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Romans 16:17-18 and Fellowship and Contact with Family and Friends in other Churches?

by Robert Ardis

This article is from a question asked in 2006 and is on our website under the heading "Articles". However, the question has been recently asked again and is re-printed here in a slightly modified form for the *Philadelphia Witness*.

Question: What is the position of the Church of God's Faithful (CGF) regarding fellowship/contact with friends/brethren who are in other fellowships? And does Romans 16:17-18 apply to them?

Answer: This question deserves a detailed answer and comes from a person who is deeply troubled by Gerald Flurry's insensitive command to Philadelphia Church of God (PCG) members that forbids any contact with anyone who is a former member of the PCG or the Worldwide Church of God (WCG) or the "daughter" churches. The required separation from these former members includes father, mother, siblings, relatives, and friends. This very unbiblical directive has caused sorrow, pain, and confusion to PCG brethren who blindly follow Mr. Flurry.

Let me begin the answer by stating that the PCG is the Laodicean Church and Gerald Flurry is its high priest. The CGF has devoted much time and effort trying to inform Mr. Flurry and his Laodicean ministry of that obvious fact—they are Laodicea. And as Laodicea, have become lukewarm to the Law of God with the following problems becoming more apparent:

- Governmental abuse of the membership of the PCG).
- Abandoning their God-given commission to pursue a futile work,

- Straying from the truth of God to teach false, abominable doctrines.

Notice how exact the scriptures in Ezekiel 8:15-16 portrays Gerald Flurry and his "about 25" full time ministers (priests) in the inner court of the Temple.

Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these. And he brought me into the inner court of the LORD'S house, and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.

Mr. Flurry teaches that he and the PCG are the only church in the "inner court". Of course, he is completely mistaken in that teaching! God's faithful of the sixth Candlestick are with Christ deep within the "inner court" (#3485 naos, Rev. 11:1). The 25 priests written of here are in the area of the "inner court" between the porch and the altar, still in the Holy Place, but with their backs to the Temple committing "great abominations".

Who else could fulfill this prophecy other than the high priest of Laodicea, Gerald Flurry and his PCG priests/ministers teaching abominable doctrines from the outer area of the "inner court"? The WCG and the daughter churches are in the "outer court" as the synagogue of Satan, thus Ezekiel 8:15-16 pictures Mr. Flurry and his top ministers.

The prophecy continues on into Ezekiel 9 and shows plainly the vision is to occur immediately before the Great Tribulation. *(continued on Page 5)*

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A Philadelphia Christian

by Daniel Frendo

“Him that overcomes will I make a pillar in the temple of my God...”, Jesus Christ thunders to His faithful begotten children in Rev. 3:12.

In these early stages of the Day of the Lord, we live in those Bible times during which it was prophesied that “there shall be *two* in one bed”, “*two* shall be grinding together”, “*two* shall be in the field” (Luke 17:34-36).

In the very near future, some 114 days before the onset of the Great Tribulation, Jesus Christ “will give *power* unto His *two* witnesses, and they shall prophesy a thousand two hundred and threescore days” (Rev. 11:3). Here are *two* prophets who represent the *two* olive trees, God the Father and Jesus Christ. These *two* prophets also represent the *two* candlesticks, which are those same *two* Churches that our Head tells us about in Luke 17 – *those two who are in one bed, grinding together in the field*. As we see in Rev. 3, the last two Candlesticks that had been prophesied to be on the scene at this time are *Philadelphia* and *Laodicea*.

In light of these clear truths from the sure Word of God, God’s people have a very grave responsibility at this time.

God’s Word goes on to show us that those individuals who display the characteristics of *one* of these two Churches that are “in one bed... grinding together... in the field... *shall be taken... and the other left*” (emphasis mine throughout).

As Church Elder Frank Borg demonstrated in his most recent sermonette “Philadelphians look to Christ”, this scripture in Luke 17 is closely connected to Rev. 3:10. Here, our Head promises that **the faithful Philadelphians** who “keep the word of His patience” will be spared from the Great Tribulation. This expression means that we must be *keeping our eyes upon* (Strong’s G5083) *the Divine expression*, which is *Christ* (Strong’s G3056). As we determine to continue to *learn and receive* God’s Word – His truth – we will then be “taken”, so we may be *received into an intimate relationship* (Strong’s G3080).

On the other hand, **the “blind” Laodiceans** who believe that they are “rich, and increased with goods, and have need of nothing” (Rev. 3:17), both physically and *spiritually* (Strong’s G4147: wealthy, fig. or lit.)

will be “left”. Because they *forsake* truth, they are *put away* (Strong’s G863).

Never was there a time as urgent as today that we need to personally ask ourselves the question, *where do I stand? Am I part of Philadelphia, or Laodicea?... and WHY do I believe so?*

Do I uphold the standards of Jesus Christ?

Philadelphia means *fraternal affection, love of the brethren* or *brotherly love*. It’s thus obvious that one trait of being part of Philadelphia is expressing genuine love toward the brethren, which may also entail sacrifice.

Philadelphia Ministers’ responsibility

We ministers must make certain that we fulfill the very high calling of having been inducted into Christ’s ministry – for service toward *His people*, who *are our beloved brethren*. **Together, we are all members of one Family**, about to be born of God as *God Beings*.

Through Jeremiah 23 and Ezekiel 34, we understand that during this Laodicean era more than at any other time, ministers have been very much responsible for *scattering God’s flock*. See also Jer. 50:6. Each one of us ministers must look into the spiritual mirror of God’s Word. We must continue to ensure that none of us will become responsible for causing any kind of confusion and discouragement among God’s faithful sheep. We have seen enough “shepherds” who have been abusive toward God’s precious sheep. Let us fear God and always be mindful of His specific warning to us ministers: “Thus saith the Lord GOD; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them” (Ezek. 34:10).

A *Philadelphia* minister will thus be teaching, encouraging, protecting and serving the brethren in every way possible. *Philadelphia* ministers and lay members alike recognise that we are all human and therefore subject to error. This keeps us aware that Christ, as Head of the Church, will correct and redirect us when wrong, for the good of all. The faithful *Philadelphian* understands that he will sometimes have to exercise patience here; Christ may not act immediately and may use a situation to test everyone to see how prepared we are to wait without slipping into rebellion.

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Here's what God *promises* His faithful shepherds – His *Philadelphia* ministers – as a reward for their loving care and concern for His flock: “The elders which are among you I exhort... Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away” (I Pet. 5:1-4).

Philadelphia Christians do God's Work

In John 21:17, Jesus asked Simon Peter whether he loved Him. “He saith to him the third time, Simon, son of Jonas, lovest you me? Peter was grieved because he said unto him the third time, lovest you me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus said to him, **Feed my sheep**”.

A true Christian who aspires for a *Philadelphia* standard will give his all to perform God's Work. *Feeding Christ's sheep* was the formula that the apostle Peter had to activate, to prove his love for Christ. Loving the brethren includes nourishing them. Proper food must include instruction that reflects continuous growth in truth, as well as quality time spent in proper Christian fellowship.

Jesus Christ also spells out His Work at this particular moment in Church history: “As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, **I stand at the door, and knock**: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me” (Rev. 3:19-20). A *Philadelphia* Christian grasps that Christ is very upset with *Laodicea* Christians and that He is about to spue them into the Great Tribulation (Rev. 3:16). This will fill him up with great urgency to do Christ's Work in love.

A Christian who is part of **Philadelphia** will reveal by his actions that he is **producing good fruit**. This is what God expects to see in the lives of His people: “But the fruit of the Spirit is *love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance* [“self-control”]: against such there is no law” (Gal. 5:22-23). To be *Philadelphia* Christians, we must be developing and daily growing in each of the nine fruits of God's Holy Spirit.

We must be living by God's law of love, thereby expressing love to God and to neighbour as a way of

life. “By this shall all men know that ye are my disciples, **if ye have love one to another**” (John 13:35). A *Philadelphia* Christian will be eager and enthusiastic and deeply concerned for his brethren. He will be quick to forgive, and always ready to support and encourage others (Heb. 10:24-25). A *Philadelphia* Christian will always go directly to anyone, ministers included, he believes has wronged him, rather than talk about the perceived problem to others (Matt. 18:15-17). Whether minister or lay member, he has no problem admitting when he is wrong.

Continuing Growth for Philadelphia

God's Church – the Body of Jesus Christ – will never stop growing. God's *Philadelphia* Christians will never be afraid of new truth. A *Philadelphia* Christian **will CONTINUE to “grow in grace and in the knowledge our Lord and Saviour Jesus Christ”** (II Pet. 3:18). As Pastor General Robert Ardis states in his *Set Apart by Truth* booklet, page 6:

When a NEW point of Biblical knowledge is REVEALED to whomever through the Holy Spirit, this is NEW TRUTH given by Jesus Christ! To whomsoever NEW TRUTH is revealed, it will eventually become a part of the doctrine of the TRUE CHURCH—because Jesus Christ is the HEAD of HIS ONE TRUE CHURCH!

Lately, we've often heard Mr. Ardis using and emphasizing the phrase, *CGF doctrine*. Whilst a *Philadelphia* Christian will of course understand that mere speculation is not new truth and hence cannot be part of *God's doctrine*, he also understands that **whatever knowledge emanates from God's Word IS indeed new truth**. NEW TRUTH is that which is supported by GOD'S SURE WORD. That's how we will know that *Jesus Christ* is the *Source* of any new truth.

All such truth constitutes correct doctrine, which leads to UNITY. This, in turn, helps the Bride to be ready for the marriage of the Lamb (Rev. 19:7).

In such an environment, God's Government in the Church will function the way that He expects it to. It will be government from the top down, with Jesus Christ as Head, then the Pastor General, and the ministers in accordance with their various offices of responsibility and so on – ALL speaking the same thing (I Cor. 1:10).

This is the stuff a *Philadelphia* Christian is made of!

‘Amen’ - and its Implications!

by Frank Borg

AMEN is a word commonly used in a variety of religions all over the world. Many peoples from different countries speaking various languages use this word in their regular worship. Some use the word *amen* in earnest and with reverence, while the majority use it callously, understanding little, if any, of its deep significance.

What does the word *amen* mean? How important is it to God? How important should it be to us? Is it necessary for us to close our prayers with the word *amen*? Let us examine the deep significance of this small yet profound word!

Although *amen* is a short word, it is full of meaning. The word “amen” is of Hebrew origin, and means ‘to be firm, secure, to be true and faithful’. It also means ‘verily, certainly, so be it’.

The Bible indicates that *amen* is used by God's people as a form of praise (1 Chronicles 16:36; Nehemiah 5:13; Psalms 106:48). God's people more also use it to bind themselves by oath (Deuteronomy 27:15-26), or to confirm statements they utter — as in “truly” or “of a truth” (Jeremiah 28:6). It is interesting to note that, for the most part, the authors of the New Testament close their books by using the word *amen*. (In the whole of the New Testament, only the book of Acts, James and 3 John do not end with the word *amen*).

Interestingly, *Amen*, or “God of Truth,” is also a title given to Jesus Christ “the *Amen*, the faithful and true witness” (Revelation 3:14). It is understood that Christ is the God of Truth. Christ, the *Amen*, is faithful and true to cause all His words to be accomplished. He is steady and unchangeable in all His purposes and promises. His promises are ‘amen’ (2 Corinthians 1:20), which means that His testimonies never fall short of truth. We can count on everything that He says in His Word.

As we study the word ‘amen’, we must take note of the fact that the ancient Israelites said ‘*amen*’ to both the blessings *and* curses that were pronounced on people. Deuteronomy 27:15 reads: “Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of

the craftsman, and putteth it in a secret place. And all the people shall answer and say, *Amen*.” The fact that the Israelites uttered *amen* when a curse was pronounced denotes that they had *absolute faith* in the basis of these curses; they understood and acknowledged the validity of God's wrath if His law was broken. Importantly, it strongly obliged them to have nothing to do with the evil practices that would bring curses upon them. By saying *amen*, the people were not only saying “it is *certain* it shall be so,” but also, “it is *just* it should be so.”

In the Bible, *amen* is sometimes used at the *beginning* of a sentence (e.g. Matthew 26:13; Luke 21:32) and is commonly translated as *verily* (e.g. John 14:12). In the New Testament, when a quote *begins* with the word *amen* or *verily*, (both words translated from Strong's 281), we see that it is *always* Christ who is speaking! Evidently, Christ sometimes *began* his speech with the word *amen*. We, on the other hand, *close* our prayers with the word *amen*. There is significance in this which we must understand. The reason Christ began His sentences with *amen* was to give emphasis to what He was about to say! In the Gospel according to John we see that Christ even used a double *amen*, or “Verily, verily” to begin His sentences (John 1:51; 3:3). Christ does this to further raise our attention to the importance of what He was about to say. On the other hand, when we conclude our prayers to God by saying *amen*, we are actually confirming what we said in the prayer. The *American Tract Society Dictionary* states that *amen* “asserts our sincerity and invokes the fulfillment of our words: When we say *amen* at the conclusion of our prayers, we are saying, “So it is, so be it, let it be done:” *Amen* is the stamp of approval with which we seal our prayers — committing ourselves to what was said in the prayer.

Clearly, *amen* is not a word we should use lightly or callously, but one in which we should place great value understanding.

As alluded to, ‘*Amen*’ is a word that we regularly use in our personal prayers; it is a word we use to end opening and closing prayers at Sabbath services, at the end of blessings on meals, at baptisms, funerals, anointings and so on. Although we use this word regularly, we must guard against allowing it to become a repetitive ritual and understand its deep significance and meaning. We must grasp the responsibility placed *on us* each time we use it. When we say the word ‘amen’, we endorse the words uttered in the preceding prayer *and commit ourselves to what was said*. Because of this, we must be sure that what we pray is

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true and faithful to God's Word. We must also be sure that we will then do what it takes to fulfill our part in the prayer we endorsed. Similarly, when we are in a group setting, we must be attentive to every word included in the prayer by the person giving it, and say *amen* only if we understand and agree with the content of that prayer. This puts a responsibility on the person uttering the prayer, but a greater one on the person saying *amen!* *Amen* is the seal, the endorsement that we give as individuals, that what has been included in the prayer is true, faithful and good!

The Bible is replete with quotes where God the Father and Christ use the word *amen*. As we have seen, God uses it to confirm, attest and fulfill His statements, and therefore attaches tremendous importance to this word. Likewise, we must place the same high value on this word. We must understand its deep meaning and use it knowing its full implications!

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(continued from Page 1)

He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar. And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side; And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof (vv. 1-4).

Verse 4 emphasizes the seriousness of the Laodiceans' situation. Their lack of concern for their brethren, completely separating themselves from them, while they follow a man teaching abominations is a death warrant! Choices must be quickly made or they will not receive the "mark". What is God's "mark" that is being placed upon the foreheads of those that sigh and cry? Christ tells us in John 17:17: "Sanctify them through thy truth: thy word is truth." Set them apart by TRUTH!

If the PCG will not accept our warning, the amazing TRUTH that they are blind Laodiceans involved in abomination doctrines, they are right back to the point of II Thessalonians 2:10: "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."

The CGF is doing what we can to make them realize they are not following Jesus Christ! They are blindly following deceived and misguided men who are focused on "the greatest audience possible", but have turned their backs on their brethren of the Spiritual Temple who need spiritual help.

Ezekiel 9:4 explains who will escape the Tribulation? Doesn't it plainly show it is God's faithful who are deeply concerned, who continually "sigh and cry" for these, our brethren, caught up in their abominations and in their own lack of love.

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We are doing all we can, in love, to help Mr. Flurry understand his deep error. We are not "attacking" him or the PCG. We are trying to help them in their very serious state of affairs. We must have nothing to do with the "abominable works of darkness", but are commanded to reprove those who do this in the PCG. Ephesians 5:11 is plain: "...and have nothing to do with the unfruitful works of darkness. Instead, expose them for what they are" (NIV). And "what they are" is described elsewhere as the filthy garments of Joshua, the High Priest (Zech.3). They are "sins" of not showing love to their brothers—and they are "abominations" of not showing love to God! Repentance must be quickly forth coming—or else!

It certainly appears that Gerald Flurry, as the high priest of Laodicea, is the prophesied Joshua. (Joseph W. Tkach has been dead for over 10 years.) Who else could Joshua be other than Gerald Flurry? And understand this; the PCG ministry has a tremendous responsibility to be example of repentance to Mr. Flurry. Zechariah 3 is a chapter that is demanding repentance from the priesthood. Verse 8 implies that the priests that sit before Joshua, or the ministers who sit before Gerald Flurry, repents first as a sign unto the High Priest to help him in his repentance.

"Hear now, O Joshua the high priest, thou and thy fellows that sit before thee; for they are men that are a sign..." We are trying to awaken the PCG ministry to be examples of repentance to fulfill verse 8. Any PCG minister who is faithful to Jesus Christ will have the courage to study God's Word and prove what we are stating here. Those who repent can be an example to their PCG brethren and a great "sign of repentance" to Mr. Flurry.

As the PCG ministers repent and Joshua humbly yields to Christ, some of the PCG membership also will joyfully come with the CGF to be established as "Pillars" of the Temple. Then the next great phase of God's Work will begin!

The CGF is also greatly anticipating teaching hundreds and thousands of the "lost sheep of the house of Israel" (Matt.10:6), those thousands who are God's begotten children, yet confused, deceived, and lost in the synagogue of Satan. But, God says He is going to "give" us some of them. How many? Hopefully, thousands! When this time comes are we going to turn our backs on these sons and daughters of God? Of course not—we will welcome them.

Today, when any of the CGF have occasion to meet with these brethren of the splits and splinters of the

former WCG at weddings, funerals, picnics, or whatever, we show them love and concern—as we did when we were all WCG. I have even officiated at the funeral of a former WCG member. Religious differences are usually not discussed, but if a situation arises that we can talk about God's Word, I welcome it (I Peter 3:15).

But Gerald Flurry insists on the opposite approach. He has greatly confused the PCG in his bizarre demands that they can have no fellowship with those of other groups—and especially those of the PCG who have awoken and departed from them. He claims it is showing love to avoid these brethren of God. Is he teaching biblically on this subject? Is it really showing love to strictly avoid fellowship or contact with former PCG or WCG members—or of any of the split and splintered daughter churches? Or does he know he is wrong and is desperately trying to separate his complacent members from those who have discovered his departure from true doctrine? He wants his tithing members to stay completely away from those who have found some of his teachings as weird and fanatical?

Regardless of what men say or think; what does the Bible teach? How to treat our brethren is not a complicated subject! Read the following defining scriptures:

I John 4:8: "He that loveth not knoweth not God; for God is love.

John 8:44: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

John 3:16: "For God so loved the world, that he gave his only begotten Son..."

Rev. 12:9: "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world..."

I John 3:23: "And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

I John 2: 9 and 11: "He that saith he is in the light, and hateth his brother, is in darkness even until now...But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."

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God is LOVE and LIGHT! Satan is HATRED and DARKNESS!

Gerald Flurry is "walking in darkness"; he is deeply deceived and in his deception, is misleading those in his Church. His deception concerning "no fellowship with former members" stems from his misapplication of Romans 16: 17: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." Of course, the apostle Paul in this verse was referring to false teachings that caused divisions and offences contrary to the Gospel of Christ; the Good News of the Kingdom of God.

Let's remember that Mr. Flurry back in 1989 was disfellowshipped and marked by the WCG for causing "...divisions and offenses contrary to the doctrine which you have learned..." However Mr. Flurry was not guilty of teaching contrary to the doctrine; the WCG was the guilty ones. The "man of sin sitting in the Temple of God" was causing the great falling away by teaching contrary to the truth of the Gospel of Christ—the doctrine we had been taught (II Thess.2:2-12). And Mr. Flurry was used by Christ to expose the "man of sin".

Now 20 years later, a similar situation exists. There is "an abomination standing in the Holy Place" spouting out weird teachings that are contrary to the doctrine he has been taught. Gerald Flurry is not "That Prophet"; Jesus Christ is! Gerald Flurry is in the "inner court" of the Temple of God teaching that which is an abomination!

Malachi's Message is not the Little Book of Revelation 10. "Thinking" people have figured out that there are serious blunders in MM; blunders that Mr. Flurry labels as "thunders". Joseph Tkach, Sr. is not Joshua as Mr. Flurry claims! Mr. Tkach is dead! Gerald Flurry teaches that the WCG and the daughter churches are Laodicea, when in reality the PCG is Laodicea. Indeed, these are "blunders" in MM, not "thunders".

And believing his claims to be "That Prophet" and that MM is the Little Book, are two false teachings, contrary to the doctrine, that are compulsory beliefs for baptism in the PCG. That is an abomination!

Governmental abuse was the first departure, contrary to the doctrine that I recognized while a member of the PCG. That abuse has mushroomed into the fear and mind-control tactics used by Mr. Flurry and his ministry today. However, Christ is in charge—He is using Mr. Flurry's fear tactics as a test for many of God's people. Laodiceans awakening to the "divisions

and offensives contrary to the doctrine taught by Gerald Flurry" are threatened by separation from their families and friends who are still asleep, if they leave the PCG. It becomes a choice and a test. Is God number one in their lives—or are families and friend? Read Matthew 10:34-39:

Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

Gerald Flurry uses Roman 16:17 as an intimidation to anyone who would dare question any PCG doctrine. "Create enough fear and people won't ask questions", is an old ploy of Satan! But the fear they have created is a product of the "fear of the truth" by which these deceived men themselves are overwhelmed. That is not LOVE! That is walking in darkness.

I John 4:18 declares: "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love."

There are some persons that must, indeed, be avoided according to scripture: II Thessalonians 3: 6, 14 and 15 states:

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us...And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother.

These "brothers" being discussed by Paul are involved in unchristian behavior. It is likely these "brothers" written about in this chapter were lazy and not providing for their own means, but sponging off of others (read vv. 6-15 and I Tim. 5:8).

Any "brother" who has uncontrolled spiritual problems must be avoided also. I Corinthians 5:11 warns: "But now I have written unto you not to keep company, if

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any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." These "brothers" are to be worked with by the ministry and avoided by the congregation until their problems have been overcome—or the individual is disfellowshipped. Paul in this epistle is warning of the situation that had developed in the Corinthian Church (see v. 1).

Most of our dear brethren of the synagogue of Satan or "churches of god" are sincere children of God, but deceived by the ministers they have followed. Jeremiah 50:6 sums it up very plainly: "My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their restingplace." God's people are scattered in large churches and small churches or groups. They no longer have idea where the True Church is located, but, thankfully, Christ will correct this very soon.

As of now the CGF is involved in awakening the PCG, but that work will end when all of the "Pillars" are set (Rev. 3:12). Then with much love, we will be permitted to fulfill our deep desire to welcome the "Lost Sheep" (Matt. 18:12-13). God has given the CGF wonderful New Truths to teach them, New Doctrine right out of the Word of God. The Day of the Lord has come, the Kingdom of Heaven is at Hand and Christ, our Savior will have 144,000 Firstfruits, called, chosen, faithful and ready to be born into the Family of God at the First Resurrection.

Right now we must let our love and light shine—as the scriptures command! "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Philippians 2:15). "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Ephesians 4:32). "Let your moderation (#1933 in Strong's and Thayer's definitions: what is reasonable, seemly, suitable, mild, patient, appropriate) be known unto all men. The Lord is at hand" (Philippians 4:5).

The Lord IS at hand! The Day of the Lord has come! Therefore, let's be Christ's representatives in all things. "Honour all men. Love the brotherhood. Fear God. Honour the king" (I Peter 2:17).

That's the answer to the question: Fear God and truly love the brotherhood!