

## **The One True Church**

1. Foreword
2. The Biblical Concept of 'Church'
3. The Significance of the Church
4. The One True Church
  - i. God Practices Monogamy
  - ii. The One Ark
  - iii. Salvation Is in Zion Alone
5. God's Church in Two Time Periods
6. The Emergence of the True Church
7. The End Time True Church from the East
  - i. Old Testament (OT) Prophecies
  - ii. New Testament (NT) Prophecies
8. The Requirements of the True Church
  - i. The True Church and the Holy Spirit
  - ii. The True Church Preaches the Complete Truth
  - iii. The True Church is Accompanied by Miracles
  - iv. Evidence from Prophets and Apostles
9. Mount Zion - The Old Testament Teachings About the True Church
  - i. Zion is God's Chosen People
  - ii. Zion is God's Choice
  - iii. God Rules in Zion
  - iv. Zion is God's Glory and Victory
10. True Jesus Church
  - i. The Name 'True Jesus Church'
  - ii. The Name 'True Jesus Church' Is Irreplaceable
  - iii. The True Jesus Church in the Book of Revelation
11. The Directional Progress and Phases of the True Jesus Church
  1. The Calling of God (1-9)
  2. The Types of People Who Wander Away from God (10-32)
    - a. The Rebellious (10-11)
    - b. The Fools (17)
    - c. The Business-Minded Without God (23)
  3. A Summary (33-43)
12. Answers to Frequently-Asked Questions
  - i. The Phrase 'True Church' and the Concept of Universality
  - ii. Do we Preach Exclusivity?
  - iii. Should We Preach Only Jesus?
  - iv. Do Other Denominations Have the Spirit?
  - v. Talking About the True Church
  - vi. Conclusion
13. Interpretations of Prophecies Concerning the Church - Some Basics Guidelines and Principles
14. The ten articles of faith and Freewill contribution

### Foreword

Interestingly enough, we find that 'the one body' is not a readily understood concept by everyone. The Bible tells us that Christ has only one body, the church (Eph 1:22; 4:4; Col 1:18,24). There are so many denominational churches in today's world. How can we be certain which one is God's church?

Our primary concern is to know the meaning of the church. Paul defines the church as a group of people who have been bought by the blood of Jesus (Acts 20:28). She is not a physical building, as the word 'church' in English might suggest. Desiring to be joined to the church that belongs exclusively to God, based on the requirements as stated in the Bible, is the first vital key to our search for the True Church.

Jesus is the head of the church as He has established and is in control of the church (Eph 1:22; Col 1:18,24). His church is given the capacity to exhibit three distinct characteristics:

1. The church is to be built up by those who come to believe in Jesus (Eph 1:20ff). She is the habitation of the Holy Spirit. She constantly experiences the abiding presence of the Holy Spirit in everything that she does.
2. Since the church has the pervading guidance of the Spirit, she is vested with power to understand the truth, in particular the doctrines of salvation, to the required standard of the Lord. She is the pillar and ground of the truth (1 Tim 3:15b).
3. With the presence of the Holy Spirit, the church is enabled to perform miracles, to testify of the truth preached (Mk 16:15ff).

Our next major concern is about the way to be part of the True Church, when she is identified. The way is plain simple. Paul tells us of the way - to receive the redemption by Jesus' blood (Acts 20:28). If we are 'in Christ' then the blood of Jesus will redeem us (Eph 1:7; 2:13ff; Col 1:14). This 'in Christ' position shows that we have to first be admitted into His body. Baptism is the means to enter (Rom 6:3).

Though baptism is so important, Christians adopt it with many variations. Upon reflecting on the Bible, we see that the 'One Body and One Baptism' is unique (Eph 4:5). Since Paul listed it as one of the essential elements of the Christian faith, there must be something significant and extraordinary about it to make it the one and only one way.

Baptism must accord with the Bible. For example, one aspect of the baptismal mode is the bowing of the head. This action unites a baptismal candidate in the likeness of Jesus' death on the cross. This unity leads to the participation of Jesus' resurrection, and most importantly, the forgiveness of sins (Rm 6:3-5). Although such a small action may seem negligible, yet from the perspective of the Bible it is a necessary part of an efficacious baptism. For only a correctly performed baptism can wash away sin. With that in mind, it can be a spiritually enriching experience to search into, to understand and eventually act upon all the aspects of the complete baptism. These include such elements as repenting (Acts 2:38), invoking the name of Jesus (Acts 2:38; 8:16; 10:45; 19:5), and being fully immersed in living water (Col 2:12).

In addition, a correctly performed baptism has to be coupled by the presence of Jesus' atoning blood in the water to make it effective in forgiving sin. How to avail the blood of Jesus in Baptism? It is the Holy Spirit that must be present at the administration of a complete baptism, to make it efficacious. It is the Holy Spirit who baptises a person into the body of Christ (1 Cor 12:13), apart from its physical administration.

## One True Church

So the church must have the Holy Spirit. At the instruction of the Lord, the apostles prayed in unity after Jesus' ascension. Miraculously, not many days later, they received the Holy Spirit (Acts 1:4; 2:1ff). The parable of asking for bread highlights that it requires persistence and sincerity, to pray for the Holy Spirit (Lk 11:13). Besides these, obeying the will of God is another requirement we have to fulfil (Acts 5:32).

From the account of Acts, the Pentecostal experience of speaking in tongues forms the foundation for determining the receiving of the Holy Spirit. The tongue is not a learned language. It is Spirit-enabled tongues (Acts 2:4). It is the initial evidence. Examples of speaking in tongues include Cornelius' household (Acts 10:43ff) and members at Ephesus (Acts 19:1ff).

There are two major functions of speaking in tongues (1 Cor 14:27ff). One is 'tongues in prayer', which is the sole evidence of the reception of the Holy Spirit. This is given to all who have received the Holy Spirit. Another is 'tongues in preaching'. It is given when there is a special need arising in the church. It has to be interpreted for the benefit of the church. This manifestation of tongues in preaching is not used to determine if one has received the Holy Spirit.

Today many of us have received the same Holy Spirit. Each time we pray, we speak in tongues just like the apostles did.

When you read this booklet or compare your beliefs with it, the consideration should not be on the identity of the writer. Rather it should be on whether the teachings fall into the consistent whole of the Scripture.

If you require more explanations on any of the doctrines that the True Jesus Church preaches, please feel free to contact us.

May God enlighten you with His word.  
The African Mission Committee  
-----

The issues that surround belonging to, and worshipping at, a particular church are fast becoming urgent agendas amongst Christians. Many believe that the confession of sins and the acceptance of Christ as their personal Savior are the only necessary criteria to enter into the Christian faith. Yet others, while accepting that collective worship in a church is essential, hold the view that the particular choice of church is irrelevant. Some think that the Bible does not make a distinction from one church to another.

### **The Biblical Concept of 'Church'**

The concept of 'church' has its origin somewhat from the Old Testament (OT). It was first designated for the people of God, as the Israelites *congregated* together for worship; it was used especially when they were assembled for religious matters and in the hearing of the Law (Deut 4:10; 9:10; 18:16; 31:30; Acts 7:38).

In the New Testament (NT), the word 'church' has multiple meanings. Its root derives from the Greek word "ekklesia", which means "a called-out assembly": a community devoted to Jesus and to the radical lifestyle expressed in God's word (cf Col 1:18; Eph 1:22). The new life expressed in the spirit-filled and committed community makes her members different from the rest of the world (1 Cor 5:12; cf 6:4). It is sanctified by the Lord (1 Cor 1:2), and refers to the believers themselves as opposed to a place of worship, as the English word 'church' may have suggested.

## One True Church

In the context of the book of Hebrews, the church includes both the dead (physically) and living, the saints of the OT and the NT, whom Jesus' blood has redeemed. She is an assembly of all who are saved both in heaven and on earth (Heb 12:22ff).

The church is first mentioned in Matthew 16 and is established upon the rock: "You are Peter, and on this rock I will build my church". If we read this verse in the Greek language, it will appear: "You are 'Petros', and on this 'Petra' I will build my church". 'Petros' is a fragment of the huge mass - a stone. It is Jesus on whom the church of God is founded (1 Cor 10:4).

The church is given the power to build and to loose (Mt 16:19; 18:18), to remit and to retain sins (Jn 20:23). In this light, we have to accept the church before Jesus can forgive our sins. It is equally true that abiding to His word makes us closely knit together in the body of Christ, which is His church.

### **The Significance of the Church**

The church comprises individual members sharing a *common faith* (Tit 1:4). She is not merely a social gathering where people meet up once a week to hear a message from the pulpit, do a few works of charity, and merely become a face in the congregation. Rather, she is an assembly of people who have had their sins cleansed by the atoning blood of Jesus (Acts 20:28; Eph 1:7; cf Rev 5:9f), i.e., by the washing of regeneration, which is baptism (Tit 3:5). Through the one true baptism, these believers are reconciled to God (Rom 5:10; Eph 2:1; Col 1:20) and do not have to fear the otherwise impending wrath of God on humankind (Rom 5:9f; 2 Thess 1:7ff).

The church is imbued with the fullness of Christ (Eph 1:2; 4:1ff; Col 1:24). There is a special relationship amongst the members – a mode of *interdependent existence*. "And if one member suffers, all the members suffer with it; or if one member is honoured, all the members rejoice with it" (1 Cor 12:26). They must exhibit the family atmosphere and recognize their relationship with one another as brothers and sisters in the Lord (1 Thess 4:9; 1 Pet 1:22; 1 Jn 3:11ff; 4:7), where God truly is their heavenly Father who binds them together.

Christ calls them out of the world not to journey upon the road of faith in isolation, but as a family. Therefore, congregating for worship in the church that belongs to Jesus is an integral part of Christian living. The Lord Jesus is the Shepherd to His flock of believers (Heb 13:20), and it is, thus, of utmost importance to remain strong and active in the *one fold* of God (Jn 10:16).

### **The One True Church**

How can we be certain that there is only one church? Apart from what Jesus said (Jn 10:16), we can look at this issue from various examples in the Bible. There are many singularities in the choice and work of God. They underline the fact that Jesus has, and loves, only one church.

#### ***God Practices and Teaches Monogamy***

This is clear in the light of the marital relationship between God and His people (Israel) expounded in the Bible. This relationship first came into existence in the OT when God called His people out from the world (Ex 19:6f; Lev 20:26; Num 23:9; Deut 14:2; Isa 54:6), and He became their husband (Isa 54:5). It was founded on the divine faithfulness in the covenant between them (Jer 2:2). God would execute judgment upon those who caused harm to His people (Jer 2:3b). Nevertheless, Israel must remain holy (Jer 2:3a). However, Israel strained the relationship when they turned away from the Lord, as a wife treacherously departed from her husband (Jer 3:20). Unfortunately, they continued in their rebellion against the Lord in idolatry, from one generation to another.

"... That you will call Me 'My husband', ..." (Hos 2:16b). In God's faithfulness, He will betroth them to Himself forever in righteousness and justice, in loving-kindness and mercy (Hos 2:19f). His

intention to stay close to His special people whom he chose had been the same throughout. He only loved one people – Israel. Isaiah declared the lasting nature of this intention in a prophecy, disclosing God, the groom, rejoicing over her, Zion (Isa 62:5b). This prophecy comes to pass when God takes His people, the church, to be His betrothed wife. “For I have betrothed you to one husband (Jesus), that I may present you (the members, who are the church), as a chaste virgin to Christ (2 Cor 11:2; Mt 25:1ff). The monogamous relationship between Christ and His wife proves, beyond doubt, that He would marry none other than the church whom He has chosen (Eph 5:27ff, 31; Rev 21:2 – new Jerusalem is the church): “Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife (singular) has made herself ready” (Rev 19:7f).

### ***The One Ark***

When God was grieved in His heart by the wickedness of man, He instructed Noah to build an ark. In the course of construction, he preached the message of warning, which the people of his time mockingly turned down. As a result, they suffered the consequence of their rebellious choice. The antediluvian was a symbol of cleansing in the Jewish faith. Only eight souls in the ark were saved through water (1 Pet 3:20). This is an antitype: it now saves us through baptism (1 Pet 3:21), which enables us to be members of the one body of Christ (1 Cor 12:13; Gal 3:27ff) - the church.

The family of Noah would have likewise perished if they did not enter the ark at the command of the Lord. Only the ark that Noah built could save them (Gen 6:17f, 22). This typifies that only the one church that is constructed in accordance to the requirements of God can save those who come to believe (cf Heb 8:2ff).

### ***Salvation Is in Zion Alone***

God had chosen Zion to be His dwelling place (Joel 3:17). It was a place where He would be a shelter to His people (Joel 3:16). Despite being their God, He placed salvation in Zion alone, a place, to which the wayward people must return, in order to be saved (Isa 46:12f). The daughters of Zion must be made aware that the coming of His salvation was universal (Isa 62:11). Those who respond to the call shall become holy people, the redeemed and the sought out of God. They formed the city (Zion), which is not forsaken (Isa 62:12). “For in Mount Zion and in Jerusalem there shall be deliverance” (Joel 2:32). Thus, the church established by God, being the spiritual Zion in the NT, is characterised with the same virtues and given the same task.

### ***God's Church in Two Time Periods***

Though there is only one church in God's salvation plan, there are two periods in which she would appear, according to Isaiah chapter 11: God's work in recovering the remnant of His people shall fall into two phases, indicating the appearance of the church in the former (Isa 11:10) and latter times (Isa 11:11f) of God's plan. There are two propositions for such a claim. Firstly, ‘in that day’ is mentioned twice. The exact periods are not clearly stated in the prophecy. Judging from the details provided, we know they are of the NT, for the first one began at the incarnation of Jesus, as indicated by ‘there shall be a Root of Jesse’. The second would occur after the first based on the sequence of events as devised by the Lord.

Secondly, the banner is set up twice. In verse 12, the setting up of a banner would take place in the future (Isa 11:11). It goes to show that the banner must have ceased from functioning at a certain point in time, otherwise it would not require resetting up.

We are now required to establish that this prophecy is about the emergence of the church in those periods. From the perspective of God's plan, His desire for humanity to seek after Him for salvation

## One True Church

has been the same throughout all ages. In particular, after the ascension of Jesus, the church became the frontrunner of this work. Even though Jesus was initially the main figure whom the gentiles would seek, the work of the disciples was the continuation of His work after His ascension, functioning under the same banner. After all, the main work of Jesus was to establish His church on earth to call and to save humanity.

“... For the Gentiles shall seek Him, and His resting place shall be glorious” (Isa 11:10b). Paul adopted this idea with slight variation, to serve as a principle for the church to receive gentile believers (Rm 15:10ff). He stated that Christ should rule over the gentiles (Rm 15:12). This is only possible when they believe in Jesus and become members of His one body, which is the mystery of God from of old (Eph 3:6).

Coming in the power of the Spirit, in the first phase of assembling, Jesse’s root brought righteousness to the spotlight in His ministry (Isa 11:1ff). His work culminated in bringing the vicious people to co-exist in harmony in an unprecedented fashion with the gentle, in His entire holy mountain, which is the church (Isa 11:6ff; Eph 2:14ff). This part of the prophecy coincides, in transpiration, with the existence and work of the apostolic church at the downpour of the Spirit.

When the Lord set His hand the second time to recover more people (Isa 11:11), the latter church sprang into action, continuing the work of the early church. She shall be a banner under Jesus, which the Lord sets up, to represent what He stands for (Isa 11:12). This resembles what the Father stood for as represented by Jesus and the disciples - a banner to the people (Isa 11:10).

Prophet Amos had long ago predicted the restoration of the apostolic church: “On that day I will raise up the Tabernacle of David, which has fallen down, and repair its damages; I will raise up its ruins, and rebuild it as in the days of old” (Amos 9:11). The prediction may first appear to be the rebuilding of Solomon’s temple. The second temple, however, was never like the first in its physical appearance, structure and size. Therefore, this prophecy does not refer solely to the rebuilding of the physical aspects of the temple.

Since the words of any prophets in the OT are always with prophetic elements inhaled, it has to be taken to mean the temple in a spiritual sense, the church, as reinforced by the word ‘tabernacle’. She has to be rebuilt ‘as the days of old’, which is on the truth upon which the apostolic church was once founded. Though James quoted it in the Jerusalem conference (Acts 15:15ff), which in its usage is an inference to the church, he intended it mainly to be a foundation for accepting gentile believers into the fold (Acts 15:19). This is what God had planned from eternity (Acts 15:18).

However, the citation from Amos does set the duality of this prophecy in reference to the church in two different points in the space and time continuum. The restoration of the glory of the first temple at the dedication of the second can be a replica to the restoration of the apostolic church by the establishment of the end time True Church.

Before the apostles, there had not been a church that God established on earth. The rebuilding could only occur after the degeneration of the apostolic church. With this understanding, we can say that it is a prophecy of the end time, as the purpose of the rebuilding is to enable ‘the rest of mankind’ and ‘all the gentiles who are called by My name’ to seek the Lord, far exceeding the scope of the mission of the early church (Acts 15:17). In addition, the phrase ‘four corners’ is used to indicate the scope of the ministry in which the church would involve (11:12). Comparatively speaking, the scope of the apostolic ministry was limited to one end only, and the end-time true church, however, is given the task of reaching out to the entire globe.

### **The Emergence of the True Church**

“Now it shall come to pass in the latter days that the mountain of the Lord’s house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow to it. Many people shall come and say, ‘Come and let us go up to the mountain of the Lord, to the house of the God of Jacob; He will teach us His ways, and we shall walk in His paths.’ For out of Zion shall go forth the law, and the word of the Lord from Jerusalem.” (Isa 2:2f; Mic 4:1f).

Although the two most powerful prophets of the same era had long proclaimed this prophecy, the gravity of their message has not been fully grasped. Its fulfilment is to happen in the last days. The author of Hebrews designates the mountain of God as the church (Heb 12:22f). An indisputable distinction is made in the prophecy between the church of God (God’s mountain) and other churches (all the mountains and the hills). Through this highest mountain, God would accomplish His many tasks, such as teaching, judging, rebuking and admonishing wrong doers (Isa 2:4; Mic 4:3).

Obviously, some may believe that the highest mountain refers to the apostolic church recorded in the Bible. One compelling reason is that the church had the abiding presence of the Holy Spirit. There are, nevertheless, two even more convincing proofs which suggest that this prophecy points to the only True Church in the latter times. First, the apostolic church at the time was the only church, as opposed to the pagan world. The prophecy highlights the comparison of the highest mountain with other mountains and hills. The prophetic scenario fits well with the Christian world of today: the True Church has been established on top of all other denominations.

Second, ever since the death of all the apostles, history discloses the degeneration of the church. Secularism and heresies crept into and infiltrated her. This led to the departure of the Holy Spirit from the corrupted church. The prophecy indicates that the trust of the people in the Lord shall be ongoing: “But we will walk in the name of the Lord our God forever and ever” (Mic 4:5b). Once again, this fits well with the situation of the end time True Church, in that she has to remain in Jesus until He comes again.

However, I am in no way suggesting that the Spirit had stopped working altogether after the apostles and before the emergence of the True Jesus Church. The translation and canonization of the Bible point crystal clear to the work of the Holy Spirit (cf Jn 5:17). But one thing for certain is that the Holy Spirit did not work in the way He did when the apostles were alive.

The emergence of the apostolic church was at the downpour of the Spirit, and the Bible clearly teaches that there is a second downpour (Joel 2:23, 28-31; Zech 10:1; Ezek 39:26). The analogy of rain as the Spirit has its root from the climate of the land of Palestine, which is pretty stable year after year. There are two rainy seasons in Palestine. The early rain comes in the autumn, from November to January; this is the time for planting. The latter rain comes in the spring; between March and April right before harvesting takes place. The climate in between the two seasons is dry with occasional outbreaks of rain.

Since God has chosen to work in such a mysterious way, our aim is not to question “How did people get to heaven during the 1600 years, from the apostles until now?” Rather, our focus should be on “how we can participate in the harvesting work during the latter rainy season at the emergence of the highest mountain”. “The rainy seasons’ are visible signs of God’s work, especially in the establishment of the church in both periods. Believers in China who have gone into hiding are not the invisible church; they are merely invisible to the eyes of the persecuting authority. The church continues to grow despite persecution, resembling the growth of the church in the apostolic era, especially during the time of persecution as documented in Acts 7, 8 and 9.

Third, the Lord shall reign forever in Zion. ‘... So the Lord will reign over in Mount Zion from now on, even forever’ (Mic 4:7b). Here, it is not talking about the church in heaven but rather the church on earth, as the Lord shall summon the lame and the remnant together (Mic 4:7a), which is clearly the work of the church. The end-time true church shall reign with the Lord on earth with the indwelling presence of the Holy Spirit, till He comes again. In contrast, after the apostles had died, the apostolic church remained in heaven, as heresies continued to infiltrate and corrode the church.

### **The End Time True Church From the East**

Both the OT and NT Scriptures record prophecies regarding the emergence of the latter True Church. The close association between ‘God working from the east and Zion’ has been an important idea in the bible (Ps 50:1f).

#### ***The OT Prophecies***

“And behold, the glory of the God of Israel came from the way of the east. His voice was like the sound of many waters; and the earth shone with His glory” (Ezek 43:2; Isa 24:15; Amos 9:11ff; Mt 24:27). God’s glory represents the presence of God. His departure from the temple was portrayed by the departure of His glory (Ezek 8-11). At the absence of His glory, due to human sins, salvation was lost and redemption withdrawn. As a result, God’s people were captured, scattered and killed (Ezek 9).

God first put the concept of salvation in action when He called Abraham out of his homeland (Gen 12:1ff). He chose the people of Israel to be the instrument of His glory (Isa 49:3), who may bring His salvation to the entire world (Isa 42:6; 49:6). In fact, this has been the unchanging will of God for the rebellious world in every generation. The key feature of His redemption concerns the purging of sins (Isa 43:22). God abides with us upon His forgiveness of our sins. In short, His glory is manifested and seen in His work of redemption (Isa 44:23).

Thus, the establishment of the church in the NT is to continue God’s redemptive work on earth, through which God can ‘glorify Himself in Israel’, the chosen ones (Isa 44:23). “Everyone who is called by my name, whom I have created for my glory...” (Isa 43:7). For that reason, Paul states that the church is His body by which His glory is shone through the earth (Eph 3:21).

The True Jesus Church was first established in China, which is situated in the east, if we take the land of Israel as the centre of the earth. She has the seal of the living God: the seal is the Holy Spirit - the voice of many waters (Isa 42:2ff; Rev 7:2), which confirms that she comes from God in accordance to the prophecy of the Bible.

“Surely these shall come from afar; Look, those from the north and the west, and these from the land of Sinim” (Isa 49:12). This is one of the commonly used verses to back up the emergence of the True Church from the east. To explain this prophecy, there are two fundamental questions to be answered: “Who are the people from afar?” and “Is the church implied in the prophecy?”

The first section of Isaiah 49 provides the details on the coming, and the works, of Jesus. In particular, He is to be the light to the world (49:6b), to perform the work of redemption (49:7-9). He shall ease and smooth their ways for them to come to Him (49:11). Those who are gathered by Him shall enjoy His abundant mercy: “They shall neither hunger nor thirst, neither heat nor sun shall strike them; for He who has mercy on them will lead them, even by the springs of water He will guide them” (49:10).

Elder John takes on this theme, to illustrate it in the context of the redeemed ones - the church (Acts 20:28; Rev 7:16f): “...These were redeemed from among men, being first-fruits to God and to the

Lamb” (Rev 14:4b). They are those who come before, and serve God day and night. Most importantly, their robes are washed and made white by His blood (Rev 7:14f). They are the 144, 000 (Rev 7:1ff; 14:1ff).

‘People from afar’ are represented by the coastlands (49:1). In verse 12 of the same chapter, they can be taken to mean the people of two different time periods and who came from two different locations in history. This explanation is in accordance with the disclosed plan of God regarding the emergence of His church in the apostolic times and ours. The first is ‘those from the north and the west’. Analysing the development of the church in the book of Acts, it clearly depicts how the church progressed from Jerusalem and Judea northward to Caesarea and Antioch. From Antioch, which was the springboard for the gentile mission, the gospel was preached westward to the end of the world, which is Spain.

Second, the land of Sinim is stated. It is a location, which has nothing to do with the land of Israel. The four corners (north, east, south, west) of the world are not used here, to make a clear distinction between the two places. Bearing in mind that, whenever they are used, the Bible land, Israel, is always referred to as the centre of the four corners. ‘The land of Sinim’ is the name given to the land of the Ching Dynasty in China (cf The book of Isaiah by Edward J. Young, 1993, Volume 3, pg 282). ‘The Arabians and other Asiatics called China *Sin*, or *Tchin*; the Chinese had no special name for themselves, but either adopted that of reigning dynasty or some high sounding titles’ (The Bethany Parallel Commentary on the Old Testament, 1985, pg 1460, under the section of Jamieson and Fausset). There would be God-chosen ones in this land. The prophecy transpired when the Holy Spirit established the True Jesus Church in China in 1917.

By these two groups of people, both the apostolic church and the True Jesus Church, God shall bring comfort and mercy to His people and the afflicted - those who come to believe in Jesus (49:13). This is the work God designed to be accomplished according to His own time (Isa 49:8).

At this juncture, some may question that according to some scholars, the land of Sinim is also a probable reference to a city at the southern part of Egypt. Since this chapter records a prophecy about the establishment of the church, the reference made must therefore be significant to the entire prophecy. In retrospect, it is prophetically, historically and logically correct to say the land of Sinim is China of today.

Others may also question those who came to believe in the time of the early church; especially those who were in the Middle East were not from afar, if Jerusalem was taken as the center. And the emphasis in Isaiah’s message is on ‘people from afar’. The dual significance of the prophecy will explain the discrepancy. The first level concerns the return of the scattered Jews from all corners of the world. The second is not just about physical distance. It is also about the separation between God and humans. Humans are far from God if they do not belong to Him (Eph 2:13). In the eyes of God, without Christ, both Jews and gentiles alike are having an irreconcilable distance between them and God, as all have been charged under sin (Rm 3:9).

### ***The NT Prophecies***

“For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be” (Mt 24:27). Luke provides a similar account but does not indicate the direction of the flashing lightning (Lk 17:34). This prophecy is part of the answer given to the second of the three questions raised by the disciples in the Matthew account, concerning the sign of Jesus’ coming (Mt 24:3). It has two pointers. First, it is intended to guard against believing anyone from anywhere who purports to be Christ in the time of great deception (Mt 24:26), (one of the events in the days of the great tribulation). The deception can be so serious that even the elect would become victims of its

snare (Mt 24:24f). Second, it is a similitude used to denote the pace and unpredictability of the time of His coming (Mt 24:27).

This prophecy is more relevant to us than the disciples in the apostolic time, for immediately after the tribulation of those days Jesus will come (Mt 24:29ff). To explain it in relation to the appearance of the end time True Church, we have to focus on the first pointer. It is a sign by which the disciples then, and all the more we today, know where Jesus is, so that we may not be deceived. After the resurrection of Jesus, He is no longer in the flesh. He promised His disciples, however, that He would come in the Spirit (Jn 14:17, 23; 16:7, 16ff). If the Spirit lives in them, they would know where Jesus is (1 Jn 3:24). Using the 'One body and One Spirit' principle, we know that the Spirit can only be present in the body of Christ, which is the Church (Eph 2:20ff). From what is stated, we steadfastly believe that the Spirit abides only with the True Church that comes from the east, spreading the truth westward, despite the claims. The church is where Jesus can be found.

This explanation is accurate and biblical. Elder John, in a vision, saw an angel from the east holding the seal of the living God (Rev 7:2), whom He had given the authority to seal His servants (Rev 7:3). This angel represents the church based on three clear indicators in Revelation. Firstly, the angel ascends from the east, which is different from the others in Revelation. Secondly, when he spoke he did so in a collective sense: '... till we have sealed...' (Rev 7:3). The church (the redeemed believers) is the agent by whom the Spirit is given to those who come to believe and obey (Acts 5:32). Secondly, in the messages to the seven churches, the leaders of the church are addressed as the angel of the church.

This prophecy is given to strengthen the faith of the believers at the end time. This is more so to those who are still alive before the unfolding of the seventh seal, right before the outpour of the complete wrath of God. They must recognize that only those who are sealed by God through His church are given protection (Rev 7:14). Therefore, the church that has the seal of God must fulfill the prophetic requirement of coming from the east.

As we know all the truths that we preach are based on the truth. We have clearly seen that the emergence of the end-time true church is based upon the foundation of the apostles and the prophets with Jesus being the cornerstone of this foundation. In conclusion, there are many verses in the OT, which expound on the prophecies concerning the True Church of the latter rain (Isa 49:12; Ezek 43:2; Amos 9:11). Jesus hinted in Matthew that the church would emerge from the east (24:27). Elder John was given the vision concerning the emergence of the true church on three separate occasions (Rev 6:1-2; 7:2-3; 19:11-16). Surely the white horse cannot be taken to mean the emergence of the apostolic church, as it was already in existence when the vision was received.

### **The Requirements of the True Church**

There are requirements that the church must fulfill, in order to qualify her as the True Church of God.

#### ***The True Church and the Holy Spirit***

The True Church has the fullness of the Holy Spirit. "[Jesus Christ is] head over all things to the church, which is His body the fullness of Him who fills all in all" (Eph 1:22f; 2:20ff). The church emanates from Christ and embraces His fullness. This testifies to the divine presence in the church: "And by this we know that He abides in us, by the Spirit whom He has given us" (1 Jn 3:24). Without the Holy Spirit, the church does not belong to God.

It is the Holy Spirit that makes the church He abides with the Jerusalem from above (Gal 4:26). The children, whom she gives birth to, are children of promise (cf Gal 3:29; 4:28). Therefore, God will

## One True Church

send forth the Spirit into their hearts (Gal 4:6). The Holy Spirit distinguishes us from other churches, just as God made a distinction between Sarah and Hagar. Unlike Hagar who was a slave, Sarah, the lawful wife of Abraham, gave birth to a child of promise (Gal 4:21ff). God has chosen the church to which He gives the Holy Spirit - the True Church.

The Holy Spirit also affirms the authority of the church as one sent by God. After His resurrection, Jesus appeared to His disciples to send them out on their mission. He granted them the authority to remit sins but, before they did so, they were firstly told to receive the Holy Spirit (Jn 20:21ff), who is a vital seal of divine sanction (Heb 2:3f). The True Church is given the same sanction, to perform her ministry mightily.

### ***The True Church Has the Complete Gospel***

The church that has the presence of the Holy Spirit preaches the complete gospel. The Lord Jesus said, “However, when He, the Spirit of truth, has come, He will guide you into all truth” (Jn 16:13). The term ‘all truth’ is important. It is not ‘knowing only the baptism of John’ (Acts 18:25,26); it is the complete gospel that God has revealed in the Bible.

The Bible is the ultimate standard of Christian faith (2 Tim 3:15). Only when the church follows strictly to what the Bible teaches can she then ‘rightly handle the word of truth’ (2 Tim 2:15). She cannot alter the message to suit ‘the times’ or the audience, and the truth must not be prejudiced by human suppositions. As Paul exhorts members of the community of faith, they “can do nothing against the truth, but for the truth” (2 Cor 13:8).

On the foundation of truth, the saving word of God, the church is built (Jn 17:17). She is the pillar and ground of the truth (1 Tim 3:16b). The True Church is the main and only support (pillar) of God’s truth. She is also the venue (ground) where the complete truth is available.

The plan of God is such that the church reveals His manifold wisdom (Eph 3:10). She upholds all the essential teachings, not only the five biblical doctrines but also the teachings on Jesus’ second coming, the grace of God, the Bible, the One True Church and the Godhead.

By preaching the truth, the church enables those who believe to have fellowship in the Kingdom of God. Those who wish to know the truth must draw close to the one and only True Church. Whoever does not belong to the church that His Spirit abides in is concealed from knowing the complete truth of God.

### ***The Church Is Accompanied by Miracles***

The presence of miracles and wonders in the True Church is to certify that she preaches the complete truth (1 Cor 12:27ff). The author of Hebrews testifies how the message “was confirmed to us by those who heard Him, God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to his own will” (Heb 2:4).

When the imprisoned John the Baptist instructed his disciples to approach Jesus to confirm His messianic status, Jesus did not give him a direct answer. Instead, He pointed to the miracles He performed (Mt 11:2ff). Jesus’ indirect response indicates a spiritual truth that the True Church proclaiming the true message is given the authority to perform miracles, signs and wonders (Acts 2:22). The Lord affirms the message preached by the True Jesus Church today, as He did to the disciples some 2000 years ago: “The Lord worked with them and confirming the word through the accompanying signs” (Mk 16:20).

***Evidence From the Prophets and the apostles***

These three crucial elements concerning the True Church are firmly inhered in the prophecies of Isaiah and Micah: God shall teach those who are within His mountain (Mic 4:2; Isa 2:3). The presence of God in the mountain represents the abidance of the Holy Spirit in the church. This is in line with the teachings of Jesus: The Holy Spirit teaches us the truth (Jn 16:13). “For out of Zion shall go forth the law and the word of the Lord from Jerusalem” (Isa 2:3; Mic 4:2). These teachings are in great harmony with the teachings of Paul to Timothy: the church is the pillar and ground of the truth (1 Tim 3:16b).

‘They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore (Isa 2:4; Mic 4:3). The change of attitude, from offensive violence to noticeable meekness amongst those who flood to the mountain of God, confirms the miraculous and transformational work of God in their lives.

In the NT, the Lord has appointed various offices in, and given gifts to the church to testify to the trueness of the church.

‘And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healing, helps, administration, varieties of tongues’ (1 Cor 12:28).

The primary objective of appointing apostles, prophets and teachers is on the one hand to preach the truth. On the other hand, it is to defend the truth that has been given to the church, so that it can be imparted, as it has been first given, from one generation to another. When the truth is upheld, miracles shall follow (Mk 16:17) to testify to the truth preached. When the church starts to expand, with the ever-presence of the Spirit, more gifts will be bestowed upon individuals at the Spirit’s discretion, to build up the church (1 Cor 12:4-11).

**The three requirements of the True Church**

<p>Example 1                  ‘And He said to them, ‘Go into the world and preach the gospel to every creature. He who believes and is baptized shall be saved; but he who does not believe will be condemned. And these signs will follow those who believe: In my name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover (Mk 16:16-18).</p>		
<b>The Truth</b>	<b>The Holy Spirit</b>	<b>Miracles</b>
The instruction of Jesus is that the disciples (who formed the church) must preach the gospel, which is the truth.	The power to save through baptism testifies to the presence of the Holy Spirit with the church.	Miracles include speaking new tongues, picking up serpents, drinking anything deadly and healing the sick. Note: ‘New tongues’ is a phenomenon, which only those who come to the true church could experience. It is tongues speaking, which the Holy Spirit gives to the true church alone.
<p>Example 2                  ‘And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healing, helps, administrations, varieties of tongues (1 Cor 12:27).</p>		
<b>The Truth</b>	<b>Miracles</b>	<b>The Holy Spirit</b>
The offices are given primarily	Miracles are to testify to the	When the church starts

## One True Church

<p>for preaching, imparting and upholding the truth that the Lord has given to the church. Examples of offices in the church are the tasks of an apostle, a prophet and a teacher.</p>	<p>truth preached and the abiding presence of the Spirit in the church. Miracles include the gifts of healings. These gifts were most prominent in the ministry of Jesus and the apostolic church. They include both the healings of physical and spiritual illnesses.</p>	<p>expanding, the Spirit will give more gifts to believers, to build up the church. The gifts include extending helps to others, church administration and varieties of tongues.</p>
--	--	--

Obviously, the three requirements cannot be separated, when the uniqueness of the church is discussed. They must be presented as a complete unit, to form the essentials of the true church. None can be taken in isolation of the others, if the true church is to be viewed ‘the highest mountain’ in the circle of many ‘mountains and hills’.

### **Mount Zion - Old Testament Teachings About the True Church**

Mount Zion is the most mentioned mountain in the Bible and it is closely associated with God’s presence and dwelling. Sometimes, it is used interchangeably with Jerusalem (2 Kgs 19:21; Ps 102:21; 135:21; 147:12; Isa 24:23; 31:4c-5a, 9b; 33:20; 41:27; 52:8-9; 62:1; Jer 26:18; Joel 2:32; Amos 1:2; Mic 3:12; Zech 1:14; 8:3, 8; 9:9) and the city of God (cf Isa 33:20; 52:1; 60:14; 62:11-12; Heb 12:22). In various accounts, God’s holy mountain (Isa 11:19; 30:29; 57:13; 65:11, 25; 66:20) is undoubtedly a reference to Mount Zion though at times it may not be stated as such. In the New Testament, it is an explicit expression of the church (Heb 12:22ff; Rev 14:1).

Like the biblical meaning given to the church, Mount Zion, in its spiritual sense, does not refer to a literal mountain or a physical place; it is a term that expresses God’s people in collectiveness (Ps 74:2; Isa 51:16b). This is a unique relationship fostered between God and His people, just like that between Jesus and the church, i.e., the believers.

#### ***Zion Is His Chosen People***

Thus, whenever the OT scriptures describe Mount Zion as a community or a living being, it is not a personification. Rather it points to the people of God who come under Mount Zion. One example is “Awake, awake! Put on your strength, O Zion” (Isa 52:1). This is not a figure of speech. It is a direct appeal and reminder to God’s people to put on strength. Another one is, “When the Lord brings back Zion” (Isa 52:8). It means the Lord has brought back His people and thus comforted them, and redeemed Jerusalem – His people (Isa 52:9).

The presence of God in the midst of Zion further enhances her uniqueness (Isa 8:18; 12:6). The joy of His people is immense when the Lord abides with them. Imagine how great the resolve is to follow Him, to be in His presence, in spite of the world continually offering attractive options to lure us away from where we belong. It is where His chosen come to know their relationship with their God and that He is the Lord.

#### ***Zion Is God’s Choice***

God’s choice of being with Zion alone is unchanging. The Lord is completely faithful and that is why He is always with the church that He has established (Ps 132:13-17). He shall establish her forever. Those who have been within her could bear witness to it (Ps 48:8). His desire for His people has never been slack, not even for a brief moment. He is not just a basic provider and supplier of their spiritual needs but indeed; the church is blessed with abundant provision. God satisfies His chosen with the fullness of His house (Ps 36:8). In view of the spiritual provision of the Lord, believers

should feel an ever-greater satisfaction in the Lord, revelling in the blessings that far outweigh anything that the world could ever provide them. It is a blessing beyond measure (Ps 84:4).

The reality is that many remain grudgingly unsatisfied spiritually. Why? The answer is simple: we are not humble (poor) before God (Ps 132:15). We are never satisfied if we gather together in a worship session with an unprepared heart. Instead of thinking about how we can be touched by the word, we are pre-occupied with what is happening in our lives. We are easily distracted with the problems that occur in the church. Being plagued with negativity in our outlook, we can only complain and criticise instead of giving thanks to God for His works and guidance. Sometimes, our ears have become dull towards hearing God's word, even though the church is the pillar and foundation of the church (1 Tim 3:15). In this kind of situation, dull ears strangely become itching ears which perk up when unsound doctrine propounds that the pattern of God's sound word has to be looked at from a whole new dimension, even at the expense of shifting the very foundation on which our initial faith is based.

Recognising and acting upon the process of entering into the house of God is pivotal for us to be filled with satisfaction. The divine choice of us is itself a tremendous and freely given blessing. It is God who has chosen us and not the other way round (Jn 15:16). With His choosing, He draws us to Himself (Jn 12:32). The coming to Christ is made possible and significant when we dwell in the church of God. This is the one body, which the Lord has long prepared for us to separate ourselves from the world (Col 3:15). When we approach our conversion with such understanding and gratefulness, the goodness of God's house shall surely satisfy us (Ps 65:4). This is the loving-kindness of God, which we should always think about while being preserved in the house of God (Ps 48:9). When understanding of God's work in our life mounts, thanksgiving tends to abound. This in turn reduces murmuring and fills individuals and the church with great satisfaction.

### ***God Rules in Zion***

The Lord's intention is clear: We are to know that 'He is the King of Zion'. He is to reign there (Isa 24:23). This is one aspect of our Christian life that we must always be in tune with. Our spiritual growth and survival hinge on enthroning the Lord as both our personal and ecclesiastical King. To be under His kingly authority is not the same as coming under a restraint. Instead, acknowledging the Lord as King enables the Lord to defend and fight against the principalities of the air. Defending and passing over, He will deliver and preserve Zion (Isa 31:4, 9).

God's right to reign is one thing. To allow Him to reign on our part is quite another. Psalms depict the procession of God into the sanctuary (68:24). God must be the King in the place He has selected. The large and small tribes of the southern part of Israel were mentioned, together with Zebulun and Naphtali, which form the northern alliance to honour God (Ps 68:27). The church of God can only emerge victorious in this world of perversion if she willingly accepts God to be the King, in whatever she does. God's people must always remain sanctified, to allow God to be the King. The final phase of Zion's glory is the complete elimination of uncleanness from within her (Joel 3:17; Isa 35:8-10).

Everyone in the community is willing to bless and give whatever they have to the Lord. Individually speaking, our heart is the sanctuary of God. Unless we let God become the King in our life, our battle against the evil one will always be a losing one. This is how the Lord will command our strength: when God's presence is seen in His chosen community, many will be drawn to Him (Ps 68:29a; Ps 68:29b). These would include the enemies of Israel, Egypt and Cush, who would humbly come under the authority of God.

### ***Zion is God's Glory and Victory***

God's rule in Zion is a devastating and fatal blow to the dominion of Satan and his armies, which eventually results in their utter destruction (Rev 19). The victory of God over His enemies is depicted in an OT example: He brought His people out from danger in the incident of Bashan, when Israel embarked on their conquest of Og (Num 21:33ff). The crossing of the Red Sea signifies the deliverance of God and at the same time the destruction of their foes, the mighty Egyptian army (Exod 14). As a result Egypt was weakened virtually beyond restoration. The victory was so great that it was pictured as Israel completely destroying their enemies, with her feet crushing them in blood and allowing dogs to lick the blood (1 Kgs 22:38). The destruction of the ships of Tarshish in Ezekiel (Ezek 27:25) is another example, which is symbolically used to indicate the power that God has vested with Zion (the church). Since God has chosen Zion to be His city, He shall establish her forever and nothing is allowed to come in her way. Similarly, since the True Jesus Church has been chosen to be the True Church, then no human effort or satanic forces in any scale can hinder her eventual attainment to perfection.

The greatness of God is clearly perceived through His holy mountain. Mt Zion, in other words, mirrors the almightiness of God to the people within and those beyond the circle of faith. This is the result of God placing salvation in Zion (Isa 46:13; Joel 3:16). In fact, this has long been the intention of the Lord to establish His church to achieve His salvation plan (Isa 62:11-12; 35:10; 51:11). For that reason, Zion's elevation is beautiful and is a joy to the whole world. Its magnificence in height can be taken to mean the truth that the Lord has given her, and His abidance in the church that uniquely distinguishes her from any other church. The beauty and glory of Zion attracts many, who greatly marvel at her state at first. Then they go away in haste, for they are troubled (Ps 48:2-7). If this is viewed in the angle of the church, perhaps, it is her strength and ability to disclose the manifold wisdom in great depth that amazes them. The word of God can draw those who are sincere. At the same time it also judges those who do not accept. The truth is with Zion, the true church (Isa 2:1-4; Zech 8:1-3, 7-8).

The qualities or virtues (beauty) of the church are further portrayed by the transforming life of the believers. People are dumbfounded by her strength to exhibit a life that differs from the one that the world provides. Simply, God is with her and the world has witnessed that God is her shelter in difficult or perilous times.

### **The Name of the Church**

One difficult question is with the name 'True Jesus Church'. It is true that none of us can quote directly from the Bible to back up the use of this name, without giving a lengthy explanation. Many feel that this name is off-putting, if not offensive. When the apostles, particularly Paul, distinguished the church from the perverted world, it did not appear offensive to them, as it was a necessary distinction that the believers must perceive.

Understanding generates acceptance. Our job is to sow the seeds of understanding. To preach the truth to others, we must have the firm conviction that the True Jesus Church is the only True Church. How do we know that the True Jesus Church is the name of the only True Church?

### ***The Name 'True Jesus Church'***

The name 'True Jesus Church' is an inspiration from God. As it is always imperative that inspiration must correspond to what the Bible teaches, and although it is a fact that the name of the end time True Church is nowhere to be found directly in the Bible, we look to Biblical prophecies concerning a new name that would be assigned to Zion, the New Jerusalem, which is the church.

"The Gentiles shall see your (Zion's) righteousness, and all kings your glory. You (Zion) shall be called by a new name, which the mouth of the Lord will name" (Isa 62:2). The first five verses of

## One True Church

Isaiah 62 speak of the assurance of salvation in Zion. As far as God is concerned, Zion is His only delight. As stated in verse 1, God would continue His work through Zion, to shine forth His righteousness and to bring salvation to the world, just as he did through His servant (Isa 49:6). This eventual work of God did not cease after the death of all the apostles, it shall be continued by the end time True Church (cf Isa 51:6, 8).

A new name has to be given to Zion, so that the gentiles can see the righteousness of God through the work that she does (cf Isa 56:5), the word that she preaches and her sole belongingness to the Lord (5). It is given at the same time to project her incomparable status she has with God and her identity she possesses (3). She was once forsaken by the Lord (after the apostolic era, when heresies crept into the church), but will be once again accepted by the Lord when he restores and revives the True Church (4).

The message to the church at Philadelphia beams further light on God's intention to reveal the name of the New Jerusalem. "I will write on him the name of My God and the name of the city of My God, the New Jerusalem, which comes down out of heaven from my God..." (Rev 3:12). Three names are stated here, but for the ease of discussion, we focus on the name of the city of God alone. New Jerusalem is the church according to Hebrews (12:22ff). Only those who keep God's commands and hold on to what they have received (Rev 3:8ff; Isa 62:2) – the truth from the beginning - can perceive in particular the significance of the name of the New Jerusalem in times of severe testing and challenging. Though the name is not stated, we know that it is the True Jesus Church for six valid reasons:

1. The True Jesus Church fulfils the requirements of the True Church that the Bible teaches.
2. The True Jesus Church has the spirit of prophecy (Rev 19:10), the power to explain the intended meaning of the word of God and His prophecies.
3. The name True Jesus Church can be explained. The word 'True' represents the heavenly Father – the true God (Jer 10:10; Jn 3:33; Jn 8:28f; Rom 11:36; 1 Jn 3:2; Rev 3:14). Jesus is the mediator (Rom 5:11; 1 Tim 2:5; 1 Jn 2:1). The church is a group of redeemed people (Acts 20:28). To go to the Father, we must be redeemed through the mediating work of Jesus. The name True Jesus Church sums up the entire saving plan and work of God.
4. The church must bear the name of Jesus. For Jesus, while He was on earth, bore the name of the Father – He came in His Father's name (Jn 5:43; 10:25).
5. If the True Church preaches the complete gospel by the pervading presence of the Holy Spirit, the 'True Jesus Church' has to live up to this expectation, and in fact she has done so. If she is not the only True Church established by God, it is practically impossible for her to preach the complete truth. If she is the True Church, we have to accept that her name is an inspiration from God. If it were not the name intended, God would have revealed it to us a long time ago.
6. Jesus confirmed His identity and works with the following witnesses:
  - a. "There is another who bears witness of Me, and I know that the witness which He witnesses of Me is true" (Jn 5:32). Today the True Jesus Church has the same confirmation from God. That is the Holy Spirit bears witness of the church by abiding with her.
  - b. "... - the very works that I do - bear witness of me..." (Jn 5:36). The True Jesus Church has accomplished great works, such as performing miracles, signs and

wonders (Jn 14:12), just like Jesus had. What she has done or does bears witness of her

- c. “And the Father Himself, who sent Me, has testified of Me. You have neither heard His voice at any time, nor seen His form. . . . For if you believed Moses, you would believe Me; for he wrote about me. But if you do not believe His writings, how would you believe My words?” (Jn 5:37, 46f). The words of God, the scriptures and Jesus’ own preaching bear witness of Him. Similarly, the truth that the True Jesus Church preaches bears witness of her.

Just as Jesus, having been filled by the Spirit, preached the gospel, touching and changing the lives of many (Lk 5:27ff), so the church was endued with power from on high, teaching and caring for many (Acts 2:43ff; 5:42). There are many such parallels in the book of Acts. The idea is that Jesus’ ministry is one with the church. If Jesus used the above witnesses to confirm who He was and His identity, it is undisputedly true that His name was confirmed to be the only name by which we must be saved. To distinguish the True Church from the plethora of churches, the three witnesses undoubtedly have proved that the True Jesus Church is the name of the only True Church.

### ***Why the Name ‘True Jesus Church’ Is Irreplaceable***

1. It is the name given by Jesus to the end time True Church. Since there is a new name to be given to Zion (Isa 62:1ff; Rev 3:12), it is only biblical and logical to believe that the name must have been assigned at the point of her re-emergence. The Lord would not be so inconsistent that after 80 years of preaching, He then tells us that the name ‘True Jesus Church’ has to be researched into or can be altered. If this is the name given by the Lord, then no one has the authority to change it, not even the church collectively. Our concern should not be on the ill feeling expressed by those who dislike us, rather we should concentrate on how to enhance and deepen our understanding of the name.
2. It is the name that distinguishes us from all other denominations in the Christian world; in relation to the Lord’s faithful monogamous relationship with her, the work she has been doing and does, and the truth she preaches in the abiding presence of the Holy Spirit.
3. It is the name given to the church that preaches the complete truth, has the Holy Spirit, has the presence of miracle and fulfils the prophetic requirement of coming from the east. Those who desire to be saved must come to the ‘True Jesus Church’, not any other church that *claims* to preach exactly like we do, even if it includes the five basic doctrines. Be it directly or indirectly, the name ‘True Jesus Church’ is closely linked to salvation.
4. The emergence of the True Church is part of the prophecies of both the OT and the NT. The name of the church is also part of it. Though the name ‘True Jesus Church’ has not been spelt out in ‘black and white’ in the Bible, what she has been doing for the past 80 years has confirmed that the new name in the Bible is the ‘True Jesus Church’. The implications and repercussions of altering this name can be extremely severe.
5. The alteration of the name ‘True Jesus Church’ in any form, regardless how minor or negligible it may seem, leads to the opening up of a floodgate of confusion. Assuming that the name ‘True Jesus Church’ is altered slightly to suit the ever-changing times, can we be assured that the changed name will not be altered again or taken away altogether in the future? When this line of defence is broken, an ecumenical movement in the name of ‘preaching the same doctrines’ will take place. That is, those who are not baptised by the

True Jesus Church can come together with us, as long as what they preach *resembles* ours. This clearly goes against the apostolic paradigm.

6. One of the Ten Articles of Faith is that “The True Jesus Church is the end time True Church established by God to preach the complete truth”. Since the name ‘True Jesus Church’ is part of that article, the danger of changing other articles may gain momentum if this one is initiated.

### ***The ‘True Jesus Church’ in the Book of Revelation***

Revelation 19 discloses that the wife of the Lamb has made herself ready (19:7). What follows is a vision that John saw: a white horse with a rider on it (19:11-16). This is a prophetic vision, as it states that the One on the horse treads the winepress of the fierceness and wrath of the almighty God (19:16), which obviously will only happen at the second coming of Christ (14:17-20). There are two underlying principles in interpreting this prophecy.

First, every inspiration from God, such as the truth concerning the church, requires biblical support.

Second, since this prophecy is hidden, such as the hidden manna (2:17), its interpretation should be in line with the ‘testimony of Jesus’ (cf 1:2, 9).

Right before John saw this vision, the angel told him that the ‘testimony of Jesus’ is the spirit of prophecy (19:10). It sets out the pointers as to how the end time True Church should read into this prophecy. This prophecy bears the ‘testimony of Jesus’. Any explanation of this prophecy has to bring out the essence or the spiritual meaning of the testimony.

Here, the ‘testimony of Jesus’ encompasses three counts, which together embody the entire vision (19:11-16).

1. “Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war” (19:11).
2. “His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself. He was clothed with a robe dipped in blood, and His name is called The Word of God” (19:12-13).
3. “And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God. And He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS” (19:14-16).

The vision is about the True Church – the white horse, which first appears in Revelation 6. It goes out conquering and to conquer, indicating she will eventually gain complete victory over Satan, his allies and his deceptive schemes. The rider is first given the crown of glory or victory – ‘*stephanos*’ (6:2); He has true victory. And at the completion of His work he is given the crown of king – ‘*diadem*’ (19:12). This falls neatly in line with the description in Isaiah of a True Church: “You (Zion) shall also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of your God” (Isa 62:3; 28:5). Unless the True Church can repel the onslaught and deception of the false prophets; and displace false teachings, it is not actually true victory. Unless the True Church can hold on to Christ to pass through the great tribulation, she cannot judge and rule together with Christ forever.

The rider has a name, which is not known to any, except He (Jesus) Himself (19:12). This name is not 'Jesus' because the apostolic church knew the name 'Jesus' in great depth and used it in every aspect of their ministry. Neither does it refer to the name 'The Word of God' as stated in verse 14. For 'The Word of God' is Jesus, who became incarnate and was well known throughout the apostolic generation until now. When John was writing it, no one knew about the name.

The undisclosed name consists of three describing names, explaining and revealing Jesus and His work.

**1. True**

The first is called Faithful and True (19:11). It is used to describe the divine attribute of God. This name is given specially for the work of judging (Jer 42:5) and because of the reliability and trustworthiness of His word (Rev 21:5; 22:6). However, in God's full essence, He is rendered as true (2 Chron 15:3; Jer 10:10; Jn 3:33; 1 Thess 1:9; 1 Jn 5:20). When Jesus said, "He who sent Me is true", He declares that God fulfils the meaning of His name. He is the only God in distinction from all other gods (Jn 7:18, 28; 17:3). The word 'faithful' merely emphasises one element of the all-encompassing trueness of God. In the sense of the fullness of God, the word '**True**' (cf Jn 8:16; Rev 3:4; 19:9) is used in place of 'Faithful and True' (Rev 3:14; 21:5; 22:6). In righteousness He judges, thus He is the true God.

**2. Jesus**

The second is called 'The Word of God'. The word 'Word' is 'Logos' in Greek. It was this 'Word' that became flesh (Jn 1:14) and is **Jesus**. He is clothed with a robe dipped in blood (19:13). The Bible frequently associates God's execution of judgment with blood (Rev 14:17ff). The same analogy is given in the book of Isaiah, in that God's apparel was red and His garment was like him who treaded in the winepress (Isa 63:2ff). Thus, Revelation gives the idea that the incarnated Jesus has executed his judgment, for the vision was seen after the complete wrath of God has been poured out on the world.

**3. Church**

The third describing name is called the King of kings and Lord of lords. Armies in heaven, clothed in fine linen, white and clean, follow the One who sits on the horse. The armies can refer to the angelic beings (Mt 16:27; 25:31; 2 Thess 1:7). Most likely the armies are the victorious saints of God for two internal reasons in the chapter.

First, it is clear that the beast, the kings of the earth, and their armies gathered together to make war against Him who sat on the horse and against His army (19:19). This has been the stubborn intention of Satan. In light of the OT scripture, the armies are the saints of God (Dan 7:17f, 21f, 25; cf Rev 13:6f).

Second, in the context of Revelation, ruling with a rod of iron is Jesus ruling together with the victorious saints: "And he who overcomes, and keeps My works until the end, to him I will give power over the nations – 'He shall rule them with a rod of iron; they shall be dashed to pieces like the potter's vessels'" (Rev 2:26f; Ps 2:9f).

Third, the armies in heaven, clothed in fine linen, white and clean, followed Him on the white horse (19:14). Their attire represents the virtues of the saints – the righteous acts of the saints (19:8). These are the collective qualities of the bride of Christ needed for the marriage of the Lamb (19:7-8). The name is written on the thigh and the robe of the rider, which is in harmony with the explanation, in that the deeds and behaviour of the believers exemplify the name.

Be they referring to angels or saints, what has been described above fits the description of Hebrews very well: “But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the firstborn who are registered in heaven, to God the judge of all, to the spirits of just men made perfect...” (Heb 12:22ff).

Through the manifold wisdom given to the **church**, Jesus is made the King of kings and the Lord of lords. Just like through Daniel with his God-given wisdom to interpret the king’s dreams, the Lord was seen as “God of gods, the Lord of kings” (Dan 2:47). When the unbelieving world refuses to accept the gospel that the church preaches, Jesus then can tread the winepress of the fierceness and wrath of the almighty God in righteousness (2 Thess 1:7f).

The three describing names form the name of the True Church at the end time – True Jesus Church. The True Jesus Church is the ‘testimony of Jesus’ at the end time. The name brings out the essence or the spirit of prophecies concerning God’s plan of salvation for the world through the church. In fact, granting salvation to the world has been the focus of God Himself since the beginning of time through His prophets (1 Pet 1:9f). The ‘True Jesus Church’ captures just that. She is the one who sees the complete salvation plan of God and participates in its eventual realisation.

The True Jesus Church is the summation of the work of God against Satan throughout generations until He comes again. It projects His Kingdom as one that shall not be destroyed and His dominion shall endure to the end (cf Dan 6:26b). This is the ‘testimony of Jesus’ of the church before His second advent. John, from the very beginning, has been bearing the ‘testimony of Jesus’ (Rev 1:3, 9), though he did not completely understand the full extent of the testimony. The existence of the True Jesus Church at the end time exemplifies and realises the full degree of the testimony.

The True Jesus Church also reveals the authority of God overcoming the forces of darkness and destroying them completely (Rev 19:17ff; Rev 20:7ff). The True God had been establishing His Kingdom in the OT with great authority through His abiding presence with His saints (Dan 2:28ff; 4:34ff; 6:24ff; 7:13f, 17). When Jesus was on earth, He continued exhibiting the authority of God over man in His work of judgment (Jn 5:22).

Most importantly, He holds the authority in heaven and on earth after His resurrection (Mt 28:18), overcoming and destroying the power of Satan. By the establishment of the church, Jesus makes His authority wider known to the world in overcoming death and Hades (Mt 16:18; Rev 1:18), through transferring those who believe from the kingdom of darkness to the kingdom of His Son (Col 1:13) and the performing of miracles while proclaiming the gospel of salvation.

Finally, the True Jesus Church brings to light the unchanging nature of God. God Himself is absolutely faithful in His love for His chosen and in His choosing (cf Deut 7:7ff). This love is magnified at the first coming of Jesus to the world in flesh. He died for the ungodly world on the cross. Those who believe in Him receive loving-kindness. Later, the unceasing nature of His love overflows the church, extending to the entire globe through the faithfulness of His servants in two periods of time.

### **The Directional Progress and Phases of the True Jesus Church**

The plan of God to save fallen humanity is clearly mapped out in the Bible. It had been a mystery hidden from the sons of men and a soul-absorbing issue in which the OT prophets had been engrossed (Eph 3:9, Col 1:26; 1 Pet 1:10). Not only does the Bible talk about the emergence of the end time True Church, it also clearly pens out how the church would progress directionally. Such revelation is not only to make the doctrine of the True Church more convincing, it is also to enhance

our faith in the true church, the only body of Christ, through which we are saved. This is a timely teaching to further strengthen our trust in the promise of God on His church, in the face of increasing challenge to the belief of ‘the only True Church’. In addition, it sheds more light on our obligations as Christians in this world of darkness, to conduct our lives in purity and faithfulness.

Psalms 107 is a chapter about God’s work, from choosing His people to perfecting His chosen. There are three sections altogether:

1. The Calling of God (1-9)
2. The Types of People Who Wander Away From God (10-32)
  - a. The Rebellious (10-11)
  - b. The Fools (17)
  - c. The Business-Minded Without God (23)
3. A Summary (33-43)

### ***Section 1***

Though this is a section on God’s mercy in bringing people to His city, it is, in fact, about the work of God at the end time before His coming. This is a prophecy concerning God outlining the existence of the True Church prior to His second advent. To verify such a teaching, it is important to first check if the passage is talking about the church. There are various clear internal proofs:

1. This is about God’s redemption for His people, saving them from the hand of the enemy (2). In our understanding, this is surely the work of God through the church in the New Testament. The church is given the power (key) over the power of death and Hades (Mt 16:18-19; Rev 1:18).
2. These people who are with God initially did not have a city to live. They wandered about (4). How could this be if the city is a physical one? The Lord God led them to a city for habitation (7), which obviously could refer to the church. Such a line of thought has been the revealed teaching of the Old Testament Scriptures (Isa 60:14; 62:11f; Zech 8:3).
3. God satisfies those who are in the city now (9; Ps 65:4), as compared to their previous experiences of being faint-hearted out with the city then (3). The passage is clearly about the encounter of the longing soul for God.

Isaiah espouses the same teaching. Again, there must be internal evidences in Isaiah 43 to confirm that the passage is about the church emerging, as His plan is being unfolded.

1. The second part of Isaiah has the immediate backdrop of the emergence of the superpower, Babylon. The Lord has promised to redeem His people (1). This cannot be a physical act of saving because the Lord is going to re-create them in Himself (1a, 7b). History tells us that such realization on a physical dimension has never taken place. The redemption has to be the one of saving from sins, which culminates at the second creation, the new creation in Christ Jesus (2 Cor 5:17). This work of such unparalleled scale is the Lord’s commission to the church to reach out to the fallen world (10, 21).
2. The inseparable bond between God and His people: “You are mine” (1c, 3, 4a) clearly portrays the image of the union between Christ and the church (Eph 5:22-33).

There is one difficulty that needs to be resolved in advancing the OT teachings on the church. If the prophecies in both Psalms and Isaiah are about the church, then which one are they referring to –

the apostolic church or the end time True Jesus Church? There are two indisputable internal proofs in each case, which point to the True Jesus Church.

In Psalms, people shall be gathered out of the lands (Ps 107:3) and in Isaiah, ends of the earth (43:6). The 'lands' and 'ends' refer to the four corners of the planet Earth, as indicated by the direction that is stated in these two verses. As far as the apostolic church is concerned, the boundary of their work of evangelism was the end of the earth. In Acts only one end is stated (Acts 1:8). The apostolic records tell us that, in fact, the church progressed from Jerusalem northward to Judea and Antioch, and from there the work of evangelism was directed westward to Spain (the end).

The important count here in Psalms and Isaiah is that the direction of God's gathering of His people is spelt out. It starts from the east and then moves to the west and to the north and down to the south eventually:

“And gathered out of the lands, from the east and from the west, from the north and from the south” (Ps 107:3).

“Fear not, for I am with you; I will bring your descendants from the east, and gather you from the west; I will say to the north, 'Give them up!' And to the south, 'Do not keep them back!' Bring My sons from afar, and My daughters from the ends of the earth - Everyone who is called by My name, whom I have created for My glory; I have formed him, yes, I have made him” (Is 43:5-7).

The directional progress of the True Jesus Church is the exact fulfilment of the prophecy in both parts of the OT. The True Jesus Church began in China, which is the east. The next corner that the church brought the gospel to was the west (Hawaii). The UK, which is situated in the northern part, is the third corner upon which the salvation of God came. Finally, the salvation came upon Argentina or South Africa, which is at the southern tip of the planet Earth.

Some may argue that when the True Jesus Church was established, she brought the gospel first away from China to Taiwan, then to many parts of South East Asia, such as Singapore, both East and West Malaysia, Hong Kong and Indonesia, before the gospel reached the West. Here, the biblical emphasis is on the four corners of the world. So after the east, the next corner whose people were called came from the west, and the direction goes on as the one shown in the scriptures without discrediting the fact that, at the same time, the gospel has also been preached to many other countries in South-East Asia. Likewise, before the gospel came to the frontier of the south, the gospel has also been preached to some African countries, such as Nigeria and Ghana.

As far as the salvation of God is concerned, it always takes on the direction of “from east to west” (Zech 8:7; Mt 8:11)

“They will come from the east and the west, from the north and the south, and sit down in the kingdom of God” (Lk 13:29).

On one occasion, when Jesus was queried on the number of those who were saved, He diverted from answering the question. Instead, He elaborated the urgency to strive to enter into the Kingdom of God. This is similar to Paul's message to the believers at Philippi that they must work out their salvation in fear and trembling (Phil 2:12).

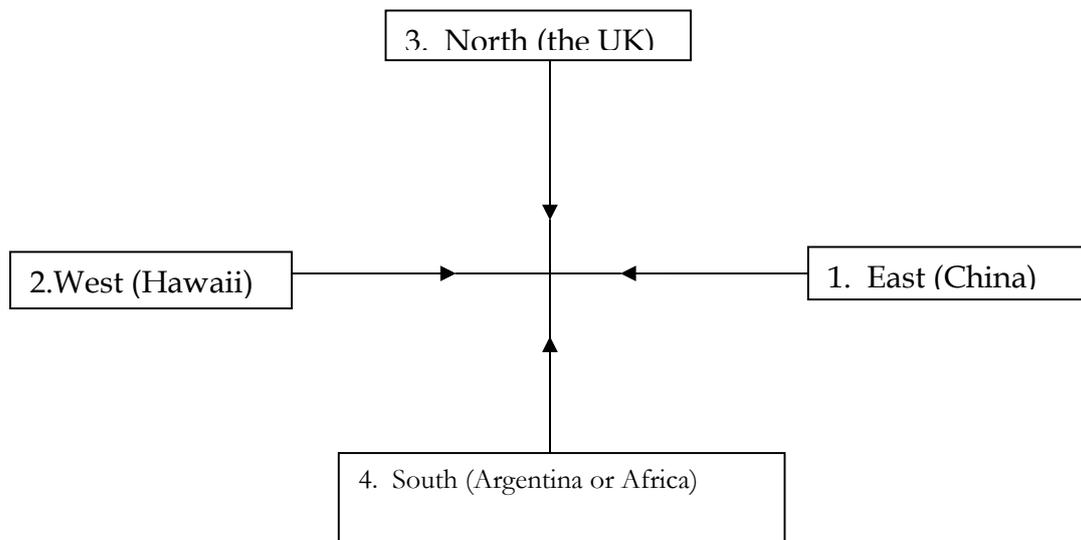
Jesus predicted that people would come from different corners of the world to sit in His Kingdom. Miraculously, the sequence of the four corners mentioned takes on the pattern given in both Psalms and Isaiah. This directional progress of the church is plainly clear in the New King James version, which is the accurate translation of the original texts. Some translations may not be explicit in every

account that is raised in this article. In particular, the Chinese version is translated according to its linguistic and cultural sequence of the four corners: east, west, south and north.

**The Directional Pattern of the True Jesus Church**

	Psalm 107	Isaiah 43	Luke 13	True Jesus Church
1.	Emphasizes redemption (1).	Emphasizes redemption and re-creation (1,7).	Strives to enter the narrow gate (24). This requires keeping His will (27, Mt 7:21)	Emphasizes saving souls with the gospel of salvation.
2.	Changes status from being without a city to a state of dwelling in God's city (4, 7).	Is intimately bonded with the Lord (1c, 2, 4a, 5).	Sits in the Kingdom of God (29).	Stresses the need to keep our existence in the body of Christ.
3.	Satisfies the longing souls (5, 9)	Is protected by God (2).	Stresses the need to be in God's presence (28).	Is cultivated spiritually to be satisfied, protected and in God's presence.
4.	People come from the four corners of the world and their flow takes on the direction of east – west – north – south (3)	People come from the four corners of the world and their flow takes on the direction of east – west – north – south (5-6)	People come from the four corners of the world and their flow takes on the direction of east – west – north – south (29)	People come from the four corners of the world and their flow takes on the direction of east (China) – west (Hawaii) – north (UK) – south (Argentina or Africa)

*The directional pattern of the True Jesus Church*



## *Section 2*

This section records three categories of people whom God saves from their sorrow and grief. They are not those who have not been shown the light of God. They are the chosen ones who are estranged from the Lord and His words.

In the first category, there are those who are bound in affliction and irons (10). The reason for this is that they rebelled against the word of God and despised the counsel of the Most High (12). Do not these wicked deeds resemble those of the rebellious believers of the True Jesus Church, who had once received the word and counsel of God and later decided to break the biblical restraint (Hos 4:2)? They either live a sinful and pleasurable life or alter the principles of God to suit their wayward minds. The underlying reasoning is straightforward: they must have known the Lord and then later turned away from Him. Otherwise, they would have not been coined rebellious.

The second category of people is termed the fools. They must have received the grace of the Lord before. They were far from the gates (power) of death but now they are close to them (18b). These are the people who belittle and show utter contempt for the word of God (18a). Looking at the current situation of the church, are there not many who do not in any way value the word of God as essential to their spiritual maturity? God's word may seem the least important in their priorities. Their every plan of action is made with utter disregard for biblical teachings. Such is the pitiful state in which many are.

The third category highlights the warning of Jesus against prioritising human needs above God's Kingdom and righteousness (23, Mt 6:25-34). They have seen the great work of the Lord but continue dangerously living a life of being worldly-minded. 'The great waters' can refer to the multitude or the nations (Rev 17:1, 15). Their existence is only limited within the circle of the material world, it is not heavenly. Their cares of this life, dissipation and pleasures choke the faith and they become retarded spiritually. The continual falling attendance in normal services, as well as those on the Sabbath, points undeniably to believers being enticed to a near inextricable extent.

It will come to a point that the sufferings they go through, as a result of the deceptions in life, prove to be too unbearable that some eventually will cry out to the Lord for help (13, 19, 28). The Lord responds by saving them from their plights (14, 20, 29). Then they will begin to turn to the Lord and give thanks to Him for His continual goodness to them (15, 21, 31). The recognition of having been broken free from the gates of bronze (16) leads to offering sacrifices of thanksgiving (22), which brings about the exaltation of God in the community of believers (32). It may be that God is going to cause some unpredictable and drastic events to happen in the community of faith, to bring the backslidden back to His bosom. This is to prevent more saved souls from being lost. The irony is that we know the unacceptable level of faith at which we are and yet there is no urgency for us to move away from the plight. Is sin or chastisement what we want to see in the church and our lives?

## *Section 3*

There are two parts to this section. The first begins from verses 33 to 35, the second 36 to 42. The first paints a picture of the Spirit's departure from God's once goodness-filled land. This is because the land is now filled with wickedness (34). This resembles the writing of Isaiah: the city of God became a city of harlotry (1:21). The second talks about God making the hungry to establish a city for habitation (36). The lesson here is a profound and, yet, urgent one. God has the right to withdraw His presence when His people choose to act wickedly. He equally has the right to even

remove the lifeline of a group of His people, such as the one in the church at Ephesus (Rev 2:5) – to remove their lampstand if they fail to repent from their loveless way. He will not destroy the church as a whole but He could raise for Himself those who seek for Him to be part of His body (36).

While executing judgment upon the unrighteous, the poor (humble) are far from the affliction (41). God, in His righteousness, inflicts punishment upon the God-believing sinners and, in His mercy, brings peace to the righteous. This coincides well with the teaching of God pouring out His full fury on those who are out with the temple (Rev 15:8). Such is the extent of His complete wrath.

These two parts provide the possible conclusions to the phases that the believers of the True Jesus Church go through. When we first came to the faith or when we were first led back from deeds of darkness to the life of light, we exhibited an unquenchable longing for God and His word. However, the test of time proves that some are not up to the challenge of keeping the faith to the end. Many among us have an exorbitant demand on caring for our physical needs well above our spiritual well being. Such a pursuit clouds our spiritual vision of things pertaining to God. We will only have ourselves to blame for any ill that results from our indifference towards our Lord, who has suffered an agonizing death for our sins.

The righteousness we possess in life from God is a window that opens up to a whole new dimension. Here we rejoice to perceive the guidance of God for those who humbly submit to His unchanging principles (41-42). It is our prayer that we are able to see well beyond the physical horizon of things. But who can see it? “Whoever is wise will observe these things, and they will understand the loving-kindness of the LORD” (43).

### **Answers to Frequently-Asked Questions**

Many questions are designed to disprove the authenticity of the one True Church. They can become stumbling blocks to our faith, if they remain unanswered. We attempt to answer some of the commonly raised ones.

#### ***True Church and Universality***

Some object to the concept of ‘One True Church’ on the grounds that Jesus never used the title ‘True Church’ to distinguish His church from the others. They claim the church as taught in the Bible is universal. The objection vanishes if we could see that the apostles constantly distinguished themselves and the believers from the unbelieving world. ‘The Church’ to a certain extent designates the universal church in the NT to which all the believers belong (Acts 9:31; 1 Cor 6:4; Eph 1:22; Col 1:18). But qualification is required in order for us to gain a full understanding. The church in the Bible came from the apostolic line. Particularly in Acts, the churches were established as members scattered to various places in time of persecution. Unlike modern Christendom, they were believers of the same beliefs, whom the apostles or the disciples taught (Acts 2:40ff; 5:42).

In this light, the church in the Bible has both a universal and a localized reality. She encompasses any number of believers possessing the same beliefs. It can also be used to describe small groups that meet in homes (Rom 16:5), and believers gathered together, perhaps in urban areas as mentioned in various passages (Acts 9:31; 11:22; 13:1; 1 Cor 1:2). In God's purpose there is only one church under the headship of Christ, though there may be many local churches. The corporate identity of Christ's people, on the basis of the truth, is a divine unity and a serving community, transcending all limitations of the physical universe.

This universal reality of all those who believed in Jesus, when presented against the pagan world at the time of the apostles, became a markedly clear distinction. The concrete expression used by Paul specifically designated in his writing to produce such a sharp contrast includes ‘the Church of God

## One True Church

(1 Cor 1:2; 1 Cor 10:32; 11:22; 15:9; 2 Cor 1:1; Gal 1:13) ‘the Church of Christ’ (Rom 16:16) or ‘the Church of the Living God’ (1 Tim 3:15). In this way, such designations set the community of God apart from all other pagan groups.

In view of the confusion in the Christian circle, to distinguish us from others with the phrase ‘The True Church’ is neatly in line with the principle of the Bible. Though the word ‘true’ has not been used in the Bible to modify the word ‘church’, it has been used on many other accounts. One such example is with the word ‘tabernacle’, which refers to the church (Heb 8:2). “The Lord, not man, has erected the true tabernacle”. Likewise, the church, which the Lord has established should be called the True Church. God has given us the gift of expression with words. We use various words to bring out the essence of God’s word. I stress, here we are not talking about additions to His word. One example is the word ‘sacrament’, which we use unreservedly. Hardly do we ever complain that this is an unbiblical term. Instead, for example, we use it to bring out the solemnity and importance of Holy Communion. It distinguishes itself from other human practices.

### ***Do We Preach Exclusivity?***

Some further argue that preaching the ‘One True Church’ is to preach exclusivity, which is deemed onerous because God is universal and salvation is for all. It has never been the intention of Jesus, the apostles or the True Jesus Church to exclude anyone from receiving Salvation. To receive the grace of God, there is a great need for us to follow strictly the teachings in the Bible.

In the broadest sense, God sent Jesus to this world out of His love for the world. His love is universal. It is human choice that makes the love of God exclusive: it is made exclusive to those who believe by those who do not. At the same time, God, being just, in His foreordaining knowledge, will execute judgment upon those who do not accept Him. “... that whoever believes in Him should not perish but have eternal life” (Jn 3:15f).

“[F]or the hour is coming in which all who are in the graves will hear His voice and come forth – those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation” (Jn 5:28f). Life eternal is universal to those who obey the will of the heavenly Father, to persist on doing what is right in His sight to the end. It is at the same time exclusive when contrasted against those who do not obey.

If we narrow our scope to Christendom itself, we find that the truth is also harsh. The True Church has to be proclaimed to the detriment of those who do not accept her; however, it is of salvation to those who embrace her (cf 1 Cor 1:21ff). Similarly, the truth that ‘Jesus was God’ had infuriated many and caused them to plot against Him (Jn 10:31ff). With all intents and purposes, we preach the truth to save more souls. Deep inside us (by ‘us’ I mean the TJC members), we know we possess the complete truth. What we need to do perhaps is to season our preaching with tact on the matter of the True Church, which, however, is an important doctrine that we can never do away with.

In sequence, certainly, God has first established the True Church. She is further promoted when we preach the truth. Again the prophecy about the highest mountain is a good example. The mountain that God has established on top of the mountains has to be identified so that nations could flow to it so that they can be taught (Isa 2:3; 4:2). This mountain of God is open to all. It becomes exclusive to those who are within only when viewed upon by those who refuse to come.

### ***Should We Preach Only Jesus?***

Another objection to the preaching about the True Church is that Jesus and His disciples did not promote or preach about the church, rather they made Jesus the centre of their preaching. In the

gospels, Jesus did mention the church (Mt 16:17ff; 18:17). He disclosed how He would establish the church and what her functions would be. Though He did not preach the church to the non-believers as such, He intended her to be known in relation to His plan of salvation (cf Mt 16:15ff; Eph 3:10).

The relationship between Jesus and the church is clear and inseparable. Paul has thus expressed the reality of this intimate relation as the organic unity and integration of the physical body (Rom 12:4ff; 1 Cor 12:12ff). Whenever Jesus is preached, the church is implied, for Jesus gives salvation to those who believe through the church (cf Acts 2:40ff). When the mother church in Jerusalem heard that the scattered members preached the gospel in Syrian Antioch, she sent Barnabas to strengthen the converts that “with purpose of heart they should continue with the Lord” (Acts 11:22ff). The church took the initiative, which accorded with God’s intention, to enhance the faith of the new converts.

Elder John, in his first epistle, taught the members to test the spirits based upon two premises: the first is confessing that “Jesus Christ [who] has come in the flesh is of God” (1 Jn 4:2). The second is knowing God, for “he who knows God hears us” (1 Jn 4:6). The pronoun ‘us’ refers to the church or, in the narrow sense, the apostles. This is how they distinguished themselves from those who possessed the spirits of error. The same applies to us today. We do not just talk about Jesus, but also what the True Church preaches, to differentiate ourselves from those who do not preach the truth. Since the church belongs to God (1 Cor 1:2; 10:32; 11:16,22; 15:9; 2 Cor 1:1; Gal 1:13; 1 Thess 2:14; 2 Thess 1:4; 1 Tim 3:5,15), it is the body of Christ, a vital living extension of Jesus (Eph 1:22). Thus, His works and teachings are of the church.

Whenever a truth-seeking friend accepts the truth that we preach, the true identity of the church is revealed, by which he must receive the Lord and His salvation. Such a revelation is a direct promotion of the church. Here a line of distinction is drawn between the True Church and other churches. Otherwise, the believing friend may go to any church of his choice, including Jehovah Witnesses or the Unification Church, to which we surely would object. When Jesus is preached, the church will naturally be known too. It is God’s desire for His glory to be known in the church for, “to Him be glory *in the church* by Jesus Christ to all generations, forever and ever” (Eph 3:21). Since the church has this great task, should we not, therefore, talk about the True Church?

### ***A Hypothesis***

Another query arises from postulating a hypothesis: can a church, other than the True Jesus Church, be a True Church, if it preaches the five biblical truths in strict resemblance to that of the True Jesus Church? From the testimonies and confirmations of the True Jesus Church early workers, there has not been anyone who preaches exactly like the True Jesus Church does. Even if we assume there is a person or group, great care must be taken to examine other doctrines that are preached, such as the doctrine of Godhead, the doctrine of Salvation by Grace and many others.

For the sake of simplicity, we say we are the True Church, temporarily putting the word ‘only’ aside. How likely is it for God to give the Holy Spirit to another church, apart from the True Jesus Church? There can be various speculations based on what our experiences and thoughts are. The apostolic paradigm, as prescribed in the book of Acts, gives an unswerving negative answer. The Holy Spirit was first given to the 120 at Pentecost. Since then, those who came to believe or received the Holy Spirit had to come into contact with the apostles or agents from the apostolic line.

If one insists that there must be another church (where no connection in any form has been fostered with the True Jesus Church), which preaches the complete truth, then an inevitable conclusion has to be drawn that God has also given her the Holy Spirit as well. This is because only the Spirit alone can guide the church into all truth. Is this possible? Absolutely not! Referring back to the Bible, there is

no record whatsoever that God has given His Spirit to another who had no relation with the apostolic group. Simply, God is a God of order and not of confusion.

Paul has made the 'one body and one spirit' principle outstanding (Eph 4:4). By the one spirit, the one body exists and lives. By the Spirit's baptism we are enjoined to the one body (1 Cor 12:13). It has never been the intention of God to set up different bodies for them to be merged later at an appropriate time in the future. To come into the one body, the requirement of Jesus must be fulfilled and upheld – that is Jesus' voice must be heard (Jn 10:16).

In a similar vein, since Jesus has ordained the True Jesus Church to be the True Church by the downpour of the Holy Spirit upon her, in view of the apostolic pattern, we therefore proclaim with boldness that we are the *only* True Church. We pray that Jesus would bring churches that hold near similar teachings to the True Jesus Church (the fold of God) and listen to His voice through His church (cf Jn 10:16).

Bearing the apostolic pattern in mind, it is biblically unsound to say that True Jesus Church collectively is only one of the branches of the True Vine in John 15. It should be taught that the branches are referring to all the TJC members universally or each branch refers to each local TJC. Jesus was talking about, and to the disciples, individual believers, when He highlighted the branch (v3).

### ***Talking About the True Church***

The final reservation given is on some unrefined approaches adopted in the preaching of the True Jesus Church. It is sufficient and correct to say that preaching is intended to save and not to downplay others or other denominations. However, we have to take a firm stance to distinguish ourselves from other churches, whenever necessary. Jesus teaches us to be as gentle as a dove and shrewd as a serpent (Mt 10:16). While exercising tact in our preaching, we pray that we will not adulterate the truth regarding the 'One True Church'. Here is an example of how we can go about preaching the True Church.

To know how the Spirit works with the church He establishes, it is important for us to understand the relationship of the Holy Spirit with the church. It is clear that the church is the body of Christ (Eph 4:4; 5:23ff). She is thus the habitation of the Holy Spirit (Eph 2:22). This is why Paul says, "There is one body and one Spirit, just as you were called in one hope of your calling" (Eph 4:4). The church is also God's temple, as the dwelling place of the Holy Spirit (1 Cor 3:16f). Paul was making explicit the inseparability between the church and the Holy Spirit. This truth dismisses any human right to the ownership of the church; she belongs solely to God.

By having the Holy Spirit, the church becomes a spiritual living organism that grows. Thus getting others to become the members of Christ's body is one of the most important duties of the church. From the Bible, the way to become a member of Christ's body is fairly simple. Acts 20:28 prescribes the way - to receive the redemption by Jesus' atoning blood.

But how exactly does the blood of Jesus redeem us? Paul says that if we are 'in Christ', then the blood of Jesus will redeem us (Eph 1:7; 2:13f; Col 1:14). This 'in Christ' position means that we have to be admitted into the body of Christ. How? According to Paul, baptism is the means to enter into Christ (Rom 6:3). A simple analogy can be used to make this point clearer: if we are inside a room, it means that we must have come in by some way. In this context the way to enter into the body of Christ is to be baptized (1 Cor 12:12f; 12:27). To be in Christ is to be in the church (cf Gal 3:27f).

To avail ourselves of the blood of Jesus in baptism, there are two key points we must bear in mind. Firstly, baptism must accord with the Bible. Upon reflecting on the scriptures, we know that since there is only 'one body' of Christ then there can only be 'one baptism' (Eph 4:5). Since Paul listed it as one of the essential elements of the Christian faith, there must be something significant and unique about it to make it the one and only one way. In other words, we must act upon all aspects of the complete baptism, to make a baptism effective. These include repenting (Acts 2:38), invoking the name of Jesus (Acts 2:28; 8:16; 10:45; 19:5) and being fully immersed in living water (Col 2:12).

Secondly, the Holy Spirit must be present at the administration of the complete baptism. It is needful to examine the eternal nature of His blood, to know how Jesus saves us with it: (a) His sacrifice is one-off, which comes about by His resurrection and His appearance in the presence of God (Heb 9:24; 10:12). It is a living sacrifice. In contrast, in the OT, the slaughtered animals remained dead after their blood had atoned the sins of God's people. Hence the need for repeated sacrifices. (b) His sacrifice is also for all time (Heb 10:14) - once and for all (Heb 9:23-26; 10:10). By the eternal Spirit, His blood has become imperishable (1 Pet 1:18-19) and eternal (Heb 9:14). This is why the Bible describes Jesus as having obtained eternal redemption by His own blood (Heb 9:12) for those who have been called, irrespective of which point in time, to receive the promise of the eternal inheritance (Heb 9:15).

The crucial question at this point is "How can we be sure that the Holy Spirit is present at baptism?" According to John, the Holy Spirit is the truth (1 Jn 5:7). And it is the Holy Spirit who baptises a person into the body of Christ (1 Cor 12:13), apart from its physical administration. So, before a baptist can carry out a baptism, first, he himself must have obtained the truth (this is the criterion by which the apostles used to confirm the genuineness of the Holy Spirit in a person - 1 Jn 4:1ff); second, he must have been baptised into the one body of Christ; and third, he must have received the Holy Spirit. If he does not fulfill the above requirements, his baptism of another person is ineffective, despite performing all the aspects of the complete baptism. Simply, the Holy Spirit would not be at the baptism to avail and testify to the presence of Jesus' atoning blood.

From the foregoing biblical facts, we see that the relationship between the Holy Spirit and the one body of Christ (the only One Church) becomes the only source of salvation of all who come to believe in Jesus. For the divine intention of Jesus' death, in which we participate during baptism (Rom 6:3ff), is to reconcile us to God in one body (Eph 2:16).

This claim is neither superfluous nor, viewing from the Bible, damaging to our Christian identity or beliefs. In fact, this falls neatly into the apostolic paradigm. From the New Testament perspective, after the downpour of the Holy Spirit at Pentecost, many churches were established. They were either called the church of God, the church of Christ or the church of the living God. These names were merely designations of their belonging to God. However, they were of the one body of Christ - the members who formed these churches were baptised by agents from the apostolic line. Examples include Philip who was lifted by the Holy Spirit to preach to, and baptize, the Ethiopian eunuch (Acts 8); Peter who was directed by God in a vision to preach to, and baptize, the first gentile group (Acts 10); and Paul who preached to Lydia (Acts 16:14ff).

Here we realize how important the role of the Holy Spirit is with the One True Church: a correctly performed baptism can wash away sin only when the Holy Spirit plays His necessary part and the baptist himself has received the Holy Spirit and the truth, thus himself belonging to the one body of Christ - the only True Church. "For in Mount Zion and Jerusalem there shall be deliverance" (Joel 2:32) and "I will place salvation in Zion, for Israel my glory" (Isa 46:13b).

### ***Conclusion***

Members of the body of Christ, like parts of a human body, have different functions (Rom 12:4-5; 1 Cor 12:4-5; Eph 4: 11). The Holy Spirit gives spiritual gifts that the whole body can be edified and can grow (Rom 12:6-8; 1 Cor 12:7-11; Eph 4:11). In each context, great emphasis is placed on the interpersonal quality and role in the body. Love, involvement and unity are inescapably necessary if we are to grow and function as a body (Rom 12:9-21; Eph 4:25-32; 1 Cor 13). In other words, besides all routine tasks, unless we come together as the body of Christ, in particular regarding the unity of the truth, we are not truly being Christ's church. For the truth is the foundation of the church.

The church in the NT is portrayed as a family with love. In order for this love to diffuse in the house of God, we must prayerfully iron out the differences among members, in convictions and in doctrines. We come together because of the same faith that we have in Christ through baptism (Gal 3:26-29). To be united and for the love of Christ to bind us together, it is a must for us to accept the True Jesus Church, in light of the Bible, the only True Church.

### **The Interpretations of Prophecies Concerning the Church**

- Some Basic Guidelines & Principles

1. "And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts; knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit" (2 Pet 1:19ff).
2. Any prophecy concerning the church established by God is always inseparably connected to the existence and the work of Jesus in the flesh. The work of Jesus on earth was to save, so is the work of the church, which is the continuation of the work of salvation.
3. There are specific elements in each prophetic context for us to identify the purposes of a prophecy in relation to the church. By doing so, it helps us understand the prophecy better and interpret it in line with the intention of God.
4. The explanation given to an OT prophecy in the NT is the best possible interpretation we can ever get. Most of the OT prophecies concerning the church are used in reference to the church in the NT by the apostles.
5. Identify the time period in a prophecy if possible, for the Bible talks about the emergence of the church in two time periods. Some prophecies refer specifically to the emergence of the end time True Church alone. This requires identifying the constituent parts revolving around the scenario of the End-time True Church. And others are given with dual predictions, which concern both the apostolic church and the end time True Church.
6. The Bible uses certain terms and objects to prefigure the Church and God's people. Familiarising ourselves with those ideas enhances our understanding of a prophecy.
7. It is confusing to spiritualise a prophetic context without substantiation. Though we do not apply exegesis as taught in secular seminaries or theological establishments, we do have our own sets of exegetical principles directing our interpretation of the Bible. We use them to highlight the points in question or reference, so that we can understand what we are studying, as well as those who listen to us.

## One True Church

8. No one can claim that his/her interpretation is the most accurate. It is always encouraging and a good practice to study the explanations given to a prophecy by our predecessors. We are all in need of the guidance of the Holy Spirit through concerted prayers and mutual learning of the word of God

### *Ten articles of faith*

#### Jesus the True God

The One True God was manifested in the flesh. He is the Lord Jesus Christ, who died on the cross for the redemption of sinners, was resurrected on the third day, and ascended to heaven. He is the only saviour of mankind, the Creator of heavens and the earth, and the only True God.

#### Holy Bible

The Old and New Testaments of the Holy Bible are inspired by God and are therefore the only authentic scriptures, which testify to the truth.

#### Church

The True Jesus was established by our Lord Jesus Christ through the Holy Spirit (the Latter Rain) and is the revival of the True Church of the Apostolic Days.

#### Salvation

Salvation is given by grace through faith. However, it is necessary to rely on the Holy Spirit, to pursue holiness and to keep the biblical teachings of honouring God and loving humanity.

#### Baptism

The Baptism of Water is the sacrament for the remission of sins and for regeneration. The Baptist must have already received baptisms of water and the Holy Spirit. The baptism must be immersion in natural living water and must be administered in the name of the Lord Jesus Christ, with the candidate's head facing downwards.

#### Foot Washing

The Washing of Feet is a sacrament, which enables one to have a part in the Lord and teaches mutual love, humility, service and forgiveness. The sacrament of the washing of feet must be performed in the name of the Lord Jesus Christ to all newly baptised members. Mutual washing of feet may be practiced when necessary.

#### Holy Spirit

The baptism of the Holy Spirit is a prerequisite for entering heaven; speaking in tongues is the evidence of having received the Holy Spirit.

#### Holy Communion

## One True Church

The Holy Communion is the sacrament to commemorate the death of the Lord Jesus Christ. It enables us to partake of the flesh and blood of our Lord and to be in communion with Him so that we may have eternal life and be raised on the last days. This sacrament should be held as often as possible. Only one unleavened bread and grape juice should be used.

### Sabbath Day

The Sabbath Day, the seventh day of the week (Saturday), is a holy day, blessed and sanctified by God. It is to be observed under the Lord's grace for the commemoration of God's creation and redemption and with the hope of eternal rest.

### Judgment Day

The Lord Jesus will descend from heaven on the last day to judge all people; the righteous will receive life while the wicked will be eternally condemned.

## FREEWILL CONTRIBUTION

If you would like to make a freewill contribution to support the ministry of Africa, please make your contribution by cheque (UK) or bank draft (all other countries) in pound sterling, payable to the **True Jesus Church**. Please specify on your cheque or bank draft **“Contribution to the Ministry of Africa”**. We welcome both church and individual contributions.