

Christian Message

KLANG CHURCH OF CHRIST

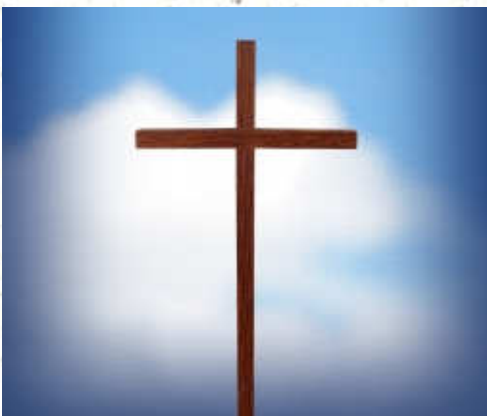
Volume No. XXI Issue No. 43

October 24, 2010

The Apostles Preached Through Jesus the Resurrection from the Dead”

- an appeal to common sense (Acts 4:2)

By Steven Chan



Is the doctrine of the resurrection of the physical body from the dead a matter of doubt among the apostles after they witnessed the resurrection of the physical body of Jesus Christ? In the light of the plain teachings of the apostles, *one really wonder how some students of the Bible can possibly argue that there will be no resurrection of the physical body after physical death.*

Let's examine some of the plain teachings of the apostles as recorded in Acts and the epistles and **satisfy ourselves whether one can possibly deny that the apostles explicitly taught the hope of the resurrection of the physical bodies after**

physical death – which bodies would be transformed into spiritual bodies just like in the case of Jesus (1 Cor 15:50-58; Phil 3:20,21; 1 John 3:2) for “flesh and blood cannot inherit the kingdom of God” (1 Cor 15:50).

1. Act 4:1-4: “And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and **preached through Jesus the resurrection from the dead.** And they laid hands on them, and put *them* in hold unto the next day: for it was now eventide. Howbeit many of them which heard the word believed; and the number of the men was about five thousand.” What did the apostles Peter & John teach? “They taught the people, and preached through Jesus the resurrection from the dead.” The resurrection from the dead was a central truth taught by the apostles. **The truth about the resurrection from the dead was premised on the resurrection of the physical body of Jesus – demonstrating His triumph over death: yes, the physical body of Jesus was raised:** “The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails,

Sermons in October: “LOOKING UNTO JESUS”

- WHEN FACED WITH TRIALS & TEMPTATIONS - KOAY CHUAN LEK
- WHEN FACED WITH THE NEED TO SUFFER WRONGFULLY - RICK KIRK
- WHEN FACED WITH THOSE SEEK TO FIND FAULT WITH YOU - RICHARD LIM
- WHEN FACED WITH A SORROWFUL SITUATION - ALLEN TAN
- WHEN FACED WITH CHALLENGING SITUATIONS - STEVEN CHAN

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The Apostles preached through Jesus the resurrection from the dead

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and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God.” (John 20:25-28). **In Luke 24:38-40 the emphasis on the resurrection of the physical body of Jesus cannot possibly be mistaken:** “And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them *his* hands and *his* feet.” **The physical body of Jesus was raised – to demonstrate that He had power to overcome physical death** (Rom 1:3,4; Heb 2:14-15; 2 Tim 1:10) and to give us the hope of the resurrection (Acts 23:6; 24:15; 1 Pet 1:3) so that we can receive our inheritance reserved in heaven (1 Pet 1:4-13) at His appearing. **Let no one belittle the necessity for a resurrection of the physical body by suggesting that the physical body is irrelevant because no physical body can inherit heaven! If that argument is true then Jesus need not be physically raised.**

2. Act 10:39-43: “And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: **Him God raised up the third day**, and shewed him openly; Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him **after he rose from the dead**. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.” The resurrection of the physical body of Jesus following His crucifixion and death, was also the premise for declaring that Jesus was “ordained of God *to be* the Judge of quick and dead”. **Yes, the dead will also be judged on a day appointed by God as we shall read later in Acts 17:31.**

3. Act 17:16-18: “Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. ... And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: **because he preached unto them Jesus, and the resurrection.**” What did the apostle Paul preach? “He preached unto them Jesus, and the resurrection.” Was Paul was just preaching only about the resurrection of Jesus and not also the resurrection of all the dead? Let’s look at the next passage: Act 17:30-33: “And the times of this ignorance God winked at; but now commandeth all men every where to repent: **Because he**

hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all *men*, in that he hath raised him from the dead. **And when they heard of the resurrection of the dead**, some mocked: and others said, We will hear thee again of this *matter*. So Paul departed from among them.” What did the intellectual scholars of the day mock at? “And when they heard of the resurrection of the dead, some mocked.” **Paul taught that the judgement of the world will happen on “a (single) day” appointed by God – not as taught by some today “on many days” or ‘as and when’ one dies and go meet the Lord. The entire world will be judged – not has already been judged but ‘will be judged’ – indicating a future one day!** The Judgement has not passed and the entire world will be judged in one day appointed by God - Heb 9:27: “And as it is appointed unto men once to die, but after this the judgment:” **So long as, and as sure as, it is appointed unto “men once to die”, there will be a judgement following that and it will be “on a day appointed by God”** The judgement of the world did not happen in AD70 – now don’t let some confuse you when they say that “the world does not mean the world” – they will say it means something else which they will provide you – i.e. the world refers to “the Jewish world of Judaism”! Interpreting the scriptures with man-made definitions of words is the surest way to destruction (2 Pet 3:16)

4. Act 24:14-15, 21: “But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: **And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust...** Except it be for this one voice, that I cried standing among them, **Touching the resurrection of the dead I am called in question by you this day**” Before the governor Felix, Paul declared that it was concerning “the hope toward God and the resurrection of the dead, both of the just and unjust” that he was being called in question by the Jews. **Brethren, please note that Paul was explicit in defining what resurrection he was preaching about: “the resurrection of the dead, both of the just and unjust.”** If the resurrection of the dead refers to the resurrection of the church from the ashes of Judaism as some Bible speculators contend, then what does the resurrection of the unjust refer to? I guess we’ll have to wait for these Bible speculators tell us as it is nigh impossible to know what that is other than what the Bible plainly means: that the unjust shall be raised to be judged on that last day (Rev 20:11-15; Rom 14:12; 2 Cor 5:10-11) **How can any ordinary person reading the accounts in Acts possibly come to the idea that Paul was actually referring to something other than the resurrection of the physical bodies of every dead person – both just and unjust?** Incredibly, some daringly propose that Paul was actually talking about ‘the resurrection of the church from the ashes of Judaism’ which supposedly happened in AD 70 with the destruction of Jerusalem! Now where can one find that idea in all the book of Acts or anywhere in the Bible for that matter? Where is that phrase or even its faintest idea ever found in the Bible?

The Apostles preached through Jesus the resurrection from the dead

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5. Act 26:6-8: "And now I stand and am judged for the hope of the promise made of God unto our fathers: Unto which *promise* our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. **Why should it be thought a thing incredible with you, that God should raise the dead?**" Paul repeated the same thing in his defense before King Agrippa: "Why should it be thought a thing incredible with you, that God should raise the dead?"

6. Act 26:23-25: "That Christ should suffer, **and that he should be the first that should rise from the dead**, and should shew light unto the people, and to the Gentiles. And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness." In his defense before Festus, governor of Judea, **Paul declared that Jesus "should be the first that should rise from the dead" – the resurrection of the physical body of Jesus was not the last but "the first to rise from the dead" (not that no one had been raised before – as Lazarus was raised from the dead) - implying that he meant that others will follow Him and be similarly raised from the dead.** Some Bible speculators contend that the "rising from the dead" is a spiritual resurrection (i.e. the spirit & not the physical body being raised) and yet at other times also argue when it is convenient to them, that it refers to the resurrection of the church from the ashes of Judaism in AD 70. **But brethren, would any common man reading the plain statements of Paul come to any other idea other than the resurrection of the physical bodies of the dead just as Jesus was similarly raised?**

7. Rom 8:11: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Can Paul be any clearer about the hope of the resurrection – "he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you" - notice that Paul said "shall give life" or "shall also quicken your mortal bodies" – referring to the future event that will happen to the Christians in Rome as it would also be for all Christians everywhere as regards our physical/mortal bodies.

8. 1 Cor 15:12-26: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ

raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept....But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy *that* shall be destroyed is death." To the ordinary Christians, the above passage speaks for itself. **There is no ambiguity as regards what Paul meant when he made his point: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" The resurrection of Jesus which was a resurrection of His physical body would portend a similar resurrection of all the dead.** Then Paul gave the order of events: "Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father."

9. This is reaffirmed in 2 Cor 4:13-14: "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; **Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.**"

10. 1 Thess 4:13-18: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. **For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.** For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. **For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.** Wherefore comfort one another with these words." Brethren, Paul wrote that we are to comfort one another with these words – words that assure us of the future events that await us when Christ comes again and the great reunion of all Christians – both those who have died as well as those who are alive at His Coming – the meeting with the Lord will be in the air (not on earth) and we "shall ever be with the Lord".

A common sense reading of the Scriptures as outlined above would give rise to no confusion whatsoever about the nature of the resurrection of the dead – both just and unjust – and the fact of the judgement that will happen "on a day appointed by God" that follows after death (Heb 9:27; Acts 17:30-33). Let no man confuse you in these things. The scriptures are plain and the ordinary man can read and understand God's Word with no need for special insights/interpretations needed to be supplied by so-called expert theologians.

But When He was Strong His Heart was Lifted Up, to *his* Destruction

2 Chron 26:16

By Steven Chan



“ GOD IS
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WHETHER THEY
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HIM OR
OTHERWISE ”

In Prov 16:18, the Bible warns that “pride goes before destruction, and a haughty spirit before a fall.” Many have fallen because of their pride. We must watch out for ourselves lest we fall into the same condition unbeknownst to ourselves.

Dan 4:29-31 records the account of the fall of the mighty King Nebuchadnezzar of Babylon: “At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake, and said, is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; the kingdom is departed from thee.”

It matters not whether one is a Jew or a non-Jew, a member of God's chosen people or not, a believer in God or not, the warning of the Scriptures are equally applicable and all men are amenable to God's law. It matters not that King Nebuchadnezzar of Babylon was not a Jew and an unbeliever; he was still subject to God's law and teachings. God is sovereign over all men regardless of whether they acknowledge Him or otherwise. Indeed the Scriptures record thus of the king in Dan 4:33: “The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.”

In 2 Chron 26, the Bible provides us with another account – this time concerning King Uzziah of Judah of whom it was said that he “did what was right in the sight of the LORD”, “he sought God” (2 Chron 26:5) and “as long as he sought the LORD, God made him prosper” (2 Chron

26:4-5). He became “exceedingly strong” (2 Chron 26:8-15) both militarily and economically – and “so his fame spread far and wide, for he was marvelously helped till he became strong” (2 Chron 26:15). King Uzziah was a God-fearing man and was blessed abundantly by God in all his undertakings.

Then tragedy struck! “But when he was strong his heart was lifted up, to his destruction, for he transgressed against the LORD his God by entering the temple of the LORD to burn incense on the altar of incense.” (2 Chron 26:16)

Concerned brethren of his “withstood King Uzziah, and said to him, “It is not for you, Uzziah, to burn incense to the LORD, but for the priests, the sons of Aaron, who are consecrated to burn incense. Get out of the sanctuary, for you have trespassed! You shall have no honor from the LORD God.” (2 Chron 26:18)

We are much encouraged by the concern and courage of the priests (Azariah and eighty brave priests) to withstand the powerful king so that he would not sin against the Lord. Would we today have the same concern and courage to do the same for any one who acts in a manner that contravenes the law of God because of his pride? Unfortunately, as is shown in this account, the nature of pride is such that it resides deep in the heart of a man and is difficult to correct or be rebuked by others unless it is the case that the man is willing to humble himself.

The Bible observed thus: “Then Uzziah became furious; and he had a censer in his hand to burn incense. And while he was angry with the priests...” (2 Chron 26:19). In response to those who would seek to correct the man of pride, oftentimes, the man becomes angry or furious with those who seek to help them out of

He was strong, to his destruction

Continued from Page 4

their sinful action. Such was the case with King Uzziah as was also the case with Cain when his sacrifice was rejected by God (Gen 4:5-7). Is this the case with some of those we know of? Their response at being corrected resulting in outburst of anger and oftentimes seeking to be excused as “righteous anger” (Eph 4:26, 31; Mark 3:5).

In 2 Chron 26:19-21, we read of the severe consequence that befell the man who had started well but perhaps unwittingly permitted his pride to gain control over him so that he could not or would not be corrected by others: “And while he was angry with the priests, leprosy broke out on his forehead, before the priests in the house of the LORD, beside the incense altar. And Azariah the chief priest and all the priests looked at him, and there, on his forehead, he was leprous; so they thrust him out of that place. Indeed he also hurried to get out, because the LORD had struck him. King Uzziah was a leper until the day of his death.”

The Bible says in 2 Chron 26:16 that “when he was strong his heart was lifted up, to his destruction, for he transgressed against the LORD his God”. No wonder Paul warned in 1 Cor 10:12: “Wherefore let him that thinketh he standeth take heed lest he fall.”

The Bible warns us to be ever vigilant against the sin of pride which may result from our outstanding achievements, accomplishments or even from our so-called knowledge: “Knowledge puffeth up, but love edifieth. If any man thinketh that he knoweth anything, he knoweth not yet as he ought to know” (1 Cor 8:1, 2); “that in us ye might learn not to go beyond the things which are written; that no one of you be puffed up for the one against the other. For who maketh thee to differ? And what hast thou that thou didst not receive? But if thou didst receive it, why dost thou glory as if thou hadst not received it?” (1 Cor 4:6, 7). Some are filled with pride that they have discovered certain insights or enlightenment of God’s word and act as if they have not received such from others – they claim that it was all due to their own smartness and intelligence; the Bible asks rhetorically: “For who maketh thee to differ? And what hast thou that thou didst not

receive? But if thou didst receive it, why dost thou glory as if thou hadst not received it?”

Oh, the folly of pride! We all learn from one another; there’s nothing wrong with learning from American missionaries or British Bible teachers or Australian teachers or Asian teachers - so long as they teach in accordance with God’s revealed word - indeed 2 Tim 2:2 lays out the process by which the truth will be passed on – “from faithful men who shall be able to teach others also”. However, we ought to be careful when we learn from those whom we know are unfaithful to the truth as regards many basic teachings of the Bible such as the necessity of baptism for salvation, the inspiration of the Bible and how the Bible authorizes – the latter is pertinent because many claim to have the Bible as their authority but in reality they reject the Bible in favor of their own ideas and preferences (Matt 15:3, 8, 9). That’s why we need to be extra careful when we are reading the writings of those from the denominations because we ought to know that their basic premises as regards how God authorizes are flawed – which means that their reasoning and conclusions could well be flawed too.

The apostle Paul understood why God had allowed a thorn in his flesh: “And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure” (2 Cor 12:7). It was to prevent him from being puffed up or be exalted to such dizzying heights that he falls into the same problem as the two Kings, Nebuchadnezzar and Uzziah, as well as that of many others – and disregard God’s revealed will.

Brethren, let us heed the warning of the Scriptures that “pride goes before destruction, and a haughty spirit before a fall” and may we remember the account of King Uzziah that “when he was strong his heart was lifted up, to his destruction, for he transgressed against the LORD his God”. This is a warning that should be heeded by everyone. Indeed, “let him that thinketh he standeth take heed lest he fall.”

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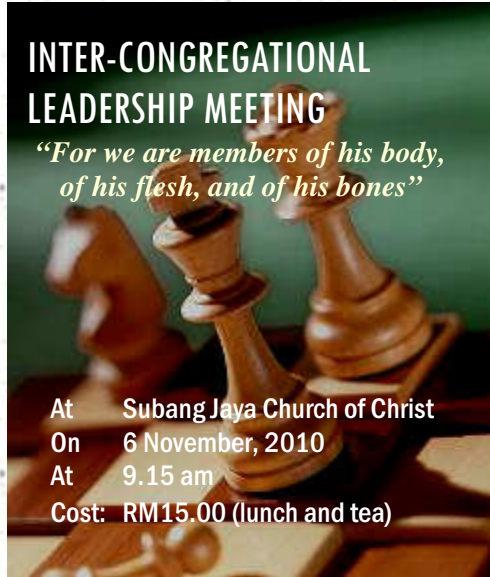
Editor’s Note:

This article was brought forward from October 17, 2010

**INTER-CONGREGATIONAL
LEADERSHIP MEETING**

*"For we are members of his body,
of his flesh, and of his bones"*

At Subang Jaya Church of Christ
On 6 November, 2010
At 9.15 am
Cost: RM15.00 (lunch and tea)



Date: 17-18 November 2010
Venue: Rumah Methodist, Fraser's Hill
Fee: RM60.00 per head
(covers accommodation & meals)



**CHURCH
PLANNING
SESSION**

All are invited to participate

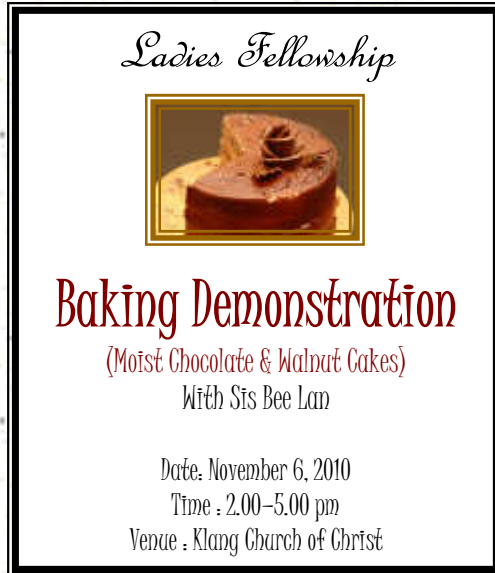
Ladies Fellowship



Baking Demonstration

(Moist Chocolate & Walnut Cakes)
With Sis Bee Lam

Date: November 6, 2010
Time: 2.00-5.00 pm
Venue: Klang Church of Christ

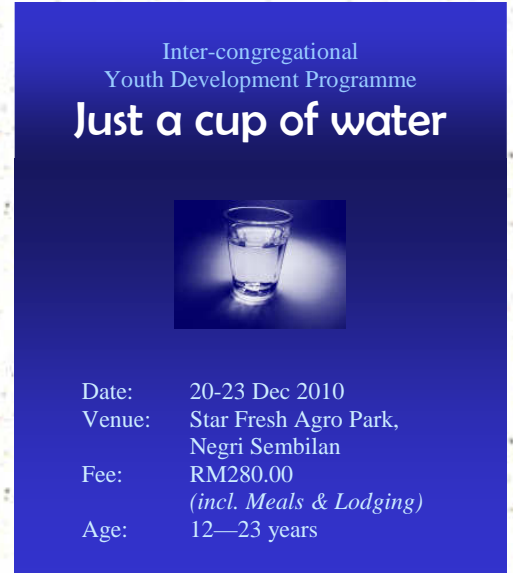


Inter-congregational
Youth Development Programme

Just a cup of water



Date: 20-23 Dec 2010
Venue: Star Fresh Agro Park,
Negri Sembilan
Fee: RM280.00
(incl. Meals & Lodging)
Age: 12-23 years



KLANG GOSPEL MEETING

with
DENNIS JOHNSON
Missionary to India
November 19 - 21, 2010

Dennis and Beth Johnson have been working in Chennai (Madras), India, since 1968 where they helped to set up the Chennai Teacher Training School.

The titles of his lessons will be announced at a later date. Please mark those dates and do work towards bringing your friends to the special seminar.



Our Visitors and Visiting Brethren



VISITORS

October 15, 2010

- Ong Jae Wen (Friend of Ern Shern)

October 17, 2010

- Ong Jae Wen (Friend of Ern Shern)
Dr & Mrs Cheong Wen Hoon (Koay Chuan Lek)
Daphne, Michelle & Garion (Joseph Choy)
Serene Ng (Yew Chong)
Michael Ng

VISITING BRETHREN

October 8, 2010

- Tee Ai Vee (Perak)
Koay Chiang Ling (Kuching)

October 10, 2010

- Tee Ai Vee
Koay Chiang Ling (Kuching)
Lim Yee Ann (Australia)

October 17, 2010

- Stella Mary (KL)
Abby Ong (LAP Singapore)
Lim Yee Ann (Australia)

Services This Week (October 24, 2010)

Bible Class

Lesson: The Rich Man & Lazarus (Part 2)
Teacher: Richard Lim

Youth Bible Class

Lesson: Power in Believing (Rom 1:16; 15:3)
Teacher: Lee Tiong Soon

Worship

Lesson: But many that are first shall be last; and the last shall be first.
Preacher: Allen Tan

Floral Display Lee Su Cheng

Communion Abigail & Bithiah

Services Next Week (October 29 & 31, 2010)

Friday Bible Class

Lesson: Prayer of the Israelites After Return From Captivity
Teacher: Roger Campbell

Sunday Bible Class

Lesson: The Prodigal Son
Teacher: Rick Kirk

Youth Bible Class

Lesson: Reward in Believing (Heb 11:6)
Teacher: Randall Chirng

Worship

Lesson: When Faced with Challenging Situations (Matt 15:33)
Preacher: Leow Yew Chong

Floral Display Lee Su Yin

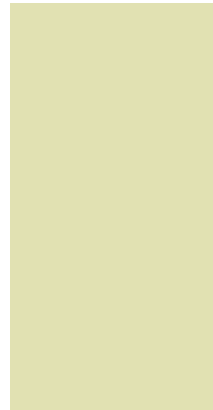
Communion Susila & Angeline

Statistics for week October 15 - 17, 2010

Table with 2 columns: Activity and Attendance. Rows include Friday Bible Class Attendance (53), Sunday Bible Class (61), Sunday School Teachers (8), Students (19), Sunday English Worship (89), Children in attendance (26), Mandarin Worship (16), and TOTAL SUNDAY ATTENDANCE (131).



Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth. (2 Tim 2:15)





Speak where the Bible speaks. Be silent where the Bible is silent.

KLANG CHURCH OF CHRIST

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The Klang Church of Christ seeks to glorify its Founder and Head, Jesus Christ (Matt 16:18; Col 1:18), by proclaiming salvation on the same terms stated by Jesus in Mark 16:16: "He who believes and is baptized will be saved".

Having been born again (John 3:3-5) through baptism in water (Titus 3:5; Eph 5:26; 1 Pet 3:21; Rom 6:3-5), we acknowledge the Lordship of Jesus, that "Christ lives in me and the life which I now live in the flesh I live by faith in the Son of God" (Gal 2:20). Thus, like the apostle Paul we can say, "I can do all things through Christ who strengthens me" (Phil 4:13).

We appeal to all believers to be united in love as desired by the Lord (John 17:20-23; 13:34,35) and that all may "speak the same thing, and that there be no divisions among us, but that we be perfectly joined together in the same mind and in the same judgment." (1 Cor 1:10).

Denominationalism does not feature in God's plan. We urge all to leave denominationalism and to be united in One Body (Eph 2:15-17) on the basis of what the Bible says (and to leave aside the teachings and traditions that are man-made as these are the cause of division among believers). "The churches of Christ greet you". (Rom 16:16)

We're on the web. Visit us at <http://www.klangchurchofchrist.org>

Visit the Youth Blogsite at
<http://youths-kcoc.blogspot.com>

Visit the Sunday School Blogsite at
www.ahadschool.blogspot.com

AWAY

Bro John Quek is away in New Delhi, India on a company trip and will be back on Tuesday, Oct 26, 2010. Please pray for his safe travel.

Note from Sis So Lee Choo -

'My sincere appreciation to all of you for your calls, sms, visits, cards and well wishes when I was hospitalized recently due to slipped disc. I thank God for brethren like you for the encouragement during this time of my illness.'

PRAYER REQUESTS



- **Bro Guss Eoff** as he awaits the results of biopsy.
- **Bro Leow Yew Chong's** continued good health
- Sam Daniel's mother, **Lydia Daniel**, who is recuperating from leg amputation in Kuala Lumpur General Hospital
- **Bro Yeow Chin Keong**, that his medical condition may be well treated and that he will be fully well again
- Our young family members who will be sitting for their upcoming exams.
SPM - Bithiah, Leow Huey Shien, Ong Ee Ren, Isaac, Tan Ern Shern & Ong Jae Wen
STPM - Lee Tiong Lay