

2017
Q3*Berita* NECF

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Chairman's Message

10 Key Lessons from Supernatural Encounter Malaysia 2017

By Rev. Dr. Eu Hong Seng

Supernatural Encounter Malaysia 2017¹ was a much-needed experience for the Malaysian Church. God "showed up" and gave us a timely glimpse of revival in our land. Even as the dust settles and many continue to bask in the glow of an awesome weekend, it is opportune to reflect on the many lessons that can be gleaned from this historic Christian event.

1. Prayer is Never an Option

No revival has ever come about without prayer.

While some may try to claim credit for the successful outcome of the event, I suspect the real heroes of the Spiritual Encounter Malaysia were the handful of people who availed themselves to intercede for the nation. For the last 22 months, these men and women steadfastly made their way up to Peacehaven in Genting each week to spend hours praying for our nation and for revival to take place in Malaysia.

The move of God over the last weekend was definitely predominantly fruit from the labour on bended knees.



Enthusiastic crowd at the rally

2. Series of Miracles

Miracles were taking place even prior to the event proper.

We anxiously waited for the approval from the relevant authorities for weeks to

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“10 Key Lessons from Supernatural Encounter Malaysia 2017”

hold the Supernatural Encounter at the Petaling Jaya City Council (MBPJ) Stadium. By the grace of God, the Minister of Home Affairs eventually stepped in at the last week, and personally intervened to grant permission for the event to proceed for all three nights.

The weather held up at the stadium beautifully during the entire weekend although thunderstorms had been forecasted. Incredibly, there was reported rain in other areas of Petaling Jaya, Subang and Puchong during that same time. The downpour came on Monday morning – indeed God had held back the bad weather for His Church and even provided a little rainbow on the last night as a reminder of His faithfulness.

Of course, healing upon healing took place – the deaf could hear, the lame could walk, the blind could see. In total, 530 miraculous healings were recorded over the three days. More than 20 got out from wheelchairs and many experienced deliverance.

3. Draw from the Anointing Yourself

Many of us served as ushers, altar call workers and in various capacities during this event. Not surprisingly, we were kept busy and on our feet attending to the many needs around us which also meant most of us did not get much chance to be blessed or prayed over.

Nevertheless, we must learn to draw from God's holy presence ourselves. There is no reason why we cannot pray for ourselves and our own miracles when we clearly have been “activated” with the anointing from God Himself.

4. A Visitation beyond Toronto and Pensacola

I was fortunate to have personally witnessed the revival move of God in Toronto and Pensacola over the last two decades. Nonetheless, I believe this Supernatural Encounter experience not only rivals, but outstrips the earlier two movements. In fact, I felt the encounter with God at the day seminars was more powerful than what transpired at the rally during the three nights.

The Supernatural Encounter Rally – notwithstanding any comparison in size or numbers – is the most significant Christian event in Malaysia since the last rallies held decades ago by Grady Wilson, Reinhard Bonnke and Carlos Annacondia.

The significance of this rally must not be lost on us, especially those from the younger generation, many of whom have never seen a revival before in their life time.

5. Superb Teamwork

Working as a TEAM – Together, Everybody *really did* Achieve More in this event.

For the first time ever, a total of 250 churches signed up as participating churches and worked alongside each other to make the Supernatural Encounter happen in the best way possible. In the stadium, 461 churches were recorded as being present.

An event like this would usually take an average of 12 months to organize, but even working as an eclectic bunch of churches, it was pulled off in six months!

In any venture of this mammoth proportion, there is bound to be tension over issues. Consequently, some had to learn to take instructions; some learned to serve with a smile while others learned to deal with the “little foxes who were out to spoil the vine”.

Truly, the most important lesson learnt throughout the undertaking of this task was - “Don't sweat the small stuff.” In spite of ourselves, we can work together under God's grace.

6. Watch Out for the Debris

While there is much to celebrate in the midst of the revival wave coming in, we must be prepared to face what will be left behind (“on the beach”) when the tide goes out.

We have seen how the revivals came and went in Pensacola, Toronto and Argentina.

While many had been touched by God, some ended up chasing the man of God

instead of pursuing God Himself.

The inviolable principles to sustain any revival are – power and authority comes only from an unquenchable thirst for the Word and the earnest prayers of His Church, besides obedience to do His will, His way.

7. Stay focused on the Bride

Having encountered the amazing presence of God, a common after effect would be to see some inspired to run off and start a host of different ministries. All that we do for the sake of “ministry” cannot detract from the core call to build His Church.

The move of almost every revival is to stir His bride and to build His House.

In this context, the Full Gospel Business Men’s Fellowship led by example as a ministry that provided much support to the Supernatural Encounter event. On this occasion, the fellowship sought to feed souls back into the Church, and stayed focused on strengthening the local churches – demonstrating its highest effectiveness as a ministry like never before.

8. There is a Price to Pay

Maldonado did not attain his passion for holiness, discipleship, prayer and consecration without cost. We all want what he has, but are we willing to pay the price he paid?

Quite a number found it difficult to last through all three nights of the weekend rally. Little did they realize it wasn’t just about showing up at the stadium. It was a definitive moment when the windows of Heaven opened up for the Malaysian Church. Surely no right-believing Christian could miss the significance of the occasion. But, unfortunately, many did because the early foundation laying work was neglected.

King Joash of Israel made the tragic mistake of striking the ground with his arrows only three times, instead of persevering further to five to six times (2 Kings 13). Although the window of opportunity opened, the King missed a complete victory over the Syrians.

Nobody becomes strong overnight. Time, energy and perseverance are the sacrifices required to build spiritual foundations that last. When we have that solid base, then we can better the odds to sustain a revival.

9. The Excellence Factor

The spirit of excellence was on full display in the organization and running of Supernatural Encounter. From the Committee members down to the ground crew, no details were spared to ensure every aspect of the seminar and rally was attended to.

Even Maldonado himself was extremely particular about the way meetings were run; exacting high demands on his own working team; right down to the volume of the loudspeakers.

A spirit of excellence will not offer blemished sacrifices on the altar. A spirit of excellence is what draws the favour of God.

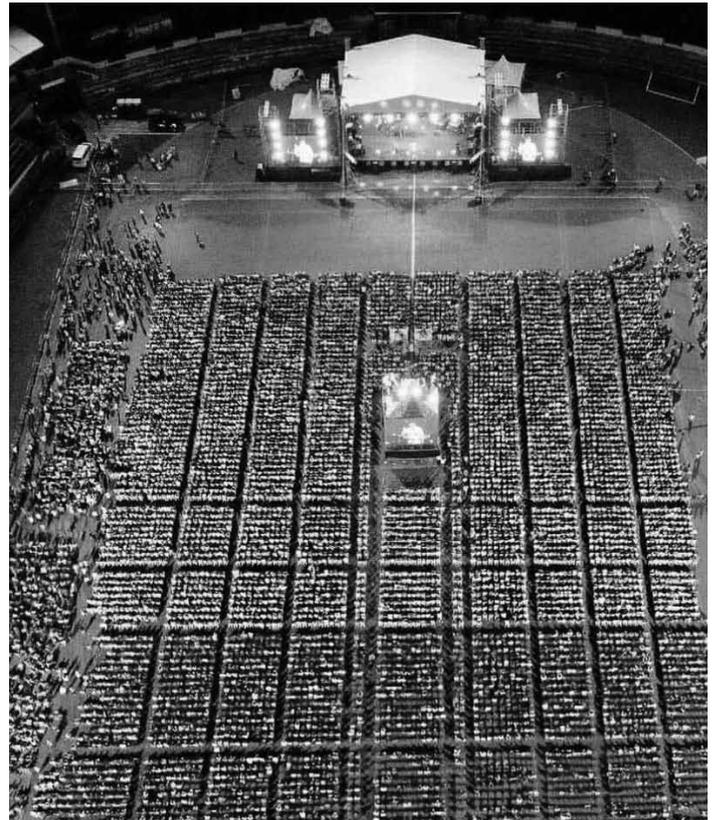
Do we have lives worthy to attract revival? Would God choose you and I to be His vessels today?

10. After the Wedding, the Marriage Begins

The main hall at Wisma Eagles which was stretched beyond its usual capacity to hold the Supernatural Encounter Seminar, is today back to its usual modest state.

Real life has begun again.

Did we experience a “successful conference” or a measure of revival last weekend? How do we tell the difference



Aerial view of the huge crowd at the rally

between the two?

Most certainly a successful conference can be replicated – with the right measure of “copy and paste”. But this is not the same with revival. Revivals cannot be marketed.

Revivals can only be initiated by God but it is incumbent upon the Church to nurture them. They must be lived out by the people of God.

CONCLUSION

When the rally ended on the third night and as the stadium cleared of people, I ran into a couple on the field. They asked if I could direct them to a church. They had not attended church for almost three years but they expressed a desire to return to one after encountering the presence of God at the rally. Although they lived in KL, they said they were willing to travel even down to Seremban to attend church. That night, I witnessed a true spiritual hunger.

When there is a hunger, there will be the energy to pursue. If you and I are still not hungry, then the Supernatural Encounter effectively ended last week.

I pray that our appetite will never be satiated but we will remain hungry for more of God. Then it will truly be the beginning of a new season for all of us and for Malaysia.

God’s personal promise to me for this season is Deuteronomy 28:12a “The Lord will open to you His good treasure, the heavens, to give the rain to your land in its season, and to bless all the work of your hand....” (NKJV). I pray for this to be true for every hungry believer.

¹ The Supernatural Encounter Rally was held in the MBPJ Stadium (in Kelana Jaya) on June 30th to July 2nd 2017, whilst the seminar was held in Wisma Eagles on June 30th and July 1st 2017.

Making A Difference

Taking Our Schools To The Next Level

Standfirst: This article is based on the report and press release prepared by the Commission of Sabah Affairs (COSA) on the Education Forum 2017. It is reproduced here with permission from COSA.

The above title was the theme of the event which was held on 13 May at the Sacred Heart Cathedral in Kota Kinabalu, Sabah. The event was jointly organised by the Sabah Council of Churches (SCC) and COSA with the objective to identify key issues, challenges and opportunities in our present school system towards coming up with resolutions to serve as a Blueprint For The Way Forward and to raise matters with the state and federal governments.

Altogether, there were 450 participants which included besides SCC and COSA Exco members, the Sabah Council of Christian Mission Schools Exco members, Diocesan Education Commission Members, Governors of School Boards, Head Teachers, Senior Assistants, teachers, lecturers, parents, the clergy and para church workers. There were also representatives from the Federation of Councils of Christian Mission Schools Malaysia, the Regional La Salle Centre and the National Evangelical Christian Fellowship (NECF).

In his keynote address, the Rt. Rev. Melter Tais, President of SCC spoke on "Reclaiming the Ethos, Character and Traditions of Mission Schools." According to him, the Mission Schools in Sabah which numbered 100 were established to provide education for all children, irrespective of race, religion and social status. Over the years, they have cultivated special ethos, character and traditions that promote unity, love, person-centred education and compassion for the weak and

poor. They have played a significant role in nation building which has been recognised by the Government. Although the Government has repeatedly affirmed that Mission Schools would be allowed to preserve their character and special identity, certain policies and administrative actions of the Ministry of Education have not been favourable to its well-being. These challenges, among others have resulted in the convictions to fight on for the Mission Schools to waver. Thus, it was timely for Rt. Rev. Melter to make the clarion call to rekindle the convictions and zeal in order to protect and care for the Mission Schools towards ensuring their future survival and success.

Participants at the forum were divided into 3 Tracks: Preschools, Primary Schools and Secondary Schools where they were assigned to listen to the working papers prepared for each track by a team of practitioners. Each paper scanned 7 major areas: Governance & School Leadership, Teaching & Learning, Professional Development of Teachers, Student Character Development, Facilities & Resources, Community Projects and Reclaiming the Ethos, Character and Traditions of Mission Schools. The aim was to identify key issues, challenges and opportunities peculiar to their particular track. The papers were then discussed in workshop groups and action plans for key issues drawn out were forwarded as resolutions.

The forum concluded by the reading of the 26 resolutions and SCC and COSA affirming their commitment to champion them. Out of these resolutions, 19 pertained to maintaining the status and special character of Mission Schools whilst the remaining 7 called for support, networking and collaboration amongst various sub-groups within SCC and COSA.

NECF's Study Loan Helps Pastor's Son

By Rev. Abel Phillips

About five years ago, my son Jonathan Abel and I approached NECF to apply for an RM 20,000.00 study loan for Jonathan to pursue a Diploma in 3D Animation course at Equator College, Penang. At that time, we were unable to get a National Higher Education Fund Corporation's (Perbadanan Tabung Pendidikan Tinggi Nasional PTPTN) loan because my son's course was still in the process of being accredited by the Malaysian Qualifications Agency (MQA). While the college was waiting for the course to be recognised by the Ministry, my son, not wanting to waste any time, began his studies.

Since I am a Pastor, I had sought NECF for help to settle the initial fees and payments required by the college. NECF was very willing to help me with the interest-free loan. That was such a huge financial burden off my shoulders. I started repayment of the study loan as soon as I received disbursements of the loan.

My son graduated in 2014 and is now attached to a company in Kuala Lumpur. For this, I would like to thank God. By His grace and mercies, the loan has been speedily repaid because I was able to service the loan consistently for five years. All glory to God who has provided for our financial needs.

I believe that if we could speedily repay our loans then NECF would be able to make funds available for other Pastors to receive study loans for their children.

My son and I would like to take this opportunity to thank NECF for their financial assistance and support.



Rev Abel Phillips is the Pastor of Gereja Rivers of Water, Penang.



Positioning Ourselves as Watchmen over the Nation

By Tan Poh Kian

Zerubbabel, Ezra and Nehemiah were three prominent figures who rebuilt the city of Jerusalem and restored the temple worship in Israel during the exile. While Zerubbabel and Ezra were chosen key representatives in the list of the Persian kings, Nehemiah was never one of the candidates. Instead, Nehemiah volunteered to be involved in the project of rebuilding the broken walls of Jerusalem as well as accomplishing the tasks of restoration and revolution both in the social and spiritual spheres of Israel.

Who was Nehemiah? He was a cupbearer who served the Persian king in the Palace of Susa. He could be the most excellent modern day migrant or refugee, who has a successful career, holds a distinguished position and has access to the upper class of society. Indeed, he exerts a great influence over some political giants in a foreign land.

Those who became rich and occupied prominent positions would be reluctant to return to their desolate home country. They would not want to devote their efforts and dirty their hands in hard labour. They would rather continue their comfortable social life and excuse themselves from participating in the rebuilding process. Some who were grateful enough might support Zerubbabel and Ezra, whom they thought were specially set apart for the sacred project, by contributing their monies and resources, and sending them off to carry out their religious duties. Many Christians are plagued with an entrenched thought that their roles and responsibilities are solely in the marketplace. They feel obliged to pay a 10% tithe as a means to release themselves from other religious obligations assumed by the priests. They pay taxes to entrust the nation to the government, and they pay tithes to entrust the house of God to the priests.

Nehemiah took on the building of the walls of Jerusalem as his personal responsibility, though he was not an inhabitant of the City. There is no indication in the Bible that Nehemiah received God's call to perform this task. Unlike prophets, he did not hear the voice of God. Unlike kings, he did not possess hereditary nobility. Unlike priests, he was not chosen to serve in God's house. His heart was overwhelmed with sadness upon hearing about the devastated state of his homeland. He told the King, "Why should my face not look sad when the city where my ancestors are buried lies in ruins, and its gates have been destroyed by fire?" (Nehemiah 2:3) He then raised his request, "If it pleases the king and if your servant has found favour in his sight, let him send me to the city in Judah where my ancestors are buried so that I can rebuild it." (Nehemiah 2:5).

The glory of both his nation and his family was a big concern to Nehemiah. He would not feel honourable even when he was

richly bedecked while his homeland was in ruins. It is impossible for the dead to do the work of the living, and it is equally impossible for sinners to take on the sacred tasks assigned to the saints. There was truly a big contrast between the life of the people of Jerusalem and Nehemiah. Both the living and the dead in Jerusalem were impotent to remove the disgrace of their City. Their ancestors were buried right there in their tombs. They could not reverse the misery and sorrowful state of their nation! Those still living had yet to learn to trust in God, and they were trapped in a lifeless place. It was almost impossible for them to perceive a ray of hope.

Who, then, was able to heal the sores and wounds suffered by the City of God? Only God alone was able to. God would inspire His people who were alive to accomplish the work. Often, we too are guilty of the fault Hanani exhibited (Nehemiah 1:2-3). We abandon ourselves to self-pity when we face challenges and predicaments. Instead of humbly kneeling down before God and crying out to Him and interceding for a breakthrough, we get busy and report the bad news and unfavourable circumstances.

It would not be practical or helpful if people are busy reporting and inquiring for information whenever a disaster occurs. Only those who have seen, felt and taken some necessary remedial actions will be able to engage in the restoration and salvation plans of God. We are to imitate the walk and spirit of Nehemiah: do not grumble in the midst of our difficulties, do not become hopeless in our failures, and do not spread bad news. We are to bring our problems humbly before God. It is most important that we believe He has the power to enable the living to save and restore the city of the dead.

Are we living in the city of the dead and falling asleep with them spiritually? Are we still condemning those who burden us and cause us troubles with their rampant sins? The dead are incapable of doing the tasks of the living. If we have been made alive in Christ, we need to be watchful in prayer for the broken walls to be rebuilt and the living to flourish. May more Nehemiahs be raised amongst His people! Let us not be idle or gossip, neither murmur as spectators nor be indifferent to the brokenness of our nation and our city walls. Instead, let us take on the responsibility of rebuilding, and position ourselves as watchmen over our nation for the coming 40-day Fast and Prayer. Let us usher in the power and providence of God, that the glory of His presence shall be revealed and saturate our land.



Tan Poh Kian is the Assistant Executive Secretary of the Prayer Commission, NECF.

Digital Transformation: How the Church can Leverage on Technology

By Jason Lee

Dr Ng Boon Beng, Chairman of the Business and Economy Commission of NECF shared a relevant and thought-provoking article entitled, "Digital Transformation: Disrupting Businesses and Potential Disruption to Churches in the 2nd quarter 2017 issue of Berita NECF.

This article explains and elaborates further on the practical steps leaders and church members could take in responding to technology innovations affecting the world. Examples will be drawn from the marketplace in how businesses have leveraged on technology to develop strategies to attract and retain clients, and drawing parallels as to how the church could operate to fulfil the Great Commission to reach the world and make disciples.

This is a personal view; I am speaking as a millennial and consultant in the technology space.

Outlined are a few areas where the church can leverage on technology:

1. Marketing: Developing an Online Presence

Since Biblical days, generations have gathered in public spaces to interact for social and commercial purposes. Paul the apostle would go to the open spaces to share the gospel (Acts 13 and 17). People in this day and age congregate in a different way: they meet online. Welcome to the world of social media, a world with two billion users on Facebook, 600 million on Instagram and 300 million on Twitter (as of mid-2017).

If you are an entrepreneur, you would know that having an online presence is the most basic marketing tool to allow members of the public to interact with your business. Churches, no matter how large or small, need to know that having an online presence is a must-have. To small churches, the use of social media platforms like Facebook, Twitter and Instagram is becoming increasingly popular and may not be very costly to maintain.

2. Preaching: Engaging with Your Members and the World

The concept of livestreaming is relatively new to the business world but becoming increasingly popular, as a survey has shown. Technology now allows us to livestream church services at low cost through platforms like Facebook live or YouTube livestream. Messages can be embedded into existing websites and also downloaded into platforms like SoundCloud or digital storage servers like Dropbox or Google Drive to be accessed by church members.

Mark 16:15 records what Jesus told His disciples, "Go into all the world and preach the Good News to everyone." Technology has allowed people from 'all the world' to access church content, a tool which allows leaders to reach more people. Members who missed out on their weekly sermon could have access to

the message. Podcast messages are popular in western culture, where users download apps and sermons through iTunes or Google Playstore on their mobile devices. This allows the church to reach the on-the-go generation too.

3. Connection: Points of Connection with Church Members

Small businesses have developed a mass following from this single marketing technique: developing points of connection between its customers and online presence. In fact, most start-up businesses developed social media profiles before even developing a website as it has been proven that social media channels develop points of engagement with clients.

For leaders of the church, leadership also includes understanding the lives of the church members. The Bible in 1 Peter 5:2 talks about having oversight and caring for the members that God has entrusted to you. Watch over them willingly, not grudgingly—not for what you will get out of it but because you are eager to serve God. What if we have youths on Instagram, young adults on Twitter, and adults on Facebook? Church leaders who are interested in the lives of their members should be on all platforms. Leaders are likened as shepherds who watch over their flock. Likewise, a good point of connection to church members in order to encourage and build each other up (1 Thessalonians 5:11) is to be part of their lives. Social media when used the right way can turn a time-waster into a time of encouragement for your flock.

4. Community Engagement

Mobile applications like WhatsApp or Facebook act as messengers to the community in a small group setting. How many reading this article can relate to the fact that we live in a world where more of our communication is via our mobile phones than in-person? I used to work in a large corporate organisation and was pleasantly surprised to find out that the head of the department uses WhatsApp as the main communication tool to communicate with multiple branches across the country. WhatsApp was used as a tool to motivate, inspire, encourage, remind, discipline, and update branch managers. It is an effective tool and something that the church shouldn't discount as a way to engage with its members.

This then begs the question: Is the Church using these communication tools to effectively communicate their messages to its members? Smaller churches with limited resources can take advantage of communication tools like these to engage with their members on a group or individual basis. The power of the 'WhatsApp ministry' cannot be discounted. We read in Acts 2:42 about Christians devoting themselves to teaching, fellowship, breaking of bread and prayer. Technology allows us to look into these areas.

5. Church Planning

Ask any business owner and the majority will let you know that they live and die through the usage of software to help

them keep track of their financial expenses, manage inventory, measure productivity of staff and much more. Likewise, there are different types of software that churches can use as volunteer management or staff engagement tools. A simple google search of 'church management software' would lead you to a number of websites with product offerings that range from free-to-use to those that require a monthly subscription. I would recommend looking at software comparison websites like SoftwareAdvice.com or Capterra to look at the product reviews before taking the next step forward. Just as Nehemiah understood the need for tools to rebuild the walls, we can also leverage these tools to build the Church.

6. Tithes and Offerings

As a working millennial, the majority of my transactions are done electronically: paying bills, making online purchases, shopping or eating out. I would dread having to take cash out to make payments at 'cash-only' stores as the idea of locating an Automated Teller Machine (ATM) or visiting a bank branch to withdraw money on a regular basis is not appealing. Retail outlets and organisations are rethinking the way they handle transactions through electronic payments too.

That being said, shouldn't the church be thinking about how they collect tithes and offerings? Handing an offering bag down the aisle or passing a slip of paper to fill up your credit card and bank transfer details may not be the best way to collect tithes and offerings. Companies like Push Pay have developed innovative ways to pay via your mobile phone browsers or apps in a few simple steps. Contrary to what most may think, it is not costly to receive digital forms of payment. It provides an efficient form of tracking tithes and allows one to tithe regularly as well. The Bible talks about tithing regularly and the use of technology can help us to do so.

Businesses know that recurring payments constitute the best mode of developing a sustainable form of income. Insurance companies frequently use direct debit payments, furniture companies have developed zero-interest monthly instalments, and the use of online banking has allowed many to make regular payments seamlessly.

In summary, church leaders can use multiple tools which are online (and offline) in order to leverage on technology. At the end of the day, it is important to be reminded that the Bible says in Proverbs 19:21, "Many are the plans in a man's heart, but it is the Lord's purpose that prevails." Just as the world has undergone a transformation because of technology, the church cannot afford to miss out on these technological possibilities, where they are in line with God's will and purpose.



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



Rediscovering The Practice of Fasting

By Rev Andy Chi

Fasting is one of the most effective and also most neglected spiritual disciplines in the church today. Many are willing to pray but few are keen on fasting. The thought of abstaining food appears difficult for many which has led to its neglect. The neglect of fasting has deprived the church of access to much of God's power and authority.

Fasting is not a practice that is foreign in the Bible. Many saints of old had practised fasting in their lives in diverse circumstances and for various reasons. Moses, Samuel, David, Elijah, Jehoshaphat, Daniel, Ezra, Nehemiah, Esther, Jesus, Cornelius, Paul and many others had practised fasting which had positively impacted their lives, the people and the nation.

Fasting does not change God but rather facilitates the change in man. Fasting is the means of grace by which the Holy Spirit aligns our spirit, soul and body into submission to the will and purposes of God. It is only when we come to the place of submission and surrender that God will begin to move and act on our behalf.

Often times it is our hidden and deep rooted pride, rebellion and disobedience that are preventing God from acting in our situations. It is through fasting with humility and also repentance, that these undesirable traits are exposed and dealt with.

Before God could bring changes to a nation, He will need to first change His people in that nation. Only when His people are changed will He begin to bring about changes in their nation through them.

As we enter another season of fasting and prayer, let us come before God with all humility towards submission to Him. Let us set aside time to abstain from meals and allow the Holy Spirit to work deep within us. Let us allow Him to shine His light and expose every darkness within us. As changes begin to take place in our hearts and minds, we can expect our prayers to be heard and God acting on our behalf for this nation.



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

From the East to the North: REEP Marches On

By Jack Cheah



Trainers and participants at Trinity Baptist Church Alor Setar

REEP continued with its great start in the year 2017 with training sessions of volunteer tutors in Kuching at the Latter Rain Church on 22 April. This was followed by training sessions in Petaling Jaya at Grace Assembly of God (AOG) Church on 10 May, in Alor Setar at the Trinity Baptist Church on 20 May and in Keningau, Sabah at the Calvary Charismatic Centre on 17 June.

The session in Kuching saw the participation of 26 people from the Latter Rain churches in Kuching, Sri Aman and Bau. There were 13 participants from Grace AOG Church who attended the session in Petaling Jaya. For the session in Alor Setar, 53 participants from eight churches in Alor Setar, Sungai Petani, Kulim, Kangar, Kuala Perlis and Bukit Mertajam, Penang attended. At the session in Keningau 19 people from 10 churches participated.

Here is the feedback from some of the participants who attended the training sessions and their churches' plans for implementation:

Latter Rain Kuching

"The session was an eye-opening experience. The instructions were easily understood and the session was fruitful as the participants began to interact with clarification questions. One of the most essential parts of this programme would be the short prayers and scripture reading, as it should be emphasised that this is a programme run by the church, and putting God first is a fundamental yet a crucial Christian practice."
--Bro Joshua Taylor Thomas, Latter Rain Kuching

"The training motivated me to have a heart to teach the children. This training also gave me knowledge on how to

teach and let the children enjoy learning. Apart from that, I feel responsible to impart what I have learnt from the training. I am glad that I came for the training as it gave me courage and it helped me to see beyond myself. This training also provided the study modules and it gave me confidence to teach."
--Sis Nicia Jinep, Latter Rain Kuching

"We will be using the church premises at Podam, Bau as our tuition centre. We will have the class once a week on Saturday. We will start it from 9.00 to 11.00 am."--Sis Nancy Juwis, Latter Rain Podam

"We plan to do a survey on the number of students in a village around 32 km from Kuching this Sunday and introduce REEP to the parents. In another village about 40 minutes' drive from Kuching, we plan to do REEP every Saturday morning for 2 hours. We will use our Church hall." --Pastor Rodney Crysler Achil, Latter Rain Kuching

Grace AOG, Petaling Jaya

"The briefing was clear and easily understood. The video presentation was also interesting and informative as to the advantages of being able to read and understand the English Language. Regardless of a person's competency in his level of English, REEP should be able to assist in improving his command of English as there are several levels of English materials available from basic to intermediate. As such, by utilizing these REEP materials, we believe we can gradually improve the standard of English among the children and the uneducated."



Participants paying full attention at Calvary Charismatic Centre, Keningau

"We plan to implement REEP at the Broga English Centre (BEC), Lenggeng, Negeri Sembilan. The BEC leadership and volunteer teachers have reviewed the REEP learning system and agreed to implement it at BEC. The system implementation timeline will commence in June 2017." -- Bro Leong Kin Choong, Grace AOG, Petaling Jaya

Trinity Baptist Church, Alor Setar

"There is a great need within low income communities for educational support like REEP. I have personally found this tailored programme to be applicable and relevant, acknowledging the needs of our community children and ensuring holistic learning experiences and support for them in particular subjects."

"We are excited as we work out our plan to launch the REEP tuition class in our first adopted community in the Setia Jaya Flat Apartments"--Pastor Kuilan, Trinity Baptist Church, Alor Setar

"The REEP session was excellently run and inspired many of us. We thoroughly enjoyed the session and learnt such a lot through the clear, motivational delivery. Thank you again for the materials provided by REEP which will come in handy for the tuition development. It was poignant and timely that God sent the NECF team to train and motivate us. I really appreciate the knowledge and experiences imparted as well as the necessary information which has been most enlightening."

"Full Gospel Church, Alor Setar has restarted a tuition class recently with 8 students. It is held every Friday for 2 hours. We intend to increase the number of classes and children next year."--Sis Elsa Choo, Full Gospel Church, Alor Setar

"REEP is a timely initiative by the NECF to serve the community

through empowering the poor and the marginalized through education. It is well presented and delivered and I was informed, encouraged and inspired."

"We intend to start an English class for under-privileged Standard 1 pupils of the Chinese primary schools in Kangar. The class will be held on Saturday and presently we have four volunteer tutors."--Bro Tan Kin Thang, Perlis Grace Centre, Kangar

Calvary Charismatic Centre, Keningau

"I thank GOD for the opportunity to attend the REEP training session. I am sure this programme can touch many children and help them to excel in their studies and build their confidence in learning, especially those in the rural areas. As the chairperson of the Tenom Council of Interchurches, I will share the vision and burden that God has given me and encourage churches and the Christian teachers to take part in this programme."

"At the present moment we have a music class every Saturday. As this class will end on 24th June, we are thinking of using this time slot to start a REEP tuition class."--Pastor Chu May Wang, Calvary Charismatic Centre, Tenom

"The provided REEP module by NECF is considered suitable to be used because they are extracted from the Malaysian primary education syllabus and its relevant contemporary books."

"We really appreciate the idea of REEP and want to implement by including it in our existing church programmes."--Dr Ronald Yusri Batahong, Protestant Church in Sabah (PCS), Keningau



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

Tamil Youth On The GO

By Rev Gabriel Jabanathan



Rev Dr Eu Hong Seng, NECF Chairman and Rev Gabriel Jabanathan, Tamil Commission Chairman launching Tamil Youth Net

GO Conference

On June 3, the Tamil Commission held its first Tamil Youth Global Missions Conference (GO Conference) at Full Gospel Tabernacle Subang Jaya. An unexpected number of more than 1,600 enthusiastic young people from all over the nation and representing 98 churches thronged the church hall! Nineteen buses were hired to bring those coming from afar. From the beginning of the conference in the morning to the evening, the clarion call for local and world missions rang out. For almost six hours the youths were gripped with the pulsating message of global missions. For many, it was the first time they were ever hearing of global missions!

The message and challenge of local missions was brought by Rev Wong Young Soon, the Executive Director of Malaysian Care, and the global challenge was presented by Bro D. Augustine Jebakumar, the Founding Director of Gospel Echoing Missionary Society (GEMS), India. Bro Augustine has, in the course of the last 35 years, raised more than 3,000 workers in Bihar, a poverty-stricken province and once called the "graveyard of missionaries in North India." Another speaker, Pastor Wesley Maxwell, an upcoming worship leader from India also spoke on missions.

The conference began with a welcome by the GO Conference Organising Committee. It was truly a delight to see youths (representing various churches) clapping, worshipping and responding to the call of missions. The Spirit of God was moving mightily in the hall.

The conference closed with an altar call. It was an amazing and heart moving sight to see 338 young people prayerfully walking forward to dedicate their lives for missions. Out of this number, more than 100 made a commitment for missionary service while others made a prayerful commitment for youth ministry, evangelism and social work.

The Organising Committee, backed by a crew of youth, is now seriously working on the follow-up. As an immediate result of the Conference, a group of ten young people, backed

by the Tamil Commission, is now preparing to go to Bihar for a ten-day missions' exposure trip in September.

This conference has raised the awareness of missions among the Tamil youths to a new level. It is a significant breakthrough into the global missions' scene. This marks the beginning of a new wave of missions coming across the Tamil churches. It is time to GO.

Launch Of The Tamil Youth Net For "The Revival Generation"

July 9 marked the formation of the Tamil Commission's Tamil Youth Net at Full Gospel Tabernacle Subang Jaya. The historic event was organised by the GO Conference Committee of the Tamil Commission. It brought together 200 youths and pastors for a thanksgiving event to mark the success of the GO Conference and also, more significantly, to launch the Tamil Commission Youth Net. Pastors and youth leaders were delighted to see the emergence of a Youth Net that will specifically cater to the needs of the Tamil youth in the nation and also to formulate effective strategies to build this work.

The event was graced by Rev Dr Eu Hong Seng, NECF Chairman, and Rev Andy Chi, the Assistant Secretary-General of NECF. Rev Dr Eu gave a brief word of challenge to spur the youths present to consider their commitment to the Lord's service. It was followed by the launch of the Youth Net by Rev. Eu Hong Seng and Rev Gabriel Jabanathan, the Chairman of the Tamil Commission.

A ten-member team has been formed to spearhead this Youth Net. The Tamil Youth Net marks the dawn of a new age and season for Tamil youth work in the nation. This is a great opportunity to draw many key pastors and dynamic youth leaders to come together to work as a united front. As the theme declares, a new revival generation is in the making!



Rev Gabriel Jabanathan is the Chairman of the Tamil Commission, NECF and Senior Pastor of the Charis Word Centre Networking Churches.

Run when the River Runs Puchong Community Prayer Altar (PCPA) - How It All Began

By Wee Shu Hui



An intercessor leading in prayer

I have not quite made sense of the above phrase which was dropped into my spirit when I was communing with the Lord a couple of evenings ago. Grammatically, I would think it should be "Run with the River. Run." I believe God is in the acceleration mode, and I must make sure I am fit and my running shoes are on.

After the last PCPA on 9 July 2017, Sis Loo Ann offered their place for the overnight altar during the 40-day fast and prayer for our nation or during public holidays. Pastor Kenneth and Sis Loo Ann are bi-vocational pastors ordained by the New Life Church.

Wow ... a place is ready to host the PCPA for overnight prayers when we had not even thought of it or even asked for it.

They even extended an invitation to all of us to attend a seminar on Prayer Governance by Dr. Lalith Mendis and his wife, Hiranthi on 29 July 2017. During those tumultuous times of Sri Lanka, the couple had learnt to go to the throne room of God. Intercessors were assigned specific roles in "governing" spiritually over their nation in specific areas like legal matters, the economy, etc. God gave them strategies, and they worked with the Ministry of Defence, and it made front page news.

Core Team & Leaders of PCPA

Toward the end of the first anniversary of PCPA, we thought it would be good for a local church to run PCPA. Apparently, this is not aligned to God's plan as yet. We have formed a core team comprising members from Sidang Injil Borneo Kuala Lumpur (SIBKL) and Permai Chinese Methodist Church. We hope to include more from other churches. As more people get to understand prayer altars, we will also be able to add in more worship leaders and prayer leaders to the monthly schedule.

Hosts of PCPA & the Impact

NewLife Puchong, the daughter church of NewLife Restoration Petaling Jaya, is hosting us this quarter. Last night was the first altar at New Life. There were about 40 people and they came from The Rock, Philadelphia Chinese Church, Permai Methodist, Full Gospel Tabernacle, Full Gospel Assembly and SIBKL. The group prayed for the pastors and their full time workers who were present, and words of STRENGTH, WISDOM and DISCERNMENT were released to them.

Continued on next page...

Cultivating Hunger for God

By Daniel Chi

NECF, in partnership with Jesus Revolution Now and GA611 Bread of Life Church (BOL), hosted Phase 3 of the Nazarite Training, focusing on Hunger for God on 6-10 June 2017 at the church hall at Dataran Hamodal, Petaling Jaya.

Altogether 170 participants from various local churches attended the 18-hour training session, with Pastor Jerome Ocampo as the trainer. The Nazarite Training is not an unfamiliar event. Its aim is to enable the emerging generation to develop the qualities of Humility, Holiness and Hunger to bring about Divine inspired change in the nations. Prior to this, there had already been multiple sessions of Phase 1 - Humility and Phase 2 - Holiness of the Nazarite Training which were held in Malaysia. However, this is the first Phase 3 – Hunger for God training being held here.

Hunger for God training seeks to address the issue of the young generation replacing their hunger for God with a hunger for food, entertainment, achievements, material things, money etc. Phase 3 topics that were taught covered the following:

- Acquiring the Taste for Living Water;
- Purifying our Hunger for God;
- Developing Intimacy with God;
- Harp and Bowl Ministry;
- Balancing a love for God's Word and Pursuing God's Power;
- Seeking Guidance Properly;
- and Keeping the Fire.

Besides sharing and explaining the areas that were covered, Pastor Jerome also welcomed questions from the participants. At the end of some sessions, participants were allowed to

practise their gifts of speaking in tongues and gifts of prophecy.

There was also a short session when Pastor Jerome shared with the participants how to seek God's guidance for a life partner. Although the sessions were at times intensive, the participants remained attentive throughout the training.

The highlight of the training was the boiler room session. Besides the 18-hour training session, each participant was required to participate in a 1-hour boiler room session. A boiler room is a prayer room consisting of multiple "prayer walls", with each "wall" representing a certain prayer focus. The "walls" were each designed uniquely and creatively, carrying the theme of the prayer focus it represents. Participants would spend time praying/writing their prayers at each wall for approximately 5-7 minutes before moving to another wall.

The boiler room concept is different from the usual prayer meeting or prayer altar session, in the sense that each participant prays individually at the walls depending on their burden, instead of praying corporately for a matter. There were eight sessions in total, from 11 pm – 7am. The eight teams took a session each.

At the end of the training, participants signed a covenant before God to live a lifestyle of cultivating a hunger for God. Participants were required to attend all sessions in order to obtain certificates of completion.

Those who wish to be informed of future NECF Nazarite Training activities may go to the Facebook page: web.facebook.com/necfnazaritetraining.



Daniel Chi is a member of NECF's Youth Commission. He worships at Good Shepherd Church, Selayang.

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“Run when the River Runs: Puchong Community Prayer Altar (PCPA) - How It All Began”

More churches are willing to host the PCPA. This year The Rock, under the leadership of Pastor Roger Woon, hosted the PCPA in the first quarter of 2017. In February, Pastor Roger and his church treated the PCPA to Yee Sang (Chinese dish usually served during the Chinese New Year period) after our altar times, and in March we enjoyed a spiritual feast with Bro Gideon Mulinde, the son of Dr John Mulinde.

The host of the PCPA for the second quarter of 2017 was Permai Chinese Methodist Church. There were at least two persons healed at the altar without being prayed for. One of them, Esther Yeung, who was not feeling well at that time, felt heat on her, and she left the altar healed. Another man was healed of his backache. It was during the fellowship time after the altar that we heard these testimonies.

Initially, we wanted to limit the hosting churches to only those whose leaders have been attending the PCPA. Yet, churches offered to host even though they have not been to the PCPA. As they hosted the PCPA, their members also started

attending and they get to participate and understand prayer altars. Those who have hosted the PCPA before continue to offer their premises. They are glad to have the PCPA in their premises long term.

One of Dr John Mulinde's intercessors advised that community altars need to move to change the atmosphere in different parts of the community.

We will continue to be stewards of the PCPA for God. It is our great privilege and honour to partner with God. It has always been our experience that His yoke is easy and His burden is light. So, we know the PCPA is birthed of God. He is our senior partner. If He says it is time to host Him for overnight meetings, we will do so.



Wee Shu Hui is a member of SIBKL. She is one of the core-team members who kick-started the PCPA in 2016.

Post-Postmodernism: Important Lessons For The Church

By Dr. Leong Tien Fock

According to Western academics and intellectuals, postmodernism is over. But what really is postmodernism? And if postmodernism is over, what is replacing it? How is all this relevant to the Church? What are some important lessons we can learn?

Modernism and Postmodernism

Postmodernism is a reaction to, and a rejection of, modernism, a product of the (European) Enlightenment era. Modernism regards autonomous human reason as the final authority for truth. Even Christian Scriptures must thus bow to the authority of reason. Modernism assumes that reason together with observation of the natural world, as in the practice of modern science, is able to discover and explain every aspect of reality. This means whatever science cannot discover or explain does not exist. As science cannot observe, let alone discover or explain, the spiritual world, this means not only God, but also the human soul, does not exist.

So it is not surprising that modernism has been detrimental to Christianity. Because of modernist influence we have seminary professors and even church pastors who do not believe in miracles, not even those recorded in the Bible. And we have Bible preachers who, though they claim to perform miracles in the name of Christ, live and promote a lifestyle so materialistic that it makes sense only if we assume that only the material world exists.

Postmodernism's rejection of modernism can thus be an ally to the Christian faith. However, while it dethrones reason as the final authority, it has gone to the other extreme of replacing it with feeling. Both modernism and postmodernism are Western phenomena that have influenced Westernized societies throughout the world. To better appreciate the impact of postmodernism, we need to distinguish postmodern theory from the postmodern mood. Postmodern theory is a mixed-bag of complex and esoteric arguments to justify philosophically the postmodern mood. The postmodern mood (based on feeling) can thus exist apart from postmodern theory (based on reason).

Exploring the Postmodern Mood

Postmodern theory has not been an issue in Malaysia. If it has indeed come and gone in the West, then it has bypassed us. But the postmodern mood was detected within Malaysia twelve years ago when this writer interviewed and observed church-going youths with respect to issues related to postmodernism. What then are the tenets of postmodernism? And what was the postmodern mood detected within Malaysia like?

The basic tenet of postmodernism is the rejection of any claims to absolute truth. An absolute truth is a truth that is

true for everyone, even for those who reject it. For instance, we believe the truth "Jesus is Lord" is true for everyone, and those who reject it will have to face the consequences of their rejection.

Twelve years ago in Malaysia there were youths from Christian homes who felt that what is true for one group, say the Christians, is not true for another group, say the Buddhists. This feeling is characteristic of the postmodern mood. For most of them this remained a feeling. In fact they had never even heard of the term "postmodernism," let alone articulate and defend its tenets.

Hence even a belief as serious as one that carries eternal consequences could be based on just feeling. This is not to say a postmodern youth would not use reason to determine what was true. He would do so when he believed that an issue was important enough. He may thus weigh the evidence and arguments for the resurrection of Christ. However, the basis for determining which issue was important enough to use reason would still be his feeling. The serious implications are obvious.

We may not be able to detect that a professing Christian is postmodern based on observation alone. He may appear to be truly Evangelical in terms of his Christian beliefs and practices. This is because he considers Christianity true for him. But he believes (feels) that Christianity is not true for everyone. He considers Christianity true for him because it works for him. Usually this means Christianity meets (for now) his need for spirituality and community. For children born and raised in Christian homes, "it works for him" can even mean it makes their parents happy.

In other words, what is true is what works. Christianity is true for Christians because it works for them. And Buddhism is true for Buddhists because it works for them. And what works (is true) for a person today may no longer work (be true) for him tomorrow. So when a "Christian" renounces Christianity, it is not because he now considers Christianity no longer true for Christians. It is because Christianity no longer works for him, and hence is no longer true for him.

Glimpses of Postmodern Theory

Whether postmodernism is over in the West or whether the postmodern mood persists within Malaysia, there are lessons for the Church that will always be relevant. Before we consider that, it will be helpful to first consider why it seems reasonable to reject any claims to absolute truth. In the process it will open our eyes to our blind spots. For this we owe it to postmodern theory.

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“Post-Postmodernism: Important Lessons For The Church”

Influenced by modernism, we tend to read our Bible and do our theology as though human reason is adequate to understand all truth, including Biblical truth. So we believe that even truths about God can be adequately presented as “timeless truths” in the form of propositions, such as “Jesus is Lord.”

This is not to say we join postmodernists in rejecting timeless propositional truths. As Evangelicals we believe that the propositional truth “Jesus is Lord” is timeless and thus true for everyone, even for those who reject His Lordship. However, the meaning of the word “Lord” even when applied to Jesus is not timeless. What kind of “Lord” was and is Jesus? Is it of the same kind as in “Caesar is Lord” or that of a medieval feudal lord?

A word must be understood in the context it is used. The Lordship of Christ must be understood in the context of the historical narratives of the Gospels in light of the teachings of the rest of the Bible, which must themselves be understood within their historical contexts. Otherwise we may mistake Jesus for a medieval or modern warlord.

Another tenet of postmodernism is that every so-called “truth” is socially constructed. In other words, a “truth” is not discovered but is merely an idea created and accepted within a community based on shared assumptions. We can certainly affirm that there are definitely so-called “truths” that are socially constructed. For when we claim that whatever Scripture teaches is divinely inspired truth, we are at the same time claiming that all other teachings that are not consistent with Biblical truth, whatever their source, are social constructs.

So we have to agree with postmodernism that social construction of truth is an undeniable reality. But we have to exempt Biblical truth from this reality in order to uphold our claims to absolute truth revealed by God. However, we need to be aware as to how this looks in the light of another tenet of postmodernism.

We are referring to the tenet that puts the Church in the most embarrassing light possible: any claims to absolute truth will result in the truth being used as a tool of those in power to manipulate, control, or oppress people, even those within their own community. For we cannot deny that the ancient (particularly post-Constantine), the medieval, and to a lesser extent, the modern Church has been found guilty of this charge. In other words our claims to absolute truth have been found to be no different from those that we cannot deny are false.

The fact that the Church which claims to preach a Gospel of peace and love, has been found guilty of this charge, is no doubt the basic motivation for the postmodern rejection of any claims to absolute truth. If claims to absolute truth had so far been benign, even if not beneficial, there would not be so strong an impetus, because there would be no need to reject any claims to absolute truth such as we have seen in postmodernism.

In fact often the very “truth” used by those in power to manipulate, control or oppress others has itself been created and accepted in the community through the abuse of power. For instance, a foreign student in America from a formerly closed-country confessed how she used to believe sincerely

that a dictator like Idi Amin was a hero to his people. This was due to how the government-controlled media in her country portrayed him. So she was horrified when in America she had access to the whole story.

The persistent association between claims to absolute truth and the abuse of power brings us back to what was said concerning the absolute truth “Jesus is Lord.” For in view of how the Church has been found guilty in behaving as though Jesus were a warlord, all the more we need to be careful how we understand and apply this and other timeless propositional truths taught in the Bible.

Post-Postmodernism

We now turn to consider the question: If postmodernism is over, what is replacing it? What is post-postmodernism like? Postmodernism, especially postmodern theory, is doomed to fail in a globalized world. It may still be feasible to keep on arguing that what is true for one community need not be true for another if communities with different “truths” do not interact. For when they do and there is a conflict, whose “truth” do they subscribe to? This nakedness of postmodern thought was most publicly and painfully exposed on September 11, 2001. The suicide-terrorists were only living out what was “true” for them. And according to their “truth,” they were honorable martyrs. Who then are we to even call them terrorists?

For many who were then sympathetic to postmodernism, especially those in America, postmodern theory would have collapsed together with the twin towers. Their postmodern mood may or may not have vaporized at the same time in the heat that led to the collapse of the towers. However, the end of postmodernism need not mean a return to absolute truth. For post-postmodernists who are still skeptical of any claims to absolute truth, what options do they have? How do they attempt to cover-up the nakedness that has been so glaringly exposed?

Truth Can Rest on Trust

We will consider the attempt represented by Ihab Hassan, the great evangelist of postmodernism. While he still insists that we do not possess absolute truths, he argues that there are truths that are applicable even to different nations. For “without them, the U.N. Declaration of Human Rights would vaporize” and the “jurists at the Hague [the International Court of Justice] would sit in an empty court.” Without such truths “no appeal to reason, freedom, or justice can stand; no victim can find redress, no tyrant retribution.”

Hassan proposes a view of truth “that redefines the relation between subject and object, self and other, in terms of profound trust.” In other words, truth does not rest on reason (modernism), nor on feeling (postmodernism), but on trust. But this trust is not a blind leap of faith as it involves one’s feeling as well as reason. So for a truth to be accepted, either the truth itself can be seen to be trustworthy, or the people who profess the truth must be seen to be trustworthy. By extension their source of the truth must also be seen to be trustworthy. This addresses head-on the postmodern concern of “truth” being used as a tool to perpetrate injustice.

Truth and Trust in God

In the Christian view, though truth rests on God and His revelation, it must be received through faith (trust) in God. Jesus Himself said, "Anyone who chooses to do the will of God [which implies trust in God] will find out whether my teaching comes from God or whether I speak on my own" (John 7:17). In this sense Christian truth rests on trust (in God). And when we truly trust in God, we will obey His command to "love your neighbor as yourself" and thus be seen as worthy of trust.

Hence Hassan's post-postmodernist approach to truth lands on the right track, but there is still some distance to go. Actually the postmodern rejection of any claims to absolute truth can be understood as motivated by the lack of trust in all who profess "absolute truth," even if their sources of truth are acceptable. Insofar as truths that are applicable even to different nations cannot be anything less than absolute truths, Hassan's view amounts to a softening of the postmodern stance towards absolute truth. Instead of indiscriminately rejecting all who profess absolute truth and their sources, this view is open to those that can be seen to be worthy of trust.

Important Lessons for the Church

There is no question that the source of Christian truth (God and His revelation) is, and can be seen to be, trustworthy. It is up to those who profess Christian truth (the Church) to bear witness to the trustworthiness of Scripture through the way they present the Christian truth, backed up by their own lives as well as those of their (Christian) community. This means we need to understand and present Biblical truth in the way Scripture itself presents it. Scripture consists of not only epistles, which appeal more to our reason, but also narratives and poetry, which appeal more to our feeling. Thus both reason and feeling, together with trust in God, are necessary to understand Biblical truth. And Biblical revelation, from the Book of Genesis to the Book of Revelation, is framed within an overarching historical narrative: from the creation of the present heavens and earth to the creation of the New Heavens and Earth. Thus we also need to place ourselves and consciously live within God's redemptive history as the true history of the world.

Since this is the way Scripture presents Biblical truth, it should be how we understand and present it regardless of whether we live in pre-modern, modern, postmodern or post-postmodern times. As already highlighted, it was due to the overwhelming influence of modernism that Evangelicals tend to reduce Biblical truth to just timeless propositions. But postmodernism has exposed our blind spots, and post-postmodernism is calling us to do something about it.

It is beyond the scope of this article to explore the vast subject of how we should understand and present Biblical truth in the way Scripture presents it. Suffice it here to pick up from where we left off on how we should understand, apply, and present the absolute truth that "Jesus is Lord." This central truth of the Christian faith has direct implications for how people perceive those who profess the Christian truth as well as their source of the truth.

The Church has all along been aware that Jesus is not Lord like a warlord. The Church is aware that He came to serve and not to be served, and He commanded His disciples, especially those in leadership position, to do the same and not to "lord over them." (Matt 20:25-28, Luke 22: 25-27, John 13: 13-17) Why then, throughout the history of the Church, have there been so many who profess that "Jesus is Lord" and yet not observe their Lord's command not to "lord over them"? Evidently they have "understood" the truth "Jesus is Lord" as well as His example and teaching of "servant-leadership" as nothing more than just timeless propositions. They have not dwelled, at least not long enough, within the Gospel narratives like how we immerse ourselves into the moving story of a movie with a powerful message, and thus be profoundly affected by it. They have not allowed the truth about the Servant-Lordship of Christ embodied in the Gospel narratives to shape or reshape their consciousness, perception, emotion, and thus their disposition, so that it would become natural to practice "servant-leadership" and fulfill what God requires of humanity: "To act justly and to love mercy and to walk humbly with your God" (Micah 6:8 cf. Matt 23:23).

It is worth noting in this context that postmodernism, except in its extreme forms, does not deny the existence of absolute truth. What is denied is the existence of the means needed to access absolute truth. Hence the rejection is not of absolute truth itself but only of claims to possessing absolute truth. Jacques Derrida, the great apostle of postmodernism, would even admit that we may accidentally stumble on an absolute truth, but we have no means to confirm it.

Significantly, though Derrida considers all truth as merely constructed, which he would gladly de-construct, he clarifies that justice cannot be deconstructed. In fact, in line with the basic impetus behind rejecting any claims to absolute truth, the whole point of deconstructing

"truth" is so that it can no longer be used as a tool to perpetrate injustice. However, if justice cannot be deconstructed, there must be at least one (absolute) truth that cannot be deconstructed. For as Hassan assumes in his reference to the transnational work of the jurists at The Hague, truth and justice are inseparable. In this sense Hassan is building on Derrida.

Therefore, if the life and teaching of those who profess the truth that "Jesus is Lord" demonstrate and promote justice, it would strike at the very heart of the postmodern rejection of any claims to absolute truth. And if it can be seen that this truth "works" widely in different communities in different continents with different languages and cultures it should strike a responsive chord in the hearts of even hardcore postmodernists. Is this not what Jesus means when He says, "By this everyone will know that you are my disciples, if you love one another" (John 13:35)?

"Scripture consists of not only epistles, which appeal more to our reason, but also narratives and poetry, which appeal more to our feeling. Thus both reason and feeling, together with trust in God, are necessary to understand Biblical truth."



Dr Leong Tien Fock is Research Director of Malaysia Campus Crusade for Christ. He is a member of NECF's Research Commission and worships at the Beacon Presbyterian Centre, Menjalara, Kepong.

Hope
GOD
Ezekiel 37:1-14

40 DAYS
fast & prayer
40-HARI
PUASA & DOA
四十天禁食祷告
40 நாள்
உபவாசம் & நேபம்

Pengharapan Dalam
TUHAN
Yehezkiel 37:1-14
盼望在神
以西结书 37:1-14
தேவன்மேல்
நம்பிக்கையாயிரு
தேவன்மேல் 37:1-14

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NECF
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hope in
GOD
Ezekiel 37:1-14

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No. 2, Jalan 18/1, Seksyen 18,
46300 Petaling Jaya, Selangor.

MALAYSIAN DAY
PRAYER RALLY
16-09-2017
9.30am - 12.30pm
METRO TABERNACLE
No. 1, Jalan Damansara Utama,
Taman Damansara, 68100 Batu Caves,
Selangor Darul Ehsan

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