

EN: Advice regarding the forwarding of this message by any recipients: (in English and in French below) We are writing to share some reflections that we believe may be significant for fellowship in Christ and potentially resonate with others in this faith community, especially those who have been part of this journey in the past. This message, including the attached PDF Church_Leaders_Message_EN.pdf, has been sent directly to a select few. It is our hope that these reflections can help bring insight and direction, perhaps even some healing. We encourage you to forward this message to others within our fellowship or to ex-members who might benefit, should you deem it appropriate. We greatly appreciate your discretion in handling this message. Please note that our intention in sharing these thoughts is purely to foster understanding and positive growth within this faith community. We ask that this be treated with care, and we trust that this discretion will also ensure that the message is shared with a spirit of integrity and sensitivity. Thank you for your thoughtful consideration.

Letter principally addressed to overseers, some ministers on the staff in France and Belgium, and former overseers of the church (commonly known at the 'Two by Twos' or 'the Truth')

Ben Crompton	(overseer of England)
Hendrik Ferreira	(former overseer of the Netherlands) predecessor of Bart Hartemink
Craig Fulton	(overseer of Ireland)
Peter Zürcher	(overseer of Austria)
Trevor Leochel	(overseer of Peru)
John Conley	(co-overseer of Ireland)
Ian Rowe	(overseer of Russia, Kazakhstan, & the Baltic states)
Peter Liddle	(former overseer of France and Belgium) predecessor of Dean Affleck
Jonathan Freeburn	(overseer of Quebec and the Maritimes in Canada, formerly on staff in FR-BE)
Jean Barth	(minister on the staff in France and Belgium)
Wayne van den Dries	(minister on the staff in France and Belgium)
Deon Swanepoel	(minister on the staff in France and Belgium)

Cover letter

Dear Church Leaders, Ministers, and Concerned Friends,

We write to you today with mixed emotions, primarily to inform you that we have sold our property. This message also serves as a window of opportunity for Jean Barth and Wayne van den Dries to arrange the collection of the convention goods stored on our property. However, we also feel compelled to take this moment to address a much broader and deeply serious matter that has affected us all.

Over the past few years, troubling developments have come to light within the church, revealing profound and devastating issues that have shaken this faith community. These issues are not just isolated incidents but have exposed a pattern that demands collective attention, sensitivity, and action. The painful revelations of recent scandals have brought to the surface an urgent need for introspection, accountability, and change.

In the attached letter addressed principally to overseers, some ministers on the staff in France and Belgium and elsewhere, and former overseers of the church, we have shared some of our personal experiences, and spiritual thoughts and reflections hoping that they may resonate with you. It is our earnest desire that the church leaders and others with responsibility in the church take these testimonies to heart and act with the utmost care and integrity. We are convinced that the time has come to make meaningful changes that will not only help towards correcting the wrongs of the past, where possible, but also help ensure a safer, healthier environment for all who are part of this fellowship in the future.

This message is written not out of bitterness, but out of a profound love and concern for this faith community. We hope that by addressing these difficult issues with honesty and humility, trust can be rebuilt and healing fostered where possible. This opportunity to make things right, where possible, should not be missed, to protect and nurture those in this fellowship group, and to take courageous steps toward a future marked by compassion and integrity of which Christ was the perfect example.

We apologize for the length of this letter, but it was necessary to delve into such detail to fully convey our experiences and those of others over many years. We have faithfully attended meetings for years,

traveling long distances to remote places to be present at gospel meetings, often with young children, and bearing the cost of exhaustion on Mondays when work awaited us.

If any among you, as leaders, find this letter too lengthy, consider the corrupt fruit that has surfaced—scandals that have emerged after we, the congregation, have spent thousands of hours attending meetings, gospel gatherings, special meetings, and conventions, listening to your sermons. It is now time for you to listen to us.

There was a time when we tried to reason with an overseer, and his response was, "I hear you..." It felt as though he heard the sound of our voices but had no intention of acting on it, as was demonstrated over many years by his inaction.

For many of you overseers, the experiences described in this email will not come as a surprise. You have known about serious problems for years, and yet you chose inaction and silence rather than taking responsibility. In Matthew 18, Jesus lays out a clear procedure for addressing sin within the church: if a brother sins against you, you are to go to him privately with a witness. If he doesn't listen, bring more people to speak to him, and if he still refuses, take it to the church. This process works when those involved are guided by pure motives and a deep love for Christ and His church.

However, in an environment where those in positions of responsibility unite to protect wrongdoing, this procedure becomes corrupted by the flesh. This problem did not begin suddenly due to the global scandals now emerging about the church and ministry; it has been taking its course for at least nine years. Some of you were informed about the situation long ago, serving as witnesses, but you also remained silent. In doing so, you have aligned yourselves with your colleagues, and now you must take responsibility for that choice.

Bringing this situation into the open is not out of place; it is scriptural. This is the step where we take the matter to the church, as instructed in Matthew 18. Some will listen and respond, while others may choose to be offended, producing the opposite effect. But each of us has our own responsibility before God. If the church is pure, holy, and uncorrupted, this step will work. But if it is not, it will fail, and the chapter concludes with the instruction to treat the unrepentant as a pagan or tax collector.

This is a very serious and sorrowful step, but it is necessary. Scripture instructs us to separate from evil and to have nothing to do with the works of darkness. We cannot turn a blind eye or remain passive in the face of wrongdoing. If the church and ministry are not holy and pure, the consequences could be devastating—not just for individuals, but for the future of the church itself.

We urge you to read these few pages, because if you do not, many others will—and they will take notice of what has been happening behind the scenes. The time has come for accountability. As Jesus Himself taught, "By their fruit you will recognize them" (Matthew 7:16). The fruit we see is a reflection of leadership decisions, and it is your duty to face it. Respectfully, it is time that you listen with both your ears and your hearts, and act accordingly.

Thank you for your consideration of these reflections. We hope that each of you, as stewards of this community, will be mindful of the weight of your responsibility in these times.

Sincerely,

John and Jonath Rowe

Main letter principally addressed to overseers, some ministers on the staff in France and Belgium, and former overseers of the Church

Dear Church Leaders and ministers,

We wish to bring to your attention significant developments that demand your immediate consideration. The situation outlined below is deeply disheartening and reflects the cumulative impact of decisions and inaction by many of you in leadership roles within the church over several years. It is of great importance, addressing each and every one of you, both collectively and individually, and requires careful reflection and a renewed sense of responsibility for the future of the church.

You may notice the list of addresses of the email does not include Dean Affleck, the current overseer of France and Belgium, either as the recipient or in copy. After several years of attempting to engage with him, our communication ceased following his assertion that "the overseers (of the church) do not answer to the friends, we only answer to God!" Upon hearing this, we recognized that any attempt to reason with him was no longer productive. We wrote to him shortly afterward, conveying that our communication would cease and that his accountability lay directly with God.

While each of you will ultimately be accountable to God as overseers of this church, it is also likely that you will face accountability to human authorities, appointed by God. As 1 Peter 4:17 reminds us, "[judgment begins in the house of God](#)".

Romans 13: 1-7: "[Let everyone be subject to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. 2 Consequently, whoever rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves. 3 For rulers hold no terror for those who do right, but for those who do wrong. Do you want to be free from fear of the one in authority? Then do what is right and you will be commended. 4 For the one in authority is God's servant for your good. But if you do wrong, be afraid, for rulers do not bear the sword for no reason. They are God's servants, agents of wrath to bring punishment on the wrongdoer. 5 Therefore, it is necessary to submit to the authorities, not only because of possible punishment but also as a matter of conscience.](#)"

We recognize that within the global fellowship and ministry, there are many sincere and devoted souls who truly seek to serve God in spirit and in truth, just as we do. However, we have experienced deep disappointment and a sense of betrayal by many in leadership positions. Acts 20:21 Paul's writing: "I know that after I leave, grievous wolves will come among you, and they will not spare the flock"

Advocates for the Truth: Crisis overview: 'Investigative scrutiny for widespread criminal csa/sa and the coverup of abuse by the church leadership':

<https://www.advocatesforthetruth.com/2x2crisis>

Wings for Truth:

<https://wingsfortruth.info> <https://wingsfortruth.info/news/>

Letters to the Church and to the overseers:

<https://wingsfortruth.info/2024/05/15/letter-to-the-church/>

<https://wingsfortruth.info/2023/07/11/friends-letter-to-overseers-and-church/>

As has been reported by various media outlets and through an FBI investigation into this group, numerous abuses of power and grave misconduct have come to light. An independent inquiry by "The Advocates for the Truth" identified many individuals involved in abominable behavior, which has further shaken the trust we once had in the ministry.

FBI Investigation into this group: <https://forms.fbi.gov/2x2>

BBC Article: <https://www.bbc.com/news/world-us-canada-66449988>

'FBI investigating Two by Twos for historical child sexual abuse claims, including in Australia':
<https://www.abc.net.au/news/2024-04-28/fbi-investigating-historical-sex-abuse-claims-against-two-by-two/103767698>

ABC Article (USA): 'Secretive Christian sect ignored sexual abuse for decades, congregants allege: "IMPACT" looks at the 2x2 church and abuse claims spanning generations':

<https://abcnews.go.com/US/secretive-christian-sect-sexual-abuse-decades-congregants-allege/story?id=111059778>

'It's just thick with abuse': Inside the online reckoning of underground church Two by Twos 'How can there be this many pedophiles in a relatively small church?'

<https://www.dailydot.com/news/underground-church-two-by-twos/>

Hebrews 10: 26 "If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left, 27 but only a fearful expectation of judgment and of raging fire that will consume the enemies of God. 28 Anyone who rejected the law of Moses died without mercy on the testimony of two or three witnesses. 29 How much more severely do you think someone deserves to be punished who has trampled the Son of God underfoot, who has treated as an unholy thing the blood of the covenant that sanctified them, and who has insulted the Spirit of grace? 30 For we know him who said, "It is mine to avenge; I will repay," and again, "The Lord will judge his people." 31 It is a dreadful thing to fall into the hands of the living God."

Although the words preached in gospel meetings and spoken in gatherings may appear virtuous, it is the authenticity of one's life that truly embodies the essence of professing faith—a concept rooted in action. Jesus cautioned against hypocrisy, saying in Matthew 23:27-28, "Woe to you, teachers of the law and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside but on the inside are full of the bones of the dead and everything unclean. In the same way, on the outside, you appear to people as righteous, but on the inside, you are full of hypocrisy and wickedness." He also stated in Matthew 23:3, "So you must be careful to do everything they tell you. But do not do what they do, for they do not practice what they preach." This warning underscores the danger of outward appearances that mask inner corruption. Many may speak eloquently of forgiveness, righteousness, and compassion, yet their actions tell a different story. Behind the polished rhetoric lies a reality of unrepentant hearts, unkind intentions, and manipulative behaviors. It becomes crucial for those with "scales over their eyes" to look beyond the surface, recognizing that true faith is demonstrated through genuine repentance and integrity in both word and deed. Without this alignment, the facade of virtue merely serves to conceal the darkness within, allowing harmful behaviors to persist under the guise of holiness and righteousness.

The hierarchical system that has evolved over the years fosters an unhealthy adoration of men, creating a power dynamic where those at the apex wield significant influence over those below them. This structure not only perpetuates a culture of silence but also punishes dissent; those who dare to speak out against wrongdoing are met with shunning, persecution, bullying behind the scenes, gaslighting, and insidious whispers that undermine their credibility and damage their mental health. Members of the ministry and congregation, entrenched in this system, understand the extent of their power, wielding it to isolate whistleblowers and alienate them from their faith communities and even families. This calculated manipulation represents a profound abuse of power, cloaked in the guise of faith and community.

We can draw insights from the scriptures that illustrate the futility of structures built on deceit and iniquity. In Ezekiel 13:10-12, God warns that a high wall constructed on lies will bulge and ultimately collapse, leaving no stones large enough to hold water. This metaphor serves as a stark reminder of the instability of systems founded on falsehoods. Furthermore, in Ezekiel 34, God rebukes the shepherds who exploit their flocks, promising to remove them and become the true Shepherd. He likens these

deceitful leaders to a wall of loose stones that is whitewashed, destined to be exposed and destroyed by hail and storms, echoing the New Testament parable of the man who built his house on sand. When the rains fell, his house crumbled, highlighting the peril of relying on unstable foundations (Matthew 7:26-27). These examples underscore that when we anchor ourselves in truth and righteousness, we align with God's purpose, even amidst a corrupt system that ultimately seeks to tear down those who uphold love, charity, truth and integrity.

Ezekiel 13:22 speaks powerfully to this situation: "[Because you disheartened the righteous with your lies, when I had brought them no grief, and because you encouraged the wicked not to turn from their evil ways and so save their lives.](#)" This scripture reveals the devastating impact of deceitful leadership—those who should be comforted are instead harmed, while the guilty are sheltered from accountability. We see this playing out today, as the system protects and preserves perpetrators, sparing them from the consequences they deserve, while the victims, those who seek truth and righteousness, are crushed and silenced. This injustice exposes the depth of corruption within, highlighting a deliberate effort to shield wrongdoers while punishing those who stand for integrity. The same walls that are built on deceit are the ones that will inevitably crumble under their own weight, for God will not be mocked.

The lies we have witnessed from workers (ministers) have been a shocking revelation. Surely, someone entrusted with God's word, with a genuine love and fear of God in their heart, would not lie about matters of the Kingdom. Yet, astonishingly, an overseer attempted to justify such behavior by quoting verses that "[all men are liars](#)" (Romans 3:4). To cite exactly how he wrote it to us in an e-mail: "Paul said to the Romans... Yea let God be true, but every man a liar. We as a staff fit into that category; all mankind does."

To give one example of lying with 'Kingdom matters': We once experienced a situation with the sister workers (ministers) in our area, who tried to remove the meeting from our home. This was because during the planning for visits around special meeting times, we refused to have the overseer visit, as we no longer trusted him. Acting supposedly on his behalf, they decided that if we didn't accept him, they were united in removing the meeting from our home, citing the Scripture about accepting "one of these little ones." They conveniently overlooked that the overseer hardly fit the description of "a little one." and that it was Jesus who makes that decision and judgement in that portion of scripture. They told those attending our fellowship meeting that they had a choice—either continue attending without their support or move to a proposed new meeting. This divided the meeting, as some chose to stay, while others left. However, their actions hadn't yet been approved by the overseer in France and Belgium, and the overseer from the Netherlands intervened, instructing them to reestablish the meeting in our home. They arrived at the next meeting visibly frustrated, their body language and tone and even words conveying clear resentment.

A few months later, the sister workers took the opportunity to rearrange the meetings, seemingly in retaliation. We were assigned to attend another meeting at an elder's home, to which we agreed. The sister organizing the arrangements told us they had drafted a new meeting list. However, some days before this, friends from Flanders contacted us, saying they had received the new list and were disappointed not to see us included for the monthly union meetings. We were surprised and asked them to send us a copy, which I printed and concealed in my pocket during the meeting with the sisters..

During this visit with the sister workers the one in the lead said that we were the first to see the new list. I asked if she had shared the list with anyone else. She shook her head, denying it. I asked her twice more, and each time, she denied it, looking more uncomfortable each time, until she insisted we would be the first to receive it. We didn't want to embarrass and humiliate her openly by pulling the list out of my pocket exposing her lie so blatantly, but we remarked that our friends in Flanders had already received it. She then quickly changed her statement, saying we were the first in this region (Wallonia) to receive the list. This was a trivial matter—there was no reason to lie. We weren't concerned about who had received it first, but we were very concerned about the failure in honesty and a willingness to lie. Scripture reminds us, "[Whoever is faithful in very little is also faithful in much](#)" (Luke 16:10). [If someone cannot be honest in small matters, how can they be trusted with greater responsibilities?](#)

While it is true that human imperfection leads us all to sin, the deliberate use of lies to destroy others for personal gain is not merely a failing of human nature—it is a grotesque abuse of the trust placed in those meant to shepherd God's people. Such deceit reveals a profound absence of both fear and love of God in their hearts. These individuals lack genuine concern for the well-being of souls. They are willing to strip away those who threaten their position, through manipulation and falsehood, all while pretending to be devoted to winning souls for God's Kingdom.

The warning of Jesus in Matthew 7:15-16 rings loudly: "[Watch out for false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves. By their fruit, you will recognize them.](#)" The deceptive actions of these ministers, the schemes and lies intended to preserve their own power, expose their hollowness. They may appear outwardly righteous, but the fruit of their actions betrays the true nature of their hearts. It becomes clear that their aim is not to serve, but to maintain control.

True ministers, those filled with the Spirit, do not resort to lies or schemes to advance God's Kingdom. Instead, they embody humility and truth, recognizing that their power is derived from God, not from human manipulation.

Another thing that has repeatedly shocked us is how misguided and ungodly the judgment of those in positions of responsibility has been. This was not apparent when everything was calm, but when the storms of scandal emerged, we were horrified to see them siding with perpetrators instead of supporting the victims, even going so far as to persecute those who had already suffered. It was worse than in the parable of the Good Samaritan, where the priest crossed to the other side of the road to avoid the wounded man; in some cases, these leaders even aligned themselves with the wrongdoers to attack the victims. For those who were already suffering, this betrayal was unbearable.

We can only wonder why they chose to ally themselves with perpetrators. Jesus said, "[My judgment is just because I seek not my own will but the will of Him who sent me](#)" (John 5:30). This reveals a simple yet profound truth: when judgment is unjust, it is because the person making it is not following God's will—no matter their position of authority.

At work, while managing contracts, I once witnessed a dispute where someone said, "Well, let's see what the 'bible' says," and proceeded to read the contract to resolve the issue. Similarly, God's word is miraculously still on record, complete with the warning that "[if anyone takes away from the words of the book of this prophecy, God will take away his share in the tree of life](#)" and "[if anyone adds to them, God will add to him the plagues described in this book](#)" (Revelation 22:18-19). When guided by the Holy Spirit, and with the Bible to reference the words of Jesus and the inspired writings of Paul by the Holy Spirit, there should be no uncertainty in matters like divorce and remarriage. Scripture is clear that remarriage is not permissible unless a former spouse has passed away. Yet we observe discrepancies from country to country—an inconsistency that wouldn't exist if overseers were truly led by the Spirit.

One overseer referred to the approach as "policy," while another called it a "regime." If it is reduced to a mere human "policy" or "regime," then it becomes subject to change—but God's word is unchanging. Such disregard has caused grievous divisions that should never have occurred. Consider the watchman in Ezekiel: "[If the watchman sees the sword coming and does not blow the trumpet... his blood I will require at the watchman's hand](#)" (Ezekiel 33:6). If warnings are not sounded clearly, merely offering half-hearted attempts to discourage sin, the consequences are dire. In one instance in the Netherlands, when a couple decided to marry unscripturally, several workers attended the wedding, giving tacit approval by their presence. This is a failure of the watchman's duty—grave and mortal in consequence.

John the Baptist was beheaded because he upheld God's word regarding marriage, showing that Jesus values this standard deeply. We cannot allow peer pressure, family connections, or social status to cloud our judgment on matters of eternal consequence. To do so is to treat God's word with contempt, endangering the salvation of all involved. The call is to be faithful, regardless of the cost, as those like John the Baptist were—a clear reminder that God's truth is eternal and cannot be compromised.

The question arises: how are these overseers even chosen, and what does that selection process reveal about the nature of the ministry? Within a hierarchy that offers so many opportunities for personal glory, power, and the gratification of the flesh—yet lacks true accountability compared to leaders in most professions—what sort of men are most likely to be drawn to these top positions? In an environment where unchecked authority can lead to near impunity, it becomes crucial to ask whether those reaching the summit are genuinely motivated by the call of God or by the allure of power and influence.

This reminds us of the story of Gideon's sons in Judges 9, where Abimelech, driven by ambition, killed all of his seventy brothers in a bid for power, sparing only Jotham, who escaped. Jotham then cried out from Mount Gerizim, sharing the parable of the thornbush: when the trees sought a king, the olive tree, the fig tree, and the vine all declined, but the thornbush eagerly accepted. Jotham's message was a warning—an illustration that those with noble qualities and sincere motives often avoid positions of power, while those who lack integrity may readily grasp at authority, regardless of the cost to others (Judges 9:7-15). In this context, the thornbush, which offers no shade and has sharp thorns, symbolizes the type of leader who is not truly worthy to rule. This parable paints a vivid picture of the dangers of self-serving leadership: it is not always the noble or the selfless who end up in control but rather those who, like the thornbush, are willing to harm others for their own gain.

While we acknowledge that some overseers may have originally had or still possess pure motives, the inherent corruption that has seeped into the structure over time, along with the peer pressure, makes it nearly impossible for a truly sincere person to endure in such an environment. Christ's example was one of profound humility—He washed His disciples' feet and taught that the greatest among us should be a servant to all. Any genuine follower of Jesus would find it hard to reconcile such humility with a system that exalts a few, giving them power over others without accountability. True shepherds care for the flock, but when the very structure promotes self-glorification over servanthood, it's inevitable that the humble and sincere will struggle to remain, while those eager for influence will rise.

There's something deeply human about wanting someone in authority between us and God. It can give a false sense of security, making us think that as long as we're in good standing with this person, we must be accepted by God. This can lead to delegating responsibility for our own souls and deceiving ourselves. People may live double lives, convinced they're saved because they attend meetings, give money, and look holy in outward appearance—just like in the time of Samuel when the people demanded a king. God grieved and warned them through Samuel that a king would take advantage of them (1 Samuel 8:7-18). Ezekiel 34 paints a similar picture of cruel shepherds who exploited the sheep, but God promised to remove them and be the true shepherd. We must see through the deviousness of relying on human approval instead of seeking God's truth directly.

Those who have effectively been excommunicated or ostracized quickly understand how little genuine charity and love exist within this system. There is almost no true care or outreach—you are treated as though you carry a contagious disease. The system, feeling threatened, takes subtle measures to isolate you. This excommunication and ostracism are often insidious: those in positions of responsibility take covert steps to discredit you. Privileges are revoked, meetings are removed from your home, and they engineer situations that they know you cannot accept, making it appear as though you were the one to step away. In reality, it is their calculated actions, cleverly disguised, that force you out, all in an effort to protect their own credibility before those who innocently trust their authority.

An overseeing worker once blurted out to one of us, seemingly out of nowhere, "I'm not running a smear campaign against you!" The very fact that he felt compelled to say such a thing was startling, and it reveals a deeper truth. Often, those who are guilty will preemptively deny their wrongdoing—declaring the exact opposite of what they are actually doing. Why would someone feel the need to make such a statement unless their conscience was pricked by a sense of guilt? A truly innocent person has no need to make random defenses, for truth speaks clearly without embellishment. The mere act of denying something unprovoked can sometimes reveal the very intent or action they seek to conceal. Such is the cunning nature of deception—it tries to hide behind false protests of innocence, but for those who are discerning, the truth becomes evident.

A senior sister minister once jokingly confided that the ministers (workers) engage in a lot of "plotting and scheming." She shared the story of a young boy in the USA who, during a meeting, prayed for God to help the workers (ministers) with their "plotting and scheming." Such actions reveal the contrast between the reality and what is professed; if decisions were truly moved by the Spirit, no plotting or scheming would be needed. Paul, moved by the Spirit in both his words and actions, boldly proclaimed the gospel without relying on deception or manipulation, saying, "[For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ](#)" (2 Peter 1:16). The fruits of Spirit-led actions would be pure and inspired by God, rather than shaped by the concealed interests of men hiding behind a veil of righteousness. Perhaps this partly explains the corrupt fruits we are witnessing today, to the extent that even the FBI has taken nearly unprecedented steps to allocate significant resources and publicly announce a comprehensive investigation into the criminal abuses generated by this system.

Once we loved and believed everything about this fellowship group, seeing it as pure, righteous, and a safe haven—the sheepfold. We rejoiced to see others join this path and sought to be a small light, drawing others to salvation. However, once the scales fell from our eyes, through the insights gained from suffering, persecution, and behind-the-scenes bullying, our perspective shifted. Instead of inviting others in, we felt the need to protect people from what had become an abusive system. What we once saw as a sheepfold was, in reality, full of ravenous wolves. A wolf in sheep's clothing moves about quietly, appearing innocent and gentle, but the moment they feel threatened with exposure, they snap and snarl—but only in places where no one else sees. They don't openly devour, revealing their true nature only to those they manage to isolate, ensuring they can continue their predatory ways, hidden under a guise of righteousness.

[“For even Satan disguises himself as an angel of light”](#) (2 Corinthians 11:14). This deception makes it easy for those unaware to be led astray, believing the outward facade while remaining blind to the true nature beneath. It is only when we experience firsthand the schemes, the plotting, and the cruelty beneath the surface that we come to see the wolves among us, and the angelic light that turns out to be a disguise for darkness.

It is difficult for many in the congregation to accept that the workers—particularly those in positions of responsibility—might be driven by a love for money. "But why?" they ask, "What would they do with it?" Yet, the actions of Dean Bruer, revealed after his death, offer an insight into such motivations. It is not difficult to envision some ministers quietly squirreling away money in secret accounts, preparing for a time when they might be exposed and expelled from their positions. This situation evokes the parable of the unjust steward, who, knowing he could not work the land after being dismissed, made friends with money so he would be received into people's homes when put out (Luke 16:3-9). The love of money, as scripture tells us, is the root of all kinds of evil (1 Timothy 6:10), and when this becomes embedded within a system supposed to uphold righteousness, it leads to deceit, manipulation and covert scheming. It is these very elements and hidden actions that those with "scales over their eyes" struggle to see.

Jesus himself warned against this kind of corruption when he said, "[My house shall be called a house of prayer, but you have made it a den of thieves](#)" (Matthew 21:13). Those words resonate powerfully today, for when leaders, entrusted with the care of God's people, are driven by greed, they defile the very purpose of their calling. Like the money changers in the temple, these hidden actions, cloaked in a façade of righteousness, rob the congregation of trust, faith, and the sacredness of the church itself.

People often question why some individuals remain in positions in the ministry. This similarity extends to anyone who dedicates their life to a full-time role within any false religion or flawed religious framework. For those who are genuinely devoted to the way and truth in Jesus the sacrifices they make are profound and the pure motives are clear. They are called by Jesus, as the disciples were, leave everything behind to spread the gospel, pouring their lives into winning souls for the Kingdom. Their commitment reflects a sincere and pure desire for truth and an unwavering belief in their mission.

However, there are others who, possessing a clever knack for crafting sermons and presentations, find themselves thriving in a seemingly easy lifestyle. For them, preaching may be a twice-a-week obligation surrounded by long breaks either side of conventions and a cushy existence that allows them to indulge the secret desires of their human nature. These individuals often exhibit traits of malignant narcissism, drawn to the ministry because it provides a steady supply of adoration and glory and extensive travel, even internationally in many cases with red carpet treatment. They relish the spotlight, the microphone, and the attentive audience—one that is focused and forgiving, often mistaking poor preaching for humility.

This dynamic is reminiscent of the warnings found in Jeremiah 23:21-22, where God laments, "I did not send these prophets, yet they have run with their message; I did not speak to them, yet they have prophesied." The scripture highlights the danger of those who speak words not given to them by God, effectively stealing the messages of true prophets while misguiding the flock. True preaching should touch and transform the deepest parts of the soul, a mark of authentic humility and divine inspiration. The contrast is stark; when the words of God are genuinely placed on someone's lips, they resonate with life and truth, calling us to discern between authentic ministry and hollow performances driven by self-serving motives.

The wild boars in Europe offer a striking analogy to the devious nature of certain individuals or systems. These animals are incredibly cunning; when they enter a cornfield to devour its fruits, they leave the outer rows of corn untouched. This leaves a deceptive façade—an appearance of an intact, flourishing field when viewed from the outside. Yet, behind this outer shell, there is utter destruction, the corn completely ravaged and trampled. The field looks beautiful from the perimeter, but beyond that thin, undisturbed layer, the truth is revealed—a barren, ruined space, stripped of its fruits.

In the same way, there are those who present themselves and their structures as pure, righteous, and thriving—leaving a perfect exterior for all to see. But beneath this carefully crafted illusion lies devastation. The "fruits" have been spoiled, the life and truth stripped away, leaving a hollow core masked by a polished exterior. This mirrors what Jesus spoke of when He warned of "wolves in sheep's clothing" (Matthew 7:15), those who hide their true predatory nature behind a guise of innocence and holiness. It is easy for those who only observe the surface to believe in the illusion, but once we step inside, we see the destruction—cleverly concealed just as the boars leave the untouched perimeter to mask their havoc.

The concept of forgiveness is often misunderstood and exploited, allowing individuals with predatory tendencies to continue their harmful actions while remaining within a system built on trust and the presumption of innocence. This misuse of forgiveness enables the very evil we seek to eradicate, creating a façade of righteousness while obscuring the reality of unrepentant behavior.

When we examine biblical teachings on forgiveness more closely, we uncover deeper truths. In Luke 17:3-4, it states, "If your brother sins, rebuke him, and if he repents, forgive him. If he sins against you seven times in a day and seven times comes back to you and says 'I repent,' forgive him." This passage emphasizes the critical role of repentance—a step that is often overlooked. True repentance is not merely verbal; it involves a heartfelt acknowledgment of wrongdoing, a commitment to change, and an openness to facing the consequences of one's actions.

In John 20:23, Jesus said, "If you forgive anyone's sins, they will be forgiven. But if you don't forgive their sins, they will not be forgiven." At first glance, this seems to contradict Matthew 6:15, where Jesus states, "If you do not forgive others their sins, your Father will not forgive your sins." However, when we consider the Spirit's guidance and the connection to genuine repentance, we can see that these scriptures do not contradict one another. True forgiveness is rooted in the recognition of the gravity of sin and a sincere desire for change. If there is no genuine intent to repent—no willingness to acknowledge wrongs or change behavior—then the call for forgiveness loses its meaning.

We indirectly learned of a serious allegation against an elder. Given the situation, we doubted the victim would come forward to the police, but it seemed credible enough to bring to the attention of the senior

sister workers in the area. In response, one of these sister workers wrote this to us, not addressing the allegation directly, but emphasizing that “we must forgive EVERYTHING,” with “everything” in capitals. There was no mention of repentance, consequences, or the potential danger this individual could still pose. While forgiveness is essential, again, the scripture makes it clear that repentance is necessary: “If your brother or sister sins against you, rebuke them; and if they repent, forgive them” (Luke 17:3). True forgiveness does not mean ignoring justice or turning a blind eye to harm, and we must be vigilant in protecting those who could be at risk.

In this light, we can better understand the context of these verses. Forgiveness is not a blanket excuse for wrongdoing; it is a sacred act intertwined with accountability and transformation. It is essential for those who have “scales on their eyes” to see beyond the surface and recognize that true forgiveness requires true repentance. Without this, we risk enabling continued harm under the guise of compassion.

There is a clear distinction between forgiveness and trust. Forgiveness is granted when there is genuine repentance, but trust must be earned. Ironically, those who demanded our trust were often the least deserving of it. In one unjust situation here, where a decision favored the more influential party, a sister worker wrote to a friend of ours saying, “Trust us, it’s the right decision.” To us, it was obvious that this choice was political, even risking the soul of the weaker party by discouraging them through such blatant injustice. The fact that the decision was quickly reversed due to public outcry only confirmed that it was far from being spirit-led.

The New Testament gives clear guidance on how to deal with those who commit serious wrongs within the fellowship. In 1 Corinthians 5, Paul addresses an extreme case of immorality—incest—and instructs the church to put such a person out of their midst and not even share a meal with them (symbolizing a break in fellowship with such a person, as meals were a sign of covenant and unity, as seen below in Genesis 31:54 and Exodus 24:11).

In the Old Testament, eating together was often seen as a form of fellowship and covenant relationship. One clear example is in Genesis 31:54, where Jacob and Laban made a covenant, and they shared a meal together to confirm their agreement: “Then Jacob offered a sacrifice on the mountain and called his relatives to the meal. They ate there by the mountain.” Another example is in Exodus 24:11, when Moses, Aaron, and the elders of Israel ate and drank in God's presence after the covenant was confirmed: “But God did not raise his hand against these leaders of the Israelites; they saw God, and they ate and drank.”

He even says to “hand this man over to Satan for the destruction of the flesh, so that his spirit may be saved on the day of the Lord” (1 Corinthians 5:5). This seems to mean allowing the person to face the full consequences of their actions, even imprisonment if necessary, in the hope that this severe step may lead to repentance and ultimately salvation. However, it is important to note that repentance does not erase the consequences of such grievous actions, especially in cases of abuse like pedophilia, where the vast majority of offenders remain a danger even after repentance. Truly repentant individuals would understand the need to remain isolated from children and others who might be harmed.

The command to sever ties with wrongdoers extends beyond this one case. In the same passage, Paul lists other sinful behaviors that must also be met with separation from the fellowship: sexual immorality, greed, idolatry, slander, drunkenness, and swindling (1 Corinthians 5:11). This call for accountability has often been ignored, allowing problems to multiply. Elsewhere, Scripture reinforces this teaching: “Do not be deceived: ‘Bad company corrupts good morals’” (1 Corinthians 15:33), and “Have no fellowship with the unfruitful works of darkness, but rather expose them” (Ephesians 5:11).

Some point to the parable of the wheat and tares (Matthew 13:24-30) as justification for allowing sin to go unchecked. But the tares, though detrimental to the harvest, are not actively harmful like thistles or poisonous weeds that endanger the flock. As a farmer, I know that thistles must be cut down immediately, or they spread and choke the good pasture, making it impossible for the livestock to graze

safely. Similarly, harmful and unrepentant individuals in the fellowship must be dealt with swiftly, not left to fester and grow.

We are called to love, but also to protect the flock and uphold righteousness. Turning a blind eye or offering forgiveness without repentance risks not only more harm but undermines the integrity of the fellowship itself.

According to recent findings from a Wings for Truth article, the rate of offenses within this group is estimated to be significantly higher than in other established church groups and three to four times that of the Roman Catholic Church. Over a decade ago, one evening during a family visit in Tasmania, my brother-in-law confidently claimed, "You can tell this is 'the Truth' because there are no problems with pedophiles like in other churches." That evening, one of the [guests](#) around their table was the brother worker Chris Chandler, later convicted and jailed for nine counts of gross indecency with children. How can families today feel safe inviting two brother workers into their homes, knowing these alarming statistics? As scripture warns, "[Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves](#)" (Matthew 7:15). We must not be naive or blindly trust where trust has not been earned.

We had an unsettling experience when our daughter was just a baby. A brother worker visiting from Canada was staying in our home, and as we prepared to go shopping, he asked if he could stay behind to look after our baby. Immediately, alarm bells rang. We had never felt a strong connection with him, and something about his demeanor made us uneasy from the start. His request felt off—sinister even—and it gave us chills. Though we were part of a community where hospitality was expected, we didn't feel comfortable leaving our child with him. We politely but firmly refused, and were relieved when he eventually left our home. Since then, we've reflected many times on this moment, recognizing it as a close call.

Some years before that, I knew someone who had offered for the work. He shared with me that Chris Chandler advised him to "just keep a low profile and stay quiet for a year or so, and they will accept you." This hardly feels like a divine calling; it seems more like slipping in unnoticed. It has left us with the impression that they are so desperate for brother workers that they are willing to overlook almost anything—both to recruit new workers and to keep the ones they have. Such compromises raise serious concerns. As Scripture says, "[For certain men have crept in unnoticed... ungodly persons who turn the grace of our God into licentiousness](#)" (Jude 1:4). We must remain discerning, guarding against such deceit in what should be a sacred ministry.

Although our experience has been profoundly disappointing and has shattered any illusions we held regarding the virtue of those in positions of responsibility within the ministry, we find that—despite this—it has ultimately helped us to refocus our hearts entirely on Christ, the bridegroom of our souls, who has removed the barriers between us and God, purifying us through His blood. We have come to realize that the ministry, in its flawed actions, has woven its own veil between man and God, seeking attention for itself. Anyone, or any structure, who places themselves between God and His people will, in time, be removed by Him. When the servant was sent to seek a bride for Isaac, his mission was clear; once accomplished, he never positioned himself between the bride and bridegroom but instead drew aside to give thanks and worship God. We are very thankful to have this personal relationship with the bridegroom of our souls deeper than ever and the peace and reassurance that he have given us through these persecutions and in these trials of our faith.

"[When the Son of Man comes, will He find faith on the earth?](#)" (Luke 18:8). This passage makes no mention of any system or structure, but rather calls us to personal, enduring faith. Through these experiences, it has become evident that any structure that strays from the foundation of Christ will inevitably fall and be destroyed. However, a faithful remnant—scattered yet possessing godly love, charity, and faith deeply in their hearts—will be moved to gather, not through the formalities of a system, but in response to the Spirit's influence. As Jesus said, "[Wherever the carcass is, there the eagles will be gathered together](#)" (Matthew 24:28). Just as those mentioned in Malachi were drawn to fellowship, speaking of what they loved in God, and God saw this and wrote a book of remembrance

for them (Malachi 3:16), so will those truly transformed by Christ's love be drawn to gather, seeking fellowship with genuine brothers and sisters in Christ.

In these challenging times, we are reminded of the words of Jesus in Matthew 24:12-13: “[Because of the increase of wickedness and iniquity, the love of most will grow cold, but the one who stands firm to the end will be saved.](#)” This scripture speaks volumes about the state of the world and the church today. As we witness a system rife with iniquity and coldness, it becomes clear that many who once showed genuine love are now hardening their hearts. In this environment, those who remain true, faithful, and sincere often find themselves marginalized, viewed as threats by those entrenched in the system.

The essence of Jesus' warning is not merely a prediction of spiritual apathy; it is a call to action for those who are earnest in their faith. To endure until the end means maintaining pure love, charity, and faith, even when faced with rejection from a corrupt establishment. It is a reminder that true discipleship is about serving God in spirit and truth, even when it feels as though we are cast out. It's counterintuitive, as those who appear cold and unyielding often remain within the system, while those with genuine warmth and love are pushed aside. Yet, this very exile can lead to liberation from the yoke of the bondage of oppression and deceit— to gather with like-minded brothers and sisters in Christ, to support one another, and to pursue God wholeheartedly in fellowship with one another.

The Apostle Paul also encourages us in Hebrews 10:24-25, urging believers to “[consider how we may spur one another on toward love and good deeds, not giving up meeting together, as some are in the habit of doing, but encouraging one another.](#)” This verse highlights the importance of fellowship, not just as a formal gathering but as a heartfelt desire to support and uplift one another. In times of turmoil, when the institutional church may crumble, the remnant who have been delivered will endure, keeping the warmth of love alive in their hearts until the very end.

Such endurance is only possible through the grace of God and the intercession of His beloved Son, who stands at His right hand, advocating for us. In our darkest moments, we must hold fast to this truth: that even when the world around us seems cold and indifferent, we can find refuge in the warmth of God's love and the fellowship of those who genuinely seek Him. Together, we can embody the spirit of unity and resilience, demonstrating that love, even in the face of adversity, is the true mark of Christ's followers.

In our contemplation of enduring faith amidst a cold and corrupt system, we can draw insight from the story of Ezekiel. In Ezekiel 11:15-16, we see that those who remained in Jerusalem believed they were secure and that those who had been exiled were too far from God's reach. They felt safe in their city, convinced that God could not possibly be with those who had been cast out. However, God's message was profoundly different. He declared, “[Although I sent them far away among the nations and scattered them among the countries, yet for a little while I have been a sanctuary for them in the countries where they have gone.](#)” This powerful reminder reveals that God's presence is not confined to a physical location; He is with those who are faithful, even when they are far from the established order.

When the exiles returned, they faced the daunting task of ridding Jerusalem of the abominations that had taken root during their absence. Their return was not merely about coming back to a place; it was about restoring holiness and righteousness in a land that had been tainted by corruption. This illustrates a profound truth: sometimes, those who are deemed outcasts or exiles by the establishment are, in fact, the very ones who carry God's presence and purpose.

In the same way, those who remain steadfast in their faith—who embody genuine love and truth—might find themselves cast out or marginalized. Yet, like the exiles, they are not abandoned. Instead, they are called to purify the remnants of a corrupt system and to rebuild on the foundation of genuine faith. It is often the faithful, those willing to endure hardship and to speak truth in love, who will ultimately bring about renewal and restoration.

As we stand firm in our faith, let us remember that God is not limited by our circumstances. His grace and presence can transform our hearts and empower us to encourage one another in fellowship. In the spirit of Ezekiel's example, we must be prepared to confront the abominations within our own context, trusting that God is with us as we seek to honor Him and serve others in love. Only through His grace, and with the support of our brothers and sisters in Christ, can we persevere, maintaining the warmth and love in our hearts until the very end.

The incident that ultimately moved us to earnestly pray about whether or not to suspend the future conventions here some years ago was a deeply troubling one. A senior brother worker, who was nearing the end of his life, called some of our closest friends aside for a private conversation; at that time he thought he would die a few days later in the operation. With what he thought was his final opportunity he warned them, saying, "We have an enemy among us, and he is very sly and devious. Be careful with whom you associate." It was unmistakable to them that he was speaking about me, especially given the context of prior events. He even repeated himself to make sure they understood. Our friends shared this with us, and it was like a dagger to the heart.

Can you imagine holding a convention on our property after such a statement, with some being covertly instructed to avoid and not associate with me? Yet, we were willing to continue if it was God's will. We prayed for guidance, asking for a sign, and we received one—clear as day—that led us to suspend any future conventions here.

Some people misuse the verses about not judging to protect wrongdoers, claiming that we should not judge at all. However, this is not the context in which Jesus used these verses. Jesus calls us to discern, as seen in His teaching about the fruits of a tree: "Every tree that does not bear good fruit is cut down and thrown into the fire. Thus, by their fruit you will recognize them" (Matthew 7:19-20). Here, Jesus tells us to recognize evil by its results. Furthermore, the New Testament instructs believers to "put out the evil person from among you" (1 Corinthians 5:13), showing that we are called to address wrongdoing, not cover it.

Judging becomes sinful when used to condemn others without full understanding. Many times, we have been judged as evil for doing good because the full truth was not known. Someone might tell part of a story, but it's the part they leave out that would change everything. This is judging to condemn, which goes against Jesus' teaching. True discernment requires seeing the whole picture, not twisting the truth to justify wrong or to unfairly accuse others.

Hosting those conventions had been an enormous sacrifice for our entire family, and it had turned our lives upside down in countless ways. There were trials aplenty, and it was a burden that tested us in ways we could scarcely describe. The overseer once, in a fit of frustration, blurted out to me, "Thanks for nothing!"—a statement that confirmed to me the lack of appreciation and understanding we had been enduring for years. This tension carried on for nine long years, and the damage to our family and to our mental health was undeniable. Only now are we beginning to truly heal.

We take solace in the scriptures, where we are reminded that "the tongue has the power of life and death" (Proverbs 18:21). Words spoken, especially by those in positions of trust, can lift others up or tear them down. What we experienced was not in alignment with the spirit of love or truth, and it became evident that God was leading us out of this experience.

On the whole, the periods of preparation and convention went well, and we genuinely felt the appreciation and care from many workers (ministers), both those on the staff and the visitors from elsewhere. Given the persistent undercurrents—even when they remain hidden beneath the surface—the conventions themselves were a miracle, and we truly sensed God's presence in many of the meetings held during those times. This speaks to God's enduring faithfulness: even if only a minority of the crowd are sincerely seeking Him, His wonders shine through, and where the light is present, it dispels even the deepest darkness.

We often expressed our heartfelt gratitude to those who volunteered to help once these events were over. Yet, during these times, there were also some very unpleasant incidents, often hidden from view. When many are influenced against one individual—some driven by jealousy or hatred—it becomes easy for them to gang up against that person, and it certainly took its toll to be at the sharp end of this.

Around the time we bought our property in 2010, this relentless pressure triggered severe anxiety and panic attacks. I used to be a confident driver, but since then, my wife has taken over most of the driving. They drive you so far that the distress spills over into your own family, damaging relationships, and hurting those closest to you. We nearly lost our daughter to anorexia several times—a pain that still persists. I cannot say definitively that this caused it, but it certainly did nothing to help when someone with a sensitive personality is constantly battered by undercurrents of conflict and subtle animosity.

When someone presents themselves as an angel in public, then turns to you when no one is watching—muttering hurtful things, glaring at you with hatred—you know that what you're dealing with is deeply wrong. It reminds me of what is written in James 3:11-12: "[Can both fresh water and salt water flow from the same spring? My brothers and sisters, can a fig tree bear olives, or a grapevine bear figs?](#)" A good spring does not produce bitter water. Their public persona is one of light, yet the private reality is full of malice. A tree that bears such corrupt fruit cannot be called good.

I never contemplated suicide, but there were times of such profound despair that I wished I were no longer alive—such is the pain of feeling utterly alone, a target of relentless and unprovoked attack. There is a sense that they detect your vulnerable state and take a twisted pleasure in it. And then they continue, traveling the world, preaching to others about how to be good Christians, appearing as "[angels of light](#)" (2 Corinthians 11:14), while sowing despair and destruction behind closed doors.

I endured panic attacks for years, starting just after we arrived here. I sought therapy, but still, panic attacks would come—at work during meetings, on the train, while driving, and even in the middle of the night. It's the kind of despair that isn't visible to others but leaves scars just as real.

The scriptures tell us, "[By their fruits you will recognize them](#)" (Matthew 7:16). The fruit of this behavior is pain, division, and suffering. It's essential to discern, not just the words people speak or the image they project, but the true outcomes of their actions. Those who witness these things should see beyond the surface—to the plotting, the scheming, and the cruelty that lies beneath. It's time for accountability, for the truth to be acknowledged, and for healing to begin.

Before we moved to the property in 2010, where we hosted the conventions, our family life was full of warmth and joy with our three children. But everything fell apart almost from the moment we arrived, under the pressure of subtle attacks from workers (ministers) and some so-called 'friends.' Our son once said to my wife, "Daddy isn't fun anymore," a heartbreaking truth that lingered for years. In a meeting with the elders and overseers, I expressed concern about the state of the fellowship, which I believed was driving our children away, either to other countries or out of the fellowship, leaving our families desolate. As I spoke with sadness, I caught a fleeting grin on one overseer's face—a moment that revealed more than any words could. However God is no man's debtor and we have mutual appreciative love and respect and warmth between us and our three now adult children in spite of this.

It is not our intention to dwell on these incidents. The true purpose of this message is to encourage those in leadership positions in this faith community to set things right wherever and however possible, with a deep desire for restoration and healing. It is our sincere hope that evil is cast out, along with anyone who has chosen to attach themselves to it, allowing Satan to control their lives rather than God.

There are beautiful chapters in the book of Jeremiah that speak of healing, restoration, and hope for the future, even amid terrible circumstances. Despite widespread resistance—especially from those in leadership—Jeremiah remained faithful to proclaiming God's message, enduring persecution. The depth of his despair is evident in Lamentations, yet even within that book, there are beautiful verses of hope in chapter 3: "[Because of the Lord's great love we are not consumed, for his compassions never fail. They are new every morning; great is your faithfulness.](#)" (Lamentations 3:22-23). As mentioned in

this chapter nothing happens unless the Lord allows it, and even amid darkness, His light brings hope. We hope that these reflections resonate with you. It is our deep desire that God's work continues with love, care, and integrity, and that restoration and healing become the guiding forces for our community. May we remember that God's light always prevails, and His faithfulness endures.

When the couple we are currently having fellowship with on Sunday mornings informed the workers that they would leave the (two-by-two) group, the former overseer here contacted them telling them to "stay on the ship," which, may seem like sound advice at first glance. This saying draws upon the biblical account of Paul's shipwreck on Malta, where the ship's crew were warned to remain on board for their safety. However, we must remember that once the ship was wrecked, it was no longer safe for anyone to remain. The Lord had already ensured their deliverance, guiding them to safety on land. This metaphor can also be reflected in the tragic story of the Titanic, where lifeboats launched with many empty seats because people could hardly fathom the catastrophe unfolding. Had those boats been filled to capacity, many more lives could have been saved.

In situations of peril, such as an earthquake, the right instinct is to escape a collapsing structure rather than remain inside it. Many find themselves trapped beneath the weight of the oppressive hierarchy, a structure on the verge of collapse through the scandals emerging into the light of the media world wide, struggling to navigate a system that obscures the simplicity of Christ's message, which centers around the shepherd and the sheep. Ezekiel 34 vividly depicts this, where the Lord promises to deal with the cruel shepherds who exploit their flocks, pledging instead to be their true shepherd, protecting them from harm. In light of such examples, it is crucial to discern when the call to "stay on the ship" becomes a deceptive ploy to keep people anchored in unsafe environments, preventing them from seeking the true safety that comes from following the Lord's guidance and deliverance. as stated in Galatians 5:25 "Since we live by the Spirit, let us keep in step with the Spirit" This chapter starts by saying "It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of Slavery". We continue to enjoy sweet fellowship with others who have the same love for God in their hearts free from the oppression and bondage that we had been subjected to for many years, but under the care of the true Shepherd as his yoke is easy and his burden is light.

Though we and many others—many of whom have grown up in this fellowship—have often called it "the Truth," it has become evident that only Jesus can truly bear this title. As Jesus said, "I am the way, the truth, and the life. No one comes to the Father except through Me" (John 14:6). We were wrong to ever refer to our fellowship as "the Truth" or "the Way," for these titles belong solely to Jesus, who is unchangeable and eternal. To mistakenly call our gathering "the Truth," only for it to be corrupted by lies, reveals how deeply misguided this belief has been. Let us never forget that the truth is not an organization or a path created by man—it is Jesus Himself, and He remains forever pure and unchanging.

An email we received in 2016 from the sister of one of the friends who was suffering deeply under this system paints a clear picture of how things have been swept under the rug for years, with devastating consequences for souls. She wrote, "By ignoring us, they know it is the easiest way to get rid of us...they are right...we are done... It doesn't mean it is the end, and God's hand and glory will be even more evident when we leave it for Him to deal with..."

This message highlights the tragic pattern: reaching out for help, only to be met with silence. We experienced the same—trying to reach out to each and every one of you overseers for help years ago, but receiving virtually nothing but a deafening silence or denial in return.

The Lord speaks about this kind of silence in Jeremiah 8:6: "I listened attentively, but they do not say what is right. None of them repent of their wickedness, saying, 'What have I done?'" And then in Jeremiah 6:10, He warns, "To whom can I speak and give warning? Who will listen to me?" Silence can seem like approval in the minds of those who believe they are safe. But the Lord is not always silent. He asks, "What will you do when I speak?" (Jeremiah 5:31)—meaning, when He acts, when the truth is revealed, what then will be their defense?

By this time, I had come to understand my own suffering. When we later encountered other victims here, whose stories emerged after everything came to light, we were able to tell them immediately: "We believe you completely." We understood because we had walked through it ourselves—the scheming, and the manipulation, designed to isolate and silence.

The quote from an e-mail sent to us from a woman here in 2017 paints a vivid picture of how victims were treated by those in positions of authority, who seemed to side with the abusers rather than offering support. She said:

"He kept spouting absurdities and cruel remarks (among other things, he told me that he wouldn't tolerate 'a girl like me' as a wife, so he understood my husband... etc... Absolutely shocking, considering what I had gone through...)."

This statement reveals the deep insensitivity and victim-blaming mentality that the overseers often displayed. Instead of acknowledging the suffering she had endured, they allied themselves with her abuser, trivializing her pain and even justifying the abusive behavior. It's a clear example of how those who should have been shepherds to the flock, offering care and protection, instead reinforced the cycle of harm by siding with those causing the suffering.

Such attitudes foster an environment where victims are further isolated, their experiences dismissed, and their vulnerability exploited. This kind of response, coming from someone in a position of oversight, amplifies the damage, leaving victims feeling utterly unsupported and even blamed for the abuse they have suffered.

Now compare this to a message the overseer sent to the congregation in September 2023 quite some time after the Dean Bruer scandal and other abuses were being exposed at tsumani force and speed, and they realised they were finally obliged to say something:

"Many of you in France and Belgium may have heard of the very serious and sad sins committed by certain members of our ministry in North America, and in other countries as well. These events have caused an outcry among us, shaking the faith of many brothers and sisters. We will not attempt to defend the indefensible and want to assure you that we absolutely condemn such actions. If such crimes were to happen here, we would deal with them with the utmost severity. If anyone in France or Belgium has any concerns or questions, please contact me or any member of our team."

This shows a stark contrast between the public condemnation of abuse and the private reality of dismissing victims' suffering, revealing the deep hypocrisy of the system.

Several years ago, we heard of a disturbing incident involving an Irish brother worker in France, who was exposed as a pedophile in relation to a young boy in that country. Although we lack full details—unsurprisingly, they rarely inform us openly—we learned of it through friends who attended the convention at Chaintréauville, where this matter came to light. What struck us most was that rather than reporting him to the authorities where the offense took place, they quickly sent him back to Ireland. This swift, quiet removal raises serious questions. Scripture warns us, [“For nothing is hidden that will not be made manifest, nor is anything secret that will not be known and come to light”](#) (Luke 8:17). Covering up wrongs only serves to protect the guilty at the expense of the innocent. Transparency and accountability should be the priority in such grave matters, and avoiding justice is never the right course.

Advocates for the Truth, in their recent Instagram notices, have also announced that two other former brother workers on the France-Belgium staff, Don Puffalt and Doug Crompton, have been identified as alleged pedophiles with crimes against children. The individuals mentioned in these notices are those about whom the organization is very certain.

Jesus warned, ["Whoever will offend these little ones who believe in me, it would be better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea"](#) (Matthew

18:6). We have long understood this to apply to all of God's children, regardless of age, and we still believe this. But now we also recognize the literal meaning—He was speaking about actual offenses against children too. We're convinced He intended both meanings, and the consequences are incredibly serious.

This isn't just about spiritual offenses, but also about the responsibility to protect the vulnerable—whether children in faith or in age. Jesus made it clear: offending or misleading "these little ones" brings severe consequences.

The plotting and deviousness behind these actions are laid bare when we see how systematically voices were suppressed and wounds ignored. The fruits of this system have been corruption, division, and deep spiritual damage—results that cannot be hidden forever. The pattern has been to sweep issues under the carpet, but that only deepens the wounds of those who have suffered.

It is time for accountability. We must recognize that silence is not innocence. The Lord has already warned, "Nothing is hidden that will not be revealed, nor is anything secret that will not be known and come to light" (Luke 8:17). As painful as this process has been, God has allowed things to come to the surface so the truth can no longer be ignored. We need to see these matters for what they are.

How many workers (ministers) have been buried as Saints with great honor and respect, with nice words, praised by hundreds; but now how will they stand before the Lord on the judgement day? Think of the many hundreds on the "Advocates for the Truth" list, exposed as pedophiles. I experienced years of hatred from one worker, now deceased, who hid it from others, while showing it to me in expressions and deeds whenever he had the opportunity. Near death, he asked senior workers if they thought he had salvation. There can be no peace in death when wrongs remain unrighted in life. As Scripture warns, "Whoever hates his brother is a murderer" (1 John 3:15)—a sobering truth.

It is beyond our human understanding to grasp the horror of a lost eternity—forever and ever, without end. Think of the rich man and Lazarus (Luke 16:19-31). The rich man, who lived in luxury, found himself in torment after death, pleading for even a drop of water. His cries were too late. The lesson is clear: the choices we make now echo into eternity. This is not just a warning, but a call to see through the distractions and schemes around us and seek God's truth before it's too late.

Isaiah 59 powerfully calls you to act with justice, honesty, and truth, rejecting and expelling evil in alignment with God's righteousness. It warns of the severe consequences of failing to uphold this duty. Where some of you have remained passive, it is now evident that the Lord is stepping in decisively.

Isaiah 59 14 "So justice is driven back, and righteousness stands at a distance; truth has stumbled in the streets, honesty cannot enter. 15 Truth is nowhere to be found, and whoever shuns evil becomes a prey. The Lord looked and was displeased that there was no justice. 16 He saw that there was no one, he was appalled that there was no one to intervene; so his own arm achieved salvation for him, and his own righteousness sustained him. 17 He put on righteousness as his breastplate, and the helmet of salvation on his head; he put on the garments of vengeance and wrapped himself in zeal as in a cloak. 18 According to what they have done, so will he repay wrath to his enemies and retribution to his foes; he will repay the islands their due."

This passage is a sobering reminder of the tragic outcome of what has taken place within the ministry for years. Now, the full reality is being brought to light by the unfolding events. The consequences we see today are the direct result of negligence and inaction, and the untold damage to the hundreds, if not thousands of victims, many of whom can never fully heal—some even deceased—cries out for justice. Those of you in church leadership must recognize this truth and take responsibility before it is too late. It is imperative to act now, to rectify past wrongs to the fullest measure where possible, and to help those victims whose cries, suffering, and pain—caused by the cruel deeds of mostly men, but also women—have been hidden from many but have always been evident to God. True repentance must be at the forefront—driven by the fruits of the Spirit, not by the selfish desires of man: power, money,

status, ambitions, and far worse things now being exposed. These are the fruits of the flesh, the unchanged human nature, utterly opposed to the humble way of Christ.

We've often struggled to understand the hatred directed toward us by those supposedly within God's kingdom, especially when we've only tried to do our best, even though we are weak, with many shortcomings and facing our own spiritual struggles daily. In spite of ourselves we felt moved and called at the time to provide a place for conventions and the sacrifices that went with that for the benefit of many. But I can only see it as opposing spirits at work. Jesus said, "[Don't be surprised if they hate you, because they hated me first](#)" (John 15:18). He, who was perfect, committed no sin, yet was despised and crucified. While I've struggled to rejoice in persecution, I'm deeply thankful for the revelations God has given us through these trials. Just as Daniel's friends found fellowship with the Son of God in the fiery furnace, so we've been blessed with deeper fellowship through these hardships. The couple we meet with on Sundays also walked through these trials with us, and our shared fellowship is all the sweeter, made possible by the presence of God. As Isaiah 43:2 reminds us, "[When you walk through the fire, you will not be burned.](#)" For that, we can only give thanks for being brought safely through.

Ex-New Zealand worker Graham Thompson's sermon provides clear guidance for other workers. Criminal acts should be dealt with by the legal authorities and should not be hidden. around the end of 2011 or early 2012 we send a transcript of this to all of the workers-ministers on the staff in France-Belgium, so there would be no doubt in their minds of how this should be dealt with should it arise; only one acknowledged this e-mail, and older sister worker., we never received any feedback from any others, including the overseer. <https://wingsfortruth.info/responding-to-csa/sermon-by-graham-thompson/>

We can ask ourselves, how did it get to this point? When Nehemiah saw the state of Jerusalem, he was devastated. The city lay in ruins, its gates burned and walls crumbling, completely devastated by the enemy, leaving it desolate and vulnerable.

Similarly, there is no doubt that when the early brother and sister workers were called to go out from Scotland and Ireland, many were sincere and motivated by a genuine love for souls. However, the one at the top of the hierarchy, William Irvine, had motivations more aligned with the flesh, which became evident over time through the fruit of his life.

While we recognize that Satan has influenced some among the brother and sister workers throughout history, we also believe many have been true and faithful servants of God. Over time, it appears that the hierarchy has tightened its grip on power, leading to the emergence of more fleshly fruits. Staff members have been broken into submission, while true servants often find themselves discouraged and leave.

Yet, we have felt profoundly moved by the presence of the Holy Spirit and have witnessed the pure fruit of many brothers and sisters, a beauty we have not seen elsewhere.

Before this ministry began in the late 19th century, Scripture teaches us that humanity is without excuse, as God's work is evident in creation (Romans 1:20). Therefore, we can be assured that God made provision for earnest, sincere, and faithful souls during the centuries between the closing of the biblical records and the launch of this ministry. "[Shall not the Judge of all the earth do right?](#)" (Genesis 18:25) Recently, a couple from Australia summed it up well: "God uses what He has (at the time)."

We've heard numerous accounts of two sister workers visiting a place where no one had been before. Upon meeting a seeking soul and sharing the good news of the Gospel and hope in Jesus, that person responded, "If you are the only two people living this in the world, then I want to be the third."

Life's journey is dynamic. As Psalm 23 describes, the Good Shepherd leads His sheep. When one pasture becomes unsafe or infested with weeds, He leads them to safety, guiding them to fresh, clean

pastures free of parasites, thistles, and briars with thorns. This journey is vital; resting in a dangerous place is not where the Good Shepherd will leave His sheep.

Much like in the days of Ezra and Nehemiah, we see that neglect, the fruits of the flesh, compromise, the lust for power, and a lack of care have brought us to this point. The undervaluing of the great privilege of serving God has led to a tragic situation, and we must heed the call to return to the heart of true fellowship and service, recognizing our responsibility to nurture and protect what God has entrusted to us.

We had an experience on our property with a former bird aviary that we converted into a run for our pet rabbits. Over time, rats infiltrated this enclosed area, eating the food meant for the rabbits. They multiplied, driving the rabbits out of their burrows and contaminating everything with harmful bacteria. The rabbits were forced to live on the surface, unable to return to the safety of their burrows, now overtaken by rats. We were unsure how to deal with this—fearful that traps or poison would harm the rabbits instead of the rats. Eventually, we realized the only solution was to remove the rabbits from this unsafe environment. Once they were safe, we could freely address the rat problem. This situation became a powerful analogy for us. What was once a sanctuary had become corrupted by the unclean, endangering the innocent. Just as we rescued the rabbits.

This recent article on Wings for Truth highlights the significant ongoing risk that this group continues to pose to children, emphasizing the persistent danger : <https://mindmuser.wordpress.com/2024/10/06/why-the-fw-fellowship-struggles-to-change-for-the-good/> : with the conclusion : “The end result of this is that no changes are visible as far off into the future that we can project. The conditions for a high probability of abuse remain firmly in place, perhaps even worse than before.”

When something is revealed to us, it brings with it a responsibility. Once we see that something is wrong, we face a choice: either we close our eyes to the wrongdoing and continue to attach ourselves to it, or we separate from it. Ignoring the issue doesn't absolve us of our responsibility, nor does it shield us from the consequences—it will eventually catch up with us.

Nine years ago, a situation arose, and it was tempting to turn a blind eye, knowing that getting involved would lead to much tribulation. In that moment, I opened my Bible, and it fell open to Proverbs 24:11-12: "Rescue those being led away to death; hold back those staggering toward slaughter. If you say, 'But we knew nothing about this,' does not He who weighs the heart perceive it? Does not He who guards your life know it? Will He not repay everyone according to what they have done?"

These verses struck me deeply. They remind us that when we see injustice or wrongdoing and fail to act, the Lord sees our inaction and holds us accountable. We cannot claim ignorance when the truth has been made clear to us. This applies directly to the spiritual state of the church today. If we see that the church is straying from the path of righteousness, and we choose to remain attached to it, we are essentially complicit in the wrongdoing.

Knowledge brings responsibility, and we must not deceive ourselves into thinking that compliance, even if it makes life temporarily easier, will provide true security. The choice is clear: either we separate from what is wrong or we become part of it. The Lord weighs our hearts and knows our choices, and we will be judged accordingly.

We believe God is now drawing out His people from environments overtaken by harmful influences, protecting a remnant who can continue to live and worship in safety. As it says in 2 Corinthians 6:17, "Therefore, come out from among them and be separate, says the Lord. Do not touch what is unclean, and I will receive you."

In the same way, God is delivering His people, calling them to safety and fellowship in a place free from danger. We used to wonder how this evil could possibly be dealt with and how God would remove it, especially since it had taken over to such an extent. But what we didn't expect was that instead of simply removing the evil, God would choose to deliver us from it in this way, drawing us out and

setting us apart for safety. As Isaiah 52:12 reminds us, "[The Lord will go before you, and the God of Israel will be your rear guard.](#)" It has resulted in God leading His people out to a place of refuge and peace.

We can recognize when things are of God because true fellowship is marked by a sweet and genuine unity. As the Scripture says, "[Taste and see that the Lord is good; blessed is the one who takes refuge in Him](#)" (Psalm 34:8). When His presence is in our midst, there is a tangible sense of peace and joy that confirms His goodness. "[You prepare a table before me in the presence of my enemies; you anoint my head with oil; my cup overflows.](#)" (Psalm 23:5) When I once spoke to the overseer, I mentioned that this should not be the description of a Sunday morning fellowship meeting. While our last fellowship meeting was filled with sweet fellowship, which drew us in, it hasn't always been that way.

In our journey of faith, it is essential to be led by the Lord. As Romans 8:14 reminds us, "[For those who are led by the Spirit of God are the children of God.](#)" This verse emphasizes that true sons and daughters of God are those who seek His guidance and allow His Spirit to direct their paths. Being led by the Holy Spirit not only affirms our identity as God's children but also ensures that we walk in His ways, experiencing His peace and purpose in our lives. And may it be so for those who truly seek to please and honor God in spirit and in truth, loving what is good and hating what is evil, as it is written: "[Love must be sincere. Hate what is evil; cling to what is good](#)" (Romans 12:9); "[Hate evil, love good; restore justice in the courts](#)" (Amos 5:15) .

Sincerely,

John and Jonath Rowe

Subject: Retrieval of Convention Materials Following Sale of Property

Dear Jean, Dear Wayne,

We wanted to inform you that we have sold the property where conventions of the group, "The Truth" or "Two by Twos," were held during the 9 years prior to COVID. If you wish to collect any goods associated with these events, please let us know within one week. After this deadline, we will consider these items abandoned and will handle them accordingly.

If you choose to collect them, in your response you must, within this same week, specify a one-week window (including dates) in either October or November 2024 to do this. We will allow two approved representatives, yourself (Jean Barth) and your brother worker companion Wayne van den Dries, to collect the materials, and everything must be taken in the order we specify. No additional people will be allowed unless we agree, as we have limited trust within this group in this region at this point.

September 27th 2024 marked exactly 9 years since a serious incident occurred in this community in Belgium, where a husband locked his wife out of their home after a gospel meeting. That very evening, your brother worker companion Dean Affleck spoke in that gospel meeting about light and how everything would be brought to light — prophetic words indeed, as that event triggered a series of revelations. In the Bible, the number nine signifies finality and judgment, a reminder that hidden things are eventually revealed.

We encourage you to reflect deeply on what you support, as it seems clear that this situation does not align with true Christian values.

Sincerely,

John and Jonath