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Chairman's Message

Leadership at its Best

By Rev Dr Eu Hong Seng

Nations rise and fall with leadership. Churches are propelled to the forefront by leadership. Businesses excel because CEOs provide cutting-edge leadership. Families too become models because of enviable parental leadership. Leadership is indeed needed and paramount in every entity, sphere and landscape.

The account of the healing of the paralytic by Jesus in Mark 2 provides a glimpse of timeless biblical leadership principles, all too often dismissed in secular leadership.

Four men - introduced as "they" (v2). Nameless, faceless. No Twitter following, no Facebook accounts, no handles nor of Instagram fame for identity. No assurance of remuneration, no hint of applause. Yet they more than survived. Obviously baptized with initiative, they expended the energy needed to make sure the paralytic met with Jesus.

Besides humility (few would do what they did without promise of recognition and remuneration), they had the DIE factor - Dedication, Initiative and Energy.

These four were not deterred by problems. There was no encouragement from the unsympathetic crowd, including the disciples. The fact that no one made way or made special arrangements for all five of them to be

seated at the front would have deterred many; it would have attracted no small measure of sardonic criticism in today's narcissistic community. The Church indeed can be unkind, lost in the excitement of having a crowd in our premises, especially with Jesus in the house (vs1,2). But the four men were determined to climb up the roof, to uncover it and to lower the bed with the paralytic.

"They uncovered the roof" (v4). They *actually did* the work. While management gurus may espouse the importance and benefits of delegation, some leaders today may have adopted the doctrine to its extreme. A new breed of leaders is emerging, individuals who have perfected the art of using the phone and delegating almost every task that needs to be done. The leader asks his workers to evangelize, but no longer witnesses himself. The deacon asks his subordinates to arrange chairs and clean the church, but he no longer does any ground work other than WhatsApping and emailing. The shepherd gets others to visit, to counsel, to do hospital visitation, but excuses himself because he is legitimately busy in his secular work.

It has become more conspicuous that positional leaders are replacing spiritual practitioners. Leadership has been compromised by the misapplication of delegation.

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"They" also represented team work. One could possibly be a Baptist, the other a Brethren. The third an AG member, and the last one possibly a Charismatic? Unlike secular workers and leaders who are too often glued together only by the pay package, it is indeed a feat when non-paid, volunteer workers can come together to actually do the work. A different kind of maturity is indispensable when we are willing to do our part and stay at our corner of the stretcher.

Leadership will always be incomplete without the basic application of management. Lowering the paralytic down from the roof didn't just miraculously happen. Planning and coordination of what needed to be done to achieve *the defined objectives*, were needed. Where did they get the ladder to climb up the roof? They knew they needed the ropes to lower the man down from the roof. Don't be so naive as to think all that is required to lead is mere talk. Management 101 is non-negotiable.

How did the four come together to help this paralytic? Leadership is at its best when we can see the need outside the four walls of the Church. Leadership is prophetic (i.e. we can "see") when we are willing to be where the problems are.

As we embark on a new year, let's do more than just serve. Paradoxically, the paralytic helped the four walk the talk of leadership.

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A Blessed Year of Training: Review of the RZIM Academy Course

By Clement Tan



Course participants in discussion

This is the third year of NECF promoting the Ravi Zacharias International Ministries (RZIM) Academy plus Core Module course. The course aims to equip and train people from diverse backgrounds and in different places to practise the discipline of apologetics without feeling overwhelmed or afraid. Eighteen participants registered with NECF. Every participant had to take a 12-week online core module on a number of important topics related to our Christian doctrine and faith before being counted as having fully completed the course.

We were blessed yet again this year to have Mr Jose Philips, a representative of RZIM Asia, as a facilitator for our discussion sessions that were held at the NECF building in Petaling Jaya. The discussion sessions spanned a period of seven Saturdays; the first session was on the 25th of August 2018 and the last on the 3rd of November 2018. During these sessions, we had the opportunity and time to discuss a number of items besides the learning points derived from the online training. Topics discussed included the challenge and obstacles to sharing the Gospel, how to effectively share the Gospel with someone who is of a different worldview, or an unbeliever, and what to expect when someone approaches us with a question about the Christian faith that demands an answer.

Generally speaking, the discussion sessions went on smoothly and there was good participation by all who

attended the session. The participants were also challenged to share or give a short talk on a topic or subject matter of their own choice pertaining to the Christian worldview. Among the topics shared and talked about were:

1. If God is love then why is there suffering in this world?
2. Why is Christ the only way to heaven and everyone else is going to hell?
3. Is the Bible reliable? Can I really believe what it says?
4. If Christianity works for you, fine. Why must I consider the Christian worldview? I am already happy with my life.
5. Why do we need God to tell us what is right or wrong?
6. The authentic Christian life as a case for concern.
7. If God is all powerful and all-forgiving, why must He send His Son to die for us? Couldn't He just forgive our sins?
8. Does God want me to be rich?

The participants had to think and reflect on how to best present their talk. After every talk or sharing, immediate feedback was given to the participant who had given the talk with the aim of helping the participants improve in their conversations with someone of a different worldview. The emphasis, as pointed out by Mr Jose, is to stir interest in the person of Christ and

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an eagerness to know more about the Christ we are talking about. The result of our sharing should be to lead people to the knowledge of Christ rather than it being just another intellectual exercise. It is recognised that when people come to us with questions pertaining to Christianity it is an indicator that they are searching and interested to find out more about the hope we have or the reason for our belief in Christ.

Below are a number of comments and feedback from the participants of the RZIM Plus training for the year:



Group photo of course participants

*"It was a great course that helped me to see things, people and questions differently. I believe greater compassion and confidence have been cultivated in me in dialogue with people of different worldview - the concept that "behind every question is a questioner" answering the person and speaking truth in love into their life. One thing I really hope to further learn is on how to engage or dialogue with the young generation more effectively i.e. what are the relevant questions concerning their life around the 4 life fundamental questions – Origin, Meaning, Morality and Destiny." - **Deborah Yap of the Hope of Glory Center***

*"Thank you for hosting Jose and the Academy Plus. I thought it was a very worthwhile experience and series of sessions. Jose is an excellent teacher and mentor and has a great balance of intellect and compassion in his apologetic approach. That really influenced the class. I liked the free-flow nature of the first part of each session that gave us a chance to ask difficult questions and contribute. Having the chance to present a topic and then receive feedback was a welcome approach and one that we should do more of in the future. The only suggestion is that we may want to incorporate role plays." - **Jonny Ishaque (Alumnus)***

"I was indeed blessed by the RZIM Plus training held at NECF. This was a unique training experience, not merely a matter of acquiring head knowledge but

*that of learning and developing skills to engage in meaningful conversations leading to the sharing of the Gospel of Jesus Christ. The sessions, especially through the discussion meetings, challenged and stretched our personal Christian orthodoxies and beliefs towards Biblical truths, heightened our awareness and sensitivities towards the plethora of differing worldviews and understanding of even commonly used words and terms, and, 'as iron sharpens iron,' our collective sharing of thoughts and life experiences enriched and encouraged this cohort of sojourners-in-Christ. Truly a delight, and highly recommended to all." - **Siew Mei Lin of Full Gospel Tabernacle Subang Jaya***

"I am very thankful to NECF for organizing with RZIM this core module in a group session. The course is an eye-opening experience to me, I learned so much in both theology and practical aspects of apologetics. Compared to just enrolling on an online course, I found the small group discussion very helpful to me because:

- 1. I get to know people who are interested in apologetics with similar backgrounds; they are very knowledgeable and willing to help with any difficult questions that I may have.*
- 2. The moderator from RZIM is very knowledgeable and encouraging. He did not only help to answer our questions, but also taught us how to look at the question differently so as to ask the right questions instead.*
- 3. We could have face-to-face discussions and role playing with one another, which helped me to learn and understand the course better.*

*After the course not only am I better equipped with the skills and knowledge in apologetics, I also learned that apologetics starts from being genuine in our love for others and the dependency on the Holy Spirit." - **Clarence Ooi of SIB KL***

*"My faith has been built and made stronger knowing that the gospel of Jesus has numerous evidential proofs. My confidence in beginning and steering conversations that lead to Jesus has increased. The discussion groups both online and offline have shown me that there can be many correct perspectives on a certain issue. The professionalism and scholarship of the trainers have helped me realize that the power of the gospel has no limits, as it appeals to the simple as well as the learned. As a result of the training, I have engaged in more conversations clearing clutter... and helping the believer think and the thinker believe. I am grateful to NECF and RZIM for this opportunity." - **Samuel Ijabo Ogah of Charismatic Renewal Ministries, Cheras***

"Thanks for organizing all the sessions. I've benefited much from the discussion and was really enlightened as to what apologetics really is. Some hard questions faced before actually can be resolved and explained easily with a clear and understanding mind. Scenarios given were answered clearly and solid rationale was provided. That cleared lots of questions I used to have. And it has given me a deeper sense of whom God is, seeing Him not from the surface but comprehending the Bible more. My faith and trust in God have grown to another level." - **Chin Wei Ling of the Hope of Glory Center**

"Good: Having workshops at alternate Saturdays. Face to face interactions are so helpful. Bad: Course total duration is too short. Not enough time to fully digest what is said to meaningfully complete the assignments." - **Ian Teoh of Shah Alam Gospel Centre**

"The discussion sessions are good, especially the talks where we can put to practice what we have learned. This also covers many of the frequently asked questions or objections. The contents of the online materials are good in general. However, some are highly intellectual and may not be suited for all harvest fields, and even some segments of participants. Some contextualisation may be required, and perhaps to address the Asian/Chinese cultures and belief. Thank you very much for arranging this." - **Claudia Lee of SIB KL**



Clement Tan is the Assistant Executive Secretary of the Research Commission, NECF

Bringing Christmas Cheer to Widows of Destiny

By Rev Subashini Achari

Widows with Mission Ministry (WWM) is a ministry carried out by pastors' widows. Rev Geetha Rajagopal, who has been spearheading this ministry, and her team organized the fourth Christmas gathering. This is an annual gathering organized by the NECF Tamil Commission along with the Widows with Mission.

On November 17, 2018 the WWM celebrated their fourth Christmas gathering at Royal Selangor Club, Kuala Lumpur. Twenty eight widows were present. Some of them came as far as from the northern and southern regions of Malaysia.

Rev Subashini Achari, a member of NECF's Tamil Commission, was invited to share the Word of God. She shared that these women are called by God to fulfill their destiny in Christ and that they have a mission to accomplish. She encouraged everyone to believe that there is always a new season in life with Christ their Maker.



Pastors' Widows gathered together for a group photo

The women came in their beautiful and best outfits. It was a fun-filled event. They exchanged gifts, there was time for some games and finally food was served for all. The NECF Tamil Commission's Chairman, Rev Gabriel Jabanathan, has always wanted to bless these widows, especially during this festive season. The NECF Tamil Commission, as usual, blessed each of them with a Christmas love gift of RM300.00, and Rev Daniel Loh the Executive Secretary of NECF Tamil Commission presented the Christmas love gift. Rev Geetha Rajagopal and the women were very thankful to everyone who had made this event possible.



Presentation of the Christmas Love Gift by Rev Daniel Loh



Rev Subashini Achari is a member of NECF's Tamil Commission and Pastor of Jesus Is My Refuge Ministries, Batu Arang/Bandar Tasik Puteri, Rawang, Selangor

Moving The Church Into The Workplace

By Pr Dr Philip Lyn

Greg (not his real name) is a successful banker. He is unchurched, a skeptic and a cynic. He distrusts and dislikes Christians. His family regards religious people as humbugs. Gregory sees himself as a materialist. In 20 years, he had changed over a hundred cars but each new shiny model only brought him a temporary rush. Then a Christian fellow banker invited him to a Christian workplace lunch meeting. He went to oblige. After a few weeks of encountering the Gospel, he began to question his own worldview. He decided to bring his family to a church service one Sunday. There, against his own pre-planned resistance, he prayed to receive Christ. Later, his whole family came to know the Lord. He is one of the 95% in the workplace who would never have stepped into a church. He only received Christ because the Church stepped into the workplace. Now transformation has begun at the bank where he works.

The world is changing at an incredible pace. In Asia, it is particularly true in the rate of urbanization. Today eight of the ten largest cities in the world are already in Asia. By 2030, nine out of ten will be. As the global population explodes, rural-urban migration will increase worldwide. Malaysia is currently 75% urbanised. By 2030, 85% of the population will be in towns or cities and our urbanization figures will be level with those of first world countries. The dramatic growth of workplace numbers in cities presents one of the greatest challenges to the church today. Without a vision for the workplace, the church will in time become irrelevant.

What is the workplace? It is the space - actual, virtual or metaphorical - in which trade and services are performed. It is essentially the space outside Sunday services or weekday church activities. How vital is it? Well, it is this "space" that determines the laws, economy, ethics and progress of a nation. People variously call it the 9-5 Window, the Marketplace, or the Seven Mountains. The church needs to recapture a vision to mobilize her people into the workplace: to engage, influence and eventually bring transformation there through the gospel. Without it we will perish from being cocooned into Sunday bubbles that have increasingly no bearings on society. We are God's expressions that His manifold wisdom may be known to the world (Eph 3:10, 1 Pet 2:9). The world won't come to us. We must go into the world. But how?

There are three principles by which the church engages, influences and transforms society. The first is by **Diffusion**. The second by **Dominion**. The third by **Divine Intervention**.

(1) **Diffusion** is the principle of being “salt and light” in the world (Mt 5:13-15). The power of salt and light is not just in its distinctiveness. Its true power lies in salt diffusing together. One grain of salt, while distinct, has little overall transforming power. But think. If from Monday to Friday we could get the Church to “diffuse” intentionally into the workplace to engage and influence it, we would become a formidable force for transformation. Togetherness is the key.

How do we do this? We have to first overcome the unbiblical secular-sacred divide mindset of most Christians: that God and the workplace don’t mix. A quick read of the Gospels shows that Jesus spent more than 92% of His ministry time in the workplace, and that 97% of all the miracles in the Acts of the Apostles were in the workplace. Most conversions of the New Testament were also in the workplace. Few happened in the synagogues or the temple. Then we need to equip believers to make themselves the “delivery systems” at work by encouraging them to step out of their comfort zones armed with four biblical tools: integrity, a spirit of excellence, love and compassion and obedience to the Holy Spirit. When they do, they will see lives touched as well as salvations and miracles at work. It will open their eyes!

(2) By **Dominion**, I don’t mean a marketplace theology of physical and economic domination. I do mean a spiritual strategy of praying together to take spiritual authority over the workplace, to come against the spirit of greed, ungodliness, distrust, immorality in the workplace (2 Cor 10:3-5); to pray to bless our places of work and our colleagues whatever their religious convictions. Intentionally seek to start lunchtime prayer meetings in the workplace. Pray to see workplace leaders of influence saved that could bring radical transformation in the company or industry! These are the Cornelius, the Sergius Paulus, the Ethiopian eunuch, the Lydia and the Dionysius of our twenty-first century world!

(3) **Divine Intervention** is when God brings an awakening in the workplace through Revival. It is when God says, “I’ve seen your work, now step aside and see Mine.” This happened in New York and many cities of the United States through the lunchtime workplace prayer meetings started by a man called Jeremiah Lanphier

between 1857 till 1859. It spread from Chicago to Los Angeles; businessmen gathered to pray in large numbers. There were business breakthroughs and other miracles during a time of economic depression. In the Welsh Revival of 1904-05, tens of thousands of coalminers were saved. Pubs emptied. Greyhound tracks closed. Debts were paid. Domestic violence petered out. 150,000 were saved in just eighteen months! In divine intervention, widespread societal transformation can happen overnight. The late Billy Graham said: I believe the next great move of God will be through believers in the workplace.” He’s talking about you and me.

So how can we begin to get the church to move into the workplace? In closing, here are six simple handles as to how we can get the church to do so.

Firstly, **Pray**. Get the church to pray about reaching the workplace in her weekly prayer meetings. Do it regularly. Members will slowly realise the church is serious about this.

Secondly, **Publicise** any small testimonies about answers to workplace prayers at the prayer meetings. This gives momentum and uptake.

Thirdly, **Preach** about the workplace from the pulpit, not just as a once-off but as a regular series each year.

Fourthly, gather a group of interested workplace people to **Plan** a workplace strategy and interest group; let these be the early adopters for workplace outreach through prayer. Get them to slowly influence others. Let them start small.

Fifthly, **Publicise** some of their stories and testimonies on Sunday services to gain greater traction in church.

Finally, **Promote** this outreach based on the successful strategy and processes of your early adopters. Then repeat the cycle.

Let’s take heart, hear God, and believe Him for workplace transformation in our nation. Let’s together proclaim this as part our vision for the church in the New Year!



Pr Dr Philip Lyn, Senior Pastor of Skyline SIB Church, Kota Kinabalu, Sabah is also a practising medical specialist. Both he and his church are actively involved in the Alpha Workplace ministry.

Wise Use of Technology in Church

Edited by Jack Cheah

Standfirst

This is an extract from a published version article (title slightly changed) of Dr. Douglas Groothuis as it appeared on www.focusonthefamily.com. Dr. Groothuis is professor of philosophy at Denver Seminary, Colorado, United States of America where he directs the Christian Apologetics and Ethics MA programme.

An increasing number of people, it seems, only listen to the podcasts of sermons rather than actually attend Sunday services. Podcasts make sermons more accessible, but they also make the services themselves expendable. For them, it is more convenient to listen to messages at their own time and in their own way.

The church is described as the pillar and foundation of the truth (1 Timothy 3:15). In Matthew 16:18, Jesus said that “the gates of hell will not prevail against it.” As the Body of Christ, it gathers to worship, learn, pray, confess, and celebrate. Its use of technology must then pass through this theological filter. Any use of equipment that undermines the worship, learning, prayer, confession, and celebration of the church must be brought into Divine order. What then are the guiding principles we can use?

First, the message that is conveyed is shaped in a great way by the communication technology used. Marshall McLuhan, a media theorist said, “The medium is the message.” A message heard on a podcast has the same intellectual content as one heard in person, but there is a big difference between the two situations. When you listen to a sermon while attending a church, you not only see the preacher but can respond to the message verbally or through body language. It also makes it possible to greet the preacher after the service. The podcast will not allow these. Whilst the reach of the information of the message is extended, much of the personal touch is subtracted. John, the Apostle wrote of how the Word became flesh i.e. the Incarnation in John 1:14 and of how Christ’s followers should gather in the flesh.

In 2 John 1:12, he wrote:

“I have much to write to you, but I do not want to use paper and ink. Instead, I hope to visit you and talk with you face to face, so that our joy may be complete.”

Face-to-face interaction for fellowship is indispensable and cannot be traded for anything of equivalent value. Although the Body of Christ actually extended over time and into eternity, it must assemble in person at a place carved out for worship, learning, confession, prayer, and celebration. Hebrews 10:25 reminds us that we should not forsake gathering together to encourage each other in the faith.



Thus, the leadership in the church should encourage attendance at church services and events by articulating a theology of personal presence—the presence of God and being in the presence of other Christians. For this reason, some churches may decide not to put their messages online.

In the light of this, the idea of a multi-site church may need to be reevaluated. A pastor speaking on a screen, however gifted, is not the same as a pastor on the scene. Some years ago, I preached a message on “The Theology of Groaning” (Romans 8:18-26) which addressed the fallen nature of the world in light of its final redemption when Christ returns. I illustrated my message by speaking of the frustration and anguish over my wife’s health problems. As a matter of fact, I did not cry or get too personal. At the end of the message when the altar call was given, a man walked down the aisle. My first thought was that he was coming forward for prayer. However, with tears in his eyes he walked up on the platform and gave me a big hug and prayed for me. It would not have been possible for him to do that with a screen.

Second, it is wise for a church to scrutinize any technology that is used in the church service. It is not an easy practice in our over-mediated and distracted society to bring one’s awareness to centre on our holy and loving God. But it is absolutely important to know that technologies which are commonly used in our culture may not be suitable in the church service. Illustration of a sermon by many video clips or images may shift the focus from the Word of God to images that do not reinforce the message of the Bible.

Whilst some images or video clips may fit the message well, the burden of proof sadly is on the image, not the word. There is a tendency to shift to the entertainment mode when a common image or video appears. There is a need therefore, for a healthy skepticism about using images. They can become idols all too easily.

Third, with regards to a church’s web page, I am not against that. The important thing to ask is, “What should be there?” It should be pleasant and easy to navigate. Anyone should be able to find the location, times of services, programmes, staff, and more without going through digital contortions. Being up to date is of crucial importance.

Regrettably, some churches do not have a doctrinal statement on their web pages. And if they do, it is very bare.

Churches should teach, preach, and live the truth of the Bible. It is essential then to affirm what the church takes to be true. This is much needed especially when “spirituality” can mean anything. It is vital that we should be known for what we believe about the objective reality of the living God. Thus, a clear and well-formed doctrinal statement will do that. However, it should not be off-putting or polemical. It should be written in such a way that it is easy for the common reader can understand. These statements should, in effect, invite people to consider what the church considers to be true and important.

Paul warned us to avoid worldliness as in the following verse:

Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you

will be able to test and approve what God’s will is—his good, pleasing and perfect will (Romans 12:2).

We do well to take note that in our use of technology in the church—no matter how well-intentioned—we may become worldly and thus compromise our commitment to speaking the truth in love (Ephesians 4:15). Indeed, technology should just be our helpful servant, not our tyrannical master. Christ alone should matter and be our Master (Luke 6:46).



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



Finishing the Race Well

The Life of Alfred Tais 1963–2019

By Jack Cheah



Pastor Alfred Rosmin Tais, the Executive Secretary of the Bahasa Malaysia and Orang Asli Commission, went to be with the Lord at the age of 55 on January 11, 2019. He had been diagnosed three months earlier with an advanced stage of lung cancer. He leaves behind his wife, Esteala Dani and four children – Andriana Eva, Eternity Aaron, Ethaneal Allen and Adelina Elona.

He joined NECF on April 1, 1996, as a seconded staff of Malaysian Campus Crusade for Christ (MCCC) where he had served as a full-time evangelist. Looking back to his service in NECF, it was certainly no April Fool’s joke as he became the longest serving staff (23 years) until the day of his home call.

During his lifetime, he contributed significantly to the Bahasa Malaysia Ministry. As a defender of the faith, he was fully aware of the need to assimilate the Bahasa Malaysia speaking *Orang Asal* (East Malaysian Natives) and *Orang Asli* churches, and he actively walked alongside these churches in order to enable them to stand firm in their faith.

Alfred was deeply concerned about the nominalism of the faith of the younger generation of *Bumiputera* believers. This group was easily preyed upon and taken advantage of and many were encouraged to leave their faith. Thus, he ensured that there was no lack in supply of Bahasa Malaysia Bibles, including the Children’s Bibles and Discipleship resources, working in collaboration with other organizations like *Wawasan Penabur* (Sower’s Vision) to give strategic input for this purpose.

Acting as a watchman for Bahasa Malaysia speaking churches, Alfred continuously warned them of this threat and encouraged them to fight, persevere and grow in their



Pr Alfred Rosmin Tais

faith. He wanted believers to take a strong unequivocal stand against authorities who were crossing the line and pushing them into a corner. For the *Orang Asli* believers in particular, he contributed in no small way to empower them by making them aware of their right to worship God and build churches on their native lands.

Alfred was often featured in the media going in and out of the courts, defending the “Allah” issue which till today remains far from over. He was faithful and persevering but he saw the larger picture of the issue. To him it was ‘never give up and never let your guard down’.

On a personal note, Alfred loved his children dearly. He was most concerned that their life foundation should be securely anchored in the Lord. His eldest child, Adrianna Eva testified at the Wake Service that her father was a “great” man because he was a selfless giver in terms of giving his best to the community and family.

To conclude, it needs to be said that Alfred has contributed slightly more than twenty years of his life to the agenda of the Malaysian Church. He has finished the race well and can certainly declare with the Apostle Paul in 2 Timothy 4:7-8:

“I have fought the good fight, I have finished the race, I have kept the faith. Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.”



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

Stirring Up our Hearts and Spirits to Simply Share

By Jack Cheah



Praying before the session begins at City Community Church, Melaka

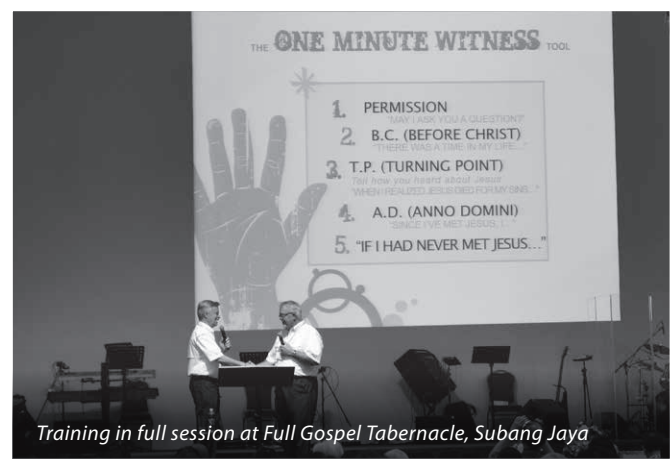
We cherish the time in our lives when we had a special encounter with Jesus and made a conscious decision to embrace Him into our hearts and lives because somebody shared their faith with us. If Jesus is truly what we sought and found as our greatest treasure, shouldn't we share about what we have discovered with others as well?

The Divine Assignment

God has deemed it fit to choose us to share our faith as stated in the Great Commission: *"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age."* (Matthew 28:19-20). This divine assignment has been given to us and we are to simply obey and take up the call to share if we really love Jesus who has saved us.

Sharing through One Minute Witness

It is timely that the One Minute Witness Training was held at Full Gospel Tabernacle (FGT), Subang Jaya on 10 November, Georgetown Baptist Church (GBC), Penang on 13 November, Trinity Baptist Church (TBC), Alor Setar on 14 November and City Community Church (CCC) on 17 November. The purpose of the training was to help leaders turn their congregations into witnesses for Christ using supposedly one of the world's easiest tools. Turnout was good with the attendance of pastors and leaders numbering around 500 at FGT, 50 plus at GBC, around 30 at TBC and around 50 at CCC. The six-hour Training of Trainers



Training in full session at Full Gospel Tabernacle, Subang Jaya

was conducted by Pastor Tom Elie, the President of Oasis World Ministries, with the assistance of Pastor Stephen Mark of Oasis World Ministries and Pastor Sean Prasad of Good Tidings AOG, Shah Alam.

Need for Christ's Compassion

At the training it was pointed out that one of the reasons, and probably the main one, why we do not talk with the lost about our faith is our lack of Christ's compassion. We are not broken and compelled by the intentional and merciful heart of God. Mercy, pity and concern in action which define compassion in a nutshell are thus not evident.

Compassion as displayed by Jesus requires us to see what He saw as vividly described in Matthew 9:36: *"But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd."* Then, we must do what Jesus did in Matthew 9:35:



"Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people". We must also feel what Jesus felt in Matthew 9:36: "But when He saw the multitudes, He was moved with compassion for them". Finally, we must pray what Jesus prayed in Matthew 9:37-38: "Then He said to His disciples, "The harvest truly is plentiful, but the laborers are few. Therefore, pray the Lord of the harvest to send out laborers into His harvest."

Compassion can be cultivated and developed by renewing our intimacy with God; resolving to be friends with sinners like what Jesus sought to do in His mission: *"I have not come to call the righteous, but sinners, to repentance"* (Luke 5:32); receiving the mantle of responsibility for personal evangelism as given in Acts 1:8: *"But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth"* and renouncing apathy as exhorted in Ephesians 5:14: *"Therefore He says: Awake, you who sleep, Arise from the dead, And Christ will give you light."*

Besides lack of Christ's compassion, other reasons why we don't share our faith are not knowing what to say and the fear of rejection. The One Minute Witness tool that was presented at the training enables anyone, even a beginner, to know what to share within one minute. Confidence to share is much enhanced with the use of this tool.



Feedback on the Training

The training has been beneficial to participants as the following feedback shows:

"The One Minute Witness gave pastors and leaders in Penang an eye-opening approach to making

evangelism effective and simple. The best part of the training was the hands-on practical exposure for all participants. It was a scary experience at the beginning but many came back with outstanding testimonies and amazing results. The experiences proved all our unfounded fears and reservations to evangelism wrong. Now evangelism is truly made easy! Thanks for the timely and effective seminar by NECF." - Rev Samuel Surendran Krishnan, Excel Point Community Church, Penang.

"One Minute Witness is an easy and useful tool for sharing my faith story. I have spoken to about 4 people in 3 days!" - Rev Joanne Lee, City Community Church, Melaka.

Sustaining the Burden and Passion to Share

The training has also, to a large extent, besides making evangelism simple and easy, stirred up the hearts of the participants to be serious in intentionally doing it. The clarion call is for all to obey the Great Commission, not by paying lip service but actively engaging in it. It has been said that the vast majority of Christians will never share the plan of salvation with one non-believer ever in their entire lifetime. In contrast, there are many non-believers who are willing to listen to Christians talk about their faith. The onus is on Christians to rise up and to take up the divine assignment of personal evangelism.



The One Minute Witness tool, like many other faith-sharing tools, will greatly aid us to share our faith. However, at the end of the day what is most important is to sustain our burden and passion to share on a long-lasting basis. Sharing cannot be simply a one-off act or only when we feel excited to do so. It is imperative that we must not only catch the fire of the Spirit and allow Him to stir up our hearts but also stir up our spirits continuously to simply share. Just as is said in Haggai 1:14: *"So the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people; and they came and worked on the house of the Lord of hosts, their God."* It is only then that we will be able to carry out God's mandate to share our faith effectively.



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

Towards a Just and Benevolent Government in *Malaysia Baru* (The New Malaysia)

By Jack Cheah



Archbishop Julian and Rev Dr Eu ushering Dato' Seri Dr Wan Azizah to her seat

The Christian Federation of Malaysia's (CFM) annual Christmas Hi-Tea was held on 25 December 2018 at the headquarters of the Lutheran Church in Malaysia at Luther Centre, Petaling Jaya. It was organised this year by CFM component member, the Council of Churches Malaysia. The Hi-Tea reception was graced by the presence of Deputy Prime Minister Dato' Seri Dr Wan Azizah Dr Wan Ismail. Also present were Deputy Women, Family and Community Development Minister Hannah Yeoh, Primary Industries Minister Teresa Kok, politicians, diplomats, religious and community leaders. CFM chairman Archbishop Julian Leow and CFM vice-chairman and National Evangelical Christian Fellowship (NECF) chairman Rev Dr Eu Hong Seng were also present.


CFM honorary treasurer Bishop Aaron Yap Chuan Ching who is also the Bishop of the Lutheran Church in Malaysia, as the venue host, welcomed and congratulated Dr Wan Azizah on her appointment as the first woman Deputy Prime Minister of Malaysia. He thanked the many different religious leaders who had come for the event.

Bishop Aaron said that Christmas is about giving and sharing in the spirit of charitable love. Calling the gathering a demonstration of "true Malaysian spirit," he urged all to

cherish the "Muhibbah" (goodwill) spirit as Malaysians share in each other's religious celebrations."

Bishop Dr Ong Hwa Teik, acting president of the Council of Churches Malaysia (CCM) and also Bishop of the Methodist Church in Malaysia, in his opening speech as the event host reminded Malaysians to pray for our Government. This is necessary in order to realise a just and benevolent Government that takes care of everyone in the country, and a Government that is committed to an even playing field where all will have a secure and equitable place under the Malaysian sun.

The reminder was driven home through his sharing of the story of the ancient Greek King Zaleucus. The king was experiencing a menacing problem in his kingdom, not unlike the recurring snatch thefts and kleptocracy that are experienced in Malaysia i.e. the prevalence of thievery. To overcome this problem, he increased the policing and offered rewards but to little effect. Finally, out of desperation, he issued a severe decree of deterrence that proclaimed that thieves who were caught and convicted would have their eyes gouged out. Before long, a thief was caught, and it turned out to be his very precious son – the Crown Prince.



Faced with a horrible dilemma, he ordered his son to be imprisoned while he agonisingly pondered over the matter. After three days he summoned his son back to the throne room. The king told his son that he loved him dearly, but that he needed to uphold truth and justice, and he had to discharge what was right and lawfully proclaimed. He said that he had decided that the demands of the law would be satisfied. He declared the sentence solemnly, "I shall put out one of your eyes and I shall put out one of my own eyes as well!" In this story, the king showed that he was not only a just but also a deeply compassionate person who loved his son deeply sacrificially and selflessly.

Bishop Dr Ong stressed that the true value and meaning of Christmas has been hidden and diluted, if not lost, in the prevalence of Christmas jingles and commercial symbols. Christmas is about the God who is the King of kings and Lord of lords, who cares and looks after everyone in the world He created, even at great cost to Himself. This is succinctly

The "born again" in Christ must never stop putting in efforts to make for a reset, a restart, reformed or "born again" great nation – being jointly responsible with all Malaysians for a great *Malaysia Baru*!

In her speech at the reception, Dr Wan Azizah recalled how she had benefitted from the nuns who taught her at school from Standard 1 to Form 5. They had taught her how to be polite, how to speak well and how to have a lot of patience. According to her, these are things that could not be learnt from textbooks. "This is how you inculcate good core values as a person," she said.

She further said that the noble values of love, peace and goodwill among all people lie at the very core of the teachings of every religion in the country. As such, the country has enjoyed peace and stability which was clearly proven by the change of government without any bloodshed during the May 9 general elections.



VVIPs at the main table



A fruit basket representing multi-racial Malaysia being presented to Dato' Seri Dr Wan Azizah

summed up in John 3:16-17: "For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him."

The key message for us Christians, he added, is that the Church in Malaysia must never forget her legacy of being a non-discriminatory blessing to all as "salt and light" to our beloved country. Christians should continue to pray for our nation and reach out to make a difference in Christ's Name to our community through our social outreach programmes: the distribution of free food, medical clinics and hospitals, free legal aid, senior citizens' homes, mission schools, drug rehabilitation and prison ministries and other good deeds.

"Fake news, inflammatory messages and messages that stoke religious hatred then have no place in *Malaysia Baru*," she added. "The government would do what it takes to achieve its vision of a new Malaysia and is thus committed to continuing to enlarge spaces of mutual respect, sharing and harmony among the various races in the country," she stressed.

Overall, the turnout at the Hi-Tea reception was considered good with about 330 people in attendance. The event was also well planned and run.



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



Coming Soon: Wisma NECF By Rev Andy Chi

Our search for a piece of land began in 2010. NECF was informed that there were several parcels of land available within the vicinity of Petaling Jaya. We immediately applied for these available parcels to the state authority. Our application was turned down, which was a blessing in disguise.

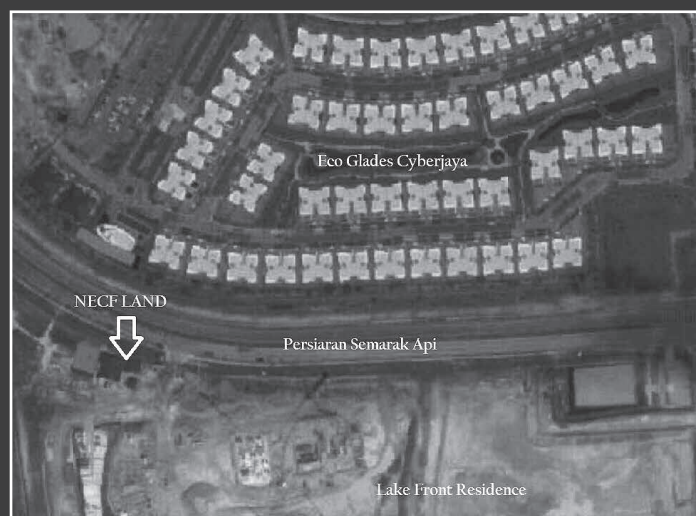
In 2013, we were told of an available parcel of land designated for non-Islamic religious centre located at Cyberjaya. On November 23, 2013, we submitted our application to the land office and on December 16, 2014, our application for the parcel of land was approved.

The official letter from the District Land Office of Sepang came in on January 8, 2016, confirming that the said land has been officially reserved for NECF. We immediately made arrangements for our staff to view the site and to take photos.

From the photos, the developer's site office is presently located on our piece of land. They will move out when we receive approval to build.

The land is situated at Malaysia's IT hub along Persiaran Semarak Api next to the Lake Front Residence and opposite Setia Eco Glades, Cyberjaya. It is about 1.8km from the Cyberjaya Lake Gardens and the Sepang Municipal Council and is surrounded by Multimedia University, Limkokwing University College of Creative Technology, Cyberjaya University College of Medical Science, future SEGi College, University Putra Malaysia, UNITEN, Seri Puteri Boarding School and SJKC UNION from Perak.

At last year's NECF 16th Biennial General Meeting, the Fellowship approved a budget of RM2.5 million for the development of this land. We plan to construct on it a three-level, 7,983 square feet building equipped with office facilities, three seminar rooms and a multipurpose hall. With the construction of this new facility, NECF would be



able to cater to the growing expansion of the organization's activities, the projection of her future needs and her ultimate vision for a transformed Evangelical Church and nation.

As a non-profit religious organization, NECF is counting on the many NECF members for the funding of this project. Therefore, we would like to appeal to all our NECF member churches to donate generously towards the construction of this building.

Earth excavation is expected to begin by mid or end 2019, once we have acquired approval from the relevant authorities. We expect the construction to be completed by end of 2021 or early 2012.




Rev Andy Chi is the Secretary-General of NECF.

NECF Events in 2019

Month	Event	Commission (C)
January 25-26	Commission Retreat	Women C
March 1-2	Penang Roundtable	Women C
March 4-6	Chinese Churches Consultation Regarding OA Work (Ipoh)	Chinese C
March 6-8	Chinese Churches Consultation Regarding OA Work (Seremban)	Chinese C
March 23	Young Pastors & Wives Conference	Tamil C
May 19-21	Chinese Prayer Camp	Chinese C
June 14-15	Kota Kinabalu Roundtable	Women C
July	40-Day Fast & Pray Launch	Tamil C
July 31	40-Day Fast & Pray Launch	Bahasa C
August 4	40-Day Fast & Pray Launch	Prayer C
August 7	40-Day Fast & Pray Launch	Chinese C
August (TBC)	Young Leaders Camp	Tamil C
September 15	Malaysia Day Prayer Rally	Prayer C
September 16	Other Language Malaysia Day Prayer Rally	Bahasa C
September 16	Other Language Malaysia Day Prayer Rally	Chinese C
September 16	Other Language Malaysia Day Prayer Rally	Tamil C
September 23-25	Young Pastors Mentoring Program	Tamil C
October 1-31	Shepherds/Leaders Prayer Shield	Prayer C
October 19	Daughter of Destiny Conference	Women C
November 7-9	Church Empowerment Conference with Rev Alton Garrison	
December 25	CFM Hi-Tea	

NECF welcomes new members

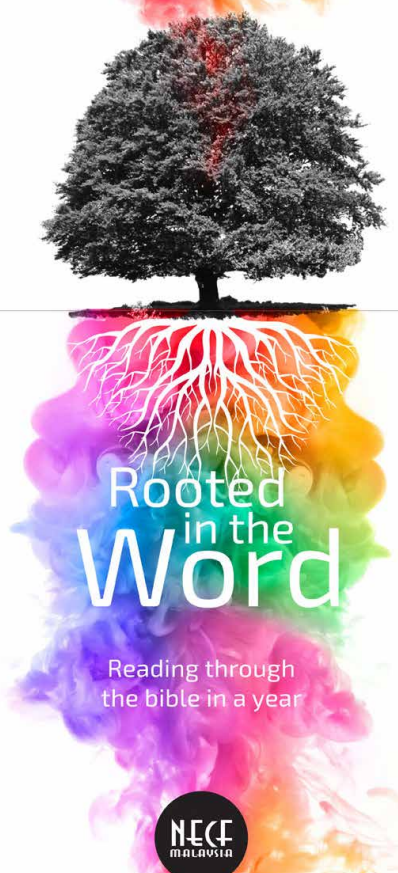
Church	Pastor	City / Town
Ordinary Members		
The Peoples Church Penang	Pr Ch'ng Yeong Yoong, Kara	Penang
Excellent Life Community Church	Pr Alpha Tan Song Ching	Skudai
Kingdom Life City Church	Pr Wong Song Pyng	Skudai
Lighthouse Community Centre A/G	Mr Michael Chan Gee Seng	George Town, Penang



RESTORATIVE EDUCATIONAL EMPOWERMENT PROGRAMME

TRANSFORMING THE NATION THROUGH THE LOCAL CHURCH

NECF
MALAYSIA

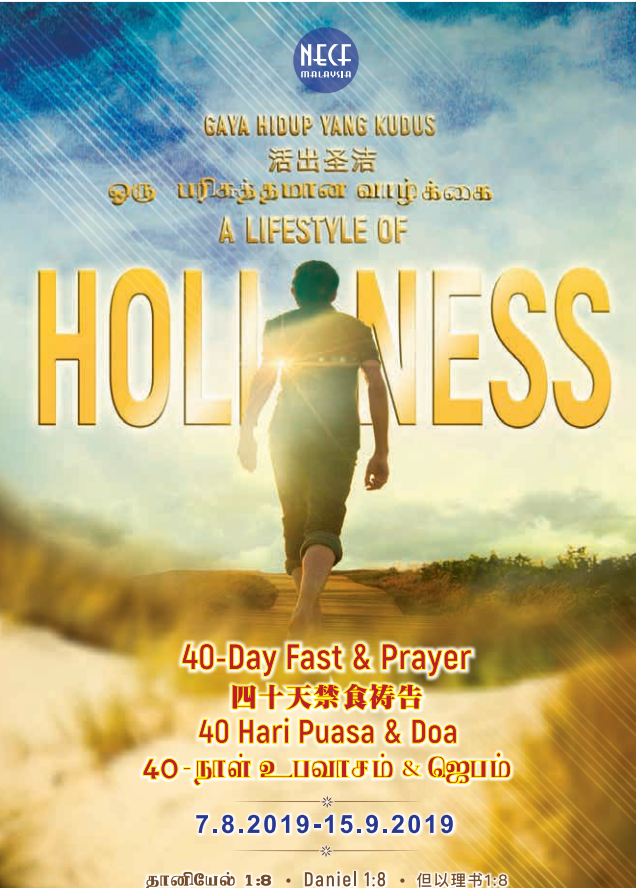


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40-நாள் உபவாசம் & ஜேபம்

7.8.2019-15.9.2019

தானியேல் 1:8 • Daniel 1:8 • 但以理书1:8



NECF
MALAYSIA
中文部主办

2019
中文

全国 祷告营

主题：醒觉！复兴！转化！

2019.5.19-21

聚会地点
GRAND KAMPAR HOTEL

讲员简介

戴曼恩牧师 (Pr David Damian)
戴曼恩牧师生于一个埃及科普特基督徒的家庭，原是埃及的一位医生，他是万国守望者 (Watchmen for the Nations) 的负责人，与加拿大教会的余民站在破口上，为挽回国家的命运而代求。今天，戴曼恩牧师致力于各国的领袖同行，协助他们在救世主命定的旅程中预备好成为迎接耶稣再来的新妇。

刘丽珠牧师 (Pc Liew Lee Choo)
她毕业于爱丁堡大学神学院，1978-1989年间，刘牧师与丈夫在沙巴创办了SIB 英文教会。她是本地和海外研讨会及教会培训的讲员，也是教会祷告事工的领导者，同时也是NECF《祷告祭坛》小团契的编辑。

邱君尔传道
NECF 中文部委员、以圣爱培训中心青年部、生命觉醒发展中心策划总监，同时关注公共神学，参与社会运动，相信教会应该在世界传播光和热的身份，为爱、公义与和平努力。

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* 电邮：chinese.sp@necf.org.my

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聚会地址：2188, JALAN TIMAH, BANDAR BARU, 31900 KAMPAR, NEGERI PERAK

"2019 National Chinese Prayer Camp"