

A Statement of Facts

In leading the IA, Elder Yung Ji Lin has misled his co-workers through the use of lies, fabricated documents and dishonest conducts, thus causing the IA to lose its honesty and righteousness, and bringing shame to the true God in heaven, His church and all her members.

**Michael Young, 2012.09.03,
in Irvine, California, USA**

A True Story: (please see Evidence Section, pp. 5, 7)

(Note 1: The author deeply regrets that the IA declined to provide English version of the IA documents/ correspondences cited in this report. As a result, the author only has/post Chinese copy of the IA correspondences /documents cited in the Evidence Section).

(Note 2: The author takes this opportunity to thank many youths who amidst their busy schedules provided translation and editing assistance to the author and make the publication of this article possible. Thank you all!)

If I were to tell you that the IA chairman, Elder Yung Ji Lin, had sent out two completely different versions of minutes after a specific meeting of the 15 IA EXCO (Executive Committee) members, you would surely say, “Brother Young, you must be mistaken! This sort of thing would never happen in the church.”

I would wish that you were right, too.

Unfortunately, we are forced by the brutal facts to admit that what I had stated was indeed true. What is even more disturbing and unbelievable is that both these sets of meeting minutes 1) do not record the actual facts of the meeting, 2) are false, 3) were fabricated by Elder Lin for his own personal purposes, and 4) were then packaged as the official IA correspondences and mailed out to the recipients.

In order to cover up his wrongdoings and attack and discredit church members who have offered him advice/critiques, Elder Lin has not hesitated to do all kinds of things neither glorifying to God nor beneficial to man, thus causing the IA to lose its honesty, justice and righteousness. Just think: Under this mentality and mode of administrative operations, what truth, authenticity and credibility can the IA command and possess in its announced decisions and/or published documents? Can this type of IA operations under the leadership of Elder Lin be pleasing to God?

This report lists and examines several IA’s administrative errors and deficiencies that I personally witnessed and/or experienced while working with Elder Yung Ji Ln, the harm they have caused to the church, the wound they have inflicted on church members, and irreversible damage these misdeeds have had on IA reputation, characters, and past decisions.

I. An Abstract

It is unfortunate and a great pity that Preacher Yuh Ming Yang's positions as IA preacher and IA EXCO member were terminated on March, 24 2012. During this turbulent period, it is inevitable that many church members will speculate and discuss questions such as: 1) what have actually happened? 2) How did the IA handle this matter? 3) How can improvements be made to the church so that it will not repeat the same mistakes and be harmed once again?...and so on.

As many are going about discussing these questions out of their zeal and love for the church, I thought I may use real examples to examine the present-day IA's 1) organizational structure, 2) modes of operation, and 3) efficiencies and effects of the current administration. Having worked with Elder Jung Ji Lin and the IA Executive Committee for 29 months (April 2010–Sept 2012) over the incident of Preacher Yuh Ming Yang (the Pr. YM Incident), I have discovered that the administrative deficiencies of the IA have caused the true church 1) to lose its most precious "truth" and "truthfulness", and 2) thus unable to distinguish right from wrong in its handling of the Pr. YM Incident. It is hoped that the first-hand information provided in this report can be helpful in any discussion and resolution of these serious issues.

Regardless of how the Pr. YM Incident subsequently unfolds, every member ought to believe that the TJC is the household of God. Since God permitted this Incident to happen in His household, God must have His wonderful purposes. It may be that, through this Incident, God wants church members to show greater care and concern for the IA and to understand better how the IA operates, so that through this lesson and setback, the church may 1) examine herself, repent, improve, grow and 2) eventually become "true", more mature, and fit for the Lord's use.

II. Introduction

2.1 The assignments and challenges left to the church and church members by the Pr. YM Incident

Now that Preacher YM Yang has been terminated by the IA and expelled from the IA EXCO organization, every member and worker needs to face this new reality and to quieten his or her heart so as to explore and meditate many questions, including: 1) what have we learnt from this unfortunate Incident? and 2) how should the church remember the lessons from this painful Incident so that the same mistakes are not repeated in future?

If we are able to do the above, the price that Preacher YM Yang has paid will not be in vain. It actually will become his greatest contribution to the church.

2.2 My faith in and assurance with regard to the future prospects of the true church

Since the TJC is the house of God, we ought to believe that God has His own special reasons for allowing the Pr. YM Incident to occur in the church, His household. As we try to understand why God has 1) brought such a great calamity upon His church, 2) permitted His people to experience this tribulation, and 3) allowed the church and her members to pass through this great and terrible desert, we may draw some comfort and encouragement from the history of God's chosen people, the Israelites, as described in the Old Testament, so that we are not overly pessimistic concerning the future of the church:

- a. The church holy workers and chosen people of God (i.e. the church members) were not saints; they were also capable of doing wrong and offending God.
- b. The extent of God's people's lack of reverence for Him and their rebelliousness against God may not have been any less serious than that of the Gentiles who did not know God.
- c. When the people of God sinned, the upright and righteous God personally disciplined and struck them, even allowing them to be attacked, mocked and humiliated by the Gentiles. This sort of punishment continued until His people became aware of their sins, admitted their mistakes, repented before God and returned to His way.
- d. It was only when the people of God had admitted their sins before Him, turned from their wrongful ways and returned to the right path that God led and blessed them once again.
- e. When the people of God sinned against Him, what He abhorred most and what caused Him most sorrow was when His people, knowing that they had sinned against God, nevertheless tried to save face and continued to 1) harden their hearts and refuse to repent, 2) give all kinds of excuses and reasons to cover up their sins, and 3) bear false witness against the whistle blowers and mislead those who were not aware of what was going on.

The God we worship is a God who listens to our prayers and is willing to forgive; as long as a person truly repents, God will save him.

Therefore, when the church reflects upon and examines itself, its members need to emulate God's heart of love and mercy towards mankind, supporting one another in prayer and forgiving one another. For though I have done no wrong today, it does not guarantee that I will be more perfect or more pleasing to God tomorrow compared to a brother who has erred today.

May God guide and help us, that we may not be alarmed over the weakness of any given brother or holy worker who has sinned today, nor lose faith in the church.

2.3 My involvement in the Pr. YM Incident

In April 2010, I accepted IA chairman Elder Yung Ji Lin's invitation and began to help the IA in facilitating communication between Elder Lin and Preacher YM Yang. Over the past 29 months, I have had the opportunity to personally participate in, learn about and experience the IA's administrative procedures in detail. The events described and the evidences presented in this report and its Evidence Section are all genuine; they are not hearsays nor do they consist of falsehoods originated from unidentified sources.

Based on the information presented herewith, I truly feel that the termination of Preacher YM Yang is closely linked to a succession of administrative deficiencies resulting from Elder Lin's misdeeds and mishandling of this Incident over the past 7 plus years. Due to these administrative lapses, problems that could originally have been fixed ended up becoming much more complex and severe due to administrative mistakes piling upon mistakes, errors snowballed, and matters were distorted, side-tracked and down-played. As a result, the final decisions were regrettable full of mistakes and gross failures.

2.4 Both Preacher Yang and the IA are at fault before God

During the 29 months in which I worked with Elder Lin and Preacher YM Yang, 1) I heard with my own ears both parties' accounts and explanations of the dispute, 2) I perused with my own eyes over 700 pages of IA documents and materials concerning the Incident, and 3) I personally had witnessed detailed IA administrative procedures and experienced their consequences. As a result of this, I could not but very candidly tell both of them that their performance (scores) in this Incident was not a question of comparing 100 marks with 0 marks (which would have meant that one party was completely in the right and the other party was completely in the wrong). It was to me more a question of comparing 60 marks with 60 marks (meaning that **both parties had erred before God and should humbly confess their sins before God and forgive each other.**)

2.5 Why have I decided to write this open letter?

- a. Having grown up in the church, it is my view that to criticize the church and pass judgment on others is the most ungodly and unloving thing that one can do.
- b. It is impossible to describe the inner pain and sorrow of witnessing the church that 1) I have loved deeply, 2) I have served faithfully for more than 60 years, and 3) is considered to be the most precious in my life being ravaged and destroyed by others. For this reason, over the past two years, I wrote several

reports to Elder Lin and the IA Executive Committee, alerting them and beseeched them to face up to the IA's administrative lapses that I have witnessed. Unfortunately, I never received any substantive responses.

- c. During the IA EXCO meeting held in Seoul, Korea on March 23, 2012, Elder Lin abused his authority as chair of the meeting: 1) he blocked all the reports that I had presented to him and the IA EXCO; 2) without having the matter discussed or voted by the IA EXCO members, Elder Lin arrived by himself at the verdict that all my reports were not objective, and 3) in the end, citing this reason that he had come up with by himself, informing me that the IA EXCO had refused to study and deal with any of my complaints and reports of admonition.
- d. Furthermore, after the March 23, 2012 IA EXCO meeting, Elder Lin fabricated meeting summaries based on his above-mentioned prejudiced views and 1) packaged them up as official IA correspondences, 2) sent me two sets of minutes that were completely inaccurate with respect to the facts of the same meeting, and 3) used these IA documents to bear false witness, discredit and falsely accuse me who had offered him advice.
- e. Elder Yung Ji Lin's dishonest, unjust, unfair and unrighteous practices have caused
 - i. the IA to regard wrong as right, black as white, and evil as good,
 - ii. the true church to lose her most precious and most fundamental quality of being "true"
 - iii. the church to suffer unprecedented and irreparable harm
 - iv. the IA to lose its honesty, justice and righteousness
 - v. the church of the true God and all her members to be shamed.
- f. Because I cannot bear to see the church, the household of God, being damaged and destructed to such an extent, I have decided to be the man who comes across a breach in the levee and sounds the alarm, so that other more capable and able-bodied members of the village (the church) may come to help rescue this village that is surrounded by flood waters.
- g. In order to seek the help of more spiritual senior members who would be able to speak to the IA with greater authority and to help to solve this challenge, I have had no choice but to openly give an account here of the administrative deficiencies and lapses in the IA that I have personally experienced and seen. It is hoped that, by this means, these administrative deficiencies may be corrected so that the true church may once again be run according to Biblical teachings, be pleasing to God and be blessed by Him.
- h. Everything described in this paper has been submitted and reported to the IA by me over the course of the past two and a half years. Thus, the contents of this paper have long been in the public domain; making this report public is not a spur of the moment plan to expose the secrets and private matters of others.

- i. This report is rather long; this is because it is intended here to provide its readers and the church with a complete, accurate, detailed, complete and independent body of evidence for the church's historical records and for the use of any future commission of inquiry.

Note 1: The main purpose of this document is to explore the question of what the church can learn from the matter of Pr. YM Yang's termination. Since Preacher Yang has already been terminated by the IA and has been expelled from the IA organization, the things that he has done will not be included within the scope of discussion of the present document.

Note 2: In order to conduct a review of the past and to plan for the future, I have had to cite actual examples (this includes having had to make mention of the relevant people, matters, events, materials, documents, etc.) in this document, so as to be able to discuss and explain the lapses in the IA's administrative operations, and to assess how these lapses have 1) hindered and harmed innocent members and holy workers, and 2) affected and damaged the church.

Note 3: I greatly regret the fact that this document is likely to cause the parties concerned much inconvenience. In order to minimize the inconvenience caused, I presented Elder Lin and the other IA EXCO members with a preliminary draft of the document before finalizing it, and invited them to proofread and correct it as necessary. As of this writing, I have not received any comment from Elder Lin nor from the IA EXCO.

III. My Involvement in the Pr. YM Incident: Timeline of Major Events

This section describes the main events in my interactions with the IA over the past 28 months. Many of these records provide background information and may explain why there were so many shortcomings and lapses in the IA's administrative operations.

- 3.1 In 2006, out of his own initiative, IA chairman Elder Yung Ji Lin sent me files concerning Preacher YM Yang.
 - a. In 2006, without warning, IA chairman Elder Yung Ji Lin sent me an electronic dossier of Preacher YM Yang which was about 60 pages.
 - b. I quickly telephoned Elder Lin to ask him why he had sent me these documents. Elder Lin replied, "The IA needs to let you know about matters relating to Preacher YM Yang."
 - c. I told Elder Lin: 1) church internal matters should be handled by church holy workers, 2) as an ordinary member; I was neither interested nor willing to get involved in the affairs of IA. I thanked him for holding me in such high esteem.
 - d. Not long after the phone call, I deleted the files that Elder Lin had sent me from my computer.
 - e. Several months thereafter, I began to pay attention to news concerning Preacher YM Yang.

- 3.2 In April 2010, the IA invited me to help facilitate communications between Elder Yung Ji Lin and Preacher YM Yang.
 - a. In April 2010, while I was with my mother in Dalin, Taiwan, Elder Yung Ji Lin, accompanied by two other members of the IA Standing Committee (Elder Fu Ming Tse and Preacher Ming Yang Chao), came to visit me. Elder Lin, representing the IA, personally invited me to assist in the communications between himself and Preacher Yang.

- b. At the time, Elder Lin specifically told me that he hoped that some progress could be made in the handling of this matter before the 2011 World Delegates Conference (WDC) [to be held in Taiwan] in March 2011, so that he would be able to present a rosy, favorable report concerning its outcome at the WDC.
- c. The message from Elder Lin implied that if I agreed to help, 1) I would only have 11 months to assist the IA in solving a contention that had already lasted for 6 to 7 years, and 2) I would have to immerse myself immediately in the situation in order to help the church.
- d. Feeling the urgency of the matter, I 1) agreed to do my utmost to help the IA, and 2) asked Elder Lin to provide me with the relevant documents / information so that I could understand the ins and outs of the dispute.

3.3 Elder Yung Ji Lin and Elder Fu Ming Tse handed me 37 pages of IA documents on September 16, 2010 (see Evidence, pp. 45–74).

- a. After the memorial service for my mother, my wife and I travelled on September 16, 2010 to the IA office in Taichung, Taiwan to hold a meeting with Elder Lin, Elder Tse, Preacher Chao and Preacher Yong-Shun Wu (person-in-charge of the South-Central district, Taiwan GA).
- b. In order to help me understand the nature of the dispute between Preacher Yang and the IA, Elder Lin personally handed me 29 pages of IA document, and Elder Tse handed me another 8 pages of IA document (making a total of 37 pages). At the same time, the two elders both voluntarily promised to send me more IA documents and materials as soon as possible.

Note 1: The way in which Elder Lin subsequently dealt with these 37 pages of IA document 1) best illustrates the nature of the deficiencies in the IA's administrative operations and 2) is representative of these deficiencies.

Note 2: These lapses clearly point to the greatest and most serious challenges and trials facing the true church today in its preaching, pastoral and administrative work.

3.4 Elder Yung Ji Lin reneged on his promise to send me more IA documents and instead changed his mind and tune, claiming that the above-mentioned 37 pages of IA document on various issues are all I needed to know on the matter.

- a. Several weeks after the Sept 16, 2010 meeting, I had still not received any other IA documents; I therefore emailed Elder Lin asking him for the reasons for the delay in sending me additional documents.
- b. Through Preacher Chao, Elder Lin strongly insisted that
 - i. these 37 pages of IA document handed to me by Elder Lin and Elder Tse of the IA on Sept 16, 2010 are all I needed to know on the matter.
 - ii. Elder Lin's decision and message implied that I, the go-between between him and Preacher YM Yang, should not ask too many questions nor read too much - all I need to do is be submissive to Elder Lin and do whatever he asks.

- 3.5 During an IA Standing Committee meeting held in October 2010 in Tokyo, Japan, Elder Lin persuaded the other Standing Committee members that “IA documents contained personal and private information and should not be disclosed to outsiders”.

Note: It was Preacher M.Y. Chao who notified me of this IA resolution in the beginning of 2011.

- a. On the surface, it was clear that this resolution was drafted and passed in response to my repeated requests that Elder Lin fulfil his promise of providing additional IA documents to me as he promised. In reality, the resolution is not applicable to me and to the information that I requested, because:
 - i. In 2006, Elder Lin on his own initiative told me that “The IA needs to let you know matters relating to Preacher YM Yang.”
 - ii. Ever since Elder Lin personally invited me in April 2010 to assist the IA, I had become one of the IA’s workers and was no longer an outsider.
 - iii. The IA cannot have been so muddle-headed as to fail to give its worker the information that he needs in order to facilitate and empower the worker to perform the task that the IA had entrusted to him?
 - iv. Most ironically and importantly, at the end of 2010, Elder Lin was already very openly criticizing Preacher YM Yang, and frequently issuing letters to all the churches worldwide on the matter! As the whole world was already knowing and openly discussing the alleged misconducts of Preacher Yang, how could Preacher Yang have any personal or private matters to hide!
 - v. Looking back over the past two years, I suspect what Elder Lin wanted to hide and protect was not Preacher YM Yang’s privacy, but his own secrets, deeds and conducts that were neither glorifying to God nor beneficial to man.

- 3.6 In the 88 days during which I communicated with Elder Lin to obtain additional IA documents, he and Preacher Chao sent me a total of 6 mutually contradictory instructions.

- a. In order to obtain additional documents from the IA, I communicated with Elder Lin and Preacher Chao for 88 days (from 2010.09.16 to 2010.12.14). During this period of time, the IA (i.e. Elder Lin and Preacher Chao) sent me a total of 6 conflicting explanations and instructions. For example:
 - i. What Elder Lin wrote to me
 - “I have been quite busy recently, but I shall submit to you by 2010.10.10 the information you have asked me to provide.”
 - ii. As the messenger of Elder Lin, Preacher Chao wrote to me
 - “the information is already contained in the material previously [Sept 16, 2010] provided to you”
 - “Preacher Yang has all the other information, can you ask him for it”
 - “However, if you are not satisfied with my response, your request must be submitted to the IA Executive Committee for discussion. You should submit a formal request to the IA and explain your motives in making such a request.”

- b. After the 88 days of back-and-forth communication, I felt extremely pained, surprised and troubled.
 - i. I was pained at learning 1) how undisciplined and untruthful IA operation was including, flipping and flopping in keeping its promise and 2) how subjective, self-centred, self-inflated, and unreasonable IA workers had been in their dealing with church members.
 - ii. I was astonished to learn that in dealing with a dispute which has lasted for more than 7 years and has more than 700 pages of document in the archive, Elder Lin/IA subjectively and biasedly handpicked 37 pages (out of more than 700 pages of document in the archives) and told me these 37 pages of document are all the information I need to know!
 - iii. I was troubled by how could I go about advising Preacher YM Yang and asking him to admit wrongs solely relying on these 37 pages (a partial data of the dispute)?

3.7 Having come to a dead end, I was left with no choice but to act according to that Pr. Chao/the IA instructed and 1) appealed to the IA Executive Committee, and 2) gathered the relevant information from Preacher YM Yang and other sources.

- a. I took me more than 5 months (2010.10.22 – 2011.03.15), to gather 1) documents relating to the Preacher YM Yang Incident, which turned out to be more than 700* pages and 2) talked with principal participants cited in some of these documents to understand the events and verify the contents of key documents.

**Note: It goes without saying that these 700+ pages of document do not include those “private” materials retained by the IA or by Elder Lin himself. If these “private” materials were to be included, it is very likely that the documents pertaining to Pr. YM Incident over the past 6–7 years would exceed 1,000 pages.*

- b. After carefully review of these 700+ pages of document, I made a thorough comparison of what depicted in these documents against the contents/messages of the “selected” 37 pages of document given to me by the IA (Elders Yung Ji Lin and Fe Ming Tse). I was totally shock and extremely surprised to discover that the 37 pages contained only one-sided information; what was recorded in the 37 pages was drastically different in content and nature from the actual facts surrounding the Pr. YM Incident.
- c. From a mathematical point of view, 37 out of 700 is only a small fraction (5.28%); 37 out of 1000 is even a smaller fraction (3.70%).
- d. From the content point of view, the 37 pages only present a one-sided, narrow, very biased and extreme view of the dispute; they certainly do not represent the whole truth and complete story of the Incident and of the dispute between the IA and YM Yang.
- e. If anyone were to express any opinion(s) or make any judgment(s) by relying solely on what are recorded and stated in these 37 pages, that person’s comment(s) and conclusion(s) would be incorrect and biased.
- f. In spite of these deficiencies, Elder Lin insisted that I rely solely on these 37 pages of document (which were specially handpicked and selected by the IA) in carrying out my work for him and for the IA. This example clearly shows that Elder Lin often makes use of incomplete and one-sided messages or documents in order to mislead those whom he wishes to mislead.
- g. Think about it: By acting in this manner, is Elder Lin being honest, fair, just and righteous?

3.8 After studying these 700⁺ pages of document, I noticed many unimaginable and incomprehensible practices of IA administrative operations. Using the minutes of IA Standing Committee's Oct 2008 meeting (which was held in Hong Kong) as example:

- a. On March 18, 2009, five months after the meeting, Elder Lin wrote to the IA EXCO members explaining to the EXCO members how the subject minutes were produced. Elder Lin wrote "Standing Committee's Oct 2008 meeting minutes were prepared after the meeting and sent to the Standing Committee members. Standing Committee members continued to discuss and continue to modify the minutes for more than ten times. Finally, the minutes were settled on November 3, 2008."
- b. This episode provides church members a rare chance to understand how the IA has been operating under the leadership of Elder Lin. Simply consider this:
 - i. As soon as an IA meeting ends, don't the contents of discussion and meeting resolutions become frozen and fixed and no one can ever change these facts?
 - ii. Why was it so difficult for Elder Lin and his staff to accurately and truthfully record these facts of an IA meeting?
 - iii. Why the draft minutes signed off by Elder Lin contained so many mistakes and errors that what recorded in the minutes were not in line with other Standing Committee members' recollection and understanding of the resolutions reached at the same meeting? Why the initial minutes prepared and/or signed off by Elder Lin were so wrong that the Standing Committee members had to revise them for more than ten times before finalizing them!
 - iv. Under this mode of operation, how can the IA guarantee that all documents it sends out to churches are honest, accurate and complete?
 - v. Can it really be that all the IA's meeting minutes are produced in such a muddled and confused manner?

3.9 The IA invited me to attend a Forum specially organized by the IA Executive Committee to discuss issues related to Pr. YM Incident (please see Evidence Section, pp. 27)

- a. After I had appealed my request of obtaining additional documents to the IA Executive Committee, Preacher Chao informed me by telephone on January 26, 2011 that the IA Standing Committee had decided to invite me to a Forum designed to discuss Pr. YM Yang related matters. The Forum was organized by the IA Executive Committee and be held on March 22, 2011 in Taichung, Taiwan.
- b. Over the phone, Preacher Chao agreed to ask the IA to allow me an hour to share with the IA EXCO members on the difficulties and obstacles I had encountered while trying to help the IA.
- c. The IA formally sent me an official invitation to attend the Forum on Feb 22, 2011.

3.10 For the Forum, I had specially prepared a 40-page report in Chinese and English and asked Elder Lin to forward this report to the participants a week before the Forum so that the IA EXCO members could understand ahead of the meeting what I wanted to present at the Forum. In this way, the Forum would be more fruitful and effective. Unfortunately, Elder Lin, who knows very well that a great majority of the EXCO members are not good at English, only sent the English version of my report to the EXCO members (see Evidence, pp. 28–40).

- a. Based on my initial understanding of the disputes between Preacher YM Yang and the IA, I had prepared a 40-page report in Chinese and English to be presented at the Forum. My objective was to share with the EXCO members on what I had learned.
- b. The fact that the IA had only given me 37 pages of document was mentioned in the report.
- c. Despite being aware of the fact that the majority of the Forum attendees were not proficient in English, Elder Lin at his wisdom decided only send them the English version of the report.
- d. This extraordinary act made me wonder, and I could not fathom 1) Elder Lin's intentions, 2) his objectives of the Forum, and 3) his expectations for the Forum.

3.11 Elder Lin paid me a visit the night before the Forum; we talked for an hour.

- a. During his visit, Elder Lin 1) told me that he will be the chair of the Forum, and 2) confirmed that the IA will allocate 60 minutes for me to present my report at the Forum.
- b. I immediately suggested to Elder Lin that, being the object of discussion of the Forum, he should not be the chairperson of the Forum. I asked Elder Lin to reconsider his decision.

3.12 The night before the Forum, Elder Lin, in his capacity as IA chairman, sent a set of fabricated documents, which differed significantly from the genuine set of the original documents (that I received on Sept 16, 2010) to all the IA EXCO members (see Evidence pp. 83–98)

- a. Before going to bed, I discovered that in preparation for the following day's Forum, Elder Lin had sent an e-mail to the IA EXCO members. The e-mail focused on what IA documents that he and Elder Tse had given me on September 16, 2010.
- b. In the preamble to his e-mail, Elder Lin announced to all the IA EXCO members: "the IA had provided Brother Michael Young with documents (see Exhibit I) in September 2010; these documents are more than enough for him to understand the main points of the issue".
- c. In order to prove that he knew what he was talking about, **Elder Lin attached a fake set of documents (which he himself had fabricated and compiled) to his e-mail and sent such as Exhibit I to all EXCO members! The list of documents that Elder cited and their contents are almost 50% different from those that he and Elder Tse gave me on Sept 16, 2010 (the genuine version).**
- d. Upon receiving these fake and fabricated documents, I suddenly realized:
 - i. When Elder Lin and Elder Tse gave me 37 pages of IA documents on Sept 16, 2010, they had not kept copies for themselves.
 - ii. Since they did not keep a copy for their own record, Elder Lin of course 1) did not know what documents the IA had given me, and 2) did not know these documents were totaled 37 pages.
 - iii. Since Elder Lin did not know what IA had given me, therefore, during the 88 days (from

2010.09.16 to 2010.12.14) of me requesting additional documents from the IA, Elder Lin was wildly lying and baselessly claiming: "Everything you need to know is in the documents that the IA has given to you."

[Note 1: Elder Lin's subject e-mails to the IA EXCO members clearly say who Elder Lin is and how he operates and 1) his mindset in leading the church, 2) his modes of operation, and 3) the pitifulness of the IA and its administrative lapses!]

[Note 2: Rather than speaking truthfully and honestly, Elder Lin has decided to commit a series of serious mistakes such as taking advantage of his status as IA chairman to lie blatantly, tamper with IA records, fabricate IA documents, bear false witness, and use false information to 1) mislead his co-workers, 2) manipulate public opinion on the issues and control what the members should see and hear, 3) make false charges against church members who speak out for the truth, and 4) discredit and attack workers and church members who speak the truth, etc.]

- e. How lamentable and terrible is this lie and the pretense behind it! It really makes one sick, sad and disappointed for Elder Lin and for our church.
- f. Elder Lin used his position as IA chairman to bear false witness and mislead his co-workers through the flagrant use of false documents.

3.13 A comparison of the genuine and fabricated documents

- a. Upon comparing the genuine 37 pages of document that the IA gave me on Sept 16, 2010 against the fabricated documents that Elder Lin sent to IA EXCO members on March 21, 2011, I discovered
 - i. the genuine document consisted of a total of 37 pages, but the false document was only 15 pages
 - ii. there were many articles that were in the genuine version but not in the false version
 - iii. there were many articles that were not in the genuine version that showed up in the false version
 - iv. articles that were in both the genuine and false versions (these articles bore the same IA document reference numbers) nevertheless differed in their contents.
- b. I can't help but feel sad at how Elder Lin could have been so bold as to lie, deceive himself and others, fabricate IA documents, mislead his co-workers so flagrantly in the house of God, and are so lawless and autocratic!
- c. Elder Lin's conduct has caused 1) the true church to lose her most precious truth and truthfulness 2) the IA to lose its honesty and righteousness, and 3) the church of the true God and all her members to be shamed.

3.14 Elder Lin's lies and fabricated documents have harmed the IA and damaged the church

- a. The IA EXCO members, not knowing the truth and not daring to question Elder Lin, were all deceived by Elder Lin's falseness, lies and fabricated documents.
- b. When IA EXCO members discovered my testimony was different from Elder Lin's fabricated documents, they chose to believe Elder Lin's lies because he is an elder!
- c. An e-mail full of lies from the IA chairman Elder Lin, together with false document Elder Lin had fabricated won the day. As a result, at the Forum the next day, there was no discussion whatsoever on my report.
- d. Elder Lin's sinful conducts which neither glorifying to God nor beneficial to man, have 1) cost our church the truth and truthfulness, 2) prompted the wicked to prevail and the IA to lose its honesty, righteousness and integrity, and 3) deprived the IA the ability to self-govern, self-examine and self-improve.
- e. This example clearly shows that Elder Lin's wrongful conducts have 1) inflicted untold wounds to the church, and 2) cost the IA its righteous and objective decision-making processes.

3.15 A 2-hour Forum was a one-man speech without any discussion

- a. The chair of the Forum (note: it was not Elder Lin) spoke non-stop for 115 minutes out of a 120-minute meeting with one or two EXCO members made brief comments;
- b. I was given the last 5 minutes in a 2-hour Forum to speak. [Note: Such time allotment totally contradicted the promises and arrangement that Preacher MY Chao and Elder Lin had made with me).
- c. When I was called by the Forum chair to share with the IA EXCO members, all I could say was: "I would like to thank the IA for inviting me to the Forum...I am surprised to learn the IA administration is in disarray... the findings of IA operation deficiencies that I wanted to share with you are all presented in the report you have in your hands." I took me less than 2 minutes to say these words.
- d. Just imagine, during the 2-hour forum, the chair alone spoke for 97% of the time; the remaining 3% of the time was taken up by two or three participants (me included) making short comments. Isn't a Forum a medium for open discussion and voicing of ideas? How did the IA Forum turn into one-party, one-way speech (一言堂)?!
- e. After the Forum, I kept wondering is this format/model typical of IA meetings? Does IA hold meetings simply for the sake of holding meetings? Or does the IA hold meetings to candidly discuss and solve problems?

3.16 The IA operational deficiencies discovered today had been existed for years. In fact, they have been common and widely exist long before 2010. The saddest aspect of these mistakes was no one noticed (or no one dared to point out) the wrongs and mistakes of Elder Lin (see Evidence, pp. 28-40 and Section 4.1 below).

- a. I described the errors and deficiencies of the IA's administrative operations that I experienced in my 1st report to IA at the March 22, 2011 Forum), and asked the IA EXCO members to be aware of them and to address them.

- b. Unfortunately, at the Forum none of the EXCO members 1) noticed that they had been misled by Elder Lin, 2) recognized the prevalence and severity of these deficiencies, 3) were willing to face, discuss and solve these problems. As a result, the IA and TJC continue to suffer under the leadership of Elder Lin.
- c. The Forum was the **first time** that Elder Lin had foregone the opportunity to discuss, communicate, and reach agreement with Preacher YM Yang with the help of other IA EXCO members and my participation. As a result, the church lost an opportunity to better and improve herself.

3.17 My discussion with Elder FM Tse and Deacon Bill Tseng after the Forum

- a. While helping the IA, I often bore in mind Elder Lin's request to me (i.e. he likes to make progress in the handling of the Pr. YM Yang Incident before the WDC in March 2011, so that he can report the good news at 2011 WDC).
- b. In order to achieve what Elder Lin had entrusted to me, after the forum, I continued to discuss with Deacon Bill Tseng and Elder FM Tse on how to solve the misunderstand and dispute between Elder Lin and Preacher Yang. This discussion continued into the early hours of the next day. I am most grateful for the love and care of Deacon Bill Tseng on YM, Elder Lin and TJC. Deacon Tseng was not feeling well at the time but he still stayed up late and took part in lengthy discussion. As a matter of fact, the meeting had gone beyond the curfew hour that Deacon Tseng's doctors had set for him.
- c. During this discussion, the all 3 participants (Tse, Tseng and I) agreed that both Preacher Yang and Elder Lin had made mistakes and done wrong before God in the course of their argument and dispute. For the harmony and growth of the church, both Elder Lin and Pr. Yang must repent and admit their wrongs before God and man.
- d. Having arrived at this consensus, I committed to Elder Tse and Deacon Tseng that I will talk to Preacher Yang and persuade him to apologize publically at the next IA EXCO meeting which was to be held next week (i.e. on March 30, 2011) for the turbulence that he had caused over the course of the dispute.
- e. At the same time, I asked Elder Tse and Deacon Tseng to make the same request of Elder Lin.

3.18 "During IA EXCO March 30, 2011 meeting, Preacher YM Yang regret and apologized for the turbulence that he had caused over the course of the dispute. BUT, Elder Lin did not make any apology, nor did he apologize for any of the IA administrative lapses."

- a. According to the meeting minutes of the IA EXCO meeting held on March 30, 2011, it states that Preacher YM Yang had apologized for the turbulence he had caused over the course of the dispute between himself and Elder Lin. However, nowhere in the meeting minutes it can be found that Elder Lin had made a personal apology, or that Elder Lin had apologized for the administrative lapses of the IA.
- b. In fact, during the IA EXCO March 30, 2011 meeting, not only did Elder Lin fail to admit his mistakes, he specifically insisted that neither he nor the IA had done any wrong.
- c. **Consider this:**

- i. Could it be possible that Elder Lin and the IA were so perfect that they did not commit a single mistake/sin over the last 7 years while they participated/dealt with the Preacher YM Yang Incident??
 - ii. What is even more unbelievable and disturbing is that, since March 30, 2011 IA EXCO meeting, Elder Lin has often quoted the minutes of this meeting to attack and criticize Preacher Yang. Recently (April 19, 2012), Elder Lin has even sent an internal document to TJC ministers, proclaiming that Preacher Yang has not complied with the resolutions of the IA's meetings and has not kept the promises he made during meetings.
 - iii. How did the apparently gentle and humble Elder Lin become one so deceptive, self-righteous, arrogant and proud?
- d. Elder Lin's 1) refusal of having both parties to admit mistakes and to repent together before God and man, 2) habit of drawing attention to the specks in others' eyes without seeing the plank in his own eye, and 3) self-righteousness and arrogance has worsened and complicated the reconciliation process, and changed what was originally a simple misunderstanding to an insoluble problem."
- e. This was the **second time** Elder Lin had foregone the opportunity to resolve this conflict during my time of serving the IA.

3.19 After the Forum, I wrote four long letters to the IA Executive Committee.

- a. After the Forum, I wrote four long letters (between July 10, 2011 and August 8, 2011) to the IA Executive Committee, in which I
 - i. discussed in detail the IA's present administrative structure and mode of operation,
 - ii. used actual examples to illustrate the deficiencies and areas which could be improved upon in IA operations, and
 - iii. requested the Executive Committee to verify and address these lapses for the good of the church.

3.20 Elder Lin used false and fabricated information to mislead five senior elders in order to undermine proper church decision-making process (see Evidence, pp. 13–25).

- a. On Nov 28-29, 2011 Elder Lin invited five senior elders (ST Hsieh, HT Chen, EY Hou, DL Hsu, and EZ Chang) along with incumbent IA EXCO members living in Taiwan to a special two-day meeting in Taichung, Taiwan. The purpose of the meeting was to report to them and consult with them on the work of the IA as well as to explain to them my report on IA and Elder Lin's administrative lapses.
- b. Coincidentally, I happened to be attending the wedding of a relative in Taichung on November 27, 2011 [note: I accepted the wedding invitation in the spring of 2011]. When Elder ST Hsieh and Elder HT Chen discovered that I was in town, they both felt that this was a good opportunity for me to explain the reports that I had sent to the IA to the participants of this special meeting.

- c. The night before the special meeting, I read over the hand-out material which Elder Lin had sent to meeting invitees, and discovered that most of the information in the hand-out material was not consistent with the facts.
- d. At the request of the meeting attendees, I made a 30-minute report to the group before the start of this IA special meeting.
- e. Whether it was because Elder Lin's plot had been uncovered or for other unknown reason, the meeting, originally scheduled for two full days, was cut short and concluded by Elder Lin after the first day.
- f. It is clear from this special meeting with senior elders in the church, that Elder Lin used falsified records and false testimonies to 1) mislead his counsellors and co-workers and 2) use manufactured evidences and falsified reference materials to defame the innocent and to control the public opinion on the mater.

3.21 Elder Lin rejected the advice given to him by the five senior elders

- a. It is my understanding (I was not personally involved in this matter) that after the above-mentioned special meeting and equipped with manufactured document that Elder Lin provided, the IA in December 2011 sent Elder HT Chen to visit and pastor churches in continental Europe and to talk things over with Preacher YM Yang.
- b. After talking with Preacher YM Yang, Elder Chen discovered that there were significant discrepancies between Preacher Yang's account of things (supported by evidence that YM had presented to him and the information that Elder Chen had received from Elder Lin.
- c. The same meeting attendees (i.e. the 5 senior elders and IA EXCO members who reside in Taiwan) held a second meeting in January 2012 in Taichung to listen to Elder Chen's trip report. After listening to the report, the attendees suggested to Elder Lin that
 - i. before the IA EXCO meeting due to be held in Korea in March 2012, Elder Lin and Preacher YM Yang should meet in Taiwan, and with the help of the five senior elders, discuss and talk things over with each other concerning their long dispute.
 - ii. since Elder Lin was one of the key parties entangled in the dispute with Preacher YM Yang, Elder Lin should not act as chair of any meeting that discusses and/or resolves the incident of Preacher Yang when IA EXCO members meet in Korea in March 2012.
- d. Elder Lin agreed with and accepted both these suggestions made by the five elder seniors.
- e. Unfortunately,
 - i. when Elder Lin got wind of the fact that Preacher YM Yang had prepared his evidence and was looking forward to meeting with Elder Lin and 5 senior elders in Taiwan (prior to traveling to Seoul, Korea), Elder Lin decided at the last minute that it was not necessary to first meet with Preacher YM Yang in Taiwan to discuss matters and come to an agreement with help from 5 elders.
 - ii. when the IA EXCO members were discussing Preacher YM Yang related matters at IA EXCO meeting in Seoul, Korea, people reminded Elder Lin that he should not act as the chair of the meeting. Elder Lin replied, "the suggestion of 5 senior elders was merely for information only; it is not legally binding."

- f. This was the **third time** Elder Lin had foregone the opportunity to resolve this conflict during my time of serving the IA.

3.22 During IA meetings, Elder Lin, who chairs the meetings, often makes important decisions based on unverified material and/or fabricated false information.

- a. According to IA records and meeting minutes, there are many examples of such occurrences; here I give just two examples.
- b. Example 1: Shortly before an IA EXCO meeting held on March 25, 2009, Elder Lin, through a French-speaking member, wrote a letter to a Congolese holy worker, urgently asking the worker to send him (Elder Lin) any accusations which he (the worker) may have had against Preacher YM Yang, as the IA EXCO members were just about to have a meeting.
- c. Example 2: when the IA EXCO discussing my reports at IA EXCO's March 22-23, 2012 meetings in Seoul, Korea. As per the fake meeting minutes, crucial decisions were made on these matters solely based only on Elder Lin's brief, one-sided and biased oral report, without the use of any witnesses or evidence.
- d. At these two IA meetings (just like in many other IA meetings), the only form of testimony used is unproven material collected at the last minute and fake and misleading information manufactured by Elder Lin who is the central party of the dispute. Final judgments are made on issues without first verifying or cross-checking the information.
- e. After these two IA meetings, Elder Lin immediately sends out meeting decisions/resolutions to churches all over world, thus cemented the "decisions", misled church members, and controlled "public" opinions on the subject matters.
- f. Consider:
 - i. Why are IA meetings held in this manner?
 - ii. Can the decisions made during such meetings be honest, fair, correct and just?
 - iii. If it is subsequently discovered that the decisions made at a meeting are wrong and inconsistent with the facts, has the IA ever
 - 1) admitted its mistake, apologized to the innocent members/workers whom Elder Lin / the IA have falsely accused?
 - 2) made it up to the victim and issued correction letter to all churches to repair the damage to the victim's reputation?
 - 3) healed the wound and helped the innocent party recover from the spiritual, emotional and physical pains, humiliation and torment they have suffered?

3.23 When faced with evidence not favourable to himself during IA meetings, Elder Lin as chair of the meetings, 1) discredits and attacks his admonishers, 2) brushes aside the evidence and refuses to examine and verify the evidence, and 3) excludes these pieces of evidence from the meeting.

- a. Although each deficiency identified in my reports was factual and supported by evidence, but following the requirements of the law of evidence, I specifically wrote to Elder Lin and IA EXCO, months before the meeting, requesting the EXCO to verify each deficiency that I had

listed so that when the IA EXCO meets in Seoul, Korea on March 22-23, 2012, they would be able to make right decisions based on the evidence on these weighty issues fairly, honestly, and justly.

- b. However, as the Chairman of the IA, Elder Lin ignored the request of verifying the evidence. Furthermore, as chair of the EXCO meeting, Elder Lin biasedly did not permit open discussion. As a result, the IA EXCO members only listened to his one-sided accounts of the matter and was not given time to discuss the issues and evidence before making decisions on the matter.
- c. After the meeting, Elder Lin abused his powers as chair of the meeting and informed me via IA official letter that all my reports were “not objective”.
- d. Following this, Elder Lin had his fake meeting conclusion that he had come up with himself recorded in the IA EXCO meeting minutes. Thus, I have been made out to be an unobjective believer who uses unobjective material to attack the IA and workers of the church!
- e. Just think, how could this sort of groundless, unjustified defamation and malicious slander have occurred in the highest levels of the administration of the true church?!
- f. Elder Lin’s not-afraid-of-man, not-fear-God attitude and brazen acts, his deceptive and biased practices and his autocratic abuse of power have 1) caused the IA to lose its honesty, fairness and righteousness, 2) raised a warning signal for the church, and 3) brought shame to the true church and her members.

3.24 Even though Elder Lin was one of the parties (the defendant) under investigation, he appointed himself as legislator and judge of the inquiry. Such biased practices cast doubt on the truthfulness, authenticity and authority of IA resolutions and meeting minutes (see Evidence, pp. 2–7).

- a. Sensing the seriousness of the IA’s administrative lapses from my reports, the IA Standing Committee asked the IA Executive Committee to look into my reports and the accusations contained therewith in.
- b. When the IA Executive Committee was discussing my reports on March 22-23, 2012 in Seoul, Korea, Elder Lin as the leader of the IA 1) ignored a principle universally observed in the holding of meetings (namely, avoid conflict of interest), 2) refused to follow the advice of the five senior elders that he should not chair the meeting when the IA discussed the Pr. YM Yang Incident in Korea, and 3) insisted on acting as the chair of the meeting despite his position as **defendant** in the inquiry.
- c. Moreover, Elder Lin also became a **legislator** in this inquiry, as he used his status as chair of the meeting to decide on
 - i. the kinds of testimony the IA EXCO members should listen to (i.e., only his own one-sided oral report was allowed)
 - ii. how the inquiry should be conducted (= only Elder Lin himself should be allowed to make oral reports. Elder Lin as chair of the meeting practically ruled it was not necessary to listen to the testimonies of others, call upon other witnesses or discuss various evidences presented in my reports).

d. Even more absurdly, after the meeting, Elder Lin appointed himself as the **judge**, recorded his personal biased view as the final verdict and judgment concerning the case, and issued such as the minutes of the IA EXCO meeting.

e. By assuming these three different roles in the meeting, Elder Lin was able to act according to his personal motives, writing and sending two versions of the meeting minutes whose contents were 1) completely at odds with the actual proceedings of the meeting, and 2) mutually conflicting. What's worse, the two versions of the meeting minutes created by Elder Lin were both fabricated and spurious.

f. Think about it: under these conditions, are the IA's meeting minutes and the decisions made during the meetings likely to be true, honest, fair and just?

3.25 After the IA EXCO meeting on March 22-23, 2012, Elder Lin, as the IA chairman, sent me two false IA documents (i. e. IA letters 12-030 and 12-033 which are presented in Evidence section, pp. 5, 7)

a. Just think about this: at a meeting held by the same people (the IA EXCO members), at the same time (March 22-23, 2012), in the same place (Seoul, Korea), to discuss the same issue (my 3 reports on the deficiencies of IA administrative operations), Elder Lin and the IA nevertheless have issued, two versions of the meeting minutes whose contents are completely different and mutually conflicting?!

b. These two letters (IA letter #G12-030 and #G12-033) provide the most direct evidence and most powerful testimony as to

i. how morally confused, chaotic and dishonest the IA administrative operations have become

ii. how Elder Lin has been i) leading the IA with an ungodly and unloving heart, ii) misleading his workers, iii) confusing the membership, and iv) manipulating public perception and opinion in the church.

iii. These documents are also indicative of the serious challenges and trials that the true church faces today.

c. Alas! How has the true church, so beloved and treasured by her members, been damaged to such an extent?

3.26 What actually happened when the IA EXCO members met and considered reports that I submitted to the IA?

a. I was told by members of IA EXCO that when they on March 22-23, 2012 in Seoul, Korea,

i. the agenda was so packed and the time was so tight caused by lengthy and serious discussions on how to handle the Pr. YM Yang Incident; there was literally no time to discuss the 3 reports that I had submitted to the IA EXCO.

ii. when the topics came up, IA EXCO members only heard a brief oral report from Elder Lin, the chair of the meeting; Elder Lin's short comment was followed by briefer remarks

by one or two EXCO members. The IA EXCO did not have any discussions on the matter, nor did they reach any conclusions or vote on the reports.

3.27 The first false IA letter sent to me by Elder Lin (see Evidence, p. 5)

- a. In the first letter (IA letter #G12-030), Elder Lin informed me: “At the 6th meeting of the 10th Executive Committee held on March 23, 2012, an oral presentation was made on your reports of suggestions/advice. All the EXCO members would like to thank you for your concern and advice for the IA. In terms of the overall growth of the divine work of the church, if Brother Young could provide concrete suggestions in an objective way, it would be more helpful for the development of the church as a whole and all the IA divine workers would surely accept your suggestions in a humble manner.”
- b. Translating the above excerpt into simple terms readily understood by the average person, Elder Lin was telling me:
 - i. thank you for the materials and suggestions you have sent; I have made an oral report to the IA Executive committee on your reports,
 - ii. as the reports you have written concerning the deficiencies in the IA’s administrative operations are neither objective nor concrete, the IA has therefore decided not to accept your reports,
 - iii. furthermore, since your reports are neither objective nor concrete, the IA will put your reports and suggestion aside (i.e. ignore them) and no longer consider them.

3.28 My questions regarding the IA’s first false letter (#12-030) (see Evidence, p. 6)

- a. After reading the first letter, I wrote to Elder Lin and asked him:
 - i. How did he report to the IA Executive Committee concerning my reports?
 - ii. Did the IA EXCO Committee discuss my reports or take any votes about them?
 - iii. Based on what evidence did the IA EXCO Committee conclude that my reports were not objective?
 - iv. Could Elder Lin clearly and specifically point out to me which item(s) or point(s) in my reports that was not objective?
 - v. Finally, I asked Elder Lin directly: was the lack of objectivity alluded to in the IA letter (#12-030) his personal opinion? Or was it a resolution arrived at by the IA EXCO members after they had discussed and voted on my reports?
- b. Elder Lin did not reply to these questions, but he sent me a second letter a few days afterwards.

3.29 After having been questioned, Elder Lin sent me a second letter (IA letter #12-033) (see Evidence, p. 7)

- a. Elder Lin sent me a second/revised letter concerning the same IA EXCO meeting. This action alone clearly indicates that the first letter (#12-030) that Elder Lin had previously sent was incorrect; the 1st letter was being replaced by the 2nd letter.
- b. I thought to myself at the time: 1) since Elder Lin has acknowledged that his 1st letter was

false how is he to guarantee that the 2nd letter is true? 2) If the second letter is true, why didn't Elder Lin send me the second letter the first time round?

- c. In his 2nd letter, Elder Lin 1) no longer said that my reports were not objective, 2) changed the words the IA EXCO "**received an oral report**" to the IA EXCO "**made a resolution**"; thus putting the matter in a different light and completely changed the nature of the subject EXCO meeting.
- i. The 2nd letter made a 180-degree change to the nature and outcome of the same IA EXCO meeting.
 - ii. Consider this: The subject IA EXCO meeting had already taken place; as chair of the meeting, could Elder Lin 1) not remember the nature of the meeting? 2) Did Elder Lin think that he can arbitrarily change and determine afresh the nature (i.e. changing the nature of the meeting from the IA EXCO "receiving a report" to "making a resolution") and the result of the meeting (i.e. changing from EXCO members passively listened to Elder Lin's oral report to actively discussed and voted on my reports)?
 - iii. Via the second letter (#12-033), Elder Lin informed me: "According to the **resolution** of the 6th meeting of the 10th IA Executive Committee held on March 23, 2012..." This phrase clearly indicates that the IA EXCO members had discussed my reports and had voted on reports' contents.
- d. What described in IA letter #12-033 is completely at odds with the information other IA EXCO members had shared with me (i.e., that as there were too many other pressing issues on the agenda and as they were too busy discussing Pr. YM Yang matters during the meeting in Seoul, Korea, the IA EXCO members did not discuss nor vote on my reports).
- e. I then wrote once again to Elder Lin asking him to explain whether the "**resolution**" mentioned in his second letter 1) was reached after the IA Executive Committee had discussed my reports and had actually voted on the matter, or 2) whether "resolution" was simply a word that Elder Lin had chosen to use in his 2nd false and fabricated letter on the proceedings of the meeting?
- f. Not only that, the second letter contained several other points of doubt. For example:
- i. Since the IA Executive Committee had discussed my reports and put the reports to the vote, why did the second letter not record in detail the contents and particulars of the Executive Committee's discussion, including 1) which of my suggestion/advice were accepted by the IA EXCO, and 2) which of my suggestion/advice were not accepted by the IA EXCO?
 - ii. Since the IA EXCO had decided in its first letter (#12-030) that it would "humbly seek to improve" in view of the suggestion/advice it had received, why did the second letter not clearly identify 1) which of my suggestions the IA had accepted, and 2) how the IA would rectify the administrative lapses associated with these suggestions?
 - iii. Since the IA EXCO had gone through the trouble of discussing and voting on my reports, why were the conclusions from these discussions so hastily passed over and left unsettled in the meeting minutes?

[Note: After March 22-23, 2012 meeting several IA EXCO members told me that

they had not even received IA letters #12-030 and #12-033. This again shows how Elder Lin 1) has hidden his mistakes from his co-workers, 2) misled the IA EXCO members and 3) conducted evil things secretly without the knowledge of others].

- g. **Conclusion:** The contents of these two IA official letters (IA letters #12-030 and #12-033) signed and issued by Elder Yung Ji Lin were inconsistent with the actual proceedings as well as outcome of the meeting. Both letters were fabricated by Elder Lin for his own purposes and then packaged to appear as official IA letters with the aim of 1) misleading church members, 2) attacking and discrediting members and workers who offered him suggestion/advice, 3) bearing false witness against others, and 4) using his fabricated documents to control the opinions of the church toward certain people and matters.
- h. Alas! Why has the true church, the house of God, undergone such attack and destruction? Why did the IA EXCO members, having received these two letters whose contents were inconsistent with the facts, not confront Elder Lin, rectify Elder Lin's error and ask him to issue a correct letter, thereby upholding the truth, honesty, righteousness and reputation of the true church?
- i. As shown in these two IA official letters, if the minutes of IA meetings can be changed and/or re-written up after IA meetings by Elder Lin according to his own personal wishes and motives, then what need is there for the IA to spend such large amounts of time and money gathering all the IA EXCO members from their various countries and flying them to Seoul, Korea to have a meeting?

3.30 The document concerning the IA's termination of Preacher YM Yang as a True Jesus Church preacher was tampered with; the conditions of the termination stated in the document were not the same as the resolutions passed during the IA EXCO meeting (see Evidence, pp. 8–12).

- a. According to the IA records, it was decided during the IA EXCO meeting held in Korea on March 22-23, 2012 that Preacher YM Yang would be dealt with in the following three ways:
 - i. Preacher YM Yang's office as preacher and position as IA EXCO member would be effectively terminated from March 24, 2012.
 - ii. According to the love and mercy of the Lord, and out of concern for Preacher Yang's daily needs after his termination, the IA would provide him with three months' living allowance.
 - iii. If Preacher Yang was willing to make a written statement of his intentions to turn back, he could apply to the IA Executive Committee to be reinstated.
- b. Unfortunately, these 3 resolutions of the IA EXCO were openly tampered with by the administrative personnel after the resolutions were passed. As a result, another IA official letter that did not reflect what had actually been discussed (as stated above in Section 3.30 Bullet a, resolutions 1, 2 and 3) was sent to TJCs all over the world. This false document was issued and signed by Elder Lin. In it, Elder Lin
 - i. Only mentioned the first of the three resolutions made by the EXCO: Preacher YM Yang's office as an IA TJC preacher and his IA-related duties would be terminated with effect from March 24, 2012.

- ii. However, the 2nd resolution of the termination (i.e. the 3 months' living allowance to be issued by the IA) and the 3rd resolution (if Preacher Yang was willing to make a written statement of his intentions to turn back, he could apply to the IA Executive Committee to be reinstated) had been mysteriously deleted!

3.31 My wife and I asked Elder Lin why the contents of the IA announcement to churches around the world regarding the termination of Preacher YM Yang's status were different from the resolutions of the IA Executive Committee (see Evidence, pp. 10–11).

- a. On March 31, 2012, my wife and I had a meeting in Taipei church with the five IA EXCO members who live in Taiwan (Elder Yung Ji Lin, Elder FM Tse, Elder EZ Chang, Deacon Bill Tseng, and Preacher MY Chao). We asked Elder Lin why the aforementioned IA document contained such serious errors.
- b. Unmoved, Elder Lin replied lightly, "The IA did this to protect Preacher Yang; it was done out of love for Preacher Yang and his family members"!
- c. Suppressing the deep pain and disappointment within me, I made my solemn reply to Elder Lin and the other IA EXCO members: "In all my life, I have never seen such an unloving document than this IA announcement on the termination of Preacher YM Yang"!
- d. Following my statement, at the presence of Elder Lin and other 4 IA EXCO members, I
 - i. analysed the differences between the contents of IA announcement to the world and the actual resolutions passed by the IA EXCO, and
 - ii. questioned why the IA EXCO's resolutions were changed by the IA administrative staff?
 - iii. as it turned out, two following two of the three resolutions/conditions of the termination passed by the IA EXCO had been deleted:
 - 1) the EXCO's decision to provide Preacher Yang with three months' living allowance had been cancelled and
 - 2) the clause concerning possible reinstatement by the EXCO.
 - iv. This fabricated, false and manufactured IA announcement to the world was completely heartless and without love!
 - v. Going by this fabricated document,
 - 1) the IA has not only not given Preacher Yang the opportunity to return,
 - 2) it does not even want Preacher Yang to return!

3.32 After the analysis, I asked Elder Lin and the IA to send a letter of correction to all GAs, Coordination Boards and IA-directed churches (see Evidence, p. 12).

- a. Six days later (April 6, 2012), Elder Lin sent out a letter of correction, but it was written in English.
- b. Think about it:

- i. When Elder Lin wishes to point out Preacher Yang's wrongs, he announces them in Chinese (e.g. the IA announcement letter), which the vast majority of church members can understand and read.
 - ii. However, when Elder Lin has to admit his mistakes and/or correct mistakes that the IA has committed, Elder Lin announces them in English, which the vast majority of members cannot read nor understand.
 - iii. The trust I had in Elder Lin and in the IA was greatly damaged.
- c. Leaving the matter of the false document aside, it would be more critical for the church to investigate:
- i. Which of the administrative staff had overstepped his/her authority and modified the three resolutions passed by the IA EXCO?
 - ii. Why Elder Lin would put his signature to a document which differed from the IA EXCO's resolution? Moreover why would Elder Lin send this false document to churches all over the world?
- d. This incident once again reveals 1) how serious and excessive the current IA's administrative lapses are and 2) how greatly it has deviated from the way of the Lord.

3.33 The IA's termination of Preacher YM Yang's position as IA EXCO member is in violation of the IA's constitution and its rules and regulations. As a result, this resolution is illegal and invalid (see section 3.35 below).

- a. Effective March 24, 2012, the IA 1) not only terminated Preacher YM Yang's office and duties as TJC preacher, 2) at the same time; it also terminated Preacher YM Yang's position and duties as an IA EXCO member.
- b. However, according to the IA's constitution and its rules and regulations (March 2011 edition),
 - i. IA EXCO members are elected by the WDC; therefore, the WDC is responsible for taking disciplinary action against IA EXCO members and their removal from office;
 - ii. the IA Executive Committee does not have the authority to take disciplinary action against any IA EXCO member or remove him or her from office.
- c. It is clear that the IA EXCO's decision at the 6th meeting of the 10th Executive Committee held on March 23, 2012 to terminate Preacher YM Yang's position and duties as an IA EXCO member was in violation of the IA's constitution and its rules and regulations.
- d. Therefore, the IA EXCO's decision on March 23, 2012 to terminate Preacher YM Yang's position and duties as an IA EXCO member is illegal and invalid.
- e. I wrote to the IA Executive Committee on April 27, 2012, asking Elder Lin and the other EXCO members to rectify this serious error; I have yet to see the correction measure or receive a reply.
- f. This was the **fourth time** during my time as facilitator that Elder Lin had foregone the opportunity to resolve the conflict between himself and Preacher YM Yang.

3.34 After a year of denial, Elder Lin finally admitted that the spurious document he had sent to the EXCO members the night before the special Forum held by the IA on March 22, 2011 had been fabricated by him.

- a. In Taipei church on March 31, 2012, my wife and I discussed with the five EXCO members living in Taiwan (Elder Yung Ji Lin, Elder FM Tse, Elder EZ Chang, Deacon Bill Tseng and Preacher MY Chao) the matter of the false documents concerning the IA's termination of Preacher YM Yang as an IA preacher and IA EXCO member. I once again asked Elder Lin why, the night before the Forum held on March 22, 2011, he had sent the IA EXCO members fabricated documents that were different from the IA documents that he and Elder FM Tse had handed over to me on Sept 16, 2010.
- b. Below are the main points that were covered during the conversation my wife and I had with Elder Lin; the conversation took place in front of the other 4 IA EXCO members:

Question 1. Why was the false document you sent the night before the Forum different from the document that the IA had handed me?

Elder Lin replied: "I do not recall having given you any documents on September 16, 2010."

Note: Elder Lin's reply reminds me of how, when adults are unwilling to admit their mistakes, they often respond with "I don't remember").

Question 2. Why was there such a great difference between the fabricated document and the genuine version?

Elder Lin replied: "The document sent out that night was typed up by my secretary."

Note: Elder Lin's reply clearly proves that the false document came from his office. But, unfortunately, Elder Lin tried to shift the responsibility for it onto his secretary.

Consider: Elder Lin is a well-known hands-on, detail orientated person. In view of this, can his secretary have fabricated this spurious document?

- ✓ When Elder Lin and Elder Tse handed me the 37 pages of document on September 16, 2010, Elder Lin's secretary was not present.
- ✓ Therefore, unless Elder Lin had given his secretary the documents which he himself had selected from the IA archives, Elder Lin's secretary 1) would not have known which documents Elder Lin had given me, 2) would not have known which documents she was supposed to type up out of the more than 700 pages in the IA's archives, 3) would surely not have randomly chosen a few documents, then told Elder Lin, "These are the documents that you handed over to Bro. Michael Young a year ago."
- ✓ Having lied for more than a year, Elder Lin finally admitted his mistake. Unfortunately, he did not have the courage to bear full responsibility for it, but tried instead to blame his secretary for his own wrongdoing!
- ✓ This simple example shows once again that, in order to cover up his mistakes, Elder Lin uses every possible means to shift

his liability to others including wrongly and falsely discrediting and attacking others without reason or evidence.

Question 3. Elder Lin: “if what you say is true (i.e., that your secretary selected, typed up and fabricated the false document, then passed it to you), then may I ask: is it you or your secretary who is leading and directing the IA”?

Elder Lin kept silent and did not answer this question.

3.35 Reference material on who can discipline IA EXCO members:

This section presents Articles in the IA Constitution and Rules & Regulations concerning the duties and election of members of the IA Executive Committee, disciplinary action against them and their removal from office

The Constitution of the International Assembly (IA) of the True Jesus Church and its Rules and Regulations (March 2011 edition) concerning this issue include the following:

- a. The World Delegates Conference (herein also known as “WDC”) is the highest decision-making body of the International Assembly (= Rules/Constitution of the International Assembly of the True Jesus Church, Chapter 1, Section 4, Article 6).
- b. IA will convene the World Delegates Conference once every two years. If necessary, an extraordinary WDC may be called (= Rules/Constitution of the International Assembly of the True Jesus Church, Chapter 1, Section 4, Article 8).
- c. It is one of the functions of the WDC to take disciplinary action (including removal from office) against any IA Executive Committee member (= Rules/Constitution of the International Assembly of the True Jesus Church, Chapter 1, Section 4, Article 10).
- d. The WDC is to be convened according to the following: 1. WDC shall be convened once every two years, 2. An Extraordinary WDC may be convened at any time or place if so resolved in an IA EXCO Meeting or when requested by two-thirds or more WDC delegates (= Rules and Regulations of the International Assembly of the True Jesus Church, Chapter 1, Section 1, Article 8).
- e. The IA EXCO shall be made up of fifteen (15) members to be elected from among the delegates during the WDC. The first fifteen persons who have obtained at least half (1/2) of the total votes shall be taken. Otherwise, Chairmen of GAs who are not among the fifteen elected members shall be automatically added to the IA EXCO (= Rules and Regulations of the International Assembly of the True Jesus Church, Chapter 1, Section 2, Article 13).
- f. The term of office of the IA EXCO members is from the date of election to the next IA EXCO election held at the WDC (= Rules and Regulations of the International Assembly of the True Jesus Church, Chapter 1, Section 2, Article 14).
- g. The IA shall keep or cause to keep: 1) Appropriate and accurate books and records of accounts of the Assembly, 2) Compilation of minutes of all meetings and proceedings of the WDC, of the IA EXCO, of the Standing Committee, and other committees of the Assembly, 3) A record of all the Assembly’s member church body (unit) showing their names, addresses and types of membership (= Rules and Regulations of the International Assembly of the True Jesus Church, Chapter 1, Section 9, Article 51).

- h. Inspection by IA EXCO members: Every Council or Committee member shall have the absolute right at any reasonable time to inspect and copy all accounting books, records, and documents of any kind and to inspect the properties of the Assembly for a purpose reasonably related to one's interests as a Council/Committee member (= Rules and Regulations of the International Assembly of the True Jesus Church, Chapter 1, Section 9, Article 54).

Conclusion:

- a. According to the above articles, IA EXCO members are elected by the WDC. Thus, the WDC is responsible for taking disciplinary action against IA EXCO members and their removal from office.
- b. The IA Executive Committee does not have the authority to take disciplinary action or to remove IA EXCO members from office.
- c. The IA EXCO's decision on March 23, 2012 to terminate Preacher YM Yang's position and duties as IA EXCO member is clearly in breach of the IA's constitution and its rules and regulations. Thus, the resolution is illegal and invalid.
- d. Since the above resolution is illegal and invalid, the IA ought to immediately
 - i. reinstate Preacher YM Yang's position and duties as an IA EXCO member,
 - ii. send a letter of correction to all the churches worldwide explaining the matter and apologizing to Preacher YM Yang.
- e. If the IA insists that it is not suitable for Preacher YM Yang to be an IA EXCO member, it should take one of the following two courses of action:
 - i. convene an extraordinary WDC, submitting this proposal to the delegates of the 2011 WDC (note: the term of office of these delegates ends at the date that the 2013 WDC convenes), and asking these delegates to discuss the request of the IA and put it to a vote, or
 - ii. submit this proposal to the delegates of the 2013 WDC, asking them to discuss and vote on the IA's proposal at the March 2013 WDC to be held in Irvine church, California, USA.
- f. Regardless of which course of action the IA EXCO adopts to deal with the matter, it needs to prepare for the WDC evidence and materials which are true, complete, detailed, fair, and which have been checked and verified, so that the world delegates may decide on this important issue.

IV. Examples of the deficiencies in the administrative operations of the IA and the damage such lapses have caused the church

Note: In order to 1) discuss the deficiencies in the IA's administrative operations and 2) find solution(s) to them, I have had to use specific IA administrative details in this section. I would like to apologize once again to Elder Lin, as his conduct forms the center of this discussion. .

While working with Elder Lin for 28 months, I discovered that there were often deficiencies in the IA's administrative operations. Due to space constraints, this chapter

provides only six examples and, through them, elaborates on the extensiveness and seriousness of the lapses in the administrative operations of the present-day IA.

By examining these deficiencies, the reader could gain an inkling as to how Elder Lin, the chief executive officer of the IA, has used lies, fabricated documents and dishonest tactics to mislead his co-workers, causing the church to suffer unprecedented damage and destruction. As a result, the IA has lost its honesty, justice and righteousness, and the church and all her members have been shamed.

4.1 Typical examples of the deficiencies in the IA's administrative operations

Elder Lin's Modes of Operation Example 1:

During IA meetings, Elder Lin assumes three roles with mutually conflicting interests (the defendant, the legislator and the judge) with the aim of controlling the proceedings and outcomes of IA meetings (see Evidence, pp. 2-7).

One may wonder:

Why does Elder Lin insist on assuming these 3 mutually conflicting roles at each and every IA meeting? Below is my observation and analysis:

- a. Recognizing the seriousness of the IA's administrative operation lapses that I had documented in my reports, the IA Standing Committee forwarded the case to the IA EXCO on October 20, 2011 and requested the IA EXCO to lead the discussion / investigation.
- b. Elder Lin knew well that these IA's administrative deficiencies were actual and accurate.
- c. In order to keep a lid on IA operational deficiencies and his wrongdoings, Elder Lin resolved that he has to control the discussions, proceedings and outcomes of IA meetings. The best way to achieve these goals is for Elder Lin to assume three different roles whenever IA deficiencies are discussed. In so doing, it allowed Elder Lin 1) as the Defendant to preside over the IA meetings, 2) as the Legislator to control the direction and the content of discussions, and 3) as the judge to write up the meeting minutes according to his personal biased views. Finally, Elder Lin can quote his fabricated meeting minutes as the resolutions made by the IA EXCO to mislead the church, her membership and to control public opinion on the matter.
- d. When the IA EXCO considered my report at its March 22-23, 2012 meeting in Seoul, Korea, Elder Lin used these tactics to achieve his goals and objectives. As a result,
 - i. The IA operational deficiencies identified in my reports with specific evidences were deemed not-objective and did not hold water
 - ii. These "conclusions" were "reached" not based on IA EXCO's discussion, verification and voting but based on Elder Lin's trickery.
 - iii. Elder Lin can then cite such fabricated IA EXCO meeting minutes to prove "his innocent" and proclaim that he had been misunderstood and he had done no wrong.
- e. Elder Lin, however, has forgotten that the omnipotent, omniscient and holy God is fully aware of the work of his hands and the schemes of his heart.

- f. The two fabricated IA meeting minutes (i.e. IA letter #12-030 and #12-033) cited in the Evidence section as well as IA operation lapses identified here are they not direct evidences to prove that it is Elder Lin himself who is unobjective.
- g. These two false meeting minutes provide the most direct and powerful proof of the manner in which Elder Lin has operated, led the IA administration, misled his co-workers and influenced the opinions of the church—through the use of lies, his power and influence, and with a heart that neither fears God nor man. As a result, the IA has become confused about right and wrong, is unable to distinguish between true and false, and has been thrown into chaos.

Example 2:

Because the omnipotent and omniscient God is the master of the church, the IA has not set up a system of supervision and evaluation. Elder Lin, however, has exploited this weakness and misled his co-workers out of his own private goals and prejudiced intentions, causing the IA to make some wrong decisions.

- a. The vast majority of workers in the true church have devoted their lives to serving God and leading people to the Lord with all their heart and strength because of their gratitude for the grace of the Lord. The church is the household of God; the omnipotent and omniscient God is the supervisor of His church. As a result, the IA has not set up a system of supervision and evaluation. Under the guidance of the Holy Spirit, the workers work with diligence and sincerity for the sake of the gospel.
- b. Elder Lin has often exploit this honour system, coupled with the fact that the other EXCO members often only have a partial knowledge of the issues at hand, to mislead his co-workers in IA meetings, such that they end up making incorrect decisions during the meetings.
- c. Once the matter has been voted through in this manner, Elder Lin 1) then uses this (the resolution of the IA Executive Committee) as a token of authority and announces to the wider world that he is simply carrying out the decisions of the IA EXCO, and 2) uses this token of authority to repeatedly discredit and attack the believers who have admonished him.
- d. Elder Lin also often makes use of his position as chair of IA meetings to adopt arguments which are in line with his own purposes; any evidence which puts him in an unfavourable light is not taken into consideration. Such practices provide Elder Lin with the opportunity to quickly turn his one-sided and biased views into the outcomes and resolutions of IA meetings, and then to record these erroneous decisions in the form of IA documents, which are then distributed to churches all over the world, thus confusing the facts.
- e. Take, for example, the IA meeting held on March 23, 2012 in Korea: Elder Lin 1) With no evidence whatsoever, unfairly pronounced my letters and report to be unobjective, 2) fabricated IA meeting minutes, 3) produced IA documents to fulfil his own personal ends, and 4) used these documents to discredit me the whistle blower, bringing me greater insult and humiliation than I have ever experienced in my life.
- f. Consider:
 - i. When a member, knowing nothing of the matter, uses Elder Lin’s fabricated IA documents as “proof” and starts proclaiming everywhere that 1) I have written an unobjective report in order to attack church ministers, 2) that I have not listened to the IA’s advice...etc.

- ii. Elders, deacons and preachers of the IA, if I had not received the above cited IA meeting minutes,
 - 1) how am I to know that I have not been falsely accused by Elder Lin at IA meeting?
 - 2) how am I to find recipient of the subject IA meeting minutes that I may talk with him, clarify things and defend my reputation?
 - 3) how am I, my children, grandchildren and loved ones, to deal with the unwarranted attacks and slander of such a recipient, who attacks me solely on the basis of Elder Lin's lies?
 - 4) As stewards of the household of God, why have you ignored the numerous warning signs these many years concerning the IA's administrative lapses and failed to deal with them? Because of this, the church today has become an organization which is untrue, unjust, and unrighteous, and has even been taken advantage of by the wicked (see Evidence, pp. 26–40)!
- g. Elder Lin's unbiblical tactics and practices 1) have not only harmed many innocent believers and church workers 2) but also caused divisions and misunderstandings amongst members and 3) led to great turmoil in the church. These damages are direct result of:
 - i. it is difficult for the IA and the church to retract IA documents once they have been sent out;
 - ii. all recipients of fabricated IA documents (i.e. the GA members worldwide and local church council members) would never believe that the IA documents they had received had been fabricated and were false.
- h. Therefore, in accordance with the instructions of the IA, they submissively put up the documents on their notice boards and announce their contents to the congregation.
- i. As such, the false documents sent out by the IA have not only contrary to the facts, confused the opinions of the church and polluted the minds of the believers; in future, they would likely become major obstacles and cause great difficulties if the church were to attempt to overturn this resolution.
- j. May God comfort and sustain me and other church members and workers who have been discredited and wronged by Elder Lin so that we may safely pass through this difficult and painful path.
- k. More importantly, we pray that the loving heavenly Father and true God may grant grace and mercy to the church, that she may quickly realize her errors, earnestly repent and ask God for His forgiveness, so that she is not cast aside by Him.

Example 3:

How did Elder Lin turn a simple request into his Waterloo? (see Evidence, pp. 45–98)

- a. After 18 months (2010.09.16–2012.03.31) of continual lying, Elder Lin finally admitted on March 31, 2012 that, in regard to the 37 pages of IA document, he had 1) fabricated documents and 2) misled the IA Executive Committee.

- b. Between 2010.09.16–2012.03.31 when Elder Lin and I worked together, he managed to come up with at least 5 different lies and false testimonies concerning this simple 37 pages of IA document!

The fact: On September 16, 2010, Elder Lin handed me 29 pages, and Elder Tse handed me 8 pages (making 37 pages in total). The followings are the 5 lies and false testimonies Elder Lin made at various occasions to various IA EXCO members.

- i. “What the IA provided to Brother Young in Sept 2010 is what he needs to know” (an email from Elder Lin to the IA EXCO members on March 21, 2011). [Note: these 37 pages of document is a small fraction of the IA archives which are more than 700 pages. What depicted in these 37 pages is a biased view of the dispute between Pr. YM and the IA].
- ii. Elder Lin manufactured a false set of these documents and told IA EXCO members “this [his falsified documents] was what IA sent to Brother Young in Sept 2010”. (in an email from Elder Lin to the IA EXCO members on March 21, 2011) [Note: Elder Lin's false testimony and fabricated documents mismatched the genuine documents by more than 45%]
- iii. “All 37 pages were provided by Elder Tse.” (Elder Lin’s written declaration, from the reference material prepared for a special meeting with five senior elders held on November 28, 2011 in Taiwan, Taichung.)
- iv. “I don’t remember having given you [Brother Young] any documents. These documents were typed out by my secretary.” (the testimony of Elder Lin during a meeting with me, my wife and four IA EXCO members held on March 31, 2012 in Taipei church)
- v. Toward the end of March 31, 2012 meeting, Elder Lin admitted that he was wrong and he had lied and mislead others. (the testimony of Elder Lin during a meeting with four IA EXCO members who reside in Taiwan, my wife and I, held on March 31, 2012 in Taipei church)

- c. Think about it: Being the IA chairman, Elder Lin ought to be the most spiritual member of the church’s administrative staff, yet

- i. He lied for more than 1 year and half. He spent 18 months on crooked byways before speaking the truth.
- ii. During this time, Elder Lin did all he could to distort the facts and cover up the wrongs he had committed, thus misled the church on what truly happened, caused the church to lose her truth, integrity, justice and righteousness?
- iii. In addition, in this particular matter, Elder Lin
 - ✓ biasedly handpicked specific documents that support his subjective views from 700+ page of archives and told the IA EXCO and me that these 37 IA documents are what I need to know
 - ✓ Was autocratic (refusing to provide me with any other documents and insisting I should just follow his commands and do what he asks me to do!)
 - ✓ Fabricated documents and sent spurious documents to mislead his co-workers, and discredited and attacked church members who pointed out his mistakes

- ✓ Bore false witness against the whistle blower (with the false document he had fabricated, Elder Lin clearly and directly implied that the 37 pages of IA document in my possession were false).
- d. Elder Lin's wrongdoings in these simple matters gives observers the chance to understand 1) Elder Lin's modes operation, his characters and his mentality, 2) the content, frequency, severity and ubiquity of the deficiencies in the administrative operations of the IA.

Example 4:

Being the most senior person in the IA administration, Elder Lin knows the law, yet he breaks it. Moreover, when his mistakes are pointed out to him, he hardens his heart and refuses to admit his mistakes or to correct them (see Evidence, pp. 99–100).

- a. The bylaws and constitution of the IA clearly stipulate that:
 - i. the IA Standing Committee comes above the chairmanship of the IA,
 - ii. the IA Executive Committee comes above the IA Standing Committee,
 - iii. the IA Truth Research Committee (TRC) comes above the IA Executive Committee, and
 - iv. the World Delegates Conference comes above the IA's TRC.
- b. The smooth and peaceful functioning of the IA depends on each organizational unit, with each doing its part and respecting and helping the other units.
- c. As the IA chairman, Elder Lin is well aware that he and the IA administrative department which he leads needs to 1) carry out the directives and meeting resolutions of the above four organizational bodies, and 2) report "upwardly", regularly and truthfully to these four bodies concerning the affairs and state of progress of the IA [i.e. IA chairman reports to → 1) IA Standing Committee → 2) IA EXCO → 3) IA TRC and → 4) WDC].
- d. In practice, however, Elder Lin often ignores this requirement, acts alone and puts himself above these four organizational bodies. For instance,
 - i. Elder Lin has fabricated the meeting minutes of the IA EXCO as well as those of the IA Standing Committee,
 - ii. Elder Lin and the IA's administrative department violated the rules and tampered with the meeting minutes of the IA EXCO,
 - iii. Elder Lin has not carried out the meeting resolutions of the IA EXCO and the IA Standing Committee,
 - iv. the IA EXCO, led by Elder Lin, has infringed upon the powers of the WDC,
 - v. when his above mistakes are pointed out, Elder Lin hardens his heart and refuses to admit his mistakes, instead Elder Lin uses administrative procedures to crush and discredit those who complain against him.

- e. These administrative lapses have caused the IA to 1) become a one-man organization, 2) lose its order, harmony, truth, justice, integrity and righteousness, and 3) brought shame to God, the church and all her members.

Example 5:

Elder Lin has set up roadblocks so that petitioners and whistle blowers have no channels through which they may express their views; this mistake / deficiency has ruled out opportunities for the IA to make improvements to itself (see Evidence, pp. 41–44).

- a. When Elder Lin receives petitions from church members who please him, Elder Lin often responds and solves their problems very promptly (within a few days or one to two weeks).
- b. In contrast, when he comes across petitions which he does not like or does not wish to face, Elder Lin 1) does not bother replying to those who made the suggestions, 2) creates innumerable obstacles, making up unrealistic and impracticable rules so that the petitions have no way of getting their messages across, and 3) consigns the admonitions and petitions to administrative oblivion through man-made means.
- c. Case Study 1: In October 2010, when I asked Elder Lin to honour his commitment of providing additional IA documents to me, Elder Lin first told me he was too busy and will get to it. Later he changed his mind and through Preacher MY Chao, the IA instructed me that if I have any request to the IA, I must follow the rules to communicate with the IA. Specifically, I must first submit my request to my local church board, secure local church board's approval then forward the request to the next church hierarchies (i.e. the U.S. General Assembly). After securing USGA's approval then to the next hierarchies the U.S. National Church Conference (US NCC); then to the IA's Western Hemisphere Department of World Missions. Only after my request/suggestion had been discussed and approved by these 4 entities, could it be presented to the IA.
 - i. As this instruction clearly states, the IA and Elder Lin can talk to me on any issue whenever they liked. Their instructions and documents would be delivered to me in less than a minute through the Internet.
 - ii. But if I were to have any question or suggestion regarding the information or documents I had received, I would have to comply with the IA's requirements, and first have my questions and suggestions reviewed and approved in meetings by the above four organizations (i.e. local church, the USGA, US NCC, and IA's Western Hemisphere Department of World Missions). Note: these requirements may take more than two years or even forever, since some of these bodies hold meetings only once a year, or do not even have the administrative authority to assist me in the matter) before my question and suggestion can be brought before the exalted Elder Lin and the IA!
 - iii. As an organization whose original and primary function is to coordinate the work of the ministry, how did the IA, under the leadership of Elder Lin, become so bureaucratic, self-important and arrogant?
 - iv. How are the fault-ridden administrative operations of the IA going to improve under such an arrogant, one-sided bureaucracy?
- d. Case Study 2: After the IA EXCO meeting held on March 23, 2012 in Seoul, Korea, Elder Lin specially emphasized in his second fabricated letter (i.e. IA #12-033) to me: "Henceforth, should you have any suggestions for the IA, please process them in accordance with the administrative procedures of the GA to which you belong." (see Evidence, p. 43)

- i. Having received this letter, I innocently and dutifully complied with Elder Lin's instructions and rang the USGA. A board member of the USGA told me that the USGA bylaws did not provide/stipulate any administrative procedures concerning such matters. Therefore, even if the USGA wishes to help but were unable to do so.
- ii. I also consulted a board member of my local church; the board member similarly replied that the local church bylaws did not include information on the administrative procedures concerning such matters. Thus, my local church was also unable to help.
- iii. After having been passed around like a ball, I finally realized that Elder Lin had in effect relegated me to an administrative no man's land so that there would be no channel for my complaints and nowhere for me to appeal.
- iv. I later learned that Elder Lin often quoted this rule to petitioners whom he declines to accommodate so that these members' suggestions and petitions would not get resolved and they would have nowhere to turn for help. This mode of operation suggests that Elder Lin and the IA are not at all interested or willing to accept advice.
- e. The facts above portray directly and in detail the IA's mentality and actual mode of operation, its over-inflated ego and conceitedness, its refusal to accept others' suggestions and lack of desire for progress, its attitude that everyone should obey its instructions in all things and that it is always correct, and so on.

Example 6:

Elder Lin insists that he has made no mistakes whatsoever during his tenure as leader of the IA; he has repeatedly rejected mediation, causing a dispute that could originally have been resolved to turn into something much worse and severe. The IA's self-conceited mentality and its refusal to admit its mistakes have long been the primary reason why the Pr. YM Yang Incident has not been resolved (see Sections 3.16; 3.18; 3.21 and 3.33).

- a. After perusing the more than 700 pages of IA files concerning the Incident of Preacher YM Yang, I discovered not only that all the administrative deficiencies of the IA described in this report have been manifested in the course of the dispute between Preacher YM Yang and Elder Lin, but that they have often been manifested with an even greater severity.
- b. Elder Lin knows in his heart of how greatly he has erred in his handling of the incident of Preacher YM Yang (note: he previously said as much to one of his close co-workers), but it is unclear why Elder Lin continues to claim that he has made no mistakes whatsoever.
- c. The more than 700 pages of IA files show that Elder Lin thinks that there is no need to sit down and discuss matters, since he has the power to issue IA directives at will, present a distorted view of Preacher YM Yang and discredit and attack YM in any situation and at any time.
- d. The IA's self-conceited, self-righteous and self-important mind-set and its reluctance to admit its mistakes has led Elder Lin to forgo many opportunities to communicate with Preacher Yang and to work out a solution so that both of them can better understand and forgive each other.
- e. When one of two parties involved in a dispute refuses to talk and try to come to an agreement with the other party, neither of them will be able to resolve the dispute.

- 4.2 The administrative deficiencies of the present-day IA are serious and prevalent; such breaches urgently need to be acknowledged, fixed and stopped.

From God's perspective, the IA's administrative deficiencies are obvious indicators and direct consequences of the church's transgression of His laws and her forsaking of His ways. In terms of the long-term prospects of the church, the deficiencies in the IA's administrative operations constitute the greatest challenge to the church today. Timely resolving these deficiencies is critical to TJC's future success or failure.

Just think, the church is the household of God; how can conduct which is unacceptable even according to worldly laws be permitted in a sacred and spiritual body?

For the continued sustainment of the church, we need to overcome all difficulties, face the facts, bravely admit our mistakes before God and change our old habits (Is 30:18–22). For if these deficiencies are not promptly acknowledged and corrected, the church will continue to be struck and disciplined by God; when things get serious, she may even be rejected by Him (Is 5:1–7).

We beseech the true God to have mercy on the church and to grant the church wisdom, that she may quickly repent and change her ways, once again conducting herself in accordance with the teachings of the Bible and working and shining for the Lord.

- 4.3 Elder Lin's operational deficiencies on the handling of the Pr. YM Yang Incident were clear manifested at the IA EXCO meeting in March 2012

Having repeatedly perused over 700 pages of IA document pertaining to Pr. YM Incident, I have discovered that the practices of Elder Lin described in this report 1) took place not just during the two years when I worked with Elder Lin; 2) they were also found in the 700-plus pages of IA archives concerning the Incident of Preacher YM Yang. The frequency with which these wrongful acts occurred, as well as their destructiveness and the virulence of their attacks, was many times greater in the case of Preacher YM Yang than in my own case.

For many years, Elder Lin has used similar illegal means to 1) distort the words of Preacher YM, to accuse him falsely, discredit and attack him, and to 2) fabricate false messages, false meeting minutes and false documents to deceive his co-workers and sway public opinion. Such acts have never before been witnessed in the true church's near hundred-year history!

In the 700-plus pages, it can be seen that Preacher YM Yang often pointed out these biased and wrongful practices of Elder Lin and protested to the IA about them. In the 7.5 years of Elder Yung Ji Lin's tenure as the IA chairman, the IA Standing

Committee and the IA EXCO have never investigated or tried to rectify Elder Lin's malfeasance.

As for the proceedings of the meeting held on March 23, 2012 during which the IA EXCO decided to terminate Preacher YM Yang's status as IA preacher, I believe that there were many areas of doubt and numerous lapses and injustices that took place during the meeting.

For example: While the IA i) was planning and preparing for the EXCO meeting in March 2012, and ii) discussing issues related to Preacher YM Yang during their meeting in Korea,

- a. why did Elder Lin and the IA not announce this important proposal a month before the meeting to all the meeting attendees, as they did with the other items on the agenda?
- b. why did Elder Lin and the IA not list in detail the IA's arguments and evidence beforehand, so that every EXCO member could examine the evidence, prepare the necessary material and share his findings with the other attendees during the meeting?
- c. why did Elder Lin and the IA not notify Preacher YM Yang of this proposal and inform him concerning the evidence on which the proposal was based, so that he could properly prepare his material and defend himself against the arguments of the IA?
- d. in discussing and deciding upon this case, why did the IA not simultaneously consider discussing the reports and accusations which Preacher YM Yang had submitted to the EXCO over the past many years concerning Elder Lin's wrongdoings, and the impact that these wrongdoings may have had on the case in hand?
- e. Why were the 7 IA Standing Committee members not brave enough to inform the 15 IA EXCO members beforehand that they had decided long before to submit this important proposal to the IA EXCO for discussion and arbitration? Why did the Standing Committee instead suddenly notify the EXCO members just three hours before that they were to discuss this important issue?
- f. Since Elder Lin's wrongful conduct over the many years has brought about an environment where right and wrong is confounded. Given these circumstances, before the IA EXCO members voted to decide on how to deal with Preacher YM Yang, how were they able to discern 1) which pieces of evidence were authentic and had not been tampered with by Elder Lin, and 2) which facts had not been manufactured by Elder Lin via wrongful means?

The IA has not provided credible answers to the many points of doubt cited above, but has instead hastily dismissed Preacher Yang. The IA did not handle the incident of Preacher YM Yang honestly, fairly, justly and satisfactorily in March 2012, and I believe that the reasons for this are very closely linked to the deficiencies in the IA's administrative operations that are described in this report.

I am extremely worried that the IA has been misled by Elder Lin in this matter, and that it has lost its honesty, impartiality and righteousness as a result.

4.4 Possible root causes for the deficiencies in the IA's administrative operations

- a. The deficiencies in the IA's administrative operations are numerous and frequent, but root causes of these deficiencies may broadly be grouped into the following categories:
 - i. the church lacks professional administrative staff (current IA operation is led by non-professionals)
 - ii. the church lacks systemic training courses to impart special knowledge and expertise to her staff (some people are not ready to undertake certain specific duties)
 - iii. the church lacks a real and effective system by which advice may be offered (everyone does their own thing and people very rarely consult each other or share knowledge with one another)
 - iv. church holy workers honour their fellow workers more than they honour God (church workers do not dare or are reluctant to correct their fellow workers or offer them advice)
- b. The deficiencies in the IA's administrative operations are numerous and frequent, but causes relating to the wrongdoers may broadly be grouped into the following classes:
 - i. Arrogance (acting alone to fulfil one's own wishes, feeling that whatever one does is absolutely correct, not allowing challenges or criticisms)
 - ii. Seizing power, making decisions without consulting others, autocratic (violating regulations, ignoring existing institutions and systems)
 - iii. Being one-sided and showing partiality (exploiting public offices for private ends, abusing one's power for unlawful purposes)
 - iv. Doing things through fakery and lies (telling many lies in order to cover up the first lie)
 - v. Abusing the church's honour system in one's servitude (not knowing how to show self-discipline and self-respect)
 - vi. Being unwilling to accept advice or mediation (blindly insisting that one is blameless and fearing that others will point out or provide proof of one's mistakes)

4.5 Why has God allowed the true church to encounter such a calamity and challenge?

After seven years of observation (from 2006 to 2012), reading countless documents, consulting those involved as well as many senior divine workers, I have realized that in considering the question of why God has given this great test to His church,

- a. we should pair what Preacher YM Yang has done on matter A with how Elder Lin has reacted to matter A together.
- b. By sorting out matters one-by-one and organizing them onto a time line, (i.e. listing what both parties have done according to a schedule of events) and comparing them carefully, we will find the crux of the matter and the answer to the question.

In fact, God has long known the heart of man and was well aware that the administrative operations of the IA had become secularized; they had long become subject to human ways of thinking and been deeply and extensively influenced by the Gentiles' methods of doing things, becoming even more secular than the secular in certain areas. In order to awaken the true church, His household, from its current sense of self-satisfaction, its mentality of blindly going with the secular flow and its life of comfort and ease, God has struck the church with a blow through the Incident of Preacher YM Yang, that all the workers of the church and her members may be forced to 1) thoroughly reflect on how the IA operates today, and 2) discover by how much the IA administration has deviated from the right path. This is so that the workers and members may be made aware of their mistakes, confess their sins and return to the right path (see Evidence pp. 26–40).

Therefore, personally I am not discouraged by the administrative deficiencies of the current IA or by the Incident of Preacher YM Yang. On the contrary, I thank God that in our most painful and darkest hour, we are able to examine and discipline ourselves, and thereby witness His mercy and power.

4.6 It is not difficult to resolve the dispute between Preacher YM Yang and the IA

Over many long conversations, I shared with Preacher YM Yang the following analysis:

- a. The entire Bible is a record of God's word; therefore the verses in the Bible absolutely cannot be mutually conflicting.
- b. Since his new theory concerning the origin of Satan and the church's traditional view concerning the same topic both cannot completely explain all the verses in the Bible concerning evil, sin, and the nature of Satan and of God,
 - i. neither of these theories is in accordance with the will of God,
 - ii. neither of these theories is from God,

- iii. both theories have been constructed by man,
- iv. both theories are misleading.

c. Preacher YM Yang agreed with my analysis and advice.

I then asked Preacher Yang, “So why don’t you retract your theory?” Preacher YM replied: If he were to retract his arguments now, then the innumerable false accusations and instances of defamation by a small number of workers over the past many years, and Elder Lin’s unjust and unrighteous false testimonies, false accusations and unjustified attacks against him over the past many years (e.g., using false documents, false material and false evidence against him, distorting his words or his published articles by making selective use of them, misusing the church’s resources and abusing his [Elder Lin’s] administrative powers, disrupting the procedures of meetings, using unjust and unrighteous administrative procedures to handle disputes, being biased and taking sides, discrediting and attacking the other party for no reason, etc.), would instantly be proclaimed by those who have borne false witness and made false accusations against him to be just and righteous actions taken for the sake of defending the truth. This second round of defamation and attacks would be more terrible than the first, and he would no longer be able to defend himself before others or extricate himself from his difficulties.

Preacher YM Yang believes that, because the various wrongful administrative operations carried out by Elder Lin over the past many years have never been investigated, dealt with or rectified, 1) he [Preacher Yang] alone has ended up being blamed for all the mistakes that have been made, and 2) there is a misconception that everyone else involved is a saint and is perfect. Not only is Preacher YM unable to forget about the unjust and unrighteous chaos that has ensued, he is even more determined that, for the sake of the truthfulness and honesty of the true church, no matter how difficult things get, he will surely continue to bear the pain and humiliation, faithfully and sincerely pointing out the administrative mistakes and deficiencies of the workers of the church.

4.7 My hope and my prayer

From gleaning the truth from the Bible and spreading the gospel perspective, one may conclude that the debate over Preacher YM Yang’s interpretations of origin of Satan was a problem that was originally not difficult to resolve. However, because Elder Lin handled this debate with various deceptive means, a simple dispute was quickly distorted and transformed into a convoluted mess that is quite different from the original debate. Such changes of the debate have much to do with specific administrative lapses of the IA.

In fact, the IA’s administrative lapses (such as distortion of facts, false accusations against the innocent, fabrication of documents, controlling of public opinion, baselessly attacking the other party, and not giving a fair trial...etc.) have

a. bringing shame to the true God in heaven, the church and all her members).

- b. have exacerbated a dispute that originally simply concerned a difference in the interpretation of certain Bible verses (see Section 4.6), and
- c. have resulted in the handling and resolution of the incident of Preacher YM Yang in March 2012 being full of errors and being neither just nor righteous.

In the face of current situation, the church needs to overcome all its internal and external difficulties and have the courage to 1) face reality and admit the administrative blunders made over the past few years in the handling of the Pr. YM Yang Incident, and 2) elect an independent review board to investigate and deal anew with the case under the guidance of the Holy Spirit, so that the true church may recover her most precious truthfulness and honesty and return to the bosom of the Lord.

The independent review board needs to 1) carefully and patiently review all pertinent documents, 2) arrange these documents chronologically, and 3) cross-reference and compare what Preacher Yang said on a subject vs. what Elder Lin accused Pr. Yang of doing and how Elder Lin communicate his opinion on the subject matter to others. Once this task is completed, the ins and outs and causes and consequences of the dispute and misunderstanding on each subject between these two church workers will be made clear. The Holy Spirit of God will surely grant the Review Board wisdom to

1. separate the **original issue** from the **derived/distorted issues**, which resulting from the IA's administrative deficiencies,
2. negate or resolve all the **derived/distorted issues**,
3. discuss and comment on the validity of the **original issue**,
4. identify the wrongs of each party and resolve their disputes that have dragged on for 6–7 years satisfactorily and amicably.

I sincerely hope that, through the guidance of the Holy Spirit and with the help of gifted elders, Elder Lin and Preacher YM Yang will be able to quieten their hearts and meet with each other to resolve their differences before the elders of the church, to truly repent before God and man, and once again work diligently for the sake of the gospel. I hope that they will be able to use the gifts that God has granted them of preaching the good news of salvation, and be joyful and contented with this, instead of putting their efforts into trying to gain the upper hand in the dispute.

4.8 God Saves when Man Repents

I wholeheartedly believe that it is God's will and that it is due to His divine arrangement that the Pr. YM Yang Incident has been allowed to happen in the true church. Although we cannot fully understand God's wonderful works at present time, but from the history of the Israelites, His chosen people, we can come to understand that:

- a. God has allowed the church to pass through this painful and difficult wilderness because He wants to refine us and force us to reflect on the past, examine ourselves, admit our mistakes and repent, and ask for God's forgiveness.

- b. Preacher YM Yang failed to comply with the existing IA TRC's (Truth Research Committee) rules in how to share his interpretations of certain Bible verses that have not been adopted by the TRC.
- c. Elder Lin Yung Ji / the IA administration made a series of unbiblical mistakes in its handling of the Pr. YM Yang Incident.
- d. For this reason, both parties must sincerely reflect upon the past, admit their respective mistakes and turn over a new leaf. God will surely forgive all parties concerned and also the church, so that the true church will once again become a spiritual body pleasing to God and able to fight the good fight for the Lord in the last days.

V. Disputes over Differences in the Interpretation of Certain Bible Verses

I am not well-versed with the Bible, but out of necessity I share here my understanding concerning the origin of Satan.

5.1 The origin of Satan

1. Why did Preacher YM look into this special topic?

- a. In 1999, as a special topic for study, the IA assigned Elder ST Hsieh and Preacher YM Yang to do research on the origin of Satan.
- b. Consider:
 - i. At the time, the church already had a view on the origin of Satan (namely, that Satan was a fallen angel).
 - ii. If the church had been so certain of this view, the IA would not have assigned two workers to do research on this established "fact" as a special topic.
 - iii. By this simple inference, I would guess that the IA at the time was actually not very certain of the view that Satan had originally been a fallen angel. This is why the IA had assigned Elder ST Hsieh and Preacher YM Yang to do research on this as a special topic; the IA and church were hoping to hear a new perspective and commentary on the topic.
 - iv. When, acting in accordance with the IA's instruction, Preacher YM Yang thought about this question, did research on it and presented his new perspectives and ideas at the IA TRC. Certain TRC members immediately accused Pr. YM of going against the "basic beliefs" of the true church!
 - v. Think about it: is this reaction an appropriate way of discussing the Bible in the church? Given such a mentality and culture how are the teachings of the Bible to be discussed during Bible studies and family services?

2. Both Preacher Yang's and the IA's explanations (theories) of the origin of Satan are not in accordance with the Bible and are incorrect.

- a. I am not very well-versed in the Bible, but I hold a simple and firm belief about it: the entire Bible is a record of God's word and is from God; therefore, there cannot be any contradictions whatsoever within the Bible.
 - b. Based on this truth, it would not be very difficult for us to examine whether someone's explanation (exegesis) of a certain topic in the Bible is in accordance with the will of the Lord.
 - c. Take for example the origin of Satan: If someone were to propose a theory on the origin of Satan, but discovers that his theory is unable to explain ALL the verses in the Bible concerning the devil, sin, evil and the nature of God, this clearly shows that
 - i. this theory was not originally intended by God and is not from God,
 - ii. this theory was derived, invented and constructed by man and is incorrect.
 - d. Preacher Yang's new theory on the origin of Satan cannot fully explain all the verses in the Bible concerning the devil, evil, sin and the nature of God. Hence, Preacher Yang's theory is a human invention and construction and is incorrect; Pr. YM Yang's view and theory is not God's explanation, nor was it originally intended by Him.
 - e. Similarly, the traditional view of our church on the origin of Satan cannot fully explain all the verses in the Bible concerning the devil, evil, sin and the nature of God. Hence, this traditional view (theory) is also a human invention and construction and is incorrect; our church's traditional view (theory) on the origin of Satan is not God's explanation, nor was it originally intended by Him.
3. How should both parties handle the dispute over the origin of Satan?
- a. Since both parties' theories/explanations are not in accordance with the Bible, the IA should not insist that "the church's traditional view is correct, and Preacher YM Yang's new theory is incorrect", or issue edicts or correspondences claiming so. In so doing, the IA is deceiving both itself and others.
 - b. By the same token, since both parties' theories are incorrect, Preacher YM Yang should similarly not insist that his theory is correct and that the church's view on this issue is incorrect. In so doing, he would also be deceiving both himself and others.
 - c. In future, if someone were to ask us where Satan came from, we should honestly and humbly reply that the Bible does not speak clearly about this issue; it is one of the many mysteries of God contained in the Bible, and no man can know the answer to this mystery.
4. The Bible contains many mysteries of God; man cannot find the answers to these mysteries through his own knowledge and learning.
- a. Even if a person were to spend all his time, energy and money in studying the mysteries of God contained / described in the Bible, he would not be able to find the answers, because being created by God, it is impossible for man to know the mysteries of his Creator.
 - b. If a person were to insist on explaining these mysteries using his own knowledge and skill, he would fall into the trap of misinterpreting the word of God, or even be guilty of the sin of adding to or subtracting from the word of God (Rev 22:18-19).
5. The mysteries of God contained in the Bible have nothing to do with salvation; the church should not discuss or argue over such topics which do not have correct and clear answers.

- a. The God we worship is an honest, upright, righteous and perfect God.
 - i. God states very clearly in the Bible what mankind should know and should do in order to be saved; there are absolutely no ambiguities in His instructions on these topics and requirements.
 - ii. As God is an honest, upright, righteous and perfect God, He would not require man to do anything that He did not stipulate or that He did not provide clear instructions about.
 - iii. Based on the nature of God described above, we can gather that since the Bible does not state clearly where Satan has come from, the origin of Satan
 - 1) has nothing to do with salvation
 - 2) is one of the many mysteries of God contained in the Bible.
- b. If members or truth-seekers were to ask us 1) where Satan has come from or 2) other questions to which the Bible does not provide clear answers, we should humbly, honestly and directly answer that we do not know the answers to such questions because the Bible does not speak clearly about them.

VI. Where Does the Church go from Here?

Based on the actual administrative lapses of the IA stated in this document, the reader will be able to understand that these lapses have caused the IA 1) to be untruthful, unfair and unjust in many of its decisions, and 2) to commit the serious error of wronging many people, even to the extent of causing harm to many innocent members and workers. In order to correct its errant ways and to operate according to the teachings of God once again, the IA ought to:

- 6.1 Reinstatement of Preacher YM Yang's position as IA EXCO member immediately and await the decision of the WDC concerning this matter.

Reason:

The IA EXCO overstepped its authority and mandate and violated the IA's constitution and its rules and regulations in terminating Preacher YM Yang's position as IA EXCO member during its meeting held in Korea from March 22-23, 2012.

The procedural rules/constitution of the International Assembly of the True Jesus Church, Chapter 1, Section 4, and Article 10 clearly stipulates that taking disciplinary action against IA EXCO members and their removal from office is the responsibility of the WDC.

- 6.2 **Establish a commission of inquiry** to 1) investigate and understand the deficiencies in the IA's administrative operations and the effect of these deficiencies on the church and on Pr. YM Yang, and 2) make reparation to all injured parties.

The examples and evidence cited in this report clearly prove that, due to conflicts of interest under the leadership of Elder Lin, the IA has lost its capacity for self-examination, self-discipline and self-governance. For the sake of

1. the history of the church,
2. restoring the good name of the members and workers who have been falsely accused or wronged by Elder Lin, and
3. allowing the church to return to its former state of purity, honesty, godliness and loving-kindness, so that it can once again be pleasing to God, the church needs to overcome all its difficulties and establish an independent commission of inquiry to find out the truth.

The responsibilities of such an independent commission should minimally include:

- a. investigating the errors and deficiencies in the administrative operations of the IA that occurred during Elder Lin's term of office,
- b. verifying the above errors and deficiencies as cited in this report along with the accompanying evidence the report provided,
- c. revealing the effects these deficiencies have had on the IA's handling of the Pr. YM Yang Incident,
- d. re-investigating and handling the case of Preacher YM Yang in an honest, fair and just manner according to the teachings of the Bible,
- e. reporting the findings of the inquiry and the evidence on which the findings were based to the WDC, and
- f. reforming the IA's administrative operations based on the lessons learned report to be issued by the commission of inquiry.

6.3 Basic operating principles of the commission of inquiry

- a. The objective of the commission of inquiry would be to solve the issues in hand and not to discipline the people involved.
- b. The commission of inquiry should examine material provided by all parties involved, including the injured parties as stated in Section 4.7 of this report. With a heart of truthfulness, loving-kindness and tolerance, it should
 - i. examine each of the **original issues** —the original dispute between Elder Lin and Preacher Yang,
 - ii. identify and classify all the **derived / distorted issues** arising from the IA's administrative lapses or from other human factors,
 - iii. list all original and derived/distorted issues in chronological order,

- iv. reset all the derived/distorted issues to zero (i.e. ignore and remove the distorted issues and focus on the original issues),
- v. carefully discuss and resolve all the original issues with Elder Lin and Pr. YM Yang under the guidance of the Holy Spirit, with the mediation of senior members.

- c. Once the commission of inquiry has determined 1) the nature and cause of each IA administrative deficiency, 2) the effect these deficiencies have had on the IA and the church, and 3) ways of coordinating, discussing and resolving matters, it should leave it at that; there is no need to make things difficult for the divine workers who have made mistakes in their weakness.
- d. When it has properly understood the causes, nature and consequences of the IA's administrative deficiencies, the commission of inquiry should try to find a solution for every mistake that has been made, and also create a new administrative structure and a new set of operational procedures for the IA.

Note: The commission of inquiry's plans for improvements to the administrative operations of the IA should include designing and conducting on-the-job training workshops for IA administrative workers, so that the technical knowledge required by the staff to perform their duties may be systematically imparted to them, and that they may be taught correct and effective methods of handling the necessary administrative operations. This is so that every divine worker may have a work ethic that is in keeping with God's teachings, that with the Lord's guidance and blessing, the work of the IA will once again flourish when everyone labors in one accord for Him.

- e. The findings and recommendations of the commission of inquiry (including the process by which the dispute between Elder Lin and Pr. YM Yang was resolved, and the recommendations for the improvement of the organizational structure and administrative operations of the IA) should be presented to the WDC as important reference material for WDC's meeting.

In this way, the painful path travelled by the church over the past few years will not have been in vain. God will have taught us a lesson through the Pr. YM Yang Incident and allowed the church to be more mature, more united, more thankful, more loving and better equipped to fulfil the holy work that He has entrusted to us in these last days.

6.4 Lessons the church has learnt from the Pr. YM Yang Incident and things the church should beware of in the future

The church has learnt many valuable lessons from the painful experience brought about by the Incident of Preacher YM Yang:

- a. God is the Lord of the church; all workers and members should serve Him and care for His church with a true, devout, reverent and thankful heart.

- b. Every one of God's people will make mistakes and sin against Him. As long as we sincerely repent of our wrongs, God will surely forgive us.
- c. What grieves God most and what God most abhors is when man sins but does not repent even when he knows he has sinned.
- d. As the mouthpieces of God, preachers and other divine workers should behave cautiously as faithful and honest servants, only preaching teachings in the Bible concerning which God has left clear instructions; they must not teach or talk about topics of which God has not given a clear account.
- e. The Bible records many mysteries of God; 1) it is impossible for man to find the answers to these mysteries through his own knowledge and learning. 2) The church should not engage in inconclusive discussions or dispute over such topics/mysteries.
- f. There are certain issues and topics in the Bible which God has not spoken clearly about. These include, but are not limited to: 1) the world before the Creation, 2) what God did before the Creation, 3) the origin of Satan, 4) details of the political situation of the world before the Lord Jesus' second coming, 5) when the millennial kingdom begins, etc.
- g. If a person were to insist on answering these questions using his own knowledge, he would fall into the trap of misinterpreting the word of God, and thus be guilty of the sin of adding to or subtracting from the word of God. As a result, he may even be rejected by God.
- h. Therefore, when members or truth-seekers ask us questions about the mysteries of God or about matters not clearly explained in the Bible, we ought to reply humbly and honestly that we do not know the answers to such questions or how these matters should be explained, because the Bible does not speak clearly of them.
- i. There are some workers in the church today who like to make a fuss over these questions/the mysteries of God that have no answers. A few such workers are often 1) very proud of their invented explanations, 2) look down on co-workers who do not study these new questions, and 3) consider these co-workers to be people who have fallen behind the times.
- j. The history of the church clearly shows that studying and discussing these mysteries of God has brought about many worries and much danger to the church. For instance,
 - ✓ In 2012, an IA preacher came to California to pastor the churches here; his interpretation of a certain verse in the Bible (Rev 6:3, the red horse of the second seal) on this occasion differed from that which he had given a few years ago.

✓ Consider this:

- i. Would the word of God change with time?
 - ii. Does the word of God have to change because this preacher's views concerning the global situation and the state of the church have changed?
- k. Unfortunately, this preacher insisted that "These words of God should now be interpreted in this way". This preacher made the same error that Elder Yung Ji Lin did when Elder Lin stated in the Holy Spirit Monthly, issue no. 387 (December 2009) that the Lord Jesus would not come again in the next 100 years.
- l. Both these workers believe that the true God in heaven has to act according to their interpretations of the Bible, having forgotten that the Lord Jesus is their God and their Lord.