

SANG NILA UTAMA AND THE LION OF JUDAH

Dominionism and Christian Zionism in Malaysia

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SANG NILA UTAMA AND THE LION OF JUDAH

Dominionism and Christian Zionism in Malaysia

“There is an Elisha anointing on this nation now ... Not upon other nations, especially those bound by Islam. You become a key nation wearing a key mantle that will set a course worldwide ... You are God’s Elisha nation in the midst of a rising militant structure worldwide.”

(Chuck Pierce, to his Malaysian congregation)

Prologue.

As with all religions, Christianity in Malaysia is a diverse community. Most Malaysian Christians (some 60-70%) are evangelical. Within this majority there is a variety of doctrine and of outreach. However, there are two especially perilous currents at play. In many ways, these two currents are like much of evangelical Christianity: they represent powerful foreign interests (both secular and religious); they are strategically targeted at key (and malleable) sectors of the national society; and they thrive upon one another. But these particular currents, as a consequence of these factors, *and propelled by recent developments in global politics*, have a destructive potential like no others. The two currents are **Christian Zionism** and **Dominionism**. (1) Not all Malaysian evangelicals are Christian Zionists, and not all are believers in Dominionism. But an increasing number are: and as the influence of Charismatic/Pentecostalist theology grows (in terms of both converts and the radicalizing of other denominations such as Anglicanism and Catholicism), the impact of such ideologies can only grow.

In modern evangelization, Christian Zionism and Dominionism are strands of Western imperial ideology, and are distinguished by being: (a) explicitly based upon the Bible; (b) purposefully secular in strategy, and (c) usually operating in tandem. For those targeted this makes them both easy to recognize and extremely hard to confront. On the one hand, their Judeo-Christian character is clear for all to see; on the other hand, the way the two strands intertwine religious dogma with secular engagement, at all levels of a nation’s activity, makes them hard to unravel, isolate, and neutralize. Not least because much of their actual operation may be obscured, complex, and strategically long term in nature.

Both Christian Zionism and Dominionism are elements of modern evangelicalism as well as of Western secular strategy, and both operate largely through the Christian population of a targeted society. Christian Zionism seeks to subvert opposition to the Western view of Middle Eastern politics (and more widely of Muslim world politics), while it seeks to prepare for the “biblical” objective of Christ’s second coming. In this, it combines the interests of Western Christian millennialists with those of the modern Israeli state and many Western governments, together with a strong dose of hostility to Islam and to Muslim populations. Dominionism seeks to formalize Christian (*and Western*) control over the secular life of all nations (in all its manifestations – political, economic, social, and personal) also on the pretext of preparing for Christ’s second coming. The proponents of both ideologies tend to be fervent, dogmatic, and

well-connected – and well able to recruit like-minded proxies wherever they seek to operate. Thus, in a country such as Malaysia (which in theory at least would be hostile to both Christian Zionism and Dominionism) one finds followers of both well embedded throughout society: in the political world, the legal profession, medicine, teaching, the media, sport and entertainment, commerce and finance.

Such ideologies can be judged harmful at many levels. In terms of global politics they are divisive and oppressive in many ways that have been clear for more than six decades. In terms of a country such as Malaysia, the potential for mischief from such ideologies is more recently evident – largely because their strategic penetration into national life is itself fairly recent. But the danger is all too clear – especially in the damage that can be inflicted on relations between different racial and religious groups in a multi-racial and multi-faith society like Malaysia's. And where ethnicity is deliberately exploited by outsiders as a tool for gaining influence, this danger is magnified.

The victims are both Christian and non-Christian. It is very much a part of the problem that there are many Christians in Malaysia who are secure within their faith and their local church, and who have little urge to evangelize people of other faiths – still less promote an agenda of Christian Zionism. The activities of an extremist minority threaten the security of such fellow Christians, as well as the security of the rest of the population.

This essay hopes to clarify the problem posed by this malign synergy. The essay comprises two parts: Part I looks at the global context of Malaysia's experience of evangelical Christianity; Part II focuses upon the growth of Dominionism and Christian Zionism within Malaysia and its neighbour Singapore.

(Note: For words in **bold type**, see Glossary.)

CHAPTER ONE

MALAYSIA IN THE GLOBAL EVANGELICAL MOVEMENT

*“The success of our churches in the future
will not be measured only by the strength
of individual numbers but (by) networks...”*

- *Dream Malaysia, 2008*

Introduction.

There are two keys to understanding the global evangelical movement – the strength of its *intent*, and the power of its *network*. The movement’s *intent* is to extend Christ’s “**Great Commission**” to every people, tribe, and nation on earth, and bring all people under Christian covenant governments ruled by the Word of God – as far as possible, and in whatever way possible. This intent shapes the movement’s entire worldview, its structure, its tactics, its strategies. It is no different, in essence, to the intent of many Muslims to bring about a global caliphate “dominated by *sharia*.” In addition, this evangelical intent provides a vital alibi for a variety of other forces seeking to penetrate, and transform, non-Christian societies – especially secular forces emanating from the West. Wherever one looks, then, the *evangelical intent to transform the world* is paramount to understanding what is going on. No less in Malaysia as in Egypt, Gabon, or Burma.

The evangelical *network*, it can be argued, is just as important. Without an efficient network, the intent can never be realized. For this reason, the West’s evangelical movement (and those wishing to exploit it) have evolved one of the most complex, pervasive, and efficient networks that the world has ever known. Using modern technology and modern management systems, and building on a pre-existing colonial base, Western evangelicals have devised a way of penetrating and subverting target groups – with “**spiritual warfare**” and a myriad of related influences – in ways any government would envy. For this reason, of course, governments are the first to utilize such evangelical networks for their own very secular reasons.

At the same time, evangelicals are always alert to the virtues of indigenous forms of network, and will adapt and utilize whatever serves their intent. Thus, all evangelical messages are “**contextualized**” to suit local cultures. A particularly potent feature, from an evangelical point of view, is the existence of a “blood” or ethnic network which links influential groups and various influential countries. This is most notably the case with the “overseas Chinese” – who maintain a network of ethnic ties which embraces large minorities in North and South America, Europe, Australia, and (crucially) Southeast Asia, as well as strong links with China and Taiwan.

Western evangelicals have recognized the potency of this network, and have sought to harness it to their own – thus creating a “synergy” between the evangelical cause and the *guanxi* (or the ethnic “relatedness”) of the global Chinese diaspora. (2) This connection is especially useful for four main reasons: (a) China itself is seen as becoming the dominant world power by 2025; (b) the evangelical hope is that by 2030 China will be the world’s most Christian country and the world’s largest exporter of Christian missionaries (3); (c) Chinese minorities are economically powerful in a large number of strategic countries, and (d) Chinese make useful proxies for the evangelization of Muslim Asia, and useful counters to Muslim political power in the countries they reside within. In all four respects, Malaysia is especially vulnerable.

There is, however, a further consideration which unites the evangelical view of the Chinese to the particular cause of Christian Zionism.

In East Asia, the Christian Zionist project serves (and is shaped by) the interests of both Western imperialism in general and the Israeli state in particular. This affects the ways in which the Chinese are “contextualized”, both ethnically and religiously, as a target people. Broadly speaking, the Chinese are approached in terms of two stereotypes which have quite separate origins, but which possess a potent chemistry when combined. Evangelicals promote the idea that the Chinese, traditionally, are “proto-Christians”, and that Chinese culture has long had strong Hebraic features – a conception that serves the subversive intent of undermining modern China’s secular threat to the West through Christianization. Amongst Israelis, however, there is a strong school of thought which prefers to see the Chinese as a people who in many ways are very like the Jews, but who are unsullied by Abrahamic preconceptions of “Israel” and “Jewishness”, and who either are already “Judo-philes” or may be cultivated as such. (4) The significance of Christian Zionism is that, in relation to the Chinese, it can comfortably embrace *both these stereotypes* in the way it contextualizes its approach. And for a country like Malaysia – with a Muslim majority population, a large Chinese minority, and a militant evangelical lobby - the implications of this are profound.

This essay examines the significance of the evangelicals’ project for Malaysia – until now a relatively peaceful multi-racial and multi-religious nation. It seeks to clarify the potentially damaging effect of evangelical *intent* and evangelical *networking* in Malaysia, particularly in the light of the growing influence of Christian Zionism – just one strand of many in the complex weave that is Malaysia’s evangelical movement. (5)

Malaysia: A Plural Society.

Malaysia is one of the most racially and ethnically complex countries on earth. Excluding non-citizens, Malays make up slightly over 50% of the population (with other Bumiputera another 20%); Chinese 24%, and Indians 7%. The “Other Bumiputeras” comprise mainly tribal minorities, mostly located in Eastern Malaysia. There is a small minority of Eurasians, and large populations of migrant workers (including illegal ones) from Burma, Bangladesh, Philippines, and Indonesia. And the situation is even more complex than these figures suggest. While the National Language is Malay, some 20 other languages are commonly spoken. In addition, there is both considerable urban complexity – linguistically, ethnically, racially – and a tendency to regional ethnic divisions (as in the distribution of rural Malays in

Peninsular Malaysia, Tamils, and East Malaysia's tribal bumiputeras). Adding still greater complexity – and the potential for considerable conflict as well – is the country's religious diversity. Virtually all Malays, many Indians, many migrant workers, and some tribal bumiputeras, are Muslim. The majority of Chinese are Taoist or Buddhist (just 11.5% are Christian, according to the 2010 Census); the majority of non-Muslim Indians are Hindu; and many of the tribal peoples retain various degrees of animistic belief.

However, discounting the impact of recent migration, the fastest growing religion in Malaysia is evangelical Christianity – which is growing at some 2.9% annually (according to “Operation World”). While a handful of Malays (possible 1% of the total) are Christian (6), many Indians, Chinese, Indonesians, and tribal bumiputeras are Christian – and many of these represent a relatively recent increase in rates of conversion, rather than birth. This increase in conversion, itself, reflects one of the most potent aspects of modern cultural change in Malaysia: the large, and growing, presence of an evangelical Christian force seeking to consolidate its influence at all levels of a mainly Muslim society. The predominant pressure behind this force can be characterized as Protestant, foreign-inspired (especially from the United States), geostrategically directed, and anti-Muslim.

But this characterization hides many variations, some of which are more toxic than others. The dramatic growth of **Pentecostalist/Charismatic** Christianity (and especially the rise of the Assemblies of God) is of particular concern: Christian Zionism, Dominionism, the Prosperity Gospel, and hostility towards Islam are all strongly represented in Charismatic/ Pentecostalist “theology”, and in Malaysia (as elsewhere) such denominations are expanding rapidly. Over the past 20 years, for example, Malaysia's Assemblies of God have seen their following increase by an average of 15% a year.

Given its complex demographic make-up, the one thing Malaysia can do without is an aggravation of ethnic and religious tensions. In a variety of ways, the potential for such tension exists, and has long existed, in Malaysia: it is a reflection of both wise management and popular toleration that, with one serious exception, Malaysia has succeeded as a multi-racial nation for over half a century. Clearly, of all the possible seeds of conflict, some are more acknowledged, and more familiar, and therefore more manageable, than others. What is of concern, however, is that there are sources of conflict which are largely concealed, little understood, and potentially disastrous for Malaysia – politically, ethnically, socially, and economically. A number of these relate to the pressure of religious extremism.

Malaysia: The Evangelical Thrust.

While enormous attention is given the activities of fundamentalist Muslims – both within Malaysia and overseas – relatively little attention is given to the activities of fundamentalist Christians. In Malaysia, as in every other country, the role of evangelical Christians has been growing in recent years. Indeed, in a number of respects, the presence of evangelical Christianity may turn out to be more decisive – and more destructive – for Malaysia than the presence of extremist Islam. Yet very little is known about this key protagonist. (7)

There are two crucial aspects of the problem: (a) the immediate impact of evangelization on Muslim Malays, through various forms of direct and indirect proselytization, and (b) the impact of evangelization upon the non-Muslim population. The proselytizing of Muslims, though illegal in Malaysia, is a well-documented and popular topic. There is no doubt whatsoever that considerable effort and funds are spent on the project, by hundreds of agencies, in a wide range of guises. But perhaps the central issue here is not the impact on conversion rates (it may be argued that such conversion is not large-scale, and that a lapsed Muslim was never a strong believer in any case) – the key problem with the evangelization of Muslims is the high degree of deception involved. Muslim evangelization is a notoriously surreptitious enterprise, involving a wide variety of proxies, subterfuges, and multiple camouflages. It is extremely hard, politically and socially, to counter a process which is so intrinsically dishonest.

Of far more importance is the impact of evangelization upon *non-Muslims* – especially in a society such as Malaysia's, where the ethnic balance is so precarious, and where the expression of power (both political and economic) is so closely identified with ethnicity. For both these reasons, Malaysia is an especially vital target for the evangelical movement: the country is predominantly Muslim, in a strategically important (and predominantly Muslim) region; it has an economically influential Chinese minority which has links to Chinese minorities elsewhere (as well as to China itself); and there is a strong regional concentration of both the Chinese population and the Christian native population. To the extent that the West's evangelical movement is a proxy for secular interests, its presence in Malaysia is also of considerable geopolitical significance.

Such factors as these shape the strategies and the tactics which the evangelical movement applies in Malaysia – and they also raise specific challenges for the wider national community to deal with. Thus, there is little doubt that the Dominionist penetration of economic life is especially strong – and that **Seven Mountains Theology** is increasingly popular – in Malaysia. However, in a situation where an urbanized ethnic minority holds the bulk of private capital and economic power, such an emphasis has very different policy implications to those one can predict in a more urbanized, and ethnically more homogeneous, society.

For over three decades, Malaysia has been targeted by Christian Zionist groups – and the effort has gained momentum in the past five years. The result can be seen not so much in a discrete and readily identifiable Christian Zionist movement – rather, what has evolved is a comprehensive network of pastors, congregations, and evangelical infrastructure for which Israel both ancient and modern is a divine trust, and which is dedicated to moulding the country's Christians (especially the Chinese) into an effective Trojan horse – for work both in Malaysia and in the wider region. Because of its ethnicity and its overseas connections, it is a network with powerful influence within Malaysia – and which can also readily transcend national boundaries, linking closely with fellow groups in China, Korea, Singapore, Indonesia, Vietnam, and the rest of Southeast Asia.

Malaysia: The Structure of Evangelicalism.

The evangelical impact upon Malaysia may be better understood if the *structure* of the global movement is outlined. The movement operates at a number of intermeshing levels:

- (a) Global: Interdenominational bodies such as the Lausanne Committee for World Evangelization (and its various agencies), World Evangelical Alliance, and various prayer networks (such as Global Day of Prayer) help to coordinate all evangelical denominations towards a common set of goals. The Pentecostal/Charismatic **New Apostolic Reformation** network is of increasing importance globally – and within Malaysia, where numerous NAR agencies thrive, and where the NAR’s global Spiritual Warfare Network is coordinated nationally by Pastor Dexter Low, a member of Malaysia’s National Evangelical Christian Fellowship council board. (8)
- (b) Denominational: Each denomination (e.g., Assemblies of God, Methodists, Southern Baptists) has its own global arrangements for evangelizing, and its own linkages with other denominations – however, different denominations (especially, but not only, Pentecostalist) may be closely linked within such doctrinal groupings as Latter Rain, Charismatic, and Third Wave Movements;
- (c) Ideological/ strategic specialization: There are various approaches to combining the *secular thrust with the pursuit of evangelization*. Both Spiritual Warfare and “Dominionist” ideology are increasingly influential in Malaysia – since 2010, **Seven Mountains Theology** has come to dominate much local evangelical work, especially amongst Assemblies of God churches and agencies such as Full Gospel Businessmen’s Fellowship and John C. Maxwell’s EQUIP (9) While denominations vary in their degree of “dominionism” and their dedication to “spiritual warfare”, such ideology cuts across denominational lines. The (largely Pentecostalist) International Coalition of Apostles, which has targeted Malaysia and boasts a number of Malaysian apostles, is an important player in the region. (10)
- (d) Functional: There is considerable specialization of function in the provision of evangelical infrastructure. Thus, media/IT, cultural intelligence, bible translation, air transport, funding, staffing, economic aid, emergency relief, child evangelism, etc. all have their specialist agencies – while some larger agencies (such as World Vision) integrate a diversity of specialities in the same way a multinational conglomerate unites many activities under the same executive. Again, denominational rivalry is not significant.(11)
- (e) National: Churches have their own national bodies, and belong to various inter-denominational groupings at national level (in Malaysia, the NECF, the Christian Federation of Malaysia, the Evangelical Charismatic Churches of Malaysia network, and the National Prayer Network are examples). (12) These in turn connect closely with the global networks at many levels – e.g., through national Bible Schools and Seminaries, and locally-headquartered agencies such as Malaysian Cross Cultural Mission School, Malaysia Centre for Global Mission, and Global Network of Mission Structures.
- (f) Local: Each individual church has its own evangelical network, connecting globally (e.g., via the church’s own missionaries overseas) and managed within the above context. Above all, each church is *organically connected to a coherent set of foreign evangelical mentors, and to a greater or lesser degree acts as a proxy for these*. Thus, New Life Restoration Church is linked to Kevin and Mark Conner’s City Life Church in Melbourne, River of Life Sanctuary to Maurice Sklar, Grace Assembly to the International Coalition of Apostles, Calvary Church to James O. Davis, City Harvest to

Pringle's C3 Church, Bread of Life churches to Lou Engle, James Goll, and the wider BOL network in Hong Kong and Taiwan. Some of the larger churches, such as Damansara Utama Methodist Church, act as a conduit into Malaysia for scores of foreign preachers. [For the example of DUMC, see Diagram] (13). At the same time, evangelical churches have created their own local networks in the form of "pastors' fellowships", which link anything up to 50 local churches and coordinate strategy at the city, district, or state level – thus there are Pastors' Fellowships in such cities as Penang, Johor Bahru, and Kota Kinabalu, and in Sarawak the Sarawak Ministers' Fellowship embraces five local fellowships (Kuching, Miri, Sibul, Bintulu, and Iban church).

Despite its complexity, the evangelical network possesses a remarkable degree of coherence and single-mindedness. Indeed, the network's complexity holds within it two crucial advantages: it has a multi-functional ability to perform effectively in many different contexts; and it has an extraordinary ability to operate subversively, with a high degree of plausible deniability. This is particularly important in "difficult" countries such as the largely Muslim Malaysia. A good example of this ability can be seen in John Calvin Maxwell's "leadership training" industry. Maxwell's training manuals are packaged as both Christian and "multi-faith" in approach, and are read keenly by non-Christians (and even used in Malaysia's state universities) – few such readers will be aware that Maxwell also runs an evangelical training programme dedicated to raising millions of "effective Christian leaders (to) fulfill the Great Commission in every nation". (14)

* * * * *

Very broadly, the evangelical presence in Malaysia expresses itself in two different (but interrelated) ways: (1) the activities of church congregations and (2) the activities of a large servicing and supply network.

Malaysia has about 2.6 million Christians. These attend some 5,000 church congregations, about 70% of which are evangelical. Many such congregations are relatively small, but some urban churches (especially around Kuala Lumpur) have congregations of well over 2,000 members – DUMC, SIBKL, City Harvest, Grace Assembly, and Calvary are examples. Church membership, especially for evangelical believers, is highly formalized: many churches have a strictly organized **cell structure** which ensures pastoral control over all affairs, an effective funding base (involving foreign contributions and, often, a local 10% tithe on congregations), and guaranteed expansion (both of congregations and number of new churches). In particular, the church fosters and monitors a close interweaving between the religious and secular lives of its members: in this way, the church strongly influences community life, family life, working life, career choice, political outlook, entertainment, and reading matter for all its members. (15) This has a number of vital effects on the participation of such a member in national life: he takes his religion to work, and he brings his work to the church; he relates to non-Christians as potential converts to his cause, rather than on equal terms; he defines his loyalties as the church determines – which, in relation to non-Christian authority, can cause significant problems (not least because his church is often a proxy for a foreign evangelical agenda).

Over the congregation, evangelical churches (and pastors) express their authority in different ways. For some, the relationship between elders and congregation is relatively democratic – as in the Evangelical Free Church. Increasingly, however, the evangelical church is being refashioned as a vehicle for mass indoctrination and social control: the cell structure is a manifestation of this (16); so too is the growing influence of strong and charismatic pastors. Increasingly, churches are being modernized as commercial firms are modernized – with tighter corporate management, stronger financial controls (and larger budgets), and a more elaborate use of networking and linkages with related enterprises. An important aspect of this is that, increasingly, evangelical churches are being drawn together as an effective partnership driven by the common purpose of *national Christian transformation*. The “Dream Malaysia” project (which aims for church unity and the conversion of “the majority race ... to the saving knowledge of Jesus”) is an example of this. (17)

In Malaysia, as elsewhere, the evangelization process (although ostensibly informal, piecemeal, and apolitical) is in fact highly organized, closely networked, and (on many key issues of strategy and ideology) surprisingly single-minded and politically partisan. Indeed, most evangelical pastors stress the need to be politically involved in national affairs – albeit, it is always claimed, in a “non-partisan” way. In the words of DUMC’s Daniel Ho: “Not everything is politics, but everything is political ... we must get involved at every level of society as much as possible, as far as possible, as deep as possible.” (18) And this political role helps define considerable evangelical cooperation. Some of the largest churches (such as DUMC and SIB) operate together on a wide range of matters, sharing resources, exchanging pastors, arranging conferences, and coordinating public policy – and in the process cooperate with a wide range of smaller evangelical churches. Such cooperation is facilitated by foreign evangelical networks (both “ecumenical”, such as WEA, and denominational, such as Christian Men’s Network), national bodies such as the NECF and the Teachers’ Christian Fellowship, by mission agencies working in the field (such as International Christian Mission) and also by local bodies such as pastors’ fellowships, alumni associations, and the institutions of local government (19). Reinforcing such institutional arrangements are the activities of a number of powerful individual lay sponsors – including Christian multi-millionaires (and FGBMFI members) like Francis Yeoh Sock Ping (of YTL Corporation), Chan Ah Chye, Khoo Kay Peng, and Tony Tiah – who have strong global connections and take an active evangelical role in Malaysia. Francis Yeoh, for example, gives an annual Maundy Thursday dinner to leaders and elders of local churches, to which foreign Christian dignitaries (such as the Christian Zionist scholar David Pawson) and Yeoh himself deliver sermons. Yeoh is presented by the FGBMF as “a leading gatekeeper in the business gate”, and a strategic actor in “reclaiming the Seven Mountains” in Malaysia. (20)

In all these respects, it is hardly surprising that most evangelical churches in Malaysia share an American version of the Protestant Ethic – for most new churches (especially Baptist and Pentecostal) have their origins in the United States, and maintain strong links with their mother churches. Indeed, the increasing “corporatization” is very much a reflection of a wider (largely US-inspired) transformation of the evangelical movement – culturally, politically, and religiously – into a highly complex, coherent, and efficiently operated *global system*, with a uniting machinery and a common purpose. This makes the movement a formidable force within any country – such as Malaysia - it chooses to target.

Insofar as Malaysia's evangelical churches are subsidiaries of this global system, they are also its beneficiaries and its agents. In particular, they benefit from (and are inspired by) the movement's vast network of infrastructural facilities and over 4,000 agencies – missionary training schools, prayer and intercession networks, recruiting and placement firms, giant data banks, computer systems, publishing houses, fleets of aircraft, corporate funding webs, political lobbyists, “motivation gurus” and so on. Malaysia is especially well-endowed with such mission agencies, and is a crucial regional node for the wider movement's training facilities, crusades, conferences, and media production. (21)

Above all, Malaysian Christians benefit from a complex, and highly efficient, communication network which allows the sharing of information and inspiration, collective prayer, large-scale lobbying, and the assertion of influence – both within the country and between Malaysian Christians and all other parts of the global evangelical network.

It is within such a context that evangelical Christianity directly affects Malaysian politics and society. And it does so in five main ways:

- (1) In the import of an aggressive and highly politicized form of Christianity – which is mainly (but by no means entirely) Charismatic/Pentecostalist;
- (2) In the creation of alternative Christian-dominated systems of power, authority and influence (including the **cell church**, apostolic networks such as International Coalition of Apostles, and Christian business fellowships);
- (3) In the stronger penetration of foreign geo-strategic interests;
- (4) In the greater access to global anti-Muslim movements (and especially Zionism);
- (5) In the increased alienation of ethnic minorities from Muslim majority politics.

For many evangelicals, the hope is for the achievement of some kind of Christian “covenant” government and society. A radical minority pursue this hope as strategy, entwining both spiritual and secular transformation through all sectors of a targeted society, in a carefully-researched, closely-coordinated, and aggressively ideological manner. Such zealots are especially well-represented in the Charismatic/Pentecostal movement – and in particular the Assemblies of God, and other members of C. Peter Wagner's **New Apostolic Reformation**. They have many allies – both secular and religious, foreign and local – and they possess many weapons: ample funds, the latest technology, good corporate management, plentiful (and fervently loyal) troops, and multiple disguises. And a network that can reach globally – and into the smallest village. And it is all cemented together, tightly and powerfully, by prayer.

Prayer Warfare: A Texas Template

Evangelization is a form of warfare. It is a battle to win hearts and minds (and the territory they occupy) from the grip of the powers of darkness. In the process, inevitably, the boundaries between the secular and the religious are blurred – sometimes innocently, sometimes guilefully – and so are the lines of battle. Above all, it is often very hard to determine where the spiritual purpose shades into the purely political purpose.

Such is the case with Dominionism, and with Spiritual Warfare. The “theology” of Dominionism is inseparable from the “theology” of modern Spiritual Warfare, in which organized prayer is the key weapon which the righteous bring to bear against the Devil. Or that, at least, is the official version. For Dominionists, with their emphasis on political and economic change at national (and global) scale – and the complete restructuring of diverse and complex societies – “spiritual warfare” is a somewhat omnibus term, shading easily, and necessarily, into a range of more worldly tactical options.

Dominionists identify three basic levels of Spiritual Warfare: *Ground Level* – which involves person-to-person prayer, and equates with traditional evangelism; *Occult Level* – which deals with demonic forces released through Satanism, witchcraft, astrology, and other “structured occultism”; and *Strategic Level* – which binds and defeats spiritual principalities and powers that control governments. For Dominionists, Spiritual Warfare is to be fought primarily at this last level, and to a lesser extent at the Occult Level. The threat is both strategic and multifarious, with Satan dispatching senior demons from his hierarchy (aided and abetted by a host of junior demons) to control countries, regions, cities, tribes, and all manner of social networks. Such “demonic strongholds” are carefully located by *spiritual mapping*, and then prayed against in a carefully orchestrated – *and often explicitly political* – way.

While modern spiritual warfare is strongly associated with the New Apostolic Reformation, in reality much of the evangelical movement has in one way or another been heavily influenced by the thinking of people like C. Peter Wagner, Chuck Pierce, George Otis, Ed Silvoso, Alice Patterson, and other N.A.R. theorists. All the main prayer networks (including the Global Day of Prayer, World Prayer Assembly, and various National Prayer networks) to a greater or lesser extent direct prayer according to N.A.R. sympathies; and all the mainline denominations (including Anglican and Methodist) have been similarly affected. And the predilection is strongest amongst Christians in Africa and Asia.

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In 2011, in Texas, an event took place which cast an interesting light on the political role of evangelical Christians – and in particular the nature of “spiritual warfare”. The event was a prayer rally called The Response, held on behalf of Texas Governor Rick Perry, who was planning to run as a presidential candidate. The Response was interesting because it threw into sharp relief the exact nature of the coalitions and alliances, the tactics and strategies, and the implicit sub-texts, of the U.S. evangelical right, and it also highlighted the rapidly growing influence over politics of a new “theology”, and a new set of evangelical players – the New Apostolic Reformation. (22) The Response also provided some important pointers for a country such as Malaysia – where evangelical Christians are increasingly important players, and where the New Apostolic Reformation is rapidly extending its influence.

The Response reflected a conservative social agenda opposed to homosexuality, abortion, government social spending, and federal taxes – and in favour of patriarchal Christian family values, Christian government, and unbridled private enterprise. It was also an agenda that favoured US exceptionalism, Christian Zionism and a strongly anti-Muslim foreign policy.

One of the rally's keynote speakers was John Hagee, founder of Christians United for Israel (and a close friend of Rick Perry), who called on his audience to "defend the Holy Land as a matter of sacred duty"; while Don Finto, of the Messianic Jewish Caleb Company Ministry, delivered a special Prayer for Israel (23). All of Perry's key evangelical supporters – such as IHOP's Mike Bickle, Focus on the Family's James Dobson, The Call's Lou Engle, and Hispanic Evangelical leader Samuel Rodriguez – are ardent Christian Zionists. (24)

The rally was organized by a coalition of evangelical bodies, but one interest group dominated the proceedings - C. Peter Wagner's New Apostolic Reformation. (25) All the participants, in one way or another, were closely associated with this. Given the nature of the N.A.R. agenda – theocratic, strongly Dominionist, Christian Zionist, and committed to spiritual warfare against the demonic principalities behind politics – it was clear that The Response provided an object lesson on the interplay between religion and politics: it highlighted the evangelicals' fight for secular power, and their use of religion to attain this – but it also exposed their use of secular means to attain religious ends.

Above all, the rally was an exercise in modern spiritual warfare – of carefully targeted, and widely organized, strategic prayer in pursuit of political ends. Having shaped the agenda and identified the enemy (including a Democratic Party driven by satanic "demons"), N.A.R. apostles and prophets then sought to mobilize a popular "army" of believers, endowed with a sense of divine calling, to fight the war. Senior N.A.R. members (including Chuck Pierce and Cindy Jacobs), presenting themselves as God's chosen spokespeople, proclaimed Texas to be God's anointed "Prophet State" (and Rick Perry God's anointed agent on earth), in the task of leading the United States to revival, Godly government, and salvation from all its worldly problems. (26)

Thus the divine credentials of the N.A.R. were established, and – through Rick Perry – so was their penetration of secular government. The path to such influence did not need to be explicitly political: after all, the troops already knew the political agenda – all that was needed was divine inspiration, the fuel of religious fervour. The key was the prayer network, an organization of reliable operatives who could feed prayer (and its implicit political message) into every aspect of secular society – and on this, the groundwork had already largely been done.

The N.A.R. worked closely with a range of influential partners: the American Family Association, the National Hispanic Leadership Conference, numerous mega-churches (such as the Skyline Wesleyan Church, led by Jim Garlow, who had succeeded John C. Maxwell in the post) (27), International House of Prayer, Focus on the Family, Oak Cliff Bible Fellowship, and the Texas Apostolic Prayer Network.(28) Together, such bodies provided a highly effective network of influence: the cell church was one vital tool (with its tightly-controlled system of hundreds of small prayer cells in constant multiplication), as was the mega-church pastor; groups like Focus on the Family had a presence in every town and city; and ethnic minorities were courted and mobilized; but the N.A.R. itself had already consolidated its own controlling grid over the nation (and beyond) consisting of some 400-500 "apostles" and "prophets" all divinely chosen by God's earthly representative C. Peter Wagner – and all acting as "prayer intercessors" on behalf of Rick Perry and his revival rally. Besides this, the Texas Apostolic

Prayer Network itself was just one of 50 such networks, themselves parts of the national prayer network.

But engagement in such an event, in the evangelical world, is never a local (or even a national) matter. Some 30,000 attended at the stadium, millions more prayed in evangelical churches across the United States; and in addition, according to coordinating pastor Rick Torrisson, there were at least two million “prayer intercessors” praying for the event in Indonesia, and many more in countries like Brazil and India. (29) It was essential to the occasion that it be seen to embody fully “the body of Christ” – global prayer intercession was one aspect, but the publicists also stressed its cross-denominational, multi-racial, and “non-political” backing, and emphasis on “repentance and reconciliation”, with the involvement of people like Alice Patterson (author of *Bridging the Racial and Political Divide*), Tony Evans, black apostle of the “Rainbow Right”, and Samuel Rodriguez, President of the National Hispanic Leadership Conference.

Publicity for the event was in the hands of “National Mobilization Coordinator” Doug Stringer. Stringer is founder of Turning Point Ministries International and its spin-off Somebody Cares International, which has a wide-ranging agenda including youth evangelism, prayer initiatives, “compassion evangelism”, leadership development, and “disaster and crisis response”. Stringer is also a member of C. Peter Wagner’s International Coalition of Apostles, George Otis’s Sentinel Group, and James O. Davis’s Synergize Pastors Conference. He is, in other words, a leading promoter of the New Apostolic Reformation.

For Governor Perry’s event, Stringer’s main marketing aid was the Book of Joel – a relatively short and obscure part of the Bible. In his invitation letter, Stringer had this to say:

“....inviting the 49 other Governors to join him,....Perry cited Joel 2 as the answer for the challenges facing America. Scripture is clear. When the Lord moves a government official to sound a trumpet to pray, the response is to come out and cry out to the Lord together....

“...the Book of Joel was written as a wake-up call to the nation. Finding the country in a desperate and dire state which had brought devastation to the people of Judah at nearly every level of society, Joel pleaded to his nation to gather before God in a great sacred assembly.

.... *The Response* is a created opportunity for the Church to simply respond. It’s for the us (sic) to focus solely on God and the church, both individually and corporately. In doing so, political, denominational and personal agendas are dismissed.” (30)

And so, publicly, Rick Perry’s prayer rally was “non-political” – despite it being held on behalf of a sitting political leader, at the behest of that leader, in the run up to a contest for the presidency of the world’s most powerful country. It was, of course, all a matter of definition – and “contextualization”.

For most evangelicals, the key to success is the eliding of religion and politics in policy and practice – but their separation for the purposes of marketing. Clearly, as government must eventually be a Godly affair, there can hardly be any distinction between the two – indeed, many evangelicals are explicitly political (with the qualification that they are *not partisan*). For many more secular players, too, there are clear benefits in harnessing religious fervour to political ambition. But for both groups, in the pursuit of power it pays to keep cards close to the chest. Thus, The Response could be seen as two interwoven strands of a play for power - by the Republican Right and the Bible Belt’s “apostolic/prophetic” evangelicals, guided by the ideology of the New Apostolic Reformation.

Within the coalition behind Perry, however, some were less discreet. Jim Garlow, of Skyline Wesleyan Church, for example, represents the more actively “political” evangelical right wing:

“There should be no government intrusion in the pulpit,” says Garlow. “The freedom of speech and the freedom of religion promised under the First Amendment means pastors have full authority to say what they want to say....

“The Bible says render unto Caesar what is Caesar’s and to God what is God’s. But Caesar is demanding more and more of what was once considered God’s matter, and pastors have been bullied and intimidated enough.” (31)

Rick Perry’s prayer rally was not an unusual event – mass prayer rallies involving politicians are common in the United States. Increasingly, too, evangelical operatives are penetrating directly into government itself, both nationally and at state and city levels. At national level, the role of “The Family” has been given particular attention. (32) At a more local level, the evangelical penetration of city governments (such as those of Jacksonville FL and Newark, N.J.), and the use of prayer warfare as *an agent of political transformation*, provide additional evidence of the Dominionists bid for secular power. (33)

Such activity is not a characteristically American phenomenon. Increasingly, events just like Perry’s rally are common in Malaysia too - with the same mix of politics and faith, the same mass gatherings, the same organizers, and much the same agenda powering the proceedings – contextualized, of course, using slightly different key words. Increasingly, too, local evangelicals are invoking the power of “prayer warfare”, carefully directed and nationally coordinated, as a tool of “city and national transformation”. (34) But it is a deceptive gambit. “Prayer against demonic principalities” will always seem a benign and unthreatening way to protest. Prayers of “repentance” and “reconciliation”, too, suggest a welcome tolerance in a multi-ethnic and multi-faith situation. The crucial test of this is to identify the sponsors.

All the main agencies working on Governor Rick Perry’s behalf are also busy in Malaysia: Wagner’s senior “apostles” (like Chuck Pierce and Cindy Jacobs) and his Spiritual Warfare Network, the Revival Alliance, Focus on the Family, the International House of Prayer, leading members of the “Rainbow Right” such as Samuel Rodriguez, and prayer mobilizer Doug Stringer. But the organizing networks, while they may be global in reach, are also tightly coordinated and extremely well represented by local proxies – and so the influence of leaders

like C. Peter Wagner, Chuck Pierce, Che Ahn, Lou Engle, and Mike Bickle hardly needs their presence in Malaysia to be powerfully felt.

Chuck Pierce, Cindy Jacobs, and other key “prayer warriors” often visit Malaysia, and often appear before prayer rallies with implicitly political messages (35). Samuel Rodriguez (of the National Hispanic Leadership Conference) was in Malaysia for the World Pentecostal Conference held at Calvary Church in 2013. Skyline Wesleyan Church’s Jim Garlow works with Prince Guneratnam (both are co-chairs of James O. Davis’s Synergise group) - and Jim Garlow’s predecessor at Skyline, John Calvin Maxwell, has a powerfully sustained presence in Malaysia through his work as a “leadership guru”, and as head of the evangelical training ministry EQUIP, and its regional body Equipping Leaders for Asia. At the same time, “prayer warfare” in Malaysia has its own extensive network of local prayer warriors – Wagner’s Spiritual Warfare Network, for example, is coordinated locally by the chief pastor of Petaling Jaya’s Latter Rain Church, Dexter Low, and the N.A.R.’s “central command” (including the Apostolic Council of Prophetic Elders) is also represented locally by such men as Ong Sek Leang (Metro Tabernacle), Henry Pillai (Grace Assembly), and Philip Marc Lee (Elim Freedom Church). The N.A.R.’s close affiliate Revival Alliance has frequently been represented in Malaysia by its US members (such as Bill Johnson and Randy Clark), but it also has enduring local partners in churches like DUMC. (36) And the influence of N.A.R. zealots Lou Engle and James Goll is firmly embodied in the Bread of Life church network – and in numerous prophecies made over Malaysia regarding the fall of Islam (37)

The International House of Prayer (based in Kansas City and Tallahassee) was especially active in support of Governor Perry. IHOP’s C.E.O., Daniel Lim (who was brought up a Baptist in Penang) often visits Malaysia, and IHOP has set up at least one branch church in the country. The Penang House of Prayer, or PENHOP, connects closely with the city’s Baptist churches, and numerous other church bodies such as the Charis Centre, Penang Full Gospel Assembly, the local YWAM, and Penang Christian Centre – as well as groups in the US, New Zealand, and Singapore.

Some of Perry’s support came from agencies more commonly seen as issue-based “NGOs”. The heavy stress on sexual morality and family values at the rally, for example, was reflected in the high profile of groups like Focus on the Family and the Family Research Council. In Malaysia, Focus on the Family has a major influence as a Christian pressure group, holding values often shared by the government – and even, on occasion, actually co-opted into working with government. (38) Groups like Focus on the Family, however, have agenda which are always far wider than such common ground – and the political ramifications are rather different in a multi-ethnic and multi-religious state such as Malaysia’s to what they are in the United States. And this is especially the case with groups from the Evangelical Right.

Finally, what of Governor Perry’s “National Mobilization Coordinator”? The Malaysian presence of Doug Stringer is also very strong. Stringer has preached in Malaysia on a number of occasions, and his work is popular with many churches (such as those in Eu Hong Seng’s Evangelical Charismatic group). He also works with Prince Guneratnam as a co-chair of Synergize, has partnered with Beram Kumar (of the Malaysian Centre for Global Missions) in disaster evangelism, and is a close colleague of Tan Sri Francis Yeoh. In fact, in 2013, Doug

Stringer attended the wedding of Yeoh's son at the Majestic Hotel in Kuala Lumpur. The theme of the wedding reception was 1930s Shanghai, and Stringer and his wife wore Mandarin Red.

Malaysia in the War Against Islam.

During the early 1990s, the evangelical war against Islam gained added momentum with the end of the Cold War against the Soviet Union – and the redefinition of “necessary threats” to the Western Judeo-Christian hegemony. But this was not the only reason for the increase in hostility. At about the same time, evangelicals resurrected the old tradition of “spiritual warfare” against their enemies. With the aid of information technology, and a huge effort in global strategizing, they declared an all-out “spiritual warfare” against the Muslim world – in convenient tandem with the West's expanding military offensive. Of particular importance was the development of heavily computerized “prayer networks” – mainly, but not solely, by Pentecostals and other charismatic Christians. Christians became “prayer warriors”, in a war against the Islamic “devil”, and the evangelization of Muslim countries gained a special urgency.

The war against Islam was essentially a war in defence of the Western Way, and for the survival of what can loosely be called “the Protestant Ethic” – that is, Judeo-Christian individualism, democracy, and capitalism. The entire evangelical thrust into the non-Western world (and especially the Muslim world) was predicated on this. And on this, virtually all the 4,000 odd agencies found common cause. Landa Cope, of Youth With a Mission, summed up the universal credo:

“The pressure of capitalism and economic development is dealing a death blow to Islamic fundamentalism, marginalizing the extreme by increasing the quality of life.” (39)

And Cope, like many evangelical thinkers, endowed East Asia with a special role in the war, as she foresaw “a vibrant wave of evangelism from Malaysia, China, and Korea flow over the Middle East.”

Today, much of this effort is being made within the framework of the New Apostolic Reformation (40), and its main vehicle the International Coalition of Apostles, under the guidance of C. Peter Wagner. Wagner and his organization are primarily concerned with setting up the framework (*both secular and spiritual*) for eventual global Christian government, and have established themselves especially strongly in regions seen to be strategically critical in the battle against Islam – such as Africa and Southeast Asia. Southeast Asia provides the ICA with some 15 “apostles”, as well as at least six members of Wagner's inner sanctum, the Apostolic Council of Prophetic Elders: these include Eddie Villanueva (Philippines), Naomi Dowdy, Lawrence Khong and Dominic Yeo (Singapore), and Ong Sek Leang and Dexter Low (Malaysia). (41) It is worth noting that the NAR's global electronic nerve centre and main intelligence-gathering facility, the World Prayer Center in Colorado, was 70% financed by funds from supporters in Asia. (42)

Given Malaysia's demography, it is hardly surprising that the country has become a strategic, and highly attractive, site in the evangelical network. [see **Appendix 1**] Virtually all the agencies concerned with the evangelization of Muslims are present – both in Malaysia and in a highly accessible Singapore. But in Malaysia there is an added dimension to the evangelicals' focus on Muslims: the country's large non-Muslim population is also being groomed for the same task. And given the power of the evangelical movement to penetrate and transform wherever it wishes, and however it wishes, this is a factor of major significance to the future of Malaysia.

In Malaysia, to a large extent, the “spiritual war” can be seen as a campaign of attrition and containment, with the “demon” of Islam surrounded and humbled by superior Christian power – especially in the non-governmental sectors of society and economy. To this end, evangelical strategy towards Malaysia's non-Muslims has six main aspects:

- (1) The Dominionist penetration of those sectors of society dominated by non-Muslims – for example media and entertainment, commerce and finance, the legal and medical professions (especially through NAR-affiliated groups);(43)
- (2) The evangelization of non-Muslim tribal bumiputera – especially in Sabah and Sarawak;
- (3) The penetration of non-Muslim (and wider opposition) political groups, especially in regions where non-Muslims are likely to form local government (44);
- (4) The evangelization of non-Muslim youth, especially through entertainment; and
- (5) The promotion of all the above within the context of an appeal for respect of “universal” human rights and “universal” standards of morality – and the implication that such values are essentially Christian values rather than Islamic ones. (45)

For a country like Malaysia, the sixth aspect has a special potency – and a special capacity for damage:

- (6) The selective “Zionization” of key ethnic minorities: that is, the identification of Christian minorities – especially the Chinese – as biblical “chosen people” with a special connection to Israel both ancient and modern.

The Christian Zionist approach to Malaysia's non-Malays (and especially its Chinese Christians) is based upon three key biblical conceptions: first, *a divinely-chosen people*; second, *a promised land*; and third, *a satanic enemy*. These three conceptions are each defined with reference to *both Chinese history and present-day Middle Eastern politics (in particular the conflict between the Jewish State of Israel and its Muslim neighbours)*.

These six aspects represent a more or less coherent strategy towards the region's non-Muslims. Certainly, some will argue that a combination of intentions, pursued by various agencies, does not necessarily amount to a centrally-promoted strategy. There are two retorts

to this: firstly, the intentions are manifestly there, however they may be coordinated – the test is in their realization, and their potential for damage; secondly, it is an intrinsic characteristic of the global evangelical movement that it can function with *a high degree of plausible deniability*. In Malaysia's case, the success of plausible deniability as a tactic rests heavily on the ethnic complexity of the country – and the eliding of religion, as well as socio-economic status and residential localization, with ethnicity.

CHAPTER TWO

CHRISTIAN DOMINIONISM IN MALAYSIA

“...everything is political..... We must get involved at every level of society as much as possible, as far as possible, as deep as possible.”
(Pastor Daniel Ho, DUMC) (46)

Introduction.

For most Malaysians, the issue of Christian evangelization boils down to two key questions: first, is there a serious attempt to evangelize the country, and second, if there is does it really matter? Above all, is the evangelical movement something easily contained and safely indulged? Here, we must go back to the two propositions which introduced this work: *evangelical intent* and *evangelical network*.

The Dominionist movement embodies one of the most radical intentions ever used to direct Christian action across the globe, especially in the non-Western world: namely, the systematic occupation and takeover of all aspects of life, in all countries, by a theocratic elite. But does this really amount to anything? After all, the countervailing reality (of a multiplicity of geographic regions, complex cultures, economic situations, and political structures, large and small) is surely too daunting to permit much success. And here, part of the answer lies in the second proposition: the sheer size, reach, and complexity of the network which has been constructed to pursue the intention. Judging by the effort being expended, something significant is certainly going on.

“Dominionism”, in some form, has been around for as long as the Christian church has had imperial pretensions. In a sense, the form of Dominionism that Malaysians (or Africans or Arabs) are experiencing is just a theological shadow of post-colonial Western imperialism – an attempt to “contextualize” Christian involvement in the West’s secular project. A century ago, it was there too – but, as part of the colonial world, it looked rather different.

Dominionisms old and new have the same theological roots: they use the Book of Genesis as justification for taking secular control, *through religious discipling*, over nations being evangelized. In Genesis, God tells Adam and Eve to “have dominion over the Earth and all its creatures.” Dominionists maintain that Christians are mandated by the Bible to take control of all earthly institutions in preparation for the Second Coming. The mandate, of course, involves certain conditions: thus, nations will be disciplined according to Biblical precepts involving the nature of authority, the nature of economic relations, the nature of family life, and so on.

There are two main schools of Dominionism. The *Reconstructionists* argue amongst other things that Biblical law must replace secular law. Far more significant, however, is the Charismatic/Pentecostalist movement known as the *New Apostolic Reformation*. It is this which is rapidly taking over much of the evangelical effort in the non-Western world – and it is this which has made serious inroads into Malaysian evangelicalism, to the extent that it threatens to take over its entire agenda. (47)

Those within the New Apostolic Reformation movement hold four strategic precepts:

- (1) Christians are to “reclaim the Seven Mountains of Culture” – Business, Government, Religion, Education, Medicine, Family, Arts and Entertainment” – in other words, all aspects of secular life;
- (2) Christians must set up a geographically-defined administrative infrastructure, under the leadership of a “Chief Apostle” and “regional apostles” across the globe;
- (3) To take effective control, Christians must be intelligence-led in their mission (like Joshua), and “spiritually map” all aspects of the nation they seek to conquer;
- (4) The campaign must be waged both with secular attack *and spiritual attack* – i.e., “spiritual warfare”. This involves a complex arrangement of strategic and tactical praying, prayer-walking, fasting, preaching, and evangelizing (including a wide range of camouflaged activities, variously known as “business as mission”, “city transformation”, “prosperity gospeling”, “relief and development aid”, “tent-making”, and so on).

All these elements are routinely and globally coordinated within a set of evangelical networks which overlap with, *and transform*, secular life at all levels. Crucial to the whole project is leadership training – and the multiplication of disciples (within all the seven sectors) who will do the apostles’ bidding. In this way, entire nations are “discipled” and brought into the Christian (and Western) fold.

But Dominionism is not just the preserve of the New Apostolic Reformation. In reality, the Dominionist urge is a multifaceted assault, by thousands of evangelical agencies (many from “mainstream” denominations), on the non-Western world, both non-Christian and Catholic. And so “Dominionism” – as a move to “occupy and possess” the institutions of secular society in the name of Jesus Christ – comes in many guises: the NAR might embody its radical heart, but the rest of the Dominionist body comprises parts from across the evangelical spectrum, working in a multitude of ways for much the same purpose. Graham Power’s Global Day of Prayer (or his Unashamedly Ethical) serves the Dominionist cause just as well as Chuck Pierce’s Global Spheres.

Many of these guises sound deceptively anodyne. One of the most popular is “city transformation”. City transformation, in the evangelical sense, has a vast literature, and is heavily promoted by most of the mission agencies operating in Malaysia – especially those in the International Coalition of Apostles, the Baptists, and groups like YWAM, World Vision, and

Campus Crusades for Christ. (48) Essentially, it involves the systematic Christianization (*and Westernization*) of all the sectors of a national society, first, in order to eliminate un-Godly waste, inefficiency, inequity, and crime (especially corruption, which is promoted as the very antithesis of Christian business); second, in fulfillment of Christ's Great Commission; and third (for many, though not all), in preparation for the Second Coming of Jesus Christ. The "city" of the phrase may well be the biblical "city", the "city of God", "the city of Jericho", but the phrase also indicates the necessary urban bias of much modern evangelization: "business as mission", "kingdom economics", "leadership training", and the "prosperity gospel" all focus primarily on the urban population – that, after all, is where the real power lies. (49)

But such "urban mission" carries a heavy ideological and cultural burden, quite apart from its "biblical" underpinnings. For it is concerned, above all, with promoting "Christian capitalism" (with its associated emphasis on individual salvation, secular success, corporate obedience, free enterprise, and the traditional nuclear family), as a panacea for all the economic and social woes which allegedly afflict non-Western (and non-Christian) societies more severely than Western (and Christian) ones. This formula is especially directed at (and also appeals to) the urban middle classes and business classes. But it is a hazardous exercise. For where such classes tend to be more or less ethnically distinct, as in Malaysia, Christianization acts to widen rather than narrow whatever differences there are within the wider society.

For many evangelicals this is a predicted and strategic dynamic, built into the Dominionist urge – especially when targeting societies which are strongly Muslim. By Christianizing the business classes – that is, *by introducing Christian capitalism* - evangelicals hope to outflank and contain Islam. Such an objective is no idle hope: it is explicit and calculated. (50)

In other words, Dominionism, in whatever form it takes, is not a theoretical intention. On the contrary, the project involves careful planning, a well-calibrated integration of the global and the local, the spiritual and the secular - and a willingness to exploit all options, and all useful partnerships. Above all, it is strategic. In the words of Kenneth L. Davis:

"Strategic planning, like prayer, is the advance work of the kingdom. Before we deploy personnel, it is absolutely essential we develop our master plan. We must estimate the cost before we build; we must count the size/strength of our army before going to battle (Luke 14:28-33)" (51)

For obvious reasons, Muslim states and the rest of the Muslim world are especially targeted. In practice, and for reasons of geopolitics rather than faith, all non-Westerners are targeted: Muslims, Buddhists, Hindus, animists, Catholics, communists, and socialists in particular. Naturally, Malaysia is especially targeted because its population (while mainly Muslim) comprises all major religions, and also connects by ethnicity to the most populous nation in the world.

And so Dominionism is extremely popular in Malaysian evangelical churches. Amongst the more than 600 foreign evangelical agencies which work in Malaysia [see Appendix], most have strong Dominionist connections. Most of the key Dominionist preachers (including C. Peter Wagner, Chuck Pierce, John Calvin Maxwell, Cindy Jacobs, Barbara Wentroble, Barbara Yoder,

Naomi Dowdy, Ed Silvano, Randy Clark, Graham Power, and Peter Tsukahira) have visited Malaysia – many on a regular basis. Besides, while Dominionism has been refined as a “theology” mainly by Pentecostals, many non-Pentecostal churches in Malaysia have been strongly influenced by the movement, including those in Methodist, Anglican, Baptist, and Presbyterian denominations – the DUMC is a significant example.

In Malaysia, as elsewhere, the Dominionist movement involves both *national transformation* and *global integration*: within the country, effort is applied to transform the entire society as a complex national whole; in addition, the nation is also groomed as part of a global project – which means international connections are firmly maintained. In Malaysia’s case, these include links with the United States and Australia, other non-Western proxies in Asia, Africa, and Latin America, and a close integration with the Christian Chinese diaspora of the Pacific Rim. This last connection gives the Malaysian evangelical community a particularly strong affinity with the church in Singapore, Indonesia, and East Asia, especially China and Taiwan.

For Malaysia, as it faces the challenge of Christian Dominionism, this is probably the biggest conundrum of all. Wherever Dominionism is imposed, it possesses a common unity of biblical and secular purpose. However, the strands which make up its fabric (or its “contextualization”) will vary from country to country, region to region. In South East Asia (and especially in Malaysia and Indonesia), Christian Dominionism is strongly identified with the economically dominant Chinese, in a region where the predominant population (and the predominant political power) is Muslim and non-Chinese. To appreciate Malaysia’s conundrum more clearly, it is necessary to unpick some of those contextualizing threads.

The next three sections will examine the way global and local agencies interconnect in the promotion of “city transformation” – and its “Dominionist” parent. The first section looks mainly at Penang, and the links between local and global networks such as the Externally Focused Church and John Calvin Maxwell’s EQUIP. The second section looks at the role in Malaysia of Graham Power and the two movements associated with him – the Global Day of Prayer and Unashamedly Ethical. The third section examines the regional activities of what has been called the “most Dominionist” Christian agency of all – the Full Gospel Businessmen’s Fellowship.

2. Christian Dominion: Lessons From Penang.

Within Malaysia, the city-state of Penang has its own special history as one of the Straits Settlements, with a highly urbanized, well-educated, and predominantly non-Malay population – some 55% of the total. It is the state with the highest percentage of Chinese in its population (about 45%), and (of all states in Peninsular Malaysia) it has the highest percentage of Christians, at 5.1%. Since 2008, Penang has been run by a government made up of parties belonging to the national opposition, led by the mainly Chinese Democratic Action Party, an offshoot of the Singapore People’s Action Party. Of Malaysia’s 13 states, Penang is one of three which are seen (by both local and foreign opponents of Malay rule) as potential candidates for much greater autonomy within the federation, if not outright secession – the other two are Sabah and Sarawak.

Inevitably, strategists in Penang (whether secular or religious) look to Singapore, rather than to Malaysia, for inspiration. In a host of ways – ethnically, politically, economically, academically, religiously - ties between the two island states are strong. (52) This symbiosis is not lost on the strategists in the global evangelical movement. Indeed, in the expansion of Christian dominion throughout Asia (*especially* South East Asia) the possession of such bases makes eminent strategic sense. Any discussion of Christian “city transformation” in Penang must take this into account.

Given its particular situation, it is hardly surprising that Penang has a thriving evangelical community, and strong links with the global evangelical movement. To many, this suggests a clear association in the state between evangelicalism and ruling politics – to the extent that it was even suggested (in 2011) that a plot had been hatched, amongst the state’s Christians, to make Penang a “Christian state”, and Christianity the country’s “official religion”. (53)

In all likelihood, the claim was pure hyperbole. Malaysia’s demographic arithmetic, if nothing else, would make this an impossible move – and an extremely foolhardy suggestion. However, what *is* beyond doubt is the intention and the capacity of the evangelical movement (both locally and globally) to exploit any available opportunity to extend its dominion over Malaysia’s religious *and secular* life. This section looks at some of the context surrounding the Penang claim, including events which occurred around the time it was made, and the main players involved.

There are four events of immediate significance: the Externally Focused Church Leadership Summit (held at Fettes Park Baptist Church in April 2010); the EFC’s “Transforming Our City Together” Conference (Penang, April 2011); the visit by Graham Power and the Unashamedly Ethical Team (Sibu, Kuala Lumpur, and Penang, April-May 2011); and the announcement by Penang’s Chief Minister Lim Guan Eng of a development master plan, the Penang Blueprint 2011-2015. These events bring together, in various combinations, at least a dozen major foreign evangelical bodies (including World Vision, Compassion International, YWAM, Navigators, Ravi Zacharias Ministries, Global Pastors Network, EQUIP, Joyce Meyer Ministries, Darrow Miller’s Disciple Nations Alliance, Rick Rusaw’s Externally Focused Network, Graham Power’s Global Day of Prayer and Unashamedly Ethical, and Kim Tan’s Transformational Business Network), together with a score or more local churches and church networks (including Methodists, Baptists, and Pentecostals), the National Evangelical Christian Fellowship, Transparency International, and the main national opposition party (but state government party), the Democratic Action Party.

In addition, the Penang events fit into a wider context of conferences, prayer summits, and church conventions which have strong strategic associations with one another. Thus, The 2010 Global Day of Prayer, the First National Malaysian Prayer Convention (2010), the NECF “roundtable discussion” on the church and corruption (2010), and the conference of Methodist teachers in 2012 can all be seen as interacting especially strongly with the events in Penang. So too can the evolving influence of the US-based Global Pastors Network, which met in Kuala Lumpur in 2007. In the evangelical world, as in the diplomatic world, very little happens by chance.

The Global Pastors Network lies at the heart of the Penang story. Founded in 2002 by Bill Bright of Campus Crusade for Christ and James O. Davis, the GPN is a coalition of Pentecostalist, Baptist, and Methodist evangelicals dedicated to planting five million churches – and reaping “one billion souls” for Christ – by the year 2020. (54) It is strongly Dominionist and Christian Zionist, and deeply involved in the “leadership training” business - a good part of which is in the hands of John Calvin Maxwell (founder of EQUIP and INJOY, and also the Chairman of GPN) and co-workers like James O. Davis, Robert Lewis, Joyce Meyer, and Graham Power. All feature strongly in the tale.

In 2005, the Global Pastors Network launched its “Billion Souls Campaign” to plant five million new churches and gain one billion new Christians within 15 years. The campaign was described as “a coalition of 82 denominations, fellowships, and ministries who are synergizing their efforts for the fulfillment of the Great Commission”, and it was said to be “the largest global thrust in Church history.” The campaign’s goal, according to founder James O. Davis, was “not to go start churches, but to facilitate those who do it well to do it better.... by offering world class training resources and building the premier community of successful pastors”. (55)

But John Calvin Maxwell and his associates were by no means the only major foreign players. Also crucial to the Christian “transformation” of Penang is a closely coordinated network of at least four foreign agencies, working in a variety of secular contexts on the evangelization of children and young people. These agencies include YWAM, Disciple Nations Alliance, Compassion International, and the Global Alliance for Advancing Holistic Child Development. (56) All these agencies cooperate closely with larger agencies like the Singapore-based Transform World Connections of Luis Bush, and have close links with the Malaysian Baptist Theological Seminary, and a number of large local Baptist churches – and in the process they strongly inspire the work of the Penang Urban Mission Partnership, which seeks to “transform” the city through the systematic “discipling” of all its “seven mountains”.

Other than the National Evangelical Christian Fellowship, there were four main local church partners involved in the proceedings: the Love Penang Network (a prayer network established in 2001, consisting of 10 churches in Penang and one in Sungei Petani), the Penang Pastors Fellowship (later the Penang Ministers’ Fellowship), the Marketplace Leadership Centre, and the Methodist Church. The Love Penang Network (57) is just one of many prayer networks operating in Malaysia and coordinated by the Malaysian National Prayer Network (“a network of prayer networks” - which itself is part of a global system of “prayer warfare” involving the Global Day of Prayer, the International Prayer Council, Praying Through the 10:40 Window, Pray World, Day of Prayer for Peace in Jerusalem, and many others. (58) These global networks, in turn, connect organically with a number of powerful evangelical agencies (from World Vision to Global Pastors Network) which are especially active in “transforming” Malaysia’s “seven mountains of culture”. Many of these prayer networks, and the mission agencies which work through them, would not admit to being “Dominionist” in agenda, and would distance themselves publicly from the New Apostolic Reformation. However, the close interweaving of players within the global evangelical movement makes such a distinction largely academic – especially in a situation like Malaysia’s, where Pentecostalism is strong, and the mainstream churches tend to be more heavily influenced by evangelicalism than they are in the West.

It is very purposefully within this global context that the Love Penang Network defines its role (of “discipling the city as an act of obedience in fulfilling the Great Commission” and “permeating the City with the teachings of the Kingdom of God until the society’s worldview is transformed by gospel principles”), and its strategy (“to become Disciple Making Churches so that we can disciple the City in the marketplace, through Christians who have been disciplined in our churches”). The Penang Ministers Fellowship is more specific: all sectors of society must be penetrated, but three are strategic:

“...the Business, Government, and Religion spheres are critical for the church to impact, in a biblical way, if there is to be meaningful transformation in our nation. (Christians should) reflect on how we can leverage our Christian presence in all three spheres in a cohesive, strategic, and transformational manner so as to achieve the greatest impact despite our minority status.” (59)

Ostensibly, the LPN focuses strongly on social outreach of various kinds: its churches are involved, for example, in a “School for the Urban Poor” together with YWAM and an outreach of the Catholic Church; they have a number of programmes for elderly people, poor people, drug addicts, migrants, school children, and so on – often together with agencies such as YWAM (which runs its own “drop-in centre” for young people, Kawan Penang) and the Malaysian Baptist Theological Seminary (which runs a course on Holistic Child Development, which connects with various schemes of child evangelism); and they have also proposed (in collaboration with a local MP) to “adopt” the states’s community library network. Such involvement, of course, does not in itself suggest “Dominionism”. Indeed, it generally conforms to the common “three-legged stool” model of church-community-state collaboration, developed by Peter Drucker and others as a “third way” of social management under capitalist conditions. (60)

However, the picture grows more complicated when LPN’s wider network is considered. One of its main partners is Rick Rusaw’s Externally Focused Church. The Externally Focused Church sees Malaysia as vital to its plans. According to Eric Swanson, an EFC leader (and longtime Campus Crusades for Christ operative) who visited Malaysia in 2008:

“Malaysia is prosperous....multicultural, multilingual, and multi-religious.... (and) small enough that it can serve as a laboratory for Kingdom transformation. And what works here can spread to all of Asia.” (61)

Given this, it is worth noting in detail the attendance list at the EFC 2010 Summit. Apart from the EFC’s founder Rick Rusaw and a number of other EFC leaders, there was also a wide range of local evangelical operatives present: David Bok of the Navigators, Andy Chi (NECF Director of Prayer, Evangelism, and Discipleship), Eugene Yapp (NECF Director of Research), Baptist Pastor Richard Rajoo (who is also Director of the Marketplace Leadership Centre), Phua Seng Tiong (Sungei Way Subang Methodist Church), Elisha Satvinder (Harvest Centre), Lim Boon Hock (of the Methodist Church’s Council on Education), Thomas Fann (Cornerstone Church, Johor Bahru), Sister Mary Tey (Cannosian Church), Susan Poh (House of Hope), Aaron

Siew (Kuantan EFC), and K. J. John and K.J.Abraham of the Oriental Hearts and Minds Study Institute (a Christian research and lobby group, one of whose main planks is the promotion of “Christian integrity” – and the ending of corruption - in government and business). In the wings, of course, was an equally large contingent of those for whom such local churchmen were proxies – the large global evangelical agencies such as World Vision, EQUIP, and Compassion International. It was an evangelical summit that was both ecumenical and tightly focused on the church’s secular role.

The summit addressed a number of fundamental issues relating to the church’s involvement in secular affairs – including leadership training, cell formation, business as mission, voter registration, outreach to the Orang Asli and other marginalized communities, and (especially) education and child evangelism. It was a meeting with strong political overtones. The Chief Minister of Penang, Lim Guan Eng, addressing the summit, spoke movingly of his own faith and suffering. He said he saw himself, his suffering, and his political position as parts of God’s design – and he suggested, in particular, that God had chosen him to be Chief Minister of Penang (“He felt I could probably do the work better by being the Chief Minister”). He made an especially poignant reference to that most famous example of “city transformation”, the Battle of Jericho: he was, he said, like Joshua – fighting with only his faith, but eventually bringing down the walls of the city of Jericho nonetheless. He spoke of the importance of managing government on Christian principles, and put special stress on the incorruptibility of such government. (62) Indeed, the word “corruption” was one of the key words of the speech – as it would be in many other speeches. And he expressed approval of the “great potential” of the EFC movement. (63) It was not the first time that local politicians had shown their sympathy with the Externally Focused Church (and with the kind of moral and organizational framework it represents): during their visit to Malaysia in 2008, according to EFC’s Eric Swanson, DAP Assemblywoman Theresa Kok had been rather more specific in her approval:

“....When we talked about mobilizing cell groups in missional ministry, she said that 50 such groups could change the city.” (64)

A year later, in early April 2011, an EFC conference entitled “Transforming Our City Together” was organized jointly by Pastor Abraham Gan’s Marketplace Penang and the Marketplace Leadership Centre. The theme of the conference was the Christian transformation of society, with special reference to the role of the evangelical business community, and the importance of Christian involvement in secular affairs. It was a theme clearly demonstrated by the choice of speakers – whose connections deserve some elaboration:

- **Goh Keat Peng:** founding director of World Vision Malaysia and present Director of World Vision East Timor; former leader of the Christian Federation of Malaysia; formerly on the leadership of Anwar Ibrahim’s Parti Keadilan; former leader of the Malaysian Consultative Council on Buddhism, Christianity, Hinduism, Sikhism, and Taoism. (World Vision, through its Office of Prayer Mobilization, and spin-off International Prayer Council, is a leading coordinator in the global prayer network – it is also active, through John Robb, in fostering the Malaysian Prayer Network);

- **Kim Tan:** Co-founder and trustee of Transformational Business Network, an agency promoting Christian free enterprise in the non-Western world (TBN works closely with a number of networks and foundations with a similar focus, such as John Templeton Foundation and the Oxford Centre for Mission Studies). Tan is also on the board of Hagar Social Enterprise Group, an Australian-Cambodian “business-as-mission” agency.
- **Rick Rusaw:** Senior Pastor of LifeBridge Christian Church, Colorado, and founder of the Externally Focused Church – the guiding principle of which is a strong and transforming church presence in the secular world. Rusaw is on the Board of John Calvin Maxwell’s Million Leaders Mandate.
- **David Bok:** Instrumental in setting up Navigators India; Director of Navigators Malaysia 1983-88; then headed Missions and Leadership Development for Navigators Asia. (The Navigators have long been active in Muslim evangelization, aiming “to expand into areas where it is typically difficult for Western Christians to serve and the Gospel is resisted” – thus, they operate in 26 “closed countries” and 24 Muslim countries. The seminal North American Conference on Muslim Evangelization was held at the Navigators’ Colorado headquarters in 1978: at this conference, the then Director of Navigators Malaysia, Jim Chew, delivered a key paper on “Culture and Religious Background in Relation to Conversion” – an early exposition on “contextualizing” mission for Muslims).
- **Melanie Hurlburt:** Director of YWAM Penang, which has close links with the Penang House of Prayer – with which it works on “Seven Mountains” prayer and ministry in the state. YWAM holds to a Dominionist “theology” (its founder, Loren Cunningham, was one of the architects of “Seven Mountains” theology), and is deeply involved in “prayer warfare” as Dominionist strategy. YWAM is one of the key agencies in Muslim evangelism – a number of YWAM subsidiaries target Muslims, and work closely with “insider movements” across the Muslim world.
- **KJ John:** Founder and Executive Director of Oriental Hearts and Minds Study Institute (est. 2004), which includes the National Congress on Integrity, and promotes a national “Pledge Against Corruption”.
- **Hannah Yeoh:** DAP Selangor State Assemblywoman and member of DUMC.
- **Nehemiah Lee, David Wong, and Chua Teik Seng:** Christian businessmen.

To some degree, the attendance list defined the agenda. But what of the local organizers? Officially, there were two. Abraham Gan (founder of Marketplace Penang) is a retired Baptist preacher and Malaysian representative of Nehemiah Project International, a US “kingdom business” mission. His view of “city transformation” is heavily spirit-led, and based largely on a reading of a relatively obscure part of the Old Testament, The Book of Nahum:

“When our marketplace is dominated by ruthless and God-defying despots working in tandem or under the spell of spiritual principalities (1:14 cf. Ephesians 6:12) the well-being of our cities and nation is under a grave threat....If we allow these terrorizing forces to plunder our God-given rights and inheritance, they will usher in an unbridled reign of terror in our marketplace.” (65)

The power of spirits – both good and evil – is central to the evangelical view of “city transformation”: urban problems such as crime, drug addiction, child abuse, and migrant exploitation are all seen as the product of evil spirits which inhabit non-Christian principalities; the solution, therefore, is *Christian* city transformation, involving both spiritual mapping and intense spiritual (or prayer) warfare. (66)

The other official organizer of the conference - the Marketplace Leadership Centre - is essentially a partnership between John Calvin Maxwell’s Equipping Leaders for Asia, Rick Rusaw’s Externally Focused Network, Robert Lewis’s Men’s Fraternity, Joyce Meyer Ministries, and elements of Bob Buford’s Leadership Network. MLC’s operations in Malaysia are defined largely in terms of Maxwell’s “Million Leaders Mandate”, and his three-point strategy of evangelization: first, *creating value* through large motivational church-based events; second, *capturing momentum* by the creation of small groups loyal to key principles; and thirdly, *sustaining change* with the creation of “ministry opportunities” – in other words, participating in the wider community, helping in church, or founding new groups.

Within these terms, over the past few years, MLC has performed five key functions to promote “city transformation” in Malaysia:

- (1) It has trained about 5,000 Christian leaders – using EFC and EQUIP manuals, as well as two Bible-based character training courses by Robert Lewis (“Authentic Manhood”) and Joyce Meyer (the “Battlefields of the Mind” programme for women). In so doing, it has helped advance John Calvin Maxwell’s ambition of creating “effective Christian leaders (to) fulfill the Great Commission in every nation” – over two million of which had already been trained by 2009. (67)
- (2) It has “catalyzing” Kingdom transformation strategy through a series of conferences, leadership summits, and seminars – in the process connecting local church operatives with a range of foreign mentors and organizers. Marketplace Leadership Centre was one of the main local organizers for the EFC summit, “Transforming Our City Together”, and the visit to Penang of Unashamedly Ethical.
- (3) It has helped create a nationwide network of around 200 church-linked “Externally Focused Small Groups” in strategic parts of the country - which, like cells, will multiply and spread the “transformation”.
- (4) It has helped in the political mobilization of young people – especially through its youth wing Growing Emerging Leaders, and the Voice Your Choice voter registration scheme, which (by 2012) had recruited almost 50,000 new voters.
- (5) It has helped initiate a number of “community improvement” schemes, such as outreach to the Orang Asli, and (most significantly) the provision of a national network of 576 pre-school “learning centres” for the poor. This network, called “Projek Harap”, was mooted in EFC’s 2010 Leadership Summit as a scheme which could be justified by the Government’s lack of attention to the provision of pre-school centres for children from poor families. (68) The first such centre was established in Bukit Baru, Melaka, in 2010

– symbolically, in a flat belonging to a Malay family (all seven members of which were presented at the 2011 EFC event in Penang, as an official token of Christian inclusiveness). (69) Projek Harap is supported by numerous churches and para-church agencies (including MLC, City Community Church Melaka, Pastor Elisha Satvinder’s Harvest Centre, Eden Community Service Centre Keluang, and Calvary Care Homes – as well as by philanthropic groups like Peggy Wong’s Living Hope.

In the wider sweep of national “transformation”, such a record may seem modest. But these achievements must be appreciated in context: first, the MLC is a relatively small member of the local evangelical fraternity (there are at least 150 other local agencies and over 600 foreign agencies at work in “city transformation” in Malaysia); and second, it is a key proxy of much larger foreign interests. The process it is promoting is thus far deeper and more widespread than this one example might suggest: Christian “leadership training” alone is performed by scores of agencies, most with a significant global reach, and many with influence in the upper reaches of decision-making, both here and overseas; and the evangelization of children, so heavily emphasized by MLC and the Externally Focused Church, is far, far more extensive than a scheme like Projek Harap would suggest.

Marketplace Leadership Centre – A Global Player

The Marketplace Leadership Centre, based in Penang, has the vision of “Transforming Lives, Transforming Communities, Transforming Nations”.

The agency is a part of John Calvin Maxwell’s Million Leaders Mandate, which had the vision of creating, by 2008, one million “effective Christian leaders (to) fulfill the Great Commission in every nation”. By 2009, Maxwell’s group had already trained over two million such leaders.

Maxwell’s Million Leaders Mandate is part of the “Billion Souls Campaign” – a coalition of some 80 denominations, fellowships, and ministries who are “synergizing their efforts for the fulfillment of the Great Commission” and whose goal is “to help plant five million new churches for a one billion soul harvest, by offering world class training resources and building the premier community of successful pastors”. (70)

“Leadership training”, of course, is a heavily promoted aspect of evangelization (partly because it taps a vast and influential adult market). But child evangelism is an aspect of “city transformation” that is often played down. Clearly, the morality of evangelizing amongst children is a more sensitive issue than that of evangelizing adults. However, a concern with children (pre-school or otherwise) is one of the first principles of effective evangelization: “From a mission standpoint,” says Luis Bush, founder of the 4-14 Window, “our interest in the 4-14 age group is not only because they are the most receptive, but also because....they are often the most

effective agents for mission”. (71) Inevitably, in Malaysia as elsewhere, the church-sponsored “pre-school learning centre” is seen as an “agent for mission”, and thus an ideal project for the “externally-focused church” to adopt – as is the case with the Externally Focused Church in Malaysia.

The two EFC summits held in Penang gave an insight into one of the state’s most vital Dominionist roles: it is fast becoming a centre for the expansion of child evangelization in Asia. The Child Theology Movement was born in Penang in 2002, and has held its international conference at least three times in the state. A key agency in the process, the Holistic Child Development Global Alliance, has established a partnership with the Malaysian Baptist Theological Seminary (based in Penang), which now offers an M.A. course in Holistic Child Development. At the same time, Compassion International (whose founder, Dan Brewster, is General Secretary of the HCDGA) now produces from its Penang base much of the literature for the crusade – including Brewster’s own *Children and Childhood in the Bible Workbook*. And in Penang, the evangelical focus on children is taken one crucial step further – with the church “adoption” of public libraries because of their “strategic alignment” with pre-school education. Thus, at the suggestion of a local Member of Parliament, Fettes Park Baptist Church is adopting the community library at Rifle Range Road, allowing it a strong voice in the choice of reading matter and the provision of computer facilities – and enabling a closer link between the library and the church’s “House of Hope” pre-school childcare programme. The Love Penang Network has also proposed to “adopt” the island’s entire network of community libraries in the same way. (72)

Above all, the Externally Focused Church’s two summits in Penang dramatize the tight “synergy” between evangelicalism’s big global players and its vital local proxies – and highlight some of the difficulties Malaysia faces in balancing the needs, and the rights, of different communities, whether political, ethnic or religious. But there was another key foreign player. If the EFC was concerned with fairly pedestrian matters, like training local leaders, shaping the community role of the local church, and evangelizing children, this player was concerned with rather loftier matters. The player was Graham Power, and he had two main tasks: first, he sought to draw Malaysia more tightly into the global “prayer warfare” network, and second, he sought to define more clearly the “Christian” side of the contest for economic “dominion” in Malaysia – in particular, he would emphasize that the Christian way of doing business was effective and corruption-free, while other ways were not.

As founder of the Global Day of Prayer movement and the Unashamedly Ethical campaign for Christian “business integrity”, Graham Power was well in charge of both tasks. At the same time, in sometimes unexpected ways, his role highlighted the very global nature of evangelicalism – and the difficulties it poses for countries like Malaysia. To examine Power’s role, his strand in the story of the “Christian state” controversy begins in South Africa.

3. From Cape Town to Penang: Prayer Networks and Christian Business.

About 250 years ago, it was prophesied that the Cape of Good Hope would come to dwell within a “circle of Islam”. The circle, say local Muslims, is now complete: over the centuries, a

ring of kramats, or tombs, has been created to house the remains of Saints and Auliyah (or friends of Allah), brought to the Cape as slaves and political prisoners from Arabia, India, and the Dutch East Indies. There are 20 in all, including the kramat of Sheikh Yusuf (Cape Islam's "first imam") at Faure and the tomb of Syed Abdurahman Moturu (a Maduran political exile) on Robben Island.

In the 1990s, the "circle of Islam" took on a special and very strategic significance. Christian "prayer warriors", intent on shaping the new South Africa, would tour the kramats to pray against them, drive out the evil principalities they embodied, and defeat the power of resurgent Islam. Such "spiritual warfare" continued through the 1990s – with "prayer walks" against Islam, "gangsterism", drugs, racial oppression, and corruption. In 2001 it achieved a moment of global significance, when evangelist-businessman Graham Power held a Day of "Transformational Prayer" in Cape Town, drawing 45,000 people and laying the pattern for the subsequent "Global Day of Prayer". (73)

For evangelicals, the dismantling of apartheid during the 1990s was a time of feverish activity. There was an urgent need to redefine the spiritual underpinnings of political power – in particular, to present the new and more "liberal" order as more truly Christian than the previous one, and as a validation of Christian political and social ethics. Less explicitly, it was a time of intense manoeuvring by Western agencies, both religious and secular, to establish a malleable pro-Western power structure, secured by a strong evangelical presence, which could counter (and hopefully reverse) the growing popularity of Islam and the rise of leftwing nationalism.

South Africa's own Christians were in crisis. The Church was badly fractured, theologically, politically, and racially. What was required was an order more in harmony with the dominant evangelicalism of Western hegemony, suited to the African situation, ostensibly Black, liberal, and nationalist – but firmly locked into the wider global network of Christian dominion. And there was a particular need to repackage a South African Church that, in large part, had become associated with a racist interpretation of scripture. Accordingly, by 1991, many of the key agencies of Western evangelicalism – such as World Vision, Campus Crusades for Christ, W.E.A., Y.W.A.M., Operation Mobilization, AD2000 And Beyond – were busy shaping partnerships and networks of influence and remote control. (74)

A crucial tool in the reformation was to be prayer – and prayer networks. Prayer was a connecting energy, like blood in the veins, among the global Christian community. It was also infectious, a good means of spreading influence, and (properly managed) control beyond that community. As a metaphor for political influence, prayer was ideal – the well-controlled expansion of a prayer network was as good as political subversion.

For such reasons, US evangelists were especially interested in shaping the use of prayer in the emerging South Africa. A key player was World Vision. In 1993, John Robb – the head of World Vision's Office of Prayer Mobilization – led a workshop on evangelization in the Western Cape, with the help of WEA Mission Commission. This was followed by a period of intense politicking in South Africa, during which global agencies like World Vision and YWAM brought strong influence to bear on local evangelicals to organize and focus their efforts in a

more strategic way. Part of the plan was to give South African evangelicals a stronger sense of divine mission, and to develop the country's missionary (and related secular) role in Africa as a whole. A vehicle of this would be prayer – specifically, to give South Africa a key role in the project for a Global Day of Prayer. (75)

In 2001, Graham Power led his prayer gathering at Newlands Stadium, and promised that it marked the beginning of a vast and global movement of the spirit, connecting all the nations of the world in a transformation for Christ. The following year, again in Cape Town, World Vision's Office of Prayer Mobilization led an International Prayer Leaders Consultation (or International Prayer Council), with the task of consolidating and coordinating a host of national prayer networks – in order to ensure that Power's promise was realized. The movement grew to a continent-wide celebration in May 2004, when all 56 African countries sent representatives to the first Day of Repentance and Prayer for Africa. In November 2004, at a meeting of World Vision's International Prayer Council in Kuala Lumpur, it was agreed to have a five-year series of annual Global Days of Prayer (that is, to 2010)

Power's first prayer gathering, then, had been a "test run". In fact, the GDOP was always part of a global mission strategy, largely designed in the United States, to manage and coordinate the growth of evangelical Christianity throughout the non-Western world – giving it both a firm structure of global control and the credibility of "local managers". Strongly Dominionist, the GDOP movement is closely linked to the evangelization of the Muslim world, and to the movement for "marketplace mission" – the first wave of global transformation, said Power, was Christian prayer, the second was Christian ethics. And so, in 2009, after four years of "global prayer", Graham Power set up Unashamedly Ethical. And when he brought Unashamedly Ethical to Malaysia two years later, he came in the service of all three – global prayer, marketplace mission, and the evangelization of the Muslim world. (76)

Graham Power's arrival in Malaysia was part of an evolving, and much wider, project. Already, by the mid-1990s, the evangelical movement had begun to focus on strengthening ties between South Africa and Southeast Asia – with a particular eye on the Chinese community. In South Africa itself, the Chinese had for years been regarded with considerable ambivalence: officially "non-white" until 1984, the importance of Chinese trade led to the community being reclassified as "white" in a revision of the Group Areas Act (a move resented, however, in the post-apartheid world when "non-white" became the favoured status). There was growing awareness, too, of the utility of the Chinese "diaspora", especially in evangelizing Black Africa – a utility underlined by the conference on "Chinese Missions in Africa", organized in Pretoria in 1998 (and again in Kenya in 2008) by the Chinese Coordination Centre on World Evangelism: the Chinese had a better record in Africa than Westerners had, were seen as culturally closer to African society (especially amongst Pentecostals), and were greatly preferred as missionaries. Indeed, Malaysia itself had a good number of missionaries (mainly Chinese) serving in Africa.

There was already a thriving Christian Chinese presence in Southeast Asia, and in many respects the two regions were seen as having complementary, if not very similar, roles to play in the wider evangelical network – the strength of Islam, the presence of a Nanyang Chinese "Israel", and a huge potential non-white missionary force were three powerful considerations.

Singapore, in particular, had become a major hub of the global network: agencies like Haggai Institute, World Outreach, and Overseas Missionary Fellowship had their headquarters there, and it was in Singapore, in 1999, that C. Peter Wagner had inaugurated his International Coalition of Apostles, which would pursue the “transformational” objectives of people like Robb and Power in a far more systematic and authoritarian way.

Such strategic considerations were important. But Power’s Malaysian venture was also a response to a number of local considerations. Above all, the evangelical community was already preparing for the next general election (in 2013), and it was clear that ethics (and especially the issue of corruption) would lead their agenda – on this, the main opposition parties and the Christian Church had a united platform. In addition, the visit was also fulfillment of a particularly Methodist set of arrangements, with the Methodist Bishop of Malaysia, Bishop Hwa Yung, playing a key role in the proceedings. Bishop Hwa Yung had long been an active servant of the Lausanne Movement, and was deeply sympathetic towards Western Christians embarrassed by charges of “neo-colonial patronage” from their non-Western colleagues. (77)

In 2007, Graham Power, as Chairman of the Global Day of Prayer movement, and GDOP Chaplain Dion Forster (both staunch Methodists) were invited to attend the Methodist Prayer Convention in Kuala Lumpur – in the company of key speakers from World Vision, OMF International, and the Chinese Coordination Centre on World Evangelism. In the event, only Dion Forster was able to attend. The following year, however, Bishop Hwa Yung met up with Power and Forster in Cape Town, where he had gone to help prepare for the 2010 Lausanne Congress on World Evangelization. Then, in March 2010, Power, Forster, and a number of other South African evangelicals visited Malaysia as part of the Global Day of Prayer preparations – and to promote Unashamedly Ethical, which had just been founded. They met the Bishop, and various other churchmen - including DUMC Senior Pastor Daniel Ho.

Two months later, Bishop Hwa Yung was back in Cape Town, partly for Lausanne work and partly to celebrate the tenth anniversary of the Global Day of Prayer. This time he was leading a 20-strong contingent of Malaysian Methodists – including “all six Presidents of the Annual Conferences, most of the Lay leaders or representatives, the GC Methodist Women’s President, the Executive Secretary of the Methodist Church, and others.” (78) At the end of their visit, Bishop Hwa Yung’s group had “a fellowship dinner” with Malaysia’s Ambassador to Pretoria Kennedy Jawan – an Iban from Sarawak, who also happened to be a Methodist. The group also met up with Malaysia’s own Methodist missionaries to South Africa – including Sia Bik Sing and his wife, who were evangelizing the country’s migrant Chinese.

Meanwhile, back in Kuala Lumpur, Senior Pastor Daniel Ho led the prayers for Malaysia’s own Global Day of Prayer, and reminded his 9,000-strong congregation that “it was God’s desire to see Malaysia flourish, but Satan had robbed and plundered the resources of this great land.” It was now time, said Pastor Ho, “for people to awaken, repent, and allow God to restore the land to its rightful place.” (79) Malaysia’s Christians, in other words, were to be a “life-giving seed” in the nation’s transformation.

In November 2010, the NECF convened a meeting in Kuala Lumpur to prepare the agenda for Graham Power’s visit early in the following year. The NECF’s Research Executive Secretary,

Eugene Yapp, chaired the proceedings, and there were special contributions from Datuk Paul Low, the Director of Transparency Malaysia, and his deputy Mark Lovatt – who, apart from being Managing Director of the Transparency International’s “Business Integrity Programme”, was also Director of Workplace Theology at the Malaysian Bible Seminary. The meeting was concerned above all with the issue of corruption, and the church’s response to this: the church was, after all, a key player in the nation’s moral conscience – it was an “externally-focused” church that was obliged, as many leaders had stressed, to be resolutely political. The NECF noted, with dismay, the “lack of political will to (get) rid of corruption” and suggested that this might be

“one cause for the decline in the TI Corruption Perception Index from 4.5 to 4.4 for 2010, with country ranking remaining at 56 out of 178. Governance and transparency are therefore mainstream issues for both the churches and the nation as a whole.” (80)

And so, by the end of the year, both the evangelical and the political agenda for Power’s visit had been carefully defined: corruption and lack of integrity were the demons that had to be exorcised – especially in the public sector – and Christian morality was the solution.

Power’s “second wave” of global transformation – the wave of Christian ethics – was formally launched into Malaysia during April and May 2011, in the shape of Unashamedly Ethical. It was the movement’s first real foray outside Southern Africa – although it would be introduced into India in August, and was poised to enter countries like Indonesia, Singapore, and Hong Kong soon afterwards. Power’s team first introduced Unashamedly Ethical to Sarawak while they attended the Methodist Prayer Convention, held just a fortnight after the State Elections. Following this, two “marketplace conferences” were held in partnership with NECF, GDOP Malaysia, Marketplace Penang, and Penang Pastors Fellowship – with the overall task of coordinating the secular and the spiritual strands of battle. Fringe meetings were arranged with Malaysian pastors, and with representatives of the Democratic Action Party, which was in power in Penang State but in opposition nationally.

At the Methodist Prayer Convention, Power was able to connect with both Malaysian Methodists and the Sarawak Christian business community. He also shared a platform with one of Taiwan’s leading proponents of “business as mission”, James Shia Chung-chien, Director of the Chinese Christian Relief Association, the Chinese Christian Evangelistic Association, and Focus on the Goal Foundation. In Kuala Lumpur, at an SIB Church venue, the Unashamedly Ethical team came together with members of the NECF Executive, Low and Lovatt from Transparency International, a lawyer specializing in competition legislation (Chew Phye Keat, also a member of TI), three senior pastors from SIB, and I’Ching Thomas, the Training Director at Ravi Zacharias International (who also happened to be an expert in Muslim world evangelism, in charge of Operation Mobilization’s evangelization of Turkey). Again, the agenda emphasized the identity between Christian morality and good business and political ethics, and linked proper development firmly with the elimination of corruption: “You cannot eradicate systemic poverty,” said Graham Power, “unless you eradicate systemic corruption”.

The key to Unashamedly Ethical's success was Christian prayer: "The basis for everything that we do," said Dion Forster, "comes from the mandate for the Global Day of Prayer which has taken place in Malaysia (every year) since 2005." (81) On this basis, though rather less explicitly, Graham Power and his team presented Unashamedly Ethical as a solution to the many afflictions, from systemic poverty to government corruption, which seemed particularly to dog non-Western countries such as South Africa and Malaysia. The cure involved joining UE's "fellowship of virtue", by signing up to a Directory of companies vetted by an "ombudsman" on the basis of ten principles (or commitments) of good behavior. Superficially, the idea had a certain naïve appeal. In fact, it was the tip of a very large, and rather dangerous, iceberg.

The strategy behind Unashamedly Ethical is the same as the strategy behind the "success motivation" industry run by marketplace evangelicals: present an evangelical Christian message which is seductively agnostic, but implicitly Biblical, as a cure for universal woes – package and target it in terms of strong secular benefit, and keep it firmly in harness within a wider and more radical programme of Christianization. As with the "leadership" business, the specific focus of Unashamedly Ethical needs to be seen as just a part of a larger Dominionist strategy. It is the network of which it is part which does the job.

The implication of Unashamedly Ethical is that only good Christians can do good business. High standards of business (and of commercial success and profitability) are a function of true Christian faith – as are high standards of government integrity. By signing up to the UE Directory, a business commits to being a true Christian enterprise worthy of support by Christian customers and other Christian business. By implication, those who do not sign – because they are public officials, or non-Christian, or both – cannot be trusted.

It is primarily an exercise in self-certified righteousness with many worthy parallels. The recent emphasis on "human rights", "religious freedom", the sex trade, the modern slave trade, child labour, and so on (with its enforcing US legislation and its army of global NGO "policemen") serves the same purpose: to put the moral onus on governments (usually non-Christian, and in some way rebellious) to come to heel.

The device would be used to good effect against Malaysia. Power and his team pointed to Transparency International ratings of "public sector corruption" which showed South Africa and Malaysia almost at par (South Africa 4.5, Malaysia 4.4): like South Africa, they suggested, Malaysia had a problem which only Christianization could solve. The argument was a sly one. By linking such ratings of *the perception of public sector corruption* to a measure of *private Christian integrity*, the organizers were making a clear political point – one which was enhanced by the ethnic and religious identities of the governing elite and the commercial group being targeted. For the organizers were saying, implicitly, that Malaysia's hope for moral and economic progress rested largely in the hands of born-again Christian business – and the political agencies which represented it.

The Problem With Corruption

Transparency International does not in fact measure “corruption”. Because of “the difficulty of measuring absolute levels of corruption”, TI measures the “perception of corruption” - which is a very different thing. But perceptions are coloured by many things – and the Transparency International CPI is as much a political construct as it is a valid statistical tool.

Studies of Transparency International have cast doubt on the agency’s objectivity. A major criticism of TI’s activities is that its attention is selective, and plays down corruption amongst the global corporations and Western governments which help to fund it. (82) And, one may add, the global Christian Church.

According to Todd Johnson’s *Status of Global Mission 2013* (Gordon Conwell Theological Seminary), worldwide “ecclesiastical crime” amounts to some \$37 billion (or nearly 6% of the total \$595 billion given to churches) and “mismanagement of funds” comes to \$8 billion. Johnson estimates that considerably more funds go astray in this way than are spent every year on overseas mission work - \$45 billion compared with \$32 billion. Walter Pavlo, writing in *Forbes*, observes that while some 66% of corporate fraud goes unreported, it is estimated (by the Gordon Conwell team) that “as much as 95% of fraud within churches goes undetected or unreported.” (83)

In Malaysia, estimates put losses due to corruption and mismanagement at between US\$30 – 60 billion per year (or 1-2% of GDP) – with a sizeable proportion of this coming from mismanagement in the Customs Department (84).

It may be noted that the Malaysian church itself is not immune to such problems – as the cases of Calvary Convention Centre and the late Anglican Bishop Vun of Sabah indicate. The leader of one of Malaysia’s most active Bible training missions – a Singaporean Methodist presented publicly as a distinguished government leader – has served a three-year jail sentence for Criminal Breach of Trust. The case of City Harvest, just across the Causeway, is yet to be resolved; although the case of its most famous sponsor, Paul/David Yonggi Cho (founder of the world’s largest church), resulted in Yonggi Cho being sentenced to three years in jail.

The Bible, of course, will always have an appropriate text. In this situation, the most appropriate are probably *John 8:7* and *Matthew 7:1-3*.

By the time the Unashamedly Ethical team arrived in Penang, a great deal of groundwork had been done, and it was clear that the South Africans’ visit was just a slice of a far bigger cake: there was, above all, a unity of purpose shared by the evangelical movement’s global management and its local proxies on the one hand, and the Malaysian (largely non-Muslim) opposition on the other. It was this consideration, as much as anything else, which defined the context of the “pastors’ prayer meeting” at which the “Christian nation” pledge was alleged to

have been made. In the case of Penang, however, the state's special situation in the federation had a strong (and very intricate) bearing on the equation.

Three months after the Unashamedly Ethical visit, Penang's Chief Minister Lim Guan Eng was in Singapore addressing the Foreign Correspondents' Club. He emphasized the deep bonds shared by the two city states – bonds of blood, culture, history, politics, and economics – and stressed his admiration for the way that Singapore had adapted itself to meet challenges both from global economic conditions and from local concerns about the social costs of physical growth. Penang, said Lim, had a lot to learn from Singapore. (85)

Penang also had to learn from such global realities as the “fourth wave of democracy” (especially evident in the Middle East), which showed a growing popular opposition to the corruption, greed, and self-interest of ruling elites. In this respect, Lim underlined Penang's uniqueness in Malaysia: “Penang's mantra from the day I took office has been the same – absolutely no corruption. None.... Penang is proud to be the only state in Malaysian history to be praised by Transparency International.”

This, said Lim, implied “the need to have a moral core and set of ideals that guide our action in government.” Such ideals (of “broader democracy, fairness, human dignity, hard work, and mutual respect”) were the province of Malaysia's opposition parties – but not of its ruling elites, who were prone to personal politicking, corruption, and a “dangerous racist ideology” that opposed meritocracy and entrenched racial preference.

Lim then went on to summarize the ideas behind his government's draft Penang Blueprint 2011-2015. Penang, like Singapore, would thrive as a leader of skill-intensive, knowledge-intensive industry – with an eye to its status as the “first green state in Malaysia”. To develop these strengths, its government would reduce regulation and eliminate corruption, assert greater independence from federal control, and expand programmes of social housing, traffic management, and better local community governance.

On the face of it, such policies might seem relatively progressive. But as with much political publicity – and much in the evangelical movement itself – the devil is in the context, as well as in the detail. Penang's status, in Southeast Asia, in many ways mirrors that of Singapore: at the same time, Penang (like Kuala Lumpur, Ipoh, or Seremban) is an integral part of Malaysia, reflecting traits common to such cities – including a high proportion of non-Malay (and therefore non-Muslim) inhabitants, a relatively high percentage of Christian inhabitants, a well-developed middle class, a concentration of wealth and political power, and an electorate that is strongly supportive of the political opposition. Given this, evangelical “city transformation” – as Dominionist strategy – makes perfect sense. And there would seem to be many, in the evangelical movement, who see it as such. After all, why should such cities *not* be like the “city on the hill” in the Book of Matthew?

What is far more debatable is whether a second “Singapore”, on its northern flank, is a good idea for Malaysia. For Penang, a similarity with Singapore is a part of historical inevitability. But it is a similarity which also contains a number of political conundrums – not least how to manage the spread, from such “shining cities on the hill”, of Christian Dominionism.

4. Possessing the “Seven Mountains”: Full Gospel Businessmen’s Fellowship in Southeast Asia.

Over the past twenty years, the growth of Christianity in Southeast Asia has been marked by two particularly strong currents, both associated with the explosion of Pentecostalism: first, a marked emphasis on evangelizing the Chinese; second, a dramatic increase in the so-called “marketplace gospel” movement – especially “kingdom economics” and business as mission”. The two currents are closely related, and reflect a third, and very global, trend – the growth of evangelical Dominionism.

In one way or another, most evangelical activity in recent years has reflected these trends. In Malaysia, there are very few Christian agencies which have not been influenced – and which are not, in some way, “dominionist” in outlook. Furthermore, Malaysian evangelicalism is umbilically bound to evangelicalism in Singapore, and many of the more radical dominionist pressures on local churches are just across the Causeway and tightly woven into the church, business, and ethnic networks which span it.

Thus, the situation in Malaysia is inseparable from that in Singapore. Every Singapore-based evangelical agency has its influence on Malaysia: GraceWorks, City Mission, City Harvest, Haggai Institute, Transform World Connections, Eagles Leadership, FGB Singapore ... the list is long, and all have members who work and pray in Malaysia; all exchange preachers, trainers, and speakers with agencies in Malaysia; all see Malaysia as a prime mission field.

One of the most influential of these agencies is Full Gospel Business Singapore – the renamed Full Gospel Businessmen’s Fellowship. The FGBMF was created in 1952 by Demos Shakarian to strengthen the evangelical urge of the world’s business community, its devotion to Christian free enterprise, and its allegiance to American interests. It has been called “one of the most active of the forty-plus Assemblies of God front operations in (its) explicit attempts to interfere in international politics” and the “front group most consistently associated with dominionist movements in the United States”. (86) In the U.S., the fellowship has long been active in Republican politics, and was a firm supporter of Ronald Reagan both before he became president and after – a support especially evident in FGBMFI involvement in Central America. (87)

Wherever it establishes itself, FGBMFI targets senior members of the local business community, professional men, and politicians: thus, FGB Singapore members include the head of a Government investment corporation, the head of the Casino Regulatory Authority, and a senior member of the Ministry for Community, Youth and Sports; a recent president of FGBMF Indonesia was Herman Mantiri, one of the key generals in the occupation of East Timor, and publisher of the Protestant newspaper *Sinar Harapan*; while in Malaysia, the agency’s members include many of the country’s richest men, such as Francis Yeoh, Chan Ah Chye, Khoo Kay Peng, and Tony Tiah.

Like all Dominionist agencies, FGBMFI is by definition anti-Muslim. It also provides, by definition, a strong and inspirational network for the Christian Chinese diaspora around the Pacific Rim – and for cross-fertilization with other Christian business groups. This has special significance in Malaysia and Indonesia, where government is largely in the hands of Muslims but business is dominated by non-Muslims. Like most evangelical agencies, FGBMFI is able to circumvent some of the local obstacles this might cause by relying on its other branches. Thus, since 2004, the fellowship has sent numerous delegations (or “Fire Teams”) to Indonesia from its Nigerian branch, usually led by Bunmi Adedeji (the Nigerian National Director) and Gideon Esurua (now International Treasurer). The reason for connecting the two countries was made clear by Brother Gideon, in a FGBMFI report:

“... the greatest desire in the heart of God is to see billions in Asia...being set free from captivity and bondage. Indonesia is at the very centre of God’s plan for the Muslims, hence strategic. God told us that Indonesia is the door for setting the captives free in this part of the world.” (88)

However, FGBMFI’s strategy is not to spread influence through conversion; rather (like most Dominionists in the business sector) the agency seeks Godly control of the nation by *disciplining* it: in other words, by gradually co-opting the leadership in all major sectors of life, especially economic activity. And it is in this field that FGB Singapore is strategically important in the South East Asian region.

FGB Singapore is a relatively small agency, but it is a key element in the Dominionist penetration of both church and economy in South East Asia and beyond, transmitting the inspiration of numerous operatives on the evangelical right: Ed Silvano, John Calvin Maxwell, Os Hillman, Bill Hamon, Lance Wallnau, Chuck Pierce, Landa Cope, and C. Peter Wagner amongst them. While the same influences pervade FGBMF in Malaysia, FGB Singapore deserves special mention for three reasons: (1) it operates very much in tandem with FGBMF Malaysia, exchanging speakers and sharing events; (2) compared with its Malaysian counterpart, its ideological stand is more explicitly spelled out in its literature, and (3) as an especially forceful group, with strong links to both senior churchmen and secular leaders in government and business across South East Asia, it has a powerful regional influence – in Malaysia, Indonesia, mainland South East Asia, and Australia (where it was responsible for a major overhaul of the national FGBMF, and the creation of a new body).

In many ways, FGB Singapore’s role embodies the role of “Antioch of Asia” bestowed upon Singapore by numerous evangelicals, beginning with Billy Graham in 1978. The belief that FGB Singapore, and Singapore itself, have a divinely-ordained role is well expressed by FGB’s elder statesman, Khoo Oon Theam, quoting *Isaiah 60:22* and *Jeremiah 33:9*:

“We believe that obeying the Holy Spirit’s mandate to make Apostolic Disciples will fulfill the prophetic scriptures quoted over Singapore:

“A little one shall become a thousand, and a small one a strong nation. I, the Lord, will hasten it in its time.”

“Then it shall be to Me a name of joy, a praise, and an honour before all nations of the earth, who shall hear all the good that I do to them; they shall fear and tremble for all the goodness and all the prosperity that I provide for it.” (89)

FGB Singapore’s goal is to capture the nation’s “Seven Gates of Culture” (or “Seven Mountains”) for Christ, as part of the wider task of transforming the world through the “marketplace” in preparation for the Second Coming. Its justification, ostensibly at least, is purely biblical, with a heavy marketplace contextualization: “Jesus,” says FGB leader Khoo Oon Theam, “was a marketplace minister...(who) arms us with the keys of the Kingdom to transform the kingdoms of this world”; success in business, says the Bible, is a mark of faith (*Luke 19:12-17*), and successful men “take the Gospel forward” (*Matthew 11:12*). But it is also a justification which draws heavily on the ideology of the New Apostolic Reformation. In particular, FGB (and, of course, its wider FGBMF family) embodies the argument put by C. Peter Wagner, in his *The Church in the Workplace*, that Christian city transformation cannot be effected by church leaders – only Christian marketplace “apostles” and elders have the requisite divine authority to install the Kingdom of God over earthly principalities, as the Bible repeatedly shows. And this recognition of a necessary transfer of authority *from church leaders to marketplace leaders* is at the core of N.A.R. thinking – and the N.A.R.’s obsession with constructing an elaborate and global framework for “Apostolic governance”.

It is also at the core of the Dominionists’ huge leadership training industry. The Christian transformation of a nation is seen to depend more on the quality of its marketplace leaders than on its church congregations. Thus, through the evangelical “marketplace movement”, the emphasis is not on conversion, but on making disciples in strategic parts of society – disciples who will have the divine authority to effect transformation. This is why leadership training is so critical, why leadership training agencies proliferate, and closely network, on a massive scale – and why (in countries such as Malaysia) the key to effective evangelization lies, to a large extent, in radicalizing the already Christian in the cities.

In seeking to transform the nation, FGB Singapore’s strategy is to integrate “believers, the Church, the marketplace, and nations”, with the help of specially trained “gatekeepers”, in order to achieve the Christian occupation of all seven sectors (or “gates”) of the national society (Arts and Entertainment, Business and Finance, Church and Religion, Distribution and Media, Education, Family, and Government), *and the transformation of that society, ultimately, into a Christian society.*

There are three classes of gatekeeper: Executive (or Strategic) Gatekeepers, who “Transform the Culture of the Gates”; Marketplace Gatekeepers, who “Make Disciples in the Marketplace”; and Young Gatekeepers, who “Activate Kingdom Ambassadors”. These gatekeepers are mandated by God and hold dual citizenship: they are both citizens of the nation and citizens of the Kingdom of God – for “His Word proclaims that the kingdoms of this world have become the kingdoms of our Lord and of His Christ...” More precisely:

“...our Gatekeepers are His Kingdom Apostles and Disciples sent out daily in the Marketplace to prevail over the Gates the Lord has placed them (in). Everywhere their feet shall tread on, they will possess and advance the Kingdom of God....

“Leaders with the father’s heart hold the key to disciple making. Jesus’ goal on Earth was to make disciples. His ultimate focus is not on making converts but on multiplying disciples.” (90)

In order to achieve these two goals of “transforming the gates” and “discipling the nations”, FGB Singapore partners with John C. Maxwell’s EQUIP to run three leadership training and discipling courses for its “gatekeepers”: Million Leadership Mandate, Making Disciples in the Marketplace, and Mentoring the Mentees. These focus on five missions:

- (1) Evangelism;
- (2) Empowerment (with the spiritual gift to witness);
- (3) Equipping (with training in various programmes, such as the School of the Supernatural, Marketplace Ministry, and Fathering the Disciples;
- (4) Enlarging (entering and enlarging different gates through Worship, Word, Witness, Works, Walk in His Will, and Walk in His Way); and
- (5) Extending (multiplying leaders to make and mentor disciples through Leadership Partnership, Discipling-Mentor Relationship, and Replicating the five missions.

In other words, FGB Singapore is not merely intensely evangelical, it is elaborately and systematically so. And the approach is much the same in FGBMF Malaysia – but with one significant difference. For while FGB Singapore operates nationally within an ethnic and political context which is largely at one with the Chinese diaspora, FGBMF Malaysia does not. In Malaysia, the racial, religious, and political/economic equation is rather different – and so the FGBMF credo resonates rather differently. Given the Chinese dominance of economic life, and FGBMF’s global Christian credentials, the agency is (in effect) overwhelmingly a lobby group for the wider diaspora of Chinese Christian business interests. In some countries, and especially in Malaysia and Indonesia, this poses a number of problems.

Since its founding in 1980, FGBMF Malaysia has sought, and gained, a considerable following amongst influential members of the Chinese community: for example, politicians such as Lew Sip Hon (Deputy Minister of Trade and Industry under Prime Minister Tun Hussein Onn), Chew Kam Pok (a Director General of Telecommunications), Chua Jui Ming (a four-term Health Minister), and Liew Vui Keong (a Liberal Democratic party MP in Sabah); and businessmen such as Chan Ah Chye (construction and transport), Wong Heng Meng (banking), Tony Tiah (finance and land), Francis Yeoh (retailing, public utilities), and others.

In itself, such a representation is hardly surprising or controversial. But, in a country like Malaysia, problems are bound to arise when an evangelicalism which is essentially foreign-inspired combines with an ethnicity which itself has strong extra-national loyalties, in order to effect a “national transformation”.

The evangelicalism of FGBMF Malaysia involves a five-pronged thrust within the country, and a number of outreaches beyond it – including, most especially, into China. Within Malaysia, the agency disciples selected young Christian leaders (in its Emerging Leaders Mentoring Programme), evangelizes non-Christian businessmen (as “FisherMen”), and has

vigorous outreaches to the “Chinese New Villages”, the Tamil community, and East Malaysia (in its Look East Emphasis). Beyond Malaysia, FGBMF maintains close connections with its regional brothers, and plays a special part in evangelizing businessmen and political leaders in China, partly through its own branches and partly through partnerships with Chinese bodies such as Zhao Xiao’s Cypress Leadership Institute.

FGBMF Malaysia’s evangelicalism is encapsulated by the words of its “spiritual advisor” Wong Kim Kong, one-time leader of the NECF and now head of a “leadership training” agency. Wong exhorts members to regard themselves as God’s chosen disciples, armed with the armour of God and going purposefully into the world of men, in order to battle the forces of evil and serve “God’s design to save the world”:

“God has placed the Malaysian Christians who are businessmen at the marketplace in a strategic position of influence. You are the bridge-builder between God and men.

“...the marketplace is our context, the domain in which we coexist with the unsaved. We are not to become...separated from the society of men. Rather, Jesus prayed that we would be sanctified, set apart, or made holy (*John 17:19*) for the mission of the Gospel. (Jesus) prayed that we would be protected from the evil one. Besides bearing the witness of the Lord Jesus Christ in the midst of the resisting community, particularly in a pluralistic religious and multi-ethnic culture, we are warned not to yield to the temptation of the devil.” (91)

And past-President of FGB Malaysia, Tan Teck Seng, put the agency’s wider evangelistic role in Biblical (*and implicitly ethnic*) context, when he referred to “our mission statement in *Acts 1:8*”:

“But you will receive power when the Holy Spirit comes on you; and you will be My witness in Jerusalem (Malaysia), and in all Judea (Indonesia) and Samaria (China) and to the ends of the earth (Jerusalem, Israel).” (92)

In other words, FGBMF Malaysia is promoting a business ethos which combines the sense of Chinese diaspora and a sense of divinely-anointed mission, with a strong undercurrent of Christian Zionism. It is not the only mission agency that does this. The FGBMF Malaysia is an integral part of a wider network which embraces often similar (if not explicitly stated) sentiments – and which includes ICEJ, Haggai Institute, Businessmen’s Fellowship, International Christian Chamber of Commerce, Eagles Leadership, Men in Christ, John Maxwell’s EQUIP, Unashamedly Ethical, and many others. In Southeast Asia, such evangelical business groups are all predominantly Chinese, and are all closely connected with the Western Christian Zionist cause.

This is the context of FGBMF’s Dominionism. And this is the context within which the agency trains leaders, connects businessmen, engages politicians, and defines “transformation”.

* * * *

In 2012, an Asia Leadership Conference was jointly sponsored by FGB Singapore and the Businessmen's Fellowship. It was, according to FGB Chairman Georgie Lee,

“a pivotal conference setting off a new wave of the move of the Holy Spirit to prepare God's people for the end times. In obedience to the Great Commission (Matthew 28:19), believers are capturing a fresh realization of the need to preach, teach, and live out the Gospel of the kingdom and to disciple nations. For too long believers have focused on the Gospel of Salvation and not the Kingdom, and have failed to bring transformation in the nations and the world. The Great Commission exhorts us to make disciples of all nations. Jesus also instructs us ‘to occupy till I come.’ And finally Revelation 21:24 tells us, ‘And the nations of those who are saved shall walk in its light, and the kings of the earth bring their glory and honour into it.’” (93)

In other words, this was a meeting to plan for the New Jerusalem. The list of participants reflected the inspiration behind the event as well as the objectives it was addressing.

The main contingent of speakers comprised leading members of the Full Gospel Businessmen's Fellowship around Asia – all leaders in the secular world, as well as in the spiritual. (94) Hugo Chan was FGBMF's Hong Kong Director, a lawyer, and a member of the Election Committee of the Hong Kong Chief Executive (and a former host of CBN's 700 Club); Khoo Oon Theam was a business consultant, and leader of FGB Singapore; Tony Tseng, National Director of FGBMF Taiwan, was founder of Taiwan's first Christian satellite TV, GoodTV, and Chairman of the Bread of Life Church Board of Deacons; Richard Magnus, a retired judge, was Chairman of the Casino Regulatory Authority and Singapore's representative on the ASEAN Intergovernmental Commission on Human Rights.

Two men provided special theological perspectives. Darrow Miller, founder of Disciple Nations Alliance, was a key figure in “theologizing” Christian city transformation – and strongly inspired such groups as YWAM, Compassion International, the NECF, and the Penang Ministers Fellowship. Kim Tan, founder of the Transformational Business Network, was a Business-as-Mission specialist who had contributed to many similar conferences in Malaysia – including the Penang conference on “city transformation”.

There were two representatives of the Chinese diaspora's global corporate network: Philip Ng, CEO of Far East Organization (with interests in Singapore, Malaysia, Hong Kong, and China), and Francis Yeoh of YTL (with interests in Malaysia, Singapore, Australia, and the United Kingdom), who was described as a “leading Gatekeeper of the Business Gate”. And there was a representative from the Malaysian Government, Idris bin Jala, who was Minister in the Prime Minister's Department and the head of PEMANDU, perhaps the key “think tank” behind Malaysia's economic transformation. Idris bin Jala, described by FGB Singapore as “a modern-day Nehemiah”, spoke on the five principles of Christian leadership.

In 2013, celebrating the 40th Anniversary of FGB Gatekeepers Singapore, Khoo Oon Theam noted the agency was “totally aligned” to “the mandate of Jesus”. This mandate, said Khoo, was in three parts:

- (1) “We will be led, directed, and empowered by the Holy Spirit into all truths”,
- (2) “We will go and make Apostolic Disciples of all nations”, and
- (3) “We will establish His Kingdom Oversight and Governance”

The imperative of this mandate, for FGB Singapore, was that their “Gatekeepers are His Kingdom Apostles and Disciples sent out daily in the marketplace to prevail over the Gates the Lord has placed them.” And, with a nod to *Deuteronomy 11:24* and *Joshua 1:3-5*, Khoo observed:

“Everywhere their feet shall tread on, they will possess and advance the Kingdom of God”. (95)

CHAPTER THREE

CHRISTIAN ZIONISM IN MALAYSIA

“The Bible is a very pro-Israel book. If a Christian admits ‘I believe the Bible’ I can make him a pro-Israel supporter or they will have to denounce their faith. So I have Christians over a barrel.....”

- **James Hagee, founder of
Christians United for Israel**

Chosen People and Christian Zionists.

Earlier, it was noted that an intrinsic feature of the global evangelical movement is a tendency towards “plausible deniability”: the movement’s complexity (and taste for secrecy), combined with the eliding of religious, secular, and ethnic motivations, make such evasion fairly easy to perform.

Nowhere are such caveats more relevant than in the question of Chinese evangelization. Many evangelicals would strenuously deny that the region’s Chinese population are being deliberately targeted as allies in the war against Islam; and they would dismiss, too, any suggestion that Christian Zionism is a deliberate tool in this strategy. But, without a shadow of a doubt, this is the case. And the process is being conducted, in a highly systematic and coherent way, at many levels of the global evangelical movement – with the usual plausible deniability.

It is the same at the national level. Within Malaysia, the Christian Zionist evangelization of the Chinese (*and other non-Muslim ethnic groups*) is both systematic and widespread. It may not be an overt and readily identifiable movement, and it may not have officially recognized agencies of its own, but it is nevertheless extremely influential – and its influence, and the channels through which it is expanding, are not hard to find.

In 2009, writing in *The Washington Report on Middle East Affairs*, John Gee characterized the situation in neighbouring Singapore as follows:

“The expansion of Evangelical Christianity in Singapore has brought with it an agenda of Christian Zionism. It is not an overt political movement, but all the assumptions are there: the establishment of the modern state of Israel as the fulfillment of biblical prophecy, the need for Jews to go there and settle it, and the insistence that the entire

territory of historical Palestine is Israeli by the gift of God, and must not be “given away to the Arabs”. Many Singapore Christians go on pilgrimages that expose them only to Israeli views and Israeli versions of events; many return after visiting holy sites in East Jerusalem and Bethlehem and talk of their time in Israel, without any apparent awareness that they were on occupied territory or that there were Palestinians there..... typically, these toxic ideas are disseminated at congregational level.” (96)

In Malaysia, amongst a growing share of the population, the sentiments are no different. Furthermore, beyond the congregation, the channels through which such sentiments are expressed (and popularized) are both plentiful and multiplying - especially in the spheres of business, entertainment, “leadership training”, and the missionizing of non-Muslim *bumiputera*. In what follows, an attempt is made to define more clearly the Christian Zionist presence in this predominantly Muslim country.

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The most enthusiastic Christian Zionists in Malaysia are Pentecostalist (especially Assemblies of God) and Baptist – although denominations such as the Methodists, Anglicans, and Presbyterians are also supportive. The role of Pastor Daniel Ho and the DUMC in promoting Chuck Pierce, Peter Tsukahira, Wee Tiong Howe, Jaeson Ma, Ross Patterson (of Derek Prince Ministries), Dennis Balcombe (Revival Chinese Ministries) (97), Jorge H. Lopez (of ICEJ), Sergio Scataglini (Elijah List, Global Spheres), Peter Tan-chi (Christ’s Commission Fellowship), and other leading Christian Zionists is a case in point. (98) Especially influential are churches linked to Wagner’s New Apostolic Reformation (such as Metro Tabernacle, SIB Hosanna Sibü, and Grace Assembly, which has planted 1,500 churches all told, including six in the Klang Valley), Charismatic/Pentecostalist churches such as Calvary Church KL (24 churches planted in Malaysia), City Harvest (21 churches in Malaysia), Penang House of Prayer, Bethel House of Prayer (Penang), Full Gospel Assembly (Penang), FGA Kuala Lumpur (10 churches), Christ’s Kingdom Reigns Majestically (4 churches, and affiliated with Bread of Life Church), Latter Rain Church (20 churches), River of Life Sanctuary, Shekinah Grace Ministry, Tabernacle of David, Tabernacle of Praise, the Sons of the Kingdom of God Church (SOKOGIM) in Petaling Jaya, and Bread of Life churches (of which there are at least nine in Malaysia) (99), and para-church groups linked to the Assemblies of God (such as the Full Gospel Businessmen’s Fellowship and Youth With a Mission) (100), Wagner Leadership Institute, and International Christian Chamber of Commerce).

An individual church’s role in the process may be comprehensive and (partly) open – such as that of Pillai’s Grace Assembly, Hii Mee Yieng’s SIB Hosanna (Sibü) (101), or Philip Chin’s Bread of Life Church. More often, churches maintain particular connections (with both foreign and local colleagues) which taken together nourish the overall strategy: thus, Pastor Paul Huang of Community Baptist Church (PJ) is a specialist in the Back to Jerusalem Movement; Pastor Stephen Tang of Full Gospel Assembly (KL) is local point-man for Peter Tsukahira; the Penang Pastors Fellowship (through its prayer house, the Bethel House of Prayer and its member church the Tabernacle of Praise) has close links with the Ebenezer Emergency Fund’s “Operation Exodus”, and with Chuck Pierce’s Glory of Zion; the Penang House of Prayer (also linked to the Penang Pastors’ Fellowship) has a direct link with the International House of Prayer; and River

of Life Sanctuary (KL) transmits the theology of its founder, Maurice Sklar (who points out that, while “Islamic power” will spread from the Middle East to Malaysia, “Israel is the key to unlock Malaysia’s destiny”) – as well as that of Wagner’s International Coalition of Apostles, through ICA member Pastor John Tetsola. (102)

In general, churches of the Evangelical Charismatic community are particularly liable to Christian Zionist influence – a function of the special stress such churches place upon End Time prophecy, and the place of Israel (both ancient and modern) in the preparation for Armageddon. In Malaysia, the Evangelical Charismatic Churches of Malaysia network (of some 100 churches) plays a significant role in this respect – a role strengthened by the way Evangelical Charismatic leaders tend to dominate the leadership of the evangelical movement as a whole. (103) The ECCM heavily promotes the work of leading Christian Zionists from the US and Canada (such as Barry P. Boucher, Mark Hitchcock, Cindy Jacobs, and Doug Stringer) as well as Christian Zionists from Australia (such as Bill Newman) and Singapore (Yang Tuck Yoong and Canon James Wong). (104)

And Christian Zionist influence also permeates Malaysia’s evangelical network, far more subtly and thoroughly, through a myriad of coalitions, bible colleges (such as Hosanna Bible College, or Tung Ling Seminary and its parent bible school in Singapore), “leadership training” institutes (such as Wagner Leadership Institute and Haggai International), fellowships (such as Full Gospel Businessmen’s Fellowship), crusades (such as Awakening Malaysia or All Malaysia Convocation), conferences, corporate appointments, missionary exchanges, book and music shops (such as Canaanland, Ebenezer Bookland, and Salvation Music), prayer networks, visiting foreign preachers, and other personal and corporate interconnections. The crucial factor is the power and the pervasiveness of the network – properly exploited, its vascular system will transmit, and spread thoroughly, whatever cells are introduced into it. Always, it must be stressed, with a high degree of deniability.

But above all, the Christian Zionist network in Malaysia is heavily dependent upon its foreign links. And these are manifold and strong – and especially tightly woven into the fabric of Chinese evangelicalism, which in turn benefits from an ethnic diaspora stretching around the full rim of the Pacific, from Latin America, through California, Canada, and Hawaii, to Hong Kong, Taiwan, and China, the Philippines, Thailand, Singapore, Indonesia, Malaysia, and down to Australia and New Zealand. And it is this Chinese diaspora which, in Asia, gives the Christian Zionist network one of its most potent advantages.

Loopholes, Leaks, and Proxies: The International Christian Embassy Jerusalem in Malaysia.

The **International Christian Embassy Jerusalem** is a Christian Zionist agency that works in tandem with the Israeli Government (especially Likud) in promoting a favourable image of the State of Israel in world politics – particularly in regions seen as strategic, such as East and Southeast Asia. (105) It also works in close cooperation with the Israeli Embassies in the countries within which it operates. ICEJ’s highly partisan approach to Middle East politics (and all politics involving the

interests of Israel and the “threat” of Islam) has so far restricted its representation in a number of countries with large Muslim populations – Indonesia and Malaysia among them. However, given the ability of the evangelical network to insinuate operatives wherever it chooses, it is always relatively simple for extremist agencies like ICEJ to establish a presence.

ICEJ has particular relevance to Southeast Asia because of its determination to recruit Chinese Christians into the service of the Israeli Government, by fostering Christian Zionism (contextualized for a Chinese market) within China and amongst the Chinese diaspora.

ICEJ rationalizes its interest in the Chinese as follows:

“In this century, God is saying to the Chinese Church: ‘I am laying upon your shoulders the critical and the last wave of the move of the Holy Spirit to continue to take the gospel westward and eventually...to Jerusalem.’ along the way from China to Jerusalem are inhabitants that the missionaries (have) least evangelized – the Central Asian Muslims and the Arab world. The Lord has now revealed that the destiny of the gospel in its final phase is closely related to the Chinese Church and to the two divided families of Abraham – the Arabs and the Jews. Can the Lord now use the Chinese to reconcile the hatred that has existed for thousands of years between the sons of Abraham in the saving grace of the gospel of Jesus Christ?

“ The Israeli government is today facing more de-legitimization, hostile protest and demonstration, anti-semitism and international isolation than ever before. Are we not now called, as Chinese believers, in keeping with the command of God: Comfort, Comfort God’s people (the Jews)?

“ICEJ represents Christians globally in Jerusalem where the gospel began in the establishment of an embassy that represents you. The Lord is calling Chinese Christians from all over the world to stand in support of the Holy City as the undivided capital of the State of Israel. It is indeed divinely appropriate that the Christian Embassy exist to serve the Chinese Christians in Jerusalem today.” (106)

At present, ICEJ has offices in Japan, South Korea, Hong Kong, Taiwan, Thailand, Philippines, Singapore, and Australia. It is currently negotiating for representation in Indonesia, and would certainly like official representation in Malaysia. An official ban, however, is not a complete bar to activity within Malaysian borders. ICEJ has numerous ways of maintaining an influence.

Members of other national branches make frequent visits to Malaysia: the director of ICEJ(HK), Colin Chow, and Chow’s chief advisor Dr Dennis Balcombe (who runs Revival Chinese Ministries) preach regularly in Malaysian churches; the director of ICEJ Philippines, Rev. Daniel Balais (leader of Christ the Living Stone Fellowship) has a church in Sarawak which he regularly visits (107); the director of ICEJ Singapore, Jehu Chan, is the Senior Elder of City Missions Church, which has

numerous close links with Malaysian churches (including DUMC); and the Director of ICEJ Australia, Gerry Rowlands, exerts considerable influence upon the evangelization of Malaysia through the Bible School in a Briefcase syllabus, which he largely wrote, and which is the main vehicle for the “leadership training” pursued by numerous bible colleges and groups like International Christian Mission.

Christian conferences also provide a gateway to ICEJ for frequent visits to Malaysia. Thus, in 2013, the President of ICEJ, Jurgen Buhler, and his Media Strategist Emanuel Mfoukou, made a visit (and preached on the subject of Israel and the Church) as part of the World Pentecostal Conference held at Calvary Church. And in 2010, the keynote speaker at the Malaysian Cell Churches Conference hosted by DUMC was Jorge H. Lopez, director of ICEJ Guatemala. (108)

But the influence of ICEJ also extends through a huge number of like-minded evangelical agencies (Christian Friends of Israel, International Christian Alliance, Revival Chinese Ministries, Agape Renewal, FGBMF, Campus Crusade, the AoG churches, and so on). To a large extent, the absence of an official office is a mere formality: ICEJ already has a multitude of enthusiastic proxies firmly in place.

But for the network to function effectively, the cells to be transmitted must be properly “contextualized”. The process of transmission thus involves a number of interacting elements – all, in one way or another, confirming the centrality of modern Israel, both theologically and geopolitically, for the Judaeo-Christian West and its non-Western acolytes, *especially those who are Chinese*.

The most important of these elements is the inculcation of group faith, **and a sense of divine mission** – carefully contextualized for a Chinese target. Evangelization, to succeed, must demonstrate that God has a special relationship with the target people. And so, in Southeast Asia, with its large minorities of migrant stock, the Bible is used to stress the multi-cultural validity of Christianity – with special reference to the biblical stories of the Exodus and the sufferings of the Israelites.

The Christian Zionist “gospel” centres upon the nature of the “covenant” made between the God of Israel, Father, Son, and Holy Spirit, and the followers of Abraham: in preparation for Armageddon and the Second Coming of Jesus Christ, the Hebrew tribes will return from the diaspora to the Promised Land of Israel; God will bless these Chosen People – but He will also bless the man or nation that blesses them, and curse the one that curses them (Genesis 12:3). The Christian Zionist evangelist will always contextualize this covenant in terms of the target audience (be it Nepali, English, Papuan, or Chinese) and its relationship with Israel (both ancient and modern) and Israel’s enemies. Those who ally themselves with Israel will be blessed; those who oppose Israel will be cursed.

In the case of Malaysia, a crucial feature of this contextualizing is its twin-track approach to two audiences – a multi-ethnic one, and a Chinese one. Much of the Christian Zionists' evangelizing addresses its message to "the nation" of Malaysian *Christians* – "a rainbow nation" of Israel's children, battling against demons and pharaohs, in multi-cultural union with Christ. This, however, is merely a tactical sub-text to a much larger Christian Zionist agenda – the conversion of the Chinese, both in China and throughout the global diaspora (including Malaysia).

This twin-track approach can be seen again and again in the preaching of people like Chuck Pierce, Peter Tsukahira, and David Demian. Thus, David Demian, leader of one of the main agencies involved in Chinese evangelization, tells his audiences of a conversation he had with God, in which God tells him of His plans for the Chinese:

"...I have prepared a people, a remnant of My body who have no fear of persecution or death. It is the Chinese people and they will have a very special role to play in seeing the end-time destiny of the Jews and the Arabs being released." (109)

Preaching in Malaysia, however, Demian's emphasis is rather different:

"Malaysia is a bridge in facilitating the Gospel's return to the Middle East due to the country's multicultural and multi-religious composition....In chess, even unimportant pieces must be moved to trigger the next move. Malaysia is at the forefront of the pieces God wants to move. If Malaysia doesn't move, the whole game comes to a standstill." (110)

And Demian is careful to acknowledge the utility of East Malaysia's tribal *bumiputera* to the Christian Zionist cause. Using a somewhat tortured biblical analogy from Numbers 13, he declares that Malaysia's "native peoples" are God's anointed "gatekeepers" for both the land and spiritual realm of Malaysia – and that, in this divine capacity, they welcomed in groups such as the Chinese and Indians as part of God's greater plan for the country. There is, in other words, a holy symbiosis between the divinely-chosen Chinese (who will take the gospel back to Jerusalem and evangelize all nations on the way) and the divinely-chosen tribal *bumiputera* of Malaysia (who will open the gate for them). (111)

And within Malaysia, local evangelicals speak to both tracks of the agenda – sometimes simultaneously. Thus, during the 2010 Global Day of Prayer gathering, Pastor Eugene Yapp (the NECF Research Director) reminded the congregation of Deuteronomy 7:7-9:

"It was not because you were more in numbers than any other people that the Lord set His love on you and chose you, for you were the fewest of all peoples, but it is because the Lord loves you and is keeping the oath that He swore to your fathers, that the Lord has brought you out with a mighty hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt..."

And Pastor Yapp went on:

“Following this great proclamation, an ***ethnic injunction*** was attached to its significance thus:

“For you are a people holy to the Lord your God. The Lord your God has chosen you to be a people for His treasured possession, out of all the peoples who are on the face of this earth.” (112)

And Pastor Johnson Chua, in an article the following year, gave stronger emphasis to the characterization. Quoting Jeremiah 29: 5-7, Chua exhorted Malaysia’s Christians “to be a blessing to the nation as the Jews in exile in Babylon were called upon to do by God.” Such people, the descendants of “economic migrants that came before the 2nd World War looking for greener pastures”, were now citizens who should “build....plant.....marry....multiply.... (and) seek the peace and prosperity of the city to which I have carried you into exile.” And Chua reinforces his call with a reference to Ephesians 1: 11-12:

“In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will, in order that we, who were the first to hope in Christ, might be for the praise of his glory.” (113)

As God’s chosen people, said Chua, Malaysian Christians should be the “salt and light” of the nation, as enjoined in Matthew 5: 13-16. And they should also be its divine watchman, undoing “the works of the devil” (for they possess the “divine power to demolish strongholds”) and be “ready to punish every act of disobedience.” (2 Cor. 10: 3-6).

And in similar vein, Pastor David Tan of Hope Evangelical Free Church, emphasizes the duty of service through suffering for those who “have been chosen by God”. Basing his sermon on Peter’s letters to Christians oppressed by Nero’s tyranny, Tan stresses the inevitable triumph of “a people belonging to God” – and underlines the relevance of the message to the Chinese by quoting the Methodist Bishop Hwa Yung: “We may not be wanted, we may be treated like *pendatang*, but God has called us to be a blessing.” (114)

Hwa’s somewhat wry comment is telling. Along with numerous other evangelicals, he has co-opted the derogatory phrase of “*pendatang*” and turned it round to underline the analogy of the exiled tribe, of the persecuted but blessed people of Israel. Tan Soo-Inn, of Graceworks, puts Hwa’s comment in firmer biblical context by referring to the Book of Daniel. Daniel, notes Tan, was “an unwilling immigrant to Babylon, a member of a conquered race forced to serve the civil service of the Babylonian empire.” With the coming of the Medo-Persian empire, he continued to serve faithfully and was promoted. His enemies sought to destroy him, an unfair law was passed, and he was thrown to the lions. But he escaped and went on to do good. And Tan comments: “Daniel, who had spent his entire adult life faithfully serving the nation, indeed blessing the nation, is now called “an exile from Judah”, a *pendatang*. ” (115)

Pendatang Versus Bumiputera?

Malaysia's Chinese evangelicals commonly evoke the tale of the Israelites in Babylon as an analogy for the Christian's place in Malaysia. But the elision is more exclusive and self-serving than it first appears. Two thirds of Malaysia's Christian are tribal *bumiputera* and can have no claim to being *pendatang*, or to the biblical metaphor of Israel. The idea of the exiled tribe is an essential part of biblical contextualization for the Chinese, and has particular relevance in the context of a global evangelical strategy which sees Chinese Christians as key operatives in such wider projects as the West's challenge to China and containment of the Muslim world.

Thus, when Chinese evangelicals in Malaysia refer to local Christians as members of a "Chosen People" in exile, they would seem to be excluding the majority of the country's Christians – let alone the vast majority of its Chinese. Out of the seven million Chinese in Malaysia, 706,500 are Christians. About 500,000 of these may be considered "evangelical" and keen to identify themselves with the myth of the Exodus. This suggests that any evangelical self-identity as an exiled "Chosen People" can hardly be relevant to more than 1.7 per cent of the Malaysian population.

This has an important implication for Christian politics. Rather than uniting on a common theology, Malaysian Christianity is a severely divided faith. Christian Zionism only aggravates this division, splitting evangelicals into two camps defined by ethnicity, global geopolitics, and a sense of biblical "pedigree" – on the one hand the Chinese "Israelites", on the other the native "gatekeepers", or the "true owners of the land". In this light, the association between Chinese and *bumiputera* Christians can be seen as more of a marriage of convenience than a fellowship of equal believers – with evangelization of the Orang Asli in West Malaysia, and the tribal *bumiputera* of East Malaysia, serving the strategic objective of outflanking the Muslim Malays.

Given the fervour of the evangelical project, and the self-serving nature of its "contextualization" efforts, it is worth stressing the central point once more: when Chinese evangelicals co-opt the word "*pendatang*" and splice it with the idea of Israel in Babylon, they are not talking on behalf of most Chinese (as almost 90% of Chinese are not Christian), and they are not talking on behalf of most Christians (as most Christians are *bumiputera*, for whom the story has rather less relevance). They are talking on behalf of a group of less than two per cent of the population (and their foreign sponsors) who seek to mould the souls of the other 98 per cent.

For Malaysian Christians these are constant themes, hammered home with relentless passion by countless preachers both local and foreign: within Malaysia, God's chosen people face a multitude of evils, demons, Goliaths, and Pharaohs – but, like Daniel (*and like Israel*), they have God on their side and will triumph.

In the preaching of local pastors, the centrality of Israel is emphasized in various ways. Pastor Philip Chin, of Bread of Life (with a nod to Christian Zionist writer Mark Hitchcock's *Blood Moons Rising*), chose the "heavenly prophetic sign" of the Blood Moon, mentioned in Joel 2:31. According to Chin, the first "tetrads" occurred around the time the Spanish began persecuting the Jews – Spain's subsequent problems demonstrate fulfillment of God's word ("Blessed is he who blesses Israel, and cursed is he who curses Israel"); the second tetrads occurred around 1948, signifying "that God agrees with Israel being reborn through the blood moons of Passover"; and the third tetrads marked Israel's victory in the Six-Day War – the Lord once again showed "His delight in Israel through the....blood moon." (116)

Like many Malaysian churches, the Bread of Life churches pray regularly for the health and safety of modern Israel, and also take donations for the same cause:

"Pray that God will grant wisdom and strategies to the Prime Minister of Israel (Benjamin Netanyahu) to lead the nation; pray that the LORD will help more body of Christ to understand the heart and blueprint of God towards Israel, and to stand with Israel; pray for Aliyah-movement of the Jews back to Jerusalem. Pray for the LORD to provide everything that is needed." (117)

It is the same with many para-church bodies, like the Full Gospel Businessmen's Fellowship. The FGBMF Malaysia is closely allied with a range of churches (including FGA, DUMC, and SIBKL – whose Senior Pastor Chew Weng Chee is a longstanding member); it is also one of the main agencies connecting the Chinese diaspora's Christian businessmen. In 2014, FGB Malaysia's past President, Tan Teck Seng, summarized the group's mission statement with reference to *Acts 1:8* – and in so doing contextualized the FGBMFI "diaspora" in terms of the map of the Holy Land:

"You will receive power when the Holy Spirit comes on you; and you will be My witness in Jerusalem (Malaysia) and in all Judea (Indonesia) and Samaria (China) and to the ends of the earth (Jerusalem, Israel)." (118)

FEW PRAYERS FOR GAZA

Because of Israel's biblical significance – for all Christians, and for Christian Zionists in particular – the Israeli role in Palestine is an especially poignant test of Christian concern for human rights. There is no shortage of issues which can exercise the conscience: land theft, religious and ethnic apartheid, aggressive war, political disenfranchisement, collective punishment, the murder of civilians, the use of hunger as a weapon of war ... such matters are the routine stuff of Israeli occupation – and, elsewhere in the world, they would be the common concern of Christian activists. (119) Indeed, for Nelson Mandela, the Israeli occupation of Palestine is "the greatest moral issue of our time".

In the case of Palestine, however, evangelical Christians exhibit a marked reluctance to put their conscience on public display. For most, concern for Palestine has long been tempered by the need to “balance” the books of injustice – and blame both sides. Only recently (since Israel’s 2009 onslaught) have a majority of US evangelicals felt the need to openly criticize the Zionist regime.(120) For Christian Zionists, however, this is an unnecessary exercise – Israel has a God-given right to protect itself from the infidels that surround it and wish it dead.

Outside the US, evangelicals have been slower to disassociate themselves from Israeli policy. This can be seen as a reflection of three things: first, the immaturity of local evangelical communities; second, the intensity of Christian Zionist public relations; and third, the play of specific factors such as ethnicity (as is certainly the case in Southeast Asia, amongst Chinese evangelicals).

Amongst the Malaysian evangelical population, the Palestinian issue is of minor importance. A measure of this is the frequency with which Palestine, Gaza, or Israel is mentioned as a prayer point in the newsletters of the main evangelical body, the National Evangelical Christian Fellowship. Over the decade 2004-2014, *Berita NECF* issued some 200 prayer calls for various countries: some 30 countries were mentioned more than twice – Palestine/Gaza/Israel were mentioned five times, and came 19th on the list, after India (11 times), Iraq, Iran, Egypt, and Pakistan (10 each), North Korea, Nigeria, Sri Lanka, Philippines, Afghanistan, Eritrea, China, Vietnam, Sudan, Indonesia, Uzbekistan, Nepal, and Myanmar. In all cases, including Palestine, the overwhelming reason for prayer was the situation of local Christians. (121)

There were, of course, numerous references to biblical Israel, such as that in the March-April 2004 issue of *Berita*, entitled “Beware the Smug Rot”. Here, readers were reminded of the story of Israel’s great victory and subsequent corruption, as told in 2Kings 14: 8-14, 23-29 and Amos 6: 1-8. The moral, however, concerned the complacent state of the Malaysian church, and not the behavior of modern Israel. (122)

With a few notable exceptions, then, Malaysian Christians have generally followed a Western choreography in their attitude to Middle Eastern politics, as in their attitude to much of the “human rights” agenda - with a heavy emphasis on the hegemony of Christian suffering. Thus, a common response to complaints of Christian disdain for the Palestinian cause is that of “we will feel for Muslim victims once they feel for Christian victims – but not before.” But the case of Palestine is unique: here, the Christian (and especially the Christian Zionist) attitude to non-Christian suffering meets the most poignant of ethical dilemmas: the prime oppressor, after all, is the child of God’s “Chosen People”, the prime victim is Muslim – and the arena is the holiest of Christian places.

Like Christians elsewhere, Malaysian Christians are divided between a Christian Zionist minority (which gives vocal support to the Israeli state) and an embarrassed and largely quiet majority. While there is some support for the Palestinian case amongst older churches within the Council of Churches in Malaysia, public statements from major Christian bodies, expressing concern for Palestinian rights, are few and far between, and at

best tortuously even-handed. Thus, in November 2000, the NECF released a statement on “the Christian perspective to the Israeli-Palestinian conflict” (written by Edmund Ng) which stressed the need for Christians to be above and apart from the conflict between Jews and Muslims. It took Operation Cast Lead, eight years later, to draw NECF into an admonition of Israel (with a comment on “the violent aggression of Israel’s military power”) in a call for both sides to stop fighting each other. This criticism of Israel, however, was put in context in the March 2009 issue of *Berita NECF*, which turned the call for peace in Gaza into a lengthy plea for the territory’s Christians, suffering under the “strongly Islamic Hamas Government.”

Other than *Berita NECF*, there have been few voices of evangelical concern. In January 2009, Ng Kam Weng (of Kairos Research Institute) presented the onslaught on Gaza as a model for debating the pros and cons of “just war”, and the central matter of who started shooting first – while Anglican Archbishop Ng Moon Hing, in a note on the Anglican Church’s aid appeal for Palestine, emphasized that “both Israel and Hamas are equally wrong in terms of civilian casualties and damages to the masses.”

In the five years following Operation Cast Lead, the NECF issued no more calls for prayer on Israel/Palestine/Gaza. When Israel launched its 2014 bombing campaign against Gaza, there were few protests from Malaysian Christians – the most notable was the attendance by some Council of Churches members at the August rally in Kuala Lumpur for Gaza’s children. The DUMC stood firmly aside from this: it accused the media of anti-Israel bias in reports of the Israeli bombing of a UN school, and blamed Hamas for the attack.

But if Christian “moderates” were discomfited by what was happening in the Holy Land at this time, the more radical Christian Zionists had no such qualms.

By Sunday, August 10th, 2014, Israel’s onslaught against Gaza had cost over 2,000 Palestinian deaths (including more than 450 children), over 9,000 Palestinian wounded, and over 65,000 Palestinians made homeless. Much of Gaza’s housing, road network, sewerage and water supply system, and many of its schools, hospitals, and public buildings were also destroyed – adding to the desolation caused in the earlier attacks in 2009 and 2012.

On that Sunday, the Bread of Life congregation in Petaling Jaya were urged to:

“...pray continuously for the safety of Israeli soldiers, at the same time pray that God will grant the Israeli leaders wisdom and courage – especially Prime Minister Benjamin Netanyahu and leaders of defense ministry. Pray that they will feel being covered by prayers.

“Pray for the safety of Israel and that the Israelis will not feel cast-out in the international arena.” (123)

The Israeli attack on Gaza was part of what Israeli military strategists refer to as a regular mowing of Gaza's lawn. This time, the lawn mowing cost the Israelis some 66 dead soldiers. (124)

If the contest is a moral and spiritual one, it is also one with strong political and economic overtones. Belief in the Christian God, for example, is a guarantee of basic political rights:

“..... (God the Father) gives us the freedom of choice,” says Pastor Henry Pillai, referring to Malachi 1: 1-5. “The freedom of speech, the freedom of expression, the freedom of association are all found in Genesis. Only the devil wants to take them away, God gave it to us. So don't let the enemy take them away.” (125)

The implication (and often the explicit claim) that human rights are a particularly Judeo-Christian virtue is common in much evangelical (and especially Christian Zionist) preaching – and is usually placed against the criticism of Islam as anti-democratic, unmerciful, and tyrannical.

In addition, belief in the God of Israel is an assurance of economic welfare, economic justice, and prosperity: “Those who pray for the prosperity and peace of Jerusalem,” says Henry Pillai, “He will prosper them.” This is the message of the “prosperity gospel”, of the “Kingdom economics” movement, and of the Christian “self-motivation” industry – all strongly represented in Malaysia, and all essentially directed at the non-Muslim (and economically dominant) minorities. It is vital that the sense of “divine status” is packaged attractively for the targeted population – and for Malaysian Chinese, the ideals of economic efficiency and personal financial success are especially potent.

It could be said that this would apply irrespective of Christian Zionism. However, there is often a strong link between Christian Zionism and Prosperity Gospel teachings. (126) Indeed, the key leaders of the “prosperity gospel”, “Kingdom Economics”, and Christian “self-motivation” movements are not merely NAR-affiliated, *they are all strongly Christian Zionist*. And such people – Os Hillman, John Calvin Maxwell, Graham Power, Che Ahn, John Haggai, C. Peter Wagner, Chuck Pierce, A.R. Bernard, Joyce Meyer, Phil Pringle, Ed Silvoso, Jonathan David and countless others – *are widely promoted and avidly followed in Malaysia*. (127) Besides, in Malaysia (as in East Asia as a whole), Christian Zionism can also feed off a related phenomenon: the common Chinese perception that they share with the Jews similar qualities of business acumen, perseverance, respect for education, cultural refinement, and family loyalty – and (especially amongst overseas Chinese) a similar diaspora of hard-working (and often persecuted) minorities. (128)

In Malaysia, in other words, God's “chosen people” are being groomed for power in terms of two essentially spurious – but “Biblically underwritten” – distinctions:

- (a) The Chinese, like the Israelites and unlike the Malays, have a divine right to rule;

- (b) Christian commerce (and politics) are honest, uncorrupted, and successful; non-Christian commerce (and politics) are not.

* * * * *

“Contextualizing” God’s Chosen People.

The idea of “divine status” is further reinforced with reference to history. Over the past few decades, evangelical script-writers have taken great pains to package (or “contextualize”) the Christian message for non-Westerners, reinterpreting non-Christian cultures and histories in biblical terms. The prime reason for this is to distance the evangelical effort from its colonial roots and strong connotations of Western cultural domination. Chinese history, in particular, has been thus “contextualized”, in an attempt to confirm the pre-colonial presence of Christianity in China – most especially the alleged Hebrew roots of Chinese culture. (129)

Evangelicals point to four main sets of evidence for this. Firstly, philosophers such as Confucius and Mozi are claimed to depict an ancient spirituality which accords with the Book of Genesis – with the conceptions of God and Heaven being identical to those of the ancient Hebrews. Reference to *shang di*, for example, is said to reflect belief in a single creator God indistinguishable from the Yahweh of the ancient Israelites. Indeed, some evangelicals go even further, to claim that “Chinese classical literature is entirely consistent with Christian revelation”: thus, in his preface to Yuan Zhiming’s *Lao Tzu and the Bible*, Paul de Vries can claim that:

“Lao Tzu’s Tao Te Ching paved the way for the Gospel, preparing the heart and mind for the Christ in ways similar to the writings of the Hebrew prophet Isaiah and some of the other Hebrew prophets.” (130)

For some, Christian revelation is an organic part of Buddhist philosophy itself, with Buddha’s prophecy of a coming Saviour in fact referring to the appearance of Jesus Christ some 500 years later. According to Jefferson David Tant, a Church of Christ writer, Buddha was a contemporary of Daniel, who lived in a region where Daniel was chief administrator, and who probably knew of Daniel’s “prophetic timetable” concerning the coming of the Messiah. Tant claims that the teachings of Buddha clearly indicate that he was prophesying the coming of Christ – most especially in his references to the arrival of Sira-Adia-Meetrey, who was “the way” and “the truth”, “the Lord of Mercies”, “the first and the last”, and who was the only one who could forgive the sins of mankind. And Tant notes other portents in Buddha’s writings, such as the holy symbol of the lion – which could only be the Lion of Judah. (131)

Secondly, evidence from Chinese writing and ancient oracle bones are said to indicate a Hebrew influence, with the root meaning of many characters revealing strong Christian conceptions of morality and divinity. The Chinese character for “happiness” or “good fortune”, for example (which contains the ideograms for a man in a garden with the Divine), is said to signify Adam as God’s keeper of the Garden of Eden. (132) Thirdly, the religious practice of the “border sacrifice” for the winter solstice – which continued right up to the end of dynastic

rule in 1911 – is said to equate with the Christian conception of the sacrificial lamb. And finally, China is said to be specifically mentioned in the Old Testament (Isaiah 49: 12) as a home of exiled Israel – and, what is more, China is said to be the only country in the world where the Jews have never been persecuted. (133)

Such arguments are not isolated. Indeed, they represent merely a part of a sustained and intricately presented campaign to evangelize (and Westernize) Asia. And they have special relevance to what is happening in Malaysia – as the case of “Who Are the Chinese?” demonstrates.

In 2012, a film called “Who Are the Chinese?” was issued.(134) Produced by Penang pastor Reggie Lee, in collaboration with Elim Freedom Ministries and the DUMC-linked LiveWire Media Network, the film set out the evidence of China’s alleged Hebrew heritage, and made a strong plea for Chinese everywhere to cherish this heritage - and the divine mission it implied. “Who Are the Chinese?” was circulated amongst Christian Chinese communities in Malaysia, Singapore, China, Hong Kong, Taiwan, and the US – and was adopted by a range of denominations, including Methodists, Pentecostals, and Baptists. The Malaysian Baptist Convention arranged a special showing across the nation, churches such as the Metro Tabernacle and groups like Marketplace Penang promoted it heavily, and it was advertised on Facebook, Twitter, Youtube, and in a number of evangelical conferences – most notably the 2013 All Malaysian Convocation held at Grace Assembly on behalf of the Jerusalem House of Prayer. And Kong Hee, of City Harvest Church, used the same material to produce a version (called “God in Ancient China”) for his own congregations in Singapore and Malaysia – a step which was followed by accusations of wholesale plagiarism on Kong Hee’s part. (135)

The film presented material from a range of sources. One of the main researchers quoted was Richard E. Broadberry, a biochemist, geneticist, and linguist living in Taiwan. A trustee of the Creation Science Movement, Broadberry has co-authored a number of books on China’s “biblical history” with Seventh Day Adventists Ethel R. Nelson and Samuel Wang. Much of these writers’ work, however, rests upon the work of C. H. Kang, a leader of the Singapore-based (and Seventh Day Adventist) Malayan Union Mission during the 1960s – whose claim that ancient Chinese script has biblical origins appeared in a 1979 book called “The Discovery of Genesis”.(136)

The popularizing of Reggie Lee’s film is merely a recent instance of a well-established campaign, targeting the Malaysian Chinese community, to connect Christianity with “Chineseness”. In 2000, in the company of Perth evangelist Steve Oh, Nelson and Wang delivered a series of seminars in Penang, Ipoh, and Kuala Lumpur. The NECF (a co-organizer together with the Malaysian Baptist Theological Seminary) reported the project as follows:

“... those with a heart for the Chinese people will be able to learn how to evangelize them more effectively through a seminar and series of talks on God and the ancient Chinese language and history.

“It is a call to the non-believing Chinese to ‘Return to Your God’Meanwhile, Chinese Christians will be encouraged to discover at the seminar that God has been with the

Chinese from the dawn of time.”

.... Besides equipping the participants to evangelize the Chinese more effectively, The seminar is an opportunity to bring the Chinese- and English-speaking Christians closer. “For the sake of the unsaved, [said Oh] we must become ‘all things to all men’ and if it means becoming more Chinese, then we should. *Unity in a common purpose can only strengthen our Christian witness.*”” (137)

* * * * *

The legend of the “lost tribes” provides Christian Zionists with the ability to “contextualize” their preaching for an array of local audiences. Virtually any national or ethnic group can be given a Biblical pedigree – Africans, Danes, Andaman Islanders, Pathans, Mizos, Papuan tribes, and Chinese included. For Chinese Christians in Malaysia, the conception embraces not only the Hebraic roots of the Chinese. Malaysia itself is seen to be part of the scheme: “Malaysia,” says Philip Chin, of the Bread of Life in Petaling Jaya, “belongs to the tribe of Benjamin, and has the portion of Benjamin; hence we believe we could likewise receive Benjamin’s fivefold blessings.” The significance of such a claim is in *its validation of biblical (i.e. Christian) ownership of a territory* - something which Christian “prayer warriors” ritually announce as they “prayer-walk”, in the proclamation “The Land is Mine”. (138)

In a Malaysian context, however, the idea of “biblical ownership” is taken a step further, with a recognition of the tribal *bumiputera* as “God’s gatekeepers”. In this way, it might be argued, evangelicals are able to construct a divinely-sanctioned strategy for the containment of the Muslim Malays – using the energies of the Chinese “Israelites”, and the title deeds of the *Orang Asal*, God’s “first people”. As David Demian put it, to the Gempuru Besai Raban Kristian Jaku Iban Malaysia, in December 2013:

“Native people are the gatekeepers....An owner of the house is the gatekeeper. When a guest comes, you need to welcome them. When a guest you don’t want comes, you don’t welcome them.

“....And that’s why the Lord is looking to the native people at this hour. He’s saying, I’m in need of you, I want to dedicate this land to the Lord Jesus Christ.

“As the native peoples rise up and take their place, they begin to stretch their arms to all the people groups the Lord has brought in the land. Because the destiny of Malaysia is not about Malaysia alone: you are called for the nations, you are going to be a major link to the rest of Asia...that’s why the Lord blesses this land by bringing in the Chinese, Indians, and all the other people groups.

“The Lord gave me this Word to tell you: ‘It’s time.’ He wants to give you spiritual eyes to see all that God has promised you, In the beginning He saw the first people, the natives. He saw what the enemy has done and He said no more! The enemy will not have the final word!” (139)

And such a strategy gains considerable virtue, of course, when the gatekeepers are not merely *Orang Asal*, but also a people with lengthy Christian pedigree.

* * * * *

Through the Gates of Jerusalem.

The exiled tribe, by definition, has a divine connection with Jerusalem. The “Back to Jerusalem” movement expedites this. Based upon the routes taken by the twelve evangelizing apostles, the “Back to Jerusalem” movement divides the world into twelve great “prayer sectors”, each named after one of Jerusalem’s twelve gates. From these sectors pilgrims to Jerusalem will travel, evangelizing on the way, in order to confirm the divine (and political) place of Israel. The movement thus combines Western evangelical aims, Western geopolitical objectives, and various local messianic movements in a kind of strategic framework within which evangelicals can plan global mission, locate the “lost tribes”, inspire them, and direct their role in the central Christian Zionist mythology. In a very real sense, as writers like Tom Hess unwittingly make clear, the Back to Jerusalem Movement is a metaphor for Judeo-Christian imperialism. (140)

It is also a part of Israeli government policy. For the past thirty years, the Israeli government has actively encouraged Christian Zionist interest in Israel. In the words of Christa Case Bryant, in *The Christian Science Monitor*:

“(There is) a growing band of Christians around the world who see support for Israel as a divine calling Increasingly, Israel is not only cultivating their love of the Holy Land but also courting their political support, with some proponents calling such faith-based diplomacy the most powerful weapon in Israel’s diplomatic arsenal.”

And Bryant quotes Eyal Carlin, who launched the Israeli Ministry of Tourism’s ‘religious tourism desk’ in 2011:

“... it’s one of our objectives to bring as many church leadership or media groups to Israel as possible that influence decision-making in their organizations.” (141)

The United States has always been an important provider of this market. In the last few years, however, it has been non-Western countries such as Brazil, Nigeria, Indonesia, and China which have provided the most “religious tourists” to Israel. Between 2010 and 2012, the number of Indonesian “religious tourists” to Israel rose by 68 percent, those from China by 49 percent. (142) It is the Chinese, more than any other non-Western people, who are targeted by Christian Zionism – and it is the Chinese who are seen, by many Israelis, as Israel’s natural secular allies in a hostile world. (143)

PETER TSUKAHIRA: “GOD’S TSUNAMI” IN MALAYSIA

Malaysia is on the itinerary of many notable Christian Zionists. And one of the most frequently appearing is Peter Tsukahira, a Japanese American who now lives in Israel. Tsukahira, a graduate of Christ For the Nations Institute in Texas, is founding pastor at Kehilat HaCarmel Ministry, or the **Mount Carmel School of Ministry**, which has trained the leaders of numerous Malaysian congregations, and which maintains a strong influence on Malaysian evangelicalism through such alumni and through a programme of regular exchange visits between Malaysia and Israel – the highlight of which is a two-week training-cum-field trip course run by Mt Carmel School of Ministry.

Tsukahira's influence is exerted through a number of channels linked to his School of Ministry. In 1996, in association with **AD2000 and Beyond**, he founded the **Asia Center** ministry, which aims “to build a spiritual highway of intercession and evangelism between Israel and the growing churches of East Asia” and “serve Asian Christians by imparting a prophetic view of Israel and its connection to revival in Asia.” (144) This was followed by the co-founding (with Portland Bible College graduate Steve Carpenter) of the **Israel Crossroads Institute**, to foster sympathy for Israel within the “marketplace mission” movement. Tsukahira pastors in numerous other mission agencies, such as **Derek Prince Ministries** and **Ellel Ministry**, is a board member of Paul/David Yonggi Cho's **Church Growth International**, and a close associate of a number of Israel-based Christian Zionist enterprises, such as **International Christian Embassy of Jerusalem** and the Sorko-Rams' **Maoz Israel** – on whose board Tsukahira's wife Rita sits.

For Tsukahira, the crisis in the Middle East is not political, it is not even religious (after all, he says, “Islam is no worse than any other false religion or cult”). No, the crisis is a *spiritual* crisis, a crisis of “spiritual wickedness in heavenly places”. The real problem in the Middle East is the spirit of fear and intimidation that is behind Islam, and that plants a deep and abiding sense of rejection in the Muslim heart. Muslims, therefore, must be liberated from the spirit of Islam.

Tsukahira's driving vision is the role of a revived Asian Church in achieving this, and in thereby transforming Israel for Christ's Second Coming: Christians, says Tsukahira, will “return to their Hebraic roots”, and the gospel will be brought back to Jerusalem from the East, through the “back door” of the Muslim world, by the missionary fruit of the Chinese revival; there will be a great move to Christ in the Muslim Arab world, and this would “pave the way for Israel's national acceptance of Jesus as Messiah.” (145) For Tsukahira, the Muslims are the key to the Second Coming – for they will be the Gentiles that bring the Jews to Christ. And Tsukahira claims his vision is already manifest in the world of geo-politics. Within the Middle East itself, in preparation for the great event, he sees a coming together of the “sons of Ishmael and Isaac” already taking place around the region of the “Isaiah 19 Highway” (i.e., Egypt, Israel, and Assyria); while further afield the secular expansion of China is facilitating revival of the Silk Route and the opening up of the Muslim world of Central Asia.

In realizing this vision, says Tsukahira, “Malaysia is strategic”. For it is in Malaysia that

“the great Christian awakening in the Chinese world meets the Muslim world in the same country ... a growing number of Christians, mostly ethnically Chinese, alongside the Malay Muslim in the same nation; so it’s a very important country for that reason.” (146)

Because of its “strategic significance”, Malaysia is a special target for Tsukahira’s attention. His frequent visits to the country, he says, have two guiding aims: “to reconnect Christians to their Hebraic roots” (or “to teach the church the significance of what God is doing in Israel”), and help Christians “to fully understand God’s intention to *transform all of society rather than just to establish the Christian religion*” (that is, to take Christian mission to the “marketplace” or the “Seven Mountains of Culture”).

For Peter Tsukahira, David Demian, Chuck Pierce, and many others, Malaysia has a singular attraction: in the Christian Zionist conception of things, Malaysia’s Chinese Christians are vitally important for penetrating both China and the Muslim world – not only are they Chinese, they are familiar with Muslim ways, they are usually English-educated (and often bi-lingual, even tri-lingual), they are thoroughly Westernized, and (increasingly), they are fired with a Charismatic/Pentecostalist passion.

Peter Tsukahira has visited Malaysia many times in the past ten years. His visits are always well publicized in the local Christian media, and he preaches in the most prestigious of local venues. The list that follows indicates some of these:

Damansara Utama Methodist Church
Evangelical Free Church (PJ)
Full Gospel Assembly (KL)
FGA Penang
Full Gospel Businessmen’s Fellowship (Miri, Kuching)
Grace Assembly KL
Metro Tabernacle KL
NECF National Prayer Conference
SIB KL
SIB Krokop
Trinity Methodist Church Kuching

At these and other venues, Tsukahira preaches on such topics as “Israel Roots and Kingdom Fruits”, “Israel the Mystery of God’s Favour”, and “Navigating Through Crisis”. (147) Always, he stresses the pre-eminence of Biblical authority over corrupted earthly laws and demonic principalities, and the centrality of Israel – and *the Christian transformation of Israel*, brought about by Eastern Christians subduing the spirit of Islam on their way to Jerusalem. For Malaysia’s Christian Chinese, in particular, it is a seductive message.

For Malaysia, the Back to Jerusalem movement is relevant both as a global evangelical strategy and as a specifically Chinese project. The global strategy is an attempt to unite evangelicals on five continents through a Christian Zionist agenda. Orchestrated at the highest levels of the mission movement, it coordinates evangelical fervor in the US, Latin America, Europe, Africa, Asia, and the Pacific, in a series of missionizing thrusts through non-Christian lands – all framed as the Christian duty to carry the gospel back to Jerusalem. Thus, with considerable Western sponsorship, Nigeria’s *Operation Samaria* is sending 50,000 evangelists to Israel through Muslim Africa (148); while the Chinese *Back to Jerusalem* movement (with both Western and South Korean support) is sending 100,000 evangelists “to pull down the last remaining spiritual giants – Buddha, Islam, and Hinduism – as they walk back to Jerusalem ...” In both cases, the evangelizing of Muslims (and of non-Muslim minorities) is largely under cover of secular activities – especially in medicine, rural development aid, education, and commerce. (149)

Malaysia, with its large Chinese minority, is deeply involved in the latter project. In 2005, Brother Yun (a “Chinese house church leader” and perhaps the best known name in the movement) visited the country “to share the Back to Jerusalem vision”. The BTJ movement had been underway since 2000, when the first 39 Chinese evangelists had left for Israel, and already hundreds more had gone to work and preach in 14 countries along the route. Yun’s mission to Malaysia was to evangelize – and to recruit. He wanted at least 100,000 volunteers – and had gone on record as saying he expected his movement to suffer perhaps 10,000 Chinese martyrs. (150) In the end, Brother Yun’s visit to Malaysia led to “1,200 first time commitments to God”, although it is unclear how many evangelists were raised.

Yun (by this time resident in Germany) was already well known in the West from his book “A Heavenly Man” (co-written with New Zealand evangelist Paul Hattaway, who currently teaches at the Malaysian School of Cross-Cultural Mission, and whose own mission agency Asia Harvest is a key sponsor of the BTJ project). (151) And Yun was popular amongst Malaysia’s evangelicals – the country’s National Evangelical Christian Fellowship sponsored and arranged the trip, and he was accompanied throughout by the NECF Secretary General, Rev. Wong Kim Kong. Controversy about Yun’s rendition of his own life was not allowed to interfere with the visit: the NECF’s newsletter, *Berita NECF*, praised Brother Yun, and bemoaned the way “rumours” were allowed “to obstruct the gospel”. (152)

Since Yun’s visit, promotion of the project in Malaysia has intensified. More recently, it has been heavily advertized by evangelicals connected with Tom Hess’ Jerusalem House of Prayer. In 2013, the First All Malaysia Convocation, hosted by Henry Pillai, brought together a large group of Christian Zionists to discuss Malaysia’s “God-given” role as “The Revival Sparker” of the Golden Gate Nations.(153) Present were four members of the JHOP “Inner Council of Elders”: Tom Hess, John Mulinde of Uganda, Afeef Halasah of Jordan (presented publicly under the pseudonym “A Moabite Apostle” and described as a “Mighty Man of Valor, bringing the Gospel of the Kingdom to the Toughest Parts of the World”), and Philip Marc Lee of Elim Freedom Ministries. Also in attendance were Alfred Tais, Executive Secretary of the NECF;

Danil Raut, President of SIB West Malaysia, and representatives from a range of Baptist and Pentecostal churches.

The main task of the JHOP “convocation” was to mobilize Pentecostalist sentiment in Malaysia around two key concepts: the role of God’s “chosen people” in storming the enemy’s gates and toppling Satan, and the importance of taking the gospel back to Jerusalem. This involved, above all, the expansion of a Christian Zionist prayer network throughout the country. Thus, topics covered included the following:

- Restoration of the Tabernacle of David (24-hour houses of worship as a catalyst for revival in the nation)
- Replacement Theology and the Place of Israel Biblically – Restoration of the Truths of YAHWEH Including Our Biblical Hebrew Roots
- Being a watchman for our nation and the nations including Israel
- Standing and prayer for and with Israel and the Jews as the One New Man
- The Back to Jerusalem Apostolic Move of God and Isaiah 19:23-25: The Destiny of the Golden Gate and Eastern Gate Nations.

In the BTJ scheme, Asia’s “lost tribes” connect with Israel through three of Jerusalem’s gates: Lion’s Gate, Golden Gate, and Bethany Gate. A similar connection is made from Nigeria and Brazil through the Ein Kerem Gate, and from East Africa through the Mount Zion Gate. Such connections are fundamental to Christian Zionist evangelizing – and, for that matter, to much evangelizing which is not avowedly Christian Zionist. They provide a context for mobilizing Christians across national borders, in conferences, training, cross-cultural mission, and secular tactics. But what makes the conception especially sensitive is the way in which it has been incorporated as a tool of Western geopolitics, using Asian Christians as a counter against the region’s Muslims - and, more specifically, using Chinese Christians as a fifth column both within Muslim Asia and within China itself. And in this respect, the BTJ vision intertwines with a Western conception of the strategic use of the wider Chinese diaspora.

It is an interplay which evangelicals can readily put into biblical terms. According to David Demian, of Watchmen for the Nations:

“... God has uniquely positioned the Chinese, through their faithfulness and humility, to lead in the Church in this part of our end-time journey – from the ends of the earth back to Jerusalem. But the Chinese also possess a key something beyond their freedom from the fear of death that qualifies them for this journey: an equally fervent love for the sons of Ishmael and for the sons of Isaac.

“The Chinese Church loves the Jewish people in the same way that they love and feel called to the Arabs. And in His wisdom, God has even positioned the Chinese in the natural realm [i.e., the secular world], to have major favour among the Arabs as well as respect among the Jews. So the Chinese are able to go where the Western Church cannot. They are able to stretch their arms wide to embrace not only the sons of Ishmael and the sons of Isaac, but also the Western Church, bringing the whole Body together into one family.” (154)

And the relevance to Malaysian Christians is underlined by Esther Kong, a Senior Pastor in GA611 Bread of Life Church in Petaling Jaya:

“God is blessing GA611 for the sake of Malaysia, because of the link between Middle Eastern countries and our generations to come. God is preparing us as a great army for the end time great Gospel Harvest.”

And Kong stresses how comprehensive will be the challenge her church must face:

“..... As the Church ascends, we must battle to possess both the visible and the spiritual realms. Some areas may have become strongholds of the enemies... .(but) no matter how fortified the strongholds or how impenetrable the fortresses, there will always be a flaw for conquest.” (155)

As for Malaysia, there can be no question that both the Israeli government and many in the United States are keen to maintain a Christian Zionist fifth column in the country – especially after the “damage” done during the Mahathir years. All “fifth columns” are potentially destructive. This one is doubly so – based, as it is, on a racist conception underlying a religious fundamentalism.

“Restoring The Nations”

Ahavat Ammi Ministries is a Messianic Jewish group with two key aims: to bring Jews to the Christian gospel of hope, mercy, and life through Jesus, and to counter the central idea of “replacement theology” – that the Church has replaced Israel (both Biblical and modern) as the embodiment of God’s favour. The group is based in Texas, and was founded by an Israeli Christian convert, Rabbi Tzahi Shapira.

In 2014, Ahavat Ammi helped arrange a four-day teaching conference in Malaysia, on the subject of the “restoration of the nations” – or the return to a belief in Israel and the Hebraic roots of the Christian faith. There was a particular concern that hostility to Zionist Israel and support for the Palestinian case were both strong in Malaysia. Indeed, the country was seen to be dangerously anti-Semitic: it had “ran out most of the Jews that used to live there”, “almost all of the churches....are impacted by an anti-Semitic spirit” – and “many true, Bible-believing communities are underground houses of worship.” Not surprisingly, Rabbi Tzahi’s own visit to Malaysia was seen as a miracle:

“...Tzahi was not only a Messianic Jew in a country that despises Jews, but he is also an Israeli citizen who, by the hand of God, was able to minister in a country that does not allow Israelis to even enter.”

Ahavat Ammi noted the reluctance of many churches to host a large international conference on Messianic Judaism. One pastor, however, had both the facilities and the

spirit to oblige – between August 1st and August 4th, 2014, some 1,000 people from 20 countries (including 100 pastors) came to Grace Assembly Church “to be blessed and taught by a Messianic Jewish rabbi” and to experience

“a continual Ruach HaKodesh (Holy Spirit) burdened gathering for prayer for Israel and the Jewish people, this coming from many Christians who, prior to this, had no interest or concern for Israel. Some even made it a point to say they’ve always prayed for the Palestinians and Hamas’ protection. The crowds even came together, faced toward Jerusalem and for the first time proclaimed, “Shema Yisrael Adonai Eloheinu Adonai Echad” (“Hear O Israel, the Lord your God, the Lord is One”), the central prayer of Judaism coming from Deuteronomy 6:4.”

It was a sentiment echoed by “the pastor of Grace Church”:

“This is the season for....reassigning of nations according to their relationship with Israel. From now on Israel, the firstborn nation among all nations, will be the center-stage of world focus and attention as a symbol of Divine excellency, dignity, and might. Israel as God’s double Rainbow Nation will continue to triumph in the midst of floods of destruction and winds of change to receive rainbow favors and favors like life-giving rain.”

And the pastor promised Rabbi Tzahi that in 2015 the conference would be held in the church’s main auditorium, which could accommodate over 5,000 people.

(http://www.ahavatammi.org/index.php?option=com_k2&view=item&id=1:repentance-comes-to-the-nations&Itemid=828)

CHAPTER FOUR

THE LURE OF CHINA: *GUANXI* AND GLOBALIZATION

“The Dragon and her children, other Asian nations, will arise to unprecedented control of the economic systems of the earth ... China is creating a society to advance the Kingdom of God. The House Church system is the strongest in the world. Their call to Israel is amazing.” (Chuck Pierce, 2012) (156)

Western evangelicals have two main objectives in their dealings with China: first, to promote Christian “transformation” within China, with a heavy emphasis on “kingdom economics”, or Christian capitalism; second, to recruit a missionary force from the growing pool of Chinese Christians to help evangelize the rest of Asia – and, to a lesser extent Africa and Latin America. Both these objectives depend heavily upon the wider Chinese diaspora for personnel, inspiration, and training.

The Christian transformation of China itself is an enormous subject, and has its own vast literature, both academic and evangelical. From the evangelical point of view, one of the most useful contributions to this literature was a fairly short article written in 2002 by the Chinese economist Zhao Xiao, called “Market Economies with Churches and Market Economies Without Churches” (157). After a trip to the United States, Zhao concluded that China’s planned (and somewhat corrupted) economy would benefit from the spread of Christianity – and in particular a faith-driven market economy. In many ways, Zhao’s article is a useful summary of the evangelical position regarding China. Above all, it encapsulated one of the key motives for Christianizing that vast country – bringing it more profitably into the global economy, on Western terms. And implicitly, it underlined the importance of penetrating China, more deeply and more comprehensively, with evangelical specialists in “kingdom economics”. These, for the most part, would need to come from within the Chinese diaspora – in North America, Australia, and South East Asia.

The same synergy between Chinese nationals and Chinese expatriates is expected by Western evangelicals concerned with the Back to Jerusalem Movement. Indeed, the BTJ link has special meaning for US evangelicals concerned with promoting Western capitalism in tandem with Western Christianity. A key agency in this project is Haggai Institute, based in Singapore, powerfully represented in Malaysia, and deeply involved in both Chinese and Muslim evangelizing. The institute’s worth, says John Haggai, “is proven by Islamic opposition ... of the hundreds of ministries operating in the Middle East, (Haggai Institute is) one of only 13 identified ... as a significant threat to Islam.” (158) For evangelicals like John Haggai, the Nanyang Chinese network is a resource to be tapped at a global level – to counter Islam, to penetrate China, and to strengthen US control of Southeast Asia. Extolling the corporate style of financier Robert Kuok, Haggai comments:

“Like many in Asia, Kuok invests in relationships. But he is a “local everywhere he goes” not only because he is Chinese, but because his whole life has been built around building

networks ... and *guanxi* ... Relatedness is a feature of Chinese culture – a network across the Pacific Rim known as *guanxi*.” (159)

Evangelical interest in *guanxi* money is a relatively recent phenomenon. Its rise depended upon a number of broadly confluent developments: among them the “opening up” of China to western trade and more capitalistic ways of doing things; the flight of Chinese from Indochina in the 1970s (mainly to Canada, the United States, and to a minor extent Australasia); the opening up of Central Asia; the substitution of Islam for communism as the West’s main demon; and the Lausanne Movement’s growing attention to cross-cultural mission.

Connecting the Chinese diaspora for evangelization has been a key task of the mission movement – and a particular concern has been to harness the “American Born Chinese Church” for the purpose. Before 1980, there were relatively few evangelical churches amongst the Pacific Rim Chinese. In the San Francisco Bay Area, for example, there were just 15 Chinese congregations in 1950, mostly offshoots of mainline denominations; by 1980 there were 50; by 2008 there were 194, mostly evangelical, Chinese churches. (160) Overall, amongst all “ethnic churches” in the US, the Chinese church has shown the fastest growth – over the period 1990 to 2000, as an indicator, Asian American churches grew by 27%.

And the missionary potential of this change has not been overlooked. As David Tan, of Chinese Christian Mission, observed in 2003:

“When we combine the economic purchasing power and the educational excellence of the Asian Americans in general and the Chinese Church in particular, we are talking about a great potential missionary force. At the last Urbana 2000 over 5,000 Asian Americans attended the mission conference. This was 27% of those attending. Over a thousand Chinese Americans met during the conference, while others had to be turned away for lack of space.” (161)

It was a potential that needed desperately to be harnessed. As Tan noted, the ‘first wave of pioneers from the American Born Chinese Church’ was yet to come, while Chinese churches in East Asia (including China) were ‘busy dreaming, recruiting, training, preparing, and engaging in the task.’

And Tan stressed that Chinese Christians had a very special spiritual duty:

“God in His wisdom has allowed the responsibility of carrying the Gospel to the ends of the world to fall into the lap of Christians from a particular nation. In the first era of modern missions from 1792-1910 the European Christians dominated. America has taken the lead in the second era from 1865 to 1980. Missiologists believe that the Chinese Church will complete the race and finish the task.”

Given such a rationale, the evangelical interest in *guanxi* money is hardly surprising. The modern evangelical movement is based heavily on the management of people and their money, and the manipulation of economic power to further religious control – and *vice versa*. In the overseas Chinese, these evangelicals see a willing target: a largely migrant people, economically

powerful and ambitious, politically insecure, and keen to “westernize”- yet alert to the power of spirits in daily life, especially in the matter of wealth creation. For the West, it is a valuable market in a number of ways: overall, the Chinese “diaspora” is estimated to hold some \$2 trillion of liquid assets, and have a gross annual product of at least \$500 billion (162); furthermore, Chinese capital effectively controls the economies of Thailand (90% of market capitalization), Indonesia (73%), Malaysia (70%), and the Philippines (50%) – and is increasingly strong in Australia, Africa and Central Asia. (163) Much of Southeast Asia’s primary production (its minerals, timber, and cash crops) is in Chinese hands – and the concentration has increased in recent years with the taking over of some Western interests; much of the region’s industrialization is controlled by Chinese cartels linked to primary production; and most of the trade, finance, and property sectors is in Chinese hands.

In Southeast Asia, this concentration has three main implications. First, it makes the Chinese vital partners in Western attempts at penetration. Second, it creates serious discontent amongst the native populations of the countries thus dominated. And third, it creates a tension within the Chinese communities themselves between the wealthy elites (who often partner with the smaller native elites) and the rising middle classes. These three factors strongly define the Christian presence (and the pattern of evangelization) in Southeast Asia.

There is already a strong correlation between ownership of wealth and Christian faith. In Indonesia, for example, by 2006, 22 of the richest 40 families were Chinese, and half of these were Christian (mainly evangelical Protestant), controlling some 45% of the 40 families’ total wealth. (164) In Malaysia, the evangelical community benefit from the patronage of some of the country’s wealthiest Chinese businessmen – for example Francis Yeoh (construction, retailing, power, water), Chan Ah Chye (construction and transport), Khoo Kay Peng (banking and retailing), Tiong Hiew Ting (timber), and Tony Tiah (banking and property). (165) And Southeast Asia is awash with examples of Christian Chinese largesse: Pastor Alex Tanuseputra’s 20,000-seat Bethany Church in Surabaya (“the largest church building in the world”) and his \$250 million Kemayoran “Prayer Tower”; Kong Hee’s 10,000-seat City Harvest Church in Singapore (“the first titanium-clad building in Asia”, costing \$28 million); Ciputra’s 30-metre statue of Christ in Manado; Prince Guneratnam’s \$40 million Calvary Centre and Daniel Ho’s Damansara Utama Methodist Church in Kuala Lumpur. As one evangelical source put it: “To be ‘in Christ’ is to have the spiritual *guanxi* with God that opens the vault of Heaven.” And Bishop Hwa Yung of Malaysia puts the matter more bluntly:

“The Chinese church worldwide will feature more and more strongly in world mission as the 21st century proceeds. There is indeed lots of energy and passion. And money will not be a problem.” (166)

The *Guanxi* Network: A Tale of Two Churches

In 2002, Bethel Temple Seattle closed its doors and merged with a nearby “faith” megachurch. In the mid-1950s, it had a congregation of 2,000; by 2002, barely 150 people turned up for worship. In a different context, however, Bethel Temple had been remarkably successful: it had planted one of Indonesia’s largest and most

successful churches, Gereja Bethel Indonesia. In 2012, GBI claimed a following of over three million people, and some of the most expensive church architecture in Southeast Asia – including the Sentul Convention Centre in Jakarta.

One of the most recent Christian arrivals in Malaysia is the Bread of Life (or *Ling Liang*) Church. In 1998, the Ling Liang Worldwide Evangelical Movement held its ninth General Assembly in Malaysia, and the first Bread of Life church was established in Petaling Jaya six years later. Since then, the growth of the movement has been dramatic. There are now at least nine BOL churches in Malaysia. In the seven years 2004-2011, Petaling Jaya's GA611 Bread of Life congregation expanded from 98 to 823 members (measured by weekly attendance) – an increase of over 700%. (167)

The Ling Liang Church was founded in Shanghai by Timothy Dzaio in 1942, as a “Three Self” Chinese mission. The church's headquarters were moved to Taipei in 1954, and in 1959 the first church was planted in Hong Kong. The mission now has more than 306 churches throughout the world, mostly around the Pacific Rim. One of its most active churches is in Torrance, California, founded in 1967 and now with two congregations – English and Cantonese. Torrance BOL has a strong outreach to Mexico, maintains close links with Taiwanese mission groups such as Christ Mission Overseas Inc., and supports missionaries in a number of other Pacific Rim countries, such as Malaysia and the Philippines, working with a range of evangelical agencies - including Campus Crusade for Christ, Campus Evangelism Fellowship, China Lutheran Seminary, New India Evangelistic Association, S.E.N.D. Philippines, Sowers International, W.E.C., and T.E.A.M. Torrance BOL's Malaysian missionary is Tien Fock Leong, research director for Campus Crusade for Christ Malaysia.

The BOL churches in Malaysia are largely the products of missionizing by the Hong Kong Bread of Life Church (HK611) under Pastor Joshua Cheung. Cheung himself spent many years in North America - training in Regent College, Agape Renewal Center, and the Wagner Leadership Institute, and pastoring in Vancouver for 10 years. But GA611 Bread of Life in Kuala Lumpur also has a more specific inspiration: in 2003, Amos and Esther Kong went to Los Angeles and came under the influence of James Goll and Lou Engle (founder of The Call), who challenged them “to raise up an army of desperate intercessors” to transform Malaysia. The result was the Awakening for Jesus Movement and the Bread of Life Christian Centre in Kuala Lumpur.

This North American inspiration is extremely strong amongst Malaysia's Bread of Life churches, and close contact is kept with a number of radical Charismatic Pentecostalist agencies, including Christ for the Nations Institute, Mark Geppert's Southeast Asia Prayer Center, Ernest Chan's Agape Renewal Center, Jay Koopman's Youth Leadership ministry, Bob Weiner (of now-disbanded Maranatha Ministries), and C. Peter Wagner's International Coalition of Apostles – which includes men like James Goll and Lou Engle.

As such connections indicate, Bread of Life churches are also strongly Christian Zionist. Regular collections are taken for Israel-related causes, and the congregation are regularly exhorted to pray for the Israeli state and its functionaries: “Bless Israel’s national defence,” says one prayer call. “May God grant them wisdom and strategy to protect their land”; “Pray that God will grant wisdom and strategies to the Prime Minister of Israel (Benjamin Netanyahu)” says another; and “Bless the new Likud president (Reuven Rivlin)”.

In May, 2013, George Annadorai preached at ga611bol church in Petaling Jaya. Annadorai, founder of Shalom Church in Singapore, is an “apostle” in Wagner’s ICA, makes frequent trips to Israel (where he is closely connected to Yad Vashem), and is a strong proponent of the Back to Jerusalem Movement.

In his sermon, Annadorai summarized the Christian Zionist credo in the following way:

“God calls us to be immersed in the Holy Spirit in order to serve a special group of people: the survivors of the Holocaust. We are to bring crown of beauty, oil of joy, comfort and righteousness to those who are mourning. Almost every family in Israel has experienced the Holocaust ...

“Until today there are more than two million survivors who are still outside. They are the key to salvation returning to Israel as they are the foundation to the nation of Israel. Our mission is to bring the gospel to them in this remaining seven years. When they are saved, then Israel is saved! When we serve this group of survivors, we have a chance of bringing back to the Lord’s home.

“Salvation came from Israel, allowing us to be saved. Today, it is time for us to bring salvation back to Israel, to locate God’s firstborn, in order to allow this grand final feast that God has planned to take place. Amen!” (168)

And Pastor Esther Kong put the mission of her Bread of Life churches firmly in context:

“God is blessing GA611 for the sake of Malaysia, because of the link between Middle East countries and our generations to come. God is preparing us as a great army for the end time great Gospel Harvest. As the church ascends, we must battle to possess both the visible and the spiritual realm. Some areas may have become strongholds of the enemies.....we are convinced that no matter how fortified the strongholds or how impenetrable the fortress, there will always be a flaw for conquest.”

The church’s code-name “ga611” is a reference to God’s “great army” in the Book of Joel 2: 6-11. The verses are worth quoting in full:

“Before them the people writhe in pain; all faces are drained of colour. They run like mighty men, they climb the walls like men of war; every one marches in formation, and they do not break ranks. They do not push one another; every one marches in his own column. Though they lunge between the weapons, they are not cut down. They run to and fro in the city, they run on the wall; they climb into the houses, they enter at the windows like a thief. The earth quakes before them, the heavens tremble; the sun and moon grow dark, and the stars diminish their brightness. The LORD gives voice before His army, for His camp is very great; for strong is the One who executes His word. For the day of the LORD is great and very terrible; who can endure it?”

In 2013, Bread of Life Kuala Lumpur established its first African “daughter church” in the Cameroons. Commenting on the event, Pastor Kong said:

“God has allowed us to enter into Africa ... to strengthen us and to expand our territories. If we can pass even the test of Africa, which place on earth can stop us? Now is the time to trample the enemy and to declare that the Lord’s revival has come!”

Besides its secular uses, then, the Christian *guanxi* network has a huge potential for influencing evangelical Christianity. Indeed, the network’s secular and religious roles interact very closely, given the powerful secular involvement of those evangelicals (especially Pentecostalist) who seek to manage Chinese Christianity. Southeast Asia’s Chinese Christians generally maintain close economic (as well as familial) ties with China, the United States, and other Pacific Rim countries. So a particular virtue of the network is the way it connects Chinese Christians in the United States with Chinese Christians in Asia – and westwards to the vast Muslim hinterland of Central Asia and the Middle East.

Around the Pacific Rim the most fervent managers of Chinese Christianity are Baptist and Pentecostalist. Amongst the latter, elements of Wagner’s New Apostolic Reformation play a formidable role in planting and grooming Chinese churches, connecting with Chinese money, and infiltrating secular affairs at every level – and always with a solid biblical sanction. The contextualization is elaborate, and hardly subtle: God needs divinely-chosen entrepreneurs to ensure His purpose on Earth; God will prosper those who work hard; God will transfer wealth from the “unrighteous” to the “righteous”. And to ensure the message gets through, a multitude of “biblical” devices are deployed: businessmen’s clubs, motivational courses, gospel crusades, corporate “tent-making”, “business as mission”, educational inducements, media management, and so on. The cross-fertilization between religious and secular is intense and very explicit: to take Christian dominion over the world, the righteous must control the secular world, and around the Pacific, the key agent for this mission is the Chinese *guanxi* network.

Great pains have been taken by all major evangelical groups to lock into this network: the Chinese Coordination Centre for World Evangelism links together hundreds of agencies concerned with evangelizing China and its overseas diaspora; evangelical seminaries have

Chinese language degrees and branches in China; and groups like International Christian Embassy to Jerusalem, Haggai Institute, and Full Gospel Businessmen's Fellowship have an especially strong focus on evangelizing the Chinese – and in the process connecting the Christian faith with Chinese capital and the West's economic and political objectives in the Pacific Rim.

The Full Gospel Businessmen's Fellowship's Hong Kong branch is one of its largest, and is now setting up “brother” branches in China itself – where the fellowship claims a million followers. But FGBMFI also has branches in Taiwan, Vietnam, the Philippines (over 60 chapters), Malaysia (100 chapters), Indonesia (650 chapters, 8,000 members), and Singapore – all of which powerfully represent the combined interests of national capitalists, global capitalists, and the Chinese Christian *guanxi* network (most especially its Pentecostalist/Charismatic members). The FGBMFI is a particularly significant player in Chinese evangelization because of its strong AoG connections, its pan-Pacific links (there are Cantonese, Mandarin, and Indonesian chapters in the United States), and its role in the rapid spread of Dominionist ideology amongst the region's business communities – as a measure of its recent rise, the number of FGBMF chapters in Indonesia rose from 200 in 1999 to 650 twelve years later. (169)

The *guanxi* network, and the processes at work within it, can be symbolized by the role of Chan Kei Thong, a Singaporean-American now based in China, and author of *The Faith of Our Fathers: Discovering God in Ancient China* and *Finding God in Ancient China*. Both books extol the Hebrew heritage of the Chinese, and the essential historical unity of China and Israel – and both appeared initially in Chinese, for sale in markets in China and overseas. Chan is also the founder director of Leadership Development International, which provides business advice for Western investors in China and educational services (through its subsidiary, International Schools of China) for their children. (170) In 2008, Trinity Western University, an institution belonging to the Evangelical Free Church of Canada (and with a degree programme based in China), awarded Chan an Honorary Doctorate.

Chan's publisher is Zondervan, a division of Rupert Murdoch's Harper-Collins Publishers, which calls itself the “leading Christian communications company in the world”. Many of Zondervan's titles, including its Bibles, are printed in China by Amity Printing – the one company authorized by the Chinese government to print Christian literature. Set up jointly by the British United Bible Societies and China's Three Self Church, Amity Printing has made China the world's largest producer of Bibles – printing 12 million in 2012, and a total of 100 million since it started in 1988. While there is some dispute amongst evangelicals over the morality of printing Bibles in China, there is no doubt the business makes hard economic sense – both for China and the Western companies (like Zondervan) which outsource manufacturing to China's low-cost economy. (171)

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But the extent and the intricacy of the *guanxi* network, in its evangelical role, is perhaps best symbolized by a sequence of events which took place in 2011.

In May 2011, a delegation of Christian businessmen, academics, and political leaders from China visited Taiwan. It was, according to City Harvest Church, “the first ever business

delegation to go from China to Taiwan.” (172) It was led by Zhao Xiao, Professor of Economics at the University of Science and Technology in Beijing and head of the Cypress Leadership Institute – a Christian business group which he had founded in 2007.

In Taiwan, Zhao’s delegation met up with a delegation from Singapore, headed by City Harvest pastor Goh Yock Kiang, who - as head of CHC’s The Marketplace ministry – was a frequent visitor to China. Goh’s ministry was in partnership with Abraham Ku’s New Life Church in Taipei, in order to provide a platform for Singaporean and Taiwanese Christian businessmen to connect with Zhao’s Cypress Leadership Institute for joint evangelization “in China and all over Asia”. New Life Church arranged a number of seminars, at which the businessmen from China, Taiwan, and Singapore discussed ways of strengthening Christian business ties between their three countries and beyond. The interest was both secular and spiritual:

“Besides the spiritual input,” said Goh, “ Our members have discovered many potential business opportunities, and had the chance to make certain very crucial and significant contacts who can smoothen the process of doing business in China.

“The Gospel has its roots in China’s farming community, and then penetrated the intellectual community and the wealthy community, and now it has penetrated into the highest echelons, touching those with tremendous political power and authority.

“ ... investments are for more than just profit – they open a door to bring about transformation in a country. We are seeing servanthood leaders rising to be salt and light in China and across the world through commerce, culture and education.”

A few months later, in September, Zhao Xiao led a 50-strong delegation of businessmen from China to South East Asia. In Singapore, they met up with Goh Yock Kiang, who then accompanied them to Kuala Lumpur, to attend a FGBMF fellowship meeting in the offices of Tony Tiah, a developer who owns “the largest premium land bank in Kuala Lumpur”. Here they met up with Theresa Kok (then Selangor State Senior Executive Councillor for Investment, Industry, and Trade) who “shared how God helped her in making decisions regarding investment opportunities in Malaysia”. Again, the occasion had both spiritual and secular purpose: deals were done, and the China delegation was able to interact with Malaysia’s Christian businessmen and “see how they function as salt and light in a country where the majority belong to another religious expression”.

CHAPTER FIVE

A THEOLOGY OF LOVE?

The central purpose of Christian Zionism, and such tactical accoutrements as the BTJ movement, is not merely theological in a narrow biblical sense. If it was, the ramifications would be far less ominous than they are. The problem lies in the splicing together of secular and religious intents: “There is no division between the secular and the spiritual,” says Peter Tsukahira, a leading Christian Zionist based in Israel, and proponent of the theory that Muslims are biologically taking over the world. (173)

Thus, conferences such as the All Malaysia Convocation have far more than a purely religious purpose. Christians will argue that, as exercises in “spiritual warfare”, they are exempt from the charge of *secular* interference in national politics – particularly partisan politics. It is a spurious distinction, which relies upon a very simplistic understanding of how the evangelical movement applies its influence in a situation such as Malaysia’s. Indeed, the All-Malaysia Convocation was held deliberately just before the 2013 General Election, and in publicizing it, one of its main promoters, Pastor Philip Marc Lee (of Elim Freedom Ministries), had this to say:

“We fumbled in our first Jubilee (31st August 2006-30th August 2007) but yet the Lord had mercy on Malaysia and in the ensuing General Election five state assemblies were taken over by the opposition.

“Imagine what will happen if we do it right this time round, in His Ways and in His Wisdom and in His Instructions? I have no doubt that Malaysia will Fulfil Every Prophetic Word Released over us!” (174)

Prophecies are routinely made over Malaysia by evangelicals. And the message is always the same: Malaysia is a divinely-chosen part of God’s plan to defeat the powers of darkness – and in particular Islam. James Goll, founder of the Encounter Network, had this to say in 2009:

“...the Islamic veil is going to be torn in two in the Name of the Lord Jesus Christ.Even though the Lord could choose a nation that could appear to be less volatile like Singapore, the Lord is going to put His finger down for a militant reason in Malaysia. There is a fertile field called desperation that is in Malaysia....

“And so I just call forth that the hand of the Lord will come down upon Malaysia... Laws are going to change in this land. The Lord has....a great surprise for Malaysia... A spiritual invasion....

“....Singapore has the strategic place in the middle of it all....Singapore will be an apostolic strategizing center for the purpose of bringing breakthrough. There will be a HOLY ALLIANCE....between the Philippines, Thailand, and Malaysia.

.... There will be a prophetic act that's going to happen in Malaysia that has something to do with twin towers, but it's now going to be as twin religions of Buddhism and Islam....the Lord is going to cause two towers of idols to fall... for Jesus Christ's sake." (175)

In the same year, Lou Engle of The Call prophesied that Jerome Ocampo's "Philippines Youth Army" would "shoot arrows" into South East Asia:

"And God will increase His storm and Malaysia will begin to rumble...In Jesus' Name, let the arrows strike Malaysia, an open door no-one can shut, we pray for awakening rod, God, over South East Asia."

In 2011, Chuck Pierce said this to his Malaysian congregation:

"There is an Elisha anointing on this key nation now.....Not upon other nations, especially those bound by Islam. You become a key nation wearing a key mantle that will set a course worldwide. ... You are God's Elisha nation in the midst of a rising militant structure worldwide."

And the following year, after Malaysia had "presented herself before 186 Nations assembled at the All Nations Convocation Jerusalem 2012 (ANJC)", Cindy Jacobs went on to set the mood for the year that would follow:

"*Malaysia,*" said Jacobs, "*You are the Key that changes Nations and what God is about to do in Malaysia is going to shock the Nations!*" (176)

In exactly the same tone, the previous year, Cindy Jacobs and Chuck Pierce had told Governor Rick Perry's Texans that Texas was the "Prophet State". James Goll, Lou Engle, Chuck Pierce, Cindy Jacobs, and Barbara Wentroble (who has also prophesied over Malaysia on much the same theme), of course, are all leading lights of the New Apostolic Reformation.

* * * * *

The key to organized Christian participation in party politics is plausible deniability. ***And plausible deniability is best facilitated by a network which is single-minded enough to be decisive, but complex enough to obscure the decision-making.*** In Malaysia, as elsewhere, the strength of the evangelical network is in its great number and diversity of agencies (both local and foreign), its "democratic web" of church congregations, and its multitude of entry points into secular life.(177) It is this, as much as anything else, which gives the network its political "punch".

The evangelical thrust into Malaysia is deeply influenced by the West's political need to confront the Muslim world, especially in the Middle East, Africa, Central Asia, and Southeast Asia – and especially since the ending of the Cold War with the Soviet Union. In particular, the mission agencies which work in Malaysia are very often the same as those aiding the military

and political war on Islam elsewhere, and their worldview is shaped accordingly. This means that their activities amongst non-Muslim groups are predicated upon (and transmit) sentiments which are manifestly toxic in a Malaysian context.

A good example of this is the position taken by C. Peter Wagner on Islam and on the responsibility of Christians to oppose it. As the “high priest” of the New Apostolic Reformation, Wagner is a hugely influential figure in the evangelical world, and his writings and his various agencies are ubiquitous in Malaysia. Wagner’s International Coalition of Apostles, his Apostolic Council of Prophetic Elders, and his Wagner Leadership Institute are all well represented in the country; Wagner’s US-based colleagues make frequent inspirational visits to local churches; and Wagner acolytes feature in many popular churches of a variety of denominations, and in various evangelical servicing agencies (such as the Bible College of Malaysia and the National Evangelical Christian Fellowship). Given Wagner’s powerful grip over a large part of the evangelical movement, and given the situation in Malaysia, it is inconceivable that his Malaysian followers would reject his thinking on Islam. Yet Wagner’s position on Islam, *and on taking Christian control*, is rarely talked about in Malaysia.

Wagner has had a major role in shaping the evangelical movement’s view of Islam. In 1978, the Lausanne Conference on Muslim Evangelization set the pattern for future thinking. There were three prime movers of this conference: Fuller College (and its associated US Center for World Mission), World Vision, and the Lausanne Congress on World Evangelization. Wagner, a senior professor at Fuller, was in charge of the Lausanne Congress’ Strategy Working Group. Twenty-seven years later, in 2005, Wagner defined the role of his Global Harvest Ministries (and, by definition, that of his International Coalition of Apostles) in the following way:

“God has chosen to entrust to us the most challenging assignment that GHM has ever had – the Muslim peoples of the world, starting with the 15 nations of the Arab Middle East... Our sphere also includes the non-Arab Middle East, the Muslim nations outside the Middle East and the Muslim diaspora.

“In previous international prayer initiatives, we began to build our base by locating and identifying with the intercessory prayer movements. This time, however, we feel that God wants us to start governmentally, connecting with the apostles of the region. God has already raised up for us a key apostle in one of the strategic nations of the Middle East. And other apostles are already coming on board. Once we have the apostles in place, we will then bring the intercessors and the prophets into the inner circle, and we will end up with the spiritual core we need to move ahead for retaking the dominion that is rightfully ours.”

“The old days of mission are over, and we are now in a new day ... We need you with us as we launch out into these new territories with the apostolic/prophetic government of the church. We will depend heavily upon workplace leaders, not just traditional church people.”

(178)

Wagner and his associates believe that “Allah is a high-ranking demonic spirit who has come to steal, to kill, and to destroy ...” Opposition to Islam (both physical and spiritual) is a divinely-ordained task, anchored in the biblical story of Israel: for Cindy Jacobs, war in Iraq was necessary to protect Israel and to open the Middle East to the gospel; for Wagner, war in Afghanistan was a war not between America and the Taliban, but between Allah and God the Father.

“(We must) not fall into the trap,” says Wagner, “of being so politically correct in the Visible world that we begin to imagine that Muslims are such good people that they no longer have to be evangelized Our specialty is warfare prayer, the kind of strategic prophetic intercession that attempts to neutralize the forces of darkness, orchestrated by the god of this age, to keep people blinded to the gospel. Specifically, our desire is to see Muslims move from under the power of Allah to God.”(179)

In other words, the “demonic principalities” of Islam, *and Muslims themselves*, are seen as proper targets for intense spiritual warfare, using church and para-church networks to inflame passion, to mobilize prayer, and to try to take over all sectors of influence in target countries – countries such as Malaysia, Singapore, and Indonesia. Such countries are strategically analyzed and “**spiritually mapped**”. Prayer targets are pin-pointed and specific buildings (such as mosques), specific groups of people, and specific areas are regularly prayed upon. Of course, for the war against Islam to be properly fought, there is a need for local troops in strategic places – hence the interest shown by Wagner in evangelizing Malaysia. Inevitably, it is a war centred on the beating heart of Israel; inevitably, in a largely Muslim region, such a focus is bound to cause trouble. (180)

Pastor Ong Sek Leang is a senior member of Wagner’s inner sanctum, the Apostolic Council of Prophetic Elders. (181) When his Metro Tabernacle church was fire-bombed during the height of the controversy over the use of the word “Allah”, Pastor Ong stressed the first line of the Rukun Negara: “Kepercayaan Kepada Tuhan” (or “Belief in God”) as the key to peaceful coexistence in Malaysia. (182) Soon afterwards, Pastor George Bakalov (a member of Wagner’s International Coalition of Apostles, and a close associate of Ong) explained the bombing of his friend’s church in the following way:

“My dear pastor Sek Leang Ong...built (his) church in the Muslim part of Kuala Lumpur intentionally. The church has been used strategically through the years. They are now on the verge of a tremendous breakthrough ... Satan is furious and the best he could do was start an arson.” (183)

Bakalov’s view of Islam, like that of C. Peter Wagner, sees Allah as no more than a “terrorist”, and the “War on Terror” as a war between two gods – “the god of the Quran ... and the God of the Bible.” One of the primary tasks of a church such as the Metro Tabernacle is to spread the thoughts of Wagner and his “apostles”, with particular emphasis on the war against Islam and the need to convert Muslims – in other words, *to help coordinate the spiritual war against Islam*. Pastor Ong, as a member of Wagner’s innermost circle, the Apostolic Council of Prophetic Elders, and as a Malaysian church leader, no doubt has a difficult path to tread: one

can be absolutely sure, however, that a church such as Ong's will, in whatever way possible, do its duty both to God ... and to God's Chief Apostle C. Peter Wagner.

Chuck Pierce, Wagner's successor, makes regular visits to Malaysia - to inspire the troops, to focus the message, and to maintain the authority of Wagner's "apostolic" order. He does this by making carefully-contextualized "prophesies" which promise divine help in the war against demonic enemies – often identified, according to a code of biblical references, as the enemies of Israel. Thus, at the Apostolic Prophetic Insight for the Nation Conference, held in Petaling Jaya in August 2011, Pierce sounded a warning:

"You have never acknowledged, as a nation, the God of Israel. That creates a danger for you in days ahead. That doesn't mean that you will never acknowledge Him as the God of Israel.

"There is a reason that, in our covenant, He aligned Himself with a portion of land and taught us from that land all that we teach. That's called first fruit, first principle, first born. Israel is God's first-born nation. God loves all nations.... but we have to understand the first born nation."

And Pierce put this in local context:

"God says Malaysia is first on my agenda ... as a model nation that I crack open. Now hear what I am saying to you: not a model nation for all the world to see; I said that back in the early nineties: Malaysia would be a model nation, Islam would use this nation to portray its incredible plan. God says, I am going to make this nation for my harvest."
(184)

Pierce's local partner in this instance was Henry Pillai, head of Grace Assembly Church and an "apostle" in Wagner's ICA – and a preacher whose sermons are replete with nudges and winks along similar lines. At the same conference, Pastor Pillai mused on the question of authority – and good and evil:

"... in every domain, there is a King ... Man is the king of all these and God is the King of man.. (God) said the sun will rule the day, the moon will rule the night. It gives you a rough idea what is ruling this land ... A time where the moon or the crescent rules, is the time of darkness. The sun has to rule. We are called the children of light and not darkness."

In evangelical code, Islam is commonly referred to as a kind of moon worship - and Pillai would have been well understood by his Malaysian audience. In a separate sermon, he made a similar point when he contrasted godliness and evil:

"Those who pray for the prosperity and peace of Jerusalem, He will prosper them"

But he warns Christians to beware:

“In one of the major religions around – you can guess which one – their main spirit is deceit.”
(185)

Pastor Henry Pillai’s role as local operative for the wider evangelical (and Christian Zionist) system does not stop at Chuck Pierce. Pillai is especially important as a “point man” for the placement of “cross-cultural” evangelical missionaries in Malaysia. Thus, with the help of the Brazilian Baptist Convention, and a local front group called the Brazil Football Centre, Pastor Pillai brings trained Brazilian Baptist pastors into Malaysia disguised as football coaches and youth counselors (186); and, with the help of a local publishing firm, he facilitates the distribution of Nigerian missionaries and their writings. Amongst these Nigerians is Pastor Steve Ogan, who is closely associated with the Christian Zionist Africa House of Prayer - and is considered an expert in countering Islam. Ogan’s 2010 book “Malaysia: A Rainbow Nation” is used by Pastor Henry Pillai and others as a textbook for the campaign to bring about “Christian covenant rule” in Malaysia. (187)

The choice of Brazilians and Nigerians is significant. Of all evangelical populations, those of Brazil and Nigeria are perhaps the most strongly Christian Zionist. At one of the world’s largest Christian Zionist events, the Feast of the Tabernacles in Jerusalem, Brazil regularly sends teams of over a thousand representatives – in 2009, the Brazilian team of 1,500 was the largest. Nigeria, meanwhile, is a key country in the Back to Jerusalem strategy – aiming to send 50,000 evangelists across the Muslim world to Jerusalem in its own “Operation Samaria”. In Malaysia, Pillai’s Brazilian Baptists teach Indian, Chinese, and Malay youngsters Brazilian football – and use the game as an entry for wider evangelizing; while his Nigerian pastor in a number of evangelical churches (such as Pillai’s own Grace Academy, Shekinah Grace, and CKRM) and evangelize more comprehensively, ostensibly amongst non-Muslims, on an anti-Muslim agenda. One of Nigeria’s largest Christian Zionist churches, Enoch Adeboye’s Redeemed Christian Church of God, has already established 14 parishes in Kuala Lumpur alone - and also draws upon resident Nigerian pastors in Christian Zionist churches in Singapore (such as Yang Tuck Yoong’s Cornerstone Community Church) for added inspiration. (188)

Pastor Henry Pillai may be the most public face of Wagner’s Malaysian presence (both as a member of the ICA and as Dean of the Wagner Leadership Institute). But he is hardly its only face. A great many Malaysian churches and mission groups (both Assemblies of God and others) maintain close links with Wagner and his senior “apostles” and “prophets”. The WLI itself is essentially a vehicle for promoting the ideas of other ICA members (and ardent Christian Zionists) such as Tom Hess, John Mulinde, Dutch Sheets, Mary Glazier, Che Ahn, Chuck Pierce, and John Kelly. Such operatives frequently come to preach, but the connection may be even more organic than this. (189)

Indeed, a number of extreme evangelical groups in the US have established a strong Malaysian presence through the Chinese *guanxi* network. The International House of Prayer is one. Of all the Christian Zionist groups in the United States, the International House of Prayer (based in Kansas City and Tallahassee, Florida) is one of the most aggressive, with a special interest in spiritual warfare – which it applied powerfully in helping to plan Rick Perry’s campaign for nomination as Presidential candidate. IHOP is rapidly expanding its influence

over the Chinese Pentecostalist network in Asia. In Hong Kong, it set up the All Nations House of Prayer Asia (ANHOP) with the help of Eddie Ma's Incubator Ministries – through which there are close links with Malaysian churches. In addition, in 2009, two IHOP missionaries (including the group's CEO, ex-Malaysian Daniel Lim) founded a ministry called the Penang House of Prayer. Linked to the Penang Pastors' Fellowship and to Youth With a Mission (an Assembly of God front), the Penang House of Prayer joined a number of other mission groups (including the Bethel House of Prayer and the Tabernacle of Praise) in raising the profile of local Christian Zionists. Thus, also in 2009, evangelists from the Ebenezer Emergency Fund's Operation Exodus visited Penang, connected with the Penang Pastors' Fellowship, and prayed against "the demonic stronghold of Islam", and to separate the "*aliyah* (returning Jew) gates and highways from all influence of Islam in every nation across Southeast Asia." (190)

A second example is the influence of Pastor Ernest Chan, Chinese-American leader of the Agape Renewal Center in California. Agape was established specifically to exploit the *guanxi* of the Pacific Rim, evangelizing Chinese in the US, China, and Southeast Asia. Its permanent faculty of fifteen includes American Chinese and Chinese from China, Taiwan, and the Philippines – and boasts credentials from Fuller Seminary, University of California, the China Evangelical Seminary in California, the Chinese Culture University in Taiwan, and the Wagner Leadership Institute. Chan, an "apostle" in Wagner's ICA and affiliate of the Wagner Leadership Institute, is also a fervent Christian Zionist. He says of his "Love Israel" ministry:

"Periodic Holy Land tours and conferences bring about unity among Chinese churches and ignite genuine love for God's chosen people. Building bomb shelters and gifts to the poor put feet on our love for Israel." (191)

Chan's Agape Renewal Center works closely with other Christian Zionists, such as Tom Hess, leader of the Jerusalem House of Prayer for all Nations (and also a Wagner apostle) and Peter Tsukahira, leader of the Mount Carmel Assembly School of Mission in Israel – both of whom frequently visit Malaysia. Chan was also directly involved in the move to counter negative publicity surrounding BTJ leader Brother Yun.

Pastor Chan has a number of strong Malaysian connections. In 2003, he participated in the campaign to strengthen the Chinese church network in the country, giving a keynote sermon to the Chinese churches' first Merdeka Prayer Rally, and preaching to the Klang Valley Chinese churches on the charismatic revival amongst Chinese Christians. And in 2006, Pastor Daniel Ho, Dean of Chan's Agape International Leadership Institute in California, preached at the Chinese prayer camp held in conjunction with the NECF 40-Day Fast and Prayer. (192)

Chan's influence is evident in the creation of a number of local churches. The Bread of Life (*Ling Liang*) churches which have sprung up since 2004 are heavily influenced by the teachings of Ernest Chan and his group: Philip Chin, senior pastor in GA611 Bread of Life, for example, is a graduate of Chan's Agape Renewal Center – and so is Henry Chieng, founder of Open Heaven Tabernacle 611 Bread of Life Church in Miri. Christ's Kingdom Reigns Majestically is another Agape product. CKRM is a Pentecostal church originating in Singapore, with branches in Melaka, Petaling Jaya, Kelang, and Banting, and strong connections to both Singapore Christian Zionists around the River Glory Church, and to Nigerian Pentecostalists – Bishop Joseph

Akintude, for example, is both ‘spiritual mentor’ for CKRM and pastor at River Glory. (193) CKRM Church was founded, says leader Paul Ang, on the direct inspiration of Pastor Ernest Chan and his Agape ministry. Paul Ang himself partners with Bread of Life churches as a missionary. (194)

Chan’s ministry is also closely connected with the activities of Rev. Wong Kim Kong, onetime Secretary General of NECF (and chief facilitator of the visit to Malaysia by Brother Yun of the BTJ movement). (195) The Reverend Wong, who also spent time at Agape, is founder of the Leadership Transformation Academy, which works in partnership with Agape Renewal Ministry, as well as a number of Singapore-based agencies such as Luis Bush’s Transform World, Haggai Institute, and Eagles Leadership Conference. (196) He was Vice Chairman of the International Council of the World Evangelical Alliance (2001-2005), and is now Honorary Director of the Transformational Leadership Commission of the Asia Evangelical Alliance.

But perhaps the most interesting example of local proxies being used to promote outside Christian Zionist interests is a para-church agency that is surprisingly little-known, given its deep role in the evangelization of Malaysia’s *bumiputera* population. The next section looks in detail at Khoo Hin Hiong’s International Christian Mission.

INTERNATIONAL CHRISTIAN MISSION

Main Sponsors:

Billy Graham Evangelistic Association (US)	Samaritan's Purse (U.S.)	Christ For The Nations Institute (U.S.)	Christian Life Cathedral (U.S.)	Blended Church (U.S.)	Church Planting Institute (Aust.)
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Foreign Partners:

Worldwide Missionary Evangelism (U.S.)	High Point Church (U.S.)	Christ for Thailand (U.S./Thai)	Good Shepherd Mission (U.S./Camb)	REACH Himalaya Ministry (U.S./Nep)
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Local Partners:

Acts Church (KL)	Gereja Bethel Indonesia (Medan)	Sidang Injil Borneo (KL)	50+ local churches
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Activities in: Burkina Faso, Cambodia, China, Democratic Republic of the Congo, India, Indonesia, Kenya, Malaysia, Myanmar, Nepal, Palestine, Philippines, Thailand, Timor Leste, Ukraine, United Kingdom, United States.

(Registered in the United States (Texas and Virginia), United Kingdom (Durham), and Singapore)

CHAPTER SIX

“END HARVEST TRAINING”: THE TEXAS CONNECTION

Although it is registered in the U.S. (in Texas and Virginia), in the UK (in County Durham), and Singapore, and has activities in at least 20 countries, International Christian Mission has a particularly strong representation in Malaysia, where it focuses on evangelizing the Orang Asli in the west of the country and the tribal communities of East Malaysia – especially the Kadazan-Dusun, the Iban, and the Bidayuh. In any year, ICM will be operating in at least 40 village locations, and will be mobilizing the congregations of between 30 and 40 local city churches (including some of the largest, such as Calvary KL, SIB KL, DUMC, Metro Tabernacle, and Ampang Chinese Methodist) for short-term mission to these communities. It will also be coordinating the missionizing activities of visiting foreign evangelists, local businessmen, and various para-church agencies (such as Malaysian Medical Fellowship). The focus is on church planting, raising local preachers, preaching and bible training, with some secular help – from food donations to medical assistance – added on. (197)

The raising of “local leaders and teachers” is especially important, as ICM has a strong emphasis on cross-cultural mission to a wide range of communities throughout Southeast Asia (but also in South Asia and Africa), using locally-trained *bumiputera* evangelists. Overall, since 1983, the agency claims to have raised over 10,000 training centres (or “church planting institutes”) and 100,000 “Christian leaders” in 45 countries – a total which will rise rapidly with the opening of two large bible colleges (in Kuala Lumpur and Medan) in partnership with local churches, and a major expansion of bible schooling and “leadership training” in India and China.

Malaysia is central to ICM’s plans: the contribution of Malaysian *bumiputera* in particular, for evangelizing both within and beyond Malaysia, is considerable – *bumiputera* evangelists are sent to countries like Myanmar, for example, and in 2009 the mission contracted with Sidang Injil Borneo to train 500 pastors from East Malaysia for missionizing in Indonesia.(198) But ICM also plays a significant role in training young (and mainly Chinese) urban Christians for cross-cultural “End Time” evangelizing – as its urban preaching and its extensive short-term mission programme indicates. The founding (jointly with Acts Church KL) of a central bible college, the Academy of Christian Education, in 2010, will help coordinate ICM’s Malaysian efforts – just as the link with Acts Church itself represents a deepening of ICM’s commitment to evangelizing urban youth. The main thrust of its strategy, however, remains village-based, and driven by the “Bible School in a Briefcase” model of evangelization by locally-trained pastors.

Outside Malaysia, ICM’s interests are wide-ranging. In Indonesia, in partnership with Gereja Bethel Indonesia, it has established a bible school in Medan (the International Mission Bible College); and in the aftermath of the 2004 tsunami, worked with GBI and Samaritan’s Purse to evangelize the victims – especially in Aceh.(199) It has set up an orphanage in Cambodia (in partnership with Good Shepherd Mission), a church planting institute in Thailand (in partnership with Christ for Thailand), a bible school in Myanmar (in partnership with The Blended Church of Indiana), a mission in Nepal (in partnership with High Point Church, Texas)

and in partnership with various other agencies it has established bible schools (and “leadership training” networks) in such countries as China, Burkina Faso, Kenya, Democratic Republic of the Congo, the Ukraine, India, Timor Leste, and on the West Bank. Through its Singapore-based operations, it trains Iranian Christians to evangelize the Middle East. (200) And since 2008, in a long-term programme, the agency has provided “moral recovery” training to the Philippines Police Force (initially according to the “purpose-driven life” formula, but more recently on the “Bible School in a Briefcase” model).

So there is no question that International Christian Mission has considerable influence in the evangelization of Southeast Asia, and especially in the mobilization of Malaysia’s evangelical resources – for both internal and foreign missionizing. Given this, it is important to know just how indigenous to Malaysia is ICM’s inspiration – and how strong within it are the pressures of outside Christian Zionism.

The mission’s founder, and its Chairman Emeritus, is Khoo Hin Hiong. Although now a U.S. citizen, Khoo began his career as an evangelical fixer in Singapore, as organizing secretary for the 1977 World Pentecostal Conference, and for the 1978 Billy Graham Singapore Crusade. He later spent four years (1981-1985) studying and teaching at the Christ For the Nations Institute in Texas, run by devout Christian Zionists Gordon and Freda Lindsay. The Lindsays’ institute is, without doubt, one of the more fruitful seedbeds of Christian Zionism: its present Executive Director (and ex-alumnus) Dutch Sheets, and its President Dennis Lindsay, are both keen Christian Zionists – Sheets, a member of C. Peter Wagner’s International Coalition of Apostles, was also Wagner’s personal pastor; the Lindsays’ daughter Carole (now known as Shira Sorko-Ram) is founding partner of the Israel-based messianic group Maoz-Israel – a group with a particular interest in building “a bridge between Christians in China and Israel’s Messianic Body”(201); and the institute’s alumnae include the founders of Christians for Israel (Ray and Sharon Sanders), Peter Tsukahira, and a number of Malaysian evangelical leaders, such as Sam Surendran of Excel Point, Foursquare pastors David Lai and Albert Kok, and the NECF’s Prayer Secretary Ann Low.

Other than those on the ICM Board, Khoo himself has close working connections with a wide range of prominent Christian Zionists, such as Myles Munroe (International Third World Leaders Association), Gary Simons (High Point Church, Arlington, Texas), Jonathan David (the ISAAC Network), Morris Ruddick (Global Initiatives Foundation and Strategic Intercessions Global Network), and Niko Njotorahardjo, leader of Bethany Church (Gereja Bethel Indonesia). (202)

Gereja Bethel Indonesia is one of ICM’s two major local partners in evangelizing Southeast Asia – the other being Sidang Injil Borneo. Pastor Niko, one of Indonesia’s most prominent Chinese Christians and leader of the largest Pentecostal church in the country (with a following of over 250,000), is also a member of Wagner’s International Coalition of Apostles, and of the Global Council of Empowered21, and an Elder of the Jerusalem House of Prayer for All Nations. Pastor Bambang Jonan, the leader of GBI Medan and Khoo’s main working partner in Indonesia, shares Pastor Niko’s Christian Zionism, and attributes the success of his 38,000 congregation church partly to “prayer and support for Israel”.(203)

In defining the inspiration behind ICM, however, the membership of ICM's Boards of Directors and Advisors is perhaps the most significant indicator. Without doubt, the inspiration is strongly Christian Zionist. Dr Jack Hatcher is Vice President of Christ for the Nations Institute, and on the board of Texans For Life Coalition; Jerry Horner has for long been associated with Pat Robertson (being a founder associate of Robertson's Christian Broadcasting Network University), with Myles Munroe, and with David Yonggi Cho (as President of Bethesda Christian University); Steve Dixon is the lead pastor of Christian Life Cathedral in Arkansas, and close to Christians United for Israel (204); Dehner Maurer (founder of The Blended Church) partners with ICM in running an evangelical college on the West Bank; and ICM's Director of Indonesian operations, Wilson Ng Koh Beng, is Malaysian representative of Christian Friends of Israel. (205).

Khoo's ICM is also marked by its close association with the Billy and Franklin Graham empire. Its Board reflects this: Robert Coleman (author of *The Master Plan of Evangelism*, which is the basis for ICM's "Foundational Truths of Evangelism" manual) is a longtime member of the Billy Graham mission, and was Dean of the Billy Graham School of Evangelism; David Vardy, ICM's Global Chairman, is a senior leader of the Billy Graham Evangelistic Association and of Franklin's Graham's Samaritan's Purse; Henry Holley is Vice President of China Affairs, BGEA and Director of Franklin Graham Crusades (and was Director of the 1978 Singapore Billy Graham Crusade); Dr Tom Phillips is Vice President of Crusades, BGEA; and Khoo himself sits on the Board of BGEA Pte Ltd, "a Singapore-domiciled company of the Billy Graham Evangelistic Association."

But of all ICM board members, one in particular has stamped his influence on strategy and tactics. Gerry Rowlands is the creator of ICM's main evangelizing vehicle, the Church Planting Institute, and its two main tools – the CPI Leadership Training Manual and the "Bible School in a Briefcase".

Rowlands is one of Australia's most prominent Christian Zionists. He is Australia Director of the International Christian Embassy to Jerusalem, and for ten years was Director of Praise and Worship at the Annual Christian Celebration of the Feast of the Tabernacles in Jerusalem. His Church Planting Institute partners with a number of groups (such as the Zion Foundation) whose prime task is to promote both awareness of the biblical basis of Christian Zionism and support for the modern State of Israel. And Rowlands himself has strong links with many in the local evangelical scene: he has had a long relationship with churches like Full Gospel Assembly (KL), for example, and his son-in-law (and fellow-Christian Zionist) Joel Baker was for some years a lecturer in Tung Ling Seminary Malaysia – having been Dean of its School of Mission in Singapore (206)

Rowlands' views are uncompromising. He believes a war against Israel is imminent, as the Islamic nations move to take over Jerusalem as the capital of a global Islamic caliphate. The attack will fail, says Rowlands, because Israel's already superior army is protected by divine intervention, with "the Angel of the Lord" leading the defence. What is needed, more than anything, is a great rallying of ordinary Christians in support of Israel:

"... the Church is now facing the greatest challenge in its entire history. That challenge is

nothing less than to understand how vitally integral Israel is to the prophetic future...Israel is...under...threat of total annihilation....we should actively believe that God will protect Jerusalem and deliver his ancient covenant people, purposing to bless them in the Kingdom that God will ultimately establish on this planet, over which the Messiah will be sovereign King.....The battle lines are currently drawn between Yaweh and the satanic anti-Christ. There is no middle neutral ground. If we are not openly, fervently, and practically standing with Israel and the Holy One of Israel, then we are standing in opposition to God Himself.” (207)

Beginning in Africa, moving to Singapore in 1992, and now resident in Australia, Rowlands has been involved in Christian “leadership training” since 1979. His teaching resources have been adopted by scores of bible colleges throughout Asia, and have had a major influence on the way Christianity is spread - through the planting of churches, training centres, and bible schools, the raising of local pastors, and the linking of day-to-day evangelization with the business world and established city churches. Rowlands’ influence cuts across denominational borders: an Assembly of God follower himself, he claims that his training materials have been adopted by the bible schools of over 30 denominations.

Two resources in particular reveal the philosophy and tactics employed by the CPI and its partners (such as ICM). One, the “Bible School in a Briefcase”, is a set of 17 books on “Fundamental Truths”, covering a range of subjects from Christianity, Evangelism, through Church Planting, Bible History, Effective Prayer Life, The Family, Local Church Leadership, to Israel and the Church; the other, the Leadership Training Manual, is a set of 38 detailed modules on a similar range of topics, containing elaboration and references for the benefit of teachers. In both sets of books, the author’s Christian Zionism underwrites the overall philosophy, the detailed training, and the exemplification – often well beyond the realm of biblical analysis: the modern Israeli army, for example, is extolled as a model of good leadership, and the US attack on Iraq is seen as heaven-sent:

“... the Lord stirred up the spirit of Cyrus, King of Persia ... in a similar manner, God stirred up the spirit of President George W. Bush....The....attack upon Iraq will be the demolition of the old Iraq into strife and confusion and its subsequent inability to cause major trouble for Israel....” (LTM, module 38, p. 84) (208)

The approach is crystallized in a section called “The Sons of Abraham”, which forms module 38 of the CPI Leadership Training Manual. Here, Rowlands presents “Twelve Reasons Why Every Christian Should Stand With Israel”, and “Seven Practical Things Believers Can Do to Help Israel”. The 12 reasons for standing with Israel are as follows:

1. The Bible is Filled With Israel
2. Christians have a Common Destiny With Israel
3. Israel is a Unique and Special Nation to God.
4. Christians Also Are a Peculiar Treasure to God
5. God Says He Will Bless Those Who Bless Them
6. We Owe Them a Debt For What We Have Received Through Them
7. God’s Gifts and Call on Them Have Never Been Revoked

8. God Has Promised to Bring Them Back to Their Land
9. The Times of the Gentiles Are Fulfilled
10. We Are to “Comfort God’s People”
11. We Need to Make Reparation for Anti-Semitic Teachings and Actions
12. God is Working With Them to Work Out His Plan for World Peace.

The seven practical things believers can do to help Israel are:

1. Study the Bible to learn of God’s plan for Israel and the Jewish people
2. Pray for the peace of Jerusalem
3. Teach your church to stand with Israel – organize pro-Israel events and seminars
4. Support (financially and otherwise) Christian agencies that help Jews to return to Israel and settle in their land (e.g., International Christian Embassy, Christian Friends of Israel)
5. Share the Messiah with Jews in the context of their own faith, destiny, and scriptures
6. Refuse to support anti-Semitic sentiments in public and social life
7. Visit Israel if possible. (209)

In other words, Rowlands’ teaching materials present a more or less complete manual for the training of loyal Christian Zionists. ICM has been using such materials in its detailed evangelizing for at least two decades, within the context of a comprehensive network of supporting Christian Zionist influences from the mass of agencies (such as Samaritan’s Purse, BGEA, CFNI, and Christians for Israel) with which it missionizes.

There can be no question that ICM’s role in Malaysia is widespread, divisive, and of lasting consequence. As an agency of Christian Zionism, ICM claims to have trained “100,000 Christian leaders”. Most of these are in Southeast Asia and concentrated amongst the tribal, or *bumiputera*, “gate-keepers” of the land. In a volatile situation such as that in East Malaysia – where Christianization of the *bumiputera* population is of crucial political significance – a few thousand ICM “graduates” provide an added complication.

There are many others, within Malaysia, who are just as active in facilitating Christian Zionism – and its associated contempt for Islam. (210) Some (like Ong Sek Leang, Prince Guneratnam, and Kevin Loo) are also Assemblies of God pastors. But many (such as Daniel Ho of Damansara Utama Methodist Church) are not. One of the main features of evangelical networks such as C Peter Wagner’s and Khoo Hin Hiong’s is the ease with which they blend into one another for the good of the wider movement.

And the ease with which they ignore national boundaries.

CHAPTER SEVEN

CHRISTIAN ZIONISM IN MALAYSIA: THE SINGAPORE CONNECTION

“Singapore is a battleground country in our efforts to mobilize support for Israel and promote Judeo-Christian values in Asia.”

(Josh Reinstein, Director of the Knesset’s
Christian Allies Caucus, Israel) (211)

Sarah Allis Yang is a member of Impact Harvest Church, a Chinese church in California. In her 2006 book *The Exodus: From Slavery into Sonship*, Yang gives the following reassurance to Singapore Christians:

“Singapore, it is time to cross over and take the land. The Israelites spent 40 years in the wilderness preparing to become the nation that possessed the promised land. Singapore, 2006 is your 40th birthday as a nation, and you’ve been raised for such a time as this to lead this massive exodus to take the promised land of Asia. You are a little child of a nation in Asia, but as Scripture says, ‘a little child will lead them’ ... It is no accident that your name is the ‘Lion City’, for it was the tribe of Judah that led the procession of the tribes of Israel into battle after the Levites crossed over with the Ark. Our Lord of Hosts and Commander in Chief is in the land and He is the Lion of the Tribe of Judah.”(212)

Such sentiments are those of a growing share of Singapore’s Christian population. In the past ten years, Christian Zionism has been vigorously promoted, and has found a ready home amongst the republic’s Chinese evangelicals. Most of the largest churches, especially those catering for young people (such as New Creation, City Harvest, Cornerstone Community Church, and Faith Community Baptist) are Christian Zionist in sympathies, and numerous smaller churches are aggressively so.

There are four main reasons for the popularity of Christian Zionism in Singapore. The Israeli government itself is a keen promoter, with the Israeli ambassador in Singapore attending major Christian Zionist events in the local evangelical community. The role of C. Peter Wagner and his International Coalition of Apostles is also of considerable importance: in 1999, the ICA held its inaugural meeting in Singapore, numerous Singapore pastors are members of the body, and key evangelical projects (such as the Love Singapore Network) are based upon it. But this in itself only reflects the larger influence of US Pentecostalism in Singapore – where even the Anglican Church is strongly Pentecostalist. Finally, of course, there is the long-standing identification, by politicians and others, of a Chinese Singapore as a Southeast Asian ‘Israel’. As a member of the 2006 Jerusalem Summit Asia put it: “Singapore was established here like a little Israel in a sea of Muslim nations.”(213)

The analogy is telling. In many ways, Singapore is Malaysia's most accessible neighbour – especially in the life of the Chinese population of both countries, and by definition of the Christians amongst them. The same, of course, applies (with less significance) to the two nations' Malay or Indian populations. But the influence of radical religious movements raises a particularly thorny question: if a fundamentalist Muslim group is even less welcome in Singapore than it is in Malaysia or Indonesia, the same must apply to the export from Singapore of Christian Zionism. The two, however, are not regarded with the same degree of urgency – and as a result, a growing Christian Zionism in Malaysia is easily and enthusiastically fed by influences from Singapore.

There are various channels through which this happens – conferences, seminary training, exchanging preachers and other agency staff, formal and informal evangelizing, and the establishment of branch churches are examples. And given Singapore's importance as an evangelical entrepot, with many global mission agencies using the republic as its headquarters, the traffic between the two neighbouring states is bound to be extremely busy.

Over the past 25 years, a number of Singapore churches with strong Christian Zionist leanings have set up branches in Malaysia. An example is the largest church in Singapore, Kong Hee's City Harvest Church.

City Harvest Church was founded in 1989, under the inspiration of Canon James Wong, one of Singapore's leading charismatics and Christian Zionists. (214)(215) Over the next two decades, under Kong Hee, the church became the largest in Singapore (with a weekly attendance of over 15,000), and evolved strong links with the global Christian Zionist establishment: Kong Hee himself considers Ulf Ekman (one of the evangelical movement's most ardent Christian Zionists) to be his spiritual mentor – and Ekman has preached at City Harvest: he is close to C. Peter Wagner, who has also preached at City Harvest on numerous occasions; he has been on the boards of groups such as David Yonggi Cho's Church Growth International, Luis Bush's Transform World, and Full Gospel Businessmen's Fellowship Singapore; and he is a signatory to the Jerusalem Day of Prayer for All Nations. Kong Hee's church is also tightly connected to the movement through its close links with people like Niko Njotorahardjo, Steve Munsey, Phil Pringle (216), Cindy Jacobs, and other Christian Zionist Pentecostals. A number of Kong Hee's links go directly to Israel itself: for example, through Eagles Wings Ministry, the Jerusalem Prayer Team, and Jerusalem House of Prayer. In addition, Kong Hee and his church connect closely with local Christian Zionists in Singapore – like Canon James Wong, George Annadorai (217), and the Love Singapore pastors – and in Malaysia (including Prince Guneratnam, Henry Pillai, and Ong Sek Leang).

Kong Hee's City Harvest Church is essentially an exercise in cultural manipulation, based upon three key objectives: the promotion of Christian Zionism (and its attendant targeting of Islam), the spread of the Prosperity Gospel, and the Western push into China. Over the past decade or so, in concert with a number of similar churches in Southeast Asia, City Harvest has pursued these objectives through a highly successful mix of pop music, stage sex, and self-fulfilment, aimed at a young and largely Chinese middle class audience. But while its approach chimes well with the psychology of young Singaporeans, it is far from an indigenous exercise.

Above all, City Harvest Church is less about the success of a charismatic local boy, and much more about the grooming of a pliant proxy by his foreign sponsors. Of these, there are three key players: Dr A. R. Bernard, of New York's Christian Cultural Center, Ulf Ekman of the Swedish-American Word of Life movement, and Phil Pringle of the 3C Church in Australia. Dr Bernard is City Harvest's Advisory Chairman, and Ekman and Pringle are said by Kong to be his main "spiritual advisors". Together, these three represent and promote the various strands of the City Harvest ethos – Christian Zionism, Prosperity Gospel, and evangelizing China. All are frequent preachers in the Singapore church and its various affiliates throughout Southeast Asia.

Dr Bernard is a one-time member of the Nation of Islam - and founder of the Christian Cultural Center (the largest church in New York, with a mainly black middle-class membership of 37,000) and the International Christian Brotherhood. He was on the board of the Christian Men's Network between 1990 and 1996, becoming its President in 2002 with the death of Edwin Lewis Cole. His Pentecostalism is of a distinctly American mold – he believes in treating church members like credit card customers, "FedEx fast and Disney-friendly". (218)

Dr Bernard is also one of New York's sharpest politicians. A member of the Republican Party, he is Advisor to the Republican National Committee (Growth and Opportunity Project) with special reference to mobilizing "ethnic" and Black American voters for the party. He is an aide to New York Mayor Michael Bloomberg, and was on his transition team in 2001. At one point, he considered standing for mayor himself.

According to the *New York Times*, Bernard is "an adept political force ... a preacher who would rather guide public policy behind the scenes than shout it in front of cameras." He also maintains a global presence: "His ministry reaches far beyond New York City and embraces followers of the gospel as well as community, business, and political leaders across the planet, from Singapore to South Africa.

A central focus of Dr Bernard's political (and religious) activism is his Christian Zionism. He is a member of the Jerusalem Prayer Team, whose mission is "to guard, defend, and protect the Jewish people and Eretz Israel until Israel is secure, and until the Redeemer comes to Zion", and to speak up for an undivided Jewish Jerusalem. His own stand is unequivocal: "I stand with Israel," he said, "because Israel is more than just another nation, it is an example of God being a covenant-keeping God. Israel tells me that God is going to be true to his covenant with me ... Israel is not just necessary to the return of Christ, it is essential to it." In 2007, for his services to Israel, Bernard was given a Lifetime Achievement Award by the Israeli Consul-General in New York. And in 2013, at the Christian Zionist group Eagles Wings' annual Jerusalem Banquet, he was made a "Christian Honoree" for his efforts.

Dr Bernard has been associated with City Harvest Church for over seven years, and since 2006 he has preached there at least twice a year.

Like Bernard, Ulf Ekman is a fervent Christian Zionist. Trained at Kenneth Hagin's Rhema Bible Training Center, and on the Board of Regents at Oral Roberts University, Ekman is now one of the Western world's leading evangelical operatives in Russia and Central Asia. His

particular specialty has been the promotion of Russia's *aliyah* (or returning Jew) traffic to Israel, but he has also been deeply involved in evangelizing the Muslim world – in 2003, he was responsible for setting up the first secret Christian church in Afghanistan. But over the past few years, Ekman's main concern has been to promote a favourable image of the modern Zionist state of Israel, and "to stand by Israel's side", through organized tours of the country, "educational courses", and liaison with evangelical churches in 35 countries. In this effort, Ekman's Word of Life organization maintains a permanent office in Jerusalem, and works in close concert with the Israeli Foreign Ministry, which provides tailored training in public relations. According to Ekman, some 12,000 members "are active on the PR front" on behalf of Israel. (219)

It is in this context that Ekman is sponsoring Kong Hee's church in Singapore – and its regional affiliates. Singapore is a strategic gateway to both China and Muslim Southeast Asia – and fertile ground for cultivating Chinese Christian Zionism and political support for Israel. In pursuit of this, Ekman is particularly concerned with promoting the message that anti-Zionism is synonymous with anti-Semitism:

"Israel," says Ekman, "is the land of the future and the Jews are the people of the future ... The land of Israel belongs to the Jewish people ... the Church must make the cause of the Jews its own.

"... one can't treat the people and their land separately Anti-Zionism is merely anti-Semitism in another guise." (220)

Like Bernard, Ekman has made frequent visits to Singapore and Malaysia.

"Advisory Pastor" Phil Pringle is founder of the highly successful Christian City Church group. Based in Australia, the C3 organization has over 300 churches worldwide – including 80 in Africa and 40 in Asia. Pringle's "prosperity gospelling", aimed largely at young middle class urbanites, is packaged in a seductive mix of pop culture, "New Age" theology, and an appeal to self-fulfilment – in much the same way that Kong Hee presents his message to his City Harvest congregations. In common with all "prosperity gospellers", Phil Pringle's task is to create a kind of obedient self-obsession – ordained by Scripture and Pringle – to enable tighter control over his followers. The message is both intensely capitalistic, and strongly authoritarian. But if the Prosperity Gospel offers a golden horizon, it can also be a very steep cliff. It was with encouragement from Pringle that Kong made a number of extravagant moves that helped send the church into a tailspin after 2010 – in particular, the part purchase of Sun Tec City (in partnership with local preacher Joseph Prince) and the rather costly promotion of Kong's wife as a pop singer.

For Pringle, Kong's wife Sun Ho was the perfect packaging for evangelizing Asia's youth – especially in China. "God," he told her in 2005, "is going to open a big door for City Harvest Church in China, to be a blessing to the people." Three years later, Sun Ho was named Music Ambassador for the Beijing Olympics. Four years later, Kong Hee and his leadership were arrested on charges of corruption.

Pop Stars for Jesus: Jaeson Ma

As a purveyor of *guanxi* Christian pop culture, City Harvest is a major dealer. But the field is a huge one, with scores of players being orchestrated throughout the Chinese diaspora - on both sides of the Pacific and beyond. Pop culture is one of the most profitable of all media, in terms of global reach, commercial value and “spiritual” impact, and it is little wonder that the evangelical movement takes it so seriously. It is little wonder too that the commodity is packaged in strongly Christian Zionist terms.

Jaeson Ma is a frequent visitor to City Harvest, and to various church groups in Malaysia. Ma is a Chinese American hip hop singer, actor, music entrepreneur, and “end time” preacher, who specializes in evangelizing his fellow musicians on the *guanxi* circuit and (as co-founder of Campus Church Network) in planting churches on university campuses. A protégé of Che Ahn, he has been responsible for converting a number of Chinese and Korean singers to Christianity (among them Alexander, Edison Chen, MC Jin, and Van Ness Wu), and has set up around 3,000 churches worldwide.

Jaeson Ma is also deeply involved in C. Peter Wagner’s New Apostolic Reformation, and the Bread of Life Church network, which connects Chinese churches worldwide from its base in Taipeh. He is an associate of Wagner’s Apostolic Council of Prophetic Leaders (which includes Malaysia’s Ong Sek Leang and Singapore’s Dominic Yeo), and works closely with Mick Bickle’s International House of Prayer, Cindy Jacobs Generals International, and Tom Hess’s All Nations Convocation for the Peace of Jerusalem. Ma’s Bread of Life connections include the management of the **Asia for Jesus** crusades, as well as many of the artists (such as Joshua Band) which accompany Ma.

Ma’s thoughts on Israel are worth noting in detail:

*“We as an Asian people of faith need to pray and support Israel ...
It was during World War II that many cities in China...were made cities of
refuge for desperate and exiled Jewish refugees ... I believe because the Chinese
people opened their hearts and homes...to the Jewish people...(that) God is
blessing the growth and success of China’s nation today....
With the rising tension in the Middle East and the possible bombing of Israel
from nuclear weapons in Iran, we must pray for this small but powerful nation
to be protected once again by God’s sovereignty.
You may wonder how such a small percentage of the world’s population can have
so much influence and authority in the area of economics, science, education,
arts and entertainment, politics and government, to philosophy and religion.
I believe this.....is because in the Bible God has favoured the Jews as His Chosen
People to show the world His love ... ” (221)*

Ma is a frequent visitor to Israel, and has addressed Tom Hess's All Nations' Convocation three times. He is also firmly committed to the Back to Jerusalem Movement, which he sees as part of a great "end time" upsurge of young Chinese (and Korean) Christians, standing in unity with Israel, ushering in Christ's Second Coming:

"There have been prophetic words in recent years of an end-time 'nameless and faceless' army that would fulfill God's mandate upon the earth ... an army of martyrs unafraid to live and die for the Gospel. It is a generation with apostolic passion that will move in signs, wonders, and miracles. It is an end-time generation that will reap a great supernatural harvest. How will all this happen? it will happen when spiritual fathers and mothers release their spiritual sons and daughters to do the work of the ministry(Ephesians 4:11) without fear or control. Let the revolution begin; sound the alarm, for God will pour out His Spirit upon all flesh." (222)

But Christian pop culture is not just aimed at a Chinese audience. In 2009, Ma took a group of Chinese pop stars (including Van Ness Wu, SiEn Vanessa, and the Joshua Band) to Indonesia, as part of an evangelical event called The Army of God. According to *The Christian Post*, the presence of the pop stars attracted some 60,000 people, including "a maximum number of non-Christians", and resulted in over 4,000 people "finding new life in Christ". The paper noted:

"Most Muslim families are hesitant to allow their children to participate in a Christian gathering, but when their parents heard that their children are going to Vanness Wu's concert then they did not insist"

And the Taiwanese singer SiEn Vanessa was quoted as saying:

"Most of the participants of the crusade are in middle schools and high schools, and they are mostly non-Chinese and Muslims, which is a great breakthrough."
(223)

In 2010, Jaeson Ma was in Malaysia, performing at the Parti Gerakan Rakyat Malaysia Hall. Around the same time, DUMC Dream Centre was holding a premiere of Ma's film on evangelizing Asia's youth, *10/40*. Ma's popular base in Malaysia is guaranteed by sponsorship from churches like DUMC – and the growing number of Bread of Life congregations in both West and East Malaysia.

But however deeply Kong Hee may be discredited, his church goes on – and so does the global project of which he was just a small part. City Harvest has some 47 affiliates worldwide and continues to plant more, as do many similar churches and para-church agencies originating in Singapore. In Indonesia, CHC branches sit comfortably with much larger

churches owned by Eddy Leo, Indri Gautama, Niko Njotorahardjo, and Alex Tanuseputera - they do, after all, share the same ethos and interact closely at all levels. In Malaysia, CHC Kuala Lumpur (managed by Kevin Loo) is one of the largest churches in the capital, with a weekly attendance of some 2,000, and there are more than 20 CHC subsidiaries throughout the rest of the country, including in Penang, Sitiawan, Sibul, Kuching, Johor Bahru, Ipoh, and Taiping.

It can be argued that, by the very nature of their particular kind of “gospel”, such churches are vulnerable to corruption. (Of course, many Christians would argue that they are already irredeemably corrupted). The example of Calvary Church in Kuala Lumpur manifests the same weakness that hit CHC, although on a rather less ambitious scale. But the problem of such churches is not a matter of individual preachers, or particular managements. Rather, the problem is one of the network such churches belong to – a network that is complex, resilient, and thoroughly global. The network embodies strategic objectives, and multiple tactical options, and will certainly survive any localized hiccup.

City Harvest Church, above all, demonstrates the strength of foreign patronage in the non-Western world’s evangelical movement. It also demonstrates the deep penetration of a particular strategic mindset – one which is Christian Zionist, anti-Muslim, and capitalistic. Such a mindset operates throughout much of the evangelical movement, but in Southeast Asia it has a special medium that presents both opportunity for the evangelicals and enormous danger for the region itself. In Southeast Asia, the main evangelical channel is that of the urban Chinese, and in particular the Chinese city-state of Singapore.

That this focus sits uncomfortably in an overwhelmingly Malay and Muslim region is evident in behavior throughout the evangelical network. It is also quite clear that many evangelicals are quite ready to provoke antagonism in their determination to “transform” a largely Muslim domain into a born-again Christian one. One final tale succinctly illustrates the problem.

In 2006, the leader of Shalom Israel Asia Pacific, Singapore preacher George Annadorai, visited Jerusalem for the annual Prayer Convocation for all Nations with a team of Singaporean evangelicals, including two lawyers. In Jerusalem,

“ ... lawyers drafted a title deed to transfer the ownership of Singapore from the lion of Sang Nila Utama to the Lion of the Tribe of Judah. The transfer was signed ... with representatives from each of the four major ethnic groups in Singapore (Chinese, Malay, Indian, and Eurasian), in the presence of a Jew (Lance Lambert) and a Gentile (Tom Hess), and before the representatives of nearly 200 nations ... “ (224)

The move, of course, was symbolic. The intent, however, was not. Like the All Malaysia Convocation and the Back to Jerusalem Movement, Annadorai’s group represents but a tiny part of a widespread and intricate network of interests intent on changing the strategic balance in Asia, neutralizing the political challenge of Muslim-majority governments, and reworking the entire fabric of cultural and economic life in the region. And a key medium is Chinese Christian Zionism.

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CONCLUSION

At the beginning of this article, it was noted that “there are two keys to understanding the global evangelical movement – the strength of its *intent*, and the power of its *network*”. The same observation applies to the religious situation in Malaysia – and to prediction of future trends in this.

The West’s evangelical movement has made its intent to evangelize Malaysia very clear, and it has sponsored the creation of a complex network of evangelizing operatives, both in and around Malaysia, to do the job. But within the global movement, there are pressures at work promoting even more radical and thoroughgoing penetration of countries such as Malaysia, with the goal of complete subjugation to a “Christian” system of life. The proposition might seem outrageous – one only has to look at the writings of people associated with the International Coalition of Apostles to see that it is both seriously made and relentlessly pursued.

This article has noted some strands of the network that such players are constructing, and identified some of the local proxies they are using to do so. Three things seem crystal clear.

First, the “spiritual war” being fought in countries like Malaysia is largely (and highly successfully) directed by outsiders. Second, the activities of these modern “spiritual warriors” have pronounced (and very deliberate) *secular* implications for the target country: for national government, political cohesion, social cohesion, race relations, economic life, education, and international security. Indeed, secular transformation and spiritual transformation are seen as essential to one another.

And third, the domestic base of this transformation is both broadening and consolidating. In keeping with global trends, Malaysia’s Charismatic Pentecostalist community is expanding rapidly. It is this strand of evangelicalism that is most committed to radical change; and it is the Assemblies of God churches, in particular, that are the most active in seeking it.

In 1995, there were some 18,000 AoG followers in Malaysia. By 2010 this had risen to over 70,000. If present trends continue, by 2024 Malaysia will have an Assemblies of God population of nearly 400,000 (or some 12% of all Christians, compared to 2.7% in 2010). The Assemblies of God churches are especially aggressive in their evangelizing (225), and this would be a potent minority which – if effectively manipulated – could decisively influence politics in Sarawak, Sabah, Penang, and Selangor ... and affect the stability of the entire country. If this were to happen, it would certainly be a tragedy for Malaysia. But it would be a particular tragedy for the Christian community, whose many good souls would have been betrayed by the extremists amongst them.

And there is good reason to believe that, within both the Charismatic Pentecostalist population and the wider evangelical population of Malaysia, the influence of Christian Zionism in particular will grow. Amongst Western Christians (and especially US Christians), there is increasing embarrassment over the Israeli assault on Palestine, and a decline in evangelical support for the Israeli state as a consequence. (226) The US-Israel lobby, and their Christian

Zionist associates, can no longer rely upon the solid support of the evangelical majority in the West. And so, increasingly, support will have to come from non-Western Christians – especially in Brazil, Africa, and Southeast Asia. Inevitably, the pressure upon Malaysian Christians to be auxiliaries in the US-Israeli project will strengthen in the coming years.

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REFERENCES

- (1) See <http://zionism-israel/dic/Christian-Zionism.htm> for a useful set of definitions –including that of “Christian Zionism”. It must be stressed that the multiplicity of fine theological distinctions in modern evangelicalism (such as pre-millennialism and post-millennialism, and variations of “Christian Zionism”) creates something of a semantic minefield for broad surveys such as this. In the Malaysian case, Christian Zionism is usually associated with “post-millennialism” – although even this association is a matter of dispute between Christians.
(see <http://www.deceptioninthechurch.com/premilpostmil.html>).

For an introduction to Dominionism, see Sarah Leslie’s “Dominionism and the Rise of Christian Imperialism” (Discernment Research Group) – also in:
www.discernmentministries.org/ChristianImperialism.htm

- (2) For a comprehensive discussion of Chinese evangelism, its history, its character, and its potential outside of China, see Michael Tai’s article “The Chinese Are Coming”, in *Momentum Magazine*, June 19th, 2008 (www.360doc.com/content/08/0620/00/61857_1352216.shtml)

- (3) www.charismamag.com/blogs/fire-in-my-bones/13626-has-the-baton-been-passed-to-the-asian-church. China is expected to have 160 million Christians by 2025, and 247 million by 2030, according to Yang Fenggang, of Purdue University (*Telegraph*, April 19th, 2014).

- (4) For a discussion of the significance of the Chinese in Israeli geo-political thinking, see: Shalom Salomon Wald: “China’s Interaction with Israel and the Jewish People”, *Jerusalem Center for Public Affairs*, March 15th, 2009 (www.jcpa.org/article/chinas-interaction-with-israel-and-the-jewish-people/), and “China Marches West: Consequences for the Middle East and Israel”, (www.shma.com/2013/china-marches-west-consequences-for-the-middle-east-and-israel/). Wald, a senior fellow at the Jewish People Policy Institute in Jerusalem, is author of *China and the Jewish People: Old Civilizations in a New Era*. He sees the Chinese as unencumbered by Abrahamic conceptions of the Jews: “The Chinese slate,” says Wald, “is blank with regard to Jews”. He also observes that the Chinese admire the Jewish contribution to world history as similar to their own, that they (like the Jews) favour “historical thinking”, and that they also see parallels between Jewish and Chinese history (Western and Russian treatment of the Chinese during the 19th century, for example, is regarded as similar to European discrimination against Jews prior to the Holocaust).

See also: Spengler (David P. Goldman): “Common Traits Bind Jews and Chinese” *Asia Times Online*, Jan. 10th, 2014 (www.atimes.com/atimes/China/CHIN-01-100114.html) for a discussion of the historical, spiritual, and geo-political affinities between China and Israel.

For two Jewish views of the Chinese as “Judo-philes”, see: Ronen Medzini: “China Good for the Jews” (www.ynetnews.com/articles/0,7340,L-3531164,00.html), and Clarissa Sebag-Montefiore: “Oh To be Jewish in China” *New York Times*, Oct. 2, 2012

(www.latitude.blogs.nytimes.com/2012/10/02/oh-to-be-jewish-in-china/?_php=true&_type=blogs&_r=0).

And compare the view of the US evangelical Morris Ruddick:

“God’s economy is...the dimension of those ‘secret things’ that has been an integral part of the model explaining why the Jewish people have not only survived the civilizations that have come and gone over the centuries, but have been disproportionate contributors to the advancement of those societies.”

(www.strategicintercession.org/2012/06/entering-gods-economy/)

(5) For a good working definition of Christian Zionism, see Donald Wagner’s short article “Defining Christian Zionism” (www.christianzionism.org/Article/Wagner02.asp.) See also Stephen Sizer (www.fanaticforjesus.blogspot.com/search/label/Christian%20Zionism), and Stephen Spector’s *Evangelicals and Israel: The Story of American Christian Zionism* (Oxford University Press, 2009)

A central (and somewhat convoluted) theme of Christian Zionism is its “love-hate” relationship with the Jews – as occupants of the Holy Land, as “End Time” actors, as enemies of Christianity, and as targets for conversion. One of the most useful sources for discussion of this is the work of Rachel Tabachnik. See her “The New Christian Zionism and the Jews: A Love/Hate Relationship” (*Public Eye*, Winter 2009/Spring 2010 (www.publiceye.org/magazine/v24n4/jews-new-christian-zionism.html), and ‘Public Eye publishes “The New Christian Zionism and the Jews”’ in *Talk to Action*, Dec 20th, 2009 (www.talk2action.org/story/2009/12/20/02217/561).

Scott Thompson and Jeffrey Steinberg: “25 Year Shotgun Marriage of Israel’s Likud and US Fundamentalists Exposed.” (*Executive Intelligence Review*, Nov. 29th, 2002) (<http://www.larouchepub.com/other/2002/2946>.)

On Evangelical anti-Zionism, see Dexter Van Zile: “Evangelical Anti-Zionism as an Adaptive Response to Shifts in American Cultural Attitudes” (<http://jcpa.org/article/evangelical-anti-zionism/>)

On the evolution of Pentecostalist Christian Zionism, see: Eric Nelson Newberg: *The Pentecostal Mission in Palestine 1906-1948: A Post-Colonial Assessment* (ProQuest, 2008). Much of this is available on Google.

(6) According to the Mufti of Perak, Datuk Seri Harussani Zakaria, there are about 100,000 declared Christian Malays in Malaysia – which is less than one percent of the Malay population. (www.harakahdaily.net/06/index.php;
www.topix.com/forum/religion/islam/TUNNIEEUIHNNVHCAS)

(7) For a useful (and brief) account of mission strategies in Asia, see David Lim’s “Strategies of Mission Movement in Asia Today” (<http://philippinemissionassociation.com/strategies-of-mission-movement-in-asia-today/>). Lim covers outreach programmes, cell multiplication, church planting, and disciple-multiplication movements.

(8) On the Lausanne Congress on World Evangelization, and in particular the Lausanne Conference on Muslim Evangelization, see: www.lausanne.org/en/documents/lops/75-lop-4.html.

See also: Sarah Leslie: “The Global Day of Prayer” (www.crossroad.to/articles2/sarah-leslie/global-prayer.htm)

(9) On “Seven Mountains Theology”, see: www.youtube.com/watch?v=IOMjCSXF3E; www.rightwingwatch.org/content/david-barton-advocates-seven-mountains-dominionism; www.lefthemispheres.blogspot.com/2011/06/theocracy-watch-seven-mountains.html.

FGBMFI Singapore (now known as FGB Singapore) is particularly aggressive in its promotion of Seven Mountains Theology, and the idea of evangelizing through “gate-keepers” (influential laymen in the seven sectors of national life), rather than through mission agencies. FGB Singapore has major influence in Malaysia (through “gatekeepers” like Francis Yeoh), and in 2013 was decisive in regenerating a troubled FGBMF Australia – and converting it to Seven Mountains Theology.

(see http://fgb.org.sg/wp-content/uploads/2012/10/FireReport2009_2010.pdf
<http://fgb.org.sg/wp-content/uploads/2012/10/Fire-for-web-Jan-2014.pdf>
<http://www.fgba.org.au/downloads/vision/VisionMagazineDec2013.pdf>
<http://www.fgba.org.au/downloads/vision/VisionMagazineMay2014.pdf>)

(10) Pentecostalist/Charismatics generally emphasize “relational networks” over organizational structures – the “Latter Rain” networks and their derivatives (e.g., Elim Fellowship and Ministers Fellowship International (Portland Bible College) are a case in point. In practice, the evangelical movement involves complex systems of many interlocking networks, with members in more than one network and otherwise interacting with those in like-minded networks. Thus, an evangelical can belong to International Coalition of Apostles, Global Harvest Ministries, Wagner Leadership Institute, Global Spheres, Glory of Zion, Christian International (and Arise5), Crusaders, INPACT, Generals International, Apostolic Council of Prophetic Elders, ICE, and numerous others – and all will closely interact towards a common ideology and purpose. Most prominent Malaysian evangelicals have such membership networks: senior Pentecostalists such as Dexter Low, Ong Sek Leang, and Henry Pillai are firmly incorporated into New Apostolic Reformation networks; Prince Guneratnam is in AoG networks revolving around James O. Davis and the Christian Men’s Network; while Daniel Ho is associated with such elements as Operation Mobilization, the Alpha Course, and Revival Alliance (which itself is strongly linked to N.A.R. teachings through preachers like Bill Johnson and Randy Clark).

(11) One of the key infrastructural missions is Mission Aviation Fellowship, which owns over 100 light aircraft (the evangelical aircraft fleet in total exceeds 600). Another is Global Mapping International. Both specialize in intelligence gathering.

(12) See, for example, the Malaysian National Prayer Network:
www.prayer.net.my/index.cfm?menuid=40&action=newsview&retrieveid=118.

There is a strong overlap between these national groupings, both ideologically and administratively. Symbolizing this overlap, certain clerics occupy multiple offices in the evangelical movement. Thus, Eu Hong Seng (founder and chief pastor of Full Gospel Tabernacle Church, Subang) is principal of the Evangelical Charismatic Churches of Malaysia network, head of the Christian Federation of Malaysia, onetime principal of Tung Ling Seminary, and onetime head of the National Evangelical Christian Fellowship.

(13) For example, DUMC's evangelical network involves working closely with at least 70 overseas agencies.

(14) On certain measures, the parochial sense of Malaysia's evangelicals is narrowly functional. According to the NECF 2001 Survey of Churches, Pastors, and Christians, "only 2.3% of churches were involved in environmental protection activities as a social service for the community; only 1.8% of pastors say environmental issues for Christians should be a priority field of study by the NECF Research Commission; and only 3.9% of Christians participate in voluntary organizations involved in environmental conservation outside their church activities where there is interaction with non-believers." See Living Lee: "Till He Comes, Earth's Our Home" in *Berita NECF*, May-June 2004.

[file:///C:/Users/user/Downloads/berita_may_june2004%20\(6\).pdf](file:///C:/Users/user/Downloads/berita_may_june2004%20(6).pdf)

(15) The "Billion Souls" campaign is a coalition of more than 80 denominations, fellowships, and ministries who are synergizing their efforts for the fulfillment of the Great Commission. Global Pastors' Network chairman John Maxwell comments: "This is the largest global thrust in Church history.....our goal is to help plant five million new churches for a one billion soul harvest by offering world class training resources and building the premier community of successful pastors."

(16) According to Theresa Kok, ex-minister in the Selangor State government, just 50 cell groups in "missional ministry" would be enough to transform a city. (<http://ericswanson.blogspot.co.uk/2008/05/maylaysia-days-5-7.html>). Kok was talking to Eric Swanson of the Leadership Network and The Externally Focused Church, which is active in developing the "kingdom business" network in Malaysia.

(17) Launched in 2008, with DUMC's Daniel Ho and SIB's Philip Lyn as senior "fathers and advisers", the Dream Malaysia project brings together 20 pastors (from Assemblies of God, Baptist, Basel Christian, Methodist, Presbyterian, and SIB churches) to foster a "revolution of the silent majority" in which "tens of thousands of Daniels will rise up with integrity to influence their parents, teachers, bosses, and people in authority for the glory of God and the good of the people." In the process, it is hoped, "the majority race" will be converted to Christianity. www.dream.net.my/about.cfm)

(18) www.asianbeacon.org/dare-to-stand/

(19) On the matter of evangelical agencies connecting with local government, see the report on Haggai International's approach to Miri City Council in the Haggai Newsletter.

(www.george.my/hiaamorg/images/stories/HarvestTimes%20Ed.1.pdf). The “adoption” of Penang’s public libraries by Penang Pastors’ Fellowship is another example.

(20) http://fgb.org.sg/wp-content/uploads/2012/10/FireReport2009_2010.pdf.

(21) For a number of reasons, Malaysia is a preferred location for evangelicals - “a laboratory for Kingdom transformation” in the words of Eric Swanson.

(www.ericswanson.blogspot.com/2008/05/malaysia-day-8.html.)

(22) For good general accounts of the Governor Perry rally, and its “non-political” nature, see: Michael Tracey: “Rick Perry’s Apolitical Spiritual Experience” *Mother Jones*, Aug. 7, 2011 (<http://www.motherjones.com/politics/2011/08/rick-perry-apolitical-spiritual-prayerfest>) and Forrest Wilder: “Rick Perry’s Army of God” (<http://www.texasobserver.org/rick-perrys-army-of-god/>).

(23) In 2014, the National Hispanic Leadership Conference under Rodriguez formed a “strategic partnership” with the International Christian Embassy to Jerusalem in order to increase Hispanic Evangelical support for Israel. See “Hispanic Evangelicals Among Israel’s Greatest Supporters”, *Jerusalem Post*, Nov. 24th, 2014

(<http://www.jpost.com/Christian-News/Hispanic-Evangelicals-are-among-Israelis-biggest-supporters-382695>)

(24) Rachel Tabachnik: “Christian Zionist Agenda Exposed by NAR Apostle Don Finto at Rick Perry event, and Few Noticed” (<http://www.talk2action.org/story/2011/8/16/152647/490>)

See also: Rachel Tabachnik: “NAR Apostles Claim Partnership Role in the Mythical ‘Transformation’ of Cory Booker’s Newark”, *Talk to Action*, August 12th, 2013 (http://www.talk2action.org/story/2013/8/12/145724/528/Front_Page/NAR_Apostles_Claim_Partnership_Role_in_the_Mythical_Transformation_of_Cory_Booker....)

In Tabachnik’s words, “NAR leadership throughout the world includes Messianic rabbis and emphasizes Christian Zionism and Jewish outreach as important aspects of their ideology.”

(25) Bruce Wilson: “Rick Perry’s ‘The Response’ Boasted How Many Wagner Apostles? Let’s Count” in *Talk to Action*, Sept. 16th, 2011.

(26) See Forrest Wilder, *op.cit.*

(27) see Grace Wyler: “Meet the Radical Evangelical Army Behind Rick Perry”, *Business Insider*, July 27th, 2011 (<http://www.businessinsider.com/rick-perry-the-evangelicals-behind-the-response-2011-7-21?op=1&IR=T0>).

(28) Texas Apostolic Prayer Network

(29) Pastor Rick Torrison, who recently ran a large United Methodist church, now leads the “non-denominational” revivalist mission Revival Rivers, and its World Prayer Force. He also works for Otis’s Sentinel Group and Stringer’s Somebody Cares.

(30) <http://www.stirringthewinds.com/wp-content/uploads/2011/06/Doug-Stringer-Participating-The-Response.pdf>

(31) http://www.nytimes.com/2011/10/01/business/flouting-the-law-pastors-will-take-on-politics.html?_r=0

(32) For The Family (or the Fellowship Foundation) see Wayne Madsen's "Expose: The 'Christian' Mafia" (*Insider Magazine*) on:
<http://www.insider-magazine.com/ChristianMafia.htm>.

(33) Rachel Tabachnik: "NAR Apostles Claim Partnership Role in the Mythical 'Transformation' of Cory Booker's Newark" *Talk to Action*, Aug.12th, 2013.
(<http://www.talk2action.org/story/2013/8/12/145724/5>)

(34) See, for example, www.prayer.net.my/index.cfm?menuid=46, the Love Penang Network (http://thelpn.blogspot.com/2009_04_01_archive.html), and FGBMF's "transforming the seven gates" (http://fgb.org.sg/wp-content/uploads/2012/10/FireReport2009_2010.pdf).

(35) For Chuck Pierce's sermons in Malaysia, see
<http://www.grace-intl.com/wp-content/uploads/2013/06/API-2012.pdf>

(36) <http://dumc.my/randy-clark-conference/>

(37) See, for example, James Goll's prophecy of God's "piercing of the Islamic veil" in Malaysia, in:
<http://kingsrebel.blogspot.com/2009/03/prophecy-for-philippines-by-jim-goll.html>.

(38) See Maila Stivens: "Family Values and Islamic Revival: Gender, Rights, and State Moral Projects in Malaysia" in *Women's Studies International Forum*, Vol 29, Issue 4, July-August, 2006.

(39) www.templateinstitute.com/from-tyranny-to-hope/ Landa Cope's YWAM is one of the most active agencies in promoting "Christian capitalism" (through "business-as-mission" and other "kingdom economics" projects). So her argument, which disconnects capitalism and evangelization, is disingenuous. Cope says: "...as economic development works against extremes, it also creates a spiritual void. But could that be part of God's strategy?....Could a crushing blow to Islam through capitalism create the environment for sweeping evangelism?" And Cope sees Communism in the same light as Islam: "Was Communism the political pressure God used to bring China to Himself? Could capitalism be God's tool to diffuse Islam and bring a great freedom for His Spirit to reach these lost and barricaded nations?" Landa Cope is a popular speaker in South East Asia: she has spoken at the NECF Watchman Forum in Kuala Lumpur, and addressed FGB Singapore.

40) For an introduction to the New Apostolic Reformation, see the summary on Wikipedia, and the sharp, perceptive account by Grace Wyler in *Business Insider*: “Meet the Radical Evangelical Army Behind Rick Perry” (<http://www.businessinsider.com/rick-perry-the-evangelicals-behind-the-response-2011-7-21?op=1&IR=T>). Also Iain Buchanan, *The Armies of God*, and Sara Leslie: Domionism and the Rise of Christian Imperialism (www.discernmentministries.org/ChristianImperialism.htm). There is a good account on: <https://www.facebook.com/notes/patricia-williams/resource-directory-for-the-new-apostolic-reformation-nar-aka-dominionists/429038090466463>. See also: www.narwatch.com/2011/08/16/christian-zionist-agenda-exposed. On opposition from conservative evangelicals, charismatics, and fundamentalists, see: www.narwatch.com/2011/09/09/c-peter-wagners-response-to-increased-exposure-of-the-new-apostolic-reformation.

International Coalition of Apostles, see Buchanan, *op cit.*, p.81ff.

(41) See www.letusreason.org/latrain20.htm. Since 2001 there have been numerous membership lists of both groups published on the Internet – the names may vary from year to year.

(42) On the World Prayer Center, see Jeff Sharlet: “Soldiers of Christ: Inside America’s Most Powerful Megachurch” (*Harpers*, May 13th, 2005) and J. Lee Grady: “God’s Air Command” (*Charisma*, May, 1999). Grady refers to the World Prayer Center as “the Pentagon of modern Christianity, a 55,000 s.f. nerve center designed to supply prayer warriors from all over the globe with the largest collection of data ever assembled about unevangelized nations” and providing “24 hour surveillance of the invisible world” (<http://web.archive.org/20020420014839/http://www.charismamag.com/issues/cm599/cm59922.htm>.)

(43) Examples include the planned “adoption”, by evangelical churches, of Penang’s public library network; the expansion of Christian-inspired “early learning centres” ; the insinuation of foreign evangelists into local sports coaching (e.g., the Brazil Football Centre); the push to “Christianize” business networks and the issue of corporate ethics; the promotion of voter registration programmes by evangelical groups; and the penetration and consolidation of evangelical influence in and around government, in NGOs and government advisory bodies (such as ASLI and PEMANDU), in the news media, and in the publishing industry.

(44) “Establishing geographic dominion over cities and states makes perfect sense on the way to controlling whole nations.... Collectively, these organizations, based on ‘spiritual mapping’, create a strong foundation for campaign organizing. ‘Prayer warriors’ have already been mobilized in significant elections ... and given their geographic foundations, their potential is considerable.” (Paul Rosenberg on the political role of evangelicals in the US Republican candidate campaign) See: Paul Rosenberg: “The Biggest Religious Movement You Never Heard of: Nine Things You Need to Know About Rick Perry’s Prayer Event.” (http://www.alternet.org/belief/151911/the_biggest_religious_movement_you_never_heard....)

and Rachel Tabachnik has this to say: “Under the leadership of Ed Silvoso, head of International Transformation Network, the prayer warriors network in some American cities are now divided into precincts, with one person assigned specifically to each street – a political organizer’s dream.” See Tabachnik: “Texas Gov. Rick Perry Partnering with New Apostolic Groups for Houston’s ‘Call to Prayer’” (<http://www.talk2action.org/story/2011/6/6/112828/5087>.)

In Malaysia, cell churches such as DUMC already provide such a geographic basis for ‘prayer warrior’ political organizing. DUMC has some 340 cell groups in the Klang Valley, and works in close collaboration with SIBKL, which has nearly 200. Other large cell churches, such as Bread of Life, also practice territorial “spiritual warfare”, including prayer-walking against demons and spirits.

(45) See, for example, the activities in Malaysia of Graham Power’s *Unashamedly Ethical*, and also: Mark Geppert: “The Cry for Justice” in *SEAPC Newsletter* July 2012.

(www.seapc.org/news/newsletters/pdfs/07_2012.pdf) Geppert (founder of the Southeast Asia Prayer Centre) sees 2009 as marking the end of a 40-year “generation of terror” in Malaysia (since May 1969). Geppert was briefly taken into police custody in Aceh, in 1999, for distributing Bibles and CDs in the Aceh dialect during the Aceh civil war, while working for a mission agency based in Singapore. (www.library.ohiou.edu/indopubs/1999/03/30/0041.html)

(46) www.asianbeacon.org/dare-to-stand/

(47) For many carefully-researched critiques of the New Apostolic Reformation and its various manifestations, see the articles in *Talk2Action* - especially those by Rachel Tabachnik and Bruce Wilson.

(48) For some idea of the literature on “city transformation”, see the bibliography in <http://www.ywamcity.org/#!/urban-book-list/ctzf> . Also Tim Svoboda: “Why YWAM Needs to Focus on Cities” (http://www.ywamkb.net/kb/Why_YWAM_needs_to_focus_on_Cities)

(49) Cities may be seen to demand a common “kingdom business” strategy, but they also pose considerable problems (and opportunities) for the cultural contextualizing of evangelism, given the great diversity of migrant groups.

(50) Landa Cope, *op.cit.*; see also p. 38ff.

(51) Kenneth L. Davis: “Developing Strategies for Reaching Cities” *Jnl of Min. & Theol.*, Vol. 4, No. 2, Fall 2000 (www.bbc.edu/journal/volume4_2/Reaching_Cities-davis.pdf)

(52) See Ooi Kee Beng & Goh Ban Lee (eds): *Pilot Studies for a New Penang* (Institute of South East Asian Studies, 2010).

(53) For a number of related reports, see <http://d.hatena.ne.jp/itunalily2/20111020>

(54) <http://www.billionsoul.org/about.html#gpn>

(55) <http://www.christianpost.com/news/billion-soul-summit-fuses-world-s-top-church-planters-15877/>

http://www.crusadewatch.org/index.php?option=com_content&task=view&id=2808Itemid=9

(56) YWAM Penang is one of the agency's key Asian branches. Darrow Miller, founder of Disciple Nations Alliance, was for many years a YWAM operative (partly at the University of the Nations).

(57) <http://thelpn.blogspot.com/>

(58) For a report on the 1st Malaysian National Prayer Convocation in Sibu, 2-4 December 2010, see www.prayer.net.my/index.cfm?menuid=48. The event was attended by John Robb of World Vision (who helped to set up the Malaysian National Prayer Network), Bishop Hwa Yung, and Joe Ozawa. The Mountain Prayer Group carried "a burden for the Malays, the interior, and youth ministry" and called on Christians to "pray for Israel that God's purpose for His people shall come to pass".

(59) <https://www.facebook.com/ThePenangMinistersFellowshipPfm>

(60) On Peter Drucker's influence, see Lynn and Sarah Leslie & Susan Conway: *The Pied Piper of Purpose: Human Capital Systems and Church Performance* (Conscience Press, 2004)

(61) Swanson, *op.cit.*

(62) for video excerpts of Lim Guan Eng's speech see: <http://leadershipsummit2010.tumblr.com> and go to "Day 2".

(63) www.ericswanson.blogspot.com/2008/05/malaysia-day-1.html

(64) *ibid.*

(65) <http://marketplacepenang.blogspot.com/search?updated-min>

(66) See <https://www.facebook.com/ThePenangMinistersFellowshipPfm> for links to sources of inspiration such as Julius Suubi and Robert Linthicum (author of *City of God, City of Satan*)

(67) www.crossroad.to/articles2/05/journeys.htm#maxwell and Buchanan, *Armies of God*, pp 89-90.

(68) See: www.mlc.org.my/HARAP/ppt/Draft2/PROJEK_HARAP_6Aug2010.pps for description of Projek Harap.

(69) <http://michanpetite.blogspot.com/2011/05/transforming-our-city-together-2011-ii.html>, for the Sajar family's visit to Penang – and for much other detail on the activities of the Externally Focused Church network in Malaysia, such as the first "Early Learning Centre" in Melaka. Michan Petite is EFC evangelist Lim Lee Sah.

(70) <http://www.lausanneworldpulse.com/perspectives.php/110/12-2005>

(71) Luis Bush: “Raising up a New Generation from the 4:14 Window to Transform the World”

(http://www.academia.edu/4206589/Raising_Up_a_New_Generation_from_the_4_14_Window_to_Transform_the_World)

Luis Bush’s Transform World Connections, which is based in Singapore, is a significant influence on the thinking behind “city transformation” in Penang

(72) On the plan to “adopt” libraries, see: http://thelpn.blogspot.com/2010_02_01_archive.html

(73) For a detailed account of the evolution of the Global Day of Prayer, see Sarah Leslie: “The Global Day of Prayer” (www.crossroad.to/articles2/05/sarah-leslie/global-prayer.htm)

(74) On the recent history of South African Christianity, see:

www.isaacandishmael.blogspot.com/2009/04/spiritual-and-ideological-dynamics-at.htm.

(75) Graham Power’s efforts are closely coordinated with other “transformation” efforts, such as Ed Silvoso’s International Transformation Network. See:

<http://herescope.blogspot.com/2006/10/ed-silvoso-transformation-africa.html>,
<http://www.talk2action.org/story/2010/20/131544/037>,
<http://www.talk2action.org/story/2010/1/15/134445/911/>.

(76) At the Lausanne III Conference (held in Cape Town in 2010), a key consideration was the “threat” from Islam. *Christianity Today* noted that “Islam is at the fore of challenges from other faiths”, while Michael Oh (in charge of “shepherding the younger leaders” at the congress) stated: “Islam is a globally coordinated and unbelievably well-funded aggressive movement. The church needs to ask whether it will be reactionary or proactive in engagement.” (*CT*, Sept. 29th, 2010). Yet, according to a partial survey (of about half the attendees), 70% of evangelical leaders at Lausanne III saw secularism as a major threat, while 47% saw Islam as such (*Christian Post*, June 22nd, 2011)

(77) Hwa Yung: “A Fresh Call for US Missionaries” (*Christianity Today*, 9.11.11)

(78) On the Methodist delegation to South Africa, see *Pelita Methodist* June 1st, 2010, at www.cornerstone.com.my/methodistchurch/newsmaster.cfm?&menuid=6&action=view&retrieveid=367.

(79) For Daniel Ho’s prayer for Malaysia, see *Berita NECF* July-Aug 2010 on: www.necf.org.my/newsmaster.cfm?&menuid=2&action=view&retrieveid=1214.

(80) “The Church and Corruption: Soliciting a Christian Response” *Berita NECF* Nov-Dec 2010 on: <http://www.necf.org.my/newsmaster.cfm?&menuid=2&action=view&retrieveid=1249>.

(81) www.dionfoster.com/blog/tag/cape-town-for-jesus.

(82) For a detailed analysis of Transparency International’s sponsors, see:

<http://pinkindustry.wordpress.com/transparency-international/>

(83) <http://www.forbes.com/sites/walterpavlo/2013/11/18/fraud-thriving-u-s-churches-but-you-wouldnt-know-it/>, and <http://www.christianitytoday.com/ct/2011/june/fleecingfaithful.htm/>

(84) See Anis Yusal Yusoff, Sri Murniati, Jenny Greyzilius: *Combating Corruption: Understanding Anti-Corruption Initiatives in Malaysia* (IDEAS Report, Nov. 2012)

(<http://ideas.org.my/wp-content/uploads/2012/11/Anti-Corruption-Initiatives-Nov-2012.pdf>)

(85) <http://limguaneng.com/index.php/2011/08/12/transforming-penang-by-building-a-future-for-our-youths-and-our-youths-for-the-future>.

(86) <http://www.talk2action.org/story/2005/12/19/155228/97>

(87) on FGBMFI's forays into politics, see: <http://peacecorpsonline.org/messages/2629/1008731.html>,

<http://www.dailykos.com/story/2006/10/9/111512/684>

<http://www.dailykos.com/story/2006/10/05/253942/-A-history-of-Dominion-Kingdom-Now-Restoration-Theology>, and <http://talk2action.org/story/2006/1/28/350522347>.

(88) www.fgbmfi-europe.com/NetNews/ENG_02_2004.pdf.

(89) <http://fgb.org.sg/wp-content/uploads/2012/10/Fire-for-web-Jan-2014.pdf>.

(90) http://fgb.org.sg/wp-content/uploads/2012/10/FireReport2009_2010.pdf.

(91) http://www.fgb.com.my/wp-content/uploads/2014/12/The-Flame-3-2014_final.pdf.

(92) www.fgb.com.my/wp-content/uploads/2014/08/The-Flame_final-lr_21-8-14.pdf

(93) For full details on the conference, with biographies of the main speakers, see FGB Singapore's *Fire Report 2013*: <http://fgb.org.sg/wp-content/uploads/2012/10/Final-FA-Supplement-FireReport-2013-Single.pdf>

(94) *ibid*.

(95) www.fgb.org.sg/wp-content/uploads/2012/10/Fire-for-web-Jan-2014.pdf.

www.ad2000.org/celebrate/tsukahira.htm

(i) www.terrasanctaisrael.org/news/israeli-pastor-speaks-mid-east-awakening

(ii) www.christianitymalaysia.com/wp/finding-a-home-an-interview-with-ps-peter-tsukahira/

(iii) Many of Tsukahira's sermons can be heard on Youtube – including chapters from his book *God's Tsunami: Understanding Israel and End Time Revival*. His views on Islam are summarized in a talk at Mt Carmel S.O.M., on:

www.veoh.com/watch/v14075550PKkxPBxA/caremlconvocation?h1=Peter+Tsukahira+-+Islam.

(96) www.wrmea.org/2009-december/islam-and-the-near-east-in-the-far-east-singapores-expanding-christian-zionist-community.html John Gee was for some years Senior Information Officer at the Council for the Advancement of Arab-British Understanding. He is also author of *Unequal Conflict* (Pluto Press, 1998).

(97) Dennis Balcombe, a Californian missionary based in Hong Kong, is one of the key ground operatives in the Western effort to shape Chinese Christianity. He has played a significant role in bringing Charismatic Christianity to the underground church in China, and is an enthusiastic promoter of the Back to Jerusalem movement, and the work of Brother Yun. He visits Malaysia frequently, and has preached at many local churches – DUMC, FGA KL, New Life Restoration, SIB, and City Renewal among them – as well as in various ostensibly secular venues (such as the Parents' Appreciation Night, SMK Convent Sentul).

See: www.tree-by-waters.blogspot.co.uk/2011/10/heartbeat-for-china.html for biographical background, www.daytopray.com/news/Articles/Dennis_Balcombe_DPPJ_Endorsement!_Chinese for Balcombe's Christian Zionist credentials, and Balcombe's most recent book: *China's Opening Door: Incredible Stories of the Holy Spirit at Work in One of the Greatest Revivals in Christianity* (Charisma, 2014). In this, Balcombe discusses his efforts to spread the "charismatic renewal" amongst South East Asian Chinese, and notes the work of many in his wider network (such as Niko Njotorahardjo and Malaysian Koo Tiong Ling).

(98) Christian Zionist blogger Baruch Hashem Adonai lists DUMC amongst 11 inspirational churches in Malaysia. (The list includes Canning Gardens Methodist Church Ipoh, City Church KL, City Harvest, FGA(KL), Glad Tidings AoG KL, High Praise Assembly Ipoh, and Tabernacle of David). Baruch Hashem Adonai is David Wong, an economist, onetime Director in the Asian Strategy and Leadership Institute (ASLI) (2000-2004) and speech writer for the Malaysian Prime Minister and various cabinet ministers. He now works for The Work Foundation in England.
(www.baruchhashemadonai.blogspot.com)

On Daniel Ho's N.A.R. connections, see "What's in a Title? (*Berita NECF*, Sept-Oct, 2005) (www.necf.org.my/newsmaster.cfm?&menuid=2&action=view&retrieveid=621). Also: www.gloryofzion.org/outmail/8-12-11_MalaysiaReportOnline.htm, http://www.gloryofzion.org/outmail/8-30-08_AsiaTripReportOnline.htm, and <http://dumc.my/whats-up/sermon-schedule/sermon-schedule-2013/>

Chuck Pierce refers to Ho as "a leading apostolic leader" and a 'Daniel' who "will withstand the testing" of difficult times.

Like most Neo-Charismatic Christian pastors, Daniel Ho is avowedly political. “The church is and must get political,” says Ho. “Not everything is politics, but everything is politicalWe must get involved at every level of society as much as possible, as far as possible, as deep as possible.”

(See Michelle My Chan: “Dare to Stand”, *Asian Beacon*, Dec 8th, 2013)

www.asianbeacon.org/dare-to-stand/)

Ho’s DUMC is perhaps Malaysia’s most important church. Planted in 1980 by Sungai Way-Subang Methodist Church (with the aid of a group of young IVCF graduates), it has evolved into a complex and highly efficient institution of spiritual, social, and political management over the non-Malay population of the country’s most populous region. While nominally Methodist, its ideology is a carefully-contextualized melding of Alpha Course, Toronto Blessing, World Vision, the Purpose Built Life, Fraternidad Cristiana de Guatemala, and the New Apostolic Reformation – and is thus strongly connected to urban evangelicalism in London (around the Brompton Holy Trinity Church), Latin America, and the United States. Operating as a kind of alternative (and Christian) Town Council, it has a comprehensive range of ministries and para-church agencies dealing with mission training and sending, media production, social welfare (especially providing for youth problems, family management, migrant aid, and poor relief), financial management, and providing an effective network for ensuring Christian involvement in local and national politics.

One of the main agencies for DUMC’s involvement in the wider community is Community Excel Services, which partners with PEMANDU and a range of government, corporate, and church bodies on welfare matters. Community Excel Services has a “human rights” arm called Citizens’ Network for a Better Malaysia, led by Pastor Ho and Pastor Denison Jayasooria.

DUMC’s cell structure, which was developed in consultation with Singapore’s FCBC, is a key to its effective role in the community. There are well over 340 cells (of up to 15 members), each territorially defined and under a cell leader. Cells are organized into zones (each with a lay leader and pastor), and zones into districts (each with a district pastor). While theoretically decentralized and driven by the cells themselves, the system as a whole is a tightly organized network depended upon a powerful and charismatic centre: it manages and mobilizes the regional non-Malay middle-class population, and it effectively channels inspiration from the global evangelical movement (with close working links to at least 70 foreign agencies); at the same time, the system plays an increasingly important role beyond Malaysia (DUMC supports around 200 missionaries in the region, and Pastor Daniel is an active global diplomat for the cause).

(99) The Bread of Life (or *Ling Liang*) churches are very much a *guanxi*-defined network of Chinese Christian Zionism. Beginning in 1942 in Shanghai, relocating in Taiwan and Hong Kong, there are now 306 Bread of Life churches globally, and at least nine in Malaysia: 611 Ling Liang Kuching, GA611 Christian Church, Seal 611 BOL, Sibu 611 BOL, 611 Living Water, 611 Tree of Life, KL African congregation, and Patio Temple Church Miri.

See:

www.ga611bol.org/download/news/reporte.pdf,
www.ga611bol.org/download/news/collection/2013_4_7E.pdf, and especially
www.ga611bol.org/download/bulletin/7th_anni_mag.pdf for statistics on church growth and other information.

The church's code-name of "ga611" is a reference to God's "great army" in the Book of Joel 2

(100) On Youth With A Mission, see Buchanan, *The Armies of God*, Chap. 6, and:
www.groups.yahoo.com/group/islamiccommunity.net/message/8978.

(101) SIB Hosanna in Sibu is closely aligned with NAR teachings – in particular those of "Bishop" Bill Hamon (Christian International Ministries), Ron Sawka (Arise 5), and Robert Heidler.

(102) See: Maurice Sklar's Prophecies: "Islamic power will rise in the Middle East, and its influence will spread to this land But when they touch Israel, they will see how God fights for Israel. Have they not learnt from past encounters with this people?"

River of Life Sanctuary transmits the ideas of a range of Pentecostalist "prophets", including those of Nigerian Daniel O.C. Agomoh and Kenyan David Owuor – with a strong emphasis on an "End Time" battle with the forces of Ishmael (i.e., Muslims). Amongst the prophecies for 2014 is the following: "*Persist in prayer....our former Prime Minister is your time marker for the nation. His demise marks the beginning of MALAYSIA'S SHAKING.*"

River of Life Sanctuary is the church attended by Datuk Paul Low, Malaysian Director of Transparency International, seconded to the Government's anti-corruption agency.

(103) Thus, Eu Hong Seng, leader of Full Gospel Tabernacle Church, is also head of the Christian Federation of Malaysia, head of the Evangelical Charismatic Churches of Malaysia network, one-time head of Tung Ling Seminary, and one-time head of the National Evangelical Christian Fellowship.

(104) Barry P. Boucher, Doug Stringer, and Cindy Jacobs are all "apostles" on Wagner's International Coalition of Apostles. Doug Stringer was the prayer leader behind Rick Perry's play for presidential candidacy in 2011: for Stringer's views on the way evangelical activism can effect political change, see: Grace Wyler: "Ten Evangelical Powerbrokers Behind Rick Perry's Prayer Rally to Save America" *Business Insider*, August 5th, 2011 (<http://www.businessinsider.com/here-are-the-masterminds...>) For Boucher's ideas on Israel see: http://barryboucher.typepad.com/ministers_matter/2012/11/why-pray-for-israel-barry-boucher.html, and on Mark Hitchcock see: Tristram Sturm: "Christian Zionists Back Israel's Risky Policy Decisions" *Counterpunch*, Oct. 8th, 2012 (<http://www.counterpunch.org/2012/10/08/christian-zionists-back-israels-risky-policy-decisions/>)

(105) According to Stephen Sizer, "*the ICEJ has, without precedent, reinterpreted the Christian mandate from proclaiming the gospel of Jesus Christ 'to the Jew first' into a social gospel*

serving the expansionist political agenda of the modern state of Israel. The ICEJ's justification of Israel's racist and apartheid policies on biblical grounds is contributing to the undermining of Christian witness among both Jews and Moslems, as well as the destruction of the indigenous Christian presence in the Holy Land." (www.stephensizer.com/articles/icej.htm)

(106) See www.icejkhk.org/eng/about-icejkhk for an outline of ICEJ's policy towards Chinese Christians, and the ICEJ magazine Word From Jerusalem, on: www.issuu.com/icej/docs/nov-wfj-issuu.

(107) Balais is also head of Intercessors for the Philippines, an agency promoting the New Apostolic Reformation agenda of national transformation through spiritual warfare - guided from scores of "prayer bases" throughout the country, and inspired by frequent visits from NAR "apostles" like Cindy Jacobs, Chuck Pierce, and Dexter Low (Latter Rain Church Malaysia). "The Philippines will rise up," said Low. "Let us seize the day the Philippines have a righteous government."

The campaign is built around Balais' fellow countryman, Pastor Eddie Villanueva (personal pastor to the first Protestant President of the Philippines, Fidel Ramos), who has also visited Malaysia to consolidate churches he has established (at least six, in Kuala Lumpur, Melaka, Johor, Labuan, and Kota Kinabalu), largely for Filipino migrant workers. Villanueva, a passionate Christian Zionist, is founder of Jesus is Lord Church Worldwide, which has some six million followers. He stood for president twice, each time gaining well over a million votes.

During his 2010 campaign, Villanueva had strong support from both Cindy Jacobs and Dexter Low. Clearly, the issue of Muslim voters had to be tackled. Balais himself claimed that "God has given us the ministry of reconciliation ... (and) we have to suffer just to show God's love for these people because God loves them." (<http://www.cbn.com/CBNNews/News/040701a.asp>.) Considerable publicity was also given to a claim by Zafrullah Alonto (a Villanueva party candidate) that there was broad Muslim support for Villanueva as "a strong man of God" and the only man capable of reviving the Philippines. However, the "Amanah Coalition" of Muslim groups was revealed to be less influential than claimed, and the MILF denied any link with Alonto. See:

www.newsinfo.inquirer.net/breakingnews/nation/view/20091210-241193/Muslim-group-supports-evangelist-candidate and www.en.wikipedia.org/index.php/Zafrullah_Alonto

It is worth noting that there is a strong tradition in the Philippines of Church involvement in politics. The situation is complicated by the role of El Shaddai, a Charismatic Catholic group (of about eight million adherents) which has been influenced by Pentecostalism, and which supported the electoral campaign of the Protestant Fidel Ramos.

(108) Jorge H. Lopez and his Fraternidad Cristiana de Guatemala have a special relevance to Malaysia's evangelization. Lopez is a powerful force in a Catholic country with a politically aggressive evangelical minority (of about 30%) which has already provided the country with two presidents. Lopez is the neo-Pentecostalist leader of a 25,000-strong megachurch and a graduate of Liberty College (Florida) and Haggai Leadership Institute. In dealing with a "reactionary"

Catholicism, he advocates an evangelism of “soft penetration” rather than confrontation – and emphasis on middle class entrepreneurship as the solution to poverty.

(www.rightweb.irc-online.org/articles/display/International_Christian_Embassy_Jerusalem)

But Lopez is not the only Latin American influence on Malaysian evangelicalism. The Breakthrough 2000 Conference and Renewal Rally, which was a significant factor in the growth of the Neo-Charismatic movement in Malaysia, was dominated by four Latin American preachers: Claudio and Betty Freidzon, Carlos Annacondia, and Sergio Scataglini. *Berita NECF* devoted an entire issue to the event. In addition, Luis Bush (founder of Transform World) and Ed Silvoso are both Latin American.

(109) See David Demian: “The Road From Asia to Jerusalem” in *Holy Array*, an outlet of Eddie Ma’s Incubator Ministries in Hong Kong. (www.asiagathering.hk/sharings/the-road-from-asia-to-jerusalem/). Demian is a Coptic Christian based in Canada, whose Watchmen For the Nations mission focuses on Chinese evangelization.

(110) www.necfmalaysia.wordpress.com/tag/necf/page/2/
www.necf.org.my/newsmaster.cfm?&menuid=43&action=view&retrieveid=1344

(111) See Donna Uning: “New Season and New Eyes”, *Christianity Malaysia*, December 26th, 2013. Demian was preaching to the Gempuru Besai Raban Kristian Jaku Iban Malaysia, in Kuching. For a related example of how Christian Zionist groups exploit Malaysia’s *bumiputera* Christians – as “the true gatekeepers of the land” – see the promotional video for the Jerusalem House of Prayer’s All Malaysia Convocation 2014, held in Kuala Lumpur. (amc2013 Highlights/youtube)

See also Grace Assembly’s organization of “family gatherings” for the “Anak Negeri and Orang Asli” (<http://malaysiagathering.com>)

(112) See “GDOP Outpouring” (*Berita NECF*, July-August, 2010)

(113) www.prayer.net.my/index.cfm?menuid=46. This “exiled Jews in Babylon” analogy is often reinforced by foreign preachers, in sermons to local churches or in the local Christian press. Thus, Ed Delph writes in *Asian Beacon*: “In Jeremiah 29: 4-7 God describes what I call the church-community connection. The inhabitants of Jerusalem had been taken captive to Babylon – a city considered to be very unholy, very sinful, and very anti-God. The tendency for the Jews would be to disengage from such a city. However, God tells those in exile to be engaged in the community life of Babylon: ‘...build houses, live in them, plant gardens, eat their produce, take wives, have families, have grandchildren....multiply there....do not decrease.’” (www.asianbeacon.org/the-church-community-connection/). Johnson Chua, of Beacon Presbyterian Church, is also the Malaysian representative of Open Doors.

(114) The emphasis on suffering, on being a persecuted minority, is a constant theme, and Tan elaborates: “Peter wrote his letters to Christians in the Roman empire between AD 64 and AD 67 as Nero’s rule over Rome was at its most violent, at a time when God’s church faced her fiercest persecution. In times like ours in Malaysia, Peter’s letters are a good reminder to remain faithful

witnesses even through suffering – especially as our destiny is victory and glory! As believers, Peter says we should not be surprised at the coming fiery trials (4:12)” (see HOPE, Online journal of Hope EFC, Kuala Lumpur, Jan. 26th, 2014). See also Datuk Kenny Ng’s comments on persecution: www.christianitymalaysia.com/wp/7-ways-respond-persecution-datuk-kenny-ng/ .

For Hwa Yung’s thoughts on the place of Malaysia’s *pendatang* Christians, see <http://www.asianbeacon.org/pendatang-wanted/>

(115). www.graceworks.com.sg/lessons-from-daniel-the-pendatang . The Book of Daniel is especially useful in a Malaysian context to emphasize not only the idea of a persecuted Chosen People, but also the importance of loyalty to God above loyalty to the King. See Pastor Chris Kam’s thoughts: www.christianitymalaysia.com/wp/prophet-daniel-faithful/

(116) GA611BOL Newsletter 20 April, 2014 (www.ga611bol.org/download/news/reporte.pdf)

(117) ga611bol church newsletter 23rd March, 2014.

(118) http://www.fgb.com.my/wp-content/uploads/2014/08/The-Flame_final-lr_21-8-14.pdf
Samaria and Judea, today, are represented by the occupied West Bank.

(119) On the definition of Israeli crimes, see Jonathan Cook: “Israel and the G-Word” in *Counterpunch*, Oct. 10th, 2014 (www.counterpunch.org/2014/10/10/israel-and-the-g-word/)

(120) See David Brog: “The End of Evangelical Support for Israel?” (*Middle East Quarterly*, Spring 2014 (<http://www.meforum.org/3769/israel-evangelical-support>); Alison Weir: “Christian Evangelicals Increasingly Support Palestinian Human Rights” (*Counterpunch*, Sept 29th, 2014).

(121) www.dissidentvoice.org/2010/03/israel-and-apartheid-is-it-a-fair-comparison/

(122) See “Beware the Smug Rot”, *Berita NECF*, March-April 2004
(www.necf.org.my/html/berita_f.htm)

(123) ga611bol newsletter.

(124) On the issue of Palestine, and Western liberal attitudes, see John Pilger, in:

www.counterpunch.org/2014/09/12/gaza-and-the-threat-of-world-war/

On Malaysian Christian attitudes, see:

www.necf.org.my/newsmaster.cfm?&menuid=2&action=view&retrieveid=195,

www.necf.org.my/newsmaster.cfm?&menuid=2&action=view&retrieveid=1080 ,

www.public.dumc.my/the-leap-forward/TLF20140803.docx (DUMC on the Israeli bombing of a UN school).

www.anglicanwestmalaysia.org.my/resource_centre/Anglican%20Messenger%20Jan-Mar%2009.pdf (Anglican Bishop Ng Moon Hing’s view)

www.irfront.net/post/interviews/understanding-evangelical-christianity-in-malaysia/

www.krisispraxis.com/archives/2009/01/israel-hamas-war-moral-rules-and-judgment/#more-139

www.helenang.wordpress.com/2014/08/05/gaza-contest-spot-the-heartached-heartbroken-hypocrites-from-jerusalabang/ (on the August 2014 rally in KL for Gaza’s children)

<https://www.facebook.com/notes/1425834697647940/> and <https://www.facebook.com/elimfreedom/notes> (local churches distributing “Israel/Palestine facts”, from Christian Zionist agencies like Out of Zion in NZ (David and Josie Silver), which deny Muslim claims to Palestine.

But see: www.lbtbooks.com/review_9789839541328.php for a review of Dr Ang Swee Chai’s book *From Beirut to Jerusalem*, in which Dr Ang, a Singaporean evangelical, relates how she came to realize the justice of the Palestinian cause – and committed herself to working for it. See also the articles by the editor of *The Star*, Wun Chun Wai, on his visit to the Holy Land. Wun, who attends Emmanuel Methodist Church in PJ, notes the inequality of the conflict between Israelis and Palestinians, and highlights Palestinian suffering. (Wong Chun Wai: “Eye-opening Experience”, *The Star Online*, March 27th, 2005)

(125) Apostolic Prophetic Insight for the Nation Conference, Aug. 8th, 2011, Petaling Jaya.

(126) For a discussion of this link in Papua New Guinea, see Nancy Sullivan: “Zionism, Prosperity, and Redecorating Parliament House” (www.nancysullivan.typepad.com/my_weblog/2013/12/zionism-prosperity-and-redecorating-parliament-house.html) and George Mombi: “The Impact of the Prosperity Gospel in the Assemblies of God Churches of Papua-New Guinea” *Melanesian Jnl of Theology*, 25-1 (2009) (www.biblicalstudies.org.uk/pdf/mjt/25-1_32.pdf.)

(127) A key concept of the Prosperity Gospel is the “Great Wealth Transfer” (from the sinners to the righteous) that many say the Bible prophesies. C. Peter Wagner is one of its main proponents. Wagner first talked of the idea in the early 1990s, and built it into his rationale for the International Coalition of Apostles (established in 1999, in Singapore), and for the need to create an “apostolic” structure to create and manage global wealth for Christian benefit. Central to this was the multiplication of “marketplace apostles” and Christian businessmen in influential sectors of targeted economies. See Wagner’s articles “Releasing Wealth in Apostolic Times” (2002) in: www.apostolicparadigms.com/C_Peter_Wagner/Wealth/wealth.html, and “The Great Wealth Transfer: Are You Ready?” (www.elijahlist.com/words/display_word.html?ID=2320)

For a Christian critique of the prosperity gospel, see the statement by the Lausanne Theology Working Group, Africa Chapter (Akropong, Ghana, 8/9 Oct. 2008 and 1-4 Sept 2009), in www.christianitytoday.com/ct/2009/decemberweb-only/gc-prosperitystatement.html?paging=off)

(128) See references in footnote (2a)

(129) There is a vast amount of evangelical material on contextualization for Chinese mission. For a primer, see Tan Hann-Tzuu: *The Chinese Way: Contextualizing the Gospel for the Chinese*. Tan teaches at the Malaysian Bible Seminary. Also the work of Jackson Wu (www.jacksonwu.files.wordpress.com/2013/contextualization-guide-for-short-term-cross-cultural-workers-orientation-packet1.pdf.)

For more detail, see articles in *Global Missiology*, Vol.1, No.1, October, 2003 (<http://ojs.globalmissiology.org/index.php/english/issue/view/27>), especially the article by Enoch Wan: “Practical Contextualization: A Case Study of Evangelizing Contemporary Chinese”.

(130) www.chinasoul.org/index.php?option=com_content&view=article&id=3779&Itemid=68.

(131) www.knowthatgodis.com/index/buddha-and-christ.

(132) Ethel Nelson: “The Original ‘Unknown’ God of China: An Ancient Pictogram Script Points to the Bible” (<https://answersingenesis.org/genesis/the-original-unknown-god-of-china/>); Ethel Nelson and C.H.Kang: *The Discovery of Genesis: How the Truths of Genesis were Found Hidden in the Chinese Language*; and Chan Kei Thong: *Faith of Our Father: Discovering God in Ancient China*.

(133) Ancient China’s God: A selection of books and DVDs:

www.softanswertaichi.com/ancient-china-s-god/

And see: www.youtube.com/watch?v=MzdfU7QkWWg.

(134) “Who Are the Chinese?” Elim Freedom Ministries:

www.elimf.blogspot.com/p/who-are-the-chinese.html.

For details of the promotion of Reggie Lee’s films in Malaysia, see:

<https://www.flickr.com/photos/61587500@N04/13434886763/in/photostream/> In 2014, a fund-raising dinner was held at Sin Choi Wah Restaurant in Kepong, with tables (seating 10) advertised at up to RM10,000 per table – and above (special sponsorship tables cost over RM20,000 each) – to raise funding for three further films, including one on Israel and Replacement Theology.

For LiveWire’s participation, see: www.whoarethechinese.com/about.htm.

(135) www.thesmartlocal.com/sg/famous-others/6822-kong-hee

(136) For Broadberry’s articles, including “China and the Bible” see www.tccsa.tc/broadberry/

And for a Mormon commentary on Kang and Nelson’s work, see : www.restoredcovenant.org/Document.asp?CAT=Chinese+Connection&DOC=Chinese&Page=2

(137) “Return to your God – A Call to the Chinese”. *Berita NECF*, May-July 2000, p. 7. Steve Oh himself is a varied personality. A non-Mandarin speaker born in Penang, he has lived in New Zealand (where he was a member of Asia World Mission) and Australia (where he is an entrepreneur-cum-evangelist). He is also a musician, photographer, and author of a novel based on the theme of nature conservation (*Tiger King of the Golden Jungle*, pub. 2009), described by DUMC Pastor Daniel Ho as “a rare contextualized novel for sensitive and insightful engagement.”

(138) www.ga611bol.org/download/bulletin/7th_anni_mag.pdf , p. 63.

(139) David Demian

For an insight into Baptist evangelizing of Sabah's Muruts – and the Baptist Back to Jerusalem link – see www.globalharvestmissions.com/...Summer%20Projects%20Report%20-%20%.... (GHM8-10.doc.)

(140) Tom Hess: Rise of the Praying Church
(www.charismamag.com/site-archives/1441-0511-magazine-articles/features/13395-rise-of-the-praying-church.)

(141) Christa Case Bryant: “Israel wields Bible’s soft power as far afield as Brazil.” (*The Christian Science Monitor*)
(www.csmonitor.com/World/Middle-East/2013/0227/Israel-wields-Bible-s-soft-power-as-far-afield-as-Brazil.)

In a report in *The Jerusalem Post* (21-7-08), Etgar Lefkovits writes:

“In an attempt to stem the tide of rising Islamic extremism across the globe, Israeli politicians and academics reached out to a group of Asian evangelical religious and political leaders...in an increasingly...global Judeo-Christian alliance against radical Islam.

“The fifth annual Jerusalem Summit Asia...brought together members of parliament from the Knesset’s Christian Allies Caucus, conservative Israeli academics....and 150 political and religious leaders from the Philippines, India, Japan, China, and Taiwan.

“... The event comes amid burgeoning relations between Israel and the largely supportive evangelical Christian community around the world, and at a time when the number of evangelicals continues to rise in Asia.

“... Rev. Eddie Villanueva of the Philippines, the founder and spiritual director of Jesus is Lord Church Worldwide.....said the conference organizers were planning the formation of a ‘biblical solidarity movement’ promoting freedom of worship in every country of the world.

“‘Why should Christians in Muslim countries be second-class citizens?’ asked Rev. Dr. Richard Howell, the general secretary of the Evangelical Fellowship of India [And from 2008, General Secretary of the Asia Evangelical Alliance].

“... ‘As the number of evangelicals in Asia continues to increase, and Asia is rising as a world power, it is a very timely initiative for Asian Christians to undertake a Judeo-Christian endeavor to forge a future strong Israel-Asian alliance,’ said Marisa Albert, the meeting’s organizer and executive director of Jerusalem Summit Asia...(and) chairperson of the Jerusalem East Gate Foundation, a Jerusalem-based evangelical organization that promotes support for Israel through Asian pilgrimages and educational tours in the Holy Land.”
(<http://www.jpost.com/servlet/Satellite?cid=121533104706...>)

(142) Thus, at the Christian Zionist “822 Gathering” in Jerusalem in 2013, 60 % of the 3,500 participants “were Chinese from China, Hong Kong, Malaysia, and other Asian countries.”

(<http://arise5.com/updates/2014/11/18/israel-report-822-gathering-in-jerusalem/>) The event was jointly arranged by Demian's Watchman for the Nations and YWAM. Among the Malaysian organizers of the event were Jerry Dusing of SIB and Chin Chi Kiong of Likas Baptist Church.

(143) See Shalom Salomon Wald, *op. cit.*

(144) www.ad2000.org/celebrate/tsukahira.htm

(145) www.terrasanctaisrael.org/news/israeli-pastor-speaks-mid-east-awakening

(146) www.christianitymalaysia.com/wp/finding-a-home-an-interview-with-ps-peter-tsukahira/

(147) Many of Tsukahira's sermons can be heard on Youtube – including chapters from his book *God's Tsunami: Understanding Israel and End Time Revival*. His views on Islam are summarized in a talk at Mt Carmel S.O.M., on: www.veoh.com/watch/v14075550PKkxPBxA/caremlconvocation?h1=Peter+Tsukahira+-+Islam

(148) Timothy Olonade: "Nigerian Church Takes the Gospel Back to Jerusalem with Vision 50:15" (*Lausanne World Pulse*, Sept. 28th, 2012)

(149) For details of the Back to Jerusalem movement's organization and strategy in Asia and the Pacific, see Jerusalem House of Prayer, "Passing Through the Gates in 2009", on: www.hosanna-tod.com/front/bin/partprint.phtml?Part=071309y&Category=0&Style=2. For George Annadorai's summary, see www.asiatimebomb.wordpress.com/foreword/ (his foreword to Serene Lee's book *Asia Time Bomb*). The BTJ movement connects closely with Millennial movements in the Pacific propelled by agencies like Deep Sea Canoe Movement and Indigenous Stewards International. These came together in the All Pacific Prayer Assembly held under USCWM auspices in 2009, and were coordinated (through the good offices of World Vision's John Robb) with the North American Prayer Summit 2008 held in Colorado Springs.

(150) Kim-Kwong Chan: "Mission Movement of the Christian Community in Mainland China: The Back to Jerusalem Movement" (Draft) Seoul Consultation. Study Commission IX (www.edinburgh2010.org/fileadmin/files/edinburgh2010/files/pdf/Kim-Kwong%20Chan%202009-2-28.pdf.) See also Bradford Morello: *Assisting Chinese House Churches to Become Great Commission Churches* (Southern Baptist Theological Seminary, 2012) Morello notes the widespread skepticism in Christian circles about the numbers of missionaries said to have left China in the BTJ project.

(151) Malaysian School of Cross-Cultural Mission is the training arm of the Malaysian Centre for Global Mission (the renamed Malaysia Missions Network). It is closely linked to the Strategic Missions Partnership (STAMP) and the Malaysian Tentmaking Network.

(152) "Brother Yun: Rumours Obstruct the Gospel" (*Berita NECF* Jan-Feb, 2005)
"Sifting the Speaker" (*Berita NECF*, Mar-April, 2005)

(153) All Malaysia Convocation 2013: www.amc2013.org/2013/03/28/amc2013/,

www.amc2013.org/2013/03/28/amc2013-2/, and www.transformmalaysia.com/author/leokoo/.

See also the short video on Youtube showing highlights of AMC 2013:

www.youtube.com/watch?v=UvtuMzWHKaE&feature=youtu.be (note the full stop). And Philip Marc's explanation of Malaysia's biblical significance:

www.elimfreedom.com/#!/message-from-pm/c7wk;

<http://www.youtube.com/watch?v=vi78PmRX46Y>; <http://vimeo.com/56502834>.

Also Tom Hess: www.youtube.com/watch?v=qOAx_6PAUDA&feature=youtu.be

(154) David Demian: The Road from Asia to Jerusalem, *op.cit.*

On Back to Jerusalem and the "New Silk Road Strategy", see:

<http://www.assistnews.net/Stories/2011/s11120004.htm> and

<http://www.assistnews.net/Stories/2011/s11120041.htm>. On secular "platforms" for BTJ missionaries, see: <http://www.backtojerusalem.com/btjPages/news/powerPlatforms.html>. And on Chinese missionaries in Africa, see: <http://www.backtojerusalem.com/btjPages/news/africa.html>.

(155) GA611 BOL's 5th Anniversary magazine (www.issuu.com/ga611bol/docs/2009) The initials "GA" refer to Ezekiel's "Great Army" (Ezek. 37:10); "611" to the Book of Joel 2:6-11.

(156) Chuck Pierce: "China: The Sleeping Giant Awakens", in The Elijah List

(http://www.elijahlist.com/words/display_word.html?ID=11241)

(157) A translation of Zhao Xiao's article, and a comment by He Fan of CASS, appears in: http://www.danwei.org/business/churches_and_the_market_econom.php.

(158) Haggai Institute, founded in 1969 and based in Singapore and Hawaii, specializes in placing evangelical Christians in secular leadership roles, and in training those already in such roles. In four decades, it has trained almost 100,000 Christian leaders – including thousands in Southeast Asia, where its primary foci are subverting Islam, penetrating China, and strengthening free market capitalism. Its origins lie in West Michigan, where it gains major funding from members of the Republican Right, such as the DeVos, Van Andel and Prince families (Erik Prince founded Blackwater Worldwide security firm). Haggai has perhaps 1,000 alumni in Malaysia, including many in influential secular positions (in law, education, finance, manufacturing, construction, business consultancy, and government), in Bible Seminaries, and as pastors of major churches such as SIBKL.

Indications of Haggai Institute's role may be found in the pages of its periodical *Harvest Times*. In 2009, for example, a 20-strong delegation met the mayor of Miri, Lawrence Lai, to strengthen cooperation. The 20 leaders were "heads of para-church bodies such as The Miri Pastors Fellowship, The Teachers Christian Fellowship, Family Empowerment Fellowship, Scripture Union, Full Gospel Businessmen's Fellowship, and Focus on the Family,... Out of the 20 leaders, 13 are Haggai International alumni, two local alumni, and four potential National alumni." The aim of the meeting was "to offer our services to him as a body of Christian believers, for the community and any other specific needs....in line with our exercise to get more

HI International and local alumni involved as an Alumni-in-Action to bring God's presence and power into the Government, Education, and Business sectors."

(www.george.my/hiaamorg/images/stories/HarvestTimes%20Ed.1.pdf)

On John Haggai, see Iain Buchanan, *op cit*.

(159) For Haggai on Kuok:

www.sermoncentral.com/sermons/the-wealthy-christian-dana-chau-sermon-on-money-47448.asp?page=3.

(160) See James Chuck and Timothy Tseng: "The Bay Area Chinese Churches Research Project (Phase II), 2008 Report". However, while growth in the number of congregations (and weekly attendance) has been dramatic, it must be said that Chinese church-attending Christians still only comprise around seven percent of the total Bay Area Chinese population. In other words, the expansion has been that of a small, but fervent, minority.

(161) David Tan: "Taking the Gospel Back to Jerusalem – Mission Challenge for the ABC1 Church", *Challenger*, July-Sept, 2003 (www.ccusa.org/read/read.aspx?id=chg20030303).

(162) Hong Liu (ed.): *The Chinese Overseas; Volume 4* (Routledge Library of Modern China, 2006)

(163) www.abacusformoney.com/pdf/Imagine_Carol_Yip.pdf, and Amy Chua: *World On Fire*.

(164) Buchanan, *op. cit.*, p.279.

(165) Wealthy Chinese support for evangelical Christianity does not necessarily equate with opposition to Muslim elites: some of the richest Malaysian Chinese (e.g., Francis Yeoh and the Tiong family) are supporters of the ruling BN coalition.

See: <https://hornbillunleashed.wordpress.com/2012/03/04/28099/>

(166) At the World Federation of Chinese Methodist Churches Mission 5th Mission Conference, Sibü, 2007 (www.lausanneworldpulse.com/themedarticles.php/1132?pg=all) See also Hwa Yung: "Are You Willing to Give your Children if God so Calls?" in *Pelita Methodist*, July 2007. (www.bhd.cornerstone.my/bhd/methodistchurch/index.cfm?menuid=6&action=newsview&retrieveid=64)

(167) The initials "ga" stand for "Great Army". See www.issuu.com/ga611bol/docs/2009 for Pastor Esther Kong's sermon. Also see references in footnote 99.

(168) George Annadorai. See Eli Wiesel for a rather different view of the Christian role.

(169) See Annie Wong: "Connecting God-fearing Businessmen" (<http://www.citynews.sg/2011/10/connecting-god-fearing-businessmen/>) on the community of interest between Christian Chinese business and Christian politics in Malaysia.

- (170) On Chan Kei Thong, see:
www.inpursuitofhappiness.wordpress.com/2010/05/14/were-the-ancient-chinese-monotheistic/
- (171) “Zondervan Outsources Bible Printing to China.” (Oct 10th, 2004)
- (172) see Theresa Tan: “The Rise of Marketplace Christians” in *CityNews*, May 24th, 2011
[\(http://www.citynews.sg/2011/05/the-rise-of-marketplace-christians/\)](http://www.citynews.sg/2011/05/the-rise-of-marketplace-christians/)
- (173) Peter Tsukahira: *God’s Tsunami: Understanding Israel and End Time Revival* (Bridge-Logos, 2008), Chapter 10.
- (174) See www.amc2013.org.
- (175) <http://kingsrebel.blogspot.com/2009/03/prophecy-for-philippines-by-jim-goll.html>.
- (176) <http://asianbeacon.org/2nd-all-malaysia-convocation/>
- (177) For the business world alone, such entry points include agencies like FGBMF, Haggai Institute, International Christian Chamber of Commerce, Marketplace Leaders, Marketplace Leadership Centre, EQUIP, Empowered21, Eagles Leadership, Unashamedly Ethical, Transformational Business Network, Million Leader Mandate – and many scores of others.
- (178) C. Peter Wagner: “Who is Allah?” (<http://jmm.aaa.net.au/articles/291.htm>)
- (179) C. Peter Wagner: “Some Thoughts on Iraq”
http://www.gracecentered.com/christian_forums/politics/some-thoughts-on-iraq-by-c-peter...)
- (180) For “prayer warfare” Malaysian style, see:
www.mysia50jubilee.wordpress.com/2012/07/31/70-anointed-prayer-bullets-for-a-new-prophetic-rainbow-nation-of-malaysia/
- (181) On the Apostolic Council of Prophetic Elders, see:
http://www.elijahlist.com/words/display_word/4655.
- (182) See Ong Sek Leang on Youtube, pleading for religious tolerance:
www.youtube.com/watch?v=yNUnjPG-6c8)
- (183) For Apostle George Bakalov on Islam, see:
http://www.georgebakalov.com/_blog/Current/post/Muslim_demographics_and_the_future_of_western_civilization/
- (184) API 2012: report on the Apostolic Prophetic Insight for the Nation Conference, Aug. 8th, 2011, Petaling Jaya. For Chuck Pierce’s “prophecies” for Malaysia, see:
http://www.glory-of-zion.org/outmail/5-15-05_Japan_KL_SingaporeReportOnline.htm
http://www.gloryofzion.org/outmail/8-30-08_AsiaTripOnline.htm

http://www.fgb.com.my/flare_20061banquetking.htm

(185) Pastor Henry K. Pillai: “Floods and Earthquakes”
<https://www.youtube.com/watch?v=IRIZqa9JZSY> In this sermon, Pastor Henry claims that Galileo and Charles Darwin were both Jews.

(186) Details of the Brazilian Baptists’ involvement appeared, in Portuguese, on the Junta Missoes Mundiais website (<http://www.jmm.org.br>) in *Jornal de Missoes*, Mar.-Ap. 2008 – the Babel Fish facility provides a passable translation:

“By law the Malay-Muslims are forbidden to change religion, which does not happen with other ethnicities. Grace Community Services has worked to reach this population. “Preach the Gospel openly to those who do not belong to ethnic Malays, as they are allowed to convert to Christianity,” said the Rev Henry K. Pillai. According to him, one of the strategies is to evangelize through sports, especially football. “We are grateful to Brazilian Baptists for sending the three ‘missionaries Ball’ to reach the rest of the population,” he says. “... the opportunities are huge and our desire is to increase our stock by expanding this partnership with the Brazilians,” closes the Rev. Henry Pillai.”

The Malaysian connection is mentioned on numerous pages of the website, during 2008, together with details of individual missionaries and the nature of the evangelical arrangements they are part of. It is worth comparing this information with that in *The Star* story:

<http://www.thestar.com.my/metro/story.asp?file=/2008/11/4/central2408845&sec=central>.

(187) On the Nigerian evangelists, see:

http://www.churchinperth.com/articles/allentan/najib_or_anwar.htm, and:

Allen Tan: “Malaysia, the Rainbow Nation – Decode the Number of 7 – the 7th PM of Malaysia (<http://allenstae.blogspot.com/2013/04/malaysia-rainbow-nation...>)

www.jncooray.com/JN_Cooray_12_Christ.html.

Steve Ogan: *Malaysia: The Rainbow Nation of Asia*; Henry K. Pillai, in “Sabah in the “Rainbow Nation”, API, September 2009) For a flavor of Steve Ogan’s views on Islam and Muslims, see:

Lewis Akpo Gena: “The Implications of Islamic Theology, Traditions, and Islamic Banking on Christians (www.pointblanknews.com/Special_Reports/os5460-html) (08/29/11).

Ogan’s book on Malaysia can be read in full at: www.imfsteeatimogan.org/attachments/article/36/Malaysia%20the%20Rainbow%20Nation%20of%20Asia.pdf.

Ogan claims Malaysia is a divinely-ordained “rainbow nation”, which Christians must retrieve from God’s enemies: his writing is a good example of the way Christian dominionism is often disguised as benign multi-culturalism and self-evident moral imperative.

(188) See John Moyo Ope Ekundayo’s blog www.pastorjohn.org, “RCCG,KL,Malaysia: His glory in the house!”, Oct. 13th,2008.

(189) Wagner Leadership Institute, see: <http://wagnerleadership.org.my/wli-malaysia/>

(190) Operation Exodus, see:

www.operation-exodus-seao.org/pdf/3rd_Qtr_2011_Regional_Newsletter.pdf.

(191) Agape Renewal Center: www.agapecenter.net/ogi-bin/tc_aboutfaculty.ogi?lang=english.

(192) On Chan's link with Brother Yun, see *Berita NECF* January-February 2005. On Chan and Malaysia's Chinese churches, see *Berita NECF* Sept-Oct 2003, and Jan-Feb 2004.

(193) CKRM: www.pastorpaulang.blogspot.com/p/about-ckrm-christian-centre.html.

(194) <http://pastorpaulang.blogspot.com/2013/12/malaysia-singapore-bol-pastors-retreat.html>.

(195) Wong Kim Kong: www.wongkimkong.com/index.cfm?menuid=18.

(196) Singapore-based Eagles Communications and Eagles Leadership Institute are primarily concerned with leadership training for the "Business As Mission" movement. They focus on recruiting speakers and trainers from three main sources: (a) senior leaders in government and commerce – e.g., Idris Jala, Lim Guan Eng, Paul Low (Integrity Commission, Malaysia), Edward Ong, Richard Magnus (Chair, Singapore Casino Regulatory Authority); (b) local church leaders – e.g., Chew Weng Chee (SIBKL), Kenneth Chin (Acts Church KL), Daniel Foo (Bethesda Bedok-Tampines Church), Daniel Chua (The City Church), and Wong Kim Kong (NECF); and (c) leaders in the global evangelical movement – e.g., Lon Allison (Billy Graham Center), Naomy Dowdy, Mats Tunehag (WEA), Ravi Zacharias, and Scott Cormode (Fuller).

(www.eagles.org.sg/speakers/ and www.eagles.org.sg/eppi/speakers/)

Eagles Leadership Conference's "Organizational Partners" include Abbalove Ministry (Eddy Leo), Church of Christ in Thailand, FGBMF Malaysia, Fuller Theological Seminary, NECF, Presbyterian Church Malaysia, SIB, Salvation Army Singapore, Trinity Annual Conference (TRAC) Methodist Church of Malaysia, TRAC Singapore, Wong Kim Kong's Leadership Transformation Academy, and Asian Access (run by Joe Handley and ex-Executive Chairman of the Lausanne Committee for World Evangelization, Doug Birdsall).

www.leadership.com.sg/eldp2013r2Materials.html; www.leadership.com.sg/elc/speakers.

Eagles Communications began in 1968, as an outgrowth of Christian Fellowship's activity in Anglo-Chinese Secondary School in Singapore – and the efforts of founder members Peter Chao, John Ng, William Tang, and Michael Tan. Since then, it has grown into one of the evangelical movement's most important training and networking agencies in Southeast Asia, partnering with Fuller Seminary (in its Ministry Doctorate course), WEA and AEA, Billy Graham Center, Asian Access, Compassion International, INFEMIT, Transform World, Church Growth Mission Society, Asia Outreach, and a host of regional agencies. It is co-organizer of the Asia Emerging Leaders Global Summit – held in Bali (2007), Singapore (2008), Chiang Mai (2009), and Genting Highlands (2011)

(www.worlddea.org/news/3974/Evangelicals-Herald-Asias-Century-to-Disciple-Young-Asia-EA-News)

Co-founder Peter Chao is on Fuller Seminary's Board of Trustees, and the Asian Access Board of Reference. He is also Advisor to Wee Tiong Howe's City Mission Church in Singapore.

Eagles Communications also partners with NECF in various national events, such as the ELC Malaysia Conference.

(see file:///C:/Users/user/Downloads/ELC%20Malaysia%202013%20brochure.pdf)

The agency plays a crucial regional role for the global movement – *especially in mobilizing evangelical talent within the Chinese diaspora*. Peter Chao himself moves between California, Hawaii, Thailand, China, Singapore, Malaysia, and Indonesia.

(197) For details on ICM's activities, see: www.icmission.net/files/fr/fr28.pdf
www.icmission.net/endorsements.cfm

(198) www.icmission.net.

(199) “[Khoo’s] organization has trained 400 pastors and church leaders in Sumatra and has mobilized many of them to work with Samaritan’s Purse in places where outsiders cannot go.”
www.billygraham.org/decision-magazine/march-2005/islands-of-hope-in-a-sea-of-despair/

Where possible, Samaritan’s Purse and the Billy Graham Evangelistic Association work hand-in-hand, as this account (by a BGEA writer) of work in Haiti demonstrates:

“The picture ... of the BGEA and Samaritan’s Purse working together is really quite powerful. The two combined contribute different aspects of the calling of Jesus to minister to the widowed and the orphaned in their distress. While SP efforts focus on meeting the physical needs, the RRT (BGEA Rapid Response Team) chaplains counsel survivors and victims on the spiritual side of things. Obviously, the two areas overlap But that’s the general way that this particular outworking of the body of Christ operates.”

(http://www.billygraham.org/News_Article.asp?ArticleID=770)

(200) “(The Rowlands) have begun to work with the ICM which is based in Singapore. Their new role will be the oversight of Bible Training Centres in various parts of Southeast Asia and the development of new centres to train young nationals in ministry. A part of this work is also the training of Iranian believers for ministry in the Middle East.”

(www.ncc.qld.au/wp-content/uploads/2012/03/School-Building-Names-Upd-Jul-2011.pdf)

(201) On Maoz Israel, see: www.talk2action.org/Story/2009/10/16/152246/04; and www.maozisraelblog.blogspot.com/2012/09/from-jerusalem-to-singapore.html. (on the Israeli-Singapore connection, and the fear of “Muslim-dominated Malaysia”). Malaysia, according to Shira Sorko-Ram, “belongs squarely in the ruthless authoritarian regime category.”

(202) Gereja Bethel Indonesia is a missionary product of Bethel Temple Seattle. While Bethel Temple Seattle closed in 2002 (with a little over 100 worshippers), GBI now has 2.5 million

followers. In 2008, Pastor Niko's Bethany Church opened a 25,000 capacity convention centre (Sentul) in Jakarta. See Michael Wilkinson (ed): *Global Pentecostal Movements: Migration, Mission, and Public Religion* (Brill, 2012)

(203) Bambang Jonan interview, in Christ for the Nations newsletter, Feb. 2013.

(204) In 2011, for example, Christian Life Cathedral hosted the CUFI "Standing with Israel Event – A Gathering of Solidarity with the State of Israel."

(205) After a stint as ICM's Director for Indonesia, Wilson Ng Koh Beng became the group's Philippines director - in which capacity he "implemented the Moral Recovery Program" for the Philippines National Police. Ng, who leads a mission networking group called God's Donkey, owns a printing company called Akitiara Corporation, which produces much of the NECF's literature, and acts as a conduit for foreign evangelicals:

"Wilson provides work permits for foreign pastors who otherwise would not be admitted into Malaysia, enabling them to minister to that country. He uses company vehicles and buildings for the purpose of Christian ministries, and his company supports Christian orphanages." (see "Global Leadership Summit" in *The Summit Magazine*:
(www.ISSUU.com/dianajohnson/docs/global_Summit_book_.)

(206) It was Joel Baker who first inspired Gilbert Carthigas, founder of One New Man Asia, to explore the "Hebraic roots of Christianity" and set up one of Singapore's key Christian Zionist bodies. (www.onenewmanasia.webs.com/whoarewe.htm)

(207) Gerald Rowlands' Church Planting International has a brief common to many scores of mission agencies (including ICM itself): to train nationals for church planting; to plant training centres and bible schools; to connect the business world with evangelization; to set up pastors' conferences; and to involve churches in outreach.

(208) Church Planting Institute Leadership Training Manual, module 38.

(209) Ibid.

(210) Many of Christian Zionism's local operatives are Indian (Henry Pillai, George Annadorai, and Gilbert Carthigas are examples). However, the significance of Christian Zionism in Southeast Asia is primarily a matter of the way it is used to penetrate and manipulate the Chinese population.

(211) Josh Reinstein, at "Jerusalem Summit Asia":
www.jpost.com/LandedPage/PrintArticle.aspx?id=35213.

(212) Sara Allis Yang: *The Exodus: From Slavery into Sonship* (Landmark Books, Singapore, 2007)

(213) At Jerusalem Summit Asia, op. cit.

(214) City Harvest Church: Harvest Times Online, Mar-June, 2002, Issue 17.

(215) Canon James Wong: *The Life and Ministry of Canon James Wong* (Chapel of the Resurrection, Bulletin 10/98, 11/98,13/98)

(216) Koh Hui Theng: “Pastor is Target of Watchdog Group (*New Paper*, July 2nd, 2012) On Kong Hee and Phil Pringle, see www.c3churchwatch.com/tag/hee, and www.c3churchwatch.com/2013/04/14/kong-hee-to-phil-pringle-you-created-this-mess-you’ve-got-to-come-and-help-us-fix-it/

(217) George Annadorai’s Shalom Israel Asia Pacific
(www.siap.name/about_us_our_modus_operandi.html.)

(218) On A.R.Bernard: www.huffingtonpost.com/ar-bernard/righting-the-gop_b_3286530.html.
www.jerusalemprayerbanquet.com/home/articles/hundreds_gather_in_new_york_city_to_honor_a_r_ber.)

(219) On Ulf Ekman in Israel: www.jpost.com/Magazine/Features/Spreading-the-good-word;
www.eaec.org/newsletters/2003/NL2003Aug.htm;
<http://barthnotes.com/2006/01/31/the-iraqi-general-and-the-pentecostal-missionary/>

(220) also: Akiva Novick: “Israel’s best foreign ambassadors; 600 million evangelical Christians”
(www.yad-rachamin.org/infos/einzelansicht/?1=1&tx_ttnews%5D=22&Hash=e5dfd9f882dbd114c430c880ebb780e0)
www.c4israel.us/c4i-us/newspaper/june_2008/ruth_8217_s_decision_by_ulf_ekman.

In February 2014, Ulf Ekman announced that he had converted to Catholicism. Such a move raises interesting questions about the compatibility of Catholicism and Christian Zionism.

(221) www.jaesonma.net/2010/07/east-week-38-7-reasons-why-we-need-to-pray-for-israel/

(222) www.site.house2house (p.26)

(223) Joseph Keenan: “Thousands Come to Christ in Indonesia” (*Christian Post*, June 2, 2009)
(www.christianpost.com/news/thousands-come-to-christ-in-indonesia-38937/)

(224) John S.H.Tay: *God’s Destiny for Your Nation, With a Special Focus on Asia* (Genesis Books, 2008).

(225) Commenting on the Pentecostal World Conference held at the Calvary Convention Centre in 2013, the U.S. writer Peter Berger noted the:

“... rather audacious locale for such a gathering, the very audacity testifying to the self-confidence of the charismatic international ...Count on Pentecostals not to be overly concerned with interfaith sensitivities.....the gathering in Kuala Lumpur was ‘young, vibrant, and confident.’ No stepping around quietly so as not to offend Muslim sensitivities!”
(www.the-american-interest.com/berger/2014/02/19/an-archbishops-nightmare/.)

See also references in footnote 12.

(226) Alison Weir: “Christian Evangelicals Increasingly Support Palestinian Human Rights”, in *Counterpunch*, Sept. 29th, 2014

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About the author

Iain Buchanan grew up in Africa, Wales, and New Zealand. After graduating in Geography from Victoria University in Wellington, he taught in Malaysia and England for 23 years before taking early retirement from lecturing to explore better ways of communicating ideas. To dramatize the problem of ecological collapse, he wrote and illustrated *Fatimah's Kampung*. And to explore another theme which concerned him as a geographer – the role of religion in world affairs – he wrote *The Armies of God*.

GLOSSARY

Cell Church: Inspired initially by Henrietta Mears and Bill Bright (who used the idea of the dividing triangle) and developed by Paul Yonggi Cho and his Church Growth International. Cell churches are divided into local cell groups of between 10 and 15 members, who evangelize their local areas in order to increase the size of their “cell” until it can clone new ones. This multiplication often follows centrally-defined targets, and both reflects the cell group’s piety and acts as a mechanism of control. Although practitioners themselves stress the “family” and “house church” qualities of the system, cell churches are generally authoritarian and based upon a strong charismatic leader.

Cell churches follow various models, all claiming to be biblically-based. The *Jethro* model is based upon Exodus 18:13-26, and involves a hierarchy of leadership from the Senior Pastor (who is the “primary vision carrier”) to 10 Zone Pastors, each of whom leads 10 District Pastors, each of whom serves five cell leaders and five cell apprentices, each of whom serves 10 cell members. Size of cell varies, but normally 12 is the point at which the cell is expected to clone a new cell by bringing in new members. Each cell member is encouraged to start and/or participate in an “interest group” – Alpha, home study, child evangelism, migrant mission, marriage counseling, drug addiction aid, sports club, financial management, etc. A Malaysian variant of the Jethro model is Ho’s DUMC, which has over 300 cells, comprising over 75% of the 4,000 odd congregation.

The *G12* model was devised in the early 1990s by Paul/David Yonggi Cho and Colombian Cesar Castellanos. Castellanos claims his model derives from the “methodology” of Christ’s use of the 12 apostles, and seeks to “reproduce the character of Christ” by groups of 12 multiplying downwards. The key is leadership and discipleship rather than cooperative local welfare. (Castellanos: *Successful Leadership Through the Government of 12*). A Malaysian example of the G12 model is the GA611 (Bread of Life) Church in Petaling Jaya, which has some 120 cell groups.

In a cell church, membership is often compulsory. GA611 Bread of Life Church, for example, puts the cell obligation as follows:

“There must be cell group. There must be commitment to cell group. This means that one must attend cell group no matter what. The cell group is not just fellowshiping, it is family. Family does not pay regard to appearances but is total acceptance. The strength of a church depends on how many of its members are committed to the cell group.”

Through the expansion of the cell network, the church grows, its territorial and secular influence grows, and internal management and control is systematized. Emphasis is upon evangelism (growth of congregation) rather than discipling. “Headship” and firm leadership (and a hierarchy of control) are vital – the “shepherding” movement can be seen as an offshoot of the cell church movement. Thus, the cell church is an important tool in the *expansion and consolidation of Christian control over a territory – especially within a city*. It often connects

closely with wider national or global *apostolic networks* (such as the International Coalition of Apostles).

(see Sarah Leslie: “Analyzing the ‘Cell Church’ Model”, in www.deceptioninthechurch.com/cellchurch.html (note misspelling of ‘church’).

Christian Zionism: The Protestant belief that the return of the Jews to the Holy Land and the creation of the State of Israel in 1948 are mandated by Biblical prophecy. Many believe that the return of the Jews is a precondition of Christ’s Second Coming. Christian Zionists commonly believe that they should encourage the Jews to return, and should try to convert them to Christianity as well.

The people of Israel (including the Christian converts) are regarded as God’s Chosen People – to whom God promised a homeland through His undertaking to Abraham (and Abraham’s seeds). Traditional Jewish theology and most Christian theology interpret “the seeds of Abraham” as meaning only his son Isaac and grandson Jacob, and not Ishmael and Esau – thus excluding Muslims from the “promise”.

There are many intricate differences of Biblical interpretation amongst Christian Zionists. For example, some believe in “Dispensationalism” and some (such as those around the International Christian Embassy of Jerusalem) don’t. But generally speaking, the belief accords with a particular world view which ***equates the Christian Gospel with a secular position that is pro-Western, pro-capitalist, imperialistic, militaristic, and anti-Islamic.*** It tends to be powerful where Western economic and political interests need a special boost amongst a population that is open to both its secular position and its theology – such as the Chinese.

For various reasons, numerous church groups oppose or criticize Christian Zionism. Most episcopal churches in the Middle East and the Evangelical Lutheran Church in Jordan and the Holy Land came together in the Jerusalem Declaration on Christian Zionism, to criticize the substitution of a political-military programme for the teachings of Jesus Christ. In the US, mainstream groups such as the General Assembly of the National Council of Churches, the US Methodist Church, and the Presbyterian Church USA, have also criticized the ideology of Christian Zionism for its extremist and dogmatic position.

Western evangelicalism, however, is strongly associated with Christian Zionism. Where evangelicalism dominates the Christian church, Christian Zionism will have especially fertile ground.

Contextualization: The “indigenation” or “acculturation” of Bible teaching, to make it effective in non-Western and non-Christian cultures. In order to penetrate such a culture, evangelists and Bible translators will use any indigenous device (linguistic, ritualistic, political, or philosophical) that will “package” the Christian gospel for easier acceptance – so long as it accords with Christian meaning (and if not meaning, at least intention). This raises many questions of definition and interpretation, and the likelihood of some form of deception being

used – for example, the use of the Arabic word “Allah” to refer to the Christian God, and the use of “messianic mosques”.

In some areas (especially regarding “resistant” groups such as Muslims), the need to contextualize the Christian gospel has involved enormous, diverse, and often controversial efforts across a wide range of the evangelical movement. At one end of the spectrum of effort is Kevin Higgins of the Insider Movement and “John Travis” (who devised the C1-C5 contextualization scale); at the other end are people like Georges Housney (of Biblical Missiology) who strongly oppose the “contextualizers” on a number of grounds – that they are untrue to the Bible, dishonest, and unfair to evangelists who try to work openly amongst non-Christians.

Contextualization is not only cultural in terms of accommodating the Bible to non-Western/non-Christian situations. The Christian gospel may also be contextualized for Business as Mission, “business motivation”, Child and Youth evangelism, military evangelism, street evangelism, or the “internet generation”.

Dominionism. A branch of evangelical Christianity which uses the Book of Genesis as theological justification for ***taking secular control over nations being evangelized***. In Genesis, God tells Adam and Eve to “have dominion over the Earth and all its creatures.” Dominionists maintain that Christians are mandated by the Bible to take control of all earthly institutions in preparation for the Second Coming.

There are two main schools of Dominionism. The **Reconstructionists** argue amongst other things that Biblical law must replace secular law. Far more significant, however, is the Charismatic/Pentecostalist movement known as the **New Apostolic Reformation**. Those within the New Apostolic Reformation argue that:

- (1) Christians are to “reclaim the Seven Mountains of Culture, Government, Religion, Media, Medicine, Business, Arts and Entertainment” – in other words, ***all aspects of secular life***;
- (2) Christians must set up a geographically-defined administrative infrastructure, under the leadership of a “Chief Apostle” and “regional apostles” across the globe;
- (3) to take effective control, Christians must be intelligence-led in their mission (like Joshua), and “spiritually map” all aspects of the nation they seek to conquer;
- (4) the campaign must be waged both with secular attack ***and spiritual attack*** – i.e., “spiritual warfare”. This involves a complex arrangement of strategic and tactical praying, prayer-walking, fasting, preaching, and evangelizing. All these elements ***are routinely coordinated within a set of evangelical networks which overlap with and influence secular life at all levels***.

Such Dominionism is extremely popular in Malaysian evangelical churches, reflecting the immaturity of local Christianity and the powerful influence of US evangelicalism. Most of the key Dominionist preachers (for example, C. Peter Wagner, Chuck Pierce, Barbara Wentroble,

Barbara Yoder, Naomi Dowdy, Ed Silvano, Randy Clark, Graham Power, Peter Tsukahira) have visited Malaysia – many on a regular basis. It is important to note that, while Dominionism has been refined as a “theology” mainly by Pentecostals, many non-Pentecostal churches have been strongly influenced by the movement. An example is DUMC.

(See also **New Apostolic Reformation**)

Great Commission: The most common biblical justification of evangelization is in Matthew 28: 16-20: The risen Christ instructs His disciples to spread His teachings to all peoples, all nations, of the world, and to baptize all nations in the name of the Father, the Son, and the Holy Ghost. Evangelicals see it as the duty of every Christian “to go out, to teach, and to baptize”.

God’s (or Matthew’s) “Great Commission” relates easily to Dominionism and Christian Zionism. It is another biblical justification for taking control – although most non-evangelicals (and some evangelicals) would say that evangelism is simply “sharing the good news” of Jesus Christ with non-believers, not trying to control them.

In *Operation World*, Johnstone and Mandryk define the Biblical imperative of evangelism as follows:

“The Lord Jesus Christ gave His Church clear instructions in His resurrection ministry: the evangelistic challenge in Mark 16:15; the discipling/church planting challenge in Matthew 28: 18-20; the teaching challenge of Luke 24; the missions challenge of John 20:21; the global challenge of Acts 1:8. This encompasses the task before us, and we want to see its completion as soon as possible.”

New Apostolic Reformation: The NAR represents an attempt by a group of US Charismatic/Pentecostals to establish the framework of a Christian world government in preparation for the Second Coming. Begun in the 1990s by C. Peter Wagner of Fuller College, the movement seeks to bridge denominational divisions in the evangelical movement and establish a global network of “apostles” who will infiltrate target nations, act as God’s spokespeople on policy and management, and further consolidate and formalize Christian government in all sectors of life.

The theological justification of the movement is found mainly in references to the five-fold ministry (of apostles, prophets, evangelists, shepherds, and teachers) in Eph.4:11, and in references to “signs and wonders” and prophetic gifts in Corinthians. Such texts have been the basis of similar movements in the past, such as the Chinese House Church Movement. The innovation of the N.A.R. is in the marriage of this theology to modern capitalist culture – and its expansion into the non-Western world.

The movement has produced a number of networking “structures” involving a hierarchy of four different kinds of “vertical” apostles (ecclesiastical apostles, functional apostles, apostolic team members, and congregational apostles) and five kinds of “horizontal” apostles (convening, ambassadorial, mobilizing, territorial, and marketplace). The most senior authority is God

Himself, followed by his Senior Apostle (initially the founder C. Peter Wagner, now his deputy Chuck Pierce), an inner sanctum of about 25 (the Apostolic Council of Prophetic Elders), and a global coalition of about 500 “apostolic” operatives called the International Coalition of Apostles. The network is essentially “relational” rather than organizational – meaning that all operatives interact closely and frequently in tightening and extending their spheres of influence. Thus, the ICA has spawned a large number of closely linked subsidiary networks (Generals International, Global Spheres, Wagner Leadership Institute, Revival Alliance, Arise 5 Apostolic Network, and so on) with much overlapping membership.

The N.A.R. seeks to extend and formalize a number of key aspects of the West’s evangelical movement, strengthening them by doing away with denominational divisions. Most importantly, great effort is expended on infiltrating the secular life of target countries (their politics, commerce, media, education, and law and order most especially) in order to both Christianize and Westernize the most influential groups of the population. The project is essentially *the promotion of a Western secular agenda as biblical imperative*. This is done with special emphasis on the use of information technology and sophisticated intelligence gathering (including “spiritual mapping”), corporate management systems, and the creation of interlocking and mutually-reinforcing “prayer networks” which coordinate various forms of “spiritual warfare” (including prayer-walking, prayer cells, fellowship networking, public crusades, medical and other charity, mission outreaches, and so on). Such “theologically validated” devices as “Seven Mountains Strategy”, identificational repentance, and “Insider Movements” are heavily used in the N.A.R.

The New Apostolic Reformation is both strongly Dominionist and strongly Christian Zionist.

Pentecostalism: A renewal movement dating back to the early 1900s, and in particular the preaching of Californian evangelist Charles Parham, during the Azusa Street Revival. Pentecostalist teachings emphasize the inerrancy of the original Bible, and four key tenets: (a) salvation through the death and resurrection of Jesus Christ (*John 3:16*); (b) baptism into the Holy Spirit (*Acts 2:4*); (c) divine healing (*James 5:15*); and Christ’s Second Coming (*Thessalonians 4:16-17*). Through continual affirmation of these beliefs, Pentecostalists may gain forgiveness for their sins, reconciliation with God, security on earth, and peace in heaven.

Pentecostalists belong to over 700 denominations which are identified by a number of doctrinal differences, for example over the doctrine of the Trinity. There are some 300 million “classical” Pentecostalists, but well over 600 million “Charismatic-Pentecostalist” Christians – that is, Christians belonging both to Pentecostalism and to non-Pentecostalist churches (including Anglican, Catholic, and Methodist churches) which have embraced Pentecostalist beliefs in the *charisma*, or gifts, of spiritual baptism and spiritual healing. This spread of Pentecostalism through other denominations has been especially strong in South East Asia: thus, the Anglican Church in Singapore is strongly “Pentecostalist”, and in Malaysia the Damansara Utama Methodist Church has been deeply affected by Pentecostalist/Charismatic renewal – especially around the Toronto Blessing movement.

The New Apostolic Reformation is largely Pentecostalist/Charismatic in its theology.

Seven Mountains Theology: A “theological” rationale and key device of Dominionists, devised in the 1970s by Bill Bright (founder of Campus Crusade) and Loren Cunningham (founder of YWAM), and refined by people like Lance Wallnau and Ed Silvoso.. The “seven mountains” are the key sectors of society (family, religion, education, government including the military, arts and entertainment, business, and media) which must be penetrated systematically and thoroughly by apostolic workers so they can “take control” over the target society. In essence, it is a more refined phrase for “Dominionism” – suggesting the holistic approach of dominionist evangelicals to the country they are targeting: the target nation is an organism that must be systematically transformed from within, rather than a population that must be preached to. And equally important, the transformation must be both spiritual (transformation of the *church*) and temporal (transformation of the *visible world*)

Spiritual Mapping: Devised in the 1990s by George Otis Jr and the Sentinel Group, together with Global Mapping International, spiritual mapping is associated with a huge effort to collect and interpret cultural, religious, and political intelligence on target peoples – involving heavy use of computers and centralized computer facilities such as the World Prayer Centre in Colorado and the World Vision/Wycliffe Bible Translators new translation centre in Northern India. According to its founder, spiritual mapping “involves superimposing our understanding of forces and events in the spiritual domain onto places and circumstances in the material world. The result is often a set of borders, capitals, and battlefronts that differ notably from those we have come to associate with the political status quo. On this new map of the world, the three spiritual superpowers – Hinduism, materialism, and Islam – are not entities in themselves. They are, rather, the means by which an extensive hierarchy of powerful demonic authority controls billions of people.” (George Otis, *The Last of the Giants*, pp 85-86)

Thus, on a global scale, the map of the Back to Jerusalem Movement involves a network of routes and gateways, especially to the east of Jerusalem, that accords with BTJ understanding of what the Bible says about Christ’s Second Coming, and the role of certain groups in “bringing the gospel back to Jerusalem” in preparation for this. BTJ workers are guided by this map in how they plan tactics at regional and local level, how they identify friends and enemies (and potential recruits and converts), how their detailed groundwork must be locally tailored, and where they may find all appropriate resources, opportunities, and obstacles.

At the more local level of the city, “spiritual warriors” will focus efforts according to a map that identifies virtually every social, economic, cultural, religious, and political factor of relevance to evangelization: distribution of population by religion and socio-economic characteristics, the location of places of worship, areas of high crime, wealth distribution, school and kindergarten networks, local government networks, and so on. Many large churches have databases of information which feed into the wider “map” – those with a widespread network of cells are particularly useful here.

Such “spiritual mapping” is also crucial to the success of **contextualization** – which can be understood as the refinement of evangelization’s camouflage and packaging in its pursuit of **spiritual warfare**.

Spiritual Warfare: The “theology” of Dominionism is inseparable from the “theology” of Spiritual Warfare, in which prayer is the key weapon which the righteous bring to bear against the Devil. Such, at least, is the official version. For Dominionists, with their emphasis on political and economic change at national (and global) scale, “spiritual warfare” is a somewhat omnibus term, shading easily – and necessarily – into a range of more worldly tactical options.

Dominionists identify three basic levels of Spiritual Warfare: *Ground Level* – which involves person-to-person prayer, and equates with traditional evangelism; *Occult Level* – which deals with demonic forces released through Satanism, witchcraft, astrology, and other “structured occultism”; and *Strategic Level* – which binds and defeats spiritual principalities and powers that control governments. For Dominionists, Spiritual Warfare is to be fought primarily at this last level, and to a lesser extent at the Occult Level. The threat is both strategic and multifarious, with Satan dispatching senior demons from his hierarchy (aided and abetted by a host of junior demons) to control countries, regions, cities, tribes, and all manner of social networks.

While modern spiritual warfare is strongly associated with the New Apostolic Reformation, in reality much of the evangelical movement has in one way or another been heavily influenced by the key thinking of people like Wagner, Chuck Pierce, George Otis, Alice Patterson, and other N.A.R. theorists. All the main prayer networks (including the Global Day of Prayer, World Prayer Assembly, and various National Prayer Networks) to a greater or lesser extent direct prayer according to N.A.R. sympathies.

Spiritual warfare is usually presented as a “soft” and non-violent form of opposition, befitting its concern with “spiritual” powers. However, this is extremely misleading. Spiritual warfare rarely is a tactic or an end in itself: it always accompanies other forms of opposition (both hard and “soft”) in a comprehensive assault on the enemy – and as the “enemy” is always defined in relation to its secular manifestations, this is only logical. “Spiritual warfare” thus has a deceptive ambiguity which is exploited by the evangelist – who will readily extol “spiritual warfare” itself, and leave unstated the secular aspects of opposition which support it (and which it in turn “redeems”).

Spiritual warfare, in modern evangelical circles, targets liberal secularism, leftwing politics, sexual unorthodoxy, idol worship (especially animism, Buddhism, and Hinduism), Islam and Muslim politics. Above all, it helps to direct political opposition amongst large populations through collective prayer aimed against *demonized political opponents* – which, in a US context, can include the Democratic Party and (more selectively) Republican politicians who stray – such as George Bush, for praying with Muslims.

See: Frederick Clarkson’s essay “Dominionism, Redux”

(www.dailykos.com/story/2013/07/24/1226245/-Dominionism-Redux#), and the many articles by Rachel Tabachnik, including:

“Spiritual Warriors With an Anti Gay Mission” in *Political Research Associates*.
(www.politicalresearch.org/2013/03/22/spiritual-warriors-with-an-antigay-mission/#)

“C.Peter Wagner’s Denial About Dominionism and Demonization of Other Religions” in *Talk to Action* (<http://www.talk2action.org/story/2011/10/4/22259/4160>),

“The Evangelicals Engaged in Spiritual Warfare”
(<http://www.npr.org/2011/08/24/139781021/the-evangelicals-engaged-in-spiritual-warfare>)

APPENDIX

Foreign Evangelical Groups Active in Malaysia

There are well over 600 foreign evangelical groups with an active interest in missionizing Malaysia – meaning they send missionaries (short term and long term), church planting groups, advisers, etc. to Malaysia, and their have permanent representatives in Malaysia. Those with Internet contact alone are excluded. Some large foreign churches are included if they have a specific Malaysian commitment (such as their own missionary), but most are excluded. Also not included are most theological seminaries, and many subsidiary agencies of larger groups such as YWAM – YWAM has many specialist agencies (including Muslim evangelizing, family, Business-as-Mission, sports, migrants). The following, therefore, is a very partial list.

Abbalove Ministry (Indon)
Abundant life Ministry (Can)
Accelerated Christian Education (Ace Ministries)
Accelerating International Mission Strategies
Across Pacific and Asia
Action International
Adopt-a-People Clearing House
Advancing Churches in Mission Commitment
Adventist Women's Ministries
Adventures in Mission (The World Race)
Advocates International
Aflame Gospel Ministry (Uganda)
African Enterprise Initiative (S.Africa)
Agape Christian Fellowship
Agape Renewal Ministries
Agape Fellowship Ministries International
Ahavat Ammi (Israel)
All For Christ
All Nations (US)
Alpha Course (UK)
Alpha Word Ministries (India)
All Nations House of Prayer (HK)
Ambassadors for Christ
Anglican Frontier Mission
Anglican Renewal Mission
Antioch Network
Anton Nicholas Ministry (UK)
Apostles and Prophets Network (Cameroons)
Apostolic Faith Mission
Apostolic Sceptres (Sri Lanka)
Apostolic Shalom Ministry
Arise Ambassadors

Arise5
 Asbury Theological Seminary
 Asia Ablaze
 Asia Evangelical Alliance
 Asia Evangelistic Fellowship International
 Asia For Jesus
 Asia Harvest
 Asia Mission Association
 Asia Pacific Baptist Federation
 Asian Access
 Asian Deaf Christian Mission
 Asian Outreach
 Asian Spice (Canada)
 Assembly Christian Center (US)
 Assembly of God World Missions-Asia/Pacific
 Associacao Missao Esperanca (Brazil)
 Association of Christian Schools International
 Association of Clergy International
 Awake O Zion Ministry (India)
 Back to Jerusalem Global Mission
 Baptist Missionary Society
 Baptist Network Northwest (US)
 Baptist Theological College of Western Australia
 Barnabas Fund
 Basel Mission
 Benny Hinn Ministry
 Berean Bible Training School
 Bethany International Church (Indon)
 Bethany World Prayer Center
 Bethel Bible Church Tyler TX (US)
 Bethel Church, Redding (US)
 Bible League International
 Bible Society
 Billion Souls Network (US)
 Billy Graham Evangelistic Association
 Billy Graham School of Mission & Church Growth (Southern Baptist Theol. Seminary)
 Blessed Assurance Promise Box (Aust.)
 Blessing Youth Mission (India)
 Bond Servants of Christ Ministerial Fellowship
 Boys' Brigade
 Brazil Baptist Convention
 Breakthrough Partners (US)
 Bright Hope World
 Building Bridges
 Business As Mission Think Tank
 Cahaya Suku (Partners International.)

Caleb Good News Ministries (US)
 Caleb Project
 Calgary Vietnamese Mennonite Church (Can.)
 Call2All
 Campus Crusade for Christ (Cru)
 Campus Evangelical Fellowship (Taiwan)
 Canaan Land Prophetic Ministries
 Catch The Fire Ministries (Aust)
 Celebration Ministry International (Deuschle)
 Centre for Biblical Preaching (Aus.)
 Chapel Springs Church (US)
 Child Evangelism Fellowship
 Child Theology Movement
 Children in Prayer
 China Aid
 China Inland Mission
 China Ministries International
 China Native Evangelistic Crusade
 China Outreach Ministries
 Chinese Christian Fellowship
 Chinese Christian Evangelistic Association (Taiwan)
 Chinese Christian Mission USA
 Chinese Christian Relief Association (Taiwan)
 Chinese Church Support Missions (Antioch Ministries)
 Chinese Coordination Center for World Evangelism
 Chinese Family for Christ
 Chinese Overseas Christian Mission
 Christ Embassy Church (Nig.)
 Christ for all Nations (Bonnke)
 Christ For All Nations
 Christ For Asia
 Christ For The Nations
 Christ Rules Ministries (India)
 Christ The Living Stone Fellowship (Phil)
 Christ's Commission Fellowship (Peter Tan-chi, Phil.)
 Christian Aid Mission
 Christian and Missionary Alliance
 Christian Broadcasting Network
 Christian Businessmen's Network
 Christian Communications Inc of USA
 Christian Faith Fellowship Church (US)
 Christian Fellowship Ministries/ Potters House
 Christian Friends of Israel
 Christian International
 Christian Life Cathedral (US)
 Christian Mission Overseas (Taiwan)

Christians For Israel
 Christian International Ministries
 Christian Medical and Dental Fellowship
 Christian Medical Fellowship
 Christian Outreach Centre (Aust)
 Christian Revival Crusade (US/UK)
 Christian Revival Prayer House (Cameroons)
 Christian Solidarity Worldwide
 Christian University Global Net
 Christians in the City
 Christopher Sun Evangelistic Association (US)
 Christ's Commission Fellowship (Phil)
 Chukwudebelu Izuchukwu Ministries International (Nig.)
 Church Growth International
 Church Mission Society
 Church of God Mission International (Nig.)
 Church of God World Mission
 Church of Hope (Aust)
 Church Planting International
 Church Resources Ministries (US/Spore)
 Clancy and Co Ministries Int. (Aust)
 Community Bible Study International
 Community Christian Church Calif.
 Compassion International
 Converge Worldwide (US)
 Cornerstone Ministries International
 Council for World Mission
 County Line Christian Fellowship (Can)
 Covenant Ministries NJ (US)
 Create International
 Crossing Cultures International (US)
 Crossway Baptist Church (Aust)
 Crossworld
 David Herzog Ministries (US)
 David Newberry Ministries (US/Zambia)
 David Walters Ministry
 Day Spring Centre for Christian Spirituality (Aust)
 Deeper Christian Life Ministries (Nig.)
 Derek Ott Ministries
 Derek Prince Ministries
 Desis For Jesus (India/US)
 Destiny Ministries Int. (Phil)
 Diaspora Ministry
 DiscipleLand (US)
 Disciple Nations Alliance
 Discipling A Whole Nation (DAWN)

Discipling the Nations
 Discover Ministries (Aust.)
 Door Christian Center (US)
 Dunamis Fellowship
 E412 Ministries (US)
 Eagles Communications
 Eastern Mennonite Missions
 El Shaddai (Phil.)
 El Shaddai Ministry (India)
 Elijah Challenge
 Elijah List
 Elim Fellowship
 Ellel Ministries
 Elmwood Church (US)
 Emmanuel Blessings (Aus.)
 Emmanuel Ministries Inc. (Arg.)
 Emmaus Road International
 Empowered 21
 Encounter Network (James Goll)
 End Time Ministries Int. (US)
 EQUIP/ Equipping Leaders for Asia
 Equip The Nations
 Esther Network
 Evangelical Christian Fellowship
 Evangelical Fellowship of Asia
 Evangelical Presbyterian Church Westminster Mission (US)
 Evangelism Explosion
 Every Home for Christ
 Every Nation (US)/Every Nation Leadership Institute (NZ)
 EXPOSED Coalition
 Exodus Global Alliance
 Expanding Kingdom Ministry
 Externally Focused Churches
 Ezra Institute
 Faith Comes By Hearing
 Faith Community Baptist Church (Singapore)
 Family Friendly Partners Network (US)
 Family Life Ministry
 Far East Broadcasting Associates (UK)
 Father Heart (NZ)
 Fellowship of Christian Athletes
 Fellowship of Evangelical Students
 Fellowship of Companies for Christ International
 Filipino Baptist Women's Missionary Union (Phil.)
 Filipino International Network
 Fire and Reign Ministry (Aust.)

Fire International (US)
 First Evangelical Lutheran Church (US)
 Fishers of Men Ministry
 Flame Ministries International
 Focus Missions (RC)
 Focus on the Family
 Food for the Hungry Int.
 Forward in Faith (Zimb)
 Fountain Gate Ministries
 4/14 Window
 Forum of Bible Agencies International
 Foursquare Gospel Min
 Foursquare Missions Int. (US)
 Freedom in Christ Ministries
 Frontiers
 Full Gospel Businessmen's Fellowship
 Full Gospel Christian ChurchGenerals International
 Fuller Theological Seminary (US)
 Gate of Heaven Ministry (India)
 Garden of Glory Ministries Int (Nig)
 Gems International
 George Bakalov Ministries
 Gereja Bethel Indonesia
 Gill Ministries Int. Outreach (US)
 Girls' Brigade
 GLO Ministries (Aust)
 Global Alliance of Intentional Discipling Churches (Spore)
 Global Church Solutions (Aust)
 Global Evangelistic Ministries (US)
 Global Day of Prayer
 Global Frontier mission
 Global Harvest Missions (Baptist)
 Global Kingdom Partners Network
 Global Mapping International
 Global Ministry Team
 Global Missions Awareness
 Global Pastors Network
 Global Peace Foundation (Unification Church, US/S.Kor.)
 Global Reach COTK (US)
 Global Recordings Network
 Global Samaritan Resources
 Global Sharing
 Global Spheres
 Global Tribes Outreach
 Global Mission Awareness (Hetland)
 Globe International

Glory of Zion
 Go Now! Mission (US)
 God's Harvesters International Ministry (US)
 Good Books for All (Ger.)
 Good Samaritan Ministry (US/Pak)
 Gospel Faith Messenger (NZ)
 Gospel Fellowship for Chinese Christians
 Gospel for Asia
 Gospel Growth Fellowship
 Gospel Operation International (US)
 Gospel Recordings
 Gospel Tower Prayer Fellowship
 Grace Communion International
 Graceworks (Spore)
 Graduates Christian Fellowship
 Great Commission Center International
 Great Commission Institute
 Great Joy in the City (US)
 Habitat for Humanity
 Hagar Australia
 Haggai International
 Harvest Evangelism (Ed Silvoso)
 Harvest Foundation (Bob Moffitt)
 Harvest International Ministries (US)
 HCJB Radio (Reach Beyond)
 Healing Rooms Ministry (US)
 Heidelberg International Ministries (Aust.)
 He's Coming Broadcasting Network
 High Calling Outreach (Nigeria)
 Highway of Holiness (Julius Suubi)
 Hillsong Leadership (Aust.)
 Himalayan Congress of Evangelism
 Hokkien Harvest International (Southern Baptist)
 Holistic Child Development Global Alliance
 Hope WAM International Ministries (Aust.)
 Hope For New Life (Viet)
 Hope International Family Church (Aust)
 Hope of Christ Ministry (Kenya)
 Hope of God International
 Hosanna Christian Fellowship
 Hosanna Foundation
 Hsin Tien Covenant Church (Taiw)
 In Touch Ministries (US)
 Igreja Ni Cristo (Phil)
 Ignite The World Ministries (US)
 Incubator Ministries (HK) (see ANHOP)

IndigiTube
 Institute for World Evangelization (R.C.)
 Institute of Basic Life Principles (US)
 Institute of Children's Ministries
 Institute on Religion and Democracy
 Interdev Partnership Associates
 International Association of Mission Studies
 International Breakthrough Ministries (Wentroble)
 International Childcare Ministries (US)
 International China Concern (Can.)
 International Christian Ambassadors of God (Aust)
 International Christian Assembly (HK)
 International Christian Center (Wash., US)
 International Christian Concern
 International Christian Embassy of Jerusalem
 International Christian Chamber of Commerce
 International Christian Mission
 International Church of Christ
 International City Church/ International Christian College (Aus)
 International Coalition of Apostles
 International Coalition of Workplace Ministries (US)
 International Fellowship for the handicapped (UK)
 International Fellowship for Mission as Transformation
 International Fellowship of Evangelical Students
 International Fellowship of Transformation Partners
 International House of Prayer
 International Institute for Religious Freedom (Ger-US)
 International Network for Christian Counselling
 International Orality Network
 International Prayer Council/ International Prayer Connect
 International Society for Urban Mission
 International Tract Society
 International Transformation Network (Silvoso)
 International Youth Leadership Malaysia (Unification Church)
 InterServe
 InterVarsity Christian Fellowship
 Irene Faulkes Ministry (Aus)
 Jakarta Praise Community Church
 Jerusalem House of Prayer for all Nations
 Jesus Calls (India)
 Jesus Family Outreach (Nig.)
 Jesus Is Lord Church Worldwide (Phil)
 Jesus Redeems Ministry (India)
 Jesus Reigns Ministry
 Jesus Revolution Now (Ocampo, Phil)
 Jireh Marketplace Ministries International

Joanne Kemila Ministries Int. (US)
 Joga Limpo Brasil
 John Cairns Ministries (Aus.)
 John Mark Ministries
 Joseph Prince Ministries
 Joshua Project
 Joyce Meyer Ministries
 Jubilee Campaign
 Jubilee Centre Cambridge
 Jubilee Ministries (HK)
 Kardo Ministries (US)
 Kenneth Copeland Ministries
 Keys Mission (Aus.)
 Kids in Ministry Int. (US/Philippine)
 Kids Kount/Raising Kids for Christ
 King Jesus Ministry
 Kingdom City College (Aus.)
 Kingdom Glory International (Aust.)
 Kingdom Ministries Internat.
 Kingdom of Jesus Christ Ministry (Phil)
 Kingdom Voice Ministries (US)
 Kingdom Way
 King's Church International (UK)
 King's Kids
 Korean Diaspora Forum
 Langham Partnership
 Latter Rain Assembly (Nig)
 Lausanne Chinese Congress on World Evangelizing
 Lee Stoneking Ministries (US)
 LifeTeen (RC)
 Lifeline International (Vernon Falls)
 Light and Love Home (Chinese Diasp/Canada)
 Light of the World Missions (US-Hawaii)
 Ling Liang Worldwide Evangelistic Mission Assoc. (HK)
 Linking Hands
 Living Faith Church Worldwide (Nig.)
 Living Stone Revival Ministry
 Living Stream Ministry (US) (Watchman Nee)
 Living Waters Publications (US)
 Living World Resources
 Love China International
 Love 'n' Care Ministries (India)
 Love of God Ministries Int (Bartl)
 Lutheran Church of Australia Mission International
 Lutheran Immigration & Refugee Service
 Luton Christian Fellowship

Manmin Central Church (S.Kor)
 Maranatha Koinonia (US)
 Marketplace Bible Institute (Spore)
 Marketplace Leaders Network (US)
 Marketplace Network (Spore)
 Mattera Ministries International (US)
 Media Associates International
 Meekness and Truth
 Men in Christ Fellowship
 Message Ministries and Mission (US)
 Micah Mandate
 Million Dollar Roundtable
 Ministers Fellowship International (PBC)
 Ministries for Asia Pacific
 Miracle Life Ministries (US)
 Mission America Coalition
 Mission Aviation Fellowship
 Mission Motivators (Phil)
 Mission Projects International (US)
 Mission to Unreached Peoples
 Missional International Churches Network
 Missionary Athletes International
 Missionary Ventures (Aust) Mount Carmel Ministries (Israel)
 Morris Cerullo World Evangelism (US)
 Mountain of Fire and Miracles (Nig)
 Mouthpiece Ministries
 Movement for Jesus
 Myanmar Christian Ministry in Malaysia
 Naomi Dowdy Ministries
 Naos House of Prayer (US)
 NATIONStrategy (Ed Delph)
 Navigators
 Nehemiah Partners (US)
 Nehemiah Project International (US)
 New Covenant International
 New Creation Ministries (India)
 New Frontiers Church Ministries
 New Hope Ministries (Aus.) (World Outreach)
 New Horizons Church Missions
 New Life Church Colorado
 New Life Churches International (NZ)
 New Nation Destiny Centre (UK)
 New Testament Church (Taiwan)
 New Tribes Mission
 19 Kids and Counting
 Oak Hill Fellowship Church (US)

Omega Discipleship Ministries (Aus.)
 OneHope (US)
 One-to-One International
 Open Doors
 Operation Exodus/ Ebenezer Fund
 Operation Mobilization
 Operation World
 Opportunity International
 Osiris International (Unification Church)
 Overseas Christian Fellowship
 Overseas Missionary Fellowship (OMF)
 Oxford Centre for Mission Studies
 Partners International
 Peniel Ministries Int (Arg.)
 Pentecostal World Fellowship
 Philippines Children Ministries Network
 Philippine Women's Missionary Union (IMB)
 Pioneer Missions (US)
 Pioneers in Asia (US)
 Planetshakers City Church
 Plymouth Brethren Missions
 Poiema Christian Centre (Ger)
 Potters's House Christian Fellowship (NZ)
 Praise Chapel Missions (US)
 Prepare Ministries (US)
 Presbyterian Church USA Mission Agency
 Prison Fellowship
 Proclaim Hope (US)
 Promise International Fellowship (NY)
 Promise Keepers (US)
 Radio Bible Class (RBC)
 Ravi Zacharias Ministries
 Reach Out World Evangelism Outreach (Ghana)
 Reconciliation Ministries Int. (US)
 Redeemed Christian Church of God (Nigeria)
 Redeemer City to City Ministry (US)
 Regent College (Can)
 Regions Beyond Missionary Union
 Restoration Ministries Int. (S.Af.)
 Resurrection Life Ministries (Aust., Sim Choo Jek)
 Revival Alliance
 Revival Central International Network (S.Af.)
 Revival Centres International (Aust)
 Revival Chinese Ministries
 Revival Fellowship (Aust)
 Revival Ministries International (Rodney Howard Brown, SA, US)

Rhema Bible Training Center (US/S.Af.)
 Rhema Christian Center (US)
 Ridings Ministries Intl (US)
 ROI Leadership International (US)
 Royal Rangers
 Saint Paul's Church Plaine Verte (Maur.)
 Salvation Army
 Samaritan's Purse
 Saviournet Trust Evangelistic Outreach
 School of Healing and Impartation (Randy Clark)
 Scripture Union
 SEALINK
 Seventh Day Adventist Union Mission
 Serving in Mission (SIM)
 Set Free Evangelical Ministries (US)
 Sharif Bible Society
 Sharing of Mission Abroad (Anglican Communion)
 Shiloh Church Missions
 Shine in the World Ministries (US/Ken)
 Singapore Christian Evangelistic League
 Smyrna Assembly (Spore)
 Soaring Eagles Global Mission
 Society of International Missions
 Somebody Cares
 SOS Ministries (Can)
 Southeast Asian Catalyst
 South East Asian Prayer Center
 South East Asian Prayer Commission
 Southeastern Baptist Theological Seminary (CGCS)
 Southern Baptist Convention
 Spirit of Hope Ministry (US)
 Spiritual Warfare Network
 Step by Step Ministries (US)
 Steve Kuban Music Miniistries
 Stonecraft Ministry (US)
 Strategic Intercession Global Network (Ruddick)
 Stream of Praise (US)
 Student Volunteer Movement
 Synergy Institute of Leadership
 Taberah Ministries (India)
 Tabernacle of Joy (Spore) UPCI
 Taiwan Theological College & Seminary
 Talking Hands Ministry
 Teach All Nations (Aust)
 Teach His Word (Spore)
 Teachers Christian Fellowship

Teen Challenge
 Teen Missions International
 Tentmakers International Exchange
 The Antioch Partners (TAP) (US)
 The Call (Lou Engle)
 The Evangelical Alliance Team (TEAM)
 The House School of Mission (US)
 The Mission Society (US)
 Theos Leadership Network
 Things to Come Ministry
 30 Days Prayer Network
 3C Church (Aust)
 Torah of Jeshua Ministry (US)
 Torchbearers International
 Transform World Connections
 Transformational Business Network (Kim Tan)
 Trans World Radio
 Trinity Christian Centre (Spore)
 Triumph in Christ Ministerial Fellowship Int. (US)
 Triumphant Vision Church
 True Jesus Church (Taiwan)
 Truett McConnell Baptist College (US)
 Trumpets of Christ
 Unashamedly Ethical (South Africa)
 Unification Church (S. Korea)
 United Methodist Church Global Ministries
 United Pentecostal Church International Global Mission (incl Tabernacle of Joy, Spore)
 University Bible Fellowship
 University of the Nations (YWAM)
 U.S. Center for World Mission
 Vernon Davis Ministries (Holl.)
 Vernon Falls Ministries
 Victorious Christ Ministries (Int. Prayer Network)
 Victory Baptist Church (Spore)
 Victory Christian Fellowship (Phil.)
 Victory Churches international (Can)
 Victory in Jesus Christian Fellowship (Phil)
 Victory Life Centre (Aus)
 Vietnamese Baptist Church Okla. City (US)
 Vietnamese World Christian Fellowship
 Vision International University (US)
 Vision Synergy (US)
 Viva Network
 Voice of the Martyrs
 Wagner Leadership Institute
 Watchman For The Nations (US)

Water of Life Community Church (US)
Watoto Child Care Ministries
Windows International Network
Wellspring Church for All Nations (Can)
Women's Aglow Fellowship
World Association for Christian Communications
World Christian Doctors Network
World Concern
World Council of Churches
WEC International
World Evangelical Alliance Mission Commission
World Harvest Ministries
World Mission
World Olivet Assembly (US/China)
World Outreach
World Relief
World Teach
World Vision
Worldwide Evangelization Crusade
Worldwide Missionary Evangelism
Wycliffe Bible Translators/SIL
Young Disciples of Jesus (US)
Young Men's Christian Association
Youth for Christ
Youth Ministry International (US)
Youth Reach International
Youth With a Mission
Zion Ministries (Phil)
Zomi UPC
