"All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness."
2 Timothy 3:16

YEAR 2 BOOK 1

General Assembly of the True Jesus Church

HTTP://WWW.TJC.ORG
printed July 2004

Junior 2 Year 2 Book 1

The Coming of the Latter Rain

G.A of the True Jesus Church U.S.A

YEAR 2 BOOK 1

JUNIOR 2

Teacher's Guide

THEME:

The Coming of the Latter Rain

Knowing and Understanding God's Will

Fall Quarter:
September, October, November

The only key to knowing God's will and His heart and mind is having a *personal* relationship with Him. Our walk with God is extremely essential. We can't understand God's will if we only chat with Him once a week at church. We learn and know Him as we take up residence in His house every single day, every single moment. Challenge yourself to walk with Him daily. Then, you will come to know His mind and His heart.

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YEAR 2 BOOK 1

JUNIOR 2

Teacher's Guide

THEME:

The Coming of the Latter Rain

THEMES The Coming of the Latter Rain

unit 1: The History of the True Jesus Church

In the first portion of the book, we will learn about the 80-year history of the True Jesus Church. Starting with the establishment of the True Jesus Church, we will dedicate three lessons to study the progress of the church in Asia and the rest of the world. Unlike the J1 textbook, these lessons will emphasize the background events by which the Holy Spirit established our church. Thus, there will be references to background events such as the beginning of the Pentecostal movement, World War I and II, and immigration trends. The goal of these lessons is to give the students a better chronological grasp of our church's history while affirming their faith in the power and work of the Holy Spirit in the True Jesus Church.

unit 2: Doctrine Comparison

In the second portion of this book, we will compare our five basic beliefs with other Christian doctrines and theological beliefs. All but one of the lessons is arranged in pairs. During the first week, we cover the doctrines and basic beliefs of other Christian denominations. This allows students to understand where other Christians are coming from and why they believe what they believe. In the corresponding second week, we will review our own doctrines in greater depth. The purpose of this is to help students compare and contrast the doctrines and understand that our basic beliefs are soundly rooted in the Bible. This way, we not only equip the students to preach to other Christians, but also help them stand firm in their own faith.

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WELCOME TO THE J2 CURRICULUM

This Teacher's Guide has been designed to help the teachers plan the class and become more effective in the teaching ministry.

Because of the impact of God's word, it is our prayer that we see our students understand and apply the Bible to their lives. Our ultimate goal of this curriculum is to see lives transformed. Here you'll find the materials you will need to teach the unchanging truth of God's word.

This Curriculum Includes:

Sample

LESSON TITLE

Getting Your Spiritual Life in Shape

LISTED SCRIPTURES

Eph 6:13 –18; Ex 33:17 – 23; 34:28 – 33; Num 12:6 – 8

LESSON AIM

1) To examine the important elements of spiritual growth
2) To discover how to win the battle between the spirit and the flesh
3) To implement a plan to get the students' spiritual lives in shape by using specific goals

MEMORY VERSE

"That you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world" (Phil 2:15) (NKJV)

BIBLE READING FOR THE WEEK

Eph 1-2

All of these sabbath lessons are built on:

1. (Not listed in the Student Workbook) **BIBLE BACKGROUND**
Extra resource related to the lesson for the students and teachers to know.

2. **WARM UP**
Something to capture their focus to get them started.

3. **BIBLE STUDY**
Lead your students in discovering the timeless truth of God's word through inductive Bible study.
(Student Worksheet is only in outline form)

4. **CHECK FOR UNDERSTANDING**
Find out if the students comprehend the information that is being presented. Teachers can check for understanding in different ways. One way is to ask them questions related to what they've just learned.

5. **LIFE APPLICATION**
Help each student apply God's word to his/her life as the Holy Spirit leads him/her. Encourage students to come up with a plan of action to practice what they've learned. How are they going to implement their plans? When are they going to apply it?

6. **REFLECTION AND PRAYER**
Ask them to share with you what sticks in their mind after the lesson, before the concluding prayer.

A Reminder!

Unit goals and teacher devotional are listed before each unit. Bible reading for the week and the memory verse are listed in each lesson. Be sure to read through each lesson before you plan and teach your class.

Understanding Your Teens

It is important to teach teens in order to equip them with a strong foundation of good, solid faith. This generation that we are working with is searching for answers to truth. Although they may have many ups and downs in their lives or lack spiritual depth, they do want to know who makes a real difference in the real world.

Teens live in a time when believing in God is considered ridiculous. They also live in a world that is in constant violation of God's laws. Some of the results of this are health epidemics, environmental devastation and domestic violence. Therefore, they are faced with important decisions each and every day. What they decide can ultimately affect their values, faith, education, choice in friends, occupation, marriage, and church-life. In addition to these complexities, teens may be struggling with peer pressure, fashion expectations, substance abuse issues, family/relationship problems as well as issues of identity and self-concept. In other words, they are rocked with change, whether spiritual, emotional, social or physical.

Teens need something or someone to rely on, anything that they can look up to as their standard. Our job, then, is to lead our teens to see a powerful God in this ever-changing world. Surprisingly, teens want to be "spiritual," despite all the hype around them. Therefore, they need to hear personal testimonies, Bible truths, how God's love has touched the lives of other people and what kind of hopes we all have despite living in an often senseless world. The question we need to answer as we teach is, "How can we affirm their faith in a God who loves and cares for them like no other?"

Teens' Desires (1)

1. Love and Acceptance

Teens have a great need for acceptance by their peers, and they care about what others think of them. They are worried about how others perceive them physically (attractiveness: too tall, too short, too fat, too thin, the notion of sex) and mentally (intelligence: being too smart or dumb). They also look to peers, teachers, sports figures and media personalities as role models. Therefore, the way teachers express their faith and belief will be a positive witness for them.

2. Relationship with God/Finding Faith

At this age, teens will no longer come to church simply because their parents tell them to. They should be beginning to develop their own relationships with Jesus Christ. Although their reasoning skills will cause them to question what part God and the Bible play in their lives, it is important for teachers to continue to challenge them to make time for prayer and devotional life outside of the classroom and church so that they will be able to establish their own faith. Their spiritual goal is to find meaning and purpose in their lives through Jesus Christ.

3. Personal Experiences With God

Up till this point in their lives, teens probably have yet to have many personal experiences with God. Their devotional life has likely consisted of attending church services, going to classes and praying before going to bed. While this regularity is good, it is not enough. Now is the time to encourage them to pray consistently so that they may realize the roles God is playing in their lives. Share with them personal testimonies that will touch their hearts. Soon, they will begin to see God as a personal friend, comforter and advisor.

Teens' Desires (2)

4. Purpose in Life/True Fulfillment

Teens want to know who they are. At this crucial age, they are beginning to ask themselves, "What is my purpose in life?" and "What does it all mean?" A teenager needs to see himself as a separate and a worthwhile person in order to attain a successful transition into adulthood. Their drive for independence is strong and they feel a need to prove themselves as capable individuals. Some parents may have a difficult time letting go and end up being over-controlling because they find this "growing up" threatening. As a result, the teenager may end up rebelling. As teachers, we need to show support and encouragement, and provide helpful advice. We also need to affirm their talents and abilities to let them know their self-worth. Teenagers do respect parents and adults who show consistency and structure. As they make their own decisions and learn from their mistakes, it will allow them to find their own identities and seek out what it is they believe in. When they are able to do so, they can also become faithful to their beliefs and values.

5. Purity and Holiness

Perhaps because of their young age and their lack of experience in the real world, teens often feel they can overcome anything if they try hard enough. "I can handle it," they might think. "It may have happened to them, but it won't happen to me!" In one sense, it is great to have confidence. However, when they are faced with real temptations, they may also be unprepared to deal with the issues with a clear head. While we don't need to bombard them with stories of people who have failed to remain pure and holy, we do need to let them understand the reality and difficulties. Challenge them to think about what is important to them and encourage them to stand firm in what they believe.

How Do I Effectively Communicate With My Students?

1. Greet every student at every class session

A friendly and sincere greeting communicates undivided attention. "How's it going?" expresses genuine concern. "It's great to see you" can transform anyone's day. Your greeting may take only 30-40 seconds, but your students will deeply feel that you really care.

2. Send an occasional card/email or pick up the phone to find out how someone is doing

Saying, "I was wondering how you were doing," will make a big difference in someone's life. An investment of four or five minutes and the price of a postage stamp can literally make a teenager's day come alive.

3. Open your home for fellowship or special events

Our greatest memories result from serving the Lord together through fellowship and special services or events. Every fellowship or meeting will provide a new opportunity to "reach out and touch someone."

4. Pray with them

Teens need to know that their teachers are constantly praying for them. Even though they may be very busy with their daily chores, always remind them that praying together at a certain time is the only way to draw wisdom and strength from God.

MY.STUDENTS@TJC.ORG

In this 21st century, 99% of the youth communicate via email every day! With the help of the internet, many people have found a great way to keep in touch with those they normally wouldn't be able to talk to and with those who live far away.

As an RE teacher, using email to reach out to our students is a wonderful way to **build relationships**. Since you know your students already, send out an email that goes a little deeper than greetings and praise. Perhaps you could ask your students a thought-provoking question about what goes on in the world, about what he or she believes in, about relationships within their families, or maybe begin with a gentle question about their relationship with God.

The truth is, your students love to find email in their boxes even though you and your students don't really talk frequently. At the very least, consider sending your students an occasional encouraging email or e-card to let them know that they are in your thoughts or to wish them well on a test or sporting event. You can even make your student's day with a quick note of praise or a written pat on the back.

In order to reach out to your students effectively through email, keep your message brief—two or three short paragraphs is sufficient. And believe it or not, sometimes only a sentence is required. Living in this fast-paced society, not many of us want to scroll through a book-length email. Also, it is very vital to respond to messages within a day or two. Your students look to you for support and guidance. You will easily lose their confidence in you if a week goes by with no feedback.

Last but not least, try to use a gentle tone in your email. Let them know that you are always there, especially when you notice that one of your students is sick or simply feeling low spiritually. Quote Scripture sparingly and use liberal doses of humor. Teens do not respond well to teachers who always condemn. **Be there, and be an example.**

Email is a great door to communicating with your students. May God help us strengthen the faith of our students and nurture understanding with God's word.

HOW CAN I GET THEM MOTIVATED & TO STAY INTERESTED?

You can involve...

1. a game or debate
2. a video clip
3. brainstorming sessions
4. a poster
5. interesting questions and news stories
6. a touching testimony or hymn
7. quiet time for them to reflect
8. arts and crafts

When you deliver your lesson, it can be through...

1. lecture style
2. an in-depth Bible study
3. a skit
4. a meaningful and relevant video

Teachers can check for understanding by...

1. asking the students to share what they have learned
2. asking questions about the Bible study
3. asking the students to come up with a good moral for the lesson
4. asking which one of the characters they would have wanted to be had they been a part of the scene
5. asking the students to apply the Bible study and to make relevant connections to their own lives

Memory Verse Contest

Do you know that working on **memory verses** together in class can provide excellent teachable moments about the word of God? Most people think that J2 class students already know many of the verses in the Bible. However, that's not necessarily true. Therefore, we as RE teachers should emphasize this part of the lesson more than others. Why? Because memorizing the Scriptures can help students **resist temptations** and **build a stronger faith.**

Make sure that it's something that involves the **both** of you. Think about challenging your students to memorize the memory verse with you each week. Maybe you could suggest that both you and the students recite all 13 verses by the end of the quarter. This is a great way to motivate your students. Perhaps you could challenge your students to a contest. Make it a real challenge and see who can memorize the most verses by a certain time. If everyone wins, take your students out for ice cream or even out to lunch.

Since you need to recite the memory verse from week to week, you can spend more time talking about it with your students. Let the word of God impact them in their daily lives and be a part of their lives too. After a period of time, you will definitely see the lives of your students flourish just as God intended. The key point is that if your students see that you are serious about memorizing Scripture yourself, they will see that it is a **vital way of growing more like Jesus Christ**. May God strengthen our hands as we continue to serve Him.

Bible Reading For This Quarter

1. Acts 1—5
2. Acts 6—10
3. Acts 11—15
4. Acts 16—20
5. Acts 21—26
6. Acts 27—Romans 3
7. Romans 4—8
8. Romans 9—13
9. Romans 14—1 Corinthians 2
10. 1 Corinthians 3—7
11. 1 Corinthians 8—12
12. 1 Corinthians 13—16

Memory Verses For September, October & November

1. "For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus' sake. For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." (2 Cor 4:5-6)
2. "Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching." (2 Tim 4:2)
3. "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)
4. "So he commanded the chariot to stand still. And both Philip and the eunuch went down into the water, and he baptized him." (Acts 8:36)
5. "Not by works of righteousness which we have done, but according to His mercy He saved us, though the washing of regeneration and renewing of the Holy Spirit." (Tit 3:5)
6. "For as yet He had fallen upon none of them. They had only been baptized in the name of the Lord Jesus. Then they laid hands on them, and they received the Holy Spirit." (Acts 8:16-17)
7. "And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."(Eph 5:18)
8. "Circumcision is nothing and uncircumcision is nothing, but keeping the commandments of God is what matters." (1 Cor 7:19)
9. "Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made." (Gen 2:3)
10. "Then Jesus said to them, 'Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you will have no life in you.'" (Jn 6:53)
11. "He who eats My flesh and drinks My blood abides in Me and I in Him." (Jn 6:56)
12. "If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet." (Jn 13:14)

1 THE ESTABLISHMENT OF THE CHURCH

The History of the True Jesus Church (1)

- **Listed Scriptures**
  Mt 3; Mk 1; Acts 2; 1 Cor 9:27; Jas 5:17-18; Gen 2:8, 3:24, 9:26-27; Isa 24:15, 61:4; Ezek 43:1-2, 47:1; Mt 24:27; Lk 1:78-79; Rev 7:2-3
- **Lesson Aim**
  1). To understand the background by which the True Jesus Church emerged
  2). To let the students understand that our church was established by God in the end times
  3). To stress the importance of humility when serving God
- **Memory Verse**
  "For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus' sake. For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." (2 Cor 4:5-6)
- **Bible Reading For This Week** *(for students and teachers)*
  Acts 1-5

The History Note to teachers: This quarter's lessons do not contain the Bible Background section since they pertain more to the history of our church of the True Jesus Church

WARM UP

The students in J2 would have learned about the history of the True Jesus Church if they had covered Lesson 11 of Year 2, Book 2 during J1. As a warm-up and review, ask them what they remember from their previous lessons on church history. Do they know when and where the church was first established? Who were some important workers? What happened to them? What Christian movement preceded it and led to the origin of our church? How did it begin?

BIBLE STUDY

The Early History of the True Jesus Church

The True Jesus Church developed from the east and does not belong to any denomination. We are a revival of the apostolic church established not by the will of man but by the will of God. The history of our church may be divided into four eras: the Pentecostal movement, the Pentecostal movement in China, the birth of the true church and the early childhood of the church. The information that follows is adapted from the anniversary publication, "30 Years of Preaching in Taiwan," pp. 1-3. Published by the True Jesus Church General Assembly in Taichung, Taiwan, 1956.

NOTE TO TEACHERS:

It has been difficult to compile a complete and lucid picture of the origin of our church because it is simplyunclear. Due to the destruction of the Shanghai General Assembly in 1949, many historical documents pertaining to our church are either lost or destroyed. Only a handful of publications on loan from the Shanghai GA to the Taiwan GA at that time had been preserved. Today, these documents rest in the Taiwan GA library in Taichung, Taiwan. Among them are early issues of the "Correctional Church of All Nations Newsletters" (The original name of the True Jesus Church was Correctional Church of All Nations True Jesus Church), the early issues of the "Holy Spirit Times," and the "10th Anniversary Publication" (published April 1937 by the Shanghai GA), the "30th Anniversary Publication" (published December 1947 by the Nanjing GA). However, these sources are either poorly printed or possibly unreliable. Even the 10th anniversary publication, which records the earliest investigation of church origin, includes conflicting accounts and some exaggerations.

When the Taiwan GA reprinted and distributed the 10th and 30th anniversary publications in 1988 (out of the local churches' request to learn more about church history), the chairman of the GA wrote in the preface that because "the origin of our church is murky, unclear, and difficult to research, we can only glean a general overview of what happened." He acknowledged the exaggerations as a childish phase during the church's growth from immaturity to adulthood. What is included in the body of this lesson is an adapted translation of church history from the anniversary publication, "30 Years of Preaching in Taiwan," published by the Taiwan GA in 1956. The chapter is felt to be appropriate not only because it gives a succinct and comprehensive look at TJC origin, but also because it represents the current church view. Moreover, unlike the simplified version of church history in J1, Year 2 Book 2, Lesson 11 (which is highly recommended for teachers), this chapter on church history includes the later part of Barnabas Chang's life. The account is a reminder of the danger in idolizing workers of God, the importance of praying for our church leaders, and the necessity of having humility in servitude. Additional notes also include the backgrounds to the Holiness Movement and Pentecostalism. Learning about our church history is like learning about our family background. When we discover how our family was established and how it grew, we also learn a little bit more about our own identity. We hope that this lesson will be an enjoyable and informative journey into the past, and that our students will come out of it with a better understanding of God's mercy and will for our church.

A. THE PENTECOSTAL MOVEMENT IN CHINA

The Pentecostal movement reached China in 1907. In 1908, a western missionary with the Chinese name of Mo Lizhi began publishing the "Pentecostal Truth Newsletter of Hong Kong" (Xianggang Wuxuenjie Zhenlibao). During the same year, the Apostolic Faith Mission entered Shanghai via preachers such as Elder Peterson (Bi Dexin). In 1911, the Apostolic Faith Church was established in Shanxi Province. The "Gospel Newsletter for the General Public" (Tongchuan Funyin Genli Bao) was also published as a vehicle for literary ministry. Later, the Apostolic Faith churches such as the Assembly of God and Church of God were established in Beijing. Newsletters published by Mo Lizhi and Elder Peterson (Bi Dexin) stressed the importance of receiving the Holy Spirit, speaking in tongues and the second coming of Christ, but the churches never experienced much growth.

Just as John the Baptist paved the way for the Lord, (Mt 3:3, 11, 12; Col 1:25, 28), the purpose of the Pentecostal movement was to pave the way for the true church. Hence, the early pillars of the True Jesus Church, Lingsheng Chang, Paul Wei and Barnabas Chang, were all affiliated with the Apostolic Faith.

Lingsheng Chang came into contact with the Apostolic Faith Church in Shanghai in 1909. At the time, he was an elder of the Presbyterian Church in Shandong Province. When his son Boquan Chang received the Holy Spirit in the Apostolic Faith Church in Shanghai, Chang went to Shanghai in order to receive the laying of hands and pray for the Holy Spirit. After praying for two weeks, he returned to Shandong where he prayed for the Holy Spirit fervently for another two months.
On Dec. 21, 1909, he received the Holy Spirit and spoke in tongues. This prompted him to be baptized into the Apostolic Faith Church in Sujou. The next year, he went to Beijing and was ordained as an Apostolic Faith elder by Elder Peterson and Elder Kuei.

Paul Wei (originally Wei Enpo) joined the Apostolic Faith Church in Beijing during the 1910's. Wei was originally was a textile merchant and a member of the London Mission. One time, he contacted a grave illness that could not be cured. When Apostolic Faith Elder Xin Shengmin healed him through prayer and the laying of hands, he joined the Apostolic Faith Church. Although Paul Wei became an Apostolic Faith member, he did not receive the Holy Spirit with the help of Apostolic Faith ministers. Instead, he received the Holy Spirit and spoke in tongues during a family service above his fabric store in Beijing.

Barnabas Chang, a farmer and antique dealer, also came in touch with the Apostolic Faith in 1912, when Lingsheng Chang came to preach in his village in Wei County, Shandong Province. After believing and repenting, Barnabas Chang received the Holy Spirit and spoke in tongues on March 16. In 1915, Barnabas Chang began receiving theological training from Lingsheng Chang.

B. THE BIRTH OF OUR CHURCH

In 1917, the True Jesus Church was established in Beijing. That year, Paul Wei received revelation from the Lord about the truth to leave the Apostolic Faith Church. He sold his fabric store and began preaching in the name of the Correctional Church of All Nations, True Jesus Church.

The final shortened name of the True Jesus Church came about by the guidance of God. At first, the church was referred to as the Jesus Church. Then, it was changed to the Correctional Church True Jesus Church, the Jesus New Church, and the Jesus True Church. It was not until Bro. Peter Wang accidentally wrote the word True on the church banner that Paul Wei felt that it was the will of God to name the church True Jesus Church."

The name of our church truly has spiritual significance (see Lesson #11, J1 textbook Year 2 Book 1). "True" refers to God, because God is true. The word Jesus refers to Christ, the Son of God, the physical manifestation of God. It is the only name of God, given for the sake of man's salvation. The word Church refers to a congregation of people chosen by God. At its most simplistic level, the True Jesus Church is a reflection of the role that Christ serves as mediator between God and man. On a deeper spiritual level, Jesus is the head of the church and the congregation is His body. As God is true, Jesus and His Church are also true.

In 1918, Lingsheng Chang traveled to Tienjin, where Paul Wei laid hands on him. The two became co-workers and published the "Correctional Church of All Nations (True Jesus Church) Newsletter." By 1919, Barnabas Chang had also completed his theological training from Lingsheng Chang. Lingsheng was ordained as an elder and joined in the work of preaching.

It is important to note that early workers such as Lingsheng Chang, Paul Wei and Barnabas Chang were not the founders of the True Jesus Church. The real creator and cornerstone of the church is our Lord Jesus Christ. The early workers were merely vessels used by the Lord to establish the groundwork for the True Jesus Church (1 Cor 3:6-7).

C. THE EARLY CHILDHOOD OF THE CHURCH

The church grew rapidly after its establishment. After the death of Paul Wei in 1919, Ye Kexin (otherwise known as Liang Babilun) and Isaac Wei (son of Paul Wei) continued preaching and establishing churches in northern China. Meanwhile, Lingsheng Chang and Barnabas Chang preached in southern China.

Lingsheng Chang preached in Nanjing and Changsha before retiring to his home town to preserve the church. Barnabas Chang traveled extensively in the south, establishing churches and preaching to people he met on the way. As a result, Seventh Day Adventists Thomas Kuo and Silas Lin believed and began preaching and establishing churches. Together, Kuo, Lin and Chang preached in Xiamen and Zhangzhou, where they converted some Taiwanese Presbyterians in 1925. This opened the door to Taiwan, where they visited in 1926 to establish churches.

Also in 1926, the church began to grow in organization. In April, the church held its first three-month theological training in Nanjing. By the third congregational meeting in July, the official organization of the True Jesus Church took form. First, the forty by-laws of the True Jesus Church were passed. Second, the decision was made to establish Church Headquarters in Nanjing in order to centralize all churches within and outside of China (In the early days, the main governing body of the church was called headquarters, in military fashion. In 1945, the term Church Headquarters was changed to General Assembly when it was moved to Chongqing during the Chinese civil war). Third, the "Holy Spirit Times" was created as the official newsletter of the Church Headquarters. The Church Headquarters was divided into five departments with a seven member church board. Local church affairs were organized into three branches with three member church boards. In 1918, Lingsheng Chang traveled to Tienjin, where Paul Wei laid hands on him. The two became co-workers and published the "Correctional Church of All Nations (True Jesus Church) Newsletter." By 1919, Barnabas Chang had also completed his theological training from Lingsheng Chang. Lingsheng was ordained as an elder and joined in the work of preaching. It is important to note that early workers such as Lingsheng Chang, Paul Wei and Barnabas Chang were not the founders of the True Jesus Church. The real creator and cornerstone of the church is our Lord Jesus Christ. The early workers were merely vessels used by the Lord to establish the groundwork for the True Jesus Church (1 Cor 3:6-7).

Congregational Meetings were set to be held once every three years, while branch meetings were to be held annually. After the Church Headquarters was established, all doctrines were passed only after much deliberation.

Unfortunately, the growth of the church became hindered by the fall of one of its most fervent workers – Barnabas Chang. After the Church Headquarters was moved to Shanghai in September 1927, Barnabas Chang was assigned to assist overseas holy work in Southeast Asia. Since there was no official documentation of the origin of the True Jesus Church, Chang began claiming himself as the founder of the church. Hence, the Church Headquarters decided to evaluate the origin of the True Jesus Church at the fifth congregational meeting. Unhappy with this decision, Barnabas Chang set up his own private Church Headquarters in Hong Kong during a trip to Southeast Asia. He called it the Chinese True Jesus Church, and ordained himself General Bishop. He also created the "Horn Call Newsletter" (Jiaosheng Bao), and began disrupting the work of the True Jesus Church. Despite several warnings from Church Headquarters, Chang would not turn back and was excommunicated during the sixth congregational meeting in 1930. Seeing the importance of clarifying church origin, two church historians were sent north to verify the history of the True Jesus Church. From their investigation, it was confirmed that Barnabas Chang was not the first worker of the True Jesus Church.

Confusion over church origin prompted members at the sixth congregational meeting to unify the northern and southern churches in order to prevent disorganization. As a result, the churches were officially joined during a meeting in Shanghai in April 1931 (Gal 3; 1 Cor 10:17; Eph 4:4). It was also decided that Correctional Church of All Nations, would be omitted from the church name. Instead, the church would be called True Jesus Church, as determined by the Church Headquarters in Shanghai.

As the Bible prophesized, the True Jesus Church appeared from the east and spread to the west. It emerged as a revival of the apostolic church, with the blessing of the Holy Spirit and the mission of preaching the truth to all nations (Jn 4:35- 38; Rev 7:2, 14:14-16; Jer 51:6, 45). However, the history of the origin of our church teaches us that even those who receive the truth may fall. Only when we are alert and humble can we fight the good fight and endure to the end.

CHECK FOR UNDERSTANDING

1. **When and where did the True Jesus Church originate? Who were the early workers?**
2. **Where did Paul Wei and Lingsheng Chang receive the Holy Spirit? Why is it important that they did not receive the Holy Spirit at the Apostolic Faith Mission?**
3. **What is the spiritual significance of the name True Jesus Church?**

LIFE APPLICATION

The Early Workers

Goal: To help students understand both the beneficial traditions and warnings from the early history of the True Jesus Church.

As a class, read through the testimonies of the three early workers and discuss the following questions:
1. Positive examples from their lives – what would you like to emulate?
2. Negative examples from their lives – what would you like to avoid?
3. What is the most important thing we can learn from their service?
4. What can we learn about the origin of our church?

LINGSHENG CHANG

Lingsheng Chang, originally named Bin, was from Shandong Province. In 1900, Bin was converted to the Presbyterian Church. He had been a deacon for the Presbyterian Church for three years when his eldest son received the baptism of the spirit in 1909. The event moved Bin to travel to Shanghai on November 12, 1909 to pursue the Holy Spirit at the Apostolic Faith Church. Although he prayed for twenty days and the Apostolic Faith ministers laid hands on him, he did not receive the Holy Spirit.

On January 30, 1910, Bin received the Holy Spirit in his own house. Prompted by the Holy Spirit, he changed his name to Lingsheng, which means "born of the spirit." The same year, he went to Sujou and was baptized in a lake by the Apostolic Faith Church. By 1914, Lingsheng Chang was ordained as an elder of the Apostolic Faith Church.

In 1918, Lingsheng went to the True Jesus Church in Tienjin, where he met Paul Wei and received the power to correct. Lingsheng Chang then went back to his hometown and preached to Barnabas Chang. Together, in February 1919, Lingsheng and Barnabas baptized thirty-some people in the Tang village about 100 miles from Wei County in Shandong. Before the baptism, Lingsheng Chang and Barnabas Chang baptized each other facing downward. A month later, Paul Wei visited Wei County and co-published the second issue of the Correctional Church of All Nations Newsletter with Lingsheng.

In September 1919, Lingsheng Chang went to Beijing for the third time and joined the True Jesus Church. He changed his name to Ye Peter Lingsheng and began to preach for the Correctional Church of All Nations True Jesus Church. He bore testimony on behalf of Paul Wei.

In late October, Lingsheng joined the editorial work for the newsletter in Beijing. On October 29, shortly before the death of Paul Wei, Lingsheng was ordained as the guardian of the Correctional Church. When Paul Wei was about to pass away, Lingsheng Chang was at his side. Both he and Ye Kexin received blessings from Paul Wei and accepted the responsibility as overseers of the Correctional Church. Afterwards, Lingsheng Chang returned to Shandong to preserve the church.

BARNABAS CHANG

Barnabas Chang, originally named Dienju, was from Wei County, Shandong Province. He was a farmer and antique dealer. In 1911, his clan member Lingsheng Chang came to preach the gospel in his village. Dienju's wife immediately believed, repented and prayed for spiritual blessing. However, Dienju did not receive the gospel immediately. On April 14, 1911, Dienju was in the wilderness when he heard a voice from heaven, saying, "The salvation during the end times will come from the east and spread to the west." Immediately, he knelt down to pray and received the Holy Spirit.

After this experience, he received a sprinkling baptism by the Presbyterian Church. Then, he received three to four years of biblical training from Lingsheng Chang, who had been converted to the True Jesus Church. Lingsheng Chang told him that Paul Wei in Beijing had seen God and that there were very wondrous newsletters. Hearing this, Dienju believed and was touched. He started preaching for the Correctional Church of All Nations -True Jesus Church, advocated a communal lifestyle and made up his mind to assist Paul Wei. In the spring of 1919, when Paul Wei held a two-day spiritual convocation in Dienju's village (Xizhuangtou), he was ordained as an elder and given the name Barnabas. Barnabas became determined to dedicate his life to preaching the gospel. He created four-sided banners for the Correctional Church of All Nations True Jesus Church, changed his name to Ye Barnabas Shensheng ("born of God") and preached that Jesus would come again to judge the world in two years. After Paul Wei passed away, Barnabas preached in Nanjing with co-workers Ye Babylon and Ye Stephen.

In August 1919, Barnabas saw a vision of Paul Wei being lifted to heaven. In October 1920, Chang went to assist the church in Changsha. In 1923 and 1925, he worked in southern China and established churches in Fuzhou and Wenzhou. Then, in 1926, he traveled to Taiwan to help the churches. He was also chosen to head the General Affairs when the Church Headquarters was established in Nanjing. Later, the Church Headquarters sent him to various churches in Southeast Asia. Returning for the Fourth Congregational Meeting, he was again chosen to head General Affairs. Afterwards, he was sent to assist churches in Guangzhou. In September 1929, he was chosen as a board member in the Fifth Congregational Meeting. However, in October, he defied church regulations by establishing a General Assembly in Hong Kong.

PAUL WEI

Paul Wei, originally named Enpo, was a textile merchant from Hebei Province. In 1902, Paul's family of four moved to Beijing and opened a fabric store. There, the family joined the London Mission in 1904.

In May of 1916, Enpo became severely ill. For three months, he was treated by doctors with no sign of improvement. He was brought to the Apostolic Faith Church on August 18, 1916. After several days of prayer and laying of hands, he was cured. This caused Enpo to join the Apostolic Faith Mission and study the Bible under the guidance of Elder Peterson. Shortly after, Enpo received the Holy Spirit while praying in a Bible study at home.

Enpo received many spiritual gifts from the Lord. In March of 1917, he once again experienced the healing power of prayer through interceding for his critically ill daughter. One day, he saw Satan leading many demons. The demons retreated when Enpo cast them away in the name of the Lord Jesus Christ. From then on, Enpo received the gift to heal and cast out demons.

On April 3, 1917, God spoke to Enpo , telling him, "You will fast for 39 days but you will not die of starvation." So he fasted for 39 days, during which he prayed, wrote and preached, but slept only three hours a day. While he was praying on April 8, a voice from heaven said to him, "You must receive the baptism of Jesus!" Therefore, Enpo was led by the Holy Spirit to go to the Red Door River outside of the Yongding Gate of Beijing. He was led to kneel in the water and pray. A voice then said to him, "You must face downward to receive baptism." Enpo obeyed and felt cleansed in body and spirit. When he lifted his head from the water, he saw the Lord appear to him. When he came up to the shore and into the woods, the Lord appeared to him once more. By the guidance of the Lord, his name was changed to Paul and began correcting the unbiblical teachings of other Christian denominations.

The Holy Spirit revealed to Paul both the name, True Jesus Church and the incorrect teachings. Paul Wei saw many visions, performed miracles, and preached diligently. Later, he changed his family name to Ye (the first syllable of Jesus, which sounds like 'ye-fu' in chinese), and became overseer Ye Paul Lingsheng. His wife, Ye Maria Love, was also an overseer. Paul Wei preached that the Lord Jesus would return in five years to judge the nations and destroy the world through fire. In 1919, he preached in Shandong Province and worked with Lingsheng Chang. He then returned to Beijing, where he passed away in laughter on September 6, 1919. Before he passed away, he saw a vision of angels coming for him.

REFLECTION & PRAYER

1 John 2:16 tells us, "For all that is in the world -- the lust of the flesh, the lust of the eyes, and the pride of life -- is not of the Father but is of the world." May the Lord help us to resist the temptations of the world and clothe ourselves with humility, especially when we do great works for Him.

Lesson 2

The History of the True Jesus Church (2)

Out of China (1926-1949)

Listed Scriptures

Mt 4:23-25; Mt 10; 2 Cor 4:1-6; 2 Tim 4:1-5

Lesson Aim

1) To retrace how the truth was preached throughout Asia prior to WWII
2) To encourage the students to preach the gospel

Memory Verse

"Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching." (2 Tim 4:2)

Bible Reading For This Week *(for students and teachers)*

Acts 11-15

Note to teachers: This quarter's lessons do not contain the Bible Background section since they pertain more to the history of our church.

Warm Up

Ask your students to recall what they have learned in school about the world wars. What effect does war have on the relocation of people? How would the relocation of people affect the spreading of the gospel? In today's lesson, we will be studying the growth of the True Jesus Church against the backdrop of World Wars I and II. We will see how God used this era of change to sow the seeds of truth in Pacific Asia.

Many times, God's arrangement is so wondrous that we cannot help but be amazed at His work. One of these arrangements is the Roman Empire in which Jesus Christ was born. At the time, the Roman Empire was so expansive that it extended from the Middle East to Europe. As a result, sea travel became more common and people were required to learn the common language of Latin. Therefore, apostles such as Paul could easily travel to different places and spread the gospel. In the same way, God allowed historical events to help disperse the seeds of the gospel. Japanese colonialism allowed people in Taiwan, Japan and Korea to communicate, and therefore preach in a common language. Persecution and immigration due to harsh circumstances allowed the church to expand. Moreover, nautical development along with loose immigration laws during the time provided easier transportation from country to country. In hindsight, we see that the Lord truly prepared the ideal environment for the true church to emerge from the east.

Part 1 Southeast Asia

A. Singapore (1925)

Singapore was the first area to receive the gospel outside of Mainland China. It began in 1925, when Elder Titus Hwang of the True Jesus Church in Fujien, China, went to Singapore to preach the gospel. In December of that year, five people were baptized. Among the baptized was Deaconess Lois Hsu, who was completely healed from an illness of thirteen years when she was baptized. In February 1926, Elder Philip Foo from Fujien also went to Singapore. With Elder Titus Hwang, Elder Foo went and preached in Sitiawan, West Malaysia. Upon their return, they preached and baptized many believers. Some of those, such as young dentist Voon Kim Shin (later Deacon John Voon) would later become important workers in church development. By August of 1926, the membership in Singapore had reached 50. Elder Titus Hwang returned to China, but Elder Philip Foo remained in Southeast Asia to assist in the holy work. In January 1927, Elder Tan Chien Seng of Fujien also traveled to Singapore and preached in a school called Chung Teck. Fourteen members came to believe and began meeting in the upper room of a shop house that belonged to Brother James Ng. One month later, on February 27, 1927, the first True Jesus Church in Singapore was established at 11 Kinta Road.

Teaching Tips

Please prepare a world map before teaching Lessons 2 and 3. It will be helpful for the students to visualize the geographical scope of the early missionary work.

B. Sabah-Malaysia (1927)

Once the church was established in Singapore, the gospel spread to Sabah via literary evangelism. In early 1926, Deacon John Voon of the Singapore True Jesus Church sent a copy of the Holy Spirit Times to Tsen En Fook of Jessleton, North Borneo (Sabah). Because Tsen was preoccupied with his business, he forwarded it to a friend in Sandakan with a note proclaiming, "a true church has risen." After reading the "Holy Spirit Times," Lee Siak Lin was deeply moved. Out of a fervent desire to seek the truth, he boarded a ship to Singapore on the first day of Chinese New Year to seek out the True Jesus Church there. After studying with the True Jesus Church for a while, he received water baptism on January 11, 1927. Three days later, he received the Holy Spirit. Brother Lin then returned to Sandakan, bringing Elder Tan Chien Sing, Deacon John Voon and a few others to preach the gospel. While they were there, the first True Jesus Church was established in Sandakan. Before Elder Tan and Deacon Voon left for Singapore, they ordained three ministers (Deacon Mark Chin, Deacon Philemon Ho and Deaconess Phoebe Kong) to be responsible for church religious affairs. In 1952, the Sabah church was officially registered. Then, on August 31, 1963, North Borneo was freed from colonialism and became independent, joining Singapore, Sarawak and 11 other states of Malaya to form the Federation of Malaysia. At the time, the name North Borneo was changed to the state of Sabah.

C. Indonesia (1939)

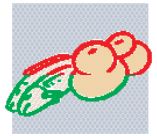
The history of the church in Indonesia is a testimony of miracles, perseverance and the Lord's guidance. In 1920, Jao Hoan Tek from Fujien, China, immigrated to Indonesia and settled in Mukasa (now Jung Pandang), South Sulawesi. Twelve years later, he returned to China to get married. Three months after his wedding, he contracted a fever and became an invalid for six months. His mother traveled from temple to temple to pray to numerous idols to no avail. Then, Jao's aunt visited. She encouraged him to believe in Jesus and to attend services at the True Jesus Church. Jao agreed and was carried to the church on a stretcher for prayers. Thank

God, after staying and praying in the church for 28 days, Jao Hoan Tek recovered and received baptism along with his mother (later Deaconess Lois Yao). Towards the end of 1932, Jao returned to Mukasa with the heart to repay God's mercy.

In January 1936, Jao visited China again. Stephan Siauw, the preacher who had baptized him, asked him to apply for a license from the Indonesian government to preach in Indonesia, but the license was granted only in 1939. By then Jao was already working in Jakarta and had met up with Elder Tan Chauw Sin who was originally from China. Elder Tan offered his house as a place of worship for the twelve members Siauw and Jao had gathered in Jakarta. A few months later, the two church brothers rented a house with two sections. The front was used for worship, while the back was used to house physically ill people in order to evangelize to them. They had such faith to believe that those who came to the Lord could be cured! Because of the Lord's guidance, membership steadily grew. The first True Jesus Church of Indonesia was established in 1941. In 1952, the Indonesian Department of Justice granted a license to build the True Jesus Church of Indonesia in Central Jakarta and permission to establish branch churches in the whole country. As a result, churches were established in many cities.

Part 2
The United States of America-Hawaiian Islands (1930)

Just as in Sabah, the seeds of the gospel landed in the Hawaiian Islands through literary evangelism. In 1930, Doctor Ai-Chen Li (later Deaconess Li) of Honolulu believed and received baptism in the True Jesus Church in Shanghai, China. After baptism, Sister Li mailed a copy of the Holy Spirit Times back to her hometown in Hawaii. Sister Li's friends and relatives who read the publication become interested in the truth and the Holy Spirit. One friend named Mrs. Ho even traveled to Shanghai by boat to receive baptism. Realizing the importance of saving souls, Sister Li relinquished her medical practice and returned to Honolulu in May 1930 to preach the gospel. Many people believed and the True Jesus Church was established in Hawaii. Later, the True Jesus Church Headquarters in China sent Elder Thomas Kuo and other workers to Honolulu to continue the missionary work.



Part 3
East Asia

A. Taiwan (1926)

Sharing the same ethnic culture, it was only natural for the Japanese colony of Taiwan to house the first True Jesus Churches outside Mainland China. Ten years after the True Jesus Church was established in Beijing, the seeds of the gospel were carried to the island of Taiwan though the faith and determination of a handful of zealous youths. It began in 1925, when several Japanese-educated Taiwanese youth such as Elisha Huang, Gideon Huang and Zachar(iah) Chang accepted the truth in China. After receiving water baptism and the Holy Spirit, the youths gathered and formulated a plan to preach the gospel in Taiwan. First, they returned home to preach to their relatives and friends. Many Christian Presbyterians accepted the truth and were converted. Next, they asked for assistance from the church in China. For this reason, Barnabas Chang, Thomas Kuo, Luke Gao and others were asked to visit Taiwan on a missionary trip. The party arrived in Taipei by boat on March 3, 1926. After clarifying their purposes with the Japanese colonial government in Taiwan on March 4, the missionary team traveled all over Taiwan, to Hsiansi, Wentse, Hemei, Tainan, Niotiaowan and Chingshuei. Large outdoor evangelical services were held, and audiences of 200-400 attended. In the first baptism on March 10 alone, 62 were baptized. In the matter of 40 days, God allowed the True Jesus Church missionary team to baptize over 100 people, establish three churches and shock the Christian community in Taiwan.

Due to the Taiwan church's high level of organization, the Taiwan Church Branch (headquarters for all Taiwanese churches) was established by November 1926. The name was changed to True Jesus Church Japan during WWII, but when Taiwan was returned to China in 1946, the name was changed back to the True Jesus Church in Taiwan Province. Unfortunately, the Taiwan Church Branch was separated from the True Jesus Church in China after the communist takeover of China in 1949. From then on, the Taiwan Church Branch resumed the responsibility of world ministry coordination. In 1956, its name was changed to the True Jesus Church General Assembly in Taiwan. Since the First World Delegate's Conference in 1967, Taiwan has also become home to the International Assembly of the True Jesus Church.

B. Japan (1941)

Taiwan was a Japanese colony when the True Jesus Church was first established on the island in 1926. Thus, some of the first Japanese believers, such as former Holiness Church member Suda Kiyomoto (Peter) came into contact with the truth in Taiwan. Suda was baptized in 1927 and was later ordained as a minister to preach to the Japanese people in Taiwan. Nonetheless, the church was not established in Japan until 1941, when five Pentecostal ministers, including Overseer (Bishop) Murai, traveled to Taiwan to observe our church and engage in discussion over doctrines. As a result of the discussion, Murai and Kamii Yakobu were baptized into our church. When they returned to Japan, they re-baptized the members of their former Pentecostal church and adapted the sacraments of the True Jesus Church.

Since the educated Taiwanese were fluent in Japanese, church workers were able to assist in the newly established Japanese churches. Unfortunately, after attending a theological seminar in Tokyo led by Elisha Hwang in 1942, Kamii left the church and established the Church of the Holy Spirit of Jesus. However, as a result of the seminar, Murada Shigehito visited Taiwan in October 1942 and was baptized into the True Jesus Church. In November, Murada moved his family to Taiwan and became a preacher of the True Jesus Church. Murada was sent back to his country in 1946 when Japan lost the war and lost control over Taiwan. When Murada returned to his native country, he helped establish churches in Nanjyou and Jyohe and prayer houses in Tokyo, Idare, Ueda and Haken. In October 1963, the General Assembly in Japan was formed. Even after Japanese occupational forces retreated from Taiwan in 1946, the Taiwan GA continued to support the Japanese churches. Sharing a common language was especially helpful in training and communication between the General Assemblies of Taiwan and Japan.

C. Korea (1941)

Like Taiwan, Korea was also a Japanese colony prior to WWII. As a result, the generations growing up during the Japanese occupation were educated in the Japanese language. Having a common language made it relatively easier to spread the seeds of the gospel from Japan to Korea. The Korean members of the True Jesus Church came to believe in July 1941, when Bae Sang Yong longed for the truth and visited Elder Kamii in Japan. During his visitation, Bae received the Holy Spirit and was baptized. Not long after, Jung Tae Joon also came in touch with Elder Kamii and received the gospel.

In January 1945, Brother Jung returned to South Korea and preached to members of the Presbyterian Church. About thirty members, including Presbyterian Elder Park Chang Hwan, believed and became baptized into the church. Consequently, the True Jesus Church was established in Korea in August 1948. Together, Jung and Park preached all over Korea and established churches. The First National Delegates Conference was held in April 1950, and the Korean GA was formed the following year.

Part 4
Other Notes

Here are some more interesting testimonies about the Lord's work in Pacific Asia.

Singapore

In November 1927, Elder Barnabas Chang went to work in Singapore and Malaysia. Unfortunately, he left the church and passed away on January 25, 1961. However, Barnabas Chang's son and grandson remained in the Singapore church and preserved their faith.

Sabah

During WWII (1941-45), the Japanese army occupied the whole region of Southeast Asia. When the situation worsened, believers had to go into hiding and were dispersed. Nonetheless, they kept their faith and continued to worship in the form of family services. After the war, the believers gradually moved back to their own residential areas and resumed church services.

Indonesia

In January 1969, the Indonesian General Assembly decided to construct a school behind the Jakarta Church building. A year later, Kanaan Christian School (KCS) in Jakarta was established, offering kindergarten, elementary and junior high school education to the general public. This was a major milestone in the history of the True Jesus Church. Today, there are about 3,000 students in the three branches of the school. Teachers and students of the KCS are required to attend Sabbath services, and students receive two hours of religious education every week from the Indonesian General Assembly. As a result of the school, many teachers, parents and students have become fervent believers in Christ.

Hawaii

In 1949, Deaconess Anna Goo Kim Yue visited her birthplace, Honolulu, and

found the church had changed its mode of baptism. Instead of administering baptism in living water, Deacon Awanas had substituted baptism in a cistern. Seeing the erroneous change, Anna and the dedicated members of the True Jesus Church left the apostate group and reorganized themselves. However, the new group was not able to assume the name True Jesus Church until many years later. Awanas agreed that the two groups had no connection with each other; Hawaii Church was then able to register with the state government as True Jesus Church as opposed to Awanas' group, the True Jesus Mission of the Latter Rain.

Deacon Titus Lim's Memoirs

(Excerpt from the 55th Evangelical Anniversary of the True Jesus Church in West Malaysia and Singapore, pub. 1982)

"In the name of the Lord Jesus I bear witness. I am a deacon of the True Jesus Church in Kajang. I am getting old. Time and tide wait for no man. However some of the incidents that happened in the past few decades are still fresh in my mind… I shall now relate how I came to believe in the Lord. I came from an idol worshiping family. I was converted to Christianity at the age of fifteen, together with my mother and my brother, for I was studying in a school run by some German missionaries. Later I went to stay in Sandakan. Then I returned to China and got married. We were engaged when I was still young. The following year my wife died when she gave birth. I married again. My wife is now eighty-two years old. I brought her to Malaya and settled down in Kajang. At that time, Chin Toh Yin of Kuala Lumpur persuaded me to join the Seventh Day Adventist Church. I accepted and for ten years I remained a faithful member of that church. Later, Chin Toh Yin, then known as Elder Zephaniah Chin, persuaded me to join the True Jesus Church. However I was convinced that there is only one Jesus. I could not believe him no matter how hard he tried to convince me that the True Jesus Church had the power to perform miracles.

It happened that one day my second son fell sick. I was under the impression that the Seventh Day Adventist Church could also heal the sick. I managed to bring the pastor of that church in Kuala Lumpur to my house hoping that he might be able to heal my son. After some prayers, the pastor went back to Kuala Lumpur. I saw that my son's condition was getting worse. Towards evening, I quickly rushed him to a doctor who prescribed some medicine that cost five dollars. Normally it would cost only thirty cents. The physician told me that my son was in a critical state and that if no medicine were given he would die that very night. After my son took the medicine, he slept soundly that night and his sickness was cured.

Since then, my faith in that church crumbled. I was later baptized into the True Jesus Church. I was a bit worried for I still had not received the Holy Spirit one

month after my baptism. Soon I learned from Elder Zephaniah that a certain Deaconess Chin would come to Kajang to help us pray for the Holy Spirit. My heart was filled with joy on hearing this. When she finally came, after listening to her sermon, the congregation prayed in the name of the Lord Jesus Christ for the Holy Spirit. I was filled with the Holy Spirit instantly. I walked on my knees and spoke in tongues. My heart rejoiced exceedingly. I was so exulted with joy that I refused to go to sleep that night. Indeed, the happiness I had experienced cannot be bought even with ten thousand pieces of gold! My family of four was baptized in the Ampang River, Kuala Lumpur, by Deacon Philip Thean of Sandakan. Later, I was ordained a deacon by Deacon Philip Thean. Elder Zephaniah Chin, Elder Jabez Chin and Deacon Peter Chin were also ordained by him. At that time, the prayer meeting was held in my house. As the believers increased daily, my house soon became too congested. Then Brother Tsan Tham offered half of his house for holding services. A sign bearing the name True Jesus Church was put up. As the number kept increasing, the church got another place to hold services…

…Chin Yoke Kee and his wife Chen Wu Mai with their three-year-old son were baptized into the True Jesus Church. One day the child was taken seriously ill and was brought to the church by his mother. The child's pupils were fixed and his pulse and breathing had stopped. Someone suggested to the mother to bring the child away from the church. Then suddenly a woman filled with the Holy Spirit cried out with a loud voice saying, "Jesus has the power of bringing the dead to life. Let us all remain in the church and pray until dawn that God may bring him to life again." We all knelt down and prayed for about one hour. Then the child cried out loud, urinated and came back to life. I gave the child to the mother and this child has grown up and is now working in Serdang, Kedah.

Check for Understanding

1. Briefly describe how the True Jesus Church spread from China to Taiwan, from Taiwan to Japan and from Japan to Korea.
2. How did the gospel reach Singapore? How did it spread from Singapore to Malaysia?
3. How did the gospel spread from China to Hawaii?
4. What are equivalents of the Holy Spirit Times today? How can we use these tools to sow the seeds of the gospel?

LIFE APPLICATION

Sowing Seeds Around the World

1. Draw a timeline on a piece of legal size paper, starting at 1900 and ending on 1950.

2. On the timeline, use different colors to mark the year in which the countries covered today received the truth.

3. For each church, write two descriptions. First, use one sentence to describe how the church was established. Second, describe something interesting or inspiring about that particular church.

4. To make sure students understand the region, have them color in the country on the world map.

5. Go around the room and ask the students to share what they wrote in step 3. What did they learn from today's lesson? How can they trace the work of the Holy Spirit in the spreading of the truth in Asia?

REFLECTION & PRAYER

In our church publications, we often emphasize the importance of "Truth, Holy Spirit and miracles." Indeed, it was the literary evangelism of the truth, the personal experience of the Holy Spirit and the evidence of miracles that lead to the establishment of our churches in Pacific Asia. May God continue to work through us and send to us showers of blessings.

Lesson 3

The History of the True Jesus Church (3)

From East to West (1950-1979)

Listed Scriptures

Isa 49; Mt 28:16-20; Acts 13

Lesson Aim

1) To trace God's guidance in the expansion of our church after WWII
2) To challenge students to think about their potential role in world ministry

Memory Verse

"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)

Bible Reading For This Week *(for students and teachers)*

Acts 11-15

Note to teachers: This quarter's lessons do not contain the Bible Background section since they pertain more to the history of our church.

WARM UP

God commanded us to preach the truth to the ends of the earth as early as in Old Testament times. Acts 13:47 quotes Isaiah 49:6, saying, "For so the Lord has commanded us: 'I have set you as a light to the Gentiles, that you should be for salvation to the ends of the earth.' " For the apostles, the "ends of the earth" meant Europe. Therefore, Paul obeyed the word of God by traveling all the way to Spain to preach. Where are the ends of the earth for us today? How can we preach to the ends of the earth?

Over the past fifty years, the True Jesus Church has spread to every continent in the world. Due to the large number of churches and limitations in space, we cannot cover the history of the church in every single country in this chapter. Instead, this lesson will focus on the four general periods of church expansion into new territories: the first wave of immigration (1960's—70's), the African missions (1980's and on), the second wave of immigration (1980's) and the Southeast Asian missions (1990's and on). Since the lesson will be organized by time and region, some countries will inevitably be neglected. For supplementary material, you may choose to look up additional information on specific churches. Testimonies of some church histories can be found online at www.tjc.org. The website also includes contact information for regional churches. As a class activity, teachers may even encourage students to research the history of their local church and exchange information with the J2 class of another church.

Part 1

First Wave of Immigration – Europe and North America (1960's-70's)

During the first wave of immigration, seeds of the gospel were carried from Asia and into the western world. Due to difficulties in communication and transportation, the believers had to overcome great obstacles in order to meet and worship. Their testimonies teach us the importance of the preservation of faith in all circumstances.

A. Europe

a. United Kingdom (1966)

The first seeds of the True Jesus Church reached the United Kingdom in 1950, when Malaysian brethren began moving to the UK for study and work. The Malaysian members began gathering together in 1966 for Sabbath service. However, it was not until the 1960's that the UK saw a large influx of church members from the British colony of Hong Kong, the New Territory and Ap Chau. The newcomers were mainly single brothers seeking a better life through hard labor and meager wages. Isolated from each other and their families, many of them became sheep without a shepherd and grew cold in faith (Ezek 34:5-6). In 1972, God led workers such as

Brother Hsiao (from Taiwan), Brother Keith Horn (an Englishman baptized in Taiwan), Brother Liew (who immigrated from Malaysia), Brother Yau, and Deacon Paul Tang to gather and encourage the members. As a result, service was held for the first time and Houses of Prayer were established in Sunderland and Newcastle. In order to assist church development, 13 brothers and sisters were also ordained as deacons and deaconesses in Newcastle in 1975. Finally, under the guidance of God, the first True Jesus Church in the UK was purchased in Newcastle and dedicated on July 12, 1976. On that joyous occasion, 70 infants and adults were baptized into the name of Jesus Christ.

b. France (1977)

The gospel of the True Jesus Church reached mainland Europe in 1977, when Brother H.K. Ho of Hong Kong and Brother Y.M.Yang of Taiwan began holding services in Brother Ho's house in Paris, France. Membership increased through immigration and conversion, and the current Veritable-Jesus-Eglise building outside Paris was purchased in 1992 and dedicated in 1994. Unlike other True Jesus Churches in the western hemisphere, the Veritable-Jesus-Eglise in Paris decided early on to use French as the main sermon-delivery language. As a result, the church has been able to reach out to native French speakers. Today, 90% of the members are first generation church members. Paris church is also one of the most ethnically diverse True Jesus Churches in the west.

c. Germany (1979)

Family services began in Germany when Brother Ko and Brother Wu arrived there in 1979. Slowly, membership grew as brothers and sisters joined them from Taiwan. With the help of workers from the U.K., Germany's first Spiritual Convocation was held in 1980. Afterwards, annual Spiritual Convocations in Heidelberg were held for the entire European Continent. Eventually, biannual Spiritual Convocations were also held exclusively for German speaking areas.

Starting in 1982, services became more consistently held in Brother Ko's rented room in Heidelberg. Membership increased through conversion. The first baptism in Heidelberg was in 1984 during a visit from Preacher Meishi Tsai. In 1985 and 1987, the Prayer House in Heidelberg was established and registered under the name of Wahre Jesus Gemeinde e.V. After the service location changed several times, an apartment was purchased in 1992 for church purposes only. During 1984-1991, members preached in other places in Germany and developed three other service-points in the German speaking areas of Rheinland, Hamburg and Salzburg/Vienna.

B. North America

a. United States (1967)

The True Jesus Church in the United States was first established in Honolulu, Hawaii, in 1930. However, in the continental United States, spiritual activities remained dormant until Deacon John Wu and Deaconess Anna Goo Kim Yue attended the First World Delegates Conference in Taiwan in 1967. Inspired by the conference, Deacon Wu and Deaconess Anna gathered together church members when they returned to the U.S. Soon after, family services developed simultaneously on the two coasts, where the majority of church members had immigrated.

On the east coast, three families held family services in Deacon John Wu's house in New York City starting in 1967. When Deacon Wu moved in February 1969, a prayer house was established in Teaneck, New Jersey. By March 1975, the church became registered. With God's blessings a chapel was purchased in Elizabeth and dedicated to God on August 11, 1978.

On the west coast, family services were held in San Francisco. There, the church was registered in 1969, but the chapel was not purchased until 1985. Meanwhile, in Southern California, family services began in 1968 in the homes of Brother Lo and Brother Wu. Eight years later, the El Monte Church was purchased and dedicated.

b. Canada (1973)

The True Jesus Church on Canada's east and west coasts also developed independently. The west coast churches developed much later as a result of Asian immigration in the 1980's. On the east coast, family services began in October 1971, when three siblings of the Wong family joined their sister in Toronto. The first Holy Communion was held when their parents joined them in 1973.

Soon after, the Lord allowed more brothers and sisters to join the family service. In 1975, Deacon Paul Wong visited and conducted water baptism for a sister. Later, church members from different countries immigrated to Toronto. An apartment was purchased for services in 1977, and the True Jesus Church in Canada was registered as the TRUE JESUS CHURCH (APOSTOLIC FAITH) CANADA.

Unfortunately, in 1980, neighbors began to complain about the traffic and noise due to services. As a result, the condominium corporation that managed the church apartment building threatened legal action if the church continued to hold services

in the apartment. Hence the Toronto church members began a four-year period of wandering as they held services in rented halls. In 1984, the building of the Hungarian Pentecostal Church was purchased as a church building in Toronto. Around 1992, the members felt that they needed a bigger church building. After several years of searching and planning, the members bought a piece of land and built the present Toronto church. In July 1996, the church was dedicated to the Lord Jesus Christ.

Part 2

Missionary Activities of the Late 1970's – 80's

Missionary activities of the late 70's and 80's were clearly led by the Lord. Here are some amazing testimonies of God's guidance:

A. Africa

a. Nigeria (1979)

In 1976, I.J. Akpan of the Mount Zion Church of Jesus Christ in Nigeria contacted the Taiwan General Assembly. In 1978, he visited the United States and was baptized in the Kern River in Bakersfield, California. After he returned to Nigeria, he introduced the truth to members of his old church. Some of them believed the truth and were baptized. Paul Wong and Meishi Tsai were then invited to Africa the next year to discuss the truth with the board members of the Mount Zion Church. As a result, a second group of 322 people were baptized in 1979. God worked with them and there were many miracles and wonders. However, extensive truth cultivation could not be carried out.

b. Liberia (1983)

In 1981, the International Assembly sent members to Liberia where they distributed the "Words of Life" pamphlets during their transit at the airport. Two years later, I.A. preacher John Lo met a businessman from Ghana named Andy during his flight to Liberia. They discussed the truth and Andy was baptized three days later. John Lo and Joseph Shek continued to preach in Liberia and conducted a baptism at Buchanan. A church was then established in Liberia in 1983.

c. Ghana (1985)

Brother Andy, who was baptized in Liberia in 1983, returned to Ghana the same year and preached the truth to his friends. Therefore, in 1985, I.A. preachers Derren Liang and S.K. Yang went to preach in the capital city of Accra and

other places in Ghana. They baptized about 40 people and established a church there. When Andy returned to his hometown in Port Harcourt, he preached the truth, conducted water baptism and established the church there.

B. The Philippines

The Lord began working in the Philippines in February 1982, when a young pastor of the United Pentecostal Church began corresponding with the TJC International Assembly in Singapore. The pastor had stumbled across a dust-covered parcel of "Words of Life" publications in the United Pentecostal Church headquarters in Manila while receiving theological training. Finding biblical truth in the publications, he enthusiastically distributed them to his family, friends and fellow ministers. At the persistent request of the young pastor and others, I.A. ministers Deacon John Chin and Preacher Mun Loong were assigned to the Philippines in June 1983. The ministers shared our church doctrines with them and answered questions for six days. Then, on June 26, twenty-six souls were baptized into the True Jesus Church and a prayer house was established at the residence of Brother Balaston. During the second missionary visit in October 1983, twenty-eight others including the young pastor were baptized into the Lord. A second place of worship was established at Condungoon. With financial assistance from the I.A. and three G.A.s in Southeast Asia, the believers were able to buy land and build a church in Mansilingan.

Part 3

Second Wave of Immigration – South America and South Pacific (1980's)

Due to open immigration policies, a second wave of church members moved from Asia to Latin America, Australia and New Zealand during the 1980s. Like the early immigrants of the 1960's and 70's, members continued their faith through family services and Bible studies. However, churches were established more rapidly because families of members tended to immigrate to the same areas.

A. South America

The seeds of the gospel reached South America in the early 1980's, when the families of Brother Chen, Brother Huang and Brother Kuo emigrated from Taiwan to

Argentina. Family service began in March 1983. Starting from 1985, the International Assembly sent workers to assist in short term holy work. Then, in 1992, the I.A. began methodologically sending workers to Argentina on a yearly basis. Spiritual Convocations and seminars were held in hopes that more Chinese immigrants and Argentineans would accept the gospel. With the help of believers in Taiwan, a house was purchased for church use in 1989. In 1992, the I.A. approved the establishment of the True Jesus Church in Argentina. However, although the legal registration was submitted in 1991, the application was approved by the government only in 1998. The new chapel was purchased in 2000 and is currently under renovation.

B. South Pacific

As in South America, churches in the South Pacific were established during the immigration wave of the 1980's. Because of the simultaneous migration of many believers to the area, many locations of worship were established within the same period of time. Generally, the immigrant families brought with them years of holy work experience, religious education training, church council leadership, and a fervency to serve God and preach the gospel. Therefore, churches in this area were able to grow very rapidly. Due to spatial constraints, we will study the growth of two of the earliest locations of family service in Australia and New Zealand.

a. Australia – Brisbane (1988)

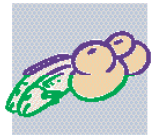
In the 1980's the Australian government's open immigration policies attracted many church members from Taiwan. When Brother Chen, Brother Kuo, and their families immigrated to Australia in 1988, they began family service and established the Brisbane House of Prayer. As more members joined them from Taiwan, the believers decided to register as a church with the Australian government in 1990. The True Jesus Church was officially established in Australia in July 1990. In December, a 4.5 acre piece of land was purchased and blueprints were drawn for the church building. Construction began in 1991 after obtaining approval from both the government and the neighbors. Many difficulties arose during the process, but God allowed the construction to proceed. Finally, the True Jesus Church in Brisbane was dedicated on April 2, 1994.

b. New Zealand – Auckland (1988)

In 1988, God arranged for Brother Lee, who originally intended to migrate to Australia, to land in Auckland, the "City of Sails." Within one month, five families followed suit and assembled in the Lee house for service. As membership grew,

God provided the Epsom Primary School assembly hall to be rented for service. In 1990 and 1991, the church was formally established and registered with the government. A church construction fund was established and God moved members to offer generously. Contributions came from Taiwan, Malaysia, Singapore, Australia, the United States and even from members of other denominations.

Due to the Lord's blessings, the congregation outgrew Epsom Primary School in 1995 and began renting space from another school. From then on, much work was involved in setting up the temporary worship venue and searching for a permanent place. In March 1996, the present church site was purchased. However, seventeen neighborhood families opposed the establishment of a church building when the public was notified. A hearing was set in 1997 and church members were mobilized for special prayers. At the end, a corporate agreement was reached and consent was granted. Therefore, the church was constructed under the guidance of God and dedicated to the Lord in April 2003.



Part 4
Missionary Activities of the 1990's - Present

With the blessing of the Lord, missionary activities in the 1990's have been even more far-reaching than those of the 80's. I.A. missionaries have been sent to preach to the non-Chinese in Eurasia, Southeast Asia and Africa. As a result, churches have been established in Myanmar (1992), Russia (1995), Kenya (1996), Benin (1998) and South Africa (1998). Believers were also baptized in Spain (1991), Holland (1992), Fiji (1994) and Vietnam (1996).

God's hand led in mysterious ways. For example, in 1997, a group of churches in India, called the True Jesus Mission came into contact with the True Jesus Church. Later, it was confirmed that they were a branch of the True Jesus Church (whose English translation was originally the "True Jesus Mission") that lost contact with the Shanghai GA when it was destroyed in 1949. Some of the TJM members have since returned to the True Jesus Church, while others continue to study the truth with I.A. workers. Likewise, the True Jesus Church in South Africa was established in 1998 when a lost sheep of the church escaped death in a shooting incident. Out of thankfulness toward God's grace, the brother turned back to the Lord, persuaded his family to be baptized and helped establish the church in Johannesburg.

Since the launching of the TJC English website in 2000, the Internet Ministry Project (I.M.P.) has allowed the gospel to reach places that no TJC missionary has gone before. Inquires about our church and its doctrines have come from places as far as the Middle East. With the help of the English True Jesus Church website, we may expect more churches to be established in new countries in the next few years. However, because of cultural, linguistic and geographical barriers, many of these newly established churches will need our care. They are like infants who need fulltime and volunteer workers with the appropriate language skills, holy work training and spiritual knowledge to help them grow and mature. Yet, the harvest is plentiful and the workers are few. As we stride forward into this new decade and century, we hope that the Lord will continue to guide us. May He provide us the resources, the channels and the opportunities to preach to people of different ethnicities, so that we may fulfill His command to preach to the "ends of the earth."

CHECK FOR UNDERSTANDING

1. List the four phases of church expansion covered in this lesson (in terms of geographic locations and time periods).
2. How were the churches most commonly established during each period of expansion?
3. What can we learn from each period of expansion?
4. How can we prepare ourselves for evangelical work while we are still in school?

LIFE APPLICATION

Establishing God's Church in a Foreign Land

In this lesson, we've learned how believers established churches in brand new places. But the story doesn't end with our lesson. There are still many countries in the world today that have not received the gospel. This activity will help students formulate a plan of preaching. They may base their plans on the experiences we studied in this lesson.

1. Divide students into groups of 3 or 4 and explain the rules of the game.
   a. Each group has 10 years to establish a 30-person church
   b. Assume that you do not have a fluent command of the language of that country.
   c. Pick a country that currently does not have a True Jesus Church. Perform a background check on the country. Answer the following questions:
      - What is the main language?
      - What are the major ethnic groups?
      - What is the main religion?
      - What are three major obstacles in preaching in this country?
   d. Pretend that you are about to immigrate to the country to establish a church. What would you need? Make a list of 10 things you need to prepare for immigration (for example, savings, language, working skills)
   e. You have now landed at the airport. Using less than 5 sentences, describe what you see and feel.

2. Come up with a plan for establishing a church in this foreign land. Include:
   - How to overcome language difficulty
   - When and where to start family service
   - How to preach to more people
   - When to apply for prayer house status
   - Who you would ask for assistance
   - What materials or manpower you would need
   - How many people you would have to bring per year to reach your target goal

3. Allow each team 10 minutes to share their plan. Is it feasible? Why or why not?

REFLECTION & PRAYER

Due to technological improvements in air, sea and ground travel, the ends of the earth could literally mean "every corner of the earth" where the gospel has not been preached. Of course, with the speed of the Internet and other forms of communication, we are able to reach out to people in remote and far-off places. still it is impossible for us to conquer it without the guidance of the Holy Spirit. May the Lord give us the heart, the will and the skills to preach in different mediums and locations so that we may do His will on earth.

Doctrine Comparison

unit 2

Goals

In the second portion of this book, we will compare our five basic beliefs with other Christian doctrines and theological beliefs. All but one of the lessons is arranged in pairs. During the first week, we will cover the doctrines and basic beliefs of other Christian denominations. This allows students to understand where other Christians are coming from and why they believe what they believe. In the corresponding second week, we will review our own doctrines in greater depth. The purpose of this is to help students compare and contrast the doctrines and understand that our basic beliefs are soundly rooted in the Bible. This way, we not only equip the students to preach to other Christians, but also help them stand firm in their own faith.

Teacher Devotional

When was the last time we were moved by a baptism, a foot washing or a Holy Communion? During which Sabbath did we last feel spiritual rest? In which prayer did we last experience the warm movement of the Holy Spirit? Although our lives are filled with grace, we often forget the mercy of God when we allow church to become a routine. As we prepare for the following lessons, let us challenge ourselves to re-experience the conviction we had when we truly believed for the first time. Let us pray for the fullness of the Holy Spirit so that we may have true communion with the Lord; let us surrender to Christ on the Sabbath so that we can find true rest; let us preach the good news, so that we may have the joy of witnessing a new member becoming baptized into the Lord. Only when we find true convictions in our doctrines can we teach our children to do the same.

True Worshipers

"But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth." (John 4:23a)

Lesson 4

The Doctrine of Baptism (1)

Listed Scriptures

Mt 3 ; Jn 3 ; Acts 2:37-39, 8:16, 26f, 10:48, 19:1-5; 1 Cor 6:11 ; Tit 3:5

Lesson Aim

To learn about other Christian methods of baptism and how they came about

Memory Verse

"So he commanded the chariot to stand still. And both Philip and the eunuch went down into the water, and he baptized him." (Acts 8:36)

Bible Reading For This Week *(for students and teachers)*

Acts 16-20

Note to teachers: This quarter's lessons do not contain the Bible Background section since they pertain more to the history of our church.

Warm Up

Why do some churches baptize by sprinkling, some by pouring, and others by immersion? How did these forms of baptism come about from the same scripture? What are the effects of baptism, and why would some denominations do away with the sacrament altogether?

Part 1

Effects of Baptism

To many churches, baptism is one of the two most important sacraments (along with the Holy Communion) because Jesus Christ specifically commands it in the great commission (Mt 28:18-20). Yet, there is a large range of beliefs on the effects of baptism. We will now examine some of the more common beliefs as outlined by Elder Hsieh in "Five Basic Doctrines."

A. The Lutheran Churches

The Lutheran and the Reformed Churches were the two major Protestant branches that resulted from the Protestant Reformation of the 16th century. The Lutheran view of baptism tends to be more conservative and continues to believe the Catholic idea of "mystery" behind the sacraments. The Lutherans believe that

a. Baptism has the direct effects of remitting sins regeneration and renewal (Tit 3:5; Jn 3:5).
b. Baptism unites a person with Christ (1 Pet 3:21).
c. Baptism leads to salvation (Mk 16:16).

Our church also believes that baptism remits sins. However, regeneration and renewal do not come from water baptism alone. They are processes that take place in a person after one receives both the baptism of water and the baptism of the Holy Spirit (Tit 3:5). Also, baptism itself does not guarantee salvation. To be saved, we must preserve the state of cleanliness we gain from baptism.

B. The Reformed Churches

The Reformed Churches tend to believe in the symbolic interpretation of the sacraments, which claims:

a. Baptism is a sign of God's sanctification (Eph 5:26, Tit 3:5).
b. Baptism is a way to testify our faith before others.

The Bible clearly tells us that baptism is more than just a symbol or a sign. When Jesus Christ was crucified, both blood and water came out of His body (Jn 19:34). Thus, we are washed in both the water and the blood when we receive baptism in the name of Jesus Christ (1 Jn 5:6-7).

C. The Baptist Churches

The Baptist Church stemmed from the Anglican Church at the beginning of the 17th century. As their name suggests, they place great emphasis on the baptism of their members. Baptists believe that:

a. Baptism is a declaration of one's status as a disciple of Christ (Mt 28:19). Therefore, a person must first believe and become a disciple of Christ before he can receive baptism.
b. Baptism is important because it demonstrates one's obedience toward God (Mk 6:12; Acts 2:38). Yet, the act of baptism is not directly related to one's salvation because no quantity or quality of physical water can remit a person's sins. However, if a person has a personal relationship with Christ, he will love the Lord and obey His command to become baptized. A person who is not baptized can still have a chance at receiving salvation, but cannot be counted as an obedient disciple of Christ.
c. The renewal and regeneration of the Holy Spirit is symbolized in the ceremony of baptism (Tit 3:5).

Our church does not share the Baptist view for a number of reasons. First, baptism is not only a declaration of one's discipleship. Instead, it is an entrance into the discipleship of Christ. That is why Galatians 3:27 tells us that we are baptized into Christ when we receive baptism. Secondly, baptism has the explicit effect of remitting sins (Acts 2:38, 22:16). We cannot have salvation without baptism (1 Pet 3:21). Thirdly, baptism has the effect of spiritual regeneration and renewal. We are saved through the washing of rebirth and renewal by the Holy Spirit (Tit 3:5), who is present during baptism.

D. The Presbyterian Churches

The Presbyterian Church was established in the United States in 1684. Since the American Civil War, there have been differences between the Northern and Southern Presbyterians. Therefore, there is no standard set of beliefs among all the Presbyterian divisions. Some Presbyterians believe:

a. Baptism unites believers with Christ (Rom 6:4-6).
b. Baptism has the effect of the remission of sins (Rom 6:6).
c. Baptism has the effect of regeneration and renewal (Tit 3:5).
d. Baptism leads to eternal life (Jn 3:6).

All of these beliefs are shared by the True Jesus Church. Other Presbyterians believe that baptism is only symbolic, and there is no real effect to the act.

E. The Seventh Day Adventists

The Seventh Day Adventist Church originated in America in 1846. Like True Jesus Church members, Seventh Day Adventists observe the Sabbath on Saturday (the seventh day). Seventh Day Adventists believe:

a. Baptism does not have any effect on the remission of sin.
b. Baptism is a way to follow the example of Christ. Those who have a chance should receive baptism in order to follow Christ. Nevertheless, those who are not baptized are not barred from heaven. For example, the robber crucified next to Christ was promised a place in heaven although he was never baptized (Lk 23:43).
c. If a person has the chance to be baptized and deliberately refuses baptism, he disobeys the word of God and cannot enter heaven.

Our church does not agree with this view for a few reasons. First, the Bible tells us that baptism has the effect of the remitting sins (Acts 2:38, 22:16). Secondly, we cannot enter the kingdom of heaven without baptism (Jn 3:5; Tit 3:5). The reason why the robber was admitted to heaven without baptism was because Christ had not yet completed our salvation through death (Rom 4:25; 5:8-10; 1 Jn 5:6-7). Also, Jesus Christ's promise to the robber (Lk 23:43) was an isolated event and an individual act of mercy. Lastly, a person will not be denied salvation because of disobedience, but because he is not reborn through baptism.

Part 2
Methods of Baptism

A. Locations

Where a church performs baptism is closely related to its method of baptism. In the early days of the Roman Church, when the baptism of emersion was commonly practiced, baptism was conducted in baptisteries, or special halls or chapels adjacent to the church . Baptisteries evolved from small, circular buildings dedicated to the Roman gods. When Christianity became adopted as the Roman state religion in the 4th century, these buildings were enlarged to accommodate the large number of baptisms on Easter, the Pentecost and Epiphany. (Note: Baptism in the early church was originally performed only on three holidays: Easter, Pentecost and Epiphany. Epiphany is a festival that originated in the Eastern Church as a commemoration of Christ's birth. After the establishment of Christmas on December 25 in 354, the Roman Church began celebrating Epiphany on January 6. Now, the

Western Church uses it to commemorate the manifestation of Jesus Christ to the Gentiles (the Magi), while the Eastern Church uses it to commemorate the baptism of Jesus.)

Baptisteries were commonly built in the shape of octagons and were covered with a dome that represented heaven. Just as the number eight follows the "complete" number 7, the building suggested that the Christian lifestyle was supposed to follow baptism. Baptisteries were commonly located near the atrium (front court) of the church and were often large and richly decorated. However, after the 6th century they were gradually reduced to the status of small chapels inside churches. During the 10th century, baptisms were moved from baptisteries into the chapel as the church began practicing baptism by affusion (pouring liquid over the head) or sprinkling. People who adapted this idea were called the Anabaptists. Today, baptism locations differ. Baptism by aspersion (sprinkling) usually takes place in the chapel, where baptismal or holy water is contained in a basin called a font. Baptism by immersion can take place in lakes, rivers, bathtubs or even swimming pools.

B. "In the name of the Father, the Son and the Holy Spirit"

Christian churches either baptize in the name of Jesus Christ (Acts 19:5), the Trinity, or the "Father and of the Son and of and the Holy Spirit" (Mt 28:19). Our church does not baptize in the name of the Trinity because we believe that Jesus Christ is the true name of the "Father and of the Son and of and the Holy Spirit." The Father refers to our spiritual Heavenly Father and creator (Heb 12:9) and the source of Christ (Jn 3:17, 7:29). The only reason why the Son appeared in the flesh was to save His creation (Mt 1:18-21; Jn 1:14; 1 Tim 3:16). Therefore, all who saw Jesus Christ also saw God, and there was no other God in the universe that existed at the same time (Jn 1:18, 12:45, 14:9-11). Because Jesus Christ humbled Himself and became obedient to the point of death on the cross, God highly exalted Him and gave Him the name above every name. The Lord even commanded that "at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil 2:6-10). Since the Son was originally the Father (Jn 14:9) and is one with the Father (Jn 10:30), they have the same name. Since the Holy Spirit is the spirit of God and is one with both the Father and the Son, it is not a separate entity or a distinct member of the Trinity. Therefore, the Father, the Son, and the Holy Spirit, are assumed under the one name of Jesus Christ.

C. The Mode of Baptism

There are basically two Christian views regarding the mode of baptism: immersion and non-adherence to immersion (Ed. Elwell, Water A., Evangelical Dictionary of Theology, Baker Book House, Grand Rapids, Michigan, 1984). Churches believe in immersion for three reasons. First, the word baptize, or baptizein, means "to immerse or dip." Therefore, the command to baptize in the New Testament is a command to immerse, specifically in places with large supplies of water (Lk 3:3; Jn 3:23). Second, since the purpose of baptism is to be united with Christ in His death, burial and resurrection (Rom 6:4; Col 2:12), only complete submersion and emergence from water can signify the sacrament. Third, since the early church records baptism by immersion (usually three times, in the name of the Trinity), the example should be followed.

Non-immersionists point out that while the Greek word baptizein means "immerse," it can also mean "to wash," or "to purify with water" (for example, in Lk 11:38, where baptizein refers to the washing of hands). Moreover, there are places in the Bible such as Romans 6:6 (crucified with Christ) or Galatians 3:27 (clothed with Christ) that do not require baptism to signify the union with Christ in His death and resurrection. Lastly, although immersion was the main method of baptism in the early church, other modes such as pouring were permitted. Therefore, non-immersionists believe that baptism can be carried out in the forms of affusion (the pouring of liquid over head), aspersion (the sprinkling of holy water, as established in Ezek 36:25; Heb 9:10, 11-14, 10:22) or the traditional immersion.

Nonetheless, the biblical context of these verses do not support aspersion as a proper form of baptism. First, the Old Testament sprinkling of blood only atoned for the sin that had been committed. But the blood of Christ in the New Testament can wash away original sin through water baptism. Thus, the reference to sprinkling in the Old Testament cannot be mistaken for the baptism of the New Testament. Second, Ezekiel 36:25 refers to God's promise to cleanse the Israelites of the sins they had committed. Hebrews 9:11-14 only uses the analogy of the Old Testament animal sacrifice to emphasize the atonement of the blood of Christ. It does not command baptism by sprinkling. Third, the description of "having our hearts sprinkled" in Hebrews 10:22 is another reference to the atoning blood, which is a purification and not a remission of our original sin. Moreover, it ends with "and our bodies washed." If the word sprinkled should be taken at face value, then the word washed should also be interpreted literally. Finally, Hebrews 9:10 refers to the ceremonial cleansing before entrance into the tabernacle, which is a purification and has nothing to do with the atoning of sin.

Part 3
Qualifications

A. Qualifications of the Baptists

The New Testament does not give any examples of baptism except by ordained ministers. John 4:2 specifically states, "Though Jesus Himself did not baptize, but his disciples." Therefore, baptism has traditionally been performed by those entrusted with the ministry within the Roman Catholic Church. Exceptions have been baptism by laymen in the absence of ministers. Some early Baptists also performed baptism on themselves. However, baptism belongs to the public ministry in most churches today.

B. Qualifications of the Baptism Candidates

For many churches, an absolute prerequisite before receiving baptism is a person's declaration of faith and repentance. To ensure this, some denominations set a minimum age requirement (such as 12) before children can be baptized.

Part 4
Infant Baptism and Confirmation

Infant baptism, or paedobaptism, has been debated since early Christian history. It has been opposed by church authorities such as Origen for a number of reasons. First, there is no direct command or example from the Bible for infant baptism. Second, infants cannot confess their own sins and make the conscious decision to "repent and be baptized" (Acts 2:38). Third, parents who profess the faith of their children may have nominal faiths themselves. Thus, they would be unable to guide their children within the faith until they can pronounce a personal confession.

On the other hand, those who agree with paedobaptism argue that the Bible implies an encouragement of infant baptism. Old Testament types of baptism, such as the flood (Gen 8; 1 Pet 3:20-21), the crossing of the Red Sea (Ex 14), and circumcision (Gen 17) all include families instead of individuals. Since infants are part of the family unit, they should be eligible for the grace of baptism. In the New Testament, Christ's ministry also includes children. Jesus Christ receives and blesses children (Mt 19: 3-14), becomes angry when the disciples rebuff children (Mk

10:14) and warns against those who lead the little ones astray (Mt 18:6). Moreover, in the Acts of the Apostles, believers are also baptized by the family (Acts 16:15, 33).

Churches that perform infant baptism often require confirmation of faith when the child matures. Confirmation is a rite by which a person's relationship with God is confirmed, or officially established. In the Roman Catholic Church, confirmation is seen as a sacrament. Confirmation candidates must be baptized and at least seven years old before they can proclaim their faith. During the confirmation, a bishop lays hands on the candidates and anoints their heads with chrism (a mixture of oil and balsam). As a result of the confirmation, the gifts of the Holy Spirit are thought to be bestowed on the person. In the Eastern Orthodox Churches, a priest administers confirmation. However, the child generally receives the three sacraments of baptism, confirmation and the first communion all in the same service.

After the Reformation, Protestants such as the Anglicans and Lutherans continued to see confirmation as a public profession of the faith into which one is baptized as an infant. Therefore, candidates must take classes on catechisms (basic beliefs) before confirmation. However, the Lutherans stopped viewing confirmation as a sacrament. Other Protestants who do not see confirmation as a sacrament sometimes use the term "confirmation" to describe the acceptance of baptized youth into the full membership of the church, including the privilege to receive the Holy Communion.

Check for Understanding

1. Why do some Christians believe that baptism does not remit sins?
2. What are the differences between affusion, aspersion and immersion? Why is immersion the most biblical?
3. Why do some churches baptize in the name of the Father, the Son and the Holy Spirit? How come our church does not do so?
4. Why do some churches have a minimum age requirement?
5. What are some arguments against paedobaptism? Why then should infants be baptized?

Life Application

Doctrine Comparison

Divide students into teams and ask each team to complete the two comparison charts. Have each team illustrate a section of the comparison chart on the poster board. Ask a volunteer from each team to explain their answers and drawings.

CHART # 1	Basic Belief on Baptism
Lutherans	
Reformed	
Baptist	
Presbyterian	
Seventh Day Adventists	
True Jesus Church	

CHART # 2	Baptism Methods		Baptist	Baptism	Infant
	Location	In name of… How (mode)	Qualification	Qualification	Baptism
Common Christian Beliefs					
TJC Belief					

Testimony

The following testimony may be used as a classroom example of the efficacy of baptism because it demonstrates that baptism is truly a washing by the blood of Christ. Students may also be able to relate to the testimony because the main character is a high school student.

In June 1991, 14-year old Grace suddenly felt tired and became pale. When her father drove her to the hospital, the doctors found that she had aplastic anemia, a life-threatening disease that suppresses the production of red blood cells in the bone marrow. Although treatment was available, its success rate was 10% to 20%.

Nevertheless, Grace remained in the medical center for treatment. Meanwhile, a bone marrow match test was conducted on family members just in case the treatment failed. However, after six weeks at the medical center, Grace's condition did not improve. Her family consulted the world's leading medical authority in bone marrow transplants, but he could only give a 50% success rate. Since Grace had always been very healthy, her family thought that perhaps God was trying to use her illness to call them back to Him. There had been no church when Grace's dad arrived in the United States. Therefore, even though he was a church member, the rest of the family was not baptized. But because of Grace's illness, the family prayed to God for His forgiveness and resolved to receive baptism.

Despite the doctors' reservations on Grace's condition, the family decided to attend a spiritual convocation in Elizabeth Church. At the convocation, Grace's family learned that the church had been fasting and praying for them before they arrived. With the intercession of many brothers and sisters, Grace's family received showers of blessings. Grace's mom received the Holy Spirit during the first day of fasting prayer. Grace also received the Holy Spirit the second day. During the baptism, both Grace and her mom saw the vision of the blood of Jesus Christ. After the baptism, the paleness in Grace's face and the coldness in her hands disappeared. The next morning, Grace returned home for her weekly blood transfusions. Miraculously, her blood count had increased! God had restored her bone marrow production of red blood cells. Having seen God's power, Grace stopped taking the prescribed medicine. Instead, her family prayed harder, knowing that many brothers and sisters in Christ were doing the same. The family continued their morning fasting prayer for three months. Thank God, Grace's blood count increased until she completely recovered.

By the love of God, Grace was able to lead a healthy, active life after baptism. She was able to participate in numerous spiritual convocations and seminars, visit many churches abroad, and attend college in Washington, D.C. Grace's testimony not only demonstrates the almighty power of the Lord, but also shows us the importance of baptizing into the name of Jesus Christ and becoming God's children. May all the glory be to God in heaven. Amen.

Reflection & Prayer

"Then those who gladly received his word were baptized; and that day about three thousand souls were added to them" (Acts 2:41). On that joyous day in Acts, three thousand were baptized. But do we ever stop to think about how many of the three thousand were saved at the end? Baptism is only the beginning of our walk of faith. It marks the start of a lifelong journey of renewal and cleansing. May the Lord protect and guide us as we continue to grow in spirit and walk toward our heavenly home.

Lesson 5

The Doctrine of Baptism (2)

Listed Scriptures

Mk 16:14-20 ; Acts 22:1-21 ; Rom 6:1-14 ; Gal 3:26-29 ; Col 2:11-13 ; 1 Pet 3:20-21

Lesson Aim

1) To review our church's doctrine of baptism and its implications

2) To confirm why our doctrine of baptism is based on the Bible

Memory Verse

"Not by works of righteousness which we have done, but according to His mercy He saved us, though the washing of regeneration and renewing of the Holy Spirit." (Tit 3:5)

Bible Reading For This Week *(for students and teachers)*

Acts 21-26

Note to teachers: This quarter's lessons do not contain the Bible Background section since they pertain more to the history of our church.

Warm Up

As second or third generation True Jesus Church members, many of our students may not remember their own baptisms as infants. Therefore, it may be difficult for them to understand baptism on a personal level. In order for the students to get a first-hand account of baptism, ask them to recount the last baptism they attended. What were some of the things they observed? How did they feel? Why can baptism be a life-changing event?

Part 1

Effects of Baptism

Not only did Jesus Christ Himself receive baptism (Mt 3:16-17), He commanded His students to "make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Mt 28:19). The Lord Jesus also said, "He who believes and is baptized will be saved; but he who does not believe will be condemned" (Mk 16:16). Thus, we can see that baptism is an essential command directly related to salvation.

A. Sanctification and the Remission of Sins

The main effect of baptism is the remittance of sin. The Bible tells us that when we are baptized, our body of sin is "done away with" so that we are no longer slaves of sin (Rom 6:6). That is why disciples such as Peter and Paul preached that baptism in the name of Jesus Christ could remit sins (Acts 2:38, 22:16). Once our sins are cleansed, we become "sanctified" and "justified" (1 Cor 6:11).

B. Resurrection and Renewal of Life

In baptism, we experience death, burial and resurrection with Christ (Rom 6:3-5). We are literally born again so that we may enter the kingdom of God (Jn 3:5). After we are raised with Christ through faith (Col 2:12), we should make the determination to walk in the newness of life (Rom 6:4). As Paul would say, "Shall we continue in sin that grace may abound? Certainly not! How shall we who died to sin live any longer in it?" (Rom 6:1-2).

C. To Have Part With Christ

Baptism allows us to take part with Christ. As Galatians tells us, "For as many of you as were baptized into Christ have put on Christ" (Gal 3:27). Not only so, we are "baptized into one body"(1 Cor 12:13) and become members in the church, or the body of Christ. Therefore, one cannot join the church without proper baptism.

D. To Have Part In Salvation

Baptism allows us to have part in salvation. From Titus 3:5, we learn that we are saved through the "washing of regeneration and the renewing of the Holy Spirit." Jesus Christ also said, "unless one is born of water and the Spirit, he cannot see the kingdom of God" (Jn 3:5). Just as the Noah's family was saved through the floodwaters, we are saved through baptism today. As Peter says, "There is also an antitype which saves us – baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ" (1 Pet 3:21). Once our consciences are cleansed with the blood of Christ (Heb 9:12-14), we can have part in salvation.

Part 2

The Biblical Method of Baptism

A. In a Living Source of Water

Old Testament typologies and New Testament examples show us that baptism has always been conducted in a living, or natural flowing, source of water. In the Old Testament, Zechariah prophesized that a "fountain" would be opened for uncleanness (Zech 13:1). God also promised that He would pardon His people by casting their sins "into the depth of the sea" (Mic 7:18-19). Later, Paul interprets this promise as the New Testament baptism (1 Cor 10:1-2). In the New Testament, Jesus Christ Himself was baptized in the River Jordan. In fact, Aenon, or the place where He received baptism (Jn 3:23), carries the original meaning of "double spring" in Greek. Nowhere in the Bible does it record people being baptized in man-made containers such as cisterns, tubs or pools. By this reason, we should also be baptized in natural sources of living water.

B. In the Name of Jesus Christ

We baptize in the name of Jesus Christ because "there is no other name under heaven given among men by which we must be saved" (Acts 4:12). That is why the apostles also did everything and baptized in the name of Jesus Christ (Acts 2:38, 8:16, 10:48, 19:5, 22:16). Please also refer to Lesson 4.

C. Face Down

Baptism is a death, burial and resurrection with Christ (Rom 6:3-5). When we are baptized, we are buried with Christ (Col 2:12). In order to die in the likeness of Christ, we should bow our head as the Lord did on the cross (Jn 19:30). Bowing our heads not only shows our humility, but also demonstrates our repentance as a sinner (Ezek 9:6; Ps 40:12; Lk 18:13-14).

D. Full Immersion

The original meaning of batisma, the root of baptism, means "to dip or immerse." The Greek Orthodox Church, one of the oldest Christian churches, continues to emphasize the original meaning of the scriptures, and continues to perform full immersion baptism today.

Old Testament prefigurations teach us the importance of full immersion baptism. For example, the story of Noah's flood describes how the "all the high hills under the whole heaven were covered" (Gen 7:18) because "all the fountains of the great deep were broken up, and the windows of heaven were opened" (Gen 7:11). Since the flood is an antitype for the New Testament baptism (1 Pet 3:20-21), we should also be fully covered by water during baptism.

Another Old Testament antitype is the crossing of the Red Sea. When the Israelites crossed the sea, "the waters were a wall to them on their right hand and on their left." (Ex 14:22) Because "passing through the sea" is an antitype for baptism (1 Cor 10:1-2), we should be surrounded by water when we are baptized into Jesus Christ. Likewise, in the New Testament, Lord Jesus received an immersion baptism because He "came up immediately from the water" (Mt 3:16). Disciples such as Philip followed this example and "went down into the water" when he baptized the Ethiopian eunuch (Acts 8:38).

Part 3
Qualifications

A. Qualifications of the Baptists

a. Be filled with the Holy Spirit
The person who baptizes to remit sins must be full of the Holy Spirit because only the Holy Spirit has the power to forgive sins (Jn 20:22-23). The Holy Spirit not only proves that the baptist is sent by God (Jn 20:21-22, Lk 4:18), but also testifies that there is both water and blood in the baptism (1 Jn 5:6-7; Jn 19:34; Eph 1:7).

b. Be baptized properly
In order to forgive sins, a person must first be forgiven (Jn 20:22-23), and one must be properly baptized for their sins to be forgiven (Rom 6:4-7).

B. Qualifications of the Baptism Candidates

a. Must believe
Jesus Christ said, "He who believes and is baptized will be saved; but he who does not believe will be condemned" (Mk 16:16). Therefore, those who receive baptism must believe that Jesus Christ is the one and only Savior, that "there is no other name under heaven given among men" that can save us (Acts 4:12). Baptism candidates must also believe that Christ's blood can remit sins (Eph 1:7), and that the blood is present in the baptismal water under the witness of the Holy Spirit (Acts 22:16; 1 Jn 5:6-7). Lastly, those who baptize into our church must believe that the church is the body of Christ (Col 1:24), and the temple of God (Eph 2:19-21).

b. Must repent of sins
Repentance must take place before baptism, for even the apostles preached, "Repent, and let every one of you be baptized"(Acts 2:38). Repentance includes turning away from evil (Mt 3:6; Acts 3:26) and drawing near to God (Acts 26:20; Tit 2:14).

Part 4
Infant Baptism

Although there are many conflicting views on infant baptism, our church believes that infants should be baptized for the following reasons:

a. Although they may not have committed any crime, infants are born with original sin (Ps 51; 5, Rom 5:12). Since they carry sin and have no power over death (Ecc 8:8), they need to be baptized for the remission of sins in order to be saved (Tit 3:5).

b. God includes children in His promise of salvation. When Peter preached about baptism and receiving the Holy Spirit, he said, "For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call" (Acts 2:39). During Jesus Christ's ministry, He said, "Let the little children come to Me, and do not forbid them; for of such is the kingdom of heaven" (Mt 19:14).

c. Old Testament prefiguration of baptism included infants. When the covenant of circumcision was given to Abraham, God commanded babies to be circumcised on the eighth day (Gen 17:9-14; Lev 12:2-3; Col 2:11-12; Gal 3:27). Little children and infants also received salvation along with adults when the Israelites were "baptized" into the Red Sea (1 Cor 10:1-2; Ex 10:9-10, 24, 12:31).

d. The family was baptized as a unit during the apostolic times (Acts 16:15, 32-34; 1 Cor 1:16). Since infants are part of the family, they should not be excluded from baptism.

Check for Understanding

1. If we are "saved by grace," why do we need to get baptized?

2. What is an antitype? What are two Old Testament antitypes for New Testament baptism? (An antitype, or type/typology, is either something in the Bible that happens earlier (in the Old Testament) that foreshadows a significant event that happens later (in the New Testament). An example is the Old Testament flood, which is an antitype for baptism (1 Pet 3:21). Adam was also a pattern, or an antitype for Christ.)

3. What are the two qualifications of baptists (those who baptize others) in the True Jesus Church? What's the reasoning behind these rules?

4. If living also means moving, would a whirlpool be okay as a baptism site? Why or why not?

Life Application

Live Report

Group students into teams. Each team must include at least one reporter and at least one interviewee. Ask the group to decide on a baptism testimony (can be personal or from other church members). Ask the group to write an interview script for the baptism. Interviewees may include onlookers, baptists, friends or family members. Emphasize that the answers must be true to the testimony. No exaggerations. Allow each group 5-10 minutes to present. You may wish to video each group separately and play them back for the class.

Other options
Allow students to make a video documentary of baptism experiences in your local church or ask students to write down a testimony of baptism that occurred in their family.

Example
Testimony: God's Grace in Baptism, by Sis. Elaina Aug 2002
Because of the Lord's grace, both my husband and I were able to be baptized on March 14, 1999. That morning, the preacher picked up the six of us who were to receive baptism. Determined to be God's children, we were full of joy. My husband looked very happy the whole way. However, I also felt like crying because I kept on remembering how the Lord Jesus died for our salvation.

Many brothers and sisters were waiting for us when we arrived at the baptismal site in Long Beach. Their greetings of love made me feel that we were part of one big family. My husband must have felt the same, too, since he was smiling the whole time. When everything was ready, we prayed and began to sing hymns. The preacher went into the water and started praying. All of a sudden, I saw a red color gradually appear from my right side and extend toward the left. Tears came to my eyes because I knew that it was the blood of Jesus and that God was with us. My eyes were full of the sight of Jesus' blood when the first sister was baptized. Feeling God's tremendous love, I could not help but kneel down and cry out loud. I felt that the Lord Jesus loved me so much; that I was a sinner, unworthy of His salvation.

When it was my turn, I knelt down in the water and found that it was warm. I felt that God's love was around me, and that my sin was being washed away. After

the baptism, I told my husband that I saw the blood of Jesus. He was very touched and confident of God's grace. When we returned to church for the Holy Communion and Foot Washing, I was asked to testify about what I saw. Praise God that another sister who received baptism that morning also witnessed about seeing the blood of Christ.

In the days following our baptism, my husband and I felt constant joy and thankfulness in our lives. However, about a month and a half later, something suddenly came to my mind. I asked my husband, "How come I haven't heard you say anything about your health recently?"

I was curious because my husband had been suffering from a worsening heart condition that could not be fixed by doctors. At times, his heart rate would fall under 58 beats per minute. Therefore, he would often lie down and complain that he couldn't breathe well. To my surprise, my husband looked at me and replied, "Hmm…I actually don't feel any pain anymore. In fact, I'm quite comfortable. God must have healed my illness, even though I did not pray and ask Him to. He must have understood my suffering and had mercy on me."

Praise the Lord! God not only allowed me to see the vision of His precious blood, but also healed my husband during baptism. Because of God's grace, my husband has become a healthy person with a normal heart. Because of His mercy, we can now concentrate our efforts on doing holy work in church. May God in heaven be glorified and praised forever. Amen.

Report based on testimony:

Reporter: Good evening, Sister Elaina. We are glad you can be with us today.

Sis. Elaina: Good evening, Bro. ____. Thank you for having me.

Reporter: I heard you had a wonderful experience during today's baptism. Would you mind sharing it with us?

Sis. Elaina: Thank God, I did have a wonderful experience and I'm eager to tell everyone about it. I witnessed the blood of Christ at the baptism site today!

Reporter: Really? What was it like?

Sis. Elaina: Well, let me first tell you a little about why I made the choice to become baptized… (continue)

REFLECTION & PRAYER

As believers of Christ, we were all bought with the priceless blood of our Lord Jesus. May we constantly remind ourselves of the grace of God and the price He paid for our salvation. As the Bible tells us, "For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's" (1 Cor 6:20).

Lesson 6

The Doctrine of the Holy Spirit (1)

Listed Scriptures

Acts 2, 8, 9, 10, 19; 1 Cor 12, 14

Lesson Aim

1) To compare other doctrines of the Holy Spirit with our own

2) To reaffirm to students that the Holy Spirit is vital to our salvation

Memory Verse

"For as yet He had fallen upon none of them. They had only been baptized in the name of the Lord Jesus. Then they laid hands on them, and they received the Holy Spirit." (Acts 8:16-17)

Bible Reading For This Week *(for students and teachers)*

Acts 27-Romans 3

Note to teachers: This quarter's lessons do not contain the Bible Background section since they pertain more to the history of our church.

WARM UP

Ask the students if they know of any friends from other churches who claim to have the Holy Spirit. Do they speak in tongues when they pray? What are their views toward tongue speaking as evidence of the Holy Spirit? How are their views different from ours?

Part 1

Receiving the Holy Spirit

There are three major questions regarding the Holy Spirit within Christianity: First, is the Holy Spirit received upon the proclamation of faith? Second, is glossolalia (glossa = tongue, glossolalia = tongue speaking) evidence of receiving the Holy Spirit? Third, is receiving the Holy Spirit a prerequisite to salvation? In this lesson, we will explore some answers that are commonly believed in the Christian world today.

A. Receiving the Holy Spirit Upon Believing

Those who believe that the Holy Spirit is received upon the proclamation of faith often base their belief on 1 Corinthians 12:3, "Therefore I make known to you that no one speaking by the Spirit of God calls Jesus accursed, and no one can say that Jesus is Lord except by the Holy Spirit."

When reading this verse, one must make the distinction between being "moved by the Holy Spirit" and "receiving the Holy Spirit." A person who receives the Holy Spirit must be moved by Him, but those who are moved by the Holy Spirit do not necessarily have Him. In the case of 1 Corinthians 12:3, it is the movement of the Holy Spirit that causes people to proclaim Jesus as Lord. Moreover, we must be aware that not all who accept the gospel receive the Holy Spirit immediately. When the Samaritans received the gospel and became baptized, Peter and John had to pray for them so that they would receive the Holy Spirit. The Bible records, "For as yet He had fallen upon none of them. They had only been baptized in the name of the Lord Jesus. Then they laid hands on them, and they received the Holy Spirit" (Acts 8:14-16). From this we can see that not all who claim Jesus Christ as Lord receive the Holy Spirit when they believe.

Another common theory claims that the apostolic church was symbolically baptized by the Holy Spirit once and for all during the Pentecost. Since the Holy Spirit supposedly never left the church, all who believe in Christ automatically receive the Holy Spirit. An examination of the Bible will show that this is not true. The Book of Acts records five separate incidents of receiving the Holy Spirit. The first time is recorded in Acts 2, when the disciples were filled with the Holy Spirit. The second is in Acts 8, when the Samaritans received the Holy Spirit. The third is in Acts 9, when Saul received the Holy Spirit. The fourth time is in Acts 10, when Cornelius and his family received the Holy Spirit. Finally, the fifth time is in Acts 19, when the Ephesians received the Holy Spirit. If the Holy Spirit was symbolically received by the church, once and for all, the Bible would not have recorded each event separately.

Why, then, would the Bible stop at the fifth example? It is because each of these five cases of receiving the Holy Spirit carries a significant message. First, Acts 2:1-4 records the first downpouring of the Holy Spirit in the history of the world. Next, the conversion of the Samaritans fulfills the Lord's prophesy in Acts 1:8, that "you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth." Third, Saul's receiving of the Holy Spirit serves as an example for converts to Christianity (1 Cor 15:9-10; 1 Tim 1:15-16). Fourth, the Holy Spirit's descent on Cornelius' family shows God's choosing of the Gentiles (Acts 10:28, 47-48, 11:15-18). Lastly, the example of the Ephesians teaches us that we must be correctly baptized in order for the Holy Spirit to come upon us.

B. Receiving the Holy Spirit Upon Baptism

Some Christians believe that the Holy Spirit is received during baptism. The biblical basis to this view is Colossians 2:12, which tells us that we are "buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead." Since we are raised with Christ through baptism, then we should have the life of the Lord within us. Since life comes from God, those who are resurrected through baptism should also have the Holy Spirit of the Lord. The case of the Samaritans shows us that the baptism of the Holy Spirit is separate from water baptism. As Acts 8:14-16 tells us, the Samaritans did not receive the Holy Spirit until after baptism and after the disciples laid hands on them. If the Holy Spirit is indeed received during baptism, the Samaritans would have had Him when they were baptized.

There is another view that the Holy Spirit is received through baptism because Jesus Christ said in John 3:5, "Unless one is born of water and the Spirit, he cannot enter the kingdom of God." Some people interpret the phrase, "born of water and the Spirit" as one single event. Nonetheless, three verses later, Jesus Christ tells us that "The wind blows where it wishes, and you hear the sound of it, but cannot tell

where it comes from and where it goes. So is everyone who is born of the Spirit" (Jn 3:8). "Wind" and "Holy Spirit" are actually the same word in ancient Greek, (anemos o) . Like the wind, the Holy Spirit can be heard and felt but not seen. When the Holy Spirit comes upon a person, He can be heard in the form of tongue speaking. Therefore, the baptism of the Spirit is a separate and distinct experience from the baptism of water.

Part 2
Glossolalia as Evidence of the Holy Spirit

A. Tongue Speaking as a "Gift"

Most churches believe that glossolalia, or tongue speaking, is not necessarily evidence of receiving the Holy Spirit. They base this belief on two verses: 1 Corinthians 12:10, "To another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues" and 1 Corinthians 12:30, "Do all have gifts of healings? Do all speak with tongues? Do all interpret?" Referring to these verses, they claim that glossolalia is merely one of the Holy Spirit's many gifts, and not everyone who receives the Holy Spirit can speak in tongues.

When examining 1 Corinthians 12, we must understand a few things. First, there are two types of tongue speaking: tongue speaking directed toward God and tongue speaking directed toward man. Tongue speaking directed toward God takes the form of prayer in tongue. As 1 Corinthians 14:2 describes, "For he who speaks in a tongue does not speak to men but to God, for no one understands him; however, in the spirit he speaks mysteries." The purpose of this type of prayer is to edify our self (1 Cor 14:4). However, since the Holy Sprit is a spirit of freedom, those who receive the Holy Spirit can chose to pray either in tongue or in words of understanding. Paul writes, "For if I pray in a tongue, my spirit prays, but my understanding is unfruitful. What is the conclusion then? I will pray with the spirit, and I will also pray with the understanding. I will sing with the spirit, and I will also sing with the understanding" (1 Cor 14:14-15). Because praying in spirit is communication with God, there should be no limit on the number of people who may pray in tongue at any given time. On the other hand, tongue speaking directed toward man takes the form of preaching or prophesying in tongue. Because the purpose of preaching in tongue is to edify members, there are regulations to this type of tongue

speaking. As 1 Corinthians 14:27-28 describes, "If anyone speaks in a tongue, let there be two or at the most three, each in turn, and let one interpret. But if there is no interpreter, let him keep silent in church, and let him speak to himself and to God."

Second, preaching in tongue is a special gift of the Holy Spirit that is separate from the ability to pray in tongue. Speaking in tongue and preaching in tongue are just as distinct as praying in words of understanding and preaching in words of understanding. Anyone, including little children, can quickly learn how to pray in words of understanding. However, it is a gift to be able to deliver good sermons in intelligible words. Some people who understand the Bible thoroughly may not even have the gift of sermon speaking. Therefore, when we examine 1 Corinthians 12:8-11, we should take note that "different kinds of tongues" refers to "preaching in tongues," which is one of the nine gifts given to edify the church. Verse 12 fortifies this argument by describing the church as one body. Since the many members come together to form one body, each is given different gifts so that the church may function as a whole. Moreover, the verses that seem to discredit tongue speaking as evidence of the Holy Spirit (1 Cor 12:10, 30) always juxtapose "different kinds of tongues" with "interpretation of tongues." This indicates that the tongue speaking in these passages are referring to "preaching in tongue," which needs to be interpreted.

While only a few receive the gift of preaching in tongue, all who receive the Holy Spirit are given the ability to pray in tongue. In the Book of Acts, the apostles repeatedly used their own experiences of tongue speaking to determine who had received the Holy Spirit. For example, when Peter was preaching the gospel to Cornelius' family, "the Holy Spirit fell upon all those who heard the word…For they heard them speak with tongues and magnify God. Then Peter answered, 'Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we have?'" (Acts 10: 44, 46-47). Then, in Acts 11:15, it was emphasized again that "the Holy Spirit fell upon them, as upon us at the beginning." Therefore, those churches that do not speak in tongue as the apostles did do not have the Holy Spirit.

B. Tongues as Intelligible Languages

When the Holy Spirit descended on the Day of Pentecost, the disciples were "filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4). Hearing them, the Jews from other places exclaimed, "And how is it that we hear, each in our own language in which we were born?" (Acts

2:8). Because of these verses, many believe that tongue speaking should sound like foreign languages instead of unintelligible uttering.

The context of these verses will show that the understanding of these tongues was a miracle. First of all, under normal circumstances, it would have been very difficult for the Jews of different nationalities to distinctly hear their own languages. From Acts 1:15 we know that there were about 120 of the Lord's disciples, praying for the Holy Spirit in the upper room. If each began praying in the fifteen languages described in Acts 2:9-11, the result would be a confusing stream of unintelligible "white noise." Secondly, only the devout observers were able to understand tongues. At the time, there were two types of people in the crowd; the "devout men" (Acts 2:5), and the "mockers" (Acts 2:13). During the Pentecost, God opened the ears of the devout men so that they understood tongue speaking as praise for the wonderful works of God. However, the Lord closed the ears of those who were not devout. Therefore, they perceived tongue speaking as drunken gibberish (Acts 2:13).

C. Paul's Bias Against Tongues

Many churches take Paul's claim in 1 Corinthians 14:19 as a teaching against tongue speaking in the church. However, the context of this verse indicates that Paul does not oppose tongue speaking itself. In 1 Corinthians 14:18, he claims, "I thank my God I speak with tongues more than you all." 1 Corinthians 14:19 is merely a response to the members of the Corinthian church who insisted on preaching in tongue without interpretation. Because members cannot understand preaching in tongue without interpretation, it is not beneficial to the church. However, praying in tongue does not require interpretation and is encouraged for self-edification.

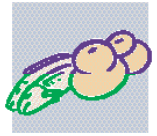
Paul's other comment in 1 Corinthians 14:23 is also used to discourage tongue speaking in church. Again, Paul refers to "preaching in tongue" rather than speaking in tongue during prayer. If preaching in tongue is not limited, orderly, and interpreted, then chaos would result during service. As a result, the unbelievers would be confused. On the other hand, speaking in tongue during prayer is our reverent communication with God. Other people who see us praying in tongue will not mistake us for doing otherwise.

Lastly, churches refer to 1 Corinthians 14:33 to discourage speaking in tongue at church. They claim that if everyone prays in tongue, then the atmosphere will be boisterous and confusing. Therefore, it is better to pray in words of understanding,

so that there is peace and order. Actually, Paul wrote this in response to the Corinthians' confusion and chaos over preaching in tongue. That is why he emphasizes in 1 Corinthians 14:39-40, "Do not forbid to speak with tongues. Let all things be done decently and in order."

D. "Inward" and "Outward" Manifestations of the Holy Spirit

Another theory claims that tongue speaking and bodily movements of the Holy Spirit are signs of the "outward" Holy Spirit, while praying without tongue speaking or bodily movements is an "inward" manifestation of the Holy Spirit. However, in the Bible, there is no such distinction between the "inward" and "outward" manifestations of the Holy Spirit. Romans 8:9 tells us, "You are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His." 1 John 3:24 also tells us, "Now he who keeps His commandments abides in Him, and He in him. And by this we know that He abides in us, by the Spirit whom He has given us." From these two verses, we know that the Holy Spirit dwells within us, and not on our "inside" or "outside." Therefore, when we do receive the Holy Spirit, we will clearly know (Acts 19:1-2).



Part 3
The Holy Spirit's Relationship with Salvation

We need the Holy Spirit to belong to Christ. As Romans 8:9 tells us, "Now if anyone does not have the Spirit of Christ, he is not His." The Lord Jesus Himself said, "Unless one is born of water and the Spirit, he cannot enter the kingdom of God" (Jn 3:5).

Once we receive the Holy Spirit, we receive the life of Christ. Like the dried bones in Ezekiel's vision, we are revived when the Spirit of the Lord dwells within us. As the Lord promised, "I will put My Spirit in you, and you shall live..." Romans 8:11 also tells us, "If the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you."

It is important for us to receive the Holy Spirit because it is our guarantee to salva-

tion. 2 Corinthians 5:1 reminds us that our earthly bodies are mortal and perishable. Therefore, we need to build up our spiritual body that is "eternal in the heavens." Guarantee for this eternal body is the Holy Spirit (Rom 5:5), which "is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory" (Eph 1:14).

There are two common questions regarding the Holy Spirit and salvation:

1. What happens to those who believe and are baptized but die without receiving the Holy Spirit?
2. If baptized infants suddenly die before they can pray for the Holy Spirit, will they be saved?

The answer to both questions lies in Acts 2:38-39. We can see that God has promised the Holy Spirit to all who are baptized. As long as the baptized believers have faith and do not commit mortal sins, they will receive the Holy Spirit before they die. Just because we do not see a person receive the Holy Spirit does not mean that he has not received the Holy Spirit and spoken in tongues. A classic example is the testimony of a thirteen year-old who informed his family that the Lord would take him home in three days. At first, the family did not really believe the child. When the child repeated the message after three days, the family knelt down to pray. During the prayer, someone opened his eyes and saw that the child received the Holy Spirit. However, when the prayer was finished, the child had already died. In this case, no one would have known that the child had received the Holy Spirit if someone hadn't open his eyes. In the same way, others may have received the Holy Spirit minutes before the end of their lives.

Nonetheless, even though the Holy Spirit is promised to baptized believers, we should still actively pray for the Holy Spirit. The Holy Spirit not only helps us understand the truth and cultivate our spirituality, but also brings us benefits such as the joy of the fullness of the Holy Spirit. The sooner we receive the Holy Spirit, the earlier we can truly experience God.

Check for Understanding

1. The Bible tells us, "no one can say that Jesus is Lord except by the Holy Spirit" (1 Cor 12:3) Therefore, every Christian must already have the Holy Spirit. Do you agree or disagree? Support your answer.

2. Since we are buried through Christ in baptism, we must receive the Holy Spirit when we are baptized (Col 2:12). Do you agree or disagree? Support your answer.

3. 1 Corinthians 12:30 writes, "Do all have gifts of healings? Do all speak with tongues? Do all interpret?" From this, we can see that tongue speaking is only one of the gifts of the Holy Spirit. Not all who receive the Holy Spirit can speak in tongues. Do you agree or disagree? Support your answer.

4. The observers at the Pentecost exclaimed, "And how is it that we hear, each in our own language in which we were born? (Acts 2:8). Therefore, tongue-speaking should sound like foreign languages, not gibberish. Do you agree or disagree? Support your answer.

5. "It's a pity the sister died without receiving the Holy Spirit." Do you agree or disagree? Support your answer.

Life Application

A Teenager's Guide to the Holy Spirit (1)

Divide the students into teams (two or three students per team) and distribute the following "claims" to each team. Depending on the number of students, each team should work on one "claim" (two at the most).

1. The Holy Spirit is received upon believing.
2. The Holy Spirit is received upon baptism.
3. Tongue speaking is only a "gift" to a few, not the evidence of the Holy Spirit.
4. Tongue speaking should sound like real foreign languages.
5 Paul didn't look favorably upon tongue speaking.
6. Tongue speaking is only an "outward" sign of the Holy Spirit.

Once the students have had a chance to read over the "claims," they should then fill in the answers to the following based on their "claim":

1. Supporting verses to the general Christian "claim."
2. Counter argument (TJC view) and supporting verses.

After they have written down the answers, ask the students to illustrate their answers on paper so that as a class, they can create a booklet. They can include testimonies and graphics, and any other information to support their claims. Encourage the students to be creative. Instead of simply stating the claims and the supporting verses, students may use a question and answer format. Remember, the audience for this book is a friend or a newcomer to the J2 class. Give each team 5 minutes to present their pages when they are finished. Collect the pages and insert them into a binder. This project may also be made into a PowerPoint or video presentation. You may wish to ask a church board member to review the compiled material and ask it be on display for visitors.

Reflection & Prayer

2 Timothy 1:13-14 tells us, "Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus. That good thing which was committed to you, keep by the Holy Spirit who dwells in us." In the history of our church, we have been adamant about keeping the "pattern" prescribed by the Bible. We have been steadfast about proclaiming the truth about the Holy Spirit. As the torch is passed from generation to generation, may we continue the pattern through the guidance of the Holy Spirit.

Lesson 7

The Doctrine of the Holy Spirit (2)

Listed Scriptures

Ezek 36:26-27; Acts 2, 10; 1 Cor 14; 2 Cor 5:1-8; Rom 7; Rom 12:1-2

Lesson Aim

1) To conduct an in-depth study of our doctrine of the Holy Spirit
2) To motivate the students to pray for the fullness of the Holy Spirit

Memory Verse

"And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."(Eph 5:18)

Bible Reading For This Week *(for students and teachers)*

Romans 4-8

Note to teachers: This quarter's lessons do not contain the Bible Background section since they pertain more to the history of our church.

Warm Up

Ask the students if they have ever been reluctant to bring people to church because they were afraid of their reaction to our prayer? How do we usually explain tongue speaking to new comers? What about the difference between the Holy Spirit and the fullness of the Holy Spirit? How can we tell the difference?

Part 1

The Effects of the Holy Spirit

The Holy Spirit is the Spirit of God. The Bible tells us that "God is Spirit" (Jn 4:24), "the Lord is the Spirit" (2 Cor 2:17), and promised through the prophets, "I will put my Spirit in you and cause you to walk in My statutes, and you will keep My judgments and do them" (Ezek 36:27). It is important for us to pray for the Holy Spirit for several reasons.

First, the Holy Spirit justifies, or frees us from the penalty attached to sin. Many times, like the Israelites, we think that we can be justified by following the laws of God. But Romans 3:20 tells us that the law alone cannot justify. Only when we are sanctified through baptism and the Holy Spirit can we be justified (1 Cor 6:11; 1 Jn 1:16-8).

Second, the Holy Spirit gives us understanding. Psalm 119:105 tells us that the word of God is a guiding light. But many times, the word of God is too deep for us to comprehend (Isa 29:11-12). When this happens, the Holy Spirit will help us understand the word of God. Just as Jesus Christ opened the disciples' understanding of scripture (Lk 24:44-49), the Holy Spirit is the spirit of truth that teaches us all things and reveals the truth of God to us (Jn 14:26; 16:12-13).

Third, the Holy Spirit sanctifies, or makes us holy. Before we are sanctified and freed by the Holy Spirit, we are bound by the law of sin and death (Rom 8:2). Therefore, the apostle Paul wrote, "For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live" (Rom 8:13). Galatians 5:16 also tells us, "Walk in the Spirit and you shall not fulfill the lust of the flesh."

Fourth, the Holy Spirit convicts the world of guilt. Jesus Christ said to His disciples, "And when He (the Holy Spirit) has come, He will convict the world of sin, and of righteousness, and of judgment: of sin, because they do not believe in Me; of righteousness, because I go to My Father and you see Me no more; of judgment because the ruler of this world is judged" (Jn 16:8-11).

Fifth, the Holy Spirit testifies and glorifies the Lord Jesus. Before His crucifixion, the Lord Jesus promised His disciples, "But when the Helper comes, whom I shall send

to you from the Father; the Spirit of truth who proceeds from the Father; He will testify of Me" (Jn 15:26). Jesus Christ also said in regard to the Holy Spirit, "He will glorify Me, for He will take of what is Mine and declare it to you" (Jn 16:14).

Last, the Holy Spirit guarantees our inheritance in heaven. The Holy Spirit bears witness that we are children and heirs of God (Rom 8:15-17; Gal 4:6-7; Eph 1:13-14). The Spirit also gives us an assurance of resurrection (2 Cor 5:1-5).

Part 2

The Holy Spirit and Tongues

"And suddenly, there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house were they were sitting. Then there appeared to them divided tongues, as of fire, and one sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance"

This is how Acts 2:2-4 describes the descent of the Holy Spirit after the resurrection of Christ. From the passage, we can clearly see that tongue speaking is evidence of the Holy Spirit. Like the wind, the Holy Spirit is heard and felt, but not seen. As John 3:8 describes, "The wind blows where it wishes and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit." Therefore, the apostles used tongue speaking as evidence to determine who had received the Holy Spirit (Acts 10:44-46, 11:15).

Just as we demonstrate our closeness to someone by sharing a mother tongue, we show our intimacy with God when we speak to Him in a heavenly language. As 1 Corinthians 14:2 tells us, "He who speaks in a tongue does not speak to men but to God, for no one understands him; however, in the sprit he speaks mysteries." Romans 8:26-27 also tells us that "the Spirit Himself makes intercessions for us with groanings that cannot be uttered…He who searches the hearts knows what mind of the Spirit is, because He makes intercession for the saints according to the will of God." Since the purpose of praying is to speak to God, we should take note to praise, giving thanks, ask and repent (Ps 147:1, 7, 51:1-14) when we are praying in tongue.

The other type of tongue speaking is preaching in tongues (1 Cor 14:1-5).

Prophesying or preaching in tongues is a special gift that only some may receive (1 Cor 12:10). Preaching in tongue occurs when the Holy Spirit moves a person to deliver or interpret a message in tongues in order to encourage or exhort the believers (1 Cor 14:3, 31). To avoid confusion, those who prophesy in spiritual tongue should speak one at a time (1 Cor 4:31). There should also be an interpreter of tongues (1 Cor 14:27) to ensure that everyone understands the message.

Part 3
The Fullness of the Holy Spirit

There is a difference between "receiving the Holy Spirit" and "having the fullness of the Holy Spirit." To receive the Holy Spirit is to have God's Spirit live within us. To be filled with the Holy Spirit is to fully submit to the Spirit of God and allow Him to guide our daily lives. Therefore, when we are "filled" with the Holy Spirit, we are filled with the faith and power of God to resist sin and bear the fruit of the Holy Spirit.

The fullness of the Holy Spirit gives us success in holy work. Early workers who were filled with the Holy Spirit were filled with boldness, wisdom and power. For example, Stephen and all those chosen to serve the church were full of faith and wisdom (Acts 6:2-5). After receiving the fullness of the Holy Spirit, Peter was also transformed from a timid follower to a bold preacher (Lk 22:52-62; Acts 4:8-10).

The fullness of the Holy Spirit also helps us resist the temptation of sin. Receiving the Holy Spirit does not mean that we are exempt from the temptation of sin. A lot of times, we will want to do what is wrong, even when we know it's not the right thing (Rom 7:14, 19). That is why the Lord sent us the Holy Spirit as our counselor. With the fullness of the Holy Spirit, we will be able to escape the clutches of sin (Rom 8:1-2). Like Jesus, will be able to resist the temptations of the devil (Lk 4:1,13,14). We will be able to resist the lust of the flesh (Gal 5:26) and live as living sacrifices of God (Rom 12:1-2).

When we are full of the Holy Spirit, we will bear its fruit in our lives (Gal 5:22-23). It is important for us to bear the fruit of the Spirit because it is our duty as disciples of Christ. Jesus Christ Himself also warned us that those who do not bear fruit will be cut off from the vine (Jn 15:2).

However, there are a few things we must do before we can receive the fullness of

the Holy Spirit. First, we should long for the Spirit of God as the deer pants for the water (Ps 42:1), for the Lord promises "living water" to those who believe in Him (Jn 7:37-39). Next, we need to repent of our sins, for the Lord declares, "Turn at my rebuke; Surely I will pour out my spirit on you" (Prov 1:23). Most importantly, we need to obey the Holy Spirit. We should not quench the Spirit (1 Thess 5:9).

Part 4
Common Questions and Answers Concerning the Holy Spirit

A. "When does a believer receive the Holy Spirit?"

According to the Scriptures, a believer does not automatically receive the Holy Spirit the moment he or she believes the Lord Jesus Christ is their Savior. The people in Samaria had not received the Holy Spirit even though they had accepted the gospel and had been baptized in the name of the Lord Jesus (Acts 8:12-17).

In Acts 19:1-6, the very first thing Paul asked the disciples when he met them on the road was whether or not they had received the Holy Spirit when they believed. It was not until Paul laid hands on them that the Holy Spirit came upon them.

A person must believe in the word of truth, the gospel of salvation, in order to receive the Holy Spirit (Eph 1:13). A person cannot receive the Holy Spirit if he believes in a false gospel. Only those who believe, repent and are baptized in the name of the Lord Jesus Christ will receive the Holy Spirit. Sometimes God gives the Holy Spirit to people before they are baptized to strengthen their conviction and move them to be converted.

B. "Do baptized believers who have not received the Holy Spirit belong to Christ?"

Those who have been baptized into Christ certainly belong to Christ (Gal 3:27-29). As far as God's salvation is concerned, baptism and receiving the Holy Spirit are two sides of the same coin. The promise of the Holy Spirit is given to everyone who accepts God's grace through baptism (Acts 2:38-39). Believers who have been baptized belong to Christ, and the promise of the Holy Spirit is already theirs. In time, they will receive the promise.

C. "Does being 'born of the Spirit' refer to receiving the Holy Spirit?"

Jesus Christ answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God" (Jn 3:5). It is clear that being born of the Spirit is essential for salvation. From other parts of the Scripture, we also see that receiving the Holy Spirit is a requisite for salvation. For example, Titus 3:5 states that we are saved by the washing of rebirth and the renewal of the Holy Spirit; in Titus 3:6 it explains that this Holy Spirit has been poured out on us generously.

Similarly, Ephesians 1:13 says that believers have been marked with the seal of the promised Holy Spirit (i.e., received the promised Holy Spirit), who is a deposit guaranteeing our inheritance. So to be born of the Spirit does indeed refer to receiving the Holy Spirit, which is necessary for salvation.

D. "Should spiritual tongues be intelligible?"

The disciples did not actually speak in foreign languages. But God opened the ears of the Jews so that they heard the disciples speaking in their own languages (Acts 2:8,11). Ordinarily if several people speak in more than two languages at once, no one else can make out what is being said. On the day of Pentecost, however, 120 people all spoke in tongues. Jews from about 15 language groups were able to understand that they were speaking the wonderful works of God in their own tongues (Acts 2:8-11).

The tongues were not intelligible to everyone in the crowd. While the devout Jews understood the tongues, others thought the disciples had too much wine (Acts 2:13). If the disciples were indeed speaking foreign languages, why then did only the devout Jews understand what was being said? And why did the ungodly think the disciples were drunk?

God intended to save the devout Jews and so allowed them to understand the tongues. Consequently, many believed and were baptized into Christ (Acts 2:37-41). The mockers, on the other hand, could not understand.

Check for Understanding

1. Doesn't the Bible tell us that we are saved by grace? Why, then, do we need the Holy Spirit to save us? Back your answer with at least three Bible verses.

2. What does it mean to preach in tongue? How does the Bible describe this phenomenon? Where is it recorded? How is it different from praying in tongue?

3. What's the difference between receiving the Holy Spirit and being filled with the Holy Spirit? Why is it important to be filled with the Holy Spirit?

4. What do we need in order to be filled with the Holy Spirit?

Life Application

Raindrops

Divide students into teams (preferably three). Each team will choose a different topic out of the following categories:

1. Six Important Effects of the Holy Spirit
2. Two Types of Speaking In Tongue
3. Three Benefits of the Fullness of the Holy Spirit

Each team will draw a cloud for each category and write the category on the cloud. Details will be raindrops coming from the clouds. Please make sure the raindrops are large enough to contain legible writing. Instructions for raindrops are as follows:

Effects Team:
Construct six separate raindrops for each of the important effects of the Holy Spirit. Include supporting verses on each one.

Types Team:
Construct six raindrops: 2 describing the types, 2 describing the reference verses, and 2 containing examples.

Benefits Team:
Construct six raindrops: 3 describing benefits with reference verses and 3 containing life application examples for each benefit.

Allow each team 5 minutes to present. Each team (including Effects Team) must show their raindrops are important to our doctrine of the Holy Spirit and how they help "moisturize" our daily lives. Decorate classroom as desired.

Reflection & Prayer

Praying with the Holy Spirit is not only critical in doing church work; it is essential to our livelihood as Christians. An elder once compared reading the Bible to eating solid food and praying in spirit to drinking water. Of course it is not good to neglect either. However, while we may only become weak and feeble without food for an extended period of time, we can easily faint or die if we stop drinking water. Therefore, we must make the conscious effort to retreat to the garden of prayer often and drink from the living fountain of God. Only when we root ourselves near the source and drink our fill of the Holy Spirit will we be able to "take root downward, and bear fruit upward" (Isa 37:31).

Lesson 8

The Doctrine of the Sabbath (1)

Listed Scriptures
Gen 2:1-3; Ex 16:23-32; 20:8-11; Isa 56:1-7; Jer 17: 24-27; Mk 1:21; 6:1
Lesson Aim
1) To explore Christian beliefs regarding Sunday worship
2) To uphold the validity of Sabbath worship
Memory Verse
"Circumcision is nothing and uncircumcision is nothing, but keeping the commandments of God is what matters." (1 Cor 7:19)
Bible Reading For This Week *(for students and teachers)*
Romans 9-13

Note to teachers: This quarter's lessons do not contain the Bible Background section since they pertain more to the history of our church.

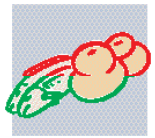
Warm Up

Ask the students if they have ever missed a birthday party, a homecoming game or sports practice because of church. Have they ever had to explain to others why they go to church on Saturday instead of Sunday? In the lesson today, we will explore the arguments for Sunday worship and why we insist on worshiping on the Sabbath.

Part 1

The Definition of the Lord's Day

Many churches believe that Christians should worship on the Lord's Day instead of the Jewish Sabbath. In the New Testament, the term "Lord's day" is found in Revelation, in John's testimony, "I was in the Spirit on the Lord's Day…." (Rev 1:10). Because of John's revelation on the "Lord's Day," churches believe that New Testament worship should be on Sunday instead of the Saturday. However, this passage in Revelation never defines the "Lord's Day" as the first day of the week; nor does it command us to remember the Lord's resurrection on this day. Instead, the "day of the Lord" is actually a day in the future in which John entered through a vision *(Note: in the R. F. Weymouth translation of this verse reads, "In the spirit I found myself present on the day of the Lord.")*. As a result, he was able to record apocalyptic (prophetic) events in Book of Revelation. Therefore, the "Lord's Day" does not refer to one of the seven days of the week. It simply refers to the "day of the Lord" which has been described many times in the Old Testament (Isa 13:6, 9; Ezek 13:5; Joel 1:15; 2:1, 31; 3:14; Amos 5:18; Zach 14:1; Mal 4:5).



Part 2

Justification for Worshiping on Christ's Resurrection Day

Since Christ resurrected on a Sunday, Christians believe that special emphasis should be placed on this day. The three main arguments for Sunday worship are as follows:

A. The Lord Appeared to His Disciples on Sunday

The Book of John records, "Then, the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, "Peace be with you" (Jn 20:19). Since Jesus appeared on the Sunday after crucifixion, some believe first day of the week should be set aside to remember His resurrection. Yet, this passage does not justify Sunday worship. First, the main point of the passage is not to emphasize the day of the week that Jesus Christ appeared to His disciples, nor imply future worship on this day. Instead, it is to indicate to the disciples that Jesus Christ had truly resurrected. Second, Sunday was not the only day of the week in which Jesus Christ appeared to His disciples. From John 20:26 we can see that Jesus Christ also appeared on a Monday. Third, the disciples were not assembling in celebration of Christ's resurrection. They were hiding behind closed doors in fear of the fury of the Jews, who had just crucified Christ. In fact, many of them were still in disbelief toward the women's testimonies of Christ's resurrection (Mk 16:9-11; Lk 24:5-11).

B. The Early Church Met on Sunday to Break Bread

Acts 20:7 records, "Now on the first day of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight." The verse is used to argue that the early church met on Sunday to hold Holy Communion. A closer examination of this verse will prove otherwise. First, the passage never mentions the commemoration of Christ's resurrection. The mere act of "breaking of bread" is not enough to claim that the early church replaced the Sabbath with Sunday. Second, the breaking of bread here was clearly part of a fellowship meal (Acts 2:46; Jude 12) as opposed to a Holy Communion (1 Cor 11:23-25). Because Paul was ready to depart the next day, the breaking of bread was most likely a fellowship meal to send him off. Even if it was a Holy Communion, the purpose would be to remember the death instead of the resurrection of Christ.

C. The Early Church Met on Sunday to Collect Offerings

In 1 Corinthians 16:2, Paul writes, "On the first day of the week let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come." Because of this, Christian churches claim that the early church met on Sundays to collect special offerings. The context of the verse shows that this was not the case. First, the passage does not indicate that the church met together on every Sunday to pool their offerings. It only instructs the Corinthians to set aside a portion of their earnings for future offering. Second, this collection of offerings consisted of a special charity, not a normal tithe. The purpose of the collection was to help the distraught Jews in Jerusalem (Rom 15:25-26). That is why Paul refers to the "collection for the saints" in 1 Corinthians 16:1 and "whomever you approve…I will send to bear your gift to Jerusalem." Third, the purpose of setting aside money every weekend was not to give Sunday offering but to simplify the process of collecting so that Paul would not have to waste time when he visited.

Part 3

Reasons Not to Worship on Saturday

Now that we have covered the arguments for observing Sunday, we will explore the reasons behind why many believe the Sabbath should be abolished.

A. We Are No Longer Bound By Old Testament Law

Some may point to the claim in Romans 6:14 that we are "not under law but grace" (Rom 6:14). Therefore, since the command to "remember the Sabbath day, to keep it holy" (Ex 20:8) is part of the Old Testament law, it no longer pertains to us. However, Romans 6:14 does not negate the validity of the Sabbath. First, the syntax of the verse shows that the phrase "not under law but grace" cannot be isolated. It is merely supporting evidence for the first part of the verse, which reads, "For sin shall not have dominion over you, for you are not under law but grace." Second, the context of the verse is a debate about sin, not the Sabbath. A person who lives under the law has knowledge of sin (Rom 3:20) but cannot escape from its control (Rom 7:18-23). Therefore, they transgress against God (Rom 4:15) and earn death as their wage (Rom 6:23). On the other hand, to be "not under law" is to not be under the judgment of God (Rom 3:19). Because the law is the criteria by which God judges (1 Jn 3:4; Rom 2:12), everyone in the world is "confined to sin" by the Scripture (Gal 3:22). The reason why Jesus Christ was born under the law was to become a ransom for those under the law, so that He may "redeem those who were under the law, that we might receive the adoption as sons" (Gal 4:4-5). Once we receive baptism, our sins are remitted (Rom 6:4-7). Therefore, we are freed from sin and the laws associated with it. The salvation of Christ thus puts us "not under law but grace."

B. God's Love is Sufficient

Jesus Christ said that the two greatest commandments are to "love the LORD your God with all your heart, with all your soul, and with all your mind" and "love your neighbor as yourself." He also said, "On these two commandments hang all the Law and the Prophets" (Mt 22:37-40). Some Christians interpret this passage to mean that Christians no longer need to obey any commands as long as they love God and others.

Nonetheless, we must not forget that loving God means keeping His commands.

As 1 John 5:3 tells us, "For this is the love of God, that we keep His commandments. And His commandments are not burdensome." By keeping the Ten Commandments, we not only fulfill our duty toward God, but also toward men (Rom 13:9-10).

We must also remember that the observation of the commandments was emphasized in the New Testament. When someone asked Jesus Christ how to have eternal life, He replied, "if you want to enter into life, keep the commandments" (Mt 19:17). Paul also wrote, "Circumcision is nothing and uncircumcision is nothing, but keeping the commandments of God is what matters" (1 Cor 7:19). Moreover, God revealed to John that the saints at the end times will be "those who keep the commandments of God and the faith of Jesus. Therefore, we should continue obeying the commandments (Rev 14:12).

Finally, we should not negate any of the commandments for our own convenience. If the nine other commandments (1-3, 5-10) continue to be observed by Christians today, why should the fourth one be omitted? There is no reason for us to get rid of the Sabbath while we continue to refrain from idol worshiping, murder, adultery and theft (Jas 2:10-11).

C. Jesus Christ Abolished the Sabbath

Many times, two of the Lord Jesus' actions are incorrectly interpreted as being anti-Sabbatarian. First, the Lord Jesus healed on the Sabbath (Mt 12:9-14; Lk 14:1-6; Jn 9:13-16). Second, Jesus Christ allowed His disciples to pluck and eat grain on the Sabbath. These actions of work clearly broke the Sabbath laws that demanded total rest.

Jesus Christ's work of healing cannot be interpreted as an abolition of the Sabbath. In fact, the Lord Himself observed the Sabbath by customarily visiting the synagogue (Lk 4:16). In Matthew 12:9-14, Jesus Christ healed a cripple in order to correct the Jews' misconception that good works such as healing could not be done on the Sabbath. The validity of healing on the Sabbath was again confirmed in Luke 14 and John 9. Just as it was wrong for the Pharisees to condemn Jesus Christ for healing on the Sabbath, it is incorrect for us to use His healing to negate the Sabbath.

Likewise, it is incorrect for us to condemn the Sabbath on account of the disciple's action of plucking grain. By plucking heads of grain, the disciples violated the Sabbath law, "on the seventh day you shall rest; in plowing time and in harvest

you shall rest" (Ex 34:21). However, allowing the disciples to eat is not enough evidence to claim that Jesus Christ abolished the Sabbath. In fact, He was trying to teach the Jews that it was all right to eat on the Sabbath because "the Sabbath was made for man, and not man for the Sabbath" (Mk 2:27.) As "Lord of the Sabbath," Jesus Christ also had authority to change the method by which the Sabbath was kept. However, we must continue to observe the Sabbath even if we keep a Sabbath of grace (Jn 1:17; Rom 6:14).

D. The Sabbath Was Nailed on the Cross

One of the most popular passages used in condemning Sabbath worship is Colossians 2:14-17, "having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross. Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it. So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, which are a shadow of things to come, but the substance is of Christ."

When reading this passage, we must be aware that the "Sabbath worship" here refers to the "Sabbath under law." Under Old Testament law, God's chosen people had many restrictions on food (Lev 11), the Sabbath (Ex 16:25-29; 35:1-3; Num 15:32-36) and sacrifice (Num 28:9-10). But because Christ freed us from the law, all the food restrictions were abolished in the New Testament (Acts 10:9-16; Rom 14:1-3; 1 Tim 4:3-5). Likewise, all Sabbath restrictions were lifted. Therefore, Christians may observe a "Sabbath under grace" instead of a "Sabbath under law." Under grace, we may continue to eat and drink on the Sabbath, but we are not bound by the legal restrictions. In the same way, we can now worship the Lord on the Sabbath without sacrificing animals or refraining from work.

Part 4
Neither Saturday Nor Sunday

"One person esteems one day above another; another esteems every day alike. Let each be fully convinced in his own mind. He who observes the day, observes it to the Lord; and he who does not observe the day, to the Lord he does not observe it. He who eats, eats to the Lord, for he gives God thanks; and he who does not eat, to the Lord he does not eat, and give God thanks" (Rom 14:4-5).

Some people interpret Romans 14:4-5 to mean that every day is the same. Therefore, it doesn't matter whether or not one worships on Saturday, Sunday or any other day of the week.

An examination of the passage proves this view wrong. First, the background of the book of Romans would not support a debate between Sabbath and Sunday. Paul wrote the book circa 57-58 A.D., at the end of his third missionary voyage (Rom 15:25-28; Acts 19:21; 20:1-6). In that period of time, there was no debate mentioned in the Bible regarding the correctness of the Sabbath and Sunday. Second, the juxtaposition of "one day above another" with the issue of food (Rom 14:1-6) suggests that the "days" in this passage refers to special days and festivals dictated by Jewish law. That is why Colossians tells us, "So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths (festival sabbaths, covered in the next lesson), which are a shadow of things to come, but the substance is of Christ" (Col 2:16-17). Third, the purpose of this passage is not to dismiss the Sabbath, but to encourage the Roman Christians to accept each other in love. Even though Old Testament laws (note: not excluding the Commandments) had been abolished in the New Testament (Acts 10:9-16), many of the new converts from Judaism had questions and quibbles regarding the old laws on food. Therefore, Paul needed to remind them to "receive one another," regardless of each other's observance of Judaic laws (Rom 15:7).

Moreover, Paul's other writings also show him as a person who would not undermine the validity of the Sabbath. When Paul worked in Thessalonica, he entered the synagogue three Sabbaths in a row in observance of the Sabbath. He was also very blunt about changes from the Old Testament. Because of his view against the Old Testament circumcision, Paul was greatly persecuted (Gal 5:11, 6:12). As a result, he wrote extensively to defend the replacement of the circumcision with water baptism (Rom 3:30; Gal 5:1-6; 6:15; Phil 3:2-3). Therefore, if Paul believed in something as controversial as the replacement of Sabbath with Sunday, he would have vehemently defended it in his epistles. Yet, he never clearly states that the Sabbath should be obliterated. Therefore, the Sabbath should be kept as declared by the Lord.

Check for Understanding

1. What is the "Lord's Day"? Why do we not worship on the Lord's Day?

2. "Sabbath for Jews, Sunday for Christians" is a common phrase. What are the three main justifications for Sunday worship? Why are they misleading?

3. List the four main arguments against Sabbath worship. What are the counter arguments?

4. Some people think that neither Saturday nor Sunday should be singled out to worship God because of Romans 14:4-5. What would you say to them?

Life Application

How Much Do You Love Me?

Divide students into two teams. Team 1 will fill out Chart 1, and Team 2 will fill out Chart 2 (charts are already in student workbook).

Chart 1: Worshiping on Sunday, the Lord's Day			
Claim	Supporting Verses	Counter Argument (TJC)	Supporting Verses
1. The Lord appeared to His disciples on Sunday			
2. The early church met on Sunday to break bread			
3. The early church met on Sunday to collect offerings			

Chart 2: Not Worshiping on Saturday			
Claim	Supporting Verses	Counter Argument (TJC)	Supporting Verses
1. We are no longer bound by Old Testament Law			
2. The only commandment is to love one another			
3. Jesus Christ abolished the Sabbath			
4. The Sabbath was nailed to the cross			

Using each chart, ask each team to write a skit describing an encounter of a Sunday school teacher and a religious education teacher of the True Jesus Church. Allow each team 5 –10 minutes to present their skit. You may also want to videotape the skits and play them back for the students.

Reflection & Prayer

The Sabbath is indeed a blessed day that cannot be replaced by Sunday. It not only reminds us of God's grace in creation (Gen 2:1-2), but also allows us draw closer to Him in true rest. As the Lord tells us in Isaiah 56, "Blessed is the man…who keeps from defiling the Sabbath" because "Everyone who keeps from defiling the Sabbath, And holds fast My covenant…I will bring to My holy mountain, And make them joyful in My house of prayer." May we continue to enter God's holy mountain on the Sabbath to celebrate His peace and rest.

Lesson 9

The Doctrine of the Sabbath (2)

Listed Scriptures

Ex 16; Neh 13; Mt 11:28-30; Acts 16; Heb 3-4

Lesson Aim

1) To explore the commandment of the Sabbath and its implications
2) To encourage the students to observe God's holy day

Memory Verse

"Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made." (Gen 2:3)

Bible Reading For This Week *(for students and teachers)*

Romans 14-1 Corinthians 2

Note to teachers: This quarter's lessons do not contain the Bible Background section since they pertain more to the history of our church.

Warm Up

What is the difference between Sabbath and Sabbath rests? Do we know the blessings and curses associated with this day? How do we appropriately observe the Sabbath when we go on a family vacation and there's no church around? In today's lesson, we will not only learn about the origin of the Sabbath, but also discuss the importance and significance of observing this hallowed day.

Part 1
The Origin of the Sabbath

The Sabbath was established when the world was created. After creating the world in six days, God "blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made" (Gen 2:3). Thus, we know that the Sabbath day is not only the seventh day, but also a blessed and holy day.

After the Israelites were led out of Egypt, God once again reminded His people to observe the Sabbath (Ex 16:14-29). In the wilderness, the Lord enforced the Sabbath rest by withholding manna on that day. He commanded His people, "See! For the LORD has given you the Sabbath; therefore he gives you on the sixth day bread for two days. Let every man remain in his place; let no man go out of his place on the seventh day" (Ex 16:29).

Finally, Sabbath was set into stone when God commanded it as one of the Ten Commandments on Mount Sinai. There, the LORD commanded, "Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is the Sabbath of the LORD your God" (Ex 20:8-10). God demanded a complete rest for everyone, regardless of their gender or social status. No one, including animals, could work because "in six days the LORD made the heavens and the earth…and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it" (Ex 20:11).

Part 2
The Purpose of the Sabbath

In the Old Testament, the Sabbath was a day to rest from all work in order to commemorate God's creation, His deliverance and His covenant. The Sabbath reminded the Israelites of God's mercy and grace in giving life and rescuing them from Egypt (Deut 5:14). It was a sign of a perpetual covenant between God and the children of Israel (Ex 31:12-17). It was also a day of sanctification and separation from the world. Just as God says in Ezekiel, "I gave them My Sabbaths, to be a sign between them and Me, that they might know that I am the LORD who sanctifies (Ezek 20:12).

Starting from the New Testament, the meaning of the Sabbath was taken to a higher level. By declaring, "the Sabbath was made for man, and not man for the Sabbath" (Mk 2:27), Jesus Christ showed the Sabbath not only as God's holy day, but also as a gift of rest from the Creator. Moreover, instead of remembering God's physical deliverance of the Israelites, we now commemorate God's spiritual deliverance from the bondage of sin (Jn 8:34; Rom 8:2). Most importantly, because Jesus Christ died for our sins, we can now be sanctified and enter the kingdom of heaven through Him. Thus, the Sabbath day now prefigures the eternal days of rest to come. As Hebrews 4:9-10 tells us, "There remains therefore a rest for the people of God. For he who has entered His rest has himself also ceased from his works as God did from His." Therefore, we keep the promise of eternal rest in mind when we observe the holy day of God.

Part 3
Sabbath Blessings and Curses

Since the Sabbath is a day set apart by God, those who observe it will be blessed (Gen 2:3). Isaiah tells us, "If you turn away your foot from the Sabbath, from doing your pleasure on My holy day, and call the Sabbath a delight, the holy day of the LORD honorable… then you shall delight yourself in the LORD; And I will cause you to ride on the high hills of the hearth, and feed you with the heritage of Jacob your father" (Isa 58:13-14).

The Bible also tells us that disaster will come upon those who disregard the Sabbath. The Lord Himself warned, "But if you will not heed Me to hallow the Sabbath day, such as not carrying a burden when entering the gates of Jerusalem on the Sabbath day, then I will kindle a fire in its gates, and it shall devour the palaces of Jerusalem, and it shall not be quenched" (Jer 17:27). Because the Israelites failed to keep the Sabbath, Jerusalem was left desolate for 70 years (2 Chron 36:17-21) and the Israelites were taken captive to Babylon (Neh 13:15-18; Jer 17:19-23).

Part 4
Sabbath Under Law vs Sabbath Under Grace

Sabbath under law strictly prohibited any work. Before the Sabbath day, people were expected to prepare everything in advance so that they could concentrate on

worshiping the Lord. Once you entered the Sabbath, people were not allowed to collect Manna and firewood, start a fire or cook anything (Ex 16:25-29; Num 15:32-36; Ex 35:3). Even doctors could not heal on that day (Mt 12:10; Lk 13:14). In order to ensure obedience, those who broke the Sabbath were put to death (Ex 20:9-10, 35:1-2).

When Jesus Christ came to earth, He had the authority to change the format of worship as the Lord of the Sabbath (Mk 2:28). Thus, He made the Sabbath more merciful and flexible. Legal restrictions were lifted, and good deeds, such as saving animals and healing people (Mt 12:9-13), were permitted. The requirement for animal sacrifice was also canceled, since Christ died and bled for us once and for all. However, we have an even greater obligation to worship the Lord on the Sabbath day, since He died to atone for our sins.

Part 5
Sabbath Rests

The Sabbath, or seventh day, is also called the "Sabbath of the LORD" (Lev 23:3). In contrast, sabbath rests were memorial days outside of the Sabbath Day (Lev 23:39). Three examples are as follows:

1. The memorial of blowing of trumpets—first day of the seventh month. This was a holy convocation and sabbath rest. No customary work was to be done on this day (Lev 23:23-25).

2. The Day of Atonement – tenth day of the seventh month. This was a "sabbath of solemn rest" for the purpose of atoning sin. On this day, people were expected to remember their sins and offer sacrifices for atonement (Lev 23:27-32).

3. The Feast of the Tabernacles – seven days following the 15th day of the seventh month. This was a harvest festival for offering and giving thanks to the Lord. The first and 8th day of the feast were sabbath rests, in which no work could be done (Lev 23:33-36, 39).

Part 6
How to Observe the Sabbath

The Sabbath, or seventh day, is also called the "Sabbath of the LORD" (Lev 23:3). In contrast, sabbath rests were memorial days outside of the Sabbath Day (Lev 23:39). Three examples are as follows:

a. Attend worship services at church
From the examples of the Lord Jesus and His disciples, we see the importance of observing the Sabbath in the house of God (Lk 4:16; Acts 17: 1-2). While we are there, we should read Scripture, which is a tradition that has extended from the Old Testament to the New Testament (Acts 15:21). Special prayers should be made in order to communicate with God. If there isn't a church available, a person should still find a place to pray and worship the Lord (Acts 16:13). Lastly, those who have the gift of preaching should speak to edify the congregation (Eph 4:11-12).

b. Remember God's creation (Ex 20:11)
God created the universe, just as a builder builds a house (Heb 3:4). It is those who do not know God who fail to give thanks to the Creator (Rom 1:19-25). Since we know that God is the Creator, we should observe the Sabbath to remember His grace (Acts 17:24-28; Ps 139:13-14; Eccl 12:13).

c. Remember God's salvation (1 Cor 15:55-57)
God commanded the Israelites to observe the Sabbath in remembrance of how He saved them from slavery (Deut 5:15). Today, we keep the Sabbath to remember how God saved us from sin and gave us freedom (Rom 6:14; 1 Cor 15:55-57; 2 Cor 3:17).

d. Pursue holiness (Ezek 20:12)
We should pursue holiness on the Sabbath because the day itself is sanctified by God (Gen 2:3). Moreover, God called us to holiness, not uncleanliness or sexual immorality (1 Thess 4:3-5, 7). Since God is holy, we should also be holy on His special day (1 Pet 1:15-16; Heb 12:14).

e. Seek spiritual rest (Mt 11:28-30)
Rest is a privilege we have as God's chosen. Those who do not have a day of rest are like the Israelites, who could not enter God's rest because of dis-

obedience (Heb 3:16-19). Thus, when we enter the Sabbath, we should seek to enter the Lord's rest and have peace in our hearts (Heb 4:4-6).

f. Hope for eternal rest (Heb 4:1, 9-11)
Every Sabbath day on earth prefigures the eternal rest in heaven. As Christians, our greatest hope and blessing is to enter the eternal rest (Heb 11:13-16; Rev 14:13). Since we have the hope of eternal rest, we should work at our salvation with fear and trembling (Phil 2:12). We should forget those things that are behind and reach forward to those things that are ahead (Phil 3:13-14). Otherwise, we will not be fit for the kingdom of God (Lk 9:62).

Check for Understanding

1. Why did God establish the Sabbath?

2. How should we observe the Sabbath? Do we absolutely have to be in a chapel?

3. What's the difference between Sabbath under law and Sabbath under grace? Which one do you prefer? Why?

4. Is there more than one kind of Sabbath? Give two examples.

5. In Colossians 2:16-17, Paul writes, "So let not one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, which are a shadow of things to come, but the substance is of Christ." What does he mean here? Is he saying that Sabbaths are not important since Christ should be the center of our faith?

Life Application

Case Studies

Divide the students into teams of two or three. Ask each team to read the cases and come up with possible answers. Regroup to discuss each group's answers. Do the answers agree or disagree with the Bible's command of the Sabbath? How can each of the brothers and sisters depicted in the cases pursue their interests within the church?

Introduction
High school can sometimes be a very difficult and busy stage in life. The life of a typical high school student can often involve great academic stress, peer pressure, family conflicts, part-time work and loads of extra-curricular activities. Often times, students are forced to make decisions about attending church service due to conflicting schedules at school. The following are a few cameos of real life brothers and sisters and the decisions they had to make:

Case 1: Jenny the volleyball player
Jenny was a very talented volleyball player at her high school. She was tall and had a killer spike. By her freshman year, she had made it as a starter on the varsity team. However, many of the tournaments took place on Saturdays. When the first tournament rolled around, Jenny had to make the decision to participate or attend the Sabbath. She knew that missing the game would cause her coach and teammates to look down on her, but she also knew that God would not be happy if she skipped church.

Questions to think about:

1. *What would you do if you were Jenny?*

2. *Have you had any similar dilemmas? What did you do about it?*

Case 2: Josh the Associated Student Body Officer
Josh loved being a leader. He enjoyed talking to people, organizing events and planning activities. He was also very popular at school and had many friends. Therefore, when it was time for Associated Student Body (ASB) elections, he decided to run for office. With the help of his friends, Josh ran an effective campaign

and won an ASB position. However, after becoming an officer, Josh realized that he was expected to be present at all the Saturday football games to volunteer and sell concessions to raise money for the school. If he didn't participate, Josh knew that his reputation would suffer. His fellow ASB officers would likely call him a slacker and bad mouth him behind his back. At the same time, Josh had heard many Sabbath testimonies and feared God's punishment for missing church. Therefore, he thought to himself, "Maybe I could go in the morning and drive to church for the afternoon…"

Questions to think about:

1. *How would you deal with school obligations if you were Josh?*

2. *Would you try to go to both school and church on the Sabbath?*

Case 3: Carol the Brain

Carol was a top student. She had a reputation for being the brain of the class always getting straight A's. Since she did not think of herself as very athletic or physically attractive, she strove to excel in the only thing she was good at – grades. She only went for perfect marks, and every score below 90% made her depressed. By the beginning of sophomore year, all the overachievers in her class had enrolled in SAT prep classes. Not wanting to miss out, Carol also begged her parents to enroll her at the prep school for extra tutoring in English, Chemistry, Biology and Math. However, since she was already taking five Honors classes at school, she was forced to take some classes on Saturday mornings. The thought of missing the Sabbath made her a little uncomfortable. However, she consoled herself by thinking, "Well, at least I will glorify God if I get perfect scores on all my tests. Besides, these classes are only temporary."

Questions to think about:

1. *Do you agree with Carol's thinking? Why or why not?*

2. *What would you suggest to Carol?*

REFLECTION & PRAYER

Without adequate physical rest, our bodies start breaking down. Acne breaks out, bags sag under our eyes and we start feeling light-headed. In the same way, we become weak and cranky we when do not have the proper spiritual rest. Those who skip Sabbath rest for worldly activities may find themselves weaker and weaker in faith. On the other hand, those who are fervent and work non-stop on the Sabbath for church may find themselves burned out and tired. Thus, we need to find our balance and ask the Lord to give us peace on His holy day. Only when we truly rest can we have Sabbath in the Lord.

Lesson 10

The Sacrament of the Holy Communion (1)

Listed Scriptures

Mt 26:26-30; Mk 14:22-26; Lk 22:14-23; Jn 6:41-71; 1 Cor 10:17-34

Lesson Aim

1) To study three important theological views on the Holy Communion
2) To help students understand how our doctrine of the Holy Communion fits in with other Christian views

Memory Verse

"Then Jesus said to them, 'Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you will have no life in you.' " (Jn 6:53)

Bible Reading For This Week *(for students and teachers)*

1 Corinthians 3-7

Note to teachers: This quarter's lessons do not contain the Bible Background section since they pertain more to the history of our church.

Warm Up

How exactly are bread and juice transformed into Christ's body and blood during the Holy Communion? Is it a literal or figural transformation? The question of the transformation has intrigued and frustrated Christians for ages. In this lesson, we will see what theologians had come up with in regards to the Lord's Supper. Hopefully, it will give us a better understanding of what other Christian denominations believe in before we delve into our own doctrine on the Holy Communion in Lesson 11.

Theology on the Lord's Supper

The Holy Communion is commonly referred to by Christians as the Eucharist, from the Greek eucharistia, meaning thanksgiving. It is also called the Latin mass, the Lord's Supper, or the breaking of the bread. Because it is dominical, or instituted by Jesus, it is considered one of the two most important sacraments to many Christians. Ironically, while it is a symbol of unity, many interpretations of the Holy Communion have caused great divisions among Christians. Let us now explore some of these theories.

A. Roman Catholic Transubstantiation

Transubstantiation is the idea that the substance, or essence, of bread and wine are changed into the literal body and blood of Christ at the moment of consecration, while the accidents - the appearance, taste, touch and smell – remain the same. Appearing in the 9th century, this idea was declared the faith of the Roman Catholic Church in 1059. Then, in 1215, transubstantiation was officially declared as a doctrine of the fourth Lateran Council (held in the Lateran Palace in Rome). The medieval church further refined this doctrine to incorporate:

1. concomitance – The blood and body of Christ are in each consecrated element. Thus, when you eat communion bread, you are eating both the body and blood of Christ.
2. consecration – The important part of Communion is not the communion with God, but the transformation of the communion bread and wine into Christ's body and blood through consecration by the priest.
3. sacrifice – As long as there is the real presence of Christ in the Lord's Supper (body, blood, soul and spirit), a sacrifice is offered to God.
4. propitiation – The sacrifice offered is propitiatory (used for reconciliation).
5. reservation - The host (consecrated elements such as bread and wine) can be reserved or kept for later use.
6. veneration - The reserved elements (for example, leftover communion bread) should be respected as the living Christ.

From 1543-63, the Council of Trent confirmed these details of transubstantiation

and added that the veneration given to the consecrated elements should receive the same worship (adoration) that is given God.

The Eastern Orthodox transubstantiation includes the idea of epiclesis, a Greek word meaning "invocation, or calling for the assistance or presence of a superior being." Most Eastern Churches believe when an epiclesis is made, the Holy Spirit makes it possible to change the bread and wine into the body and blood of Christ. This reflects the theology of the Eastern Church, which interprets the effectiveness of the sacraments as an answer of God to the prayer of the church. The church also uses leavened rather than unleavened bread.

B. Luther's Consubstantiation or Real Presence

During the 14th century, religious reformers such as Martin Luther of Germany, Ulrich (Huldreich) Zwingli of Switzerland and John (Jean) Calvin of France came up with theological innovations to reform the church. One thing they jointly agreed on was the incorrectness of the doctrine of transubstantiation. They viewed transubstantiation as an unbiblical, illogical, superstitious, idolatrous idea that destroyed the real meaning of the sacrament. Out of the three, Luther most strongly criticized the church for transubstantiation, withholding the cup from the people and teaching that the Lord's Supper was a sacrifice offered to God. However, he still believed that Christ is physically present in the Lord's Supper.

To counter transubstantiation, Luther developed the doctrine of Real Presence, or the idea that the real flesh and blood of Christ mysteriously becomes "in, with and under" the Eucharist upon consecration. When the believers consume the Holy Communion, they are actually being fed by the physical presence of Christ. Later, others unofficially termed Real Presence as Consubstantiation.

C. Zwingli's Symbolism

Luther's opponent and contemporary Ulrich Zwingli saw the Holy Communion as a purely symbolic act. While Luther was attached to the mystical tradition of the Catholic Church, Zwingli was influenced by humanism and its use of reason. Thus, he was unable to accept the physical eating of Christ in the Holy Communion. He believed that nothing could be taken from the real body of Christ after Christ ascended to heaven. Since Christ could not physically be present in the bread and wine, the elements of the Holy Communion merely represented the absent body of Christ.

D. Calvin's Spiritual Transformation

Like Zwingli, Calvin believed that Christ retained a real body in heaven after ascension. Nonetheless, he disagreed with Zwingli's belief that the elements of the Holy Communion were a representation of the absent. Like Luther, Calvin believed that the Holy Communion was a true commune involving the real presence and feeding by Christ. However, Calvin also believed that the essence of Christ's body was the Holy Spirit, who gave Christ the body. He believed that the transformation of elements was spiritual, through the Holy Spirit, rather than physical. Like Luther, Calvin agreed the transformation was a deep mystery that could be accepted but not understood. He admitted, "If anyone should ask me how this [partaking of the whole Christ] takes place, I shall not be ashamed to confess that it is a secret too lofty for either my mind to comprehend or my words to declare… I rather experience than understand it."

E. The Christian Holy Communion Today

Today, the Roman Catholic, Anglican and Orthodox Churches continue to hold the belief of transubstantiation. On the other hand, a minority of Protestants such as the Adventist groups have abandoned the sacrament altogether. However, most Christian denominations have adapted the Calvinistic theology of the Holy Communion. Some Baptists even practice close communion, which restricts the sacrament to those who are baptized properly within the church. Nonetheless, the methods of administering the Holy Communion differ vastly. Some use wafers. Others use leavened bread. Some use wine, while others use grape juice (Protestant groups). In the next lesson, we will learn more about the Holy Communion in the True Jesus Church.

Teaching Tips

Since the theology in this chapter may be foreign to some J2 students, it is recommended that the teacher prepare simple lecture notes or an outline to pass out. It may also help for the teacher to write out the key terms on the board so that students may visualize them. Additional information on Luther, Zwingli and Calvin may be found in the Oxford Dictionary of the Christian Church and the Evangelical Dictionary of Theology (ed. Elwell, Walter A., Evangelical Dictionary of Theology, Baker Book House, Grand Rapids, Michigan, 1984, pp. 653-656).

Check for Understanding

1. What are some other names used to describe the Holy Communion?
2. What is the Roman Catholic Church's traditional belief in the Holy Communion?
3. Who were Zwingli, Calvin and Luther? What were their views on the Holy Communion?
4. What school of theology does the True Jesus Church most closely resemble in terms of partaking the Holy Communion?

Life Application

Part A- Christ Liveth in Me

Hand out one sheet of paper to each student. On one side, ask students to write down what they think it means to partake of the spiritual flesh and blood of Christ. On the same side, ask the students to write down at least three qualities that a Christian should have after participating of the Holy Communion. Ask the students to turn the paper over and write down an incident in which someone offended them. Was it hard to show Christian qualities during that incident? Why? How can we try to show that Christ liveth in us the next time the situation occurs? Ask the students to share.

Part B- Communion Memory Game

Divide students into groups of 4-6 players. (You may wish to pair students up for the first game as practice). Distribute 28 blank index cards per team. Ask each team to make a set of 14 terms and 14 definitions within 10 minutes. Symbols or graphics may be used to match the pairs. Shuffle the cards and rearrange them, face down into 4 rows of seven. Each player will take turns flipping over two cards and reading them out loud. The player who identifies a matching set can go again after using the term in a statement relating to the Holy Communion. This may be repeated if the person identifies a second pair. At the end of the game, the person with the most pairs wins.

Game Pieces:

Eucharist	Holy Communion
dominical	instituted by Jesus
transubstantiation	substance same, accidents changed
substance	essence/ make up
accidents	the appearance, taste, touch and smell
concomitance	the blood and body of Christ are mixed in each consecrated element
consecration	transformation of the communion bread and wine into Christ's body and blood through prayer
sacrifice	an offering to God when there is a real presence of Christ during the Holy Communion
propitiation	the sacrifice offered is used for reconciliation
reservation	consecrated elements can be reserved or kept for later use
veneration	reserved elements should be seen as the living Christ
epiclesis	Greek word meaning "invocation, or calling for the assistance or presence of a superior being"
consubstantiation or real presence	the idea that real flesh and blood of Christ becomes "in, with and under" the Eucharist upon consecration
symbolism	elements of the Holy Communion merely represent the body of Christ

REFLECTION & PRAYER

"Dear Lord Jesus, thank You for giving up Your life, Your body and Your blood for us. We are unworthy of your sacrifice. Thank you for bleeding and dying on the cross so that we may be redeemed from sin and take part with you. As the students go home today, let them also experience life within You. Let them keep what we have learned today and retain the knowledge of Your love so that they may witness for You in the future. Thank You, Lord, for all You have done. Amen."

Lesson 11

The Sacrament of the Holy Communion (2)

Listed Scriptures

Ex 12:1-28; Mt 26:26-30; Mk 14:22-26; Lk 22:14-23; Lk 22:39-24:12; Jn 6:41-59; 1 Cor 5:6-8; 1 Cor 10:17-34

Lesson Aim

1) To learn about the significance of the Holy Communion as a sacrament
2) To review the requirements for holding a Holy Communion

Memory Verse

"He who eats My flesh and drinks My blood abides in Me and I in Him." (Jn 6:56)

Bible Reading For This Week *(for students and teachers)*

1 Corinthians 8-12

Note to teachers: This quarter's lessons do not contain the Bible Background section since they pertain more to the history of our church.

Warm Up

What are the elements in a Holy Communion? Why is it so important? How can eating a piece of bread and tasting a sample of juice have anything to do with our salvation? Even though many of us have participated in numerous Holy Communions, we may not necessarily be familiar with all the details or teachings behind the sacrament. We hope that this lesson will give us a more complete picture of the Holy Communion and its spiritual significance.

The Sacrament of the Holy Communion

A. The Origin of the Holy Communion

a. Established by the Lord Jesus Christ (Mt 26:26-28)
Before the Lord Jesus was crucified, He sat down and ate the Passover dinner with His disciples. During this "last supper," Jesus Christ blessed the bread and gave it to His disciples as His body. Then, He took the cup, gave thanks and gave it as His blood, or the "blood of the new covenant, which is shed for many for the remission of sins" (v. 28).

b. Commandment of the Lord Jesus (Lk 22:19)
At the Last Supper, Jesus Christ also commanded the disciples to remember Him through future communions. He told them, "This is My body which is given for you; do this in remembrance of me."

c. Example of Jesus Christ's disciples (1 Cor 11:17-26)
After Jesus' death, the apostles continued to observe and teach the Lord's Supper. From Paul's letter to the Corinthians, we can see how important these communions were and how carefully they were held in the apostolic churches.

B. Purposes of the Holy Communion

a. To remember the death of Christ
The Old Testament Passover was created in order to remind the Israelites of God's grace and guidance out of Egypt (Ex 12:21-27). Similarly, the Holy Communion in the New Testament reminds us of God's grace and salvation. It helps us remember the suffering and death Jesus Christ endured for our sake. Paul describes, "For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes" (1 Cor 11:26).

b. To take part with Christ
Even before the Last Supper, Jesus Christ predicted His death and claimed, "Most assuredly I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you" (Jn 6:53). Today, we must eat and drink the bread and juice that stand for His flesh and blood in order to take part in Christ (Mk 22:25).

C. Materials Used in the Holy Communion

a. Unleavened Bread
Leaven, or yeast, is a fungus that causes dough to ferment and rise before being baked into bread. Unleavened bread first appeared in the Bible right before God led the Israelites out of Egypt. Predicting the chaos of the exodus, God commanded His people to eat unleavened bread in order to remember His salvation (Ex 12:17). Leaven came to represent sin, and eating unleavened bread was a sign of being separate and chosen. Consequently, whoever ate leaven during the seven days of the Passover was "cut off from the congregation of Israel" (Ex 12:19). Truly enough, the Israelites left Egypt in such a hurry that they "took their dough before it was leavened, having their kneading bowls bound up in their clothes on their shoulders" (Ex 12:34). Following the Passover custom, our communion bread today is unleavened bread, made of flour and water. Because it stands for the pure and holy body of Christ, no other flavoring is added. Also, only one communion bread may be used because there is only one body of Christ. Just as Paul says, "For we, though many, are one bread and one body; for we all partake of that one bread" (1 Cor 10:17).

b. Grape Juice
During the Last Supper, Jesus Christ used the fruit of the vine to represent His blood (Mt 26:29). Following His example, we use grape juice, or the fruit of the vine, as our communion drink. We do not use wine, since it is fremented by yeast , and yeast represents sin in both the Old and the New Testament (1 Cor 5:6-8).

D. Holding the Holy Communion

a. Begin in the name of Jesus Christ
The Bible records, "Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him" (Col 3:17). Jesus Christ also promises that "for where two or three are gathered together in My name, I am there in the midst of them" (Mt 18:20). Therefore, we begin the Holy Communion in the name of Jesus Christ.

b. Remember the death of Christ.
Since one of the purposes of the Holy Communion is to "proclaim the Lord's death till He comes" (1 Cor 11:26), it should have the solemnity of a funeral. As we repeat the Last Supper, we should remember the grief, suffering and death Christ endured for our sake. We should remember His agony in the Garden of Gethsemane; His pain as He was mocked and whipped by the soldiers; and the intense physical and spiritual suffering as He hung on the cross, ready to bear the consequences of our sin.

c. Give thanks and consume the bread and juice
Imitating the Lord Jesus' example, we first give thanks and eat the bread before giving thanks and drinking the cup (Mt 26:26-27). We also thank the Lord for exchanging His life for our salvation as we partake the bread and cup.

E. Communion Restrictions

a. Baptism required
In the Old Testament, no foreigners could participate in the Passover meal (Ex 12:43). Likewise, today, those who are not baptized into Jesus Christ's name cannot partake the Holy Communion. Because the body of Christ is holy, a person must receive a proper baptism to wash away his sins before joining in the communion meal.

b. Repentance of sins
Before we partake the bread and the cup, we must first examine ourselves. We repent of our sins so that we do not become one who "eats and drinks judgment to himself, not discerning the Lord's body" (1 Cor 11:29-31). If we have committed a sin that leads to death, we must also refrain from partaking the Holy Communion (1 Jn 5:16-17).

c. One location
During the original Passover meal, each family gathered together and stayed inside their house for the night (Ex 22:26). In the apostolic times, the believers gathered together when they shared the communion bread (1 Cor 10:16-17). Likewise, we should keep the Holy Communion in one location. If the location is at church, no bread or juice should be taken outside the church premises.

d. No leftover bread and juice
Following Passover regulations, none of the communion meal should remain until the next day (Ex 12:10). Also, to show respect for Christ, we must be

solemn even when finishing the leftover bread and juice after the communion ceremony.

F. The Mystery of the Holy Communion

a. More than just symbolism
Obviously, the communion bread and juice do not physically transform into the human flesh and blood of Christ. Otherwise, we would all be cannibals. Nevertheless, the bread and juice are more than just symbols of Christ's body and blood. Jesus Christ said, "Most assuredly I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you" (Jn 6:53). He also said, "My flesh is food indeed, and My blood is drink indeed" (Jn 6:55). From this, we can see that partaking the communion bread and juice has a direct relationship with our salvation.

b. A spiritual transformation
How does the Holy Communion work? What causes the bread and juice to turn into the body of Christ? Our church believes that a spiritual transformation takes place when we give thanks for the bread and juice. Jesus Christ said, "I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever, and the bread that I shall give is My flesh, which I shall give for the life of the world" (1 Jn 6:63). He also said, "It is the Spirit who gives life… The words that I speak to you are spirit, and they are life" (1 Jn 6:63). Although the bread and juice are physically the same, they are spiritually changed into the body and blood of Christ because of God's promise and power.

G. Determinations After the Holy Communion

a. Determine to live for Christ
Jesus Christ "died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again" (2 Cor 5:15). So when we hold the Holy Communion to remember the Lord's death, we should renew our determination to do everything "to the glory of God" (1 Cor 10:31).

b. Determine to live a holy life
After partaking the unblemished body and blood of Christ, we should try to live holy lives. With the help of the Holy Spirit, we should aim to be like Christ and keep away from "the lusts of men" (1 Pe 4:1-2).

c. Determine to love one another
When we partake the Holy Communion, we share one bread and act as one body (1 Cor 10:16-17). Because we are all members of the same body, we should love and help one another (1 Cor 12:20-27). As the Bible tells us, "the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love" (Eph 4:16).

d. Prepare for the second coming
Jesus Christ stated, "Whoever eats my flesh and drinks My blood has eternal life, and I will raise him up at the last day" (Jn 6:54). Hence, the Holy Communion is a reminder for us to store up treasures in heaven and prepare for the second coming of Christ.

Check for Understanding

1. Why was the Passover established and how is it related to today's Holy Communion?

2. Some churches use wine instead of grape juice. Why can't we use wine if it's also a drink made from the fruit of the vine?

3. If you are very angry toward someone, should you partake of the Holy Communion? Why?

4. What attitude should we have when we are partaking the Holy Communion? What kinds of determinations can we make afterwards?

Life Application

Case Study- "Stop Beating Him"

Ask a volunteer to read the case out loud. (The following testimony describes a newly-baptized brother's first experience of Holy Communion.)

"I received the Holy Spirit during the last prayer of the Spiritual Convocation, after partaking Communion for the first time. During the whole Holy Communion tears had flowed down my cheeks. At the beginning, I tried to hide it, since grown men aren't supposed to cry. But toward the end I couldn't help it. I asked myself, "Did the Lord Jesus go through so much pain just for me? Was it I who caused the Lord Jesus so much suffering? Was I important enough for Him to be tortured, disgraced, and crucified?"

When we knelt down and prayed, I saw a vision. I saw the impression of two men. One of the men was beating the other. He was hitting him and kicking him down to the floor, but the other man never fought back. Every time the man was beaten, he fell down to the floor. Then, he would get back up just to be beaten down again. In my vision, I took a closer look at the man that was doing the hitting, and I realized that that person was me! It wasn't long before I realized that the other person was Jesus Christ.

I saw His eyes, and in them I saw His pain and suffering. I asked myself, "Am I beating the Lord Jesus? Am I just like the Roman soldiers who whipped, beat and mocked the Lord Jesus?" In my vision I pleaded, "Stop beating Him!" and "Why don't You just stay down? Stop getting up!" But I saw myself beating Him relentlessly. I kept pleading and pleading. Eventually, I just fell to my knees, closed my eyes, and wept bitterly. I knew it was I who hurt Him; I who caused Him pain. Every time I pushed Him away or disobeyed Him, it was like a punch or a kick to Him.

While I was weeping, I felt two arms around me, holding me. I was filled with warmth, as though I had finally found my home. During this, I suddenly felt my tongue begin to roll. Like a dam bursting open, I felt the love and power of the Holy Spirit flow and rush to every part of my body.

All Jesus Christ wanted to do was to show me my home, to show me a place

where I belonged. I understand now that it was through Lord Jesus' love and mercy that I was chosen. I know that I never want to leave His side again, and that I never want to do anything to hurt Him. I don't think I will ever be worthy of the love and mercy God has given me. But I do know that His love and mercy has no boundaries. In life or death, Jesus Christ will be my Lord and Shepherd."

Pass out sheets of blank paper. Using 5 minutes, let students brainstorm ways in which they have intentionally or unintentionally hurt Jesus Christ. Ask students to share some of the things they have written while the teacher writes them on the poster/board. Discuss some things they can do to stop hurting Jesus Christ. As a conclusion, ask each student to write a short paragraph on how they can make their lives more worthy to partake the Holy Communion.

Reflection & Prayer

Hebrews 6:6 tells us that Christians who do not repent and continue to sin "crucify again for themselves the Son of God." This means that every time we let a dirty word slip, every time we deliberately sin, every time we do something we know is wrong, we cause our Lord Jesus to suffer all over again. Once was enough for our Lord and Savior. Let us try to make the determination to keep ourselves pure and holy in order to repay His love.

Lesson 12

The Doctrine of Footwashing

Listed Scriptures

Jn 13

Lesson Aim

1) To emphasize the importance of footwashing as a sacrament
2) To review the teachings behind the sacrament of footwashing

Memory Verse

"If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet." (Jn 13:14)

Bible Reading For This Week *(for students and teachers)*

1 Corinthians 13-16

Note to teachers: This quarter's lessons do not contain the Bible Background section since they pertain more to the history of our church.

Warm Up

If footwashing is so important, why is it recorded in only one of the four gospels? Why does our church place such great emphasis on footwashing when other denominations merely see it as a symbolic act?

The Doctrine of Footwashing

A. Why Footwashing is a Sacrament

a. It is an example set by Jesus Christ
Footwashing (pedilavium) is more than a ritual. It is a sacrament. A sacrament is an example set by Jesus Christ and something that we must do in order to take part in Christ. According to Jewish custom, servants washed their masters' feet or the feet of guests (Gen 18:4). Because guests wore sandals and walked on dusty roads, the servant or host's wife would perform footwashing for them as an act of hospitality. However, as a teacher and host, Jesus Christ "rose from supper, laid aside His garments, and girded himself with a towel. He then poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel with which he was girded" (Jn 13:4-5). By breaking tradition and washing His student's feet, Jesus Christ set a new example for us to follow.

b. It is Jesus Christ's command to His disciples
After Jesus Christ washed His disciples' feet, He commanded them, "For I have given you an example, that you should do as I have done to you" and "If you know these things, blessed are you if you do them" (Jn 13:15, 17). The fact that this command came with a blessing shows how important it is.

B. The Spiritual Significance of Footwashing

a. Taking part with Christ
At first, Peter refused to let Jesus Christ wash his feet. But when the Lord Jesus replied, "If I do not wash you, you have no part with Me," Peter changed his mind, asking Jesus Christ to also wash his head and hands. From Peter's reaction, we can see how important it is to take part with Christ. To take part with Christ also means to have a share in God's grace, His promises and His heavenly inheritance. Thus, those who are baptized must also receive the Lord's footwashing in order to take part with Christ.

b. Daily sanctification
Footwashing reminds us of our human inadequacies and our need for constant spiritual cultivation. Even after baptizing into the Lord Jesus' name, we continue to commit sin in our daily lives. The only way we can be holy is to often wash ourselves with "water by the word" (Eph 5:26).

C. The Teachings Behind Footwashing

a. Love and forgiveness
By bending down to wash the feet of His students, Jesus Christ demonstrated how much He "loved his own who were in the world" and "loved them to the end" (Jn 13:1). Today, we are also loved as disciples of Christ. Therefore, as recipients of God's love, we should serve and love one another (Jn 13:34). Jesus Christ tells us, "This is My commandment, that you love one another as I have loved you" (Jn 15:12).

Jesus Christ demonstrated forgiveness by washing the feet of Judas. Although Lord Jesus knew that Judas would betray Him, He continued to serve Judas and wash his feet, giving him a chance to repent. In the same way, we should learn to love our enemies, to "do good to those who hate you" and "pray for those who spitefully use you and persecute you" (Mt 5:44).

b. Humility and servitude
Jesus Christ had a clear sense of mission when He came to earth. He knew that "the Son of Man did not come to be served, but to serve, and to give His life a ransom for many" (Mk 10:45). He understood that He was one "who, being in the form of God, did not consider it robbery to be equal with God, made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross" (Phil 2:6-8).

Through footwashing, Jesus Christ not only reminded the disciples of His mission, but taught them to follow His example of servitude and humility. He said, "If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet" (Jn 13:14). In the same way, we should follow Jesus Christ's example and serve those around us with love and humility.

D. Criteria For Footwashing

a. Recipients of footwashing:
1. must be properly baptized according to the Bible.

2. may receive a ceremonial footwashing only once.
3. must be determined to follow the teachings related to footwashing. For example, the person must be resolute in maintaining holiness and living a life of humility.

b. Those who wash the feet of others:
   1. must perform footwashing in the name of Jesus Christ.
   2. represent the Lord Jesus Christ during the footwashing. Therefore, the footwasher must have a sense of humility as he pours water into a basin, washes the believers' feet and wipes the feet with a towel.
   3. should try to wash the feet of only those who are of the same gender (for holiness).

E. After the Footwashing

After our feet are cleaned, we need to make a conscious effort to separate ourselves from our old ways and make the determination to keep our feet as clean as possible.

One way to keep our feet clean is to choose the right path or lifestyle. In order to do this, we need to have a good flashlight. Since the road of life is often foggy and unclear, we need a proper light to help us find the right way. The Bible tells us that God's word is "a lamp to [our] feet and a light to [our] path" (Ps 119:105). If we understand God's word and choose our path according to it, we'll be able to avoid the bad roads and stick to the narrow path to heaven.
Another way to keep our feet clean is to keep them in church, where we can have fellowship with other believers. Sometimes, when our feet are tired or unsteady, it is easy for us to lose focus and wander off onto dangerous or unnecessary detours. When this happens, our brothers and sisters in Christ may be able to send out a flare to get us back on track. As the Bible says, "Confess your trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much" (Jas 5:16).

Lastly, we can keep our feet clean by walking in Christ's love. Walking in Christ's love is like walking in a pair of sensible shoes. Just as good shoes shield our feet from dirt and pebbles, Christ's love keeps our feet from filth and danger. It also helps us love others by helping those in need, praying for those who are weak, and sharing the gospel with those who have not yet received it. By walking in God's love, we can leave imprints that clearly show the glorious mark of our Creator!

F. Additional References

Footwashing is not exclusive to the True Jesus Church. Maundy Thursday, or the Thursday of the Holy Week before Easter, first appeared in the Spanish liturgy (rite) of the 7th century. On this day, the leaders of the Roman Catholic Church would remember the humility and selfless love of Christ by performing the act of footwashing. As a result, many European royals would give gifts to the poor and wash their feet on Maundy Thursday. This ceremony was performed in England until 1754, when the Church of England was formed. Today, Maundy Thursday is still practiced in the Roman Catholic Church.

Although Maundy Thursday may not give footwashing its due spiritual significance, we can still learn from its teaching of humility and servitude. It reminds us to serve those who are weaker or less fortunate than us. Jesus Christ tells us, "And whoever gives one of these little ones only a cup of cold water in the name of a disciple, assuredly, I say to you, he shall by no means lose his reward" (Mt 10:42). For those of us in J2, "giving a cup of water" may mean helping younger brothers or sisters clean their classroom, assisting an elderly member to a seat, or volunteering to do the dishes after service. There are many ways that we can serve others in humility. The key is to be sensitive to the needy and love our brothers and sisters in Christ.

Check for Understanding

1. Where is the commandment of footwashing recorded in the Bible?
2. What is the spiritual significance of footwashing?
3. Why should footwashing be seen as an important doctrine, even though it's only recorded in one gospel?
4. What are the criteria for those who perform and receive footwashing?

Award Ceremony in Heaven

Ask a volunteer to read the introduction.

Introduction:
Imagine that we have walked the walk of faith and made it to the door of heaven. An angel is standing at the door with a checklist. "Baptism?" Check. "Holy Spirit?" Check. "Love the Lord your God with all your soul and all your heart and all your mind and all your strength?" Check. "Love your neighbor as yourself?" Check. We enter the gates of heaven and wait to see the Lord. He is preparing to give us our reward. We are filled with inexpressible joy and nervousness. With a kind voice, the Lord reads aloud what is on the glowing piece of parchment…

Pass out blank awards certificates (can be purchased at most office supply stores) and ask the students to write down what they would like to hear from God. Ask them to share what they have written. Flip to the backside of the awards certificate and ask the students to write down what they would hear if they saw God today.

Pass out blank sheets of paper. Ask the students to draw two footprints on the paper. In the footprints, write out resolutions that would help them move from the back of the awards certificate to the front of the awards certificate. Give students 2 minutes each to share the things they have written.

"Dear Lord, thank You for humbling yourself to take the form of a man for the sake of our salvation. Thank You for setting an example of humility and servitude. As we leave this classroom and walk out into the real world of school, work and activities, let us remember Your teachings. Keep us away from the dark, muddy roads of temptation and let us not stray from your voice. Let us serve one another and love as You love us. Dear Lord, preserve your sheep! Help us stay on the path toward heaven so we may see you face to face one day. Amen."

Lesson 13

Review

Lesson Aim

1) To have a deeper understanding of the doctrines of the True Jesus Church and how they compare to the views of the world
2) To enable students to know that they worship a God who is true and that the church preaches the true gospel
3) To have a general review of the past twelve lessons

REVIEW

The purpose of this lesson is to give the students a deeper impression of the previous twelve lessons. Although this is a 100-point test, the first 50 points (from matching and multiple choice) can be used as a class review, while the latter 50 points (short answer and essay) can be used as the final exam. It is recommended that the teacher go through the first 50 questions with the students for a more comprehensive view of the entire quarter's material.

QUESTIONS

Section 1. Match the Bible verse with the lesson (12 points)

A. "Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching." (2 Tim 4:2)

B. "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)

C. "For as yet He had fallen upon none of them. They had only been baptized in the name of the Lord Jesus. Then they laid hands on them, and they received the Holy Spirit." (Acts 8:16-17)

D. "And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." (Eph 5:18)
E. "If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet." (Jn 13:14)
F. "So he commanded the chariot to stand still. And both Philip and the eunuch went down into the water, and he baptized him." (Acts 8:36)
G. "Not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit." (Tit 3:5)
H. "He who eats My flesh and drinks My blood abides in Me and I in him." (Jn 6:56)
I. "Then Jesus said to them, 'most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you will have no life in you.'" (Jn 6:53)
J. "For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus' sake. For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." (2 Cor 4:5)
K. "Circumcision is nothing and uncircumcision is nothing, but keeping the commandments of God is what matters." (1 Cor 7:19)
L. "Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made." (Gen 2:3)

Answers:

Lesson 1 (History of the TJC: Establishment of the True Jesus Church)	J
Lesson 2 (History of the TJC: Out of China)	A
Lesson 3 (History of the TJC: To the Ends of the Earth)	B
Lesson 4 (The Doctrine of Baptism 1)	F
Lesson 5 (The Doctrine of Baptism 2)	G
Lesson 6 (The Doctrine of the Holy Spirit 1)	C
Lesson 7 (The Doctrine of the Holy Spirit 2)	D
Lesson 8 (The Doctrine of the Sabbath 1)	K
Lesson 9 (The Doctrine of the Sabbath 2)	L
Lesson 10 (The Doctrine of the Holy Communion 1)	I
Lesson 11 (The Doctrine of the Holy Communion 2)	H
Lesson 12 (The Doctrine of Footwashing)	E

Section 2. Match each claim with the appropriate Bible verse found in Section 1 (8 points)

1. _____By originating in China, the TJC fulfilled the Bible's prophesy. (B)
2. _____It is important that we actively preach the gospel throughout the world. (A)

3. _____The correct form of baptism is baptism by immersion. (F)
4. _____When we are having Holy Communion, we are communing with Christ. (H)
5. _____God teaches us how to preach even when we do not know how to start. (J)
6. _____Saturday, not Sunday, is set apart as holy by God. (L)
7. _____We need to have our feet washed in order to take part with Christ. (E)
8. _____The Holy Spirit is something that can be seen and heard. (C)

Section 3. Multiple choice (30 points)

1. Where and when did the True Jesus Church originate? (c)
a. Taipei, Taiwan, 1915
b. Shanghai, China, 1917
c. Beiping, China, 1917
d. Los Angeles, California, 1906

2. What Christian movement directly preceded the emergence of the True Jesus Church? (d)
a. The Holiness Movement
b. The Methodist Movement
c. The Apostolic Movement
d. The Pentecostal Movement

3. Glossolalia is another word for: (a)
a. tongue speaking; "glossa" means "tongue"
b. interpretation; "glossa" means "words"
c. preaching; "glossa" means "to polish"
d. spiritual laughing; "glossa" means "joy"

4. When and where did the latter rain of the Holy Spirit begin pouring down in large quantities? (b)
a. Topeka, Kansas, 1901
b. Los Angeles, California, 1906
c. Azusa, California, 1906
d. Beiping, China, 1917

5. Two of the earliest places outside of China to receive the truth were: (b)
a. Taiwan and the United States
b. Indonesia and Sabah
c. Japan and India
d. Korea and Australia

6. True Jesus Churches in most of the western countries began from: (a)
a. family services
b. missionary trips
c. spiritual convocations
d. holy worker seminars

7. Affusion means; (d)
a. washing
b. sprinkling
c. dipping
d. pouring

8. Aspersion means: (b)
a. washing
b. sprinkling
c. dipping
d. pouring

9. The correct form of baptism is through: (c)
a. aspersion
b. affusion
c. immersion
d. emergence

10. The presence of _____ is what makes baptism effective: (c)
a. goat blood
b. dove blood
c. the Holy Spirit
d. prayer

11. A sacrament is: (a)
a. something we must do to take part in Christ
b. something very holy
c. something that can be only done in secret
d. something we must do or die

12. The Eucharist is another term for: (b)
a. Christmas
b. the Holy Communion
c. baptism
d. the Pentecost

13. Two main teachings behind footwashing are: (c)
a. love and respite
b. trust and obedience
c. humility and love
d. obedience and relaxation

14. A "sabbath rest" is: (d)
a. every Saturday, or the seventh day of the week
b. a time that everyone takes a nap
c. a holiday of rest besides the regular Sabbath
d. included as the fourth commandment

15. Many churches observe Sunday instead of the Sabbath because they believe: (c)
a. Sunday is more convenient
b. Saturday is for Jews only
c. Sunday is the day the Lord Jesus resurrected
d. both "b" and "c"

Section 4. Short answer (36 points)
(3 points each – Write no more than 5 sentences.)

1. **Describe and explain the relationship between the Holiness Movement, the Pentecostal Movement and the True Jesus Church.** (The Holiness Movement was a mid-late 19th century reformation movement to become more sanctified. The Holiness Movement led to the Pentecostal Movement at the start of the 20th century, as Holiness revival groups prayed for the speaking of tongues in Acts 2 as evidence of the Holy Spirit. The first believers of the True Jesus Church were converted from the Holiness and Pentecostal churches in China.)

2. **How did missionary efforts, immigration, literary ministry and Japanese colonialism help spread the gospel in Asia up to the end of WWII?** (The first churches out of China were established through active missionary work in the 1920s (Singapore and Taiwan). Then, immigration and literary ministry pamphlets spread the gospel to other Southeast Asian countries (Sabah, Indonesia) and Hawaii. Japanese colonialism linked Taiwan, Japan and Korea through a common language and mobile nautical transportation. Thus, the gospel was spread without much language barriers.)

3. **How did immigration play a role in dispersing the gospel from the 1960's onward?** (Immigrant church members from Asia to Europe and the Americas brought with them the seeds of the gospel from the 60's to

the present. Family services and assistance from Taiwan and Hong Kong churches often preceded the establishment of the local churches.)

4. **Why do we need to be baptized? What kind of transformation takes place when we become baptized?** (We need to be baptized for the remission of sins, the renewal of life and to have part in Christ and salvation. When we are baptized, our old self dies and is buried and resurrected in Christ (Rom 6:3-5).)

5. **What is the correct way to administer baptism?** (Baptism should be administered in a living source of water, in the name of Jesus Christ, face down and with full immersion.)

6. **List three reasons why we need the Holy Spirit.** (We need to receive the Holy Spirit because He justifies, He gives us understanding, He sanctifies us and He guarantees our inheritance in heaven.)

7. **List three reasons why we need to have the fullness of the Holy Spirit.** (The fullness of the Holy Spirit gives us success in holy work (boldness, power, strength), helps us resist the temptation of sin and helps us bear the fruit of the spirit (Gal 5:22-23).)

8. **What are three reasons for keeping the Sabbath?** (The Sabbath commemorates God's creation, it is part of His Ten Commandments and it is a gift of rest for man (Mk 2:27).)

9. **List two of the main arguments for worshiping on Sunday instead of Saturday. Why are they invalid?** (Christians believe that worship should be on Sunday because Revelation tells us to remember the Lord's Day, because Jesus Christ resurrected on Sunday and the Sabbath is for the Old Testament (Jesus Christ broke the Sabbath by healing, and the apostles broke bread on Sunday in Acts). However, the Lord's Day in Revelation does not refer to Sunday, but the day of the Lord in the future (see Lesson 8); Jesus Christ tells us to remember His death, not His resurrection day; and Lord Jesus and the apostles kept the Sabbath.)

10. **What were the theologies of Luther, Zwingli and Calvin in regards to the Holy Communion? Which view is accepted by our church today?** (Luther believed in transubstantiation (substance of bread and juice physically turned into flesh and blood of Christ upon blessing); Zwingli believed in symbolism (no real presence of the Lord); and Calvin believed in the spiritual transformation of bread and juice into Christ. The True Jesus Church also believes the spiritual transformation of the elements of the Holy Communion into the body and blood of Christ.)

11. **What is the purpose of Holy Communion? What are we doing when we partake the bread and juice?** (The purpose of the Holy Communion is to remember the death of Christ, to have eternal life and take part in Christ. After blessing, the bread and juice is spiritually transformed into the body and blood of Christ. Therefore, when we partake it, we are taking part in Christ.)

12. **Why do we see footwashing as a sacrament? How is our footwashing different from the Roman Catholic pedilavium (footwashing) on Maundy Thursday?** (Footwashing is a sacrament because the Lord Jesus personally set it as an example and commanded His disciples to follow it. The Roman Catholic Church does not see pedilavium as a sacrament. Instead, it is a mere symbol to show love and humility. In the past, European rulers have even used the footwashing on Maundy Thursday as a political act.)

Section 5. Essay (14 points)

Choose two of the following essay topics and defend our church view with relevant Bible verses or church history. Write no more than one page.

1. "After being established by the Holy Spirit, the True Jesus Church spread through immigration of its members." How is this true or false?

2. "Language opens a window of opportunity." Discuss this statement in terms of church history.

3. "Baptism is just like Old Testament circumcision. Since it's an outward sign, we do not need baptism in order to be saved." Do you agree or disagree? Why?

4. Discuss the statement, "Tongue speaking is just one of the gifts of the Holy Spirit."

5. "The Sabbath was abolished when Jesus Christ was nailed to the cross." Defend our church view.

6. "The Eucharist is just a symbol of the Lord's presence." Is this in line with the TJC view? Why?

7. "Pedilavium (footwashing) is nothing but a sign of humility." Discuss this statement. Do you agree or disagree?

Thank you, Lord, for guiding us
Through the quarter's syllabus
As we leave this text behind
Let us keep it in our minds.

Help us keep your Holy Day
And use the Sabbath rest to pray
Remind us of your loving grace
When we commune in Your embrace.

May Your Spirit fill us through
So we may live what's good and true.
Wash away our sins and shame
So we may glorify your Name.

Teach us how to preach the word
To all of those who have not heard
Give us boldness, wisdom, strength
So we may run the total length.

YOU WILL FIND AS YOU LOOK BACK UPON YOUR LIFE, THAT THE MOMENTS WHEN YOU HAVE REALLY LIVED ARE THE MOMENTS WHEN YOU HAVE DONE THINGS IN THE SPIRITS OF LOVE.

Henry Drummond

"Whatever your task, work heartily as serving the Lord and not men."
(Col 3:23)

"Be an example...of good deeds of every kind. Let everything you do reflect your love of the truth."
(Titus 2:7)