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# HEARING FROM THE WICKED

(An Attempt to Discern What God May Be Saying Through the London Terrorist  
Attacks of Thursday, 7<sup>th</sup> and 21<sup>st</sup> July 2005)

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**Zechariah 2:8,**  
*"He that touches you touches the apple of my eye."*

**Thought Starter**  
*"Sometimes **God's** people are so stubborn that He has to use the wicked to warn them."*

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## **Prologue: Target**

*(This meditation was written on Tuesday, 31<sup>st</sup> May 2005. The main theme expressed in it is the incremental nature of genocide.)*

*First came the exclusion – the target was isolated.*

*Second came the persecution – the target was harmed.*

*Third came the extermination – the target was killed.*

## **Section One: Three Questions**

In this article, an attempt is made to address the following three questions: -

- 1) What type of event was the London Bombing?
- 2) Why did God remove His protection, so allowing each blast to take place?
- 3) What may God be saying to Christians through this tragic event?

The intention is NOT to repeat any media speculation or the writer's own article '*Let Your Light Shine*' but to provide a Biblical perspective, focusing upon the spiritual rather than the social/political factors. This analysis is confined to the United Kingdom alone (although the writer is keenly aware that other similar and even worse atrocities have taken place in other parts of the world.)

Throughout this document '*the wicked*' refers to those terrorists responsible for planning and carrying out the London terrorist outrages of Thursday, 7<sup>th</sup> and 21<sup>st</sup> July 2005. (In subsequent sections, these will be referred to as '*the London Attacks*' or '*London Bombings*').

## **Section Two: Many Mercies**

Despite the tragic loss of life and the injuries inflicted upon several hundred people there is still a sense of relief that the London Bombing was not a great deal worse. No weapons of mass destruction were employed, the emergency services performed magnificently, mass panic was avoided and, almost miraculously, extra medical staff were on hand to provide much needed help. If the terrorists responsible for this outrage had hoped to provoke widespread demoralisation, then they had failed miserably. Londoners have been through this sort of thing before with Hitler and the IRA bombings. What London suffered was more a '*shot across the bows*' rather than '*a torpedo amidships*.' Also in a second terrorist attack on the London Transport system, (attempted on Thursday, 21<sup>st</sup> July 2005) the bombs failed to detonate. Such positive features indicate that compared with what could have been God was very merciful. I write these words as one who could very easily have been mourning the loss of a brother and nephew.

Nevertheless, such factors ought not to make us complacent. Instead they oblige all regenerate believers in Christ to try and discern what God could be saying throughout all of this. To dismiss it as being just another terrorist outrage would be to offer a dangerously superficial judgment. Also, whilst the efforts made by the emergency services should be justly applauded they should never be allowed to encourage a deceptive '*we can cope*' self-sufficiency. At the end of the day, it was God who ensured that the events of '7/7' were not a great deal worse. Meanwhile, there ARE fifty-five dead to mourn, and if these deaths are not to be in vain we must use scripture and commonsense to explore the underlying significance of this event. This study is based upon the knowledge that scripture DOES offer principles and warnings, applicable for our troubled times. We ignore them at our peril.

Firstly however, we need to discern the true nature of the London Bombings and discover what provoked God to remove His protection at that particular time, even to a limited degree.

### **Section Three: What Type Of Event Was The London Bombing?**

In order to explore this present atrocity it would prove helpful to scrutinise the Kingdom of Judah during the time of Jeremiah. (See 2 Kings 23-25 & 2 Chronicles 35:20-36:1f.) Here, a series of telling events are portrayed each adversely affecting the City of Jerusalem within a twenty-five year period (c.610-585BC). These events included: -

- 1) An abortive spiritual revival, ending with the death of King Josiah and followed by widespread disillusionment.
- 2) A succession of either ineffectual or wicked religious and political leaders who steadily hardened their hearts against the word of God, (Jeremiah 36).
- 3) A moderate warning chastisement from God, wherein the Babylonians secured Jerusalem and took some hostages (including the prophet Daniel, see Daniel 1:1-6.) without inflicting too much damage.
- 4) A severe warning chastisement, wherein the Temple was despoiled and a great deal of damage inflicted.
- 5) A final chance to repent, which was ignored, (Jeremiah 34).
- 6) A devastating judgment, wherein the Temple was destroyed and most of the population herded into exile. (It was only after this judgment that the people of God began to make a new start under the leadership of the prophet Ezekiel.)

These ever-worsening events all took place within the context of widespread apostasy whose symptoms included poor national leadership, a corrupt Priesthood (who promoted many false prophets), political infighting, a wide social class division, idolatrous superstition, and a growing contempt for divine revelation. It need hardly be added that these same symptoms of social and spiritual breakdown are now obviously apparent within the United Kingdom itself. Indeed, it is possible to employ a Midrash *'this is that formula'* to argue that *'this pattern of events which applied during the time of Jeremiah also applies today and was demonstrated in the London attacks.'* Far-fetched? No, not if this is seen from a scriptural rather than a worldly perspective.

As a nation, comprised of a percentage of at least nominal churchgoers and an even smaller percentage of *'believers'* in the Christian faith, we have undergone various *'events.'* These have included the abortive charismatic renewal, a succession of weak and ineffectual Church leaders, an increasingly militant rejection of Biblical teaching at all social levels and widespread moral breakdown, which grouped together, have been similar to the times of the prophet Jeremiah. Seen in this light, some sense can be made of the London Attacks. They were a MODERATE WARNING CHASTISEMENT, DESIGNED TO ALERT PEOPLE TO THE REALITY OF THIS COUNTRY'S PARLOUS CONDITION AND TO INDUCE REPENTANCE ON THE PART OF THOSE CHRISTIANS WHO HAVE BEEN DENYING THAT REALITY. Through wicked terrorists God is warning both our Nation and its Churches that WE RISK BEING GIVEN OVER TO A SERIES OF DEVASTATING JUDGEMENTS UNLESS THERE IS DEFINITE REPENTANCE AMONGST TRUE BELIEVERS. Let's face it, if this category of people can't get things right, who can? Most people are too mired in their sins to be fully aware of what's happening. The London Bombings were a stern rebuke against the complacency so prevalent within our society. Just as God spoke to the Kingdom of Judah through the likes of King Nebuchadnezzar, so He is beginning to speak through the threats and actions of *Al Qaeda* terrorists. If God is beginning to speak through the wicked we'd better start listening. He is making us come to terms with our vulnerability and total dependence upon Him. It is a very severe discipline He is imposing, particularly upon those claiming to be His followers.

### **Section Four: Why Did God Remove His Protection?**

God removed His protection for many reasons, only a few of which will be addressed in this article. To begin with, it's necessary to note that from a Biblical (or spiritual) perspective any connection between the Anglican Church and events like the London Bombings is likely to be a very real one. In passages like Matthew 5:13-16, Mark 4:21 and Luke 8:16-17 & 14:34-35, Jesus strongly implied that as the light of the church fades so does the light of society. Moreover, as darkness gathers the predators come out. On the basis of such passages, it is

reasonable to conclude that, any sudden dimming of spiritual light within the Church will create conditions in which evil acts can occur. However, to confirm this relationship it will be necessary to establish whether such a *'dimming'* occurred immediately before the London Attacks. Subsequent discussion will show that it did.

To begin with, we need to briefly recall what has taken place within the Church of England since the mid-1980s. Throughout this period His Holy Spirit has raised up a succession of increasingly strident warning *'voices'* including people like Dr Graham Leonard (a former Bishop of London), Dr Clifford Hill and the Revd's George Austin, Tony and Patricia Higton and Jayne Ozanne. Despite differences in emphasis and style all these *'voices'* were united in warning that judgement was coming to the Church of England and to the British nation as a whole. The consequences of the breakdown in morality were also highlighted - as was the likelihood of a major division within Anglicanism, (pertinent extracts will be found in Appendix One). In March 1988, Dr Clifford Hill broke a clerical collar in two to illustrate the then future division of Anglicanism, (See Appendix Two.) A detailed fulfilment of the situation described in 2 Chronicles 36:15-16 has taken place within the Church of England: *"And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till there was no remedy"*

The recent Anglican Consultative Council (ACC) Conference, (which met in Nottingham from Sunday, 19<sup>th</sup>-Tuesday, 28<sup>th</sup> June 2005) has provided telling evidence that, even now, senior Anglican figures are despising God's word. To them, Scripture has become an intellectual plaything, to be totally disregarded after having served its purpose in justifying a particular agenda. Inevitably, this contemptuous stance will have painful consequences - both for the Church of England and for the society in which it operates. Things must be desperate if the Lord has to use evildoers to gain the Church's attention. Always in scripture, when God speaks through the wicked it is a sign that the spiritual and moral condition of his people is bordering on the irretrievable. We have now come to this point.

In addition, we must accept the BIBLICAL teaching that the moral state of the Nation itself can reflect the moral state of the Church, particularly when the Church concerned is an established religious body, enjoying some degree of social and political influence. As it says in Hosea 4:9, *"like people, like priest."* (The moral state of the ordinary people reflecting the moral state of the priesthood.) If the Church turns away from Jesus then the society in which it operates lapses into moral degradation, becoming vulnerable to hostile outside parties wishing to destroy it. (It is akin to Jesus' parable where an unclean spirit is removed only to be replaced by several worse ones simply because people are unwilling to respond to the Gospel.) In Matthew 12:43-45 and Luke 11:14-26 our Lord warned that this scenario would occur amongst His Jewish contemporaries. Matthew 12:45c is particularly illuminating because it shows that this principle can apply to whole nations as well as to individuals. Operating here is a spiritual law, which states, *"Persistent rejection of truth creates a spiritual vacuum, which the devil (or his emissaries) can fill."* At the human level rich and decadent societies with a large amount of unguarded wealth offer a strong temptation to those endowed with either criminal or terrorist inclinations. It offers them plenty of *'soft targets'* to choose from.

With regard to the British nation, it could well be argued that this *'law'* has now swung into operation. During the late eighteenth to nineteenth century revivals our nation was partly *'swept clean'* by the Gospel, which percolated into most areas of society. Her house was partially swept clean, (Luke 11:25). However, by the mid-twentieth Century this same Gospel was being steadily rejected at every social level. By the beginning of the twenty-first Century *'seven evil spirits'* were coming in with a vengeance. Since the 1960s British Society has steadily become more demonised. The London Bombings represented an acceleration of this process. One only has to live in a troubled inner city area to see this analysis being vindicated.

Given this principle, it is hardly surprising that Hosea 4:9 goes on to state, *"I will punish them for their ways, and reward them for their doings."* This is exactly what is happening within

Britain today. We, as a Church, have become too ashamed to preach the Gospel Message. Our Christianity has lost its 'saltiness'<sup>1</sup> and we are no longer relevant. Far from having little effect, this weakening of the Gospel has far reaching consequences. An intimate relationship does exist between Church and Society and, in part, this explains why the *'Downfall of Anglicanism'* is such an epic tragedy - as the Church of England sinks beneath the waves it is most assuredly dragging the English culture down with it too. All that the London Bombers did was to exploit this situation. Their likely belief that God had given England into their hands has a frightening ring of truth about it, at least to a very small degree. The writer's own belief is that the apostasy of the Church of England, brought into sharp relief by the recent ACC Conference in Nottingham, has now begun to cost human lives.

Does it all sound just too ludicrous? What was it that provoked the Almighty to partially remove his protection on Thursday, 7<sup>th</sup> July 2005? As scripture repeatedly demonstrates, GOD DOES REACT TO SIN, particularly to any persistent and wilful sin committed by those claiming to follow Him. As Judges 2:11-15 warns He often reacts to sin by giving His faithless people into the hands of oppressive evildoers, whether they be Midianite raiders, Philistine invaders, Babylonian conquerors or Al Qaeda terrorists. Many Christians in the Western World have so 'overdosed' on a trite, sentimental notion of divine love that they have forgotten the demanding holiness of God. (Sin is a reality about which God most certainly cares and upon which He passes the most severe of judgements.) Consequently, when signs of judgment do appear these Christians remain either locked in denial or act like headless chickens running around aimlessly - of use neither to God nor man. Christians urgently need to clamber back into the real world. Those with a teaching office in the Church need to give a far stronger emphasis to the holiness, wrath and judgement of God. It is time to preach the FULL Gospel of Jesus Christ and not just the 'nice' bits that happen to be 'socially acceptable.' Through preaching a diluted 'wishy-washy' version of the Gospel the Church has lost much of its spiritual power. A definite break must be made with that type of romantic sentimentality - where God is love and nothing else - so powerfully encouraged by both liberal theology and the charismatic movement. *'It's face up to reality time.'* Christians simply cannot afford to live inside their own delusions any longer.

At this point, it would be all too easy to recite all of the national sins committed within the United Kingdom; from the 1967 Abortion Act to the Jerry Springer blasphemy opera (2005) – yes all too easy but very misleading – because people without Christ have no option but to sin, (Romans 1-7). Sin is inbred within the very fabric of human nature. To quote Psalm 14:3 *"They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one."* This is precisely the human condition and for this there can only ever be one message - the Gospel of Jesus Christ. The forgiveness of sin can only ever be received through believing on Christ's death upon the cross and His subsequent resurrection. Until spiritual regeneration is received through the Gospel Mankind will remain incapable of receiving any special grace from the Holy Spirit,<sup>2</sup> having no real comprehension of the things of God, (1 Corinthians 2:14). These elements of Man's innate ignorance and incapacity to even want to know anything about God explains why God still shows mercy in His provision of Man's basic necessities (as mentioned in Matthew 5:45). He has made generous allowance for human frailty. Nevertheless, we must recall that scripture repeatedly shows that, if an individual, Church or society persistently holds God in contempt then the consequences can be extremely dire. One of these is a lessening of divine protection. Present is a 'cause and effect' relationship. Any prolonged apostasy in the Church accelerates the process of decay in society. Admittedly, it is the presence of original sin, which causes that decay - but faithlessness in the Church can greatly increase the rate at which it happens.

Admittedly, there may well be a strong element of divine warning regarding national sin in the events of 7/7, e.g. the 'sin' of foolishly allowing terrorists to thrive in London without any real check upon their activities. Nevertheless, we should not target such worldly sins as the prime reason for God temporally lifting his hand of protection. At best they were secondary factors in

<sup>1</sup> Meaning the ability to delay social decay – the words of our Lord in Matthew 5:13 are also very pertinent to our times. *"You are the salt of the earth: but if the salt has lost its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."* (See also verses 14-16).

<sup>2</sup> Mankind, however, can receive the blessings of God's 'common grace,' as reflected in such things as the regular seasons of the year, the provision of life's basic amenities, a family network and the restraining influence of personal conscience, (Matthew 5:45).

provoking an outbreak of divine wrath. The real cause lies much closer to home - in the events of the ACC Nottingham gathering during the previous week. It appears other than coincidental, that within two weeks of a discriminatory anti-Israeli Resolution being passed by the ACC this country had a minor taste of that very same terrorism, which Israel has had to endure for many years. If it was coincidence it was horribly pertinent.

Rather than launching into any wild polemic, it is perhaps best to leave this Nottingham Resolution to speak for itself. However, before doing this it is worth noting that the Resolution had been the result of a biased report, produced by people who'd been willing to visit the Palestinian but not the Israeli leadership. Also, it followed in the wake of similar Resolutions passed by American Denominations like the United Methodist Church and the Presbyterian United Church of Christ<sup>3</sup> and seems to constitute a trend toward renewed Christian anti-Semitism. Especially noteworthy is this Resolution's seemingly bland and inoffensive bureaucratic language. It reads as follows: -

*"ACNS 3996 | ACO | 24 JUNE 2005*

*Resolutions from the Anglican Peace and Justice Network*

*PEACE AND JUSTICE NETWORK*

*Press statement*

*Concerning the first Resolution on Israel/Palestine:*

*From Bishop John Paterson, Chair ACC:*

*Peace and Justice Network*

*The discussion of the Anglican Peace and Justice Network (APJN) was thorough and an additional session was allocated to facilitate maximum participation from the floor of the ACC. Note was duly made of the representations made to Lambeth, ACC and others concerning the Palestine/Israeli conflict. An amended Resolution of three parts passed unanimously, local provinces are now to respond to the ACC Resolution.*

*Resolutions from the Anglican Peace and Justice Network*

*The Israeli Palestinian Conflict*

*The Anglican Consultative Council:*

*a) welcomes the September 22nd 2004 statement by the Anglican Peace and Justice Network on the Israeli/Palestinian Conflict (Pages 12 - 14 of the Report)*

*b) commends the resolve of the Episcopal Church (USA) to take appropriate action where it finds that its corporate investments support the occupation of Palestinian lands or violence against innocent Israelis, and*

*i) commends such a process to other Provinces having such investments, to be considered in line with their adopted ethical investment strategies*

*ii) encourages investment strategies that support the infrastructure of a future Palestinian State*

*c) requests the Office of the Anglican Observer to the United Nations, through or in association with the UN Working Committee on Peace in the Middle East, as well as through this Council, and as a priority of that Office, to support and advocate the implementation of UN Resolutions 242 and 338 directed towards peace, justice and co-existence in the Holy Land."*

*Sources*

<sup>3</sup> See Dave Virtue's article 'Peace and Justice But for Whom?' (2005), which can be found at: - <http://www.virtueonline.org/portal/modules/news/article.php?storyid=2865>

<http://www.anglicancommunion.org/acns/articles/39/75/acns3996.cfm>

(Retrieved, Tuesday, 5th July 2005)

To see this document in the process of being redrafted please see: -

<http://www.thinkinganglicans.org.uk/archives/001217.html>

Details of press reaction will be found at: -

<http://www.thinkinganglicans.org.uk/archives/001218.html>

The fact that this Resolution was passed by most African as well as European representatives suggests that it could cause the whole of the Anglican Communion to become more vulnerable to divine judgement. It was also hard to see how ECUSA could be commended for anything given the disruption it has caused to the Anglican Communion since the consecration of the homosexual Gene Robinson as Bishop in November 2003. However, the focus of this article is only upon the Resolution's likely effects within the United Kingdom. The way a totally corrupt body like ECUSA was allowed to exercise a strong degree of influence in a highly sensitive area was particularly irresponsible. Since when have the leaders of ECUSA got anything right?

The question may well be asked, *'Why single out Israel, when there are other nations with even more blood on their hands?'* If the ACC was to be at all consistent it should have either encouraged disinvestment from ALL such states or from NONE. The Israeli government is certainly not blameless but at least it's open to removal by democratic means (unlike most other Middle Eastern States) and it has shown some accommodation in the Gaza *'pullout'* made in August 2005. Most of the other nations (those surrounding Israel and which are not subject to the ACC's strictures) treat their own minorities as even worse than the Israelis treat the Palestinians.<sup>4</sup> Somehow this Resolution appeared to make light of any other nation's sufferings. The whole thing reeks of hypocrisy. The measures suggested in the Resolution amounted to nothing more than a tiny pinprick in economic terms but symbolically it gave comfort to those wishing to destroy the Jewish nation. It also confirmed that the Anglican Church was beginning to move in an overtly anti-Semitic direction. In that sense, this Resolution marked a definite watershed. More severe Resolutions may well follow (if the Anglican Communion remains a coherent body.)

To see the connection between the Nottingham Conference and the London Bombing it may be wise to remember Christ's words in Luke 12:48b, *"For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more."* Also worth noting is James 3:1, which warns, *"My brethren, be not many teachers, knowing that we shall receive the greater condemnation."* Along with Christ's stricter treatment of religious as compared to other non-religious sinners these passages confirm that, whilst God does take the collective sin of an unbelieving nation seriously HE TAKES THE SINS COMMITTED BY THOSE PROFESSING TO BE HIS SHEPHERDS FAR MORE SERIOUSLY. (This point is further reinforced by God's denunciation of the worthless, Temple Priesthood in Ezekiel 34.) Therefore, SIN IS NEVER MORE SERIOUS THAN WHEN IT IS DELIBERATELY AND PERSISTENTLY COMMITTED BY THE SPIRITUAL LEADERS OF GOD'S PEOPLE. During the time of the apostles, the rejection of the Gospel (led in the main by the corrupt Priesthood of the Temple) caused the destruction of the Jewish nation in 70AD. Will the same pattern of events be replayed within the United Kingdom in the years to come?

To recap briefly, at the Nottingham Conference it appears that the one sin most likely to have been responsible for the withdrawal of divine protection over London was the ACC's calamitous decision to single out the nation of Israel for special unfavourable treatment. This was done through a nauseating and hypocritical Resolution, instigated by those with a deep hatred for the Jews. There is no point here in reiterating this Resolution, but it is clear that in passing it the ACC was, at best woefully lacking in discernment or at worst toying with anti-Semitism. With crass stupidity the ACC ignored the warnings of Genesis 12:3 and Zechariah 2:8b. These passages contain eternally valid principles, which in relation to the Jewish people warn: -

*"And I will bless them that bless thee, and curse him that curses you: and in thee shall all families of the earth be blessed."*

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<sup>4</sup> One only has to recall the Sudanese Government's treatment of its Christian minority in the South and also of its fellow Muslims in the Darfur region in order to see this.

*"He that touches you touches the apple of his eye."*

At Nottingham the most senior parties within the Anglican Church *'jabbed God's eye'* and now there are tens of dead to show as a result. One can only weep at the folly of it all. However, it's necessary to add that sin has messy and unpredictable consequences. The punishment doesn't always appear to fit the crime. *'cause and effects'* relationships may be present but they are not always immediately obvious, least of all to its victims. Such is the case with the link between the Nottingham Resolution and the London Bombings.

One objection to this suggested link is that Anglicans were not the main group to suffer. True, but if the London Bombings were a warning rather than a direct judgement upon Anglicanism then a connection could exist. Through this terrible event the Lord could be warning the Church of England, *"This is what you will face if you continue to support those wishing to kill my people."* Thankfully, Anglicans were not the main targets this time, but such immunity is unlikely to last. The writer can easily envisage a situation where many Anglicans in this country could die as a result of terrorist activity. This is particularly the case if the terrorists concerned are looking for a *'soft'* target or wish to use the homosexual issue to legitimise such an attack. In present conditions, Anglican blood could very easily flow.<sup>5</sup>

It should also be warned that, should Anglicanism continue to drift into an increasingly Jew-hating stance, it would bring more judgment upon itself and upon the English Nation as a whole. The chaotic nature of sin ensures that it produces random and unpredictable, consequences in which both the *'innocent'* and *'guilty'* suffer. Within the United Kingdom, Anglicanism as it stands is an essentially corrupt Institution, which will most probably blindly follow the world into adopting a new and ugly form of anti-Semitism. Most of its leaders have no moral backbone whatsoever.

In political terms alone, this Resolution was idiotic because it antagonised the Jewish community and may have destroyed whatever chance the Church of England once had of acting as *'honest broker'* between the Jewish and Muslim communities. Recent events since Nottingham have forced Anglican authorities to become ever more closely supportive of the Muslim community of Britain in order to help preserve the peace. Because it represents an application of Matthew 5:9 it could rightly be argued that this stance has been the correct one to take, but thanks to the Nottingham Resolution the Anglican hierarchy has lost its balancing commitment to the Jewish Community. Its members are drifting willy-nilly into a pro-Muslim and anti-Jewish stance. This can only exercise a destabilising effect upon community relations between these two Faiths. At Nottingham, the Church of England sacrificed one of its most precious assets – its benevolent neutrality toward other faith groups. The Resolution passed in Nottingham certainly doesn't appear to have been particularly helpful to anyone.

To say the least, this Resolution set a dangerous precedent, of tremendous symbolic if not practical significance. Through its use of weasel, bureaucratic words<sup>6</sup> senior members of the Anglican Communion showed their desire to gain social acceptance with fanatical *'Jew haters'* in the hope that they themselves would be spared. Their behaviour is comparable to the scared little boy in the school playground, seen tagging behind a gang of bullies (hoping they would leave him alone) all bent on attacking an unpopular, fellow pupil. Through this Resolution senior Anglicans thought they were making their own position more secure, when in fact all they accomplished was *'a covenant with death,'* (Isaiah 28:15).

Perhaps one good thing to emerge from this situation is that senior Jewish leaders will have been alerted to the fact that any friendship with Rowan Williams is really best viewed as an

<sup>5</sup> The writer envisaged this type of scenario long before the London Attacks took place. The events of '77' were a *'wake up call,'* alerting believers to this very real possibility. All regenerate Christians in the UK (but Anglicans in particular) need to look at the decisions being taken in their name over key issues. They should then PRAY and ACT in ways that they know is right. Respectful silence are no longer a valid option, neither is the Ostrich Mentality, which again leads only to silence.

<sup>6</sup> More weasel words were employed in a subsequent statement released by the ACC, which tried to justify this Resolution. It pleaded that there had been *"not a little misunderstanding, about what the Resolution said about investments."* It then went on to claim that, *"Jewish-Christian relations, especially within Britain, are much valued by Anglicans, who have always been to the forefront of these dialogues, both national and local."* On August 1<sup>st</sup> 2005, the British Columnist Melanie Philips rightly dismissed this defence of the Nottingham Resolution as representing *"a truly egregious conflation of sanctimoniousness, disingenuousness and sheer moral humbug."*  
See <http://www.virtueonline.org/portal/modules/news/article.php?storyid=2840>

ephemeral, unstable thing. To rely upon him is to rely upon a broken reed. This point is further highlighted by a slight updating of the words of Isaiah 36:6 *“Lo, thou trust in the staff of this broken reed, on [the Church of England] whereon if a man lean, it will go into his hand and pierce it: so is [Williams, the head of Anglicanism] to all that trust in him.”*<sup>7</sup> In relation to Williams, senior Jewish leaders have naively repeated their old mistake of trying to find security in worldly alliances. They have begun to discover the hard way that no reliance should ever be placed upon Rowan Williams.<sup>8</sup> He’s a complete waste of time. How the Muslim community will react when they learn this very same lesson remains to be seen.

After his questionable handling of the Nottingham Resolution it’s all too easy to conclude that Rowan Williams is a menace to the interfaith scene. Nevertheless, Williams’ role at the Nottingham Conference was really rather puzzling. He is most definitely not anti-Semitic.<sup>9</sup> Also, his current record would strongly suggest that his personal dream was to go down in history as *‘the great reconciler’* of the monotheistic religions. He would also have possessed enough shrewdness to realise that, if passed, the Nottingham Resolution would serve only to threaten this dream. So, why did a man with his keen political skills fail to block this Resolution? One can only speculate as to his motives but on this one he appears to have been more a *‘Pontius Pilate’* than a *‘High Priest, Caiaphas.’* Mental exhaustion, (due to all of the internal bickering within the Anglican Church) may well have been a factor, as may the distraction caused by the re-surfacing of the homosexual issue. Nevertheless, it was under his presidency that this Resolution was passed and he must bear full responsibility for its negative outcome. He has (either consciously or unconsciously) ended up dabbling in the world’s oldest hatred. What the Archbishop offers is a *‘ministry of death.’* For any of Williams’ defenders to make the pathetic excuse that *‘he was only doing his job’* in allowing this *‘Resolution’* only adds to the stark horror; it is on a par with the Nazi excuse, *‘I was only obeying orders.’*

By the passing of this anti-Israeli Resolution the Anglican Church has allowed a little more evil to enter its counsels. The problem is that evil doesn’t always remain little; it can grow and multiply like a virulent cancer cell.

### **Section Five: What May God Be Saying Through This Awful Event?**

On the basis of Scripture and commonsense reasoning it is now possible to make a fairly accurate assessment of what the Holy Spirit may be saying to us through the London Bombings. To those who supported the anti-Israeli motion at the ACC only the harshest of words can be given. Even before 7/7, the writer was filled with a sense of great anger at what had taken place in Nottingham. Instinctively, he knew that the Anglican Communion had got itself into serious spiritual trouble over this matter. What he did not anticipate was how quickly the reaction would come. For those who, in any way contributed to the passing of this Resolution it appears that the Spirit could be warning, *“If you hypocrites want to make friends with terrorism you can have terrorism.”* Also, it must not be forgotten that some of those who produced the background report, (which led to the Resolution) had been willing to pay court to the late Yasser Arafat, whose own fingers weren’t exactly unstained by blood. In short, they had made themselves vulnerable to the same social and spiritual influences, which drive terrorism. Like the goose-stepping padres of Hitler’s armed forces they had compromised with an ugly form of Fascism by indulging in the old theology of contempt for the Jewish people. Decades of work spent in building a constructive relationship between the Christian and Jewish Communities within this country was undone within the space of a few hours. Also, as

<sup>7</sup> In its original form this passage reads, *“Lo, thou trust in the staff of this broken reed, on Egypt whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh King of Egypt to all that trust in him.”*

<sup>8</sup> Nigeria’s Archbishop Peter Akinola appears to be learning the same lesson in relation to proposed same sex Civic Partnerships within the Church of England.

See <http://www.virtueonline.org/portal/modules/news/article.php?storyid=2850>

<sup>9</sup> On p.73 of his thought-provoking book *‘Christ On Trial,’* Williams criticises *“that anti-Jewish Passion that disgraces and disfigures Christian identity.”* There’s no reason to doubt the sincerity of this comment made before he became Archbishop of Canterbury. Regrettably, Williams doesn’t appear to see how the traditional anti-Semitism he rightly condemns, has mutated into the anti-Zionist sentiments expressed at the Nottingham Conference. An old evil has simply assumed a new and more palatable guise. The writer firmly believes that the next few decades will see another attempt to annihilate the Jewish people.

with many other issues, the Anglican Church's shameful capitulation to anti-Semitism has conveniently remained beneath the notice of Dr Rowan Williams.<sup>10</sup>

For those Christians who, even at this late stage, persist in playing 'Ostrich' the Holy Spirit appears to be clearly asking the question "*How bad must things get before you're willing to face up to reality and depend upon the grace of Jesus alone?*" Matters are reaching such a serious pitch that God IS beginning to use the wicked to rebuke our complacency. Any failure to accept this rather obvious point could have devastating personal and societal consequences. It's time to wake up before it's too late. Things are moving at a very fast pace.

With regard to those actively seeking the truth the challenge is to look and pray for new opportunities to witness to the Gospel, through either word of mouth testimony and/or service in the community. Another question the Spirit is asking is "*Are you willing to let your light shine before others, though it may cost you rejection and unpopularity, even from those whose opinions you may once have valued?*" To avoid misunderstanding, it should be stressed that such a question is designed to challenge rather than to condemn. To answer it a person does not need a PhD in theology, the robes of religion or even a perfect understanding of truth; all that is required is a willing heart, open to following Jesus. If there are any factual errors then the Holy Spirit will correct those in His own way and time. What He wants is commitment and obedience to the Gospel and, once this is in place, corrections to one's thinking will follow on naturally. We are to be comforted by the fact that even the apostle Paul wasn't perfect, (Philippians 3:12). Let's be honest, if Christians cannot show their faith at a time like this then what use are they?

This article will end with some helpful words from a Christian with whom the writer was in private correspondence across the Internet. "*I think of the account of Job and the way in which God allowed Satan a certain degree of access in his life in order to test him. All he held dear was swept away in a day. I think the important thing to keep in mind is that whatever God allows to happen is designed and intended to bring us back to Himself...to chasten us and [to] restore us again...out of His love for us. He may indeed use the wicked to teach us...if we will listen.*" The writer couldn't have put it any better.

Through the London Bombings God has used the wicked to speak to his people. He has also challenged Christians to face the reality of what is happening in both their Churches and in the British nation.<sup>11</sup>

The best place to respond to such developments is on our knees.

### ***Epilogue: Resolution***

*(This meditation was written on Monday, 11<sup>th</sup> July 2005. The main theme is how Church corruption can have unexpected, and wide social consequences.)*

One corrupt Church,  
One anti-Semitic report,  
One passed Resolution,  
Tens dead, hundreds injured

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<sup>10</sup> See his comments made at the end of the Nottingham Conference on Tuesday, 28<sup>th</sup> June 2005 to Pat Ashworth of the Church Times, recorded in <http://www.virtueonline.org/portal/modules/news/article.php?storyid=2693>. In one place he stated, "*I don't see this at all as an issue between the Church and the Jewish community. There are many members of the Jewish community who understand these issues, and there are people in the Israeli government who understand these issues. I'd be very sad if I thought this shut up the dialogue.*" A statement less in step with reality simply couldn't be imagined.

<sup>11</sup> See the writer's article, '*The Prospect of Martyrdom.*'

## **Appendix One: Previous Warning Voices**

*“At the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established,”* (Deuteronomy 19:15b).

*“In the mouth of two or three witnesses shall every word be established,”* (2 Corinthians 13:1).

*“This generation could see the greatest re-alignment of Christianity since the reformation,”* (Dr Graham Leonard 1986, just before the opening of a sermon, witnessed by the writer).

*“No doubt about it, a reformation is called for in the most profound way,”* (Ibid, during the middle of above sermon).

*“When the loving presence and covering protection of the Lord is withdrawn from a people they are left desolate. They are helpless before their enemies. The seeing of such a sight is the most fearful experience that any servant of the Lord can have,”* (Dr Clifford Hill 1986, p 151).

*“When the shepherds despise the word of God and mislead the flock, and when disaster strikes and the flock is plundered by plague and disease, it is the shepherds whom God holds accountable for the flock... The Church of England will be torn from its moorings and buffeted by hurricane force winds of change. They will blow right through the denominations, separating believer from unbeliever, tearing away the false and the faint-hearted who have no foundation of faith,”* (Ibid 1987, pp.11-12).

*“I believe we are facing the biggest crisis in the Church since the West since the Reformation, if not since the Church began. In the near future, perhaps by the end of the millennium, every Christian, every local Church, every denomination will face a significant testing time. Some who appeared to be true believers will turn to the left or to the right. This is the broad road, the easy path, the way of compromise or deceit. Too late they will realise they are a Church which is no church. Some, by the grace of God, will forge ahead along the difficult road, the way of the Cross,”* (Patricia Higton 1991, p. ix).

*“It is in order to prepare us, as well as make us more like him, that Jesus will lead his people through a purifying process. A preparation for a time of severe testing as to whether those who call themselves Christians are going to hold firmly to the belief that Jesus is the only way,”* (Ibid, p.17).

*“There is a fundamental intolerance in ecclesiastical liberalism which belies its name, and no one is more adept at its exercise than those members of the House of Bishops who fall under [the] category of elitist liberal, and nowhere is their power more absurd than when they substitute the practised sneer for the exercise of true leadership,”* (George Austin 1995, p.123).

*“Instead of banishing erroneous and strange doctrines, some bishops have embraced them with a fervour that will deceive the elect. Whereas in the political sphere, Cabinet responsibility would quickly rally to distance the party from heresy, in the Church the silence it induces effectively endorses and strengthens the false teaching,”* (Ibid, pp.135-6).

*“There is a refreshing clarity in the doctrinal and moral understanding of the Church in the developing world, and it is from there that the coup against the equivocal Anglicanism of England can be expected to issue. Not much force would be needed to flatten the Church of England as a coherent religious institution. It is a house of cards,”* (Edward Norman 2004 p. xiii).

*“But there is also the possibility that like the Churches of Alexandria, of Damascus, and of Constantinople, it [the Church of England] is about to move to the social margins, its hallowed record of Christian service fading, if not into oblivion, into shadows,”* (Ibid, p. xiii-xiv)

*“I see a time of great persecution coming, which will drive Christianity all but underground in the West. I believe that this will primarily take the form of a social and economic persecution, where Christians will be ridiculed for their faith and pressurised into making it a purely private matter,”* (Jayne Ozanne 2004, final paragraphs of a website article, retrieved Thursday, 18<sup>th</sup> August 2005).

*“Meanwhile, the established Church will continue to implode and self-destruct, fragmenting*

*into various divisions over a range of internal issues. There will be an increasing number who fear man more than God, and who shy away from admitting that there is any absolute truth. Instead, they will seek to promote a gospel that is socially acceptable to all. As a result, many will continue to leave – disaffected and dismayed by the lack of faith and courage needed to stand the ground,” (Ibid).*

*“A new Church will begin to arise – a new Church in England. It will take the form of many single cell groups across the land, united in a common bond founded on grace and truth. No longer recognising denominational badges, people will look to see the mark of spirit-filled faith in each other. Rather than demanding a “king” to be appointed over them (as with Saul), this new Church will discern the God-appointed leaders who have naturally risen to positions of prominence,” (Ibid).*

*“This Church bears all the hallmarks of an underground movement, indeed it will fast become an underground resistance movement. It will be united in its purpose, clear in its vision, firm in its resolve and will consist of people who “do not love their lives even unto the death”. The most powerful weapon that this army wields is love - a love that conquers all, costs all and never fails!” (Ibid).*

*“The madness in Western Anglicanism is closely connected to the breakdown of Western Civilization. Whether it's a cause or effect of that breakdown is something for future historians to consider but personally I see a two-way relationship. As Western Civilization plunges into a collective psychosis in which people cast off all restraint, it is evident that AMORALITY rather than IMMORALITY is the disease consuming our society. People have lost any sense of right and wrong and in many cases they have become incapable of logical thought. As my wife has often remarked, “we have become stupid as a nation.” One is reminded of the words in Judges 21:25b, which read, “Every man did that which was right in his own eyes,” (The writer, whilst participating in a discussion forum, August 2005)*

*“The message I believe that the ‘word made flesh’ (John 1:14 & 1 John 4:1-3) has given me to share on this forum can be summed up in two words; ‘FACE REALITY.’ This is what I have tried to say through reasoned debate, humorous rejoinders, dogmatic assertions and poetry. It has been the same message, cloaked under different literary forms. In particular, there is a desperate need to face the reality that, in this country, we are (like Jeremiah) living in times of judgment. It’s ‘all over’ as far as the Church of England is concerned. This means that we need to face the further reality that, if any worthwhile Gospel witness is going to be preserved it will have to be through a persecuted underground church, some of whose members will become martyrs,” (Ibid).*

*“For the Clergy especially, there is a need to face the reality that a career in the Church of England is becoming increasingly incompatible with a faithful Christian witness. (The same also applies to its sister Churches in Scotland, Wales and Ireland.) As a Vicar or Curate in some obscure Parish you can just about hold your own, at least for now. However, the further you rise in the hierarchy the more likely it is that your faith will die the death of a thousand compromises. Lying ahead for you is no glittering clerical career but only growing marginalization, tempered by a deepening fellowship with Christ,” (Ibid)*

*“In this context, it must be realized that when a Church refuses to listen to the Jayne Ozannes of this world it gets lumbered with people like the writer and when it refuses to listen to people like him it will have to listen to the wicked. We are, as I’ve repeatedly stated, in a situation far more serious than we realize. I only see the outlines of it, but what I do see makes me tremble but for my relationship with Jesus Christ,” (Ibid).*

*“Personally, I care nothing for the Church of England or for Anglicanism. (Indeed, the sooner these bodies split the better, that way a new start can be made in the Christian Faith) However, I do profoundly care about those of ALL faith communities who could be hurt by the downfall of that Communion. We are, as I said before, caught up in a major historical process whose dimensions are not always visible,” (Ibid)*

## **Appendix Two: Details of the Incident Where Dr Clifford Hill Broke A Clerical Collar**

The following incident occurred on Saturday, 5<sup>th</sup> March 1988 at Westminster Central Hall during a National Call to Prayer and Repentance Conference with an attendance of approximately 2,500. Elsewhere in the UK five hundred similar meetings (attended by roughly 50,000 people in total) were being conducted.

*“Clifford Hill announced that God had instructed him to do something he did not want to do. ‘I was sitting in the room behind this platform when, just as the prayer was about to begin, one of the party came to me with this word from the Lord, ‘Do whatever he tells you to do.’ No one knew that God had been speaking to me. The Lord told me to prophesy to the Church of England. I felt him telling me to take out this old clerical collar and put it in the sight of all, then to remove it, and tear it in half saying:*

*This is what the Lord says, As this clerical collar has been removed and torn asunder, so I will remove you from your position in the life of this nation and tear you asunder unless you repent and turn to me.*

*I am against you, says the Lord, because you have misused your position of responsibility in the life of the nation. You have not faithfully proclaimed my word, you have misused my word, you have adulterated my word, you have prostituted my word. I am against you because you are unfaithful shepherds and I will remove you unless you turn to me in repentance to me and acknowledge your sinful ways.*

*This is what the Lord says. It is no use saying, ‘we are the Church of England established by law in the land.’ Do you not know that I can raise up servants from the stones of the ground to bring the word to the nation? I am longing to bring my word, but it must be MY word, for there is no other word that can save the nation from disaster.*

*I am pleading to you to repent before me and I will pour out my Spirit to cleanse you and heal your divisions. Then I will pour out my Spirit upon the nation to heal the land.*

*He added that although it was a specific word to the Church of England none of those present were exempt. The word was to believers of all denominations. , since unbelievers see no difference between one disunited group and another.*

(Shading in the original)

*Tony Highton said he believed this to be a true word of prophecy and God was calling Anglicans to repent from the unbelief in the Church as well as its moral failings.”*

(Hill 1988 pp. 24-25)

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Details of the London Bombings mentioned in this article, were provided by current media sources (July-August 2005)