

7 Amazing Truths About the Name of Jesus Every Christian Must Know

If you think human trafficking, the porn industry and the rise of spiritual oppression are isolated issues, think again. According to Pastor Troy Brewer, they're all connected – and they're all part of a much deeper war.

“This thing is truly global,” Brewer said in a wide-ranging interview on The Confessionals podcast. “It is next level global and it requires the blood of children... it requires Nephilim sex magic... and it requires the building up of iniquity of iniquitous bloodlines.”

Brewer, who leads OpenDoor Church in Burleson, Texas, and oversees 54 child rescue centers worldwide, has rescued over 11,000 children from trafficking.

The Spiritual Side of Trafficking

Brewer says human trafficking is not just a physical crime but a spiritual assault rooted in ancient occultism.

“We just started seeing... it's the same thing,” he said of cases around the world. “The kids in Mexico went through the same exact sex magic rituals as the kids in Nepal, as the kids in India, as the kids in Uganda... It requires the blood of children for this next-level Luciferian globalistic [agenda].”

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He warns that the spiritual dimension of these crimes often goes ignored by churches.

“You know, I’ve traveled the world and I’ve been doing this a long, long, long time,” Brewer said. “And guys like you actually bring to the table the language that we all need... We have a lens, but we’re not sure how this fits into our lens.”

Pornography as a Portal

Brewer doesn’t mince words about the dangers of pornography. “It truly is a portal,” he said. “If you watch pornography, you open up your entire house to a same-sex spirit.”

He explained the demonic legal access that comes through sexual sin, even passively. “Not only those who do such things shall be judged, but those who are entertained by it.”

Brewer recalled stories of rescued children who said the men who assaulted them changed form. “They said that when they got ready to film them, the guy would come in... and then he would change. He would morph into something horrible and then rape them. And that film is for next-level gazillionaires.”

The Nephilim Agenda and Bloodline Corruption

Brewer ties today’s evil directly to the ancient rebellion described in Genesis 6, when “the sons of God saw the daughters of men” and produced Nephilim.

“There is a realm of angels... that have a true physicality about them,” Brewer said. “They are so physical, brother, that they can reproduce... And they are so similar to our DNA that we can reproduce.”

He believes we are living in the days Jesus warned about. “As it was in the days of Noah – like what was going on? Well, the only person that came straight from Adam by the time that Noah was around... he was perfect in all his generations.”

Brewer claims modern technologies and ideologies – from transhumanism to gender confusion – are part of this corrupted seed war. “It’s all about trans, which is transgression. That’s what it’s all about.”

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Final Warning and Hope

Brewer doesn’t want anyone to misunderstand the stakes.

“If you’re watching pornography, you are either watching a crime scene or you are funding one,” he said. “You have literally participated in some way in the murder of a child that was murdered sexually for somebody else’s pleasure.”

But he’s not hopeless. He’s calling the church to wake up and rise.

“You have to actually have a tribe. You have to have people that are living this life,” he said. “We have to come before the Lord as children, but we come before the world as warriors.”

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Could Passover Hold the Key to Jesus' Return?

"They put the blood of the lamb on one doorpost, the other doorpost, and the top—forming a triangle," he said. "Over a thousand years later, God would answer that. He would take His Lamb on beams of wood and put one blood here, one blood there, and one blood there—forming a triangle from heaven to earth. You put it together, and you have the Star of David, the covenant of God."

The cup of judgment, Cahn reminds us, symbolizes the wrath Jesus took upon Himself.

"When the Lord said, 'Father, if You are willing, remove this cup from Me,' that was the cup," he says. "This is the judgment that you will never know, because someone else took it for you forever."

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But perhaps the most soul-searching moment of the evening arrives in a challenge.

"When you see the blood, you have to pass over it," Cahn says. "There are people who sinned against you, who hurt you... but when you see the blood, you have to lift the judgment. You have to let go. You have to forgive."

The Passover, he explains, is more than a meal or a moment in history. It's an invitation to freedom.

“You are saved by the blood of the Lamb. You are set free by the blood of the Lamb. You are new by the blood of the Lamb,” Cahn says. “If you have the love of God, you are rich in this world.”

And just like the Israelites walking out of Egypt, Cahn says, “Once that Passover came, they were free... The past has no claim on your life because the blood of the Passover Lamb sets you free from everything that has ever been.”

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7 Most Misused Bible Verses Christians Get Totally Wrong

When was the last time you saw a miracle, or heard someone speak a prophetic word that truly resonated with your soul?

For many believers, the gifts of the Holy Spirit seem distant, like something out of a Bible story or a fairy tale. But according to Bible teacher Rick Renner, that mindset is not only outdated—it’s unbiblical.

“I grew up in a context where we were told we didn’t need them, and they didn’t even exist anymore,” Renner said in a recent teaching on spiritual gifts. But his tone changes quickly when he begins comparing Scripture: “There are only 23 references in the whole New Testament about water baptism ... and not one word of instruction about how to do it.”

On communion, he continues, “There are only 28 references ... yet we believe in communion, we practice it with heartfelt faith and commitment.”

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Then comes the clincher: “If you count the verses in the New Testament that address the subject of the gifts of the Holy Spirit, you find that there are 103 verses—four times more than anything about water baptism or communion.”

So why have spiritual gifts been so easily dismissed in modern church circles?

For Renner, it’s a mix of poor theology, tradition and a lack of personal experience. But that personal experience, he says, is where everything changes.

In one service, he shared a word of knowledge about someone’s leg being healed. Later, a woman approached him to say, “I’m the one. I couldn’t move my leg. When you prayed, the power of God hit my leg and I could just move my leg just perfectly.”

These moments are more than emotion—they’re evidence.

Renner points to 1 Corinthians 14:26 where Paul writes, “Let all things be done unto edifying.” He explains, “When all these things are in manifestation in the church, it causes the church to increase spiritually ... the gifts of the Holy Spirit really enlarge us spiritually.”

According to Renner, here’s what the gifts do:

- Confirm the reality of Jesus

- Make the gospel tangible
- Bring spiritual maturity
- Enrich the church with knowledge and power
- Foster a partnership between believers and Christ

“When I saw a leg grow for the first time in a meeting, suddenly Jesus the healer stepped off the pages of the Bible and I saw Him,” he said. “It brought to me a revelation—not of a fairy tale in the Bible—but of Jesus the present-day healer.”

He contrasts this with a visit to Russia’s Hermitage Museum during the fall of the Soviet Union. Several paintings depicting Jesus’ miracles were labeled as “fairy tales.” But then he reflected, “That wasn’t really much different than the church I grew up in.”

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Renner doesn’t just defend the continuation of spiritual gifts—he connects them to Christian maturity. Quoting 1 Corinthians 1:7-8, he notes the gifts were to continue “waiting for the coming of our Lord Jesus Christ,” and goes further: “The gifts of the Holy Spirit are intended to bring us to a greater level of spiritual maturity.”

The argument is simple, yet profound: If God dedicated so much biblical space to spiritual gifts, how can we ignore them?

In Renner’s words, “Let all things be done.”

Let them be done, not for performance, but for the building up of the body of Christ—and for the undeniable revelation of a living Savior still moving among His people.

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Pastor Greg Laurie Cracks the Bible's Prophetic Code, But One Piece Is Still Missing

1. What's so special about these ancient manuscripts?

Huff walks viewers through the three major ancient manuscripts used to analyze Mark's ending: Codex Vaticanus, Codex Sinaiticus and Codex Alexandrinus.

Here's what makes them significant:

- **Codex Vaticanus** omits verses 9–20 but leaves an entire blank column at the end of Mark—a unique feature nowhere else in the manuscript. “Nowhere in the entirety of Vaticanus's New Testament do we ever see anything other than when the book is finished, the next book immediately starts in the following column,” Huff said. “The only place... where an entire blank column is left is at the end of Mark.”
- **Codex Sinaiticus** also omits the longer ending but features unusual scribal behavior: a change in handwriting, expanded lettering, and a highly decorative marker. “Mark's [decorative scribal marker] is not only more decorative in style but measures 6 cm in length. It's more than twice the size of the other decorative markers we find.”

- **Codex Alexandrinus**, the earliest to include the longer ending, also has a standout decorative flourish. “That particular manuscript, though it does include Mark 16:9-20... differs significantly from the ending of the other gospels and is larger.”

These paratextual details—the spacing, styles and visual cues—are not random. They’re intentional.

“Scribes and copyists tend to do things on purpose when it comes to these features,” Huff said.

2. How many endings of Mark are there?

Believe it or not, there isn’t just one disputed ending—there are five different endings found in the manuscript tradition.

According to Huff, these include:

- An abrupt ending at verse 8 (as in Vaticanus and Sinaiticus)
- A shorter alternative ending
- The longer ending (verses 9–20, most commonly printed today)
- A version in Codex Washingtonianus with an extra paragraph between verses 14 and 15
- A hybrid version combining elements of more than one ending

Of all these, only two are seriously considered by scholars:

“What we’re looking at are either the complete longer ending

or the shorter ending simply stopping at verse 8,” Huff explained.

3. So, is it Scripture or not?

Huff makes his position clear. He doesn't believe verses 9–20 are original to Mark's Gospel—and, therefore, he doesn't view them as inspired Scripture.

“I do not think Mark 16:9–20 is original. I don't think Mark wrote it and therefore I don't think it's inspired Scripture.”

Still, he believes the ancient scribes were doing their best to preserve what they had and alert future readers to the discrepancies. In his words:

- *“I think the internal evidence for its exclusion is strong.”*
- *“The scribes... are themselves aware of idiosyncrasies going on in the manuscripts that they are copying from.”*
- *“They are noting in the margins or in somewhere around the text to indicate to the reader and to subsequent copyists that something's going on here. You need to take notice.”*

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Huff also points out the abrupt ending in verse 8 isn't as grammatically odd as it seems. While it ends in the Greek word 'gar' (“for”), that's not without precedent.

“Plato actually ends his work The Republic with gar as the last word,” he noted.

So what does this all mean for the everyday reader?

At the very least, it shows that early Christians and scribes cared deeply about accuracy—enough to leave markers, spacing and clues for future generations to investigate.

Whether you accept the longer ending or not, the textual tradition reminds us that Scripture transmission was taken seriously, even in the uncertain moments.

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Delivered from Darkness: How Self-Help Books Opened the Door to Demons

When Dayne Kamela was diagnosed with bipolar disorder, he was told it would be a lifelong battle. Doctors said medication would be his only option if he wanted to avoid spiraling into another manic episode. But what happened next defied their expectations—and transformed his life forever.

In a recent episode of *Deep Believer*, Kamela sat down with host Jennifer Bagnaschi to share how his struggle with mental illness opened his eyes to spiritual warfare and how Jesus Christ set him free.

A Christian Upbringing, But No Real Relationship

Kamela grew up in a Christian home, led by a devoted mother who faithfully brought her children to church.

“My mom was a really strong believer,” he said. “She gave her life to Christ I think at like 13 at a church camp where the fire of the Lord hit her.”

Though Kamela believed in God, he said he didn’t know Jesus personally until much later.

“Up until I was 18 years old I didn’t really have a relationship with the Lord,” he said. “I believed I was saved and I believed in Jesus, I just didn’t know Him.”

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That changed after a severe biking accident—caused by drinking—that left scars on his face and soul. Broken and searching, he attended church with his mom and rededicated his life to God.

“I was like, ‘I want to know You, Lord. I want to follow You. I want to get to know who I’ve chosen to believe in ever since I can remember,’” he recalled.

A Cultural Crisis Reflecting End-Time Prophecy

But all the cultural comedy has a darker undercurrent. Cahn points to the prophetic implications of what Disney’s doing—and what it represents.

“In the story, Snow White is in a death-like sleep. So think about that,” he says. “Now we have a Snow White who has gotten

so woke that she can't be woken up."

"This is what wokeness does—morally and spiritually—it doesn't wake you up. It puts you into a death-like coma."

Cahn cites Jesus' own words on the Mount of Olives: "Because of immorality, the love of many shall grow cold."

He connects this to the cultural shift away from love and family. "Girls are told: do not long for a prince. Focus on you," Cahn says. "It's not about love... it's about herself."

The message goes deeper than romance. It's about identity, purpose and the destruction of gender roles rooted in God's design.

"You see, the culture actually loves masculinity—as long as it's coming from a woman," he says. "And loves femininity—if it's a man acting feminine."

The Spirit Behind the Shift

Cahn drew attention to an ancient spiritual parallel.

"When I wrote 'The Return of the Gods,' I wrote of the spirit that has dominated our culture. The spirit of Ishtar—the ancient goddess of sexual immorality. The goddess who bends and inverts or subverts gender," he says.

"It was written in ancient Mesopotamian inscriptions: she turns women into men and men into women. She inverts the order of men and women."

Cahn warns that this isn't just ideology. It's spiritual warfare. "When a civilization moves away from God, it moves

away from nature, life and reality.”

And the consequences are already showing.

The Real Prophetic Picture: A Prince Who Saves

But Cahn ends his message with hope—not in Disney, but in Christ.

“You have an evil figure filled with pride who poisons the princess through a fruit,” he says. “So the Bible reveals an evil entity called Satan... who also poisons, and through a fruit, humanity.”

“Snow White falls into a deep death-like sleep from which she cannot wake up. So sin comes into this world—evil, death and a spiritual sleep from which we cannot wake up or save ourselves.

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“But then in Snow White—the real one—the prince comes. And the prince’s love for her brings redemption. He awakens her to new life.”

He continues: “This is the good news—the Messiah, Jesus—Yeshua. He’s called the Prince of Peace. The Prince of Life. And only His love can save us and wake us up so that we can come alive.”

Cahn concludes with a call to action: “Awake, wake up sleeper—and the light of Jesus the Messiah will shine on you.”

As fairy tales are rewritten to erase the prince, Cahn’s message rings loud and clear: “We do need saving. We do need a Savior. And we do need the Prince to save us.”

Because one day, the Prince will come.

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