

February 8, 2009

Dear saints in the churches throughout Spain:

As brothers bearing responsibility in the work and the churches in Spain, we bear the responsibility to alert you concerning a divisive and deceptive work that has been active in Spain for the past few years. In 2005 Brother Fernando Aguera arrived in Madrid. Since that time he and others representing Brother Dong's work have been aggressively promoting the different teachings of Dong Yu Lan in rivalry with the general ministry and work in the Lord's recovery. This work has been carried out in spite of specific requests from the brothers in Madrid to Fernando that he stop and his assurances that he would stop.

Brother Dong's workers have also set up meetings apart from the fellowship of the churches already established in Spain. This work has been done in a dissembling and secretive manner that is not befitting the children of light (Eph. 5:8), much less servants of our Lord. The genuine ministers of the New Testament ministry do not carry out that ministry in craftiness, but by the manifestation of the truth (2 Cor. 4:2; cf. Eph. 4:14 and notes). We admonish you not to be deluded by the persuasive speech of Dong Yu Lan's workers (Col. 2:4).

In late 2006 reports began to come out of Barcelona, Cordova, Huelva, Madrid, Malaga, Valencia, and Valladolid that Fernando was travelling throughout Spain with two of Brother Dong's co-workers to promote Brother Dong's ministry and publications. In at least one case, Brother Dong's workers openly opposed the co-workers' fellowship regarding being restricted in one publication work and spoke critically concerning Living Stream Ministry (LSM) and the churches in Europe. Fernando himself was critical of the prayer meeting and the ministry meeting of the church in Madrid. He referred to the brothers speaking in the ministry videos which the church in Madrid was watching as those who "rebelled." We learned that Fernando and Dong Yu Lan's other co-workers were endeavouring to establish a training centre for their work, to acquire a van for distribution of Dong Yu Lan's publications, and to set up a conference schedule. All of this was being done without fellowship with any of the churches and workers who have been standing for and labouring together in one accord to carry out the Lord's recovery in Spain.

When confronted about his independent work by the brothers in Madrid on February 14, 2007, Fernando claimed that Solomon Ma, a co-worker of Brother Dong who has been extensively involved in their European work, had talked with Joe Davis about what Brother Dong's workers were doing in Europe and that Joe Davis had approved of it. This was not true. In fact, Joe Davis had written a letter the year before to Solomon and Joao Antonelli, another of Brother Dong's workers in Europe, expressing his

surprise and alarm when he learned of the independent activities of Brother Dong's workers in Europe and of the spreading of Brother Dong's publications, both of which were done without any fellowship with the brothers who had been labouring in Europe following Brother Witness Lee's pattern and direction. When the brothers in Madrid mentioned this letter and its contents to Fernando, he admitted that he was familiar with it. He then changed his approach by launching into a litany of virulent criticisms against the European co-workers, LSM, the churches in Spain, Brother Lee, and the co-workers in general.

Following this, Fernando moved to Barcelona, where he continued to work in a divisive manner. He started a so-called "table" meeting there apart from the existing saints who by February 2007 had been meeting for ten years. On June 18, 2007, three co-workers—Sherman Robertson, Victor Molina, and Paul Hon—visited Fernando and warned him about holding an illegitimate table in disregard of the existing saints. Fernando once again falsely claimed that Joe Davis knew about and approved his work, even though this assertion had already been contradicted in Madrid. The "table" of Brother Dong's work continues separately from the church in Barcelona. Brother Dong's son, Andre, another of his senior workers, met with that divisive gathering in Barcelona and gave a conference there in April 2008.

While he was in Barcelona, Fernando continued Brother Dong's work in Madrid without fellowship with or the knowledge of the brothers in the church in Madrid. He is reported to have established a second, rival "table" meeting in Madrid, although he himself has denied it. What is indisputable is that he has pressured saints to leave the churches in Spain and to attend his separate meetings. To gain sympathy, he has told saints that he was "thrown out" of the church in Madrid, a charge that is false.

Teams of workers have been sent by Brother Dong's work to travel throughout Spain to assist Fernando in disseminating Brother Dong's literature and starting "churches" with "table" meetings. This work likewise has been carried out independently of the churches and saints in Spain and the co-workers in Europe.

Dear saints, we must be clear that such a private and secretive work and the closed fellowship it produces are divisive, even if its workers claim to establish churches on the ground of locality. The ground of locality is not an excuse for division; it is the ground of oneness. The local church is the local manifestation of the one universal Body of Christ. The local church's testimony is that it welcomes all believers and fellowships with all other genuine local churches in the one unique fellowship of the Body of Christ (1 Cor. 1:9). The practice of Brother Dong's workers is to begin to break bread in a locality with as few as two believers as a way of "planting the flag" to claim that locality as the domain of their private work. This practice is not according to the truth. Those

who claim to be a church, yet keep themselves apart from the common fellowship, are self-deceived in thinking they are a genuine local church. They are, in fact, a local sect.

A local church is one that is open to all the saints in that locality and open to all the other local churches. If there is a so-called local church that would not have fellowship with the other local churches, that is not a local church, but a repetition of the history of fallen Christianity. In refusing fellowship, this so-called local church becomes a local sect. (Witness Lee, *The Wonderful Christ in the Canon of the New Testament*, pp. 175-176)

The bread on the Lord's table is a symbol. It represents the fellowship of both the physical body and the mystical Body of Christ (1 Cor. 10:16). It indicates that we participate with all the Lord's children in one common fellowship, that the Lord has given Himself to all His believers as their life and everything through His sacrificial death and has constituted us into one organic Body with Himself as the Head. Those who break a bread that does not represent this common fellowship are practicing sectarianism, no matter what they call themselves. It is for this reason that Paul charges us to discern the Lord's body (1 Cor. 11:29).

The first item we need to discern is the bread on the Lord's table. The bread on the Lord's table should be a symbol not only of the Lord's physical body, but also of the Lord's mystical Body, which is universally one (Eph. 4:4). Although we may take the Lord's table in many different cities around the globe, we all are taking just one bread, because the bread we partake of is a symbol of Christ's mystical Body, which is universally one. Thus, 1 Corinthians 10:17 says, "Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread." Any bread on the Lord's table that does not signify the Lord's one universal Body but the body of a certain sect is divisive. (Witness Lee, *A Brief Presentation of the Lord's Recovery*, p. 54)

It is important that the saints understand that the problems Brother Dong and his workers have caused and the manner in which they have worked are not merely personal shortcomings. Rather, they are characteristic of the way in which Brother Dong and his workers have behaved, not only in Spain and not only in Europe, but also in many other parts of the earth. Brother Dong has instilled in his workers a view that all of the churches outside their own work have degraded into Laodicea, that only those churches raised up through his work are Philadelphia, and that as such they should remain separated from those whom they consider to be Laodicea.

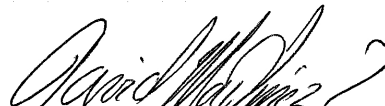
Brother Dong has devised a clever myth to vindicate his independent work. He divides the writers of the New Testament into three groups—the "traditional" ministry of the twelve apostles, the "judicial" (which he defines as legal or doctrinal) ministry of the apostle Paul, and the "organic" ministry of John. He then claims that God was


displeased with and therefore terminated both the ministry of the twelve apostles and the ministry of Paul. According to Brother Dong, God was only pleased with the ministry of John.

Brother Dong then employs this myth as a template to uplift his own ministry and work above all others. He credits Brother Nee with bringing the truth out of the “traditional” realm of Christianity, but then depreciates the ministry of Brother Nee and Brother Lee as “judicial.” By contrast, he claims that his own ministry is the unique continuation of John’s “organic” ministry. According to this template, only Brother Dong’s ministry and what it produces will continue until the Lord’s return. It is this system of error (Eph. 4:14) that is used to justify the total disregard of other workers and churches by Dong Yu Lan and his co-workers.

We therefore charge the saints in the churches in Spain not to receive Brother Dong’s workers or his publications and the different teachings they promote (Rom. 16:17; 1 Tim. 1:3-4). Their manifested fruit has consistently been division and confusion, not only in Spain but in other parts of the earth where they have gone. We realize that many saints may have been innocently misled by Brother Dong’s workers and may have a genuine desire to participate in the Lord’s present move in His recovery. We invite these saints to fellowship with us so that we might go on together for the Lord’s interest. However, we ask the saints among us who are contacted by any associated with or affected by Dong Yu Lan’s work to bring this to the attention of the leading brothers in your locality.


The warning in this letter is necessary to protect all of the churches in Spain in the healthy words of the apostles’ teaching (1 Tim. 6:3; Titus 1:9; Acts 2:42). It is our desire to cooperate with the Lord to preserve what He has accomplished in the churches in Spain so that the churches can go on with all of the churches in Europe and throughout the earth in one accord (Acts 2:46; Rom. 15:6). We ask you to pray and to be vigilant toward that end.

  
David Martinez (Madrid)

  
Jorge Cruz (Madrid)

  
Cristóbal Linero (Málaga)

  
Diego Diaz (Málaga)

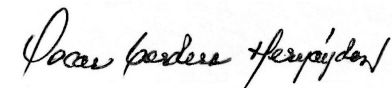
  
Nicolás Morales (Córdoba)

  
Manuel de la Rica (Córdoba)

  
Joe Davis

  
Bill Lewallen

  
Hector Aponte

  
Oscar Cordero

  
Jameson Chen

  
Russell Cox