We encourage the ministry workers working with the churches affected to conduct an Acts 15 conference to deal with the contentious teachings.
12. Titus ministry has encouraged the church in Toronto, to have fellowship with the churches of the Body of Christ.
13. Even though we cannot recognize the existence of any special groups (like the blended/blending brothers/co-workers), the church in Toronto receives all whom Christ has received.
14. We reject the improper authority, selective ministry, exclusive ministry fellowship, and special teachings of the blended brothers / coworkers, expressly in the One publication practice, The Titus Warning Letter, and the DCP fellowship concerning the Warning letter.
15. We further clarify that the Lord's up-to-date speaking in the ministry is not exclusively confined to the blended brothers or the blending co-workers (1 Pet.4:11), and that a local church may receive any New Testament minister (1 Cor.3:22) whose ministry is profitable to the church.

Robert Shaw
October 30, 2006.

References:

[1] Normal Christian Church Life (NCCL), W. Nee - Chapter 3 - Apostles and Elders
"Once a church was established, all responsibility was handed over to the local elders, and from that day the apostles exercised no control whatever in its affairs".

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[2] NCCL -Chapter 7, AMONG THE WORKERS

"We must recognize that every individual worker and every company represents the ministry of the Body of Christ, each office held being held in the Body and for the furtherance of the work of God. Then, and only then, can we have one ministry - the up-building of the Body of Christ".

[3] – LSM Winter Training 2005, Message "Discerning the Destroyers of God's Building" by B. Phillips. "take for example the churches in the midwest (US)" which implied Titus was a Destroyer of God's building.

[4a] NCCL -Chapter 7, AMONG THE WORKERS

"It was not because of natural affinity that they associated specially with some, nor was it because of difference in doctrine or practice that they did not associate specially with others. The deciding factor was always the ordering of the Lord.

We recognize that the Lord is the Head of the Church, and that the apostles were the first order "set" by the Lord in the Church (1 Cor.12:18). Although they were formed into associations having their special fellow-workers appointed by the Lord, still they had no special name, system, or organization. They did not make a company smaller than the Body to be the basis of their work; all was on the ground of the Body. Therefore, although on account of difference of locality and the providential ordering of their ways they formed different groups, still they had no organization outside the Body; their work was always an expression of the ministry of the Body."

[4b] Continuation of [4a]

"They were constituted into separate companies, but each company stood on the ground of the Body, expressing the ministry of the Body."

[5a] – PUBLICATION WORK IN THE LORD'S RECOVERY, The Blended Co-Workers, June 30, 2005.

"Without one publication, there is no way to preserve the integrity of the Lord's ministry among us, which is crucial to the practical oneness among the local churches."

[5b] – PUBLICATION WORK IN THE LORD'S RECOVERY, The Blended Co-Workers, June 30, 2005.

"However, the one publication should not become the basis of our accepting or rejecting any persons in the communion of faith or in the fellowship of the churches; it should not be insisted on as an item of the faith. If any are not inclined to be restricted in one publication, these ones are still our brothers; they are still in the genuine local churches."

[6] – Elders Training Book 4, W. Lee - Chapter 5, 13. NOT HAVING A SPECIAL GROUP

"Do not build a special group around you. By the Lords mercy, I can boast that I do not have any buddies. I do not have a special group around me. Instead, I probably have offended many of you. Many of you know that the closer you are to me, the more frank speaking you get from me.

Some among you, however, whether intentionally or unintentionally have a group around you. For the long run, and for the Lords profit, interest, and for His recovery, this is not a credit to you. I can always boast that I have hundreds of co-workers, but I do not have a special group around me."

Chapter 9, NO SPECIAL GROUP

"By the Lords mercy I have always had very close helpers, but I do not have any close group. I have stayed in the United States, working and living here for over twenty-two years. None of the brothers, however, can say that they are very close to Brother Lee. Whoever has said this has left the recovery. I do not have any close ones."

[7] – Church Affairs, W. Nee - Chapter 6, THE DANGER OF RECORDING METHODS

"For this reason, we have avoided having a method all these years. We do not want a method among us. If the spiritual power is there, if the spiritual life is there, and if we always have the Lord's blessing, then maintaining a method is appropriate. If one day all these spiritual things leak out and all that remains is a method, then that will be like the situation that has existed in Protestantism for so many years. All that remains is an empty frame with all of the inward spiritual things having leaked out. Therefore, we never want a method to come out."

[8] - Church Affairs, W. Nee, - Chapter 6, THE NEED FOR THE SERVICE OFFICE

"In the Bible there is a method to take care of things, but the Bible does not pass it on. So we also do not expect to pass on our method. Those in the beginning had a need; therefore, they sought out a method. Presently, a few of our brothers have found a suitable method. Perhaps there will be a new method, another method, after five or ten years to meet the need of that time."

[9] – Consecration *Booklet*, W. Lee

"For almost 40 years of our history, we fellow workers who have borne the main burden of the work have been able to keep together because, though we have not always seen eye to eye on points of doctrine, we

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have all--to some extent at least--learned one lesson, i. e. to let God work. Before taking in hand any work for Him, we have first let Him take us in hand, and thereafter we have taken on the work. We dare not say that we have had no differences of opinion (sometimes they have been quite pronounced); but we can conscientiously say that everyone has learned something of what it means to be on the altar for God's satisfaction. For this reason we have not gotten into difficulty even when we have differed in our doctrinal viewpoint."

[10] - Recovery Version, footnotes by W. Lee - 1 Cor 16:12, footnote 12#2.

"Both Paul and Apollos were persons living in the Spirit. Yet, one urged the other to visit the church, but the other did not have the desire to do so. This shows that both had freedom in the Spirit and that the Spirit had freedom in them. This shows also that no one exercised any control over the work of the Lord."

[11] – Church Affairs, W. Nee - Chapter 8, THE POSSIBILITY OF A THIRD REGION BEING SET UP
"Brothers and sisters, this is most crucial. Acts 13 is the foundation of Christianity. Without Acts 13 we cannot say how many problems would have occurred. Without Acts 13 the concept of the pope would be entirely correct. The concept of Rome, the concept that there is a capital of Christianity, would be completely correct. But now we know that before God there was not only one center but two centers, not only one region but two regions. Therefore, when it pleases the Holy Spirit, He can establish a third region, a tenth region, a hundredth region, a thousandth region, or a ten-thousandth region on the earth. This is according to the intention of the Holy Spirit regarding His work on the earth; it is not according to man's intention."

Chapter 8, THE GENERAL LOCAL CHURCH AND THE LOCAL CHURCH AT THE CENTER OF THE WORK DIFFERING SLIGHTLY IN THE MATTER OF THE MESSAGE MEETING

"The local church in this locality is still the same as the local churches elsewhere. If there is a difference, the difference is that there are apostles living in the regional center. Perhaps at the same time these apostles are also elders. Once you have clearly seen this point, you can realize that there may be a slight difference between the general local church and the local church at the center of the work in the matter of the message meeting. Because the apostles are there, they may be willing to give a special supply, special messages, or special ministry of the word. There can be such a thing because the apostles are there. This is something that a general local church does not have. This is the difference between a local church at the center of the work and a general local church."

[12]- Crystallization of the Body, LSM Summer Training 2006 *The Ministry*, p.102., Ron Kangas

"In the Bible there are no apostles to countries. We need to pull away the guise and say that such an arrangement is a hierarchy. That is not the Body."

[13]- NCCL – Chapter 7, AMONG THE WORKERS

"If we recognized clearly the oneness of the Body, what blessed results we should see! Wherever the principle of the oneness of the Body operates, all possibility of rivalry is ruled out. It does not matter if I decrease and you increase; there will neither be jealousy on my part, nor pride on yours. Once we see that all the work and all its fruits are for the increase of the Body of Christ, then no man will be counted yours and no man mine; it will not matter then whether you are used or I. All carnal strife among the workers of God will be at an end once the Body is clearly seen as the principle of the work. But life and work in the Body necessitate drastic dealings with the flesh, and that in turn necessitates a deep knowledge of the cross of Christ."