

MARANATHA MESSENGER

Weekly Newsletter of

MARANATHA BIBLE-PRESBYTERIAN CHURCH

"Present every man perfect in Christ Jesus" (Colossians 1:28)

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BURIAL VS CREMATION - THE BIBLICAL PERSPECTIVE

Introduction

The use of cremation in disposing of a person's remains after death has been sharply on the increase in our society. **There is an increased discussion about the propriety of this practice, as it gains acceptance as a viable option.** In light of these things, this seems to be the right time to examine what the Bible has to say on this subject.

The various possibilities for disposing of the body would normally include:

- 1) Burial or Interment in a sepulchre, which is like a crypt or mausoleum.
- 2) Burial in an earthen grave. This equates with our normal idea of a grave site.
- 3) Cremation: this may or may not include placing the remains in a grave or mausoleum.
- 4) Other forms of burial, such as burial at sea (which is getting popular in Singapore and some Asian countries).

Sometimes, either because the body was somehow destroyed at death, or was not recoverable after death (e.g. lost at sea) and hence, burial is not possible.

BURIAL IN A SEPULCHRE

Although the first three forms of disposing of the body are mentioned in the Bible, burial in a sepulchre is a prominent biblical method of interment. Sepulchres were used for burying by those who could afford it. The Pyramids were sepulchres at great cost. Abraham, who was a rich man, purchased a sepulchre to bury Sarah and other family members. Consider Genesis 23:5-6 which says, *"And the children of Heth answered Abraham, saying unto him, Hear us, my lord: thou art a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead."*

The sepulchre which Abraham purchased apparently was part of a cave that had been renovated and built up to serve as a family crypt. It was a structure fit for a "mighty prince", as stated in verse six.

Some sepulchres were hewn out of solid rock, and these were very expensive

to make. Jesus' grave was an example of this as given by Joseph of Arimathaea, a rich man (Isaiah 53:9; Matthew 27:59-60).

Sepulchres were expensive, and they were passed down from generation to generation. The deceased would be placed on a stone platform which was sometimes hollowed out slightly to accept the body. The body would lay there until the flesh had decayed away, and only the bones remained. Then the bones would be gathered together or exhumed and moved to another spot, so that the next body could be placed on the platform. Some sepulchres had up to six platforms to lay bodies simultaneously. Gideon and Asahel were buried in the tombs of their forefathers which is a common Old Testament practice (Judges 8:32; 2 Samuel 2:32).

BURIAL IN AN EARTHEN GRAVE

Burial in the ground was common for the average person in biblical times. If one could not afford a tomb, or if the family didn't have a crypt to hand down, one would be buried in the ground. Foreigners were to be buried in the potter's field, which became a graveyard (Matthew 27:6-8). These are the most common forms of the disposal of the body in the Bible.

CREMATION AS A MEANS OF DISPOSING OF THE BODY

Firstly, **we need to know that cremation is not burial.** Burial takes place when the actual body of the deceased is committed to a final resting place. In cremation, the ashes of a person are kept in an earthen vessel after burning the body totally and an urn containing the ashes of the dead is placed in a columbarium.

Certain offences required burning at the stake as one of the penalties commanded by God in the Mosaic Law, at the account of Achan which follows, cremation or death by fire, was really what God commanded (Joshua 7:24-26).

On the other hand, for **some sexual offences, more than death was prescribed. Cremation is required as a punishment.**

Consider the following verses:

Leviticus 20:14 "And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you."

Leviticus 21:9 "And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire."

It was also in Genesis 38:24 *"And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath played the harlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt."* (or cremated).

The fact that Tamar was guilty of a sexual sin lends more credence to the possibility of cremation, since later in the giving of the law that was precisely

the kind of sin that was to be punished in that way.

Cremation was used as a means of worshipping the demonic deities. Archeological findings show that the Canaanites who preceded the Israelites in ancient Palestine cremated the dead bodies of their children as an offering to their pagan gods in human sacrifices. The account of Abraham's aborted sacrifice of Isaac shows us that the victim was to be killed before being burned. Of course God did not want Abraham to sacrifice his son, but a test of his faith and fear for God, and the sacrifices of the heathen's children had displeased God greatly. He commanded Israel never to do such things (Deuteronomy 12:31). By the time of Jeremiah, **the cremation of their children had become a common practice with the disobedient Israelites (2 Chronicles 28:3)** in the divided kingdom.

DEATH BY FIRE

Somewhat beyond the topic of cremation, but still related to it, is the matter of death by fire. There are several accounts in the Bible of God's judgment upon men through the use of fire. The purpose of discussing some of these instances is to show that **the destruction of the body by fire, whether causing death directly or after death, is a picture of the wrath of God.**

Nadab and Abihu who provoked the Lord with strange fire in worship, and they subsequently died by fire (Leviticus 10:1-2). Korah died when God caused the earth to swallow him up, but his fellow conspirators were consumed by fire from God as a punishment (Numbers 16:1, 18-35; Psalm 106:16-18). King Ahaziah three times sent soldiers to arrest Elijah. The first two captains and their companies of fifty men were ungodly. Their captains spoke roughly and would have mistreated the prophet and were destroyed by fire from heaven. The third captain of his fifty had the proper spirit toward Elijah, and God spared his life and the lives of his men (2 Kings 1:9,10). If we ask whether death by fire in biblical times was an honourable thing, the answer is an emphatic no. In each case the fire represented the judgment of God against ungodly men.

There was an incident that tells us quite plainly that the cremation of even an enemy's bones, can stir the wrath of God. Doubtless the king of Moab was an evil man, and yet he is singled out for continued judgment because of one particular act. These are perhaps the same two kings that fought against one another until the king of Moab killed and cremated his own son on the wall (see 2 Kings 3:26-27). Some expositors think that at some later date there was another battle in which the king of Edom was captured or killed, and his body brought to Edom. This was what the Philistines did to King Saul. Another possibility is that grave robbers were sent to Edom after the king had died from causes not related to the hostilities with Moab. Whatever happened, God had strong words for him that cremated another and cremation was clearly disapproved by God. Consider Amos 2:1 which says, *"Thus saith the LORD; For three transgressions of Moab, and for four, I will not turn away the punishment thereof; because he burned the bones of the king of Edom into lime:"* (i.e. by cremation).

THE ONLY POSSIBLE CASE WHERE CREMATION IS JUSTIFIED IN THE BIBLE

At this point we can deal with the ONE place in the Bible where cremation is not spoken ill of.

An instance where it was appropriate to cremate the deceased was that of King Saul and his sons. The Philistines had killed Saul in battle, and now considered his corpse a prized treasure of war. Moreover in the eyes of the Philistines, their god was the victor over Israel's God, making Saul's body an important religious symbol for them (1 Samuel 31:8-13) to abuse.

King David approved of this cremation when the valiant men disposed of his body by fire, since the bodies of Saul and his sons were in danger of further defilement by the Philistines. When the king of Moab publicly burned the body of his son, it was a powerful religious act. It is evident that Saul's body would have been used in the Philistine's pagan rituals as well if it fell into the hand of his foes (2 Samuel 2:5, note that they buried his bones later).

Because of the actions of the men from Jabeshgilead, the Philistines boasting about their god was greatly lessened, and Saul's body could not be used for ritual pagan worship. **These were valid reasons for Saul's exceptional cremation for that circumstance, reasons which do not exist in our society today.**

REMEMBRANCE OF THE DECEASED

One of the purposes of burial is to be able to have a place where the deceased is remembered in a special way. The grave of a loved one is a singular place, where the body rests **in the ground as God did to Moses' body** (Deuteronomy 34:6). God has placed in each one of us the desire to be remembered after our departing (Proverbs 10:7). On the contrary, as part of the punishment for her evil deeds, Jezebel was denied a grave, the place of remembrance (2 Kings 9:35-37).

Based on what we have seen in the Bible, one come to the following conclusions:

- It is normal during biblical times for burial of the dead in an earthen grave.
- Cremation carries with it the stigma of an executed and sinful person or judgment from God.

In the matter of Achan, covetousness was the sin for which God required the disgrace and judicial chastisement of the guilty one by cremation (Joshua 7:21-25). In the Mosaic Law, certain sexual sins call for cremation. **Since the body was the object of the sin, the body was also the object of judgment.** Cremation therefore represents judgment upon the body in the Old Testament and cremation was then an important part of idol worship. Christians who use their bodies to serve and honour the Lord [i.e. God owns their bodies - 1 Corinthians 6:20], ought not to portray the typical practice of honouring idols by seeking to be cremated.

The practice of cremation has become increasingly acceptable since the 1970s

in different countries. This acceptability, combined with its economic ease and apparent absence of theological concern, has enabled cremation to become an established practice in Christian churches as an alternative to burial. The question must still be asked, however, **'Is it right for Christians to practice cremation?'** **The answer is that no compelling biblical or non-biblical arguments have been advanced for forsaking burial.** However, there are compelling, biblical, theological, and symbolic importance that are found for burial, and thus there is no significant reason for Christians to forsake burial as a regular practice for the proper disposal of the dead.

Christians should be concerned about the proper disposal of the dead. Almost everyone eventually will have to make a decision about how to dispose of deceased loved ones. The concern of whether it is right for Christians to practice cremation or burial is relevant. Let us consider the case for cremation first and then the case for Christian burial will be presented.

ARGUMENTS FOR CREMATION

There are generally three main arguments among others put forth to justify cremation as an acceptable practice for Christians (see Norman L. Geisler and William E. Nix, *A General Introduction to the Bible*).

The following represent some of the more common reasons given to support the practice of cremation.

1. **Cremation Is More Economical.** The average cost for cremation is comparatively cheaper than burial (i.e. about \$2,000 onwards, for urn, place in columbarium and use of crematorium). The average cost of a burial funeral including burial plot of land, marble slab and tombstone for interment by burial ranges from about \$3,000 onwards. Given the monetary burden, the economic argument is in favour of cremation. Cremation appears to save the family money.

Response:

Ethics and Economy. The economic argument is appealing on a certain level since one can hardly argue to the contrary that cremation is slightly less expensive than burial. Yet, what is least expensive is not always right. Doing evil is often cheaper than doing good and that does not justify its wrongness. Sometimes a price has to be paid for doing what is right. **If one wants to honour God, he will trust God to provide the means for a proper burial of the redeemed dead.**

2. **Cremation Is Ecologically More Desirable.** For one thing, cremation saves valuable land in many instances like land scarce Singapore. Cremation in these situations appeared to be reasonable, as land becomes more scarce and hence is more widely endorsed. Those choosing cremation argued that large acres of choice land are already given over to cemeteries, and the authorities wanted the better use of our limited soil.

Response:

Ethics and Ecology. The argument concerning land appears to have some legitimacy in certain circumstances. Land in some countries is scarce; but in

general, this is not always the case. There is plenty of land in many countries and cities that can be accessed for the purpose of burial. A few hundred people can be buried in just one acre of land. Bodies can also be layered in the same grave or reburied similar to what is done in other countries. Another option includes using or reusing above-ground crypts. This is often done in areas that have a high water table, which makes burial impossible. **Even in land-scarce Singapore, National Environment Agency has sufficient burial land in Choa Chu Kang Cemetery available for burial use up to 2130 (see Straits Times, 29 Dec 2006, H2) with space saving concrete crypts built in Chao Chu Kang area to be in use from 2007 onwards.**

3. **Cremation Is Therapeutic for the Mourners.** A William Phipps explains that there is no value in slow decomposition and no point in having morticians temporarily to arrest this inevitable process by replacing the blood with embalming fluid, and there is no comfort in being deceived by cosmetics into thinking that the body is 'just sleeping.' Therefore, it appears that a clean incineration that quickly reduces the body of the deceased to its component elements can be therapeutic for mourners by expressing the final severance of the physical bond.

Response:

Therapy and Morality. The therapeutic value argument is debatable and cuts both ways. Some have argued that immediate cremation of a body could lead to guilt and grief and other emotional and psychological problems. Seeing the body cremated may challenge the Christian not to look forward to the resurrection of the dead and to some, it is perceived as a contemptible form of disposing the dead. As burial advocate John Davis says, "Much of the therapeutic value of any funerary ritual depends on cultural conditioning, prior understanding of the death experience, the circumstance of death itself, the relationship to the deceased, and the emotional make-up of the survivors and not just the work of disposal." (John Davis, *What about Cremation? A Christian Perspective* (Winona Lake, IN: BMH Books, 1989), 77.)

THE CASE FOR BURIAL

Although there is no direct scriptural command regarding burial or prohibition of cremation, there are biblical precedents and incidents that support the former. While the act of cremation is not a sin or an intrinsic evil like murder, burial is the general pattern set down in Scripture. Its continued practice is a reasonable inference drawn from biblical truths. Thus we believe the evidence supports the conclusion that Christians, if at all possible, should practice burial because it is more symbolically appropriate to do so. **There may be circumstances, however, that make burial impractical (i.e. diseases or mass death due to disasters), but rare exceptions should not be used to eliminate the general practice of burial.**

There are at least six reasons for holding that Christians should practice burial. Each will be briefly stated. Taken together, they offer substantive and biblically sound evidence for preserving the Christian practice of burial.

1. **Burial Follows the Example of Christ.** Jesus' interment is described in great detail and was clearly a burial (Matthew 27:57-61; John 19:38-42). The fact that Jesus was resurrected three days later, in the same body in

which He died, gives assurance to the believer (John 20:1-30; Phil. 3:20-21). Burial not only shows respect for the body but it also symbolically anticipates its future in the resurrection. Cremation, on the contrary, is more of a picture that death is the end of everything (i.e. the false concept of annihilation). **Just as Christian baptism is symbolized by death and resurrection (Rom. 6:1), so proper Christian burial can be part of the same picture.** It is significant that God buried Moses when he died instead of cremating him (Deuteronomy 34:6).

2. **Jesus' Burial Was According to the Gospel.** Paul used Jesus' burial as part of the Gospel message in 1 Corinthians 15. Burial is an essential part of the "gospel" since Paul defined the "gospel" as involving death, burial, and resurrection appearances. Burial is the seal of death and resurrection is proof that death is not final (cf. Romans 4:25; 2 Timothy 1:10). Hence, **burial is a significant symbol since it portrays a crucial part of the gospel analogy.**

3. **Burial Preserves the Christian Belief in the Sanctity of the Body.** Christians believe God created man in His image (Genesis 1:26-27; 2:7). Man is created in this image of God is related to the body for at least three reasons. In Genesis 1:27 God included male and female bodies as associated with the image of God in man. According to Genesis 9:6, it is wrong to kill the body because it is linked to the image of God: *"Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."* It would make no sense to have such a curse if the image of God applied only to the soul, which man cannot kill (Matthew 10:28). Jesus Christ in a body is the representation of God's nature. The Son *"being the brightness of his glory, and the express image of his person"* (Hebrews 1:3). If the image of God could be perfectly represented in man apart from the body, then the body would not be essential to resurrection. Note also, the body is also depicted as the temple of the Holy Spirit (1 Corinthians 6:19-20). The body is important in Christian teaching, dead or alive, because it was uniquely designed to give expression to the image of God in man and hence is to be treated with proper respect in its disposal by burial as practiced in the Old Testament and New Testament.

4. **Burial Symbolizes the Hope of Resurrection.** As Paul taught, the very body that is sown perishable is raised an imperishable body (1 Corinthians 15:42). This is best symbolized by burial, for it anticipates the final preservation of the body in the resurrection. The image presented of the dead being asleep (1 Thessalonians 4:13-18) is also preserved through burial. **The Christian has escaped the judgment by fire presented in the Bible (Revelation 20:14). Cremation is the wrong picture to remind believers of salvation in the body by resurrection (Romans 8:11).** In addition, it is argued that cremation better symbolizes pantheism (all is God and God is all), which in its Eastern religious forms is usually associated with salvation from the body by escaping the cycle of reincarnation which is a defective belief of the afterlife.

5. **Early Christian Practice Supports Burial.** Believers in the New Testament such as John the Baptist, Lazarus, Ananias, Sapphira, and Stephen, were not cremated (Acts 5:6,10; 8:1-2). Burial was a Jewish practice, and believing Jews at that time would not hesitate to reject Jewish

practices that were contrary to biblical beliefs, such as circumcision (e.g. Galatians 2-3) and keeping the Jewish law (2 Corinthians 3; Hebrews 7-8). No such rejection of burial, however, is stated in the New Testament. **Early Christians in the ancient and medieval era were buried and cremation was looked on with great disdain because fire was often used to kill Christian martyrs who died for their faith at the stake by godless emperors and cruel persecutors.**

6. **Burial Allows Proper Memory of the Dead.** Burial or entombment, as Christians practice it, allows for an important part of the Christian belief, the respect for and memory of the dead in the body in which we knew them. Regardless of the condition of body after the burial service, the fact of the burial puts in proper perspective as God will one day restore it. In this way, Christian truth can be properly proclaimed. It is particularly important to promote such doctrines as supernatural creation, Christ-centred redemption and bodily resurrection and burial at such a crucial time as ours in which these defining doctrines of Christianity are being compromised or confused.

How Important Is the Burial versus Cremation debate? Norman Geisler said that it depends on what **importance one places on a proper practice of what one believes, especially appropriate symbols.** In fact, only if one rejects important Christian truths does cremation make sense. This is precisely the position of liberal Christians, and it is a reason why cremation finds wider acceptance in their congregations. Yet Christianity is not left intact after such doctrines as the bodily resurrection are discarded or ignored (Romans 10:9; 1 Corinthians 15:16,17). To reject symbolism is to say the thing it symbolizes is not important. **A change on the use of symbol of burial and the anticipated resurrection of the body reflects a different understanding on some of the important Christian doctrines.** It is analogous to burning a country's flag, which is a symbol of a country. To burn the flag is to undermine the country it symbolizes. Likewise, to burn the body can be construed as to undermine the dignity of the dead person and the God who created man in His image (Genesis 1:27; 2:7). Furthermore, it indirectly denies the resurrection in a symbolic way by making death seem final with cremation (though it may be argued that it is not meant to be).

Admittedly, there are circumstances where burial is not possible (i.e. Aids, Sars or bird flu victims, etc.). In those cases, we must do the next best thing we can do to preserve the original intent. In the Old Testament when a Jew could not keep the Feast of Passover on the first month because he was contaminated, he was commanded to keep it on the second month (Numbers 9:6-13). He was not to neglect doing it altogether. Likewise, even when **cremation is required due to exceptional reasons (bacterial or viral contamination), it should be done with propriety and decorum with prayer committing the redeemed dead to God in a vigil service.**

Conclusion

From the Christian perspective, burial is the pattern of the disposal of the redeemed dead established in Scripture and has been historically followed by the church. It should be pointed out that cremation if practiced is no hindrance to the act, or event, of the resurrection of the redeemed dead. God, in His

omnipotence, is certainly able to reconstruct our same bodies in a glorified state. However, it does not follow from this, however, that cremation is an acceptable general Christian practice. **While burial is an important established practice and symbol in Scripture, cremation is a poor symbol of scriptural truth.** While cremation is not an intrinsic evil, it nonetheless symbolically vitiates some important biblical truths. In this sense, **cremation is a hindrance to the promotion of resurrection truth and should not be a regular practice of Christians but only under exceptional circumstances.** We thus conclude that all Christians should practice Christian burial unless extraordinary circumstances do not permit it.

Edited by Jack Sin

Bibliography

See Norman L. Geisler and William E. Nix, *A General Introduction to the Bible*, rev. & exp. ed. (Chicago: Moody Press. 1986, and John Davis, *What about Cremation? A Christian Perspective* (Winona Lake, IN: BMH Books, 1989)).

Co-Labourers Together with God

(Message at the Ground Breaking Service of
new land in Bangalore on 25 Dec 2006)

Introduction

While the world is poised to build 2 gigantic Integrated Resorts in Singapore in Marina Bay and Sentosa, with the state of the art facilities and entertainment outlets, **Maranatha BPC is trusting God to build a life saving gospel lighthouse in Covenant BPC India at the heart of the IT capital, Bangalore, Karnataka, India.** It will have no entertainment or pleasure seeking activities but **the life saving gospel and word preached and taught in the church, bible school and nursery.** There will also be **a childcare centre for children, a bible school that will be a platform for the teaching of the word of God, for the training and equipping of evangelists, preachers and full time workers and the expository preaching of the pure gospel to the wide harvest fields of India.** John 4:35 says, "Say not ye, *There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.*" We acknowledge that **Christ only is the only foundation which the church will be built** (1 Corinthians 3:9-12). We are soberly reminded that **except Christ built the house, we labour in vain that built it** (Psalm 127:1).

Today is a significant occasion that will be indelibly marked in the history of Maranatha BPC and Covenant BPC India. This first reformed church in Bangalore was incepted by the prompting of the Holy Spirit through George Skariah commissioned by the Board of Elders at Maranatha BPC on 25 May 2005. The Lord led and blessed this new spiritual initiative into what it is today, a reformed fundamental gospel lighthouse bringing forth the glorious message of everlasting life in a rented mission house for believers to worship God in spirit and in truth and in the beauty of holiness. By the prayerful partnership of Maranatha BPC Mission Committee and the Session and congregation, and the pastoral stewardship of Dr George Skariah supported by Bessy and Justin Paul, a healthy and growing congregation of 30-40 people has been coming regularly for worship on the Lord's Day, and there is **an outreach to the Kannada children and youths, and an evening vernacular service, prayer meeting and mid-week bible study and family worship as well.**

One of the fruits is Mr Mani, whom God delivered out of the bondage of alcoholism to the liberty of following Christ, through the help of Dr George of Covenant BPC India and he is now worshipping with us with his family.

By God's sovereign hand, and honouring God first without ethical compromise, we are led to purchase the piece of 7,000 square feet of prime land at Doddakannelli, Sarjapur Road (the main trunk road leading to the city), in July 2006 for the establishment of a local church as a visible witness of God's saving grace. It was not without difficulties and challenges but our God is sovereign and supreme and He provided for our every need as we honour Him and not compromise. The land was purchased with God's help through His people at about S\$353,000 and thank God we got the approval to build from the local authorities on 12 Dec 2006 in God's own time. The building cost will be another S\$380,000 and we have raised about S\$150,000 so far and there is much to be done. Nehemiah 4:6-8 says, "**So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work. But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth, And conspired all of them together to come and to fight against Jerusalem, and to hinder it.**" The Jewish returnees experienced opposition and hindrance while building the walls of Jerusalem, but they succeeded in the end by God's enablement.

Though there may be delays in the approval of plans for about a month and other impediments, we are not discouraged or despairing, but quietly confident and trusting that God will triumph in His own time as we seek to honour Him first. **We need to persevere on with determination and fervent daily prayer as Nehemiah of old and with the sword and trowel and a diligent and watchful spirit to build the church with God's resource and strength.** We also need to press on with the teaching of the word to edify the saints and preach the gospel to save souls. We need to pray and rise up and build as God work mightily in our midst to the glory of His name.

We are to **be faithful and fervent co-labourers for Christ in His vineyard** (1 Corinthians 3:9), **and that requires commitment, sacrifice, time and effort.** It will demand our time, energy, resources in giving and our full spiritual devotion and those who love the Lord are to be ready for this laudable endeavour.

Though we are standing on an empty piece of land now, one can envisage in one's mind, in one and a half years time, there will be many children and youths walking in and out of a new 2-storey building with a sanctuary on the first floor for more than 200 worshippers and childcare/nursery rooms on the ground floor that will be ready in end 2007, God willing. Families will also come and be blessed and encouraged by the worship and didactic ministry of Covenant BPC India. It will be **a hive of spiritual activity of bible teaching, discipleship, prayer, worship services and other edifying ministries to the praise of God and the strengthening of a vibrant and growing congregation.**

Let us arise and pioneer a new gospel work in this God-given geographical area to the spiritual benefit of the neighbourhood that will bear spiritual fruit in due time.

Conclusion

Finally, **let us catch the vision and rally our hearts and minds together in the strength of the Lord and build a reformed and fundamental church for the next generation in the power of the Holy Spirit.** For Zechariah 4:6 says, "*Then he answered and spoke unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.*" Let us

also be ready, vigilant and diligent, and stand firm and be persevering and zealous and do our part to complete this gospel race in building this church to the glory of God in the fullness of time.

Jack Sin

At the Pulpit

Theme for the Quarter:

Living Out the Psalms with Delight

Rev (Dr) Jack Sin

“The Omniscience & Omnipotence of God”

(Psa 139)

[End of MM]