

**OPEN LETTER TO PROVE THAT
THE GOSPEL PREACHED BY
ELIJAH THOMAS CHACKO IS A FALSE GOSPEL,
A PERVERSION OF THE GOSPEL OF JESUS CHRIST**

“Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things... Thou therefore which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you...”

- *Romans 2:1, 21-24*

INTRODUCTION

Summary – While Chacko embellishes his teachings with Reformed and Puritanical terms, in truth, over the years, he has deviated further and further away, and has perverted the Gospel of Christ. The deception is detrimental but imperceptible to the common eye. The gross disparity shall be proven by quoting and comparing the daily publications of The Westminster Tradition with the writings of our renowned and faithful Reformed and Puritan forebears.

In the year 1985, when we separated from Jesus Saves Mission (JSM), we supposed that we were delivered from Arminianism and Dispensationalism. At this transitional period, in a flux, Chacko was conscious of his doctrinal deficiency. Being tainted by Arminian writers (eg. Campbell Morgan), Dispensationalist writers (eg. C. H. Mackintosh and H. A. Ironside) and the influence of John Metcalfe, a hyper-Calvinist from United Kingdom, Chacko sought to confirm his doctrinal stand by visiting book rooms of various denominations including those of Presbyterian, Baptist and Brethren churches. Among the representative publications of the authors from different denominations, he relied more on the Commentaries of John Calvin and Matthew Henry. Thus, his Bible Study took on some shape of Calvinism. For a season, we were delving into Reformed and Puritanical writings to determine various doctrinal issues pertaining to the Gospel. Then came the 1990s when we had bi-annual Bible convocations in Cameron Highlands. As the view of each Puritan was presented by appointed brethren, we were naively led to believe that Elijah Thomas Chacko had an extraordinary quantum of light by his ability to critically assess the doctrines and persons of each of the Reformers and Puritans. He sat on the seat of judgment, assessing and commenting rather than learning. While the lecturers objectively represented the doctrines of the Reformers, Puritans and Calvinistic writers of the yester-centuries, Chacko often gave a twist in his final analysis and conclusions. We were young then and held Chacko in great awe and amazement. All his comments were received as nuggets of gold. Unknowingly, we had plunged into further darkness and bondage. “And no marvel; for Satan himself is transformed into an angel

of light” and “his ministers also be transformed as the ministers of righteousness” (2 Corinthians 11:14-15).

Over the years, it has become increasingly clear that the topics examined and the presentations of papers in the conferences served to propagate the agenda and theology of Chacko.

ELIJAH THOMAS CHACKO PREACHES ANOTHER GOSPEL, WHICH IS A PERVERSION OF THE GOSPEL OF JESUS CHRIST.

Since The Westminster Tradition accepts the writings of the Reformers, the Puritans, the Westminster divines and a few others (Jonathan Edwards and Louis Berkhof ...), we shall cite from these sources with the corroboration of the Scriptures to prove the validity of our arguments. We would prove that Chacko has misrepresented them and caricatured their doctrines. Chacko constantly changes his doctrinal stand (from the horse’s mouth, “my doctrine can change anytime” April 2013), and a number of times has even disowned things he has formerly said - so he remains a constantly moving target. We will therefore quote from his writings and the daily publication of The Westminster Tradition --- Mission Updates (MU), renamed as The Jerusalem Times (TJT) from 9 June 2010 and, subsequently now known as, New Jerusalem Times (NJT) from 20 April 2018. These contain the printed responses of his members to the sermons he preached; from which the content and effect of his preaching could be clearly known. *“TJT has also afforded me pastoral understanding of the doctrines taught by the man of God...Pastor also showed us that through TJT we can come to know his calling, God’s mandate for him and our niche...TJT is a quality production. First, it is vetted by the editorial team, then it is vetted by pastor.” (Zechariah Tan, TJT 8 February 2014)* While these publications are well articulated and heavily edited to put Chacko — his person, doctrine and ministry — in the best of light, with close semblance to Reformed and Puritanical doctrines, there are many self-contradictions which insidiously betray his heretical teachings. These are proofs of his subtle yet lethal doctrinal deviations. We shall attempt to quote at least two or three, amidst a number of others, as the Scriptures

stipulate that by the mouth of two or three witnesses shall every word be established (Deuteronomy 19:15; Matthew 18:16; 2 Corinthians 13:1). We ourselves are first hand witnesses. We shall proceed to show from the following perspectives that Elijah Thomas Chacko preaches a false gospel:

1. Chacko's distortion of Redemption Accomplished and Redemption Applied

1.1 Redemption Accomplished

Summary – Chacko believes that all denominations of Christendom preach the same objective grounds of the Gospel, which is the Life and Person of Jesus Christ as recorded by the 4 Gospel evangelists; thus he reduces Christology to mere historical record. Reformed and Puritanical writings are in consensus that Redemption Accomplished is explicated in the doctrine of Atonement upheld in Calvinism, which is distinctly different from the rest of Christendom. The “Christ” preached by Chacko is the same as the “Christ” of the Arminians, the Dispensationalists, the Charismatics, the Catholics and the cults; but it is not the Christ of the Scriptures.

Chacko always borrows the terms by Reformed writers to accentuate that the Gospel has two parts: (1) Redemption Accomplished and (2) Redemption Applied. He pays lip-service to the terms without agreeing with the content as embraced by the Reformed constituency. He would define Redemption Accomplished as the objective grounds of salvation and Redemption Applied as the subjective grounds of salvation. He treats Redemption Accomplished shabbily and gives a sweeping statement, asserting that *the whole of Christendom, referring to all denominations, preaches the same objective grounds of salvation which concern the incarnation of Christ, His miraculous birth by the virgin Mary, His life, sufferings, crucifixion, death, resurrection and ascension as recorded by the 4 Gospel evangelists*. Over table-talks, he asserted a number of times that even the

Roman Catholics and cults preach the same objective grounds of salvation. Immediately, in the next breath, brushing aside Redemption Accomplished, he would assert that the Gospel he preaches differs from the rest of Christendom in its subjective aspect, which he defines as *“the application of the merits of the redemptive work of Christ by the Holy Spirit upon the elect”*. We quote excerpts of Chacko’s extempore exhortation concerning the pastoral, practical, and applicatory problems pertaining to the doctrine of Justification By Faith, at the public prayer meeting held at John Bunyan House on 6 March 2015, published TJT 14 March 2015, ***“The proponents from the realm of the False Prophet lack in their emphasis on the subjective aspect (Redemption Applied) of the Gospel of the grace of God. These include those who are in the Arminian churches, the pseudo Reformed churches and the Dispensational churches. They lack in 2 senses. One, in that they do not dwell upon it. Their pastors and preachers do not preach on it. While admittedly they preach on the objective aspect, they neglect to touch on the subjective aspect sufficiently. Secondly, they lack in that they have not experienced it. They have not been justified themselves.”***

We note here, firstly, that the “Christ” preached by Chacko is the same “Christ” of the Arminians, the Dispensationalists, the Charismatics, the Roman Catholics and the cults. In technical terms, the merits of Christ are applied upon the sinner; in practice, the merits of Christ in His work of redemption is never an emphasis because it is the same “Christ” with all the “-isms”. Consequently, there is no efficacious merits of this “Christ” to be applied on the elect sinner. This is a different Christ from the Christ of the Scriptures.

The congregation received this blindly. Others were left puzzled but submitted in silence. How could we, being Reformed and Calvinistic, ever preach the doctrine of Redemption Accomplished in the same manner as other denominations including the Roman Catholics and the cults? It could be seen here that Christology is mainly reduced to a historical record by Chacko; and the Atonement of Christ is relinquished into insignificance. We

may rejoice with the whole world at the Nativity season at the end of the year but that does not mean that Christology is faithfully, soundly and biblically preached.

Reformed and Puritanical writings are in consensus that Redemption Accomplished is explicated in the doctrine of Atonement. The doctrine of Atonement embraced, expounded and published abroad by the Calvinistic writings is definitely different from that presented by the Roman Catholics, cults and all the other “-isms”, including Chacko-ism.

Chacko’s definition of the objective grounds of the Gospel proves that he has deceitfully overlooked the doctrines of Christ and His atonement. His emphasis on the subjective aspect of the Gospel is a subtle shift away from the centrality of Christ to the work of the Holy Spirit. (The ultimate hidden agenda is to point to his self-invented version of preparatory work and his identity as the Elijah who is to come to restore all things before the second coming of Christ. This will be dealt with in subsequent sections.)

1.2 Redemption Applied

1.2.1 Summary — Redemption Applied (Soteriology) speaks of the gracious work of the Holy Spirit in the order of salvation (ordo salutis) in the soul of a sinner. In the order of salvation outlined by Reformed and Puritanical writings, repentance unto life is an evangelical grace; repentance issues from regeneration; and repentance is all of grace. While paying lip-service, Chacko placed repentance before regeneration in the theme of the December 1997 Bible Convocation. The impact of his preaching even till now, is for believers to “keep on repenting and repenting” “until” “our” repentance is “accepted” by God. This is Classical Arminianism on Repentance. Instead of looking at this whole process as grace, the

sinner is directed constantly to deal and struggle through by his works. Therefore, instead of bearing forth genuine fruits of repentance, the work of the flesh is multiplied. Their Pharisaic religion is man-ward, and, to say the least, wearisome.

Redemption Applied (Soteriology) speaks of the gracious work of the Holy Spirit in the order of salvation (ordo salutis) in the soul of a sinner. As agreed by the Reformed writers, it consists of the sequence of acts wrought by God in the salvation of sinners. Louis Berkhof (1873-1957), often recommended by Chacko for his doctrinal precision, set forth the order as follows in his book, Systematic Theology:

Part Four — The Doctrine of the Application of the Work of Redemption:

- I. Soteriology in General
- II. The Operation of the Holy Spirit in General
- III. Common Grace
- IV. The Mystical Union
- V. Calling in General and External Calling
- VI. Regeneration and Effectual Calling
- VII. Conversion (“which comprises two elements, namely, Repentance and Faith”)
- VIII. Faith
- IX. Justification
- X. Sanctification
- XI. Perseverance of the Saints

John Murray (1898-1975) held on to a similar order of the application of salvation in his book, Redemption Accomplished and Applied. Under Redemption Applied, he listed the following in order:

1. The order of Application

2. Effectual Calling
3. Regeneration
4. Faith and Repentance (which is Conversion)
5. Justification
6. Adoption
7. Sanctification
8. Perseverance
9. Union with Christ
10. Glorification

These Reformed writers showed the inter-relationship of these acts in their sequence and their application with respect to the whole order of salvation, taking place in the life of the elect sinner.

While professing to be of unsurpassed and unprecedented expertise in Redemption Applied, Chacko has no clarity of articulation; he even reverses the order of Regeneration and Repentance. In December 1997, a conference was convened with the theme entitled, “Repentance, Reformation and Regeneration”. Please mark the order preached by Chacko: repentance is placed before regeneration. The conclusion of the conference was that a sinner, amidst all his struggles with sin must reform his own life. He must repent and keep on repenting from all his unfruitful works of darkness. He must do this until he is fully repentant; then only is he finally regenerated by the Holy Ghost. This is Chacko-ism, and it is akin to Classical Arminianism on Repentance, wherein Repentance is put before Regeneration in the order of salvation. In effect, repentance becomes the work of man. Although Chacko would say that it is God Who works in us repentance, the subtle

impact of his preaching is — it is always the sinner that works. The seed of Arminianism is sown here detrimentally.

Through the years, like a snake, Chacko’s doctrines change any time to serve his purpose and agenda. He adapts and adopts to present a package like unto Calvinism. Many times, he appears to preach on grace but deep down are his own novel, perverted teachings. It is not readily discovered, but over the years, it has become so glaring. We present here on 2 separate occasions in 2014 and 2018, the confessions of Zephaniah Soh, his right-hand man, showing that Chacko’s doctrine is Arminianism at its very core.

“Zephaniah Soh: Evangelical repentance is a repentance that is accepted of God that needs not to be repented of. Uzziel (Hamu) Debbarma: I do not understand the phrase ‘to be repented of.’ Zechariah Tan: Sometimes we repent and then we go back to our sin again. We have to keep on repenting and repenting until our repentance is accepted of God --- so we don’t go back to our sin, but we hate sin and there is this vehemence and anger towards ourselves and to our sin. That is godly repentance --- there is that sorrow when we sin. Zephaniah Soh: We must keep repenting even if we need to repent of our repentance until God is pleased to save us, when our repentance is deemed to be evangelical. Experimentally, even when we try to repent, still there is so much we can repent of. We may be sorry but not wholehearted and there is still so much lacking. Even our sorrow --- is it of a godly sort or is it just a remorse? When God judges us, what makes us cry? Is it because we’ve pained God or because we’re feeling sorry for ourselves? It needs to be to the point that God accepts our repentance and the Holy Spirit grants us salvation. So we must keep repenting. We must not just say, ‘Oh, I’ve already confessed my sin.’ But are there fruits? The next moment, we find our repentance to be very short-lived. So we must keep repenting until the Spirit of God wrought true contrition in us.” (The foregoing were responses to pastor’s discourse on Preparatory Work, TJT 6 June 2014) “Please, God. Please change us ... Give us that tenacity not only to pray, but above all, to repent, till our repentance is accepted of Thee; till grace, even

the saving grace of God be found in us.” (Closing prayer of Zephaniah Soh to pastor’s exegesis of the book of Hosea, Albin, Teaneck, NJ, USA; NJT 10 August 2018)

The point is “repentance unto life is an evangelical grace” (Westminster Confession of Faith, Chapter 15, section I), not “our” repentance to be “accepted” by God as a form of works at any time. No part of the Bible says that when you know your repentance is “accepted” of God, then it will issue forth saving grace. Under Chacko, a person engages in a life-long struggle to seek God’s acceptance through their own repentance - as a professing Christian, but also as an unregenerate sinner. This is where instead of looking at this whole process as grace, the sinner is directed constantly to deal and struggle through, by his works, “until” “our” repentance is “accepted” by God and we be found to have saving grace; till then, there is no saving grace. **However much Chacko would like to deny it, the surreptitious impact of his preaching is: repentance is the basis of God’s acceptance and salvation. While some may be aware that they must not put their trust in their repentance, yet their whole lives are built on this premise to seek God’s acceptance of their repentance. This is Arminianism prevailing throughout the lives of the people under Chacko-ism.**

The Reformed and Puritanical understanding is repentance itself is a saving grace given of God and it is wrought by God Himself; regeneration comes before repentance. Repentance issues from regeneration, and Repentance is all of grace.

For the past years, nobody could testify that he has repentance unto life. It has borne forth the fruits of corruption whereby the works of the flesh are greatly multiplied in the church life. There is so much of forms of religion, summarily, it is a man-ward religion. In every prayer meeting, the brethren keep confessing this sin. They live with the fear of man. The smile of Chacko makes them jump for joy. His anger is as the wrath of God against them. Hear the confessions of the members of his congregations from Singapore, Malaysia, Philippines, Australia, India and Nepal over these years: *“I may have a form of religion;*

it is still at best a man-ward religion.” (Zechariah Tan, TJT 10 July 2010) “I feel sick of myself that my religion is often manward.” (Rhoda Soh, TJT 15 February 2013) “Again, I was disturbed when pastor said why I go back to my vomit again and again. I am repeating the same sin again and again, I have not really repented.” (Eliezer Pandey, missionary pastor from Kathmandu, Nepal, now residential pastor of Bombay, India, TJT 17 May 2014) “...I felt indicted in many ways. I am very much a man-pleaser... My religion is substantially man-ward. There is the great lacking of the fear of God. I address Him as the omniscient God but do I sense and feel His presence at all times...Not to work for man to see but work as unto the Lord.” (Zephaniah Soh, TJT 5 January 2015) “I felt I was getting more and more tormented by this fear (I John 4:18). I was also beginning to hate doing things, going places and trying to say the right things in the house of God, in order not to get scolded or being reported evil of...” (Olive Pee, Malaysia, TJT 22 January 2018) “I saw the root of my poverty. I am living a man-ward and man-pleasing religion.” (Adaiah Basnet, Kathmandu, Nepal, TJT 5 March 2018) “God shows me my man-ward religion and the subtle trust in my works, even my spiritual works.” (Martha Tan, Adelaide, Australia, NTJ 7 May 2018) “We join the sabbath worship and have fellowship, but our religion is very manward. There are no fruits of repentance seen in our lives.” (Ruth Rania Patacsil and Euphrates Mangmangon on behalf of the Baguio brethren, Philippines, NJT 10 Sept 2018)

Chacko’s “multi-faceted” gospel glaringly omitted these essential applications of redemption, though he claims to restore “all things”. Chacko has perverted the doctrine of Redemption Applied; he has not upheld the Reformed persuasion as articulated and established by the Westminster Divines.

1.2.2 Summary — Chacko focuses the congregation only on one point: “are you saved” and stops there, though he claims to “restore all things”. In all of Paul’s epistles, while Paul warned the believers to examine their standing before God, he moved on to all the applications of redemption from calling to glorification. So did James, Peter and John in their epistles.

Chacko-ism focuses the congregation only on one point: Are you saved? Have you had your Genesis 15:6? Everyone is stuck here. “The work of conviction of sin by the Holy Spirit has not even begun in you.” He has said this in his sermons on the Lord’s Day and in weekly formal prayer meetings and even to individuals. “... my sadness is that this preparatory work has not begun in my heart.” (Enoch Chia, TJT 27 October 2016. Enoch is the “longest follower of Chacko since the late 1970s.) This is in grave contradiction to the preaching of Paul in all the epistles. Paul did not stop at Justification by Faith. In Paul’s epistles written to the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians...(to his audience, the believers of the churches, called to be saints, one and all), while admonishing them to examine their spiritual disposition, Paul moved on to all the applications of redemption, from calling to glorification. So did James, Peter and John in their epistles. Though Chacko claims to “restore all things”, he does not preach on all the applications of redemption as the writers of the epistles did.

1.2.3 Summary — In the December 1997 Bible Convocation, Chacko concluded that Soteriology consists of Conviction, Compunction, Humiliation and Faith. Chacko’s insidious deviations from Shepard are: (1) Chacko distorts the Preparatory Work of Shepard. (2) Chacko propounds his own novel doctrine of “The Application of the Law” asserting it as the work of man, distinct from the Preparatory Work

which is the work of the Holy Spirit Who works the conviction of sin. This doctrine of “The Application of the Law” is not found in any of the Reformed and Puritanical writings. (3) Chacko fails to assert the fourth act of Christ’s power, which is the Work of Faith. (4) Chacko has obliterated the order of salvation, with the inter-relationships of each step in the whole order of salvation, as upheld by Shepard. (5) Chacko dismisses a large part of the work of Shepard as seen from the Content page of “The Sincere Convert & The Sound Believer”.

In the same Bible Convocation in December 1997, Chacko was deeply impressed by Thomas Shepard’s Preparatory Work. As the chairman of the conference, he concluded at that time that Soteriology consists of Conviction, Compunction, Humiliation and Faith. At the end of the conference, hardly anybody returned home mindful of what the Reformed constituency taught on Redemption Applied: on the sequence of God’s acts (from effectual calling to glorification) and the inter-relationships of each step in this whole order of salvation. All that they brought home was that whosoever do not embrace or preach the four stages of Preparatory Work are intellectual arm-chair theologians, dry Reformed preachers, and are therefore pseudo-Reformed and murky in Soteriology. Those who embrace Chacko-ism are led to believe that their scheme is the most biblical, coined by him as “*Experimental Calvinism*” in subsequent years.

The stark truth is Chacko himself has never even read Thomas Shepard (1605–1649)! He has depended on the lecturer (Joel) to define and explain what Thomas Shepard’s Preparatory Work is. The emphasis of Chacko’s teaching is that “*The first act of the Holy Spirit in the heart of man is the Conviction of Sin*”, and “*The Preparatory Work of the Law is necessary to bring a sinner to Christ*”. The congregation is exhorted to allow the preparatory work to be completed in their lives and not to truncate or abort it. **Over the years, Chacko has distorted Thomas Shepard’s doctrine while holding on to the catch phrase, “Preparatory Work of the Law”.** Firstly, Chacko intentionally fails to

define and assert the fourth act of Christ's power, which is the Work of Faith, as advocated by Shepard. Secondly, Chacko has obliterated the order of salvation, with the inter-relationships of each step in the whole order of salvation, as expounded by Shepard, who represents the Puritan view. Thirdly, he has adulterated Shepard's doctrine and comes up with his own novel dimension of "The Application of the Law" — unique under his ministry and not found in any of the writings of Shepard and the Puritans.

It can be clearly seen from the Content page of The Sincere Convert & The Sound Believer by Thomas Shepard (Published by Soli Deo Gloria 1991) that Chacko has zoomed in on the Preparatory Work, ignoring and dismissing a large part of the work of Shepard.

Content page of The Sincere Convert & The Sound Believer
by Thomas Shepard

(The emboldened portion is the large part that Chacko ignored and neglected)

Chapter I. As the great cause of the eternal perdition of men is of themselves, so the only cause of the actual deliverance and salvation of man is Jesus Christ.

Section 1. A fourfold act of Christ's power in rescuing and delivering men out of their miserable state:

Section 2. The first act of Christ's power is conviction of sin

Section 3. The second act of Christ's power is compunction, or sense of sin

Section 4. The third act of Christ's power, which is humiliation

Section 5. The fourth and last act of Christ's power is work of faith

1. Faith defined

2. The efficient cause of faith

3. The subject or matter of faith

4. The form of faith

5. The end of faith

6. The special ground of faith, viz, the call of Christ in His word,

The nature of this call,

The necessity of this call in three particulars,

An exhortation to come to Christ

Chapter II: Every sinner, believing in Christ, is translated into a most blessed and happy estate. What is that happy state they are made partakers of, answered in six particulars, as follows:

Section 1. Justification, its nature, its efficient cause, its subjects, and its results,

Section 2. Reconciliation. It consists in two things, viz, our peace with God, and the love and favour of God,

Section 3. Adoption; begun and perfected,

Section 4. Sanctification, its nature, and its evidence of justification,

Section 5. Audience of all prayers,

Section 6. Glorification. What is it?

Chapter III All those that are translated into this blessed estate are bound to live the life of love, in fruitful and thankful obedience unto Him that hath called them, according to the rule of the moral law.

1.2.4 Summary — Chacko justifies his daily vulgarities and violence on the adults and children with his self-invented doctrine of Application of the Law. The congregation meekly submit, believing that it will bring them to Christ. What is abnormal to the common people with sound mind becomes “normal” to the congregation. The fact is, after all of Chacko’s rebuke and reproof in the last 20 years, he does not witness the conviction of sin wrought in the hearts of the congregation, especially the second generation, including his own children. The reason he subsequently proffers is that Application of

the Law is the work of man, distinct from the Preparatory Work which is the work of the Holy Spirit Who works the conviction of sin. It is not necessary that Application of the Law will lead to Preparatory Work. Chacko does not acknowledge the root of the problem as to the unconverted state of his congregation — he is NO MORE FAITHFULLY PREACHING from the Word of God, thus there is no conviction of sin and no conversion.

We illustrate below the whole atmosphere and culture that has been created under this novel doctrine of the Application of the Law. Chacko asserts that the Application of the Law comes not only through the means of preaching and providence (the judgements of God), but most effectively through public reproof and rebuke (*Rhoda Soh, TJT 14 October 2017*). Chacko justifies his daily vulgarities and violence on the adults and children, hitting, punching, hurting some of them; the reason given is that the humbling process serves to bring them to Christ. A number of children who suffered his “water-treatment” (liken unto the Nazi’s waterboarding of the prisoners of war in World War II) have grown up. The youngest three are the toddlers Erastus, Maschil and Isaac; water was sprayed from the hose into the mouth of the toddlers for 15 to 30 minutes with the child coughing, choking, crying, screaming and struggling. At other times, they were placed inside a dark room for punishment and kept there until they stopped wailing and became silent. Either they had fallen asleep, or dirtied themselves with urine and faeces, or become subdued and submissive. He has never once done so to his own grandson Isaiah (now aged 3). Once, in order to humiliate a young girl and break her pride, her T-shirt was removed, chest made bare and she was caned on her back, before a whole crowd of adults and children in Chacko’s bungalow in Johor Bahru, Malaysia. In another incident, the same girl’s pants were removed and she was caned on her buttocks in the hall of Chacko’s residence at Tanah Rata, Cameron Highlands, Pahang, Malaysia. Most onlooking adults become used to such incidents. What is abnormal to most people becomes “normalised” in these cultic practices.

“We have pastor to hammer us till we are flattened and able to squeeze through the strait gate of salvation. Zephaniah said pastor is probably the lone man that is unflinchingly advocating this way of scriptural upbringing.” (Zipporah Lee, MU 27 July 2009) “... He would also charge the parents, ‘Don’t spare, even if the child cries, give it to him till the power of depravity be broken’” (Deborah Thomas, MU 24 July 2009) The idea that depravity can be broken by beating a person or by any means of the flesh, rather than by the regeneration that comes from God alone, is blatant Arminianism and heretical!

The congregation meekly submit themselves to be trampled upon “like a door mat”, desiring further humiliation from Chacko, so that they could be brought effectually to Christ. In reality, this has similarities to the 'Stockholm syndrome' but within a cultic and religious context. *“So if you really want the Kingdom of God, we must be willing to be like a doormat for others to step on... You don’t talk about the law theoretically --- it is to be applied and to be applied all the time...” (Zephaniah Soh, TJT 4 June 2014)* This application of the law is also seen at the place of formal weekly public prayer meetings. Chacko would usually conduct a session of thanksgiving, deliver an exhortation and dismiss the congregation to pray in separate groups. He hardly joined in the seasons of prayer. On the occasions when he did, he would be with the sisters, overseeing their prayers. Frequently, he would stop the prayers of certain ones, reprimanding, *“You are not here to talk to God. You are here to weep, to howl, to cry to God with the spirit of Jeremiah in Lamentations!”* The truth is that in the last 20 years, Chacko has not been seen to weep nor cry to God in the way he stipulated and enforced. He also arbitrarily slapped certain sisters that he felt were not engaged in the prayer meetings. He would not slap those of higher status in society, being a respecter of persons.

Chacko applied the law to the point of cursing the people of God in his own church, “I curse all of you to hell. I am waiting to see which of you will be the first one to get heart attack!” Contrast this with the heart of the God of the Scriptures, “As I live, saith the Lord

GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?” (Ezekiel 33:11) The heart of our Lord Jesus Christ is, “O Jerusalem, Jerusalem... how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!” (Matthew 23:37)

The fact is, after all of Chacko’s rebuke and reproof in the last 20 years, he does not witness the conviction of sin wrought in the hearts of the congregation, especially the second generation, including his own children. The reason he subsequently proffers is that Application of the Law is the work of man, distinct from the Preparatory Work which is the work of the Holy Spirit Who works the conviction of sin. It is not necessary that Application of the Law will lead to Preparatory Work. Chacko does not acknowledge the root of the problem.

Wherein lies the problem? There is no faithful preaching from the Word of God that issues forth conviction of sin. “Now when they heard this (Peter’s preaching), they were pricked in their hearts”. (Acts 2:37a) It has come to a point that Chacko is no more preaching from the Word of God faithfully. In fact, he has openly declared at the pulpit that he does not need to read the Bible to prepare his sermon. Moreover, during the preaching, when he has quoted from the Scriptures and the hearers have wanted to open the Bible to confirm the verses, his mouth has spewed forth vulgarities to condemn them. He would not allow any to turn to the Bible. According to him, “faith comes by hearing” and that “hearing his preaching”! Chacko does not honestly acknowledge the root of the problem as to the unconverted state of his congregation — he is NO MORE FAITHFULLY PREACHING from the Word of God, thus there is no conviction of sin and no conversion.

1.2.5 Summary — The theology of Thomas Shepard: (1) He embraced the whole Reformed order of salvation. (2) He added finer points on the importance of the soul being prepared before coming to Christ. (3) He stated clearly that Preparatory Work is not the work of man but the strokes of Christ's power. (4) He believed that the solution is not in yourself but to come and lay hold on Christ. If any man will have life, he has to go out of himself, to the Lord of life.

Chacko's imposing voice dictates to the conscience of the congregation --- so much so that the VOICE OF CHRIST'S CALLING IN HIS WORD is negated. He does not preach coming to Christ, and that makes his gospel 'another gospel'. He takes a small part of Thomas Shepard's doctrine and develops it into Chacko-ism. The missing component is the FREE OFFER OF THE GOSPEL - the invitation to come to Christ. Many of our dear brethren who are still in his congregation have, in their lives, left home, parents, siblings, spouse, children, studies, work or career. They have even relocated physically, to come under his direct ministry. Tragically, **none consider themselves to have found Christ because Christ was not offered.** Instead of focusing on Christ, every preaching occasion has subtly deviated to focus on Chacko's identity as the harbinger of Christ's second coming (this shall be elaborated in subsequent sections). We were supposed to be contrite, broken and to keep on repenting. This is Chacko's desired effect – with the intention that we would be totally subservient and obedient to him, with a slavish fear. He has kept us fully occupied in our daily lives, busy catering to all his incessant demands (massages, daily meals, household chores, upkeep of his gardens, animals; publications, typing, transcribing, writings, outreaches; frequent, impromptu midnight meetings and shopping...) so that by the time the wee hours of the morning have passed we are all worn out, with little energy to search the Scriptures like the Berean Christians.

Until today his congregation is not aware of the delusion that his is not Thomas Shepard's Gospel, his is another gospel. Thomas Shepard believes that the solution is not to find reason in yourself, but to come and lay hold on Christ. Chacko believes that the solution is to find reason in yourself, and dwell in conviction and compunction of sins, and humiliation till the Preparatory Work is completed in you. Chacko postpones the presentation of Christ to sinners indefinitely till many are resigned, in despair and have given up hope spiritually. These are the same faithful ones who are still the backbone of the church now. They have not given up the profession of their faith, but they live daily discharging their duties hope-lessly, faith-lessly and joy-lessly. They have misplaced their hope of coming to Christ by placing their hope in the ministry of Chacko. **They think that by being faithful to Chacko to the end of their lives, they shall be saved. They believe that “outside Chacko’s ministry, there is no salvation”.** We have seen many who left the church over the years being forthrightly, brutally, publicly condemned. When Bethuel Yang left the Chinese local congregation in 2018, both Joash and Patience spoke to him separately on different occasions, warning him, *“outside pastor’s ministry, there is no salvation”.* *“We deliberately warned them that, if they go away from the truth and the servant of God, they shall die spiritually.”* (David Debbarma and Benaiah Debbarma, NJT 24 April 2018). This is akin to the bondage under the Mother of Harlots, where there is no salvation outside the Romish institution.

Thomas Shepard embraced the whole Reformed order of salvation and had added finer points on the importance of the soul being prepared before coming to Christ. He had stated carefully that this is not the work of man but the four strokes of Christ’s power. **The Shepard who emphasised on Conviction of Sin, Compunction for Sin and Humiliation is the same Shepard who, under the Work of Faith, taught humbled sinners that the solution is to go out of himself to Christ.**

***All the quotations of Thomas Shepard in this open letter are obtained from The Sincere Convert & The Sound Believer.**

“Conceive it thus. Adam had a principle and stock of life in himself, in his own hand, and therefore was to live by this, to live of himself and from himself, and therefore had no need nor use of faith. He lived by the law of works, which the apostle sets in a direct opposition to the law of faith; but Adam, being now fallen, hath lost his life, and become, not like the man that fell among thieves, betwixt Jerusalem and Jericho, stripped, wounded, and half dead, but wholly dead (Ephesians 2:1). So that, **let any man seek life from himself, it is impossible he should live;** for, if there had been a law that could have given life, our righteousness should have been thereby (Galatians 3:21). Hence it follows, **if any man will have life, HE GO OUT OF HIMSELF TO ANOTHER, viz., THE LORD OF LIFE, for it.** (John 5:40; 6:27-29)” (p201, The form of faith)

“The fourth (act of Christ’s power) is faith; all which are distinctly put forth ... in the day of Christ’s power; and so ever **look for actual salvation and redemption FROM CHRIST, LET THEM SEEK FOR MERCY AND DELIVERANCE IN THIS WAY, OUT OF WHICH THEY SHALL NEVER FIND IT...**” (p117)

Chacko constantly warns against truncating the Preparatory Work by frivolity and levity, indulgence in creature comfort, carnal pleasure or even seeking relief from false prophets who preach “Peace, peace”. **The truth is, over the years, a number have left his ministry. Chacko’s ministry leads to death. Shepard’s Preparatory Work leads to Christ and the fullness of life in Christ. Note here, Shepard recommends that the only way not to truncate the Preparatory Work is to come and look up to Christ.**

The gracious work of God is not for us to dwell in ourselves but to look up to Christ. It is the work of the Holy Spirit to bring about conviction and judgment to lead the sinner to see his need of the righteousness of Christ (John 16:8) and hence to come and look up to Christ alone for salvation. On the contrary, Chacko believes that the solution is to find reason in yourself. The point is: he believes the Preparatory Work must be completed first; to prematurely look up to Christ is condemned as being presumptuous and taking Christ cheaply. **Who determines when the Preparatory Work is completed in a**

sinner? By what yardstick can you be certain that it is completed? Chacko categorically gives his verdict that all his congregation members have yet to be fully humiliated. In so doing, he is playing God to determine when the Preparatory Work is considered as completed in the lives of sinners. In fact, since no one could claim that Preparatory Work is completed in them, none could look up to Christ without guilty pangs. While the Scripture teaches that it is only legitimate for sinners to look up to Christ, Chacko has made looking up to Christ illegitimate and taught that such ones are looking for a quick relief and comfort and in so doing, truncating the Preparatory Work in their lives.

1.2.6 Summary — Chacko perverts the doctrine of the Sovereignty of God. He presents God as One Who is sovereign and unpredictable to save whom He will. God is not presented as the God Who works according to His revelation of Himself in the Holy Scriptures; He is not presented as the God Who beckons and beseeches sinners to come to Him. The Bible has a definite, clear answer for sinners to come and seek for Christ and a definite teaching that Christ has come to find sinners. However, in Chacko's preaching, "there is no formula", "there is no answer". The believers wait indefinitely for an elusive salvation that will never come because Christ is not offered. Over 30 years, none under his ministry could say that he is saved.

"Today pastor showed me, like Leah Chua prayed at the end, it must be Christ Who finds us, not so much we find Christ. That is very profound because – pastor is saying there is no formula, there is no answer." (Ruth Mary Thomas Lovelace, NJT 15 June 2018) Why is there no salvation? Is there a formula to find salvation? "No formula." Is there an answer? "No answer." Why? This is because "it must be Christ Who finds us"; the impact of Chacko's preaching is that Christ is sovereign and unpredictable. He uses the

sovereignty of God in a mystical and abusive way that reserves all the prerogative to God and himself.

Under Chacko, the Bible has become a book that has no answer concerning how sinners come to Christ and how Christ comes and seeks for sinners. Whereas the Bible has a definite, clear answer on how seeking sinners should come to Christ; and the Bible also has a definite teaching that Christ comes to find sinners! How ridiculous it is that those under his ministry do not have an answer. "It must be Christ Who finds us" --- the doctrine of the Sovereignty of God becomes abstract. The sovereignty of God is no more in alignment with the revealed will of God in His Word. How to find Christ is such a critical question, yet "no formula", "no answer" summarises all the uncertainty, murkiness and confusion in the perverted gospel of Chacko. Nobody is clearly taught from the Bible how they should come to Christ. Indeed, though a number have been under his ministry for over 30 years, nobody could find a breakthrough. In his own words, "all of you are not saved". "Pastor said that he knows all of us would go to hell if we die tonight." (Leah Chua, TJT 17 Feb 2011) Indeed, what "pastor says" is a constant refrain in the daily lives of those under his cultic ministry. What "pastor says" is more important than what the Bible says. Whether one has a "spiritual breakthrough" also depends on what "pastor says".

1.2.7 Summary — Chacko has no yardstick to assess whether the living have true faith. In fact, none of the living are deemed to have saving faith. Much of their waiting is in an abstract manner. Many feel that they are trapped in a cul-de-sac with no way out.

It is in Chacko's ministry to build up this atmosphere and this climate that Christ is always far, far away and cannot be found for a long, long time; and you can come to Christ through Elijah Chacko, the Mr Law of our times. At least, Christ will not visit you personally even if you claim that there is a wonderful, strong visitation of the Holy Spirit

during the Sabbath worship or the Bible Convocation. The congregation are indoctrinated that they should not mistake corporate blessings for personal blessings. No matter how strong the visitation of God is claimed to be, nobody is ministered personally unto salvation. Their constant refrain and uniform response is, “The harvest is past, the summer is ended, and we are not saved.” (Jeremiah 8:20) (Josiah John Chen, TJT 30 July 2010; Zephaniah Soh, TJT 25 December 2011; Patience Lee, response on 17 August 2014; to name but a few) “Very few of us will be saved; perhaps every one of us may still not be saved! This is a frightening thought.” (Rhoda Soh, TJT 5 September 2010)

This waiting is in an abstract manner. Many feel that they are trapped in a cul-de-sac with no way out. Christ is not offered, therefore they truly have to “brace themselves for divine deferment”! In Chacko’s answer to a troubled soul in 2009, when, in a rare instance, he acknowledged that soul was undergoing the conviction of sin. The same troubled soul till today has not found Christ. She lives in spiritual confusion and misery and has ceased from attending public meetings!

1.2.8 Summary — Chacko oscillates between Arminianism and Hyper-Calvinism. Like the Hyper-Calvinists, Chacko preaches the “Free Offer of the Gospel” but there is no promise therein; there is no sincerity in the offer. The promise is not meant for all sinners but only for the elect. Chacko preaches, “Come”, but when you come, you remain hungry and thirsty. Shepard believes that the call of the Gospel is the ground of our coming and the ground of our faith. In this call to “Come” is the genuine promise of Christ to poor sinners; that puts an end unto all doubts, all fears and all discouragement. To offer without a promise of having it is a mock offer.

Chacko oscillates between Arminianism and Hyper-Calvinism. Like the Hyper-Calvinists, he restricts the Free Offer of the Gospel. In Reformed preaching, by freely

offering the Gospel, sinners are besought and persuaded to come and lay hold on Christ. However, in Chacko's preaching, the genuineness of God's offer is not felt. Christ is shrouded at a distance. Christ is not offered. Who has come between Christ and the sinner? Chacko confesses that he has often come between Christ and the sinner. At times, at the end of the Bible Convocation, after delivering the sabbath sermon, he left without participating in the observance of the Lord's supper. To those who have no insight into his intention and action, they would proffer reasons on his behalf. From the horse's mouth, he told those elders who served him that he left so that he might not come between Christ and His people. However, these were hypocritical attempts as he did not address the problem doctrinally. It is not his physical presence, it is the doctrines he has imparted which have created this gulf between Christ and the sinner.

Chacko's Free Offer of the Gospel is empty. There is no promise therein, the promise is not meant for all sinners, the promise is only for the elect. That mercy in the Gospel offer is no-where found in Chacko's preaching. He tells us to cry to God for mercy, but in the next breath, he says, this mercy is not yours, it belongs to the elect. While we cry for mercy, we do not know whether we will receive mercy. His free offer has no mercy for sinners, because he attaches no promise in the free offer.

We shall proceed to show that Chacko's preaching is diametrically opposite to that of Thomas Shepard's.

Below is an extract of Thomas Shepard's elaboration on the nature of this call, "This **call to come** is for substance **all one with the offer** of Christ, which consists in three things:

1. Commandment to receive Christ as present and ready to be given to it; as when we offer anything to one another, it is by commanding them to take it. (1 John 2.23) And

he binds the conscience to believe, as you will answer for the contempt of this rich grace at the great day of account.

2. Persuasion and entreaty to come and receive what we offer; for in such an offer, wherein the person is unwilling to receive, and we are exceedingly desirous to give, we then persuade; so doth Christ with us.
3. Promise; to offer a thing without a promise of having it, if we receive it, is but a mock offer; and hence you shall find in Scripture some promise ever annexed unto God's offer, which is the ground of faith. (Jeremiah 22)"

This is an extract of Thomas Shepard's elaboration on the necessity of this call (p223 – 225).

"1. No man should come unless first called; as it is in calling to an ordinary office, so it is in our calling much more unto special grace. The apostle saith, (Hebrew 5:4) that 'no man taketh this honour unto himself, but he that is called of God,' so what hath any man to do with Christ, to make himself a son of God, and heir of glory thereby, but he that is called of God? What have we to do to take other men's goods, unless called thereto? What have we to do to take the riches of grace and peace, if not called thereto? It is presumption to take Christ whilst uncalled, but not when you are called thereunto.

2. Because no man would come without the Lord's call. (Matt 20:6,7) 'Why stand ye here all the day idle?' The answer was, 'No man hath hired,' or 'called us thereto.'

Shepard continues on to show how this call is a ground of faith, "Lastly, how this call is a ground of faith, and what ground of faith. For answer hereunto, I do make this call,

considered without the promise, the ground on which faith rests, (for that is God's free grace in the promise,) but the ground by which it rests, or wherefore it rests upon the promise. The mind sees, (1.) The freeness of mercy to a poor sinner in misery; and this breeds some hope the Lord may pity it. (2.) The fullness and plenteous riches of mercy; and this gives very great encouragement to the soul to think, The Lord (if I come to Him) surely will not deny me a drop. (Ps 103:7,8.) The prodigal comes home because of bread enough in his father's house, though he was not certain he should have any. (3.) The preciousness and sweetness of mercy make the soul long vehemently for it, (Ps 36:6,7) and makes it set all other things at a low rate to enjoy it; but when unto all this the Lord sends a special commandment, and a special message on purpose, and calls it to come and accept of it, and take mercy as its own, and that for no other reason but because **it is commanded and called to accept of it, this puts an end unto all doubts, all fears, all discouragements,** and the soul answers as those, (Jeremiah 3:22) "Behold, we come; thou art the Lord our God."

"As a man in great want of bread, one comes and freely offers him bread to preserve his life; the man takes it; if you ask him, Why do you take it? You are a poor fellow unworthy of it, never did yet one hour's work for it, he answers, It is true, I am unworthy; but yet because it is offered to me to preserve life, I gladly take it: the man doth not promise absolutely to me that this bread is mine, and shall feed me; but he tells me, if I do receive it, it shall certainly be mine to feed me. And this is the main ground of his receiving of it. Just so it is in faith. Ask a **humbled sinner,** Why do you believe? Why do you take Christ as your own? Hath the Lord said absolutely that He is yours? No, saith the soul, but **the Lord freely offers Himself unto me,** who am undone without Him, and saith, **if I do receive Him, He shall be forever mine, to give life to me; and therefore I thankfully accept of Him: this is the ground of faith.** The Scripture sets out this in a

lively similitude of a great supper, to which many were invited. What was the ground of their coming to it? **Behold, all things are ready if you come and eat; they are not yours if you do not come; but if you come at My call and invitation, then all things shall be yours.** And hence it is that they that came not were excluded; they that came were received with welcome.”

We have come to a point that many dare not own Christ as their own. It has reached a pitch in which the majority have begun to ask and question themselves, “Can I address God as our Father which art in heaven?” “Can I proclaim that Jesus Christ is my Lord and Saviour?” “Can I call myself a Christian in the true sense of the word?” In application of the above, according to Shepherd, we draw the following inferences:

1. **While the promise is not made particularly and absolutely to me, but when I receive it as promise from the Word of God, it shall certainly be mine!**
2. **While our Lord has not said to me directly and absolutely that He is mine, the Lord freely offers Himself to me and saith: if I do receive Him, He shall be mine forever!**
3. **All the riches of grace and mercy in Christ and all His benefits are prepared and ready. They are not mine if I do not come; but if I come at Christ’s call and invitation, then all things — Christ and all His benefits — shall be mine!**

1.2.9 Summary — Shepard addressed the issue of presumption. Presumption is to take what is not ours. If the Lord has not called us, it would be presumptuous for us to come. The Lord has called us, through the Gospel preached unto the ends of the world to every creature. Therefore, it is no presumption for us to come to Christ, to receive Him. When we come, it is the obedience of faith, to refuse to come is rebellion. Obedience is not presumption. When we come and take what is given by God, it is no presumption. It is a great sin which many saints have committed down the corridor of time to deny what they have already received.

Shepard addressed the issue of presumption, "I am afraid my faith hath been rather presumption, a work of my own power, than faith wrought by the Spirit's power: how may I discern that? If you are wrapped up in God's covenant, if any promise be actually yours, it is no presumption to take possession by faith of what is your own. Dost thou seriously will Christ, and resolve never to give the Lord rest until He give thee rest in Him? Then see Rev 22:17b, '...And whosoever will, let him take the water of life freely.' Dost thou thirst after Christ? Then read Isaiah 55:1-3, John 7:37, 'If any thirst, let him come unto Me, and drink.' When Christ 'saw their faith,' (Matt 9:1,2), what said He? 'Son, be of good cheer; thy sins be forgiven thee,' the word signifies, be confident. It is no presumption to believe pardon of sins now thou art come unto Me, not only for the healing of thy body, but especially for pardon of sin. It is the great sin of many saints, when they do thirst, and believe, and come to Christ, and so are under the promise of grace; yet they think it presumption now to believe and take possession of all those treasures that be in Christ, but look that the Lord should first make them feel, and then they will believe; whereas faith should now receive and drink in abundantly of the fullness of Christ. Shall it be accounted presumption for any man to eat his own

bread, and drink his own drink, and put on his own clothes? The promise makes Christ and all His benefits your own; therefore it is no presumption to apply them.” (196-197)

Shepard defines faith, “Faith is that gracious work of the Spirit, whereby a humbled sinner receiveth Christ; or whether the whole soul cometh out of itself to Christ, for Christ and all His benefits, upon the call of Christ in His word.” (p190)

Again, Shepard underlined the truth, “Now, for any to receive Christ, or come to Christ before he is called, is presumption; to refuse Christ when called is rebellion; to come and receive when called is properly and formally faith and that which the Scripture styles the ‘obedience of faith.’ (Ro 1:5) **And now Christ at this instant is fully and freely given on God’s part, when really and freely come unto and taken on our part.”** (p191)

We learn here:

1. What presumption is. Presumption is to take what is not ours. If the Lord has not called us, it would be presumptuous for us to come. Verily, what is the answer of our Lord in the passage? **“GO** ye also into the vineyard;...” And again, (Luke 14:16, 17 “...A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, **COME; for all things are now ready.”** The Lord has called us, through the Gospel preached unto the ends of the world to every creature. Therefore, it is no presumption for us to come to Christ, to receive Him. When we come, it is the obedience of faith, to refuse to come is rebellion. Shepard asserts that **God binds our conscience to come by His commandment,** so that if we come and take what is given by God, it is no presumption. **Whereas Chacko asserts that such coming by His commandment, is, but legal faith, and to believe that such coming will be received by Christ is presumption.**
2. Many saints have committed this great sin down the corridor of time to deny what they have already received. In the words of Shepard, instead of coming now to receive and drink in abundantly, including the pardon of sin, we are still looking to the Lord,

saying “First, make me feel”. As for Shepard, the “feel” here refers to “feel” that I have received the forgiveness of sin, when “it is no presumption to believe pardon of sin now thou art come unto Christ”... Yet those under Chacko who heretically asserted that you must first feel will be still looking into themselves (and not looking to the Lord) and saying, “First, let me feel that I have the pardon of sin, then I will believe I have saving faith.” Since “feeling” is subjective and is erroneously defined by Chacko, none of his congregational member has attained to this “scriptural feeling” of pardon of sins. They live on for the rest of their lives seeking and searching for this elusive forgiveness of God, forsaking the clear teaching of the invitation of Jesus Christ and the call of the Gospel to come! Chacko coined this “feel” as Experimental Calvinism, which is no Calvinism in the first place, let alone experimental. What Chacko asserts goes diametrically opposite to what Shepard states here admonishing the sinners to come. **Chacko uses this subjective “feeling” to replace what is rightfully called “faith”, by Thomas Shepard.** (This shall be further elaborated in the sequels to this letter.)

3. **The call of Christ in the free offer of the Gospel is the ground of our coming to Him. The call of Christ comes with a promise and in the promise are the manifold mercies of God. Without promise, the free offer of the Gospel is a mock offer. The gospel preached by Chacko is without promise. If you don't come, you perish. If you come under Chacko's ministry, you also perish, because there is no promise in his gospel. You wait indefinitely for a salvation which will never arrive.**
4. Under Chacko, doubts prevail, ‘is the promise meant for me, since I cannot confirm that I am the elect?’ The congregation has no confidence at all, to have confidence is presumption, “to take Christ as our own” is presumption. We come but the table is not prepared for us, there is nothing offered. We keep on coming for years and receive nothing. The moment you proclaim or testify that you have taken something from the table, to Chacko, it is presumption. **Chacko has caricatured every form of confidence as presumption.** However, **with the command of God and the call of**

God, sinners come with confidence of faith to receive the Gospel promise. To Shepard, this ‘puts an end to all doubts, fears, discouragements’. Shepard represents the 17th century Puritans’ definition on Presumption.

5. Chacko’s usage of the word “Come” in his tract, “Free and Final Offer is totally different in meaning from the usage of the Calvinists’ “Come” as propounded by John Calvin, Thomas Shepard, the Westminster divines and John Bunyan: When you come, you will get to drink of living water, you will be fed with food and satisfied of hunger because there is promise attached. Although Chacko preaches “come”, there is no promise, whoso come will remain thirsty and hungry.

1.2.10 Summary — The net effect of Chacko’s preaching is “the situation is hopeless” even when Christ beckons sinners to come. The distinctiveness of the preaching of Chacko, his missionaries and church members is to preach till the professing Christians from every other denomination confess that they are presumptuous and do not have saving faith.

*“The sermons (consolidated in 2017 Watchnight Report) ... some themes stood out. **(1) The Hopeless Situation.** In not a few messages this year, you ended by saying that God is warning us that based on the cycles of history, there is no hope left for impertinent people like us ... yet the people of God did not repent. They remained in the bondage of the will, condemned to eternal captivity. It reminded me that we love to claim on the promises of the Gospel but we do not want to sojourn in the valley of humiliation.” (Ruth Thomas Lovelace, TJT 11 January 2018)*

Please note here:

1. Chacko’s sermons in 2017 and in fact in the last two decades all have this recurring theme of bringing souls to the hopeless situation with no way out, diametrically

contrary to the Gospel which brings hope to every creature under heaven, even the worst of sinners.

2. **We believe in the valley of humiliation, as well as the claiming of the promises of the Gospel, as expounded by the Puritans. Whereas Chacko preaches a kind of “valley of humiliation” of his own making. His “valley of humiliation” consists of indefinite waiting, which is “the centre of the centre of the centre in the whole Scriptures” (his exposition on Lamentation 3). This is a perversion of Preparatory Work and a perversion of the Gospel of Jesus Christ. Christ and His Atonement is displaced from the centrality of the Word of God.**
3. The Scriptures have given us the promises of the Gospel to claim in this narrow way to heaven. Why can't we freely claim the promises of the Gospel? Hidden behind is Chacko's consistent preaching that the promise is meant for the elect, "...I will have mercy on whom I will have mercy..." (Romans 9:15) But are you the elect? Thus, by implication it is considered wrong when "we love to claim on the promises of the Gospel". He tells us to cry to God for mercy, but in the next breath, he says, this mercy is not yours, it belongs to the elect. While we cry for mercy, we do not know whether we will receive mercy. His Free and Final Offer has no mercy for sinners, because no promise is given to sinners. Chacko employs the sovereignty of God in an abstract manner. Everyone under him is kept hanging by a thread. They are left high and dry. Whereas Paul continues to chapter 10, which is what Calvin and Shepard keep emphasising, we are all in sin shut up under sin, so that the Lord Who is rich in mercy to all, might be able to show mercy to all, both Jews and Gentiles. "Whosoever believeth on Him shall not be ashamed." And again, "For whosoever shall call upon the name of the Lord shall be saved." (Romans 10:11, 13) Inherent in the Free Offer of the Gospel is the promise. Shepard describes this is the richness and sincerity of God's mercy, so that He has mercy upon all. We are shut up from this mercy under Chacko.
4. **The net effect of Chacko's preaching is that, in relation to the Saviour, their "situation is hopeless": it is presumption to go forward and damnation to go**

back (whilst indecision is of course also denied — 1 Kings 18:21). This Hopeless Situation is a “double bind” situation (common to cultic groups) and is used by Chacko as a means of mind control. When faced with this dilemma, most people’s response is to strengthen their commitment to Chacko himself. He becomes their only hope of salvation.”

The distinctiveness of the preaching of Chacko and consequently, the missionaries and members of his church, is to preach till the professing Christian from every other denomination, including the Reformed constituency, confesses that he is presumptuous and does not have saving faith. *“Today, pastor helped me to appreciate why when I preach to professing Christians, this is the first message to bring across... This matter of presumption is the message to start with. This is the ice breaker. As pastor queried, ‘Why do we need to preach the Gospel to professing Christians?’ This is the answer to the question why our missionaries are going to NE India and central India to preach to professing Christians.” (Hannah Grace Thomas, TJT 23 July 2014)*

1.2.11 Summary — Chacko claims to have the monopoly of the truth and the only Gospel which can save.

We witness therefore the audacity of the man who claims to have the “*monopoly of the truth*”; the impact of Chacko’s preaching upon the hearers is, he has “*the only Gospel which can save*” in this age of the Final Apostasy. *“Thank God for this Gospel that pastor has preached to me and it is the only Gospel that saves me.” (Olive Pee, TJT 23 Jan 2013) “.... pastor gives us this only Gospel that can save.” (Pauline Soh, TJT preface, 3 December 2010) “... Some people had asked why we seemingly have a monopoly of the truth in the midst of apostasy?” (Antioch Buminaang, pastor in Banaue, Philippines, in response to the summation of the mission reports given by presiding pastor in the June Bible Convocation, Cameron Highlands, Malaysia; TJT 30 June 2010) “As some people had asked why we are seemingly having a monopoly of the truth in the*

midst of apostasy?” (Phinehas David Yeoh, missionary pastor from Singapore, TJT 27 June 2010) Why do people have such impressions and queries? The answer is seen in the response of Hephzibah Chai, “Many are offended when it appears to them that pastor claims to have the monopoly of the truth.” (TJT 5 December 2010) We have it from Chacko’s own boastfulness when he commented on Sarah Harper’s (who hails from Northern Ireland) testimony during the water baptism administered at Port Dickson, Negeri Sembilan, Malaysia, “...Her biggest enigma was that she found it preposterous that one group of people from the east could claim themselves to uphold such a monopoly of the truth and that with what seemed to her then with such sheer dogmatism...” (TJT 14 November 2010) Again, Rhoda Soh asserted, “People who pick on us will ask why we have the monopoly of the truth? But those who are upright will acknowledge that we have the only Gospel which can save them. We have to be prepared to testify what the ministry of our pastor is and the distinctiveness and uniqueness of this Gospel he preaches.” (Rhoda Soh, TJT 17 September 2012)

It can be seen from these quotations the extent to which the members have been indoctrinated and brainwashed.

1.3 Conclusion

In Chacko’s preaching, there is no clear definition of what evangelical repentance and saving faith are. Almost every exercise of repentance and faith is down-played and condemned by him as being unacceptable to God. In his application of Bible passages to address the congregation, he has concluded that they have every other kind of faith except saving faith. None would ever stand up to testify that they have repentance unto life and saving faith that justifies. He has taken upon himself, as the spokesman of God, that none is saved except himself. This was said a few times during public meetings by Chacko himself, as witnessed by all present, **“ALL OF YOU ARE NOT SAVED. I CANNOT TRUST ANY OF YOU. BUT ALL OF YOU MUST TRUST ME IMPLICITLY”.**

WHY? Isn't this presumption at its height, taking upon himself the mantle of God, sitting at the seat of judgment constantly and regularly?

All publications from The Westminster Tradition are always conscientiously and heavily edited by Chacko himself, to give a **semblance of biblical Reformed language**. It is a web of deception, a constantly moving target, while **his basic cultic doctrines remain unchanged**. It has become clear beyond the shadow of doubt that **CHACKO-ISM IS NOT BIBLICAL, THE CORE OF CHACKO-ISM IS AGAINST ALL THAT CALVINISM STANDS FOR; CHACKO-ISM IS HERETICAL, CHACKO-ISM IS A PERVERSION OF THE GOSPEL OF JESUS CHRIST.**

It remains for us to confess that we have been deeply entrenched in this whole school of deceptive, heretical teachings. Both of us have been sent forth as missionaries to numerous places, deputising Elijah Thomas Chacko, deceiving others and being deceived. Lives have been hurt and churches have been damaged while we claimed to champion the cause of Christ! We apologise unreservedly to all those whom we have hurt as we have been pawns in the hands of a cultic leader filled with the spirit of pride, exalting himself to the height of heaven liken unto that of Lucifer the devil. We ourselves were hurt and injured almost beyond repair. Nevertheless, our gracious God has been plenteous in His tender mercies and with His wondrous grace He has reached out to us and delivered us from so great a lie unto the glorious truth of His Son, our Redeemer and Lord, Jesus Christ!

This is our first written open letter since our separation in 2018. We shall continue to prove in the series following that Chacko preaches a false gospel.

Joel Chia and Jeshaiiah Lim

1 August 2019