

have faith to see their prayers transform a nation, and determination to see the purpose of God fulfilled, not only in their own country but also in the nations of the world.

Uganda has emerged from a period of unparalleled darkness, where people were routinely tortured and killed on a massive scale. Thousands met their deaths under the cruel regime of Idi Amin. AIDS spiralled out of control, sickness and disease were rife and, amidst this atmosphere of destruction and death, Christians endured severe persecution. God's heart was moved to compassion, and He released a spirit of grace and supplication amongst the people of God.

It was dangerous for Christians to gather together in any significant numbers, so the people of God would steal out sometimes under cover of darkness, into the mosquito infested swamps and forests, to pray and intercede fervently for national transforma-

tion and heal their land¹³ is very real to them. They are living in the reality of this word. They believed their God and His promise to heal the land.

The resulting transformation has touched every level of society, from the man in the street to government ministers, and even the president. The sovereign power of God was upon Christian and non-Christian parliamentarians alike, and God opened up doors just as he had promised.

Today radical changes are taking place through the influence of these civic and governmental leaders. Today God is steering the nation in a new direction as the nation turns back to a compassionate Father in Heaven.

One night I watched the *Transformation 2* video with tears streaming down my face as I saw in a crowded football arena the President of Uganda – in the presence of thousands of his people – dedicate the nation to God.

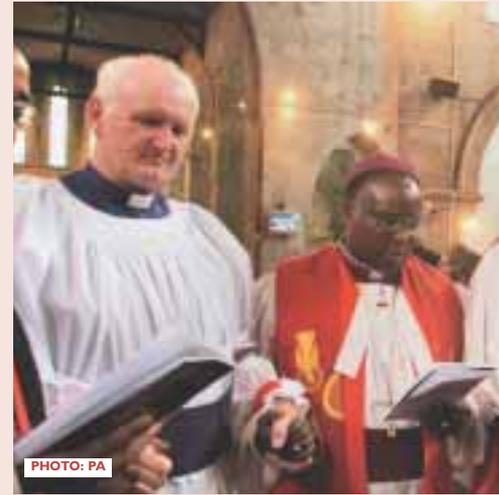
Broken-hearted breakthrough

Oh that the living God would do that in Britain, that He would so impact the hearts of the people of God in our land that whole congregations would be driven to their knees in broken-hearted travail. That our Father would pour out a spirit of grace and supplication just as He did in Uganda!

Has my contact with the Ugandan intercessors changed my life? Absolutely, I have spent time in prayer with these dear saints and I have been deeply touched by their fire that burns with a passionate burden for revival. Do I believe that God could do the same thing in our nation? Absolutely – but if we the people of God refuse to answer the call 'if my people who are called by my name will humble themselves and pray...', I tremble to what depths He may have to bring us before national transformation can begin.

Dear brothers and sisters, the choice is ours. How we respond now will determine whether we experience revival on an unprecedented scale, or the fullness of judgment coming upon our land. Either way, God will have His way. Because He loves us He is calling us to the place of unrestrained intercession. Revival and national transformation can come, but at a price – and the price is the death of self!¹⁴

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| 1 John 6:63 | 8 Matthew 7:11 |
| 2 Matthew 17:20 | 9 Ephesians 6:18 |
| 3 Ephesians 4:30 | 10 Romans 8:26-27 |
| 4 Psalm 130:5-6 | 11 Psalm 81:13-14 |
| 5 Isaiah 50:4 | 12 Ezekiel 22:30 |
| 6 Ephesians 2:4-6 | 13 2 Chronicles 7:14 |
| 7 Matthew 7:7-8 | 14 Luke 9:23-24 |



Signs of defections to come – a year ago two dispute with the US Episcopal Church over priests – were consecrated as bishops

Two significant events over the last weekend in June went largely unreported by the mass media, yet both of the events are of huge import for Christian believers; and both relate to discerning what God is doing in our age.

Perform a Google internet search on 'Jerusalem Declaration' and you will come up with two quite different documents. One relates to a statement made by church primates in Israel in 2006 and is essentially a secular-humanist view of the Israel/Palestine question – with Israel deemed to be the aggressors and the Palestinians the victims. (While this is a point of view, it is also a highly prejudicial and unbalanced point of view; and when held by church leaders appears to take no cognisance or – worse still – be ignorant of God's prophetic purposes for what the Bible calls 'His land' and His ancient Hebrew peoples.)

Most likely it was this general hostility towards Israel, coupled to the political fear of Islamism and violent reactions in the streets, that resulted in the non-reporting of events held in London and Manchester to celebrate the modern state of Israel's 60th birthday. If antipathy towards Israel were confined to

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tion. As these precious saints entered into deep travail and their passionate heart cry was raised from the forests and swamps all over Uganda, their loving Father answered.

He said to them 'If you obey me and follow what I say, the day will come when I will remove the reproach from this nation.'

God also told them 'Don't worry, obey My word, and the day will come when Uganda is mentioned that people will think of My great mercy. A time will come when your nation will become a model.'

This is exactly what Uganda has become: a model for how a nation can change when Christians lay hold of God in earnest intercession. These beloved saints have emerged from the furnace of affliction. They were proved and tested by fire and have emerged as pure gold. When these men and women pray they mean business with God, and their faith matches their fervour. The promise '...if My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their



American Anglican priests – in the ordination of homosexual of the Kenyan Church

Battlefield Church: opinion versus revelation

'The word of the Lord endures for ever', the Bible says so – but what does the 'Church' say? **Colin Wilson** says: 'it's make your mind up time'

secular humanists and the Arab/Islamic world it would cause no surprise as that is the norm, but it's a very worrying trend that anti-Semitism (cloaked as 'anti-Zionism') is rising again within the Christian church. (Luther's last sermons are widely viewed as setting the scene for the subsequent holocaust in Nazi Germany.)

However, the other set of links which a search on 'Jerusalem Declaration' will produce relate to a gathering in Jerusalem that same weekend of Anglican church leaders from around the world. The occasion was the first 'Global Anglican Future' Conference (GAFCON) which published a statement outlining what these leaders hold to be orthodox Biblical belief within the worldwide Anglican Communion.

The statement, though still a 'work in progress' has been in the offing for around 10 years and has been precipitated largely by the growing conflict surrounding the Anglican Communion's responses to homosexuality. Most recently, tensions were exacerbated when the Episcopal Church in America (ECUSA) consecrated Gene Robinson – an openly gay cleric – to the office of bishop. During the GAFCON conference Rowan Williams, the Archbishop of Canterbury, was criticised for the platform for his 'lack of leadership' and his failure to discipline the US Church and other Anglican bodies on this matter. It was not the intent, but in its actions the GAFCON gathering has effectively created a 'church within a church' in order to maintain Biblical teaching and practice within the Anglican world.

How these things will outwork themselves remains to be seen, but it is highly likely that what will transpire is a *de facto* schism affecting not only the Anglican community but, by extension, other denomina-

tions and groupings within what is broadly termed the Christian Church.

The connecting tissue of these two declarations – one pertaining to Israel, the other to the future shape of Anglicanism – is the extent to which believers and their churches are prepared to understand, subscribe to and live by God's revealed Word and purposes.

Ancient Israel departed from God's ways and judgment was prophesied through Amos in terms of the nation being 'out of true'.

This is what he showed me: The Lord was standing by a wall that had been built true to plumb, with a plumb line in his hand. And the LORD asked me, 'What do you see, Amos?' 'A plumb line,' I replied. Then the Lord said, 'Look, I am setting a plumb line among my people Israel; I will spare them no longer. 'The high places of Isaac will be destroyed and the sanctuaries of Israel will be ruined; with my sword I will rise against the house of Jeroboam.' Then Amaziah the priest of Bethel sent a message to Jeroboam king of Israel: 'Amos is raising a conspiracy against you in the very heart of Israel. The land cannot bear all his words. (Amos 7:7-10 – emphasis added)

As any construction engineer knows, a building or structure is either 'plumb' or it is not. There is no middle ground. And just as God set a plumb line in the midst of Israel back then, He is putting a plumb line into the church of our day. There are issues arising on which individuals and churches will have to decide one way or another. Derek Prince, who in his lifetime was a highly-regarded international Bible teacher, once said that when God wants to revive His church He first 'electrifies the fence.' What he meant is that God makes it impossible to sit on the fence – by setting before us issues on which we have to make a clear decision.

Following the release of the Israelites from Egypt, both Moses (Deut 31:30) and Joshua (Josh. 24:15) made their decisions and took their stands. Generations later, Elijah called the people to make a clear choice (1 Kings 18:21). The situation for us today is of exactly the same magnitude.

Two of the principle issues God has placed amongst us relate to our views on the heterosexual family unit as a basic building

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'More than bread' Deut. 8: v3

block for any and every society, and also on our understanding of and attitude to His prophetic purposes for the people and land of Israel. If 'family' is defined by changing moral fashions, it has no protection and affords no stability to society. If God has broken His promises to Israel and the Jewish people, the Church has no basis for celebrating the hope of the New Covenant He made first with 'the house of Israel and with the house of Judah' – a covenant He said would guarantee Israel's existence as a nation until the extent of the heavens could be measured.

These things are not peripheral or insignificant, but vital to God's Truth, vital to our hope, and vital to His prophetic word for His church and our lives as believers in these end-times.