

Are You Really in Love?

If you are currently in a dating relationship, ask yourself how you would view your boyfriend if you were an outsider looking in. Are you sticking around because you're needy?

Because of fear? The people with the biggest needs or fears are usually the ones who fill their lives with the biggest Mr. Wrong.

Also, our judgment in relationships disappears when sex is thrown into the mixture. Once the powerful and pleasurable ingredient of sex is added, we tend to overlook even basic flaws—until the passion subsides, of course. But by then it can be too late. By then, your emotions are knotted tight.

Real Life “Love”

The messages in teen magazines for young girls are obvious: Winning a boyfriend is crucial, so you need to dress skimpy, approach guys boldly and don't think twice about going all the way!

Yet what does that mean in real life? It may mean broken hearts and bad reputations. It may mean unplanned pregnancies or sexually transmitted diseases. One statistic even states that unmarried, teenage girls who are sexually active are three times more likely to be depressed than girls who are not sexually active! Also, girls who are sexually active are almost three times more likely to attempt suicide than are girls who are not sexually active.

Also, most sexually transmitted diseases cannot be cured. The symptoms can be managed, but the disease itself will be with you forever. And you will pass it on when you meet the person you want to spend your life with.

Excerpted with permission from Teen Mom  by Felicity Dale.

Israeli and Jewish Groups Go to Frontlines of Nepal Earthquake Relief Efforts

After a devastating earthquake measuring 7.9 on the Richter scale hit the impoverished mountainous country of Nepal over the weekend, killing at least 3,800 people, Israeli and Jewish humanitarian and governmental organizations have assumed their traditional role on the frontline of relief efforts for a natural disaster.

The 260-member Israeli government mission to Nepal includes an Israel Defense Forces (IDF) field hospital, a trained rescue team, and a security team, with the objectives of assisting the Nepalese people and evacuating Israeli citizens who are stranded in the country. Paul Hirschson, an Israeli Foreign Ministry spokesman, told that the conditions on the ground in Nepal have been “very difficult.”

“The rescue mission is headed up by the Israeli ambassador to Nepal and the foreign ministry’s deputy director general, who has already arrived in Kathmandu (Nepal’s capital) from Jerusalem,” Hirschson said Monday.

“At present, this includes collecting information; providing shelter [for some 200 Israelis who are currently at the Jewish state’s Nepalese embassy]; securing contact with Israelis, as there remain some 100 who are unaccounted for; extracting Israelis still stranded in outlying areas, where there remain some tens of Israelis; preparing for the arrival of the aid mission; arranging for the flights to land; and securing locations for the field hospitals,” added Hirschson.

“You are being sent on an important mission,” Israeli Prime Minister Benjamin Netanyahu said, addressing the Israeli relief team, headed by IDF Col. Yoram Laredo. “This is the true face of Israel—a country that offers aid over any distance at such moments.”

Also sending rescue teams from Israel to Nepal were the humanitarian and emergency response organizations Magen David Adom (MDA), United Hatzalah, Zaka, ., IsraLife, IsraAID, and others, as well as the private insurance companies Harel and Phoenix.

An MDA spokesman told that the organization’s main goal is to “help the injured Israelis and groups of disconnected Israelis,” but that MDA has also worked at a military hospital to treat Nepalese citizens at a military hospital who have sustained abdominal injuries, chest injuries, and broken legs and arms.

The Israeli government and MDA has also started evacuating surrogate-born babies and their parents to Israel. Nepal is a major destination for Israeli families seeking surrogate mothers for their children, since surrogacy is illegal in Israel for same-sex couples. But due to the earthquake, Israel has waived the legal and bureaucratic hurdles to their return. Hirschson told that five babies have already been brought to Israel and that about 18 remain in Nepal, with efforts to bring them to Israel by Tuesday pending a medical assessment to determine if they can fly.

“If there are any who are assessed not to be able to fly, they will be looked after at the Israeli field hospital, which will be functional in the hours subsequent to the aid mission arriving later Monday or Tuesday,” Hirschson said.

MDA said there were six babies “that couldn’t be treated” in the Nepalese military hospital who were evacuated on Sunday, and that there are eight more currently in the Israeli

embassy, where they are being fed and care for.

The American Jewish Joint Distribution Committee (JDC), which has provided relief to dozens of natural disaster zones over the last century and currently works in more than 70 countries, said it is partnering with the IDF field hospital in Kathmandu through providing equipment such as neonatal incubators. JDC said that while it provides immediate aid, it is also laying the foundation for our longer-term relief efforts in Nepal.

JDC's director of communications, Michael Geller, told that reports on the ground in Nepal present a "dire situation" that has been exacerbated by Nepal's challenging weather, difficult terrain and deep poverty.

"This is the worst earthquake of its kind in 80 years for Nepal, and it is happening in a country that has other challenges it was dealing with before the earthquake like poverty. So the combination of these factors can create a very harrowing situation on the ground," said Geller.

JDC's main goal during the emergency stage, Geller said, is to "ensure that aid is given to the people as quickly as possible." The personnel at the IDF field hospital, he said, have "proven that they are effectively able to get into disaster zones quickly and treat people."

In the longer-term, JDC's mission the "restoration of livelihood," which includes setting up schools, medical care, post-traumatic support and disaster mitigation, according to Geller.

"We work with local communities, municipalities and volunteer organizations in the countries where the disaster has happened to help them help themselves and ensure that when the next disaster happens, they can organize an effective response," he said.

Geller praised the American Jewish community for “coming together to support the people of Nepal,” noting the outpouring of support and inquiries about JDC’s relief operations.

“I think that is one of the outstanding features of the Jewish community, its ability to come together and respond to crises and to show its dedication to tikkun olam (repairing the world),” he said.

While JDC and other humanitarian groups gear up to provide both short-term and long-term assistance, the Israeli government’s direct aid mission will last at least two to three weeks, according to the foreign ministry’s Hirschson. After that point, Israel will work on long-term relief with the international community.

“This is what we specialize in and are known for,” Hirschson told .

“Beyond that [two-to-three week] time frame [for the initial aid mission] begins an entirely different phase of rehabilitation and reconstruction,” he said. “Israel will participate to the best of our abilities together with the international community. The foreign ministry has already had an initial internal discussion as to what contribution we will be able to make, and a team is working on that, but for now the focus is on saving lives.”

– With reporting by Alina Dain Sharon. For the original article, visit .

What a True Christian Really Looks Like

It's easy to understand why nearly all non-Christians, secularists and the media misunderstand Christianity. Today words and their definitions are nearly meaningless because the same words are used to support particular, even opposite agendas. Relativism and proof-texting are the means to this end, justifying the terms people use about themselves and others.

Division among denominations, churches, organizations, and even personalities advocating their own version of truth certainly hinders non-believers from understanding Christianity.

However, identifying real Christianity and the people of the Cross is straightforward.

Christianity is rooted in the historical person and work of Jesus Christ. Jesus' words and actions communicate God's unconditional, immeasurable love, expressing God's unbending commitment to human redemption. To know Jesus is to know God; one's belief about Jesus yields eternal consequences.

A true Christian believes Jesus is not only the Word of God but he is the key to understanding God's revelation (John 1, 5, 8; Romans). Jesus made authoritative claims about His deity, the eternal co-existing relational nature of God, and the necessity for salvation, truth and life, all of which only He can provide. His claims got Him killed (John 10:29, 30, 8:24-27, 5:18, 3:35, 15:26, 19:10-11; Luke 2:49, 11:13; 1 John 4; 1 Pet. 1; Matt. 26:39).

Knowing Jesus is evidenced through a Christian's commitment to the authority and divine authorship of the Bible as God's Word, which cannot be altered (Prov. 30:5-6; 2 Tim. 3:15-17; 2

Pet. 1:20-21). Knowing Jesus naturally results in the rejection of false teachings that arose centuries (Quran), even millennia (Book of Mormon), after eyewitness testimony and texts about Jesus, claiming additional revelation to the Bible not only existed, but abrogated biblical truth.

Genuine Christians affirm the Bible alone communicates God's divine answer to humanity's deepest needs, provides moral and ethical guidance to foster human flourishing and right and peaceable living. The Bible records the true gospel of Jesus Christ, which offers forgiveness, mercy, grace, redemption, hope, joy and eternal life.

Birth, baptism, ethnicity or culture do not a Christian make. One becomes a Christian only through faith in Jesus Christ, whose grace and imputed righteousness personally transforms believers relationally to him. Such conversion, what Jesus called being "born again," results in obedience demonstrated through love. As one New York minister says, "We don't love people in order to share our faith with them. Rather, we share our faith and ourselves with them in order to love them."

Love is demonstrated through action; consider the numerous humanitarian organizations, hospitals, charities, schools and social reform efforts begun by Christians that have transformed societies worldwide. Or the assurance of kindness, joy and hope expressed by those who genuinely know the origin of such gifts.

People of the Cross affirm what no one else can: Jesus defeated the most brutal humiliating first-century, state-sponsored act of terrorism. Christians preach Christ Crucified because God's love is more powerful than any government's cruelty.

Unlike Muslims who kill because of alleged insults to their prophet Muhammad, Christians lift up, point to, celebrate, and worship Jesus Christ's indescribable humiliation—because he

overcame it, and for eternity. He who is “faithful and true” will return a hero riding a white horse and avenge everyone killed in his name. People of the cross can rejoice in persecution and sing before being beheaded—knowing neither is final—because Jesus Christ defeated both.

This is why People of the Cross don’t riot, burn, loot or kill after learning that Bibles and churches are burned and Christians are murdered. The blood of the martyrs, as Tertullian remarked millennia ago, is still the seed of church. The church does not die even in death—it’s witness contagiously knows no bounds.

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Bruce Jenner, the Bible and the Transgender Debate

Olympic track and field star Bruce Jenner was named Male Athlete of the Year in 1976, and soon he appeared on the front of the Wheaties cereal box. He was the poster boy for American masculinity. The 6-foot-2-inch-tall decathlon champion was even considered for the title role in the 1978 *Superman* movie

because of his muscles and agility.

But last week Jenner dropped the proverbial bomb when he admitted to a huge TV audience that he is on a transgender journey. In his April 24 interview with ABC's Diane Sawyer, he said he had experimented with cross-dressing as a child—and later when he was married to his three wives. Sometimes referring to himself as “he,” and sometimes “her,” the 65-year-old Jenner says he now realizes he has “the soul of a female.”

“My brain is much more female than it is male,” Jenner said. “It’s hard for people to understand that, but that’s what my soul is.”

Tabloid publications have been speculating about Jenner’s struggle for years, since he began starring in the reality show *Keeping Up With the Kardashians*. Although Jenner says he still has “all the male parts,” he wears his long hair in a ponytail, he’s had breast implants and other plastic surgery, he sports a French manicure and he’s undergoing hormone injections.

The public reaction to Jenner’s announcement was largely supportive—especially from American celebrities. Oprah Winfrey tweeted: “All of us deserve to be loved for who we are.” Talk show host Ellen DeGeneres said Jenner’s public admission was “saving lives and opening minds tonight.” Pop singer Lady Gaga simply tweeted: “Bravery.”

Then, just hours after the ABC interview aired, an Australian radio station started the #PaintYourNailsForBruce hashtag—urging both men and women to get colorful manicures to show their support for Jenner. The message was clear: Don’t judge Bruce Jenner. Accept his choices. Be tolerant.

I would never bash Jenner or any other person who wrestles with their gender identity. Every human being deserves love and respect, and Christians—of all people—should be ready to

offer support for anybody who struggles with emotional problems. But because I am a Christian, I can't just accept someone's behavior if it is destructive or unhealthy for them. To affirm a person's wrong choices just to make them feel accepted is *not* love.

If a person with gender confusion came to me for help, I would have to point out these important truths:

1. Gender is part of God's sacred creation. Gender is God's idea. Genesis 1:27 says: "So God created mankind in his own image, in the image of God he created them; male and female he created them." My gender is part of my created identity; it is God's plan for my life. It is not fluid or changeable. It is fixed. Just as a dog cannot be changed into a cat or a fish into a bird, a man cannot be changed into a woman, or vice versa, because gender is a fundamental aspect of creation.

2. Satan is the cause of gender confusion. Because of the entrance of sin into the world, human beings struggle with all kinds of mental, emotional, physical and sexual brokenness. The world is full of abuse, violence, fear, ignorance, sickness, poverty and addiction—and all of this is fueled by the devil, whom Jesus called "a liar and the father of lies" (John 8:44). Sin began when the devil went to Eve and questioned God's truth (see Gen. 3:1). Satan even questioned Jesus' identity as God's Son (Matt. 4:1-11).

As long as we are under the influence of sin, our minds are "darkened" (Eph. 4:18). Paul went so far as to say that the devil "has blinded the minds of the unbelieving" (2 Cor. 4:4). A person who is apart from Christ can be tormented by all kinds of evil, degrading thoughts. The devil does this because he hates people—because we are made in God's image.

3. Sex change surgery does not fix a person's gender confusion. Author Walt Heyer had a sex change operation in the 1980s and lived as a woman for eight years, but he later

realized that he had made a mistake. He now has a website, , where he writes: “Eventually, I gathered the courage to admit that the surgery had fixed nothing—it only masked and exacerbated deeper psychological problems.” Heyer points out that studies performed on 500 transsexuals proved that surgeries and hormone therapy did not cure these people of their confusion.

4. Christ offers healing from gender confusion. When the apostle Paul went to the Greek city of Corinth he preached to people from all kinds of sinful backgrounds, and many of them embraced faith in Jesus. In 1 Corinthians 6:9-10, Paul mentions fornicators (unmarried people having sex with each other), adulterers, idolaters, homosexuals and “effeminate” men—that is, men who dressed as women to engage in prostitution. Yet Paul says these people were set free from these sinful lifestyles after they believed in Christ.

Paul did not promote tolerance or acceptance of gender confusion; instead he offered the hope of healing. Isn't that a better expression of love? While today's culture pretends to care about people like Bruce Jenner by putting a sympathetic Band-Aid on this problem, Jesus can go to the root and totally heal it.

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Reinhard Bonnke: Faith Is Our

Sixth Sense

Faith is also the eye through which we see the unseen. Physical optics will not enable us to perceive God. He is a Spirit. Mortal eyes are too weak to discern "*the invisible God,*" "*the King eternal, immortal, invisible*" (Col. 1:15; 1 Tim. 1:17).

We have to relate to Him as He is. "*He who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him*" (Heb. 11:6).

In faith, we find a better way of seeing. Our eyes can play tricks. Even Plato, the greatest of the Greek philosophers, said nothing is ever actually how it looks to us. But Moses "*endured as seeing Him who is invisible*" (Heb. 11:27). If he believed only what we saw, what would a blind man believe? Radio waves fill your room, but you might never know it if you didn't have a receiver. One of God's great Bible names is *the Lord is there*.

God is invisible Spirit, and that is that. It is as useless to argue and expect God to be what He is not as it is to expect the moon to be made of green cheese. Jesus said, "*Blessed are those who have not seen and yet have believed*" (John 20:29). They are on the track of truth. If we want to know God, that is how because that is what He is like. Wanting a visible God has led people to vast mistakes.

People have made God in their own image, which the God of the Bible certainly is not and which contradicts the second commandment (See Ex. 20:4). It has led to idolatry and the setting up of images and icons. Today, some treat the living earth as God. They can see it, and they have a pretty big god, but the God of the whole earth is still much bigger.

This desire for the invisible to become visible, of course, is where the gospel steps into the picture—because God did become

visible. The apostle John wrote, “[He] *became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth*” (John 1:14).

In fact, John’s Gospel is all about seeing. In the first chapter alone, he makes 18 references to seeing, writing about knowing as seeing. Similarly, in one of his letters, he began: “*That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life*” (1 John 1:1). John saw in Christ the Word of life, but some did not, and they crucified Him.

Not seeing is no reason for not believing. Nobody sees radiation. We wait for its effects. Nobody sees God, but millions find the effects in their lives. Unexpected and miraculous things sometimes happen—things that can only be from Him. Even one answered prayer, one healing, one miracle, one deliverance from addiction is evidence of Him. But we do not have just one. Millions of people are healed, millions are delivered, millions of prayers are answered, and millions have experiences that can only be attributed to Jesus Christ, who is risen from the dead.

When I step on a platform in Africa or India or anywhere else, often—without any touch from me—the blind begin to see, the deaf begin to hear, the dumb begin to speak, the cripples begin to walk, and those who were driven to madness by evil spirits are released. It is not psychology, for even babies are healed in the womb. The greatest result is deliverance from sin and guilt and the transformation of people’s attitudes and personalities. Truly, Jesus saves.

*This Bible study was taken from Chapter 2 of **Reinhard Bonnke’s** book, Faith: The Link to God’s Power.*

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Jonathan Cahn: Will America Avoid Calamity?

I take no joy in being the bearer of bad news.

That might sound strange coming from the author of *The Harbinger* and *The Mystery of the Shemitah*. But that's the point. If I must be that bearer, then there has to be a very strong reason behind it. And so when I'm asked to write how America can avoid judgment or calamity, I find myself in a predicament. The reason is this: I don't believe it will be avoided. And if we don't look at the magnitude of the situation, we'll be of no effect, impact or good in the matter.

What we are now witnessing is unprecedented in the history of America and modern culture. In the 1970s Ruth Graham made the statement: "If God doesn't judge America, He'll have to apologize to Sodom and Gomorrah." Those words were spoken at a time when the Ten Commandments were still displayed in public schools and government buildings, when marriage was overwhelmingly upheld, when the idea that God and Jesus could be mocked on national television as the object of comedy would be unimaginable, when the idea that there would come a time when half or more of American children would be born out of wedlock and the president of the United States would be endorsing homosexuality would be unimaginable. And yet if Ruth Graham could speak of God's judgment on the America of that

day, how much more true is it now, and how much farther is this nation down the road to judgment?

While individual believers, churches and ministries may see success in ministry and many brought to salvation, the state of the church as a whole with regard to the culture that surrounds it is another matter altogether. Despite what many preach, these are not the best of times and things are not getting better—but decidedly worse. There has been no great national revival on American shores in years. But there has been a great apostasy. And that apostasy has deepened in its intensity, widened in its scope and accelerated in its speed. And most of the church has been ineffective in slowing it down, much less stopping or reversing it.

We now find ourselves on the defense, having our jobs threatened for merely standing on the Word of God. And rather than causing us to grow stronger, too many believers and ministers have grown timid and weak, not wanting to pay a price for their faith. And in the midst of the greatest moral and spiritual decay in modern times, the pulpits have largely grown silent in answering it, more focused on how God can fulfill our will and desires than calling the church to fulfill the will and desires of God. And we wonder why the culture around us is going to hell. If the American church had been the salt and light it was called to be, there is no way that the culture could have grown so dark and rotting.

So do I believe that we can avoid God's judgment, the hand of His shaking? No—not any more than could ancient Israel. No nation, so blessed with God's blessings, can so blatantly war against the God of its blessings and expect those blessings to continue. I believe a great shaking is coming to this nation. Does that mean I have no hope? No, not at all. Rather I believe that America has grown so far from God that *without a great shaking* there would be no hope. I believe America has grown so deafened to God's voice, that it will not be in His whispers but in His crying out and shouting that it has any

chance of now hearing. Most of us came to the Lord, or drew closer to the Lord because there was some kind of shaking in our lives. If that's true for individuals, why do we think it less true for nations?

In the days after 9/11, it looked as if there was going to be a national revival. And there was a window of time when it could have taken place. All across the nation, people flocked to churches and prayed for God's blessing. But there was no revival because there was no repentance. And without repentance, there can be no revival. And so it was not only that America failed to return to God, but in the years following 9/11, grew much farther away from God than it had ever been before. I believe it will take an event even greater than 9/11 for America to wake up and return. I don't believe that it's a choice between judgment or revival. At this point in America's descent from God, I believe it will only be through judgment, as in a great shaking, that revival would come—to those who will hear and turn.

Do we have a role to play in this? Yes. Do we have any biblical model to give us direction? We do. The prophet Elijah likewise lived in a time of national apostasy and judgment. And yet he was powerfully used to accomplish God's purposes. What does he reveal to us about our calling in this day?

A Time of National Apostasy

Even in the face of great evil and persecution, Elijah never succumbed to the temptation to live on the defensive. He lived decidedly on the offensive. He knew that no matter what it looked like, God was in control and so as long as he followed God, he would be living on the winning side. Elijah lived, not to be acted upon, but to act upon the world around him. In the same way we must resist the temptation, in a day of great evil, to become reactionary and to live on the defense. The Lord didn't give us that option. We are of the kingdom that only advances. We must therefore live proactively, resolving

that we will not be affected by the world, but the world will be affected by us. We must set our hearts, make it our goal, to impact the darkness around us with the light.

Lights in the Darkness

Elijah was engaged with the nation and culture surrounding him. He was a light shining in its darkness. We must be the same. No matter what age we live in and no matter what the state of its culture, our calling to be the light of the world remains. The light doesn't ignore the darkness. The light doesn't pretend that the darkness isn't really that dark. It doesn't tone down its light to be politically correct or not to offend. It doesn't hide its radiance in fear of persecution. Nor is it content to live a self-absorbed existence focusing on itself and its own prosperity. If it does any of these things, then it ceases being the light. What does the light do? It shines. It lights up the darkness. It changes the world around it. If we want to see revival, we must do likewise.

Weaned and Plugged In

Elijah lived in the midst of famine, and yet was unaffected by it. He had weaned himself of dependence on his culture and world. At the same time he became more and more dependent on God. The two things go together. Likewise, in the days ahead, we must become more and more independent of the world and culture around us. We must wean ourselves, our spiritual life, our emotional life, our thought life, our identity from the world. How do we do that? By becoming more dependent on God. The more plugged into God we become, the more independent of the world we will be. We must root and ground our lives all the more deeply and strongly on God and His Word. That which can be shaken will be shaken. But that which is rooted and grounded in God's Word and truth will not be shaken.

Prayer, More Than Ever Before

In the same way, Elijah was a man of prayer. And the Bible records that his prayers were heard and effective. In the days ahead, we must become, even more so, people of prayer. In days of apostasy and chaos, it will be our sustenance and our strength, an anchor in the storm.

The Righteousness Key

Elijah was a man of righteousness. The Bible reveals that his righteousness was a key part of his ability to impact what happened to his nation. If we want to impact the future of our nation, we must likewise live lives of integrity and walk in righteousness. One of the most central Scriptures of revival, 2 Chronicles 7:14, involves as a key component that the people of God “turn from their evil ways.” If we walk in darkness, how can we be a light to that darkness?

If we walk in the ways of the world, how can impact it? And if we’re afraid of being different, how can we make a difference? It is crucial that we do whatever we have to do to live lives consistent with our faith, and walk in righteousness.

Living to Bless

Elijah knew nothing of a self-centered faith, focused on increasing his blessings and prosperity. Had he been focused on such things, he would have become of no effect. We must reverse the momentum. Instead of living to be blessed, we must live to *be a blessing*. That’s how Paul lived. That’s how Messiah lived. And that’s the vessel that God will use to impact the world.

Unadulterated, Uncompromised

Elijah never softened the Word of God and never compromised. In the same way, we must reject a watered-down gospel. If we want to see the full power of God’s Word, we must take that Word at full strength.

We can't compromise to win people. Rather it is when we don't compromise that we burn with the passion of God and shine with His glory—that's when revival comes.

Your Own Revival

Elijah didn't just preach the calling of God—He lived it. So we too must not only preach revival and pray for revival—we must start *living in revival* now. We can't force others to walk in revival, but we can choose it for ourselves. If there is anything in our lives which has no place in the life of a saint, and which is under judgment, the time is now, not later, not tomorrow, to get it out of our lives. And if God has been calling us to answer His call, and we have not yet done it, the time is now, not later, and not tomorrow to answer it. Revival begins with us—or it doesn't begin at all.

The Time for Greatness

We must not pray that God will spare America hard times, but rather that God will do whatever it takes to bring about repentance, salvation, and revival. The ministry of Elijah wasn't hindered by calamity or persecution—rather it thrived. So the days in which we enter will not hinder our calling. In fact, these are the days that cause those who hold true to God's Word to become great. When the dark grows darker, the lights grow brighter. Choose to do the right thing, even when it's hard, even when it costs. Choose to be great and you will be—in His power. The eyes of the Lord search to and fro throughout the entire earth seeking the one whose heart is completely His. You be that person. And let us be that people. And God will greatly use us to accomplish His will on the earth for such a time as this.

Pockets of true revival are breaking out across America. Want to know more about the next great move of God? Click here to see Jennifer LeClaire's new book, featuring Dutch Sheets, Reinhard Bonnke, Jonathan Cahn, Billy Graham and others.

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Rabbi Jonathan Cahn shows how America is fulfilling Isaiah 9:10 by refusing to repent in the face of calamity at .