

TO: The Elders of the Church in Toronto
FROM: brother Duc Vo
RE: The "WARNING LETTER" about Brother Titus Chu
DATE: 25 October, 2006

In the New Testament we see that the administration of the church is local. The Bible doesn't say that explicitly, but it is implied and illustrated. In Acts 20, the apostle Paul charged the elders in Ephesus to shepherd the church there. He didn't leave his co-workers in Ephesus to administrate the church directly. The epistle to the Philippians was written to the saints with the overseers (elders) and deacons. That particular piece of Paul's writing eventually benefited many churches down to today. Yet, it was in the first instance, Paul's practical fellowship with the church in Philippi—a local church.

Since the Bible is our only standard, we do practice having elders in the church. There is no global head-quarters. Neither do we have a "head church." The elders are local brothers, appointed by the apostle and recognized by the Holy Spirit. In recent years, Brother Titus labored here as an apostle and also appointed elders.

In hymn #824 in our hymnal, Brother Lee wrote:

*"Administration local,
Each (local church) answering to the Lord.
Communion universal,
Upheld in one accord."*

No doubt every church should open to other churches for fellowship. But it is also clear that each church stands before the Lord. Among the 7 churches in Revelation, the church in Ephesus isn't responsible for problems in Smyrna, nor vice versa. In one book Watchman Nee wrote that practicing the church by locality will prevent the spread of heresy and other problems. If the church has a global administration (like the Roman Catholic Church) when false teaching arises, it will spread world-wide. However, if we practice *"Administration local, each answering to the Lord,"* the spread of such problems will be strictly limited. The present case against Brother Titus Chu involves a charge of "teaching differently." In this matter, the church must practice "administration local" to avoid the pitfalls of error spreading world-wide. We cannot simply blindly follow the actions of other local churches, no matter how numerous. It is right that the Church in Toronto examine this issue.

Moreover, we cannot simply allow brothers outside our locality, even gifted brothers, to make a decision for the church here. The responsibility for decision-making lies with the elders of the local church. The elders here gather regularly with the saints here. They know their condition; they know the situation of the church. Brothers, outside this locality, like the blended co-workers, know very little of this.

Now I wish to address the brothers & sisters here:

Dear brothers and sisters,

Some negative things are happening at this time in Toronto. I deeply realize that we must consider our stand for the church-life. I appreciate the recent sharing at our Canadian Thanksgiving Conference on four matters--the Bible, the Body, the Church and the Ministry. Before I go on, let me share my feeling as I speak here. I

feel just like Balaam's donkey; I am not qualified to speak. But I have to say that we must stand on the Bible, the pure Word of God. We must also be clear about the Church, the Body and the Ministry. For a long time I have enjoyed the ministry of Brother Titus. I don't understand why the blended co-workers from the USA would make these allegations against him.

I believe that there is authority in the Church and the Lord gave this authority so there would be order. But in Church history the Church (especially the Roman Catholic Church) sometimes used this authority to persecute the genuine believers. If a believer stands for the truth and the Church persecutes him (or her), then the Church no longer has authority from the Lord, as the Head. It merely has worldly, human authority.

Brother Titus and his co-workers have been coming here to fellowship with us for a long time. Yet it is not because of a natural relationship that we support them. No! I wish that we, the Church in Toronto, would support any believer who is standing for the truth and is being persecuted.

Moreover, I want to point out that our receiving and fellowship as the Church in Toronto cannot be based upon whether we like a person or do not like him (or her). It's not a matter of personal preference. If a believer does not violate the common faith based on the Bible, doesn't teach heresy, doesn't live in gross sin, and isn't manifestly causing division, the Church must receive that person. None of these points have been proven in the case of Titus Chu. No one can stop fellowshiping with a believer just because they don't like him (or her). And no one can call on others to stop their fellowship on that basis.

I pray that the Lord will protect the Church in Toronto during this hardship and defeat His enemy.

Finally, to the Review committee I want to say:

Dear brothers,

As a member of the Church in Toronto, I am writing this letter to you, in order to express my concern about the "Warning Letter of Quarantine," and the materials from "The Defense and Confirmation Project", which are against Brother Titus Chu, and his co-workers.

In the past, I enjoyed the ministry of Brother Titus, and I saw no such the divisive element in his sharing or teaching, as contained in the accusations of the "Blended Co-workers" from the USA.

So, I want to make my submission that the elders of the Church in Toronto should continue to receive Brother Titus, and his co-workers for fellowship and teaching. And I advise the elders of the Church in Toronto to disregard the "Letter of Quarantine" as well as "The Defense and Confirmation Project" materials.

I pray to the Lord will guide the elders of the Church in Toronto in this matter.

Toronto, Oct. 25, 2006.

Your brother in Christ,

Duc Vo