

Q2
2018

berita NECF



Chairman's Message

A Difficult Prayer

By Rev Dr Eu Hong Seng

During this GE season, the most difficult prayer for the Church to pray could ironically be the Lord's Prayer, "Thy will be done."

Many can be so taken up with the euphoria of the election that we run the risk of losing sight of God's principles, plans and purposes.

The Church is no doubt obsessed with our "preferred outcome" for the election even as we proclaim God's desire for "justice and righteousness."¹

But let's not forget, this cannot be promulgated apart from His desire for His Church. Repeatedly through history when His people danced with idolatry, God used foreign forces to bring His people back to living right and obeying His Word.

We balk at the thought of being led in the wilderness, and that all the "negatives" could actually be His dealings with us. Paul had to recount this reality as he chided the Corinth church → they drank the same spiritual drink, but died in the wilderness (1 Cor10:4-5).

It is no coincidence that our call to prayer for this GE is to pray for both our beloved nation *and the Church*. While it is natural to root for our preferred party and candidate, we cannot ignore our own spiritual state even as we lament the ills of our nation. God is not obliged to heed our campaign cries even as we beat the election drums.

What are we to make of the Church when she is keener to see who gets into Parliament than who makes it into heaven? The prayerlessness of His Church? Our growing Bible illiteracy? Not to mention the plethora of untested, unkind (even un-true) prophecies floating around, castigating certain parties – all these in the name of God.

Wither His will? What about His plans and purposes?

During the exodus, Moses was chosen to lead the people out of Egypt, to lead them in and through the wilderness and subsequently into the land filled with milk and honey. This entire undertaking was focused on being set free to worship and to serve Him. Clearly God, *not* Moses, was the one who would determine what was to happen to Pharaoh.

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By all means, we must examine the manifestos and campaign as necessary. Then, vote we must. But in all this, we must acknowledge our boundaries and the prerogative of God in this matter.

After we cast our vote, we are duty bound to respect the democratic process and support the government of the day. Our agenda is to ensure that good men and women on both sides of the political divide get into Parliament and the State Legislatures. The rest we leave in God's hands.

After May 9, I hope we can all join hearts and hands to move forward to support the elected government, work with the opposition (whoever the opposition may be) and be agents of reconciliation. And of course, to do what the Church has been called to do - help our people move forward, to finally cross over Jordan.

In this GE, there will surely be plentiful calls to accountability, insinuations, insults and incendiary claims. By all means, call a spade a spade. But let us not forget "scoffers set the city ablaze" (Pro 29:8). Some measure of restraint and humility is in order. Take heed, a recalcitrant Church with a disrespectful attitude towards authority is always an affront to God.

I constantly remind myself, Malaysia is a "work in progress." That is why I am not disheartened but am determined to pray to the LORD for the peace of the land (Jer 29:7). Join me in building a Malaysia we can all be proud of, whatever the outcome may be from GE14.

In the midst of differing perspectives, could we pause and pray together: "Thy will be done in earth, as it is in heaven"??

¹ 2 Chron 9:7 Happy are your men and happy are these your servants, who stand continually before you and hear your wisdom! 8 Blessed be the Lord your God, who delighted in you, setting you on His throne to be king for the Lord your God! Because your God has loved Israel, to establish them forever, therefore He made you king over them, to do justice and righteousness. NKJV

² Matt 6:10 KJV



NECF
MALAYSIA

A Call To Pray for the Nation

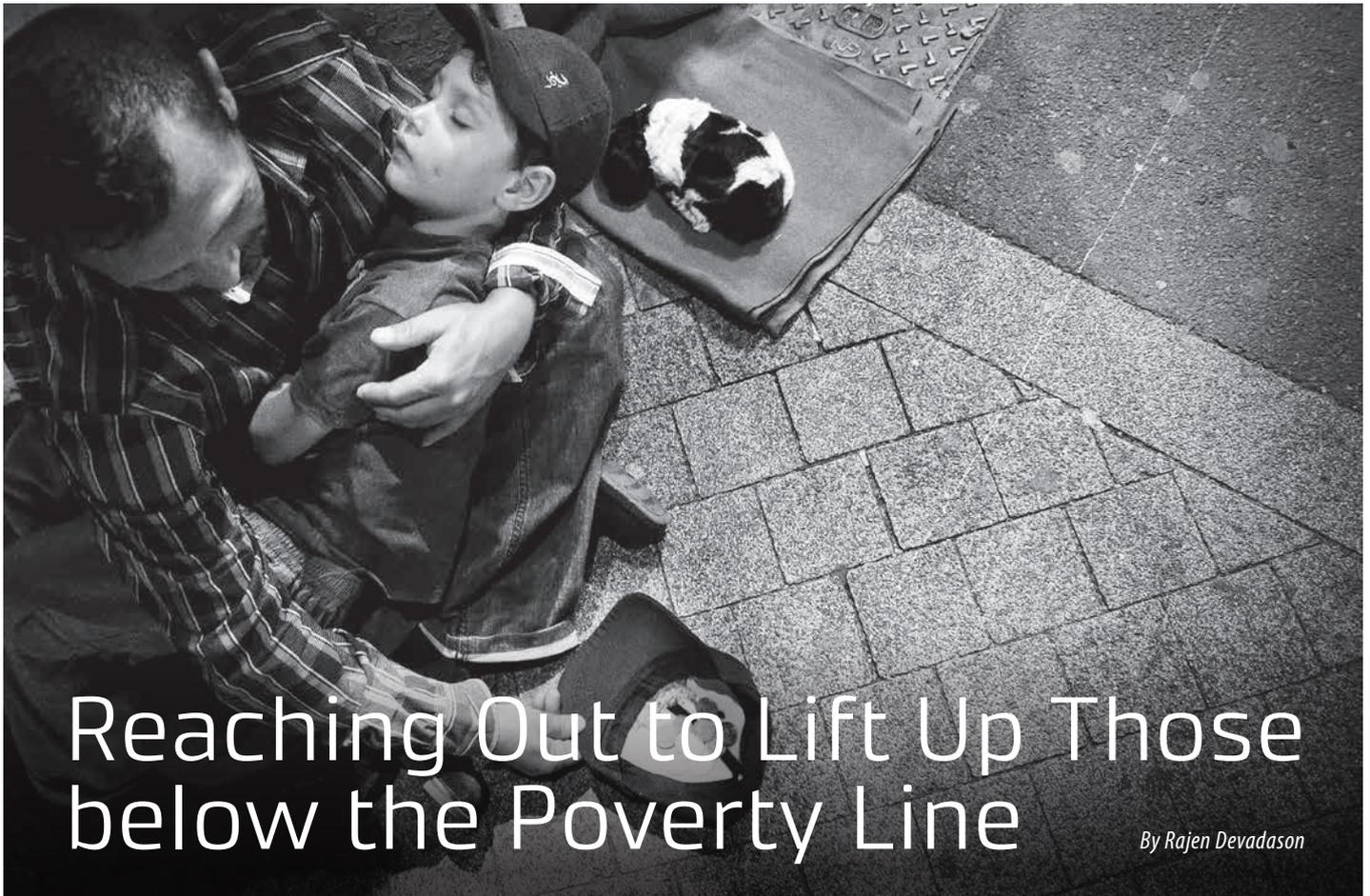
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21 DAYS OF PRAYER FOR THE NATION #GE14

Time of Prayer and Fasting for the Church and our Beloved Nation

21 APRIL - 11 MAY
9:00 pm to 9:30 pm
In your home with family/
small group /friends

21 minutes at 2100 hour (9.00pm) for 21 days, every day.



Reaching Out to Lift Up Those below the Poverty Line

By Rajen Devadason

Are you and your family doing OK?

Ask this because many people are finding times tougher than before in Malaysia following these recent boosts to domestic inflation:

1. The introduction of GST
2. Our historically weak ringgit

When our local currency is weak, anything we import from overseas costs more in RM terms. (Admittedly, a weakening ringgit is great news for Malaysian exporters because Malaysian goods become cheaper to buyers paying in US dollars, euro or yen, for instance. But there are far more regular Malaysians who use imported goods than Malaysian business owners involved in exporting their merchandise to overseas buyers!) Our weak RM results in most Malaysians feeling poorer than we would if our currency were stronger.

Even upper middle class Malaysians accustomed to holidaying abroad once or twice a year feel the pinch. Many resent being reminded by bloated price tags that they are significantly poorer outside Malaysia's borders. These individuals don't need to travel far to encounter such reminders. Visiting Singapore with its gleaming skyscrapers and its three-to-one (RM to S\$) exchange rate is enough to remind Malaysians who still feel well off at home what relative impoverishment feels like.

Borrowing money to then cover resulting shortfalls is commonplace.

(Note: If our inflow of cash from earnings is insufficient, most people are inclined to borrow money to cover the finite gap between their cash requirements and their cash availability. In the presence of ready credit, only a minority will take the wiser route of tightening their collective belt! This explains why Malaysia's household debt-to-GDP ratio rose from an already high 75% in 2010 to just over 89% in 2015 before easing slightly to 88.5% at the end of 2016. At the time of writing, our end-2017 figures have not been released by Bank Negara Malaysia but the 10% strengthening of the RM versus the US dollar throughout 2017 should improve that ratio somewhat. Unfortunately, it is still expected to come in at worse than 80%.)

The more debt a population piles onto itself for consumption, the more of its present and future income is earmarked to pay for past excesses. This leaves less – often much less – for future consumption. We then end up poorer than we otherwise would have.

Two thousand years ago, Jesus said, "The poor, you will always have with you..." 1 Since Jesus came to give all of humanity life, joy and love 2, that statement is shocking.

But my personal view on such matters is simple: **Jesus said it; I believe it.**

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Nonetheless, my visceral response is that humanity still has a responsibility to reach out and battle poverty.

The first step in doing so is to understand the scope of the problem.

The latest World Bank estimate – unfortunately only available for 2013 – suggested that five years ago 10.7% of the world’s population lived on less than US\$1.90 a day; that’s heart-breaking!

Yet things are improving. Back in 1990, when there were 5.3 billion people alive, the World Bank estimated 35% or more than 1.8 billion people subsisted on less than US\$1.90 a day.

With that proportion falling, it is reasonable to make a guesstimate – in the absence of current World Bank data – that in 2018, about 9% of the 7.5 billion people alive today, 670 million people, still fall into that poorest of the poor grouping.

Translation: Over the last 28 years, the lives of more than 1.1 billion genuinely poor people have improved in measurable daily income terms.

What can we do to make things even better in the future?

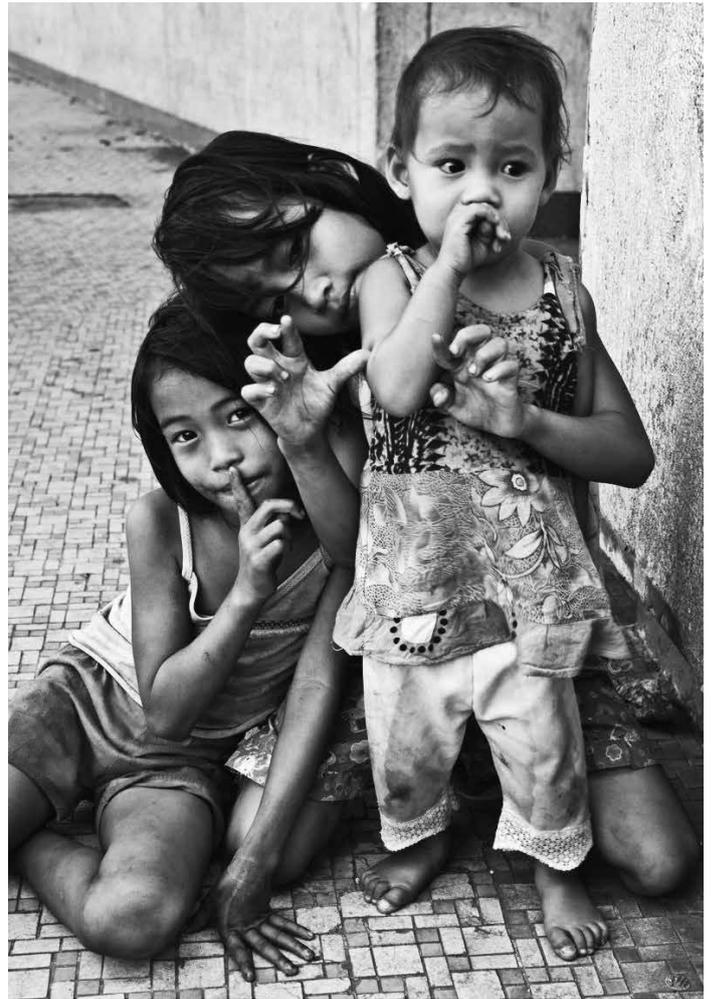
Within the narrow ambit of my profession as a financial planner, there are some tangible steps all of us who are educated and reasonably well off can take to ensure each successive generation born between now and when Jesus returns has fewer and fewer hardcore poor. Four steps to alleviate deep structural poverty are:

1. Targeted education
2. Gainful employment
3. Cash flow management
4. Passive income generation from savings and investments.

Whenever we come in contact with the hardcore poor, we must drive home the absolute importance of creating opportunities for the children of these families to go to school and, in some cases, university. It often only takes one educated person to act as the catalyst of economic uplift for an entire clan.

Jobs or businesses that generate income, as opposed to government handouts, help move lower income families into the middle class. As the middle class grows, so too does the wealth of a nation and the internal stability within it.

With income flowing into a poor family through, ideally, several gainfully employed relatives, the importance of tracking cash flow patterns rises because consistent cash flow surpluses should be initially saved in the bank or money



market funds as reserves against future emergencies and also to begin generating passive income in the form of interest.

Finally, as those surpluses are accumulated into a pool of capital, and then not just saved but also invested, those savings and investments begin throwing off even more passive income in the form of interest, dividends, distributions and rental.

When an understanding of capital is grasped by a once poor person, he or she ceases to be truly poor. The journey up from abject poverty to non-impoverishment and to true wealth is one we should help others take.

Also, if we co-opt the financial planning suggestions here that are most relevant to our lives, we can radically improve our own families’ future finances.

All four guidelines can help people everywhere better enjoy one practical facet of holistic abundance: enhanced financial strength.

¹ NIV Mark 14:7a, “The poor you will always have with you, and you can help them any time you want...”

² KJV John 10:10, “The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.”

³ <http://www.worldbank.org/en/topic/poverty>



Rajen Devadason, CFP (Certified Financial Planner), is the CEO of RD WealthCreation Sdn Bhd and a Securities Commission-licensed financial planner with Manulife Asset Management Services Berhad. He worships at Agape Community Church, Seremban

Great Time of Learning and Fellowship at the Council Retreat cum Meeting

By Rev Andy Chi



Rev Dr Eu Hong Seng addressing the Northern Region Pastors and Leaders

The Council had a retreat cum Council Meeting in Penang from the 21-23 March. The retreat was held at the NEO+ Hotel in Georgetown Penang. There were eight Council members and three NECF secretarial staff to facilitate the retreat.

On the first day of the retreat, the Council had the pleasure of meeting and listening to Dr Bambang Budijanto, the current Associate General Secretary of the Asia Evangelical Alliance, share on the subject of Leadership. The session was held at Excel Point Community Church (EPCC) Penang. In his sharing, Dr Bambang covered the following:-

- The leader's stewardship
- People's expectation of a leader
- The core competency of a leader (which he supported with three narratives of a leader)



Learning about Leadership from Dr Bambang

The outcome of that sharing gave rise to a proposal to set up a National Leadership Institute to train potential national leaders, with a Leadership Conference in Malaysia in mind.

The same evening, the NECF Council hosted a dinner with the Asia Evangelical Alliance Executive Council and a few Penang Pastors. NECF Chairman Rev Dr Eu Hong Seng welcomed the guests and expressed the desire to build a greater working relationship among the evangelicals in this part of the world.

The following day, the Council hosted the Northern Region Pastors and Leaders for fellowship and lunch, held again in Excel Point Community Church (EPCC). About 100 Pastors and Leaders from Penang, Kedah and Perak attended this meeting. Rev Dr Eu Hong Seng gave the opening address and challenge. Drawing from the life of Moses, he shared that there are many similarities between the days of Moses and our present situation. He challenged the pastors, stating that if we are going to lead God's people into the Promised Land, we will need that same anointing that Moses had – the Mosaic Anointing.

The Council Retreat cum Meeting was fruitful as it gave Council members the opportunity to meet pastors/leaders from the northern area. It also helped them to understand that the needs of the churches over there differ; this will help the NECF secretariat to plan well in their deputation trips.



Rev Andy Chi is the Assistant Secretary-General of the NECF.

Remembering Billy Graham: The Evangelist Who Changed the Evangelical Movement

Edited by Jack Cheah

Standfirst

This is an extract from articles by Marshall Shelley, Philip Yancey and Michael S. Hamilton in a special coverage of the Evangelist's Life and Legacy at christianitytoday.com/ct/2018/billy-graham on February 21, 2018. Marshall Shelly is Contributing Editor of Christianity Today's CTpastors.com whilst Philip Yancey is Editor at Large for Christianity Today. Michael S. Hamilton is Vice President for Programmes and Special Initiatives at the Issachar Fund.

William Franklin Graham Jr. or better known as Billy Graham died Wednesday, February 21, 2018 at his home in Montreat, North Carolina at the age of 99. He was perhaps the most significant religious figure of the 20th century. He preached in person to more than 100 million people and to millions more via television, satellite, and film. Nearly three million have responded to his invitation to "accept Jesus into your heart" at the end of his sermons. He proclaimed the gospel to more persons than any other preacher in history.

It was said that with regards to the word evangelical, he did not invent it but managed to restore the word's original meaning—"good news"—both for the skeptical world and for the beleaguered minority who looked to him for inspiration and leadership.

He showed that an evangelical Christian could be both respectable and relevant, all the while clinging to a simple gospel message of God's love for sinners.

Although Graham was an evangelist, he did more than evangelize. By the mid-1950s he shared the vision of Harold Ockenga, Carl F. H. Henry, and others for a new evangelicalism that would shed the skin of fundamentalist extremism. Still conservative at its theological core, it would broaden beyond dispensationalism as well as take a softer line on evolution, engage mainstream scholarship, and take "a definite liberal approach to social problems." The parachurch would be deployed to spread evangelical faith among mainline Protestants and then draw them into evangelical networks.

Graham used this approach to establish and strengthen parachurch agencies. He helped launch Youth for Christ (he was the first full-time staff member of this organization) and the Billy Graham Evangelistic Association (BGEA). He played a leading role in the founding of Christianity Today

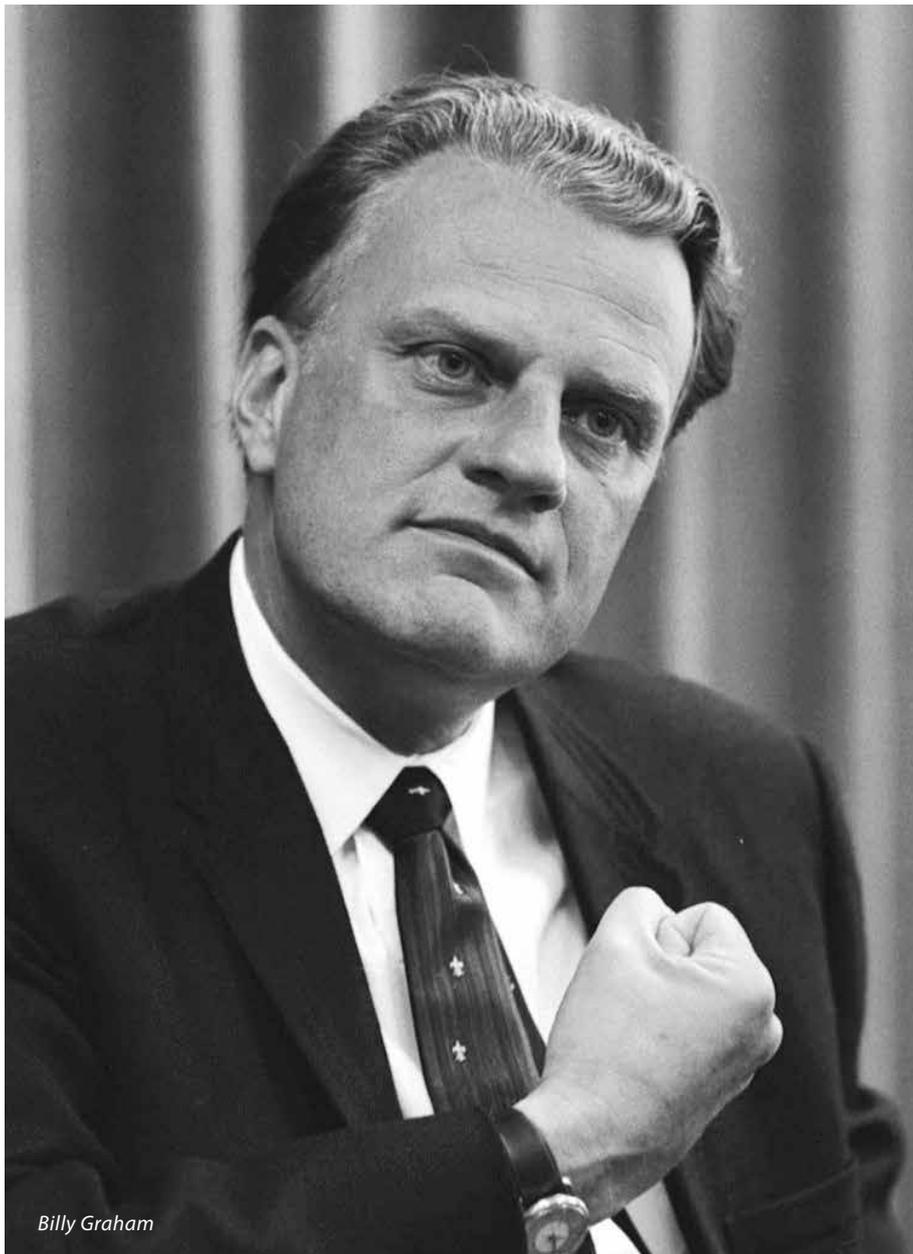
magazine, Gordon-Conwell Theological Seminary, the Billy Graham Center at Wheaton College, and the Evangelical Council for Financial Accountability. Graham lent support to Fuller Seminary, the National Association of Evangelicals, and the National Religious Broadcasters. Indeed at his instigation, Robert Schuller and James Robison began their weekly television broadcasts. Bill Bright's Campus Crusade for Christ and Vonette Bright's International Prayer Assembly were launched with the help of his financial contributions. BGEA regularly contributed large sums of money to other ministries like Young Life and Fellowship of Christian Athletes.

Another important initiative was his engagement with the mainline Protestant world. Whereas the fundamentalists had shaken the dust off their feet as they left, Graham knew that there were many evangelical pastors and laypeople still in the mainline churches. He had decided earlier to hold crusades only where sponsored by the city's main organization of Protestant churches. The New York City crusade of 1957 was a watershed. Graham had declined earlier fundamentalist invitations to come to New York, but he accepted the invitation of the liberal Protestant Council of New York. While fundamentalists fumed that he was giving his blessing to liberalism, most Americans perceived that the elite of the mainline churches were giving their blessing to Graham. In one powerful symbolic move, Graham threw open the gates of the mainline churches to parachurch evangelicalism.

He was even more influential in setting into motion events that brought together evangelicals from around the world and gave them a sense that they were part of a worldwide ecumenical movement.

The first attempt to pull together a worldwide evangelical movement was the 1966 Berlin Congress on Evangelism. The 1,200 delegates at the event in a 10-day effort worked out a global theology of evangelism. More than anything else, Berlin taught Graham's people that World Council of Churches had many member churches in Asia, Africa, and Latin America that also had an intense concern for evangelism.

In the years following the Berlin Congress, the BGEA organized and financed conferences in those regions, as well as in Europe and North America, making sure that each conference had leadership drawn from its region. The success of these conferences led Graham to begin



Billy Graham

planning for a major international conference to work out worldwide strategies for evangelization.

The planning bore fruit in 1974, when some 2,400 evangelicals—half from outside Europe and North America, more than half under age 45—gathered in Lausanne, Switzerland. Delegates learned from Fuller Seminary's Donald McGavran and Ralph Winter that nearly two billion of the world's people were unreached by the gospel. Since they had no form of indigenous Christianity in their midst, renewed efforts at cross-cultural missionary work were absolutely essential. The Lausanne Covenant committed evangelicals to this task, as well as to working for "justice and reconciliation throughout human society and for the liberation of men from every kind of oppression." The BGEA agreed to fund an ongoing Lausanne Committee, which in turn spawned regional meetings. The result was unprecedented contact and collaboration between evangelicals across national and denominational lines, especially in the non-Western world.



Three huge conferences in Amsterdam were organized following the event in Lausanne for itinerant evangelists in 1983, 1986 and 2000. These events drew nearly 24,000 working evangelists from 200 countries. Graham, in fact, had a heart for itinerant evangelists.

According to William Martin, senior fellow for religion at Rice University's Baker Institute, the forces gathered and unleashed at the Berlin, Lausanne, and Amsterdam meetings constitute a third worldwide ecumenical movement, every bit as important as the World Council of Churches and the Roman Catholic Church. The amazing thing about the evangelical movement is that it is sustained not by a single organizational entity, but by multiple parachurch organizations, independent of each other but dreaming a common dream. Graham's genius

was his ability to inspire people not to follow him, but to strike out on their own, following Jesus by proclaiming the gospel in their own way; and then to call them together, to inspire and equip thousands more to do the same thing.

Billy Graham, in many ways then, both formed and embodied the evangelical movement. Theologian J. I. Packer attributes the evangelical "convergence" to Graham. "Up to 1940, it was every institution for itself. There wasn't anything unitive about the situation. There were little outposts of resistance trying to keep their end up in face of the liberal juggernaut. Increasingly, from the 1950s onward, evangelicals came together behind Billy Graham and the things he stood for and was committed to. It continues that way to the present."



Jack Cheah is the Executive Secretary of the Business & Economy Commission and the Education Commission, NECF

Currently, cryptocurrency is being closely associated with a financial instrument, or to put it simply, digital money. There are many people who have bought cryptocurrency for a few hundred dollars which could now be worth thousands, if not, millions of dollars. Many become obsessed in the chase to obtain more to the extent that some often took out loans, mortgaged their homes and even used the loan facility of their credit cards to purchase cryptocurrency.

We need to be aware that we do not get obsessed over the dramatic increase in the price of cryptocurrency so as to not let it consume us.

Scams and Cryptocurrency

Those who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge people into ruin and destruction.

1 Timothy 6:9

It is better to be godly and have little than to be evil and rich. For the strength of the wicked will be shattered, but the LORD takes care of the godly.

Psalm 37:16-17

Have you heard of BiblePay, how about ChristCoin or the JesusCoin? To no surprise, pastors and churches have

jumped on the 'initial coin offering' bandwagon, an avenue to facilitate a fundraiser to exchange your money for the cryptocurrency. I am not saying that the above mentioned are scams but it is important to take note in order to be aware of the many scams in the cryptocurrency world as well.

Concluding Thoughts

With cryptocurrency having the possibility of re-writing the global landscape in how transactions are being handled, Christians need to be aware of the potential and even more the danger to be engrossed in it. There are certain groups when talking about how cryptocurrency, if it becomes a common thing, could be regarded as a universal currency. It could represent what the Bible has mentioned about the mark of the beast where no man might buy or sell, save he who has the mark or the name of the beast or the number of his name (Revelations 13:17). Before getting too ahead of this, there is still much to uncover and all the more Christians should be aware of its development at this present time.



Jason Lee is the Director and Co-founder of Consortio, a consulting and investment firm. He worships at Bridge Church, Melbourne, Australia.

Leaving a Legacy for the Kingdom of God

By Dr Wong Hong Meng

I have often asked Christian lawyers if they have made wills for Christians with provisions for the Kingdom of God. Hardly any. This is puzzling. We declare with varying degrees of conviction that we are not owners but merely stewards of His financial blessings. However, what we say with our mouths is not translated to what we feel in our hearts and therefore not manifested in our actions (Matthew 6:21). Stewardship is very much like trusteeship with two major differences. Trustees can only receive from the trust income and assets an agreed fee whereas stewards have full liberty to determine their own "fees". Stewards can choose to use all of God's financial blessings for themselves leaving none for His Kingdom or His people. Trustees have periodic accountability reporting responsibility whereas stewards are only called to account when they see Him face to face; if they do see Him face to face. These two liberties stumble us. We end up actually behaving as owners and not as stewards.

If all that we have belongs to Him surely we have to include provisions for His Kingdom in our last wills and testaments. Otherwise what are we to say to Him when we leave this earthly existence expecting Him to welcome us into His presence? Leave an inheritance for your church or your favourite ministries. Make a difference in the lives of those in our community of faith who are neglected, deprived or just going through unexpected financial crises.

Should you not be able to identify any worthy beneficiary then perhaps you can consider including the NECF Foundation

in your will. The NECF Foundation was established in 2004 to meet the urgent financial needs of pastors, missionaries and full-time workers in the Kingdom, regardless of affiliation to NECF. Leave a substantial blessing in the form of an endowment, the income of which is channelled to the Foundation as a continuing source of support. You can set reasonable conditions as to how the endowment income is to be used, e.g., only for educational needs or medical needs. You can name the endowment after someone you wish to remember or your own name if you wish to be remembered. And your endowment can be perpetual in that only the income is to be used and therefore it should last 'forever' or you can determine its longevity.

It is even better not to wait till you are gone to be a blessing. Do it while you are still here to witness the impact of your financial contribution to His Kingdom. Bless those who have blessed you, directly or indirectly. Be faithful to Him and His commands. Then we can with confidence expect Jesus to welcome us with, "Well done, my good and faithful servant. Enter into the joy of your Lord." Leave some of God's money to His Kingdom and His people.



Dr. Wong Hong Meng is a member of the Full Gospel Business Men's Fellowship Malaysia Governing Council. He worships at Damansara Utama Methodist Church (DUMC), Petaling Jaya

Today is the Time to Speak up the Truth

By Rev Voon Yuen Woh

"There is a time for everything, and a season for every activity under heaven: ... a time to be silent and a time to speak ..." Ecclesiastes 3:1, 7

Most of us are aware that there are times when we are to be silent. Job's friends sat down on the ground with Job for "seven days and seven nights" without speaking a word. This must have been difficult but the Bible explained that his friends saw that Job's grief was "very great (Job 2:13)." In a time of grief, we often appreciate our friends staying with us without them having to say anything.

Of course there are also many who lack wisdom and keep saying the wrong things. Wisdom is needed in order to know when to speak and when to remain silent. I heard my secondary school Principal, Mr David Boler, repeating the following quote several times throughout my teen years in the season of mischief and school boys' pranks. Once after obscene artwork was found in the boys' toilets, he quoted: "All that is needed for evil men to triumph is that good men say nothing."

Mr Boler had reasoned that these "great works" of art would have taken hours to paint and could not have been done without some of the students having seen the perpetrators at work. In our school assembly later, he cautioned the students who had seen the act to speak up and not to remain silent. Those who remain silent are actually encouraging the commitment of crimes.

We must speak up in order to push back the forces of evil. We must also speak up against social injustice, for civil liberties and so on. If we do not speak up, the evil goes on ... and on...

Often, people who have a lot to say in private where we are not held accountable, say nothing in public. The Apostle Paul refers to gossip and slander when people's reputations are destroyed behind their backs. It was a person no less than the Lord Jesus Himself who said that all men will have to give account on the day of judgment for every careless word they have spoken (Matthew 12:36-37).

When we come to the issue of sharing our faith, most believers have sudden attacks of the dreaded "deaf and dumb" disease – "deaf" as in the inability to spot a witnessing opportunity and "dumb" as in the inability to speak out the good news with our lips. If we do not find a cure for this "disease," people will simply not be saved. "How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them?" (Romans 10:14).



One of the reasons why people speak up is because they are passionate about something. The prophet Jeremiah declares, "... his word is in my heart like a fire, a fire shut up in my bones" (Jeremiah 20:9). This burning desire of the heart inflames every fiber of our being and our lips will quite often be the first to respond.

People will not say anything about a subject if they have no feelings about it. I cannot imagine that someone, after listening to a discussion on a subject, would pick up a phone in anger and then shout at the person on the other end saying, "I have no opinion on that issue."

There is a distinct lack of passion in the community of believers in sharing their faith. D.L. Moody possessed this passion when he said, "It is the only happy life to live for the salvation of souls."

Passion comes from having a right perspective. Once, several British clergymen approached Moody to find out why "this poorly educated American" was so effective in winning throngs of people to Christ. Moody took the men to the window of his hotel room and asked each in turn to tell him what they saw. One by one, the men described the people in the park down below. Then Moody looked out the window and tears began coursing down his cheeks. "What do you see, Mr. Moody?" one of the men asked. "I see countless thousands of souls that will one day spend eternity in hell if they do not find the Saviour," he replied.

The founder of Evangelism Explosion International, Dr. D. James Kennedy, once said, "If God would dip all pastors in hell for a fraction of a second and then yank them up

by their shirttails — as they're standing there smoldering and their clothes and skin are full of black soot, and their shoes have half melted off, I think their commitment to the Great Commission would substantially increase."

It is obvious that passion and a correct perspective won't save people. We need to perform as well. It has been said that after all is said and done, more is said than done. Believers need to take responsibility and just do it!

Jesus tells a story about a man who asked his two sons to go and work in the vineyard (Matthew 21:28-31). The first son initially replied in the negative but finally did what the father wanted. The second son however, replied that he would comply but ended up not doing the father's will. Jesus' hearers could see that it was the first son who performed and ultimately the one who pleased the father. We have

been given the Great Commission: "Go into all the world and preach the good news to all creation" (Mark 16:15).

One of the marks of integrity is that we speak the truth. Can someone who truly believes the word of God that says, "For there is no other name under heaven given to men by which we must be saved" (Acts 4:12) and "No one comes to the Father except through me" (John 14:6) not speak out to the lost?

In the end, the devil is defeated by the "word of their testimony" (Rev 12:11). Speak now, or forever hold your peace. Today is the time to speak up the truth.



Rev Voon Yuen Woh is the Vice-President for Asia Evangelism Explosion International. He worships at Full Gospel Tabernacle Seremban.

NECF welcomes new members

Church	Pastor	Town
Ordinary Members		
Amazing Grace Bethel Church	Pr James Doss	Kuala Lumpur
Semenyih Christian Alliance Centre	Pr David Ting Sie Kiew	Puchong
Forward City Church	Pr Matthew Dass	Ipoh
Kuala Lumpur Christ Life Church	Pr Jennifer Chia Yoong Wei	Kuala Lumpur
Arising Church	Pr Vincent Tan Shui Jiong	Kuala Lumpur
Seremban Life Assembly	Pr Dr Philip Kwan Swee Cheong	Seremban
Manna Bride Church	Pr Andrew Padmanaban A/L Mathivanan	Skudai
Persatuan Penganut Agama Kristian Bethany, Sabah	Pr Maikol Gompok	Kota Kinabalu
Jesus Heals Miracle Church	Pr Dominie s/o F. Soosai	Ipoh
Gereja Pentakosta Sidang Pulau Pinang	Pr Luanus Togatorop S. Th	Penang
Gereja Keluarga Tabgha, Alma Jaya	Pr Daud Johannis Andries	Penang
Associate Members		
Pr Hezekiah Raj		
Rev Rosidamala A/P Somu		

NECF MALAYSIA

the 大丰收
Harvest
Tuaian • அறுவடை

மத்தேயு | Matius | 马太福音 | Matthew 9:35-38

40 DAYS FAST & PRAYER | 7 AUG - 15 SEPT 2018
四十天禁食祷告 | 2018年8月7日至9月15日
40 HARI PUASA & DOA | 7 OGOS - 15 SEPT 2018
40-நாள உபவாசம் & ஜெபம் | 7 ஆகஸ்ட் - 15 செப்டம்பர்

NECF MALAYSIA

NECF YouthNet

YOUNG WOMAN'S CONFERENCE 2018

Women OF DESTINY

MAY 29 2018 TUESDAY

TIME: 9.00AM - 5.00PM

VENUE: TABERNACLE OF WORSHIP, Lot 57, Jalan Haruan 8, Medan Perdagangan Oakland, 70300 Seremban, Negeri Sembilan.

REGISTRATION FEE: RM20

AGE: 16YEARS - 40YEARS

MAIN SPEAKERS: PASTOR PRAMILA, REV SANTANA ARNOLD

REGISTER TODAY

WhatsApp 016 431 5104

NECF MALAYSIA

the
Harvest

MATTHEW 9:35-38

40 DAYS FAST & PRAYER
7 AUG - 15 SEPT 2018

<p>KLANG VALLEY 40-DAY FAST & PRAYER LAUNCH</p> <p>WEDNESDAY, 1 August 8-10pm Full Gospel Assembly KL (FGAKL) Lot 689, Taman Goodwood, Jalan Kuchai Lama, Off Jalan Kelang Lama, 58200 Kuala Lumpur.</p>	<p>MALAYSIA DAY PRAYER RALLY</p> <p>SUNDAY, 16 September 6-8pm Full Gospel Tabernacle (FGT) Wisma Eagles, 5 Jalan TP4, Taman Perindustrian UEP, 47620 Subang Jaya, Selangor Darul Ehsan</p>
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OPEN TO ALL

REVIVAL LEADERSHIP conference

with Dr. Frank Damazio

SEPT 14, 2018 9.00am - 3.00pm
SEPT 15, 2018 9.00am - 12.30pm

registration RM100 (inclusive issues)

FRESH Fire

MALAYSIA DAY
prayer rally

FREE ADMISSION SEPT 16, 2018 7.00pm

A Measure of Revival in Our Bondage
Ezra 9:8

venue
NECF FULL GOSPEL TABERNACLE
5 Jalan TP4, Taman Perindustrian UEP 47620, Subang Jaya, Malaysia
GPS Coordinates: N03° 27'41.9, E101° 33' 8.62 or N3.045699, E101.564366

Organised by BJB Centre Sdn. Bhd.