

APPLYING LSM's 'ONE WORLD-WIDE WORK' DOGMA —A CASE-STUDY OF UGANDA, AFRICA

The Scriptural Pattern—Multiple Worker Companies carrying out God's One Work

From the divine perspective, God has only one work, to build up Christ's Body (Eph. 4:12). Yet, practically when carried out by His servants, it is not unified, organized, or centralized. It is not directed by one man,¹ nor by a single group of men.² Watchman Nee taught clearly that the work is regional.³ Acts depicts multiple co-worker companies laboring in various regions.⁴

This principle of multiple companies of workers has been practiced for decades in the Lord's recovery. In addition to the workers in S. California, there were other worker companies. One workers' group in the Great Lakes area was working with Brother Titus Chu. Another workers' company laboured in South America under Brother Yu-Lan Dong in Brazil. All these groups received Witness Lee's ministry and benefited from his fellowship. However, practically, they laboured in diverse geographic areas. Mutual fellowship took place between these worker-companies. This situation continued after Brother Lee's passing in 1997. During those years, the fellowship of the "blending brothers" included brothers Titus Chu and Yu-Lan Dong, along with a number of their co-workers.⁵

A Paradigm Shift—LSM's Exclusive Dogma—One Work, One Global Company of Workers

Recently however, the "blended co-workers" have emphasized "one work" and one global company of workers. The phrase "one work" does not appear in the New Testament; it is not an item of the faith, neither is it among the "seven ones" in Ephesians 4. Nevertheless, "one work" has become an item of dogmatic theology in the Lord's recovery.⁶ More crucial, however, is the "blended brothers'" application of "one work," the insistence on one global company of workers. This has caused problems.

"No one is saying...form all the co-workers...into one company"—Ron Kangas **"We must serve in one company...under the proper leadership"—Bob Danker**

The Scriptural pattern of multiple worker companies has recently been disputed by LSM's "blended brothers." They utilize the doctrine of a unique "Wise Master-builder" & "Minister of the Age" to override the biblical principle that the work is regional. As recently as 2005, Bro. Ron Kangas was on record saying,⁸ **"No one is saying that we should form all the co-workers on the earth into one company** under a central control." One year later, however, the "blended brothers'" tune had changed. In a radical shift in teaching, they now contend the situation in Acts was "not satisfactory."⁹ They state categorically, **"We must serve in one company, even in one Body, under the proper leadership** in the Lord's move."¹⁰

The Blended Co-workers' assume the Directorship of God's Global Work

LSM's "blended brothers" now declare,¹² *"We must serve in one company...under the proper leadership"*—i.e. the leadership of the "blended co-workers." They reject the biblical pattern of multiple worker-companies, substituting their own paradigm of one world-wide work, with one global company of co-workers. Moreover they assume the position to direct that global co-worker company. This became evident when 21 "blended co-workers" wrote to Bro. Titus Chu (in the Great Lakes area) and Bro. Yu-Lan Dong (in S. America) representing "Africa, Asia, Australasia, Europe & N. America," demanding these brothers subjugate their work under the "blended co-workers'" oversight.¹³ Failure to comply with these demands led to Titus Chu's "quarantine" (Oct. 2006.) The "Warning Letter" quarantining Titus Chu was signed by 63 "blending co-workers" purporting to represent every continent. Clearly LSM's & TGBR's¹⁴ "blended brothers" have assumed the directorship of the one global co-workers' company, appropriating the authority to quarantine brothers world-wide. Closer examination, however, reveals this is a US-Taiwan [LSM-TGBR] workers' company making extravagant claims to represent the whole globe! Their acts directly contradict Watchman Nee's warning against assuming the position as directors or managers of God's work.¹⁵ Nevertheless, the "blended co-workers'" exalted status and their dogma of one global co-workers' company provides a basis for them to deny, discredit and damage any work in the recovery that isn't under their own direct oversight. This is also used to justify LSM's imperialistic campaign to subjugate other worker-companies, consolidating 'the work' under the "blended co-workers'" control. The serious consequences of LSM's insistence on this doctrine are evidence by recent events in Kampala, the capital of Uganda, Africa.

The Great Lakes Brothers' Work in Uganda, Africa—a Case Study

LSM's ideology of one global worker-company has serious implications for believers, churches and workers in the Lord's recovery. The practical results of LSM's dogmatic insistence are demonstrated by recent events in Kampala, the leading city of Uganda, E. Africa. Brothers from the Great Lakes area churches began to visit and labour in Uganda from 2003. They have continued until the present. Brothers Tim Knoppe (from Cincinnati, OH) and Steve Leitzau (from Detroit, MI) moved there initially; Keith Miller (also from Cincinnati, OH) went later to labour in Uganda. Other workers, including Brother Titus Chu, made short-term supporting visits. The Great Lakes brothers' work in Uganda is object of a scathing attack by the LSM-affiliate, DCP. A recent DCP publication purports to document¹⁶ *"the damage done by the divisive work carried out in Uganda by Titus Chu and some of his co-workers"* It contains an "Account of Events in Kampala" by Tim Knoppe who served in Uganda from Aug. 2003 to June 2005, supported by the "confirming testimonies" of five local saints and DCP's own commentary. Upon closer examination, it illustrates the serious repercussions of the "blended brothers" attempts to impose their dogma of 'one worldwide work' and one global workers' company on the labour of other workers and churches.

DCP's Portrayal of Recent Events in Uganda, Africa

"The church in Kampala—a pure testimony—raised up through the one ministry"—DCP

DCP's account of events in Uganda depicts the church in Kampala being produced through the one ministry as a pure testimony through brothers from the US Midwest. DCP describes Tim Knoppe as¹⁷ "one of the first brothers sent there to labor to bring forth the church in Kampala." Through his going (along with others,) the saints in Kampala tasted¹⁸ "the ministry of Watchman Nee and Witness Lee" and¹⁹ "the church in Kampala was raised up through the one ministry." Seeking Ugandan believers "were led by and into the ministry," so that²⁰ "even in a short amount of time, a pure testimony was raised up—the church in Kampala, Africa." These are the key elements of DCP's description of how the church in Kampala began.

"Division Caused by a 'Different Work' under Titus Chu's Leadership"—DCP

According to DCP's version of events, this "pure recovery of the Lord," in Kampala was short-lived. They allege it was damaged when²¹ "a very different work came in." This "new work" is identified as²² "another, different, lifeless work" conducted by "workers sent by Titus Chu." As a result²³ "confusion...was brought in." DCP's writers place the blame for ensuing problems in Uganda squarely at the feet of²⁴ "workers sent by Titus Chu [who] tried to take over [the] church life." They state categorically that²⁵ "division was caused by the work under Titus Chu's leadership." Titus' co-workers allegedly took the²⁶ "way of natural effort and worldly mixture," having²⁷ "acted and taught in a way that was divisive and controlling," so that²⁸ "deceit and manipulation were perpetrated on the church in Kampala." Purportedly,²⁹ Titus' "different work brazenly set itself in direct competition with testimony [*sic*] of the church in Kampala," as³⁰ "Titus and those working under him...used different teachings to justify and set up their own 'kingdoms' under the cloak of the Lord's recovery." DCP's writers roundly condemn Titus & co., saying,³¹ "these negative events that took place in...Kampala are a direct result of the different teachings...by Titus Chu and those sent by him to do a work in Uganda." Significantly, these (alleged) "different teachings" are linked to the "one work." DCP's writers contend,³² "Titus Chu and those who defend him object to...[the tenet that] **all the workers should do one work...**"

"Brother Tim Knoppe...Plugged us back into the Body"

DCP's account concludes with the Kampala saints³³ "being reunited in fellowship with the Body in a real way." This occurred as a result of T. Knoppe's renunciation of Titus' work and his realignment with LSM's "blended brothers." The Kampala saints testify they³⁴ "got in touch with Brother Dick Taylor and Brother James Lee and the saints in the churches in Nairobi, [etc.]... We were told that the door in Kampala had been shut to the Body of Christ all this time." However,³⁵ "Brother Tim Knoppe came back to us and plugged us back into the Body" and³⁶ "The saints wept for joy at having been reunited to the Body." Now they are continuing steadfastly in LSM's publications and they³⁷ "Praise the Lord that there is only one leadership and one ministry." Evidently they understand, the "one leadership" is that of the "blended brothers," who uniquely represent the 'one Body,' and the "one ministry" is their ministry under the auspice of LSM.

DCP's Omissions & Misrepresentations

(1) Great Lakes area churches' care for Uganda initiated through fellowship

DCP's account of developments in Kampala, Uganda is distorted by serious omissions and misrepresentations. It neglects the fact that the Great Lakes area churches' commitment to care for Uganda was initiated out of fellowship with the "blended brothers." The Great Lakes area brothers repeatedly drew attention to this in correspondence with LSM's "blended brothers." They protested,³⁸ "it was you brothers who asked the churches in North America to care for the Lord's move in Africa." Unfortunately, the "blended brothers" have found it convenient to ignore or deny this fact. It is clear from T. Knoppe's account that, for some, official recognition by the "blended brothers" is of paramount importance. Hence their adopting the posture that the work in Uganda was never officially sanctioned by Anaheim impacted certain workers (e.g. T. Knoppe) and saints there.

(2) Work in Uganda Initiated by Great Lakes Area Co-workers

The work in Uganda was initiated by the Great Lakes area co-workers associated with Titus Chu. However, DCP's account disingenuously says,³⁹ "the church in Kampala was raised up through the one ministry." Uninformed readers might deduce from this that the church in Kampala was produced directly by LSM or the "blended brothers," today's guardians of "the one ministry." **That is a false impression.** The DCP-writers never explicitly acknowledge that the work in Kampala was initiated by Titus' co-workers in the Great Lakes area. Moreover, the links between the initial workers and the Great lakes workers' group are deliberately down-played. T. Knoppe is described as⁴⁰ "one of the first brothers sent there to bring forth the church in Kampala." We ought to ask—"sent there" by whom? In fact, both of the brothers--T. Knoppe and S. Lietzau--were sent to Kampala by the Great Lakes area co-workers led by Titus Chu. Moreover, they received repeated visits from other Great Lakes' co-workers—John Myer, Paul Neider and Mike Li, in addition to Titus Chu. Furthermore T. Knoppe's & S. Lietzau's labour and living in Uganda were supported by the financial offerings and prayers of the Great Lakes' saints. In the light of subsequent events, it is these two brothers who⁴¹ (to quote T. Knoppe) "took advantage of the good hearts of the unsuspecting saints from the Great Lakes area who supported [their labour and living in Uganda] through prayers and finance."

DCP's Historical Revisionism—"workers sent by Titus Chu tried to take over"—DCP

According to DCP's account, through being⁴² "led by and into the ministry...even in a short amount of time, a pure testimony was raised up—the church in Kampala, Africa." Subsequently (DCP tells us,) "a very different work came in," conducted by "workers sent by Titus Chu [who] tried to take over [the Kampala saints'] church-life." This is a gross misrepresentation! DCP is guilty of historical revisionism, a self-serving rewriting of events to suit their own purpose. Contrary to DCP's version, Titus Chu's co-workers did not intervene later to takeover a pre-existing work.⁴³ From the start, the Kampala work was carried out by workers from the Midwest. Although today they might deny it, in 2003 Tim Knoppe and Steve Lietzau were "workers sent by Titus Chu." Significantly, this undeniable fact is never explicitly stated by DCP. Why? Because it doesn't match their version of events! While brothers T. Knoppe and S. Lietzau (and their wives) were resident in Uganda, other Midwest workers, including John Myer, Paul Neider, Mike Li and others, visited Uganda numerous times to support their labour. Moreover, the work in Uganda was not supported financially by LSM. Finances for the travel, living and labour of brothers T. Knoppe and S. Lietzau (and their wives) were provided principally by the Great Lakes area churches and coordinated through the Cleveland area.

DCP's Misuse of the Saints as 'Pawns'

The bulk of DCP's publication consists of "confirming testimonies" by a few Kampala saints from the Bugolobi community. Their testimonies are distinctly "Corinthian," displaying a sectarian flavour. Many statements correspond to⁴⁴ "I am of Tim Knoppe," and "I am against Keith Miller." In this case, due to his realignment with LSM's "blended brothers," T. Knoppe serves as their proxy, becoming the object of the saints' veneration.⁴⁴ On the other hand, Keith Miller, who is linked to the Great Lakes' brothers, serves as their representative, is subjected to virulent criticism.⁴⁵ The Apostle Paul, confronting this situation, denounced all such Corinthian parties as fleshly. In stark contrast, DCP, rather than rebuking the Bugolobi saints' partisan attitudes, has promulgated their fleshly activity. Both on the Internet and in print (through its free literature distribution,) DCP provides a platform for these Bugolobi saints to display their "dirty laundry" for all to see. The

result is a shameful exhibition of party preference! Through DCP's publication, readers behold the shameful spectacle of a sister denouncing the couple who initially brought her into the church-life and making false and slanderous accusations of their⁴⁶ "looting the Knoppe's home and wiping out...all their possessions." Keith Miller unequivocally denies these libellous and false allegations.⁴⁷ This brings no glory to the Lord! Rather, these charges bring disgrace to all, especially the accusers. Yet, instead of terminating this fleshly behavior, DCP promotes this "trash talk" on the Internet and in print, broadcasting libellous and untrue allegations world-wide! It seems the DCP-brothers prefer to use these few Bugolobi saints as "pawns to score points" in their campaign against Titus Chu, rather than genuinely care for them!

The Cause of Problems—Workers' Switching Allegiance & LSM's 'One Work' Dogma

The crucial event impacting the church in Kampala was not when "a very different work [i.e. Titus' work] came in." That work was involved from the start. Rather the decisive event was the change in the attitude and allegiance of the two workers, T. Knoppe & S. Lietzau. A significant date in Tim Knoppe's account is June 2005, the month he returned to the US. That date coincided with a watershed in the relationship among the recovery's senior workers. Difficulties, previously hidden, became openly manifest, at least among the recovery's leading brothers. Prior to that time, developing difficulties between the senior co-workers were kept private, within the sphere of 'the work.' However, in June 2005, LSM's "blended brothers" wrote their first letter demanding Titus Chu cease his publication work and subject himself and his co-workers to their oversight. Significantly, that same month T. Knoppe returned to the US and became aware of the rift between US workers. He was conflicted. Previously LSM's "blended brothers" had tolerated (if not publicly endorsed) the Great Lakes co-workers' labour, which was separate from their direction and control. This included the work in Uganda and the publication work of Titus Chu and his associates. In June 2005, that toleration ended. The "blended co-workers" demanded Titus cease his "own work." They also issued their⁴⁸ "One Publication" edict, declaring LSM the recovery's only authorized publisher. Thereafter T. Knoppe realigned himself with LSM's "blended brothers," renouncing his ties with Titus Chu & the Great Lakes' co-workers. This was the crucial change impacting Uganda. Since then T. Knoppe has become a leading proponent of LSM's ideology in the US Midwest. He now identifies⁴⁹ "the brothers who are in S. California" as "the brothers who are **in the one work.**"

The New Testament Pattern vs. Tim Knoppe's Allegations & Actions

According to the New Testament pattern there is no problem in workers switching between different companies. Mark initially laboured with Paul & Barnabas (Acts 12:25). Later we find him together with the Apostle Peter (1 Pet. 5:13) and yet Paul still considered him useful (2 Tim. 4:11). Brother Lee expressed similar sentiments, telling the workers,⁵⁰ "If you are asked to work with certain co-workers, you just come together...and go on to work together...Whether we work together or we work separately, there is no problem."

T. Knoppe's actions stand in stark contrast to this scriptural pattern. When Mark left Paul & Barnabas he did not denounce them (Acts 13:13). Mark did not bad-mouth Paul when he joined Peter, nor vice versa. However, T. Knoppe's realignment with LSM's "blended brothers" was accompanied by a searing denunciation of his former co-workers—Titus Chu and the Great Lakes workers. DCP has trumpeted this condemnation on the Internet and in print. T. Knoppe now contends,⁵¹ "Whatever work has gone on through Titus Chu by those sent by him to Uganda is a blatantly divisive work that violates every principle of the one Body of Christ and the clear teaching we have received from our brothers Watchman Nee and Witness Lee...The actions of Titus Chu and his workers violate even simple human decency toward those saints...in Kampala and takes advantage of the good hearts of the unsuspecting saints from the Great Lakes area who have supported Titus' work through prayers and finance." Has Brother Tim forgotten that he is among those "sent by [Titus Chu] to Uganda"? Perhaps he should ask whether he has not taken⁵² "advantage of the good hearts of the unsuspecting saints from the Great Lakes area who have supported [his] work [in Uganda] through prayers and finance"? Apparently "every principle of the one Body of Christ," which Titus's co-workers (allegedly) violate, includes the "blended brothers'" directorship of one global workers' company. Yet this is an extra-biblical teaching!

T. Knoppe & S. Lietzau “now oppose the work that brought the church to Kampala.”

Having forsaken the workers’ company which sent him to Uganda and supported him while there, T. Knoppe could have left the church in Kampala under the continuing care of the Great Lakes’ workers who remained in Uganda. Titus Chu wrote the Kampala saints,⁵³ expressing the hope that “complications” existing elsewhere would not be imported to Uganda. This ‘hands off’ approach, however, is inconsistent with LSM’s imperialistic application of their one-world-wide-work dogma. LSM’s *modus operandi* [MO] is not peaceful coexistence with other worker companies. Their MO denies the validity of every other work, not directly under their control and seeks its subjugation. Apparently it was decided the church in Kampala must be brought into the “LSM fold”! Consequently, with T. Knoppe’s help, S. Lietzau and a number of Bugolobi saints were persuaded to join the “LSM camp.” Keith Miller (another Great Lakes worker) and George Kiiza (a Ugandan brother labouring in the Naguru community) were not persuaded. These latter wrote to their brothers (T. Knoppe, S. Lietzau etc.), stating the fact,⁵⁴ “You now oppose the work that brought the church to Kampala.” DCP claims that “The church in Kampala was raised up through the one ministry,” then, subsequently, “workers sent by Titus Chu tried to take over.” However, DCP’s account retroactively applies T. Knoppe’s & S. Lietzau’s later realignment with LSM’s “blended brothers,” back to their initial labour in Uganda. This is illegitimate historical revisionism. It also appears to be deliberately deceptive. We ask discerning readers to consider--Was it Titus’ co-workers who tried to takeover the church (as DCP alleges)? Or did LSM’s workers with their exclusive ideology “hijack” the church in Kampala?

“The Church in Kampala”—Genuine local church OR an “LSM-Ministry church”?

In our judgment the causation is clear; a disagreement among senior workers in North America affected some US workers in Uganda and through them the church in Kampala. In N. America this dispute escalated into the “blended brothers” quarantine of Titus Chu & his associates. LSM’s campaign to enforce its quarantine (with neutrality not a viable option) has created turmoil and divided local churches. The repositioning of T. Knoppe (& others) divided the US workers in Kampala and brought this same issue to Kampala. Some saints in Bugolobi who were under T. Knoppe’s care followed him, aligning themselves with LSM’s “blended brothers” and their one world-wide work. They are officially registered as “the Church in Kampala.” They now regard LSM’s “blended brothers” and their associates as “the Body.” Consequently, the Bugolobi saints testify⁵⁵ “Brother Tim Knoppe came back to us and plugged us back into the Body.” However, what they call ‘the Body’ is not Christ’s Body in its universality and inclusiveness; rather it is an exclusive “LSM-Body,” under the centralized global administration of the “blended brothers.” Today we ask—is the official (so-called) “Church in Kampala,” composed of about 15 Bugolobi saints, really a genuine local church? Or has it become a “ministry church,” part of a world-wide LSM-franchise? What about the numerous saints in various Kampala communities who gather together on the ground of oneness, receiving all the believers whom God has received? Despite not having the “domain name”—“The Church in Kampala,”—are they not (in reality) part of the local church in that city?

The Great Lakes’ workers, especially Keith Miller & his wife, Tina, continue to serve faithfully in Uganda along with the local saints. Their labour is not a “private work” to produce a “private dynasty or kingdom” (as DCP alleges⁵⁶). Its goal is producing genuine local churches. They do this despite the opposition of LSM, DCP and the Bugolobi saints aligned with them. The Great Lakes’ workers feel the Lord led them to Africa; They must remain faithful to His leading. Watchman Nee said,⁵⁷ “The church has the full authority either to receive or reject a worker...Should he know unmistakably that God has led him to work in that place, yet the church refuse to welcome him... then **he must obey the command of God and go and work there despite them.**” We reject as unwarranted organizational control the notion that workers require the LSM’s “blended brothers” approval or official endorsement by the “LSM-Church in Kampala.” Our attitude corresponds to Witness Lee’s word,⁵⁸ “**No one should exercise any control over the work for the Lord.** If one has the burden to go to Alaska, he must be clear that this going is of the Lord. ...**There is no restriction exercised in the movements of the workers...**” In direct violation of these principles, LSM’s “blended brothers” dogmatic insistence on one global workers’ company under their own control has caused serious problems in Kampala and elsewhere. DCP’s recent book on Uganda is misleading, disingenuous and libellous. They have descended to the “gutter” of political attack ads. Nevertheless, the Lord continues to bless the saints’ labour in Africa as recent reports from Uganda indicate.

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NOTES:

1. As W. Lee wrote, "In the New Testament age God would not allow His people to have a single, unique leader among men." [W. Lee, Crucial Principles for a Proper Church Life, 1978, chp. 3]

2. In their response to the Exclusive (Taylor) Brethren, Watchman Nee, Witness Lee & others wrote: "We also considered the question regarding the distribution of God's servants. **Some...are tempted to attain the position of director over all of God's servants.** How good this seems from a human point of view, because workers would then be distributed evenly, no one area having either too many or too few. We would say, however, that **regardless of how man seeks after God's will, the Holy Spirit is always the unique Executor. He never needs man to be His manager.**

We need to exercise such faith in the lordship of the Holy Spirit that we will never form an economic center for the work. Man delights to divide money equally with all of God's servants so that no one will gain too much or too little. However, if we do this, where is the lordship of the Holy Spirit? During the past ten years we have endeavored to the best of our ability to give the Holy Spirit the complete lordship in this matter, letting Him direct the saints themselves or the local meeting. The result has been: "He who gathered much had no excess, and he who gathered little had no lack." **We must allow the Holy Spirit to exercise His lordship in everything. No matter how we have sought after His mind, we are never His assistants.** We must allow the Holy Spirit to do everything according to His will. **We must also be clear whether the Holy Spirit is now exercising His authority or if we have set ourselves up as a guard over the fellowship.**" [W. Nee, Collected Works, Vol. 26, p. 425]

3. "While **the churches are local, the work is regional.** This, I feel, is very clear in the Scriptures. ... In other words, a church is in one locality, but the work is in many localities which are combined together to form a region. In the book of Acts, it can be clearly seen that the twelve apostles had a definite region for their work. Peter, John and their group worked in one region, while Paul, Silas, Timothy and Barnabas worked in another region." (Watchman Nee, Further Talks on the Church Life, 1969, p. 154)

4. Peter & his co-workers based in Jerusalem laboured in today's Israel; Paul & his associates centred in Antioch worked in present-day Turkey & SE Europe. Witness Lee recognized the regional nature of the Lord's work and the danger of violating this scriptural principle. He said,⁴ "Regions of the work exist today in Brazil, Germany, Japan....In the United States also there are regions of the work where churches have been raised up: Ohio and Texas are examples. If we organize these regions into one unit, it will lead to hierarchy with an official leadership. This would insult Christ's headship." (Witness Lee, Life Messages, 1979, p. 148)

5. One well-documented instance of mutual fellowship between worker-groups was the "Phoenix Accord." In February, 2003 fourteen senior co-workers and respected brothers from among the local churches in North America came together in Phoenix, AZ. Five of these brothers were from the "Great Lakes area"—Bill Barker and Jim Reetzke from Chicago, IL and Titus Chu, Paul Neider and James Yang from Cleveland, OH. Nine brothers were from the South West (Texas and S. California) -- Minoru Chen, Ron Kangas, James Lee, Albert Lim, Ed Marks, Benson Phillips, Dick Taylor, Dan Towle and Andrew Yu. Since the focus of this Phoenix gathering was North America, Bro. Yu-Lan Dong & his co-workers (Ezra Ma etc.) were not present. For more on this particular meeting see:

http://www.concernedbrothers.com/Phoenix/PhoenixAccordPresentation_Commentary.pdf On occasion, Titus' co-workers served as "trainers" in various FTT-trainings (e.g. in Moscow, Seoul, Jakarta etc.)

6. A brother wrote an e-mail to Bro. Ron Kangas saying, "You told us...there should be one work in the recovery...I have not been able to find convincing evidence of this in the Bible or in the ministry we have received." (The Ministry, vol. 9, no. 6, June 2005, p. 21) Ron Kangas divulged the contents of this E-mail publicly as the ITERO. He did not identify the E-mail's author, saying only "the writer has been in the recovery more than 30 years." Brother Ron retorted, "The writer says that he has never heard before about one work, nor does he see it in the New Testament. ... [Yet] Ephesians 4 says, 'Unto **the** work of **the** ministry, unto the building up of the Body of Christ' (v. 12)." Based upon this Scripture he asserts dogmatically that there is only "one work, the work of the Body." Yet, in contrast to Brother Ron's emphasis, there are no definite articles in Greek text of Ephesians 4:12. Hence, this verse could equally be rendered "unto ministering service" (Wuest). This suggests, Ron Kangas is giving this Scripture an emphasis beyond what the Apostle Paul intended. Paul was not stating emphatically that there's only one work. That was not his point! This begs the question—Is LSM's teaching of 'one work' solidly based on sound biblical exegesis? Or, is this doctrine the result of eisegesis—reading something into the New Testament text? Even if 'one work' is scriptural, are the "blended brothers" making a 'mountain from a mole-hill'—emphasizing this point far beyond the BibleNote that, in discussing this issue, we are not questioning the fact of God's "one work"—

to build up Christ's Body. We do question the "blended brothers'" making this point into a dogma and the implications which they draw from it. For example, we reject the exclusive claims inherent in LSM-President, Benson Phillip's statement related to God's one work: "Anyone can work. There are Christians working throughout this whole earth. I would like to say boldly that they are not working the work of God because they are not laboring in the same stream that we are laboring in....We recognize that other Christians are working, but they are not working the work of God." (**The Ministry**, Vol. 9, No. 2, Feb. 2005, p. 106) See: <http://www.concernedbrothers.com/Exclusivism/AGAINST LSMs Exclusivism.pdf>

7. (Blank)

8. Brother Ron's statement (made at the ITERO April 2005, in Anaheim, CA) in context reads: "The writer speaks about forming all the apostles into one company. Actually, **no one is saying that we should form all the co-workers on the earth into one company under a central control. That would not be one work.** To think about it in that way is an organizational thought. The vision is one Body. If you see the oneness of the Body, you will see the oneness of the work. ... When we speak of one work, we follow the apostle Paul, Watchman Nee and Witness Lee to speak of the work of the one Body organically. **Let there be groups of co-workers in all the continents in so many languages following the Spirit in the harmony of the Body, doing one work.** That is what we need to see." (**The Ministry**, vol. 9, no. 6, June 2005 pp. 21-2)

9. They declare, "*The situation in the first century was not satisfactory according to God's way in His economy... God's way is to have all His people serving Him under...the supervision of one master builder*"—Paul. (Bob Danker, "On the Minister of the Age and the Wise Master Builder," AFW.org, 31 March 2006) Hence, they assert "*Peter and James should have joined themselves to Paul's company and worked together with Paul...All the workers... should have served together with Paul in God's move at that time.*" (Bob Danker, "On the Minister of the Age and the Wise Master Builder," AFW.org, 31 March 2006) So, 2,000 years after the fact, LSM's "blended brothers" presume to "sit in Moses' seat" telling the apostles Peter and James what they ought to have done! They have the audacity to censure Peter for not serving under Paul, something for which the Holy Scriptures give no hint of condemnation!

10. The quote is from Bob Danker's article, "On the Minister of the Age and the Wise Master Builder," In "Contributions" on the web-site: AFAithfulWord.org, 31 March 2006. (Now published in book form with the same title by DCP—"Series Three, Book 2" in their 28-book "Attack Pack" launched May 2007.) One would have to "jump through multiple linguistic hoops" to reconcile this statement with the previous one by Ron Kangas. Applying "Occum's razor," the obvious explanation is that the two statements contradict one another and therefore, in the interim, the "blended brothers" changed their position on this issue.

11. (Blank)

12. Bob Danker, "On the Minister of the Age and the Wise Master Builder," AFW.org, 31 March 2006

13. 21 "Blended Co-workers" wrote (June 4, 2005) charging Brother Titus Chu to "lead the other coworkers and the saints under your [i.e. Titus'] influence back to a peaceful pursuit of Brother Lee's ministry...." They also referred to "the churches under your [Titus Chu's] ministry." They charged Titus Chu to "**join [him]self and those co-workers loyal to [him] to the blending co-workers, with the continuation of your [i.e. Titus'] previous work left to...their coordinated oversight.**" Brother Yu-Lan Dong in Brazil received a similar letter with the same date. Notice in their June 2005 letter the 21 "blended co-workers" claimed to represent every inhabited continent except South America!

14. LSM is Living Stream Ministry; TGBR is the Taiwan Gospel Book Room, the Taiwan affiliate of LSM. It is worthwhile to examine the 63 "blended co-workers'" claims to be the one global company of workers. Although they claim to represent every continent their claims are somewhat flimsy. Only one brother (D-J Lee, a worker from Taiwan) in Paraguay is said to be "representing South America." Only one brother, the American brother Jake Jacobson, serving in Israel is "representing the Middle East." Three brothers (John Huang, James Lee & Dick Taylor, all of whom, we believe, reside in the US) are said to be "representing Africa." In fact, we believe that 70% of the signatories are American; another 13% are Taiwanese and the remainder (17%) are 'token representatives' of their countries. Sceptics would view this as a **US-Taiwanese [LSM-TGBR] company of workers** making an exaggerated claim to represent the whole globe! No one signed the "Warning Letter" on behalf of mainland China, with its vast number of believers & local churches. In this matter, as in international politics, is Taiwan pretentiously claiming to represent mainland China?

15. A letter to the Exclusive (Taylor) Brethren signed by W. Nee, W. Lee & others says: "**Some ...are tempted to attain the position of director over all of God's servants.** How good this seems from a human point of view, ...We would say, however, that **regardless of how man seeks after God's will, the Holy Spirit is always the unique Executor. He never needs man to be His manager.**

We need to exercise such faith in the lordship of the Holy Spirit that we will never form an economic center for the work.However, if we do this, where is the lordship of the Holy Spirit? ...**We must allow the Holy Spirit to exercise His lordship in everything. No matter how we have sought after His mind, we are never His assistants.** We must allow the Holy Spirit to do everything according to His will. We must also be clear whether the Holy Spirit is now exercising His authority or if we have **set ourselves up as a guard over the fellowship.**" [W. Nee, Collected Works, Vol. 26, p. 425]

16. The publication by LSM's affiliate, Defense & Confirmation Project (DCP) is entitled "**Concerning Titus Chu's Divisive Work in Uganda**," DCP, Series 6, Book 4, The following quote is from the Preface, p. 5. This DCP volume forms part of DCP's 28-book "Attack Pack" launched May 2007. The authors of DCP's commentary are identified as "Evan Koch with Bill Buntain and Dan Sady" (p. 16) According to our knowledge, none of these three brothers has ever visited Uganda. Portions of this book were previously posted on DCP's AFW.org website." An Account of Events in Kampala" by Tim Knoppe (dated December 29, 2006) was posted January 5, 2007. The "Confirming Testimonies" of 5 Kampala saints were posted (along with DCP's commentary) May 21, 2007.
17. DCP, Concerning Titus Chu's Divisive Work in Uganda, Preface, p. 5
18. DCP, Concerning Titus Chu's Divisive Work in Uganda, p. 13
19. DCP, Concerning Titus Chu's Divisive Work in Uganda, p. 13
20. DCP, Concerning Titus Chu's Divisive Work in Uganda, p. 13
21. DCP, Concerning Titus Chu's Divisive Work in Uganda, p. 13
22. DCP, Concerning Titus Chu's Divisive Work in Uganda, p. 16
23. DCP, Concerning Titus Chu's Divisive Work in Uganda, p. 14
24. DCP, Concerning Titus Chu's Divisive Work in Uganda, p. 14
25. DCP, Concerning Titus Chu's Divisive Work in Uganda, p. 13
26. DCP, Concerning Titus Chu's Divisive Work in Uganda, p. 14
27. DCP, Concerning Titus Chu's Divisive Work in Uganda, p. 14
28. DCP, Concerning Titus Chu's Divisive Work in Uganda, p. 14
29. DCP, Concerning Titus Chu's Divisive Work in Uganda, p. 14
30. DCP, Concerning Titus Chu's Divisive Work in Uganda, p. 14
31. DCP, Concerning Titus Chu's Divisive Work in Uganda, p. 14
32. DCP, Concerning Titus Chu's Divisive Work in Uganda, p. 14. The statement in context reads: "Titus Chu and those who defend him object to...[the tenet that] all the workers should do one work by teaching the same thing under the same vision in order to preserve the one accord." Notice that the statement "**all the workers should do one work...**under the same vision in order to preserve the one accord," as interpreted by the "blended co-workers," **means that there is one global company of workers under their direction.** This follows because (according to them) "under the same vision" means under the vision that there is a unique "wise master-builder" & "minister of the age" of which the "blended brothers" are the unique continuation! This understanding is confirmed by T. Knoppe's account which identifies "the brothers who are in S. California" with "brothers who are **in the one work.**" (p. 7)
33. DCP, Concerning Titus Chu's Divisive Work in Uganda, p. 16
34. DCP, Concerning Titus Chu's Divisive Work in Uganda, p. 35 Notice that brothers James Lee & Dick Taylor are the "blended co-workers" who signed the "Warning Letter" (Oct. 2006) "representing Africa," presumably based upon the fact that they travel to Africa several times a year giving LSM-conferences.
35. DCP, Concerning Titus Chu's Divisive Work in Uganda, p. 52
36. DCP, Concerning Titus Chu's Divisive Work in Uganda, p. 50
37. DCP, Concerning Titus Chu's Divisive Work in Uganda, p. 50
38. For example the Great Lakes' brothers wrote to the 21 "blending co-workers" protesting, "**it was you brothers who asked the churches in North America to care for the Lord's move in Africa** (and other parts of the world). This request was made at a co-workers' gathering where a number of Great Lakes' brothers were present who can verify this fact. Brother Carl Boebel responded for the Midwest churches by choosing Uganda, since some Midwest saints already had close contacts. **We took you at your word.** The saints prayed, gave both money and people for Uganda and raised up the Church in Kampala. Why then are you now faulting us? Why are you now asserting that Titus "expanded his work outside the USA"? Did you only intend that the saints pray and donate money (without taking further action)? Must all the labor in Africa be centrally organized and coordinated through LSM?" [Great Lakes Brothers' Third Letter, February 28, 2006, signed by 89 brothers serving the Great Lakes area churches.]
39. DCP, Concerning Titus Chu's Divisive Work in Uganda, p. 13
40. DCP, Concerning Titus Chu's Divisive Work in Uganda, Preface, p. 5
41. DCP, Concerning Titus Chu's Divisive Work in Uganda, p. 12
42. DCP, Concerning Titus Chu's Divisive Work in Uganda, p. 13
43. The Kampala saints' "Confirming testimonies" convey the same misleading impression. For example, one sister recounts how initially they were being helped by T. Knoppe into various Life-studies. (T. Knoppe & S. Lietzau are not identified as being Great Lakes' workers, nor as Titus Chu's co-workers.) She then comments, "the enemy was...**preparing Titus's co-workers to come in** to pollute the pure life that we had touched...**One and a half years later**, Keith Miller was sent by Titus Chu to Uganda. **This was the beginning of all the problems.**" (DCP, Concerning Titus Chu's Divisive Work in Uganda, p. 55)
44. Examples of statements in the category of "I am of Tim Knoppe" are: "something would happen to us when Brother Tim spoke the Word..." (p. 20), "we are indebted to Brother Tim Knoppe..." (p. 36), "Tim Knoppe did not allow anyone to elevate him" (p. 46), "Tim fought anything of the clergy-laity..." (p. 46), "Tim and D. Knoppe were a pattern" (p. 49), "since the first day I heard Brother Tim Knoppe speak I was

spellbound" (p. 51), "Brother Tim Knoppe came back to us and plugged us back into the Body" (p. 52), "I remember sitting for hours and hours listening to Brother Tim Knoppe share..." (p. 54)

45. Examples of statements in the category of "I am against Keith Miller" are: Keith Miller "was always trying (in vain) to draw the saints towards himself" (p. 21), "Keith had his own agenda for the campus" (p. 22), "When Keith did not have his way with the saints, he was not happy, and he often complained about not being afforded the same respect..." (p. 24), Keith's "speaking lacked the life supply" (p. 26), "[the Millers] were planning to set up their own work in Kampala" (p. 39), "the Millers were secretive, forceful, did not fellowship, and acted suspicious of the serving ones..." (p. 39), "there was no love for the Knoppes by the Millers" (p. 42) "The Millers often took center stage" (p. 42) "[Keith] was clearly resisting the flow in the meeting" (p. 43), "Keith Miller used to come and see if they [the Bugolobi saints] were dying off" (p. 45), "Keith's drive to depict large numbers" (p. 46), "it was shameful that Keith had used money to try to coerce this brother to be in the meetings." (p. 56) Significantly, in the sisters' testimonies T. Knoppe is often given the honorific title "Brother Tim" or "Brother Tim Knoppe." In contrast, Keith Miller is never referred to as "Brother Keith," by any of the sisters.

46. DCP, Concerning Titus Chu's Divisive Work in Uganda, pp. 41-2 The context of this serious & potentially libellous allegation against Keith Miller & his wife is (following the Knoppe's return to the US): "Another bigger, scarier occurrence was **the looting of the Knoppe's home and wiping out of all of their possessions**...there was no love for the Knoppe's by the Millers. The Millers later used the excuse that the property was all for the work and that it did not belong to the Knoppes...there was no consideration to first check with the Knoppe's about taking these other things....They went through the Knoppe's property and private things with no regard for their privacy." (pp. 41-2)

47. See "Keith Miller's Refutation of False Accusations concerning Uganda" (Aug. 24, 2007) on concernedbrothers.com

48. "Publication Work in the Lord's Recovery" (LSM, June 30, 2005)

49. T. Knoppe refers to "the brothers from southern California" and equates them with "brothers who are **in the one work** for the Lord's move." [T. Knoppe, "An Account..." (Dec. 29, 2006) in DCP, Concerning Titus Chu's Divisive Work in Uganda, p. 7. emphasis added] The phrase "brothers who are **in the one work** for the Lord's move," would appear to imply some other brothers are **NOT "in the one work** for the Lord's move." Clearly term, "the one work" (as employed by T. Knoppe) has an exclusive meaning.

50. W. Lee, The Life & Way for the Practice of the Church Life, p. 119

51. DCP, Concerning Titus Chu's Divisive Work in Uganda, p. 12

52. DCP, Concerning Titus Chu's Divisive Work in Uganda, p. 12

53. Titus Chu's letter to the workers & saints in Kampala (dated January 18, 2006) said, "Over the many years of history of the local churches in N. America, Europe and Asia some "complications" have also developed. We do not want to see these "complications" brought to Uganda."

54. DCP, Concerning Titus Chu's Divisive Work in Uganda, p. 10 Quote from Letter by Keith Miller & George Kiiza to T. Knoppe, S. Leitzau etc. dated March 27, 2006

55. DCP, Concerning Titus Chu's Divisive Work in Uganda, p. 52

56. DCP's heading reads "Campus work starts as a **Private Work**" (p. 22.) Keith Miller is accused of "running his own meetings and protecting [the students] like his own **personal dynasty**" (p. 28.) More generally DCP's writers accuse "Titus and those working under him" of using "different teachings to justify and build up **their own 'kingdoms'** under the cloak of the recovery" (p. 14) This is similar to the allegation that some are **like "war lords,"** building up their own kingdoms in the recovery. Suffice it to say that the people most concerned about potential "war lords" are those with ambitions to be "the Emperor"!

57. Watchman Nee, The Normal Christian Church Life, p. 111 (emphasis added)

58. These statements in context, read: "Sometimes in the New Testament Paul told some of his co-workers to go to certain places (1 Cor. 4:17) or to remain other places (Titus 1:5). But basically speaking, **the leadership is not exercised over the ministers' acts. No one should exercise any control over the work for the Lord.** If one has the burden to go to Alaska, he must be clear that this going is of the Lord. No one controls his going or not going, but he need to be clear that his decision is of the Lord through fellowship with the Lord and the Body. There is **no restriction exercised in the movements of the workers,** but if someone rises up to teach something beyond the teaching of the apostles, the leadership may rise up to tell this one not to teach differently. The leadership which is shown in the New Testament is mainly in the teachings of the ministers, **not in the acts of co-workers.** As the Lord's recovery is spreading throughout the entire world, **who can direct the acts of so many co-workers and serving ones? We do not have a board or a mission to direct the acts of the co-workers.** No one is in a position to direct the ministers' acts." (W. Lee, Leadership in the New Testament, p 15.)