

James Goll Prophecies Trump Will Appoint a Third, Female Supreme Court Justice: 'She Will Be a Modern-Day Esther'

James Goll, president of God Encounters Ministries, says God told him in a prophetic dream that U.S. President Donald Trump will appoint a third Supreme Court justice that will be a pro-life woman who will become "a modern-day Esther." In a recently posted video, Goll tells Jim and Lori Bakker on *The Jim Bakker Show* that he received this dream about "a year and a half to two years ago." (Goll says the primary way God speaks to him is through dreams, visions and visitations.)

Goll says, "After there was the first replacement, which was a righteous judge that President Trump appointed to the court"—*The Jim Bakker Show* flashed an image of Neil Gorsuch here—"then there was the big battle with [Brett] Kavanaugh's appointment, and many were uncertain or they were going, 'Yes, this is right in this thing.' So I went before the Lord, asking God, 'What's your plan?' That night, the Lord visited me, and I heard the following."

After qualifying that he only hears, knows and prophesies in part, Goll says, "I heard from the Lord: 'President Trump is appointed to put in place three new judges to the Supreme Court.' And He spoke to me about Kavanaugh, that he was critical. It would be one of the greatest fights and spiritual warfare over an appointment for the Supreme Court that we've ever had in history, but it would go through. But there would be a third appointee that President Trump is assigned to bring. He told me it would be a woman. She will be a modern-day Esther. She will stand strong for pro-life, and she will

help for the future to return the court–this is what I heard from the Lord–to true constitutional conservatism.”

Goll says the Holy Spirit told him which justice will resign and be replaced by Trump, but said he would not say the name of this individual on-air.

“I know who is supposed to resign,” Goll says. “The Holy Spirit spoke to me that if this justice–He’s going to give this particular justice time to repent. I know who it is. He told me by name. I’m not going to say by air the name of the person. I think you can figure it out. But He told me He was going to give time for this particular justice to repent, to come to the Lord. And if they don’t, they will be removed. The Lord is going to create a vacancy on the Supreme Court. Is it going to be in this term or the next one? My belief is that this person is going to hang on, hang on and try to hang on into the next administration, hoping that President Trump is not reelected, but God’s got a trump card, and there is going to be a woman who is going to be appointed, and she will be an Esther.”

Click the video above to hear Goll’s prophetic word.

How This Young Spirit-Filled Pastor Learned to Reach a Post-Christian World

John Mark Comer, pastor for teaching and vision at Bridgetown Church in Portland, Oregon, woke up to disturbing news July 28. Best-selling author and former pastor Joshua Harris had renounced his Christian faith. Twenty-four hours later, as he

speaks to *Charisma* for this story, Comer's still torn up about it.

"He's originally from the area," Comer says. "He's about my age and a smart guy, and I feel that weight in my heart. Even in the last 24 hours, I just feel that on my soul. Like, how do we stay faithful? How do we create space for people to live? He's obviously been through a lot of hard church experiences. I'm sure that's taken a toll on him. How do we live? ... That's the soul stuff that I carry before God in our city."

But it's not just Harris. Increasingly, postmodernism and pleasure are outpacing faith and theological fidelity in urban cities across Western civilization. Christians are becoming the minority. In Portland—the second-most “religiously unaffiliated” metropolitan area in the U.S., according to the Public Religion Research Institute—Comer has courtside seats for the post-Christian revolution.

"I continue to be really discouraged by the level of influence that the world—in the language of the New Testament—has over people's minds and bodies," he says. "Over the level of moral and theological compromise and assimilation and syncretism. I just feel that weight as a pastor."

Comer knows what it's like to get caught up in that cultural stream. But the answer is not to withdraw from the public sphere, protect ourselves and hope it gets better. Trends are not in the church's favor. Comer describes Portland as “20 years behind Europe in its secularization, and 10 to 20 years ahead of, say, the South.”

"I think America will increasingly become post-Christian, secular and pluralistic in both ethnic background and—with that—cultural and religious perspective," Comer says. "I think everything is trending that way."

So how can the church turn the tide and change culture? It

begins—counterintuitively—with a call to stop doing so much. Comer points to Jesus’ call in Matthew 11:28-30 (NIV): “Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light.”

When the weight of the world is closing in, transfer that weight to God. Resist the cultural push to hurry and do more; instead, slow down, dwell with God and give in to what Eugene Peterson called the “unforced rhythms of grace” (Matt. 11:29, MSG). Comer believes the future of the church may depend on it.

Burnout and Rebuild

In his book *The Ruthless Elimination of Hurry*, Comer explains how he learned the hard way how to give in to Christ’s easy yoke. In his early 20s, he was part of the team that planted Solid Rock Church, a Portland megachurch with multiple campuses. The church was an immediate success. Solid Rock grew by roughly 1,000 people per year for seven years straight. Then the church began to plateau—just as Comer began to burn out.

“It was just, you know, heady and intoxicating,” Comer says. “And it was both a move of God and full of all sorts of humanness and ego and ambition too, you know? It was that beautiful mix that is life and reality in the church. The first year or two were exhausting but so much fun, and we had such a sense of momentum. It was so exciting. Then by about year three or four, it started to get less and less fun, and it started to feel more and more exhausting. And then, I don’t know, four or five years in, I just hit a wall, and I was dead tired. You just can’t run at that pace for very long. It’s not a sustainable way of life—emotionally, spiritually or relationally.”

He says he fell for the great modern lie: The more you do and achieve, the more purpose you have.

“Bigger is better,” Comer says. “Take the next step. Move up in the company. Expand your thing. Make it replicable. I mean, that’s the whole mantra of culture. Is it any wonder that we’re just churning people up emotionally, and spiritual life is dying on the vine?”

Comer distinctly remembers waking up one morning and thinking, *I don’t think this is a healthy way to live—and I’m not practicing what I preach.*

“I was up there preaching about Jesus’ ‘life to the full,’ yet my life felt less and less like that,” Comer says. “I just felt more and more tired, on edge, always in a hurry and not present. It was difficult to hear God’s voice in the chaos and rush and busyness of life. To put a very long story short, I essentially had an early midlife crisis at 30 years old.”

In *The Weight of Glory*, C.S. Lewis says that each person is in the process of becoming either an “immortal horror” or “everlasting splendor,” based upon their present decisions and ultimate destination in the afterlife. As a 30-year old, Comer says this quote struck him. He imagined the man he might become just 20 years later—and that man scared him.

“I could plot out and see who I was becoming, and it was actually really terrifying,” Comer says. “I saw myself not losing my faith or something, but being grouchy, on-edge and ambitious. Relationships like my marriage and family had really taken a backseat to church and ministry. I basically hit this combination of burnout, early midlife crisis and a little existential questioning: *What has God called me to do with my life? Because I actually don’t think I’m made to lead a giant church like this.* And it was the beginning of a new path.”

After months of discussion by Solid Rock’s leadership team,

the megachurch disbanded. Each site became its own independent church. Comer chose to lead not the largest of the sites—the one in the suburbs—but the little site in the heart of the city: Bridgetown. The church switched to an elder system that split up leadership responsibilities; Comer became “pastor for teaching and vision,” while co-elder Gerald Griffin became “pastor of staff and community.”

In short, Comer demoted himself. He’s never regretted it.

“I learned the hard way that I’m not an apostle,” Comer says. “To lead a really large multi-site church, you need somebody who is at least apostolic in that nature, who is a father and a leader of leaders. I just had to make peace with the reality that, *Oh well, that’s not who I am.* I’m introverted. I’m a teacher. I love to do spiritual direction one-on-one, but I don’t come alive leading teams of people. I’m horrible at management. You know, I got into this thing to teach the way of Jesus and help people pray, and I ended up becoming the executive director of a nonprofit with 93 people on staff, and I’m like, ‘Wait a minute!’”

Comer says it’s difficult to gauge spiritual fruit or ministerial effectiveness. After all, those things can’t be judged by human metrics—and none of us has heaven’s perspective. But he believes it was the right decision—for both him and his church.

“I feel like God is using me more than I ever have been used, even though our church is much smaller than the one I used to lead,” Comer says. “I think it’s a myth that more busyness equals more effectiveness. I find that the more I pare my life down and just do a couple of things to the best of my ability—and my ability isn’t even all that great sometimes—the more effective I become. Maybe I’m going deeper, not wider. At the time, it felt like I was sacrificing role, calling and effectiveness. But I think it’s turned out to be exactly the opposite.”

And though his journey was intensely personal, Comer believes it's a process most people will go through at some point.

"If you live and have any kind of vocation that you do for a living—whether it's church or something else—at some point you have to really make peace with both your potential and your limitations," he says. "Recognize what you can do and what you can't do, and make peace with that. Let go of comparison, let go of envy and let go of ambition, and just begin to do your work—not out of ego or striving, but really just out of love."

A Creative Minority

In many countries in Europe, passionate believers in Jesus are already a minority. And though America's future is not yet set, Comer says it's hard to believe anything short of a miracle or disaster could shift the U.S. from following the same post-Christian trajectory.

"I don't say this out of lack of faith, but—barring like a Third Great Awakening or some kind of zombie apocalypse where America is brought to its knees by great suffering—I don't see a world where we go back to the archetypal Christian America," he says. "...I think that secularism is here to stay. And now the shift is, 'All right, how do we become a church in exile?'"

Like many theologians today, Comer compares the state of the Western church to the exile of the Israelites into Babylon. During that time, the Israelites had to find ways to maintain their spiritual distinctiveness in the face of a larger culture that sought to assimilate them. From a position on the margins of society, ancient Israel had to learn how to operate as a creative minority that could not only thrive spiritually but bless and impact the host culture.

Co-elder Griffin says the unique intensity of the charismatic church is well-suited to secular urban environments, because it fosters a certain desperation for a move of God. He points

to the 24-hour prayer movement, which in London was birthed out of passion and necessity.

“What we’ve experienced is there’s a sense of desperation,” Griffin says. “People aren’t going to come to church just because you’ve got a good speaker and a good band. ... If you’re going to be a Christian in Portland or one of these other cities, you’re not doing it because your parents did it. You’re doing it because you mean it.”

So if the future of the United States (and the broader Western world) is Portland, then what does that mean for the church? Bridgetown—like many other young urban churches—is proof that a Spirit-filled church can grow and thrive in the midst of a hostile environment. Comer attributes it to four primary emphases: radical discipleship, strong communities, rigorous fidelity to orthodoxy and evangelistic hospitality.

For Bridgetown, radical discipleship means a faith rooted in spiritual disciplines, not in cultural Christianity.

“Cultural Christianity burns up in about three seconds in this city,” Comer says. “The only thing that will last is rigorous, disciplined, joyful, serious followership to Jesus.”

Those disciplines include prayer, Scripture reading, life in community, Sabbath, and silence and solitude. And because most Millennials did not grow up being taught the spiritual disciplines, Bridgetown has made it a point to teach them. For more than two years, the church has slowly been working through a series called “Practicing the Way,” which—in coordination with small groups—trains believers to carry out these disciplines. Comer says the hardest ones to teach have been Sabbath, silence and solitude—really, anything that requires people to slow down and reorient their schedule.

The second emphasis for Bridgetown is on building tight-knit communities that encourage both service and growth. Though many churches stress the importance of small groups,

Bridgetown emphasizes them over Sunday gatherings or any other church program.

“We practice the Lord’s Supper actually as a full meal around the table in homes, rather than a cracker and juice on Sundays,” Comer says. “It’s all pretty much neighborhood-based. So these are people who live in the same part of the city together. The groups are built around eating together around the Lord’s Supper and then helping each other follow Jesus.”

Bridgetown’s third major emphasis is a “rigorous fidelity to orthodoxy,” as Comer puts it. One look at the church, its young members or its social media accounts is enough to mark it as a hip, trendy church. But its leaders say it’s important to never forget the church must never bow to the broader culture.

“We’re a counterculture in the city,” Comer says. “So we’re not just here to play spiritual chaplains to either the progressive vision of life or the conservative vision of life. We’re here to follow Jesus and live as an alternative society of heaven right in the middle of earth—to the best of our human, messy ability.”

That’s sometimes easier said than done, but Comer believes it’s vital for building a church that will flourish in Babylon.

“We try to teach people from Day One: ‘This is a counterculture. You’re a part of a counterculture,’” Comer says. “We don’t live, we don’t do money, we don’t do sexuality, we don’t believe, we don’t think, we don’t relate in the same way that people on the left or the right relate in our city. But we’re attempting to live out the way of Jesus. The myth that I think so many people believe in cities is that progressive or liberal theology and practice is the future, but ... the data is overwhelming. When churches or followers of

Jesus go progressive or go liberal, 9 times out of 10, they just filter out. They either move away from God completely, or they move into this quasi, post-church, post-Bible, vague spirituality kind of space.”

The final emphasis for Bridgetown is hospitality as a form of evangelism. Comer refers to evangelism as “relationship with people who don’t follow Jesus yet.” He says that though he has a lot of respect for the late evangelists Billy Graham and D.L. Moody, their altar-call model may not work for a post-Christian context.

“In the old model of evangelism, there’s a 40-minute sermon or gospel presentation, and then an altar call at the end,” Comer says. “Wonderful! But if you read not just Billy Graham but even, before him, Moody, ... they said, ‘This model works, because we’re basically calling people to just act on what they already believe.’ All these people already believed in God and Jesus in the Bible; they just weren’t living into it. They were living into all sorts of other behaviors and lifestyles. So D.L. Moody was just calling people to come to Jesus. He didn’t have to start with, ‘Are you an animal or an image bearer of God? And is there a God? And is there morality?’

“You know, we just have to start so much farther back with secular people. So for us, the entry point to evangelism is more hospitality. Then it’s church–things like Alpha, through communities and neighborhoods–and then just through individuals and families around tables. We really are leaning into hospitality as our go-to practice for evangelism.”

Supernatural Future

In sermons, Comer will sometimes joke that Bridgetown used to be “theologically charismatic but functionally cessationist.” But over the last decade, the church’s leadership team has made pursuing the gifts of the Spirit an emphasis for the

church. Griffin names John Wimber and the Vineyard Church, as well as several ministries in the United Kingdom—Soul Survivor Warford, Worship Central and Holy Trinity Brompton (which founded Alpha)—as major influences on Bridgetown.

“John Mark and I both were kind of ‘closet charismatics,’” Griffin says. “When we first met, he asked, ‘Do you ever speak in tongues?’ I said, ‘Yeah. You speak in tongues?’ He said, ‘Yeah, but not at church.’ And we’re not the only ones. ... There’s a lot of people who grew up in Bible churches that were basically cessationist, and I think there’s just a desire for more.”

Trying to train a large church of young intellectual Millennials to not only acknowledge but operate in the gifts of the Spirit has been a wild ride, Comer says. He’ll be the first to say they have a long way to go. But he also calls it “one of the most joyful, life-changing, radical shifts in my church experience.”

Comer says it’s counterintuitive to try and reach cerebral, secular Portland with the supernatural. But he quotes Albert Einstein: “We cannot solve our problems with the same thinking we used to create them.”

“Our experience has been that it’s really hard to argue people into the kingdom of God or to intellectually convince people who aren’t interested,” Comer says. “But it’s really hard to argue with a healing or a prophetic word, or love and forgiveness and hospitality. You know what I mean? It’s what Paul would call the demonstration of the Spirit’s power. Paul was a brilliant intellectual and was radically in tune with the cultural currents of his day. He goes out of his way to critique the religious and political and cultural narratives in his Greco-Roman world. Yet at the end of the day, Paul said, ‘You know this is true, because we heal people, we cast out demons and we offer prophetic words.’”

Comer also believes newfound interest in Eastern spirituality like yoga and mindfulness may be rekindling spiritual openness among the next generation. That opens the door for a genuine miracle to point them to Jesus.

“I guess we’re trying to fight for both/and,” Comer says. “We do want to present an intellectually compelling case for Jesus and a faith that is based on knowledge and makes sense. But at the same time, we just recognize that alone will not remotely do it. We also have to live in a demonstration of the Spirit’s power.”

Comer believes the next generation of the Spirit-filled movement will simultaneously look very similar and very different from the last generation. The theological truths must stay the same, but the culture and politics surrounding them will inevitably change—and that’s OK.

“Take a church movement, like the Pentecostal movement, or the charismatic movement or the Jesus movement,” Comer says. “Often, two things come up together and get intertwined. One is a genuine theology and practice, which in this case would be life in the Spirit, ... and then the other is a culture that comes up with it.”

For example, he says, “When people hear ‘Pentecostal,’ they don’t just think of doctrines about tongues or prophets. They also think of a whole culture—everything from fashion to socioeconomics to various cultural emphases around politics. Right or wrong, those two things are tied together. So I think a lot of the culture that people associate with that 1970s and ’80s charismatic renewal and Pentecostal movement around America will shift and change. But the throughline of a robust theology of the Holy Spirit at work through the manifestations of the Spirit, like prophecy, healing, tongues, faith and miracles? I think that is not only going to continue, but I think it’s actually going to shoot through the roof.”

Comer believes the church is on the precipice of another charismatic renewal. He sees enthusiasm for the gifts of the Spirit rising among his peers.

“I know so many young leaders who do not fit that kind of Pentecostal or charismatic cultural mode, who are often in urban, sophisticated cities but who are hungry for more of the Spirit,” Comer says. “They are actively attempting to find ways to host the work of the Spirit in gatherings and offstage, even if it’s in a different kind of cultural expression. And I have so much hope. I think we’re coming into a charismatic renewal across the Western church.”

When that renewal comes, the younger generation will need the wisdom and blessing of mature believers.

“The more that the last generation can pass the baton and just prophesy blessing over the emerging generation, the better,” Comer says. “We’re in such desperate need of fathers and mothers as a generation, [particularly] fathers and mothers who call out our destiny and prophetically empower and release us into the future. Take that role of spiritual parents who move from parenting little kids—who need to be policed and protected—to parenting adult kids who need to be released and empowered. Lots of churches right now are turning over leadership, and a whole next generation is waiting in the wings. I think the future of [the movement] will depend on the level of release and empowerment that comes from the previous generation.”

Though there are challenges, Comer says it’s exhilarating to minister in a post-Christian city like Portland.

“There are days when it’s just exhausting, the level of hostility to Jesus and His way,” Comer says. “How jarringly different the worldview is in Portland to that of Jesus and the writers of the New Testament. ... But man, it is also really exciting to be here. Because we don’t have all the answers,

but it feels really good to be asking questions in a city like this.”

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Trump Announces New Religious Freedom Initiatives in United Nations Speech

President Donald Trump announced Monday at the United Nations his determination to continue to fight for religious freedom and new plans to accomplish that goal. In doing so, Trump became the first sitting U.S. president to convene a meeting at the United Nations on religious freedom. During his remarks, Trump said the U.S. would donate an additional \$25 million to protect religious sites and relics, and that he intended to partner with the private sector to protect the rights of all religions in the workplace.

While introducing Trump, Vice President Mike Pence explained

why it was so important to convene the United Nations regarding international religious freedom.

“There’s no better time for a meeting like this on the world stage,” Pence said. “As we gather here at the United Nations, more than 80% of the world’s population live in nations where religious freedom is threatened or banned. The regime in Iran brutally persecutes Christians, Baha’i, Sunni and Jews. In Iraq, Iran-backed militias terrorize Christians and Yazidis who were nearly wiped out by ISIS’ recent campaign of genocide.

“The Communist Party in China has arrested Christian pastors, banned the sale of Bibles, demolished churches and imprisoned more than a million Uyghurs in the Muslim population. In our hemisphere, the regime of Daniel Ortega is virtually waging war on the Catholic Church in Nicaragua. In Venezuela, the dictator Nicolas Maduro uses anti-hate laws to prosecute clergy even as his media cronies spread anti-Semitism by trivializing the Holocaust. Communities of faith across the wider world have also faced unspeakable acts of violence in places of worship, shocking the conscience of the world.”

Trump reminded attendees that religious freedom is of paramount importance to democracies around the world.

“Our founders understood that no right is more fundamental to a peaceful, prosperous and virtuous society than the right to follow one’s religious convictions,” Trump said. “Regrettably, the religious freedom enjoyed by American citizens is rare in the world. Approximately 80% of the world’s population live in countries where religious liberty is threatened, restricted or even banned. ...

“Today with one clear voice, the United States calls upon the nations of the world to end religious persecution. To stop the crimes against people of faith, release prisoners of conscience, repeal laws restricting freedom of religion and

belief, protect the vulnerable, defenseless and oppressed. America stands with believers in every country who ask only for the freedom to live according to the faith that is within their own hearts. As president, protecting religious freedom is one of my highest priorities and always has been.”

Trump began his speech by thanking those in his administration who have been fighting on behalf of religious liberty: Pence, Secretary of State Mike Pompeo, Secretary of Commerce Wilbur Ross, Secretary of the Treasury Steven Mnuchin, U.N. Ambassador Kelly Craft and Ambassador-at-Large Sam Brownback. He also recognized Pastor Andrew Brunson—who was in attendance with his wife Norine at the U.N. meeting—and called Turkish President Recep Tayyip Erdogan a “friend.”

“With us today is Pastor Andrew Brunson, who was imprisoned in Turkey for a long period of time,” Trump said. “Last year, my administration was thrilled to bring him back home after a very short and respectful negotiation with a strong man, and a man who’s become a friend of mine fortunately, President Erdogan of Turkey. I called the president and I said, ‘He’s an innocent man. They’ve been trying to get Andrew out for a long time, the previous administration.’ I don’t think they tried too hard, unfortunately.”

Brunson was imprisoned Oct. 7, 2016, and released Oct. 12, 2018. Trump was inaugurated into office Jan. 20, 2017.

Trump also praised Franklin Graham, who was in attendance, and the disaster relief work Graham oversees through Samaritan’s Purse.

“Franklin Graham [has] been so instrumental in everything we’re doing,” Trump said. “He’s done such an incredible job in so many different ways, including floods and hurricanes. And every time I go, I see Franklin there. He’s always there before me. I don’t know how he gets there before me. I’m going to beat him one day, but he’s always at these places of,

really, disaster areas. He's right there with an incredible, large staff of volunteers that are just amazing. Thank you very much."

Trump recounted several accomplishments he had made on behalf of religious liberty, including a White House meeting with survivors of religious persecution earlier this year.

"In July, I met with survivors of religious persecution at the White House, and we're honored that many of them could be here today as well," Trump said. "Some of these individuals suffered as a result of state-sponsored persecution, others at the hands of terrorists and criminals. No matter the case, America will always be a voice for victims of religious persecution everywhere. No matter where you go, you have a place in the United States of America."

However, Trump did not announce any changes to reports that his administration may allow no refugees into the United States next year. Senators Chris Coons and James Lankford—who co-chair the annual National Prayer Breakfast—expressed in a letter to Pompeo that such a policy would prevent the U.S. from protecting people fleeing "persecution because of their faith."

Trump praised Pompeo's annual Ministerial to Advance Religious Freedom and made two more new program announcements.

"Today the Trump administration will dedicate an additional \$25 million to protect religious sites and relics. We're also pleased to be joined today by many of the partners from the business community as we announce a very critical initiative. The United States is forming a coalition of businesses for the protection of religious freedom.

"This is the first time this has been done. This initiative will encourage the private sector to protect people of all faiths in the workplace, and the private sector has brilliant leadership. ... Too often people in positions of power preach

diversity well, silencing shunning or censoring the faithful. True tolerance means respecting the right of all people to express their deeply held religious beliefs.”

Trump also mentioned that he had “obliterated” the Johnson Amendment—a provision in the U.S. tax code that forbids nonprofit organizations and churches from explicitly endorsing political campaigns. The repeal of the Johnson Amendment was one of Trump’s signature campaign pledges in 2016.

“The Johnson Amendment—[this] doesn’t get spoken about enough, but I’m very proud to say we’ve obliterated the Johnson Amendment within our country, so that now we can listen to the people we want to listen to, [and] listen to religious leaders without fear of recrimination against them,” Trump said.

On May 4, 2017, Trump signed an executive order that urges the Treasury Department to show leniency to violators of the Johnson Amendment. A formal congressional effort to repeal the Johnson Amendment failed in December 2017. As a result, the law is less widely enforced but continues to exist.

You can watch Trump’s full speech, as well as comments by Pence and other officials, [here](#).

Native American Evangelist Says Prophecies Are Coming True, Revival Is Breaking Out

Evangelist and Pastor Dr. Negiel Bigpond says he believes that Billy Graham’s 1975 prediction of Native Americans becoming a

“spiritual superpower” to change the world is coming true. On *The Jim Bakker Show*, Bigpond referenced both Graham’s comments as well as an 1877 prophecy by Crazy Horse, leader of the Oglala Lakota Sioux from 1840-1877.

“He said, ‘The Red Nation shall rise again and it shall be a blessing for a sick world,’” Bigpond says. “Now listen to this. This is 1877. ‘A sick world, a world filled with broken promises, selfishness and separations, a world longing for light again.’ I believe that that’s where we’re at now.”

Bigpond says he has been preaching health, wealth and miracles on reservations across the country, and that he is working to prepare the nation for revival and healing.

“That’s what we’re seeing on the reservations,” Bigpond says. “That’s what we’re trying to bring out, is that healing power, that forgiveness, that unity, and also to bring forth the gifts so we can start seeing great revival. There’s great things happening on reservations. As dim as it looks, God still shows up.”

Watch the full clip [here](#).

Todd White: When Healing Doesn't Happen, It's Not Because You Didn't Have Enough Faith

What happens when you pray for supernatural healing but you do not manifest any physical changes? Is the lack of healing

because of a lack of faith? Could it be the result of supernatural affliction? Or does God simply choose not to heal some people in His divine sovereignty?

That's the question evangelist Todd White had to answer during a recent Q&A session, captured on video in a clip posted to his ministry's YouTube channel. A woman asked White if she was at fault after her pastor told her she was not healed—despite “probably 40” prayers over her—because she lacked sufficient faith.

“A lot of times when people don't see something happen, they have to come up with a reason—a logical reason of why not,” White says. “And it's the easiest thing to blame you for it. ... A lot of times when a pastor's praying, sometimes all eyes are on the pastor, and then he's the man of God. So if that doesn't happen for pastors, sometimes they have to save face in order to protect who they are as a pastor. And unfortunately, it's at the cost of you. So you have to let that stuff go, because that's not the Lord. Jesus wouldn't say those things to you.”

White's argument rests on the fact that Jesus never faulted individuals for having a lack of faith that prevented him from performing miracles.

“First of all, Jesus never laid fault on anybody, and it always happened when he prayed,” White says. “...Colossians 1:15 says that Jesus is the visible image of the invisible God. So when you see Jesus, you see what God would look like, how God would respond, how He would act, how He would heal, how he would talk, right? How he would walk. So when you see Jesus, you see a perfect image of the Father. Hebrews 1:3 says that Jesus was the express image of the Father. So the exact image of the Father. Jesus came to reveal the Father. So anything that you hear from people that doesn't line up with the life of Jesus isn't God. It has to line up with that.”

White then indicated the burden of having enough faith may be more on the person doing the praying as opposed to the person being prayed for.

“If we’re praying for somebody and we don’t see breakthrough, we need to move from faith to faith, from glory to glory,” White says. “But I can’t blame the person I’m praying for, because does the Bible say, ‘These signs will follow those being prayed for’? ... It doesn’t. It says, ‘These signs will follow them that believe: they will lay hands on the sick and the sick will recover.’ Right? So therefore when somebody’s getting prayer and it doesn’t happen, I’m waiting for the church to actually get to a place where [when] they’re told, ‘Well, you need more faith’—wait a minute. The Bible said that I’m supposed to come to somebody to get prayer and I need your faith, so please pray for me. I need your faith. If you have faith, I’ll be healed. That pretty much annihilates the whole ‘Get more faith.’”

White concludes the video by praying for the question asker’s affliction. Watch the full response [here](#).

John Mark Comer Asks College Kids to Share Prophetic Words, Lay Healing Hands on One Another

John Mark Comer, pastor for teaching and vision at Bridgetown Church in Portland, Oregon, asked students at Liberty University’s Convocation meeting Wednesday to lay hands on one

another and pray for supernatural healing for generational sin and past trauma. He also asked students to let the Holy Spirit speak to them and to share prophetic words and images with one another as they felt prompted.

The call to prayer concluded a 40-minute message by Comer in which he preached about the spiritual impact left on us by our families and previous generations.

“This takes a lot of courage,” Comer said. “I just want to invite you to stand up right now. We’re not going to ask your name. We’re not going to ask you to tell your story. We’re not going to ask you to say what it is. We just want to pray for you. Would you just stand before God and before your community?”

After hundreds around the stadium stood, Comer continued: “I’m actually not going to pray for you. I don’t know if you have a prayer team here, but you’re all on it now. I’m a guest speaker. I can do that. Those of you around anybody standing, would you just stand up around them and put a gentle hand on their shoulder if it’s appropriate. Don’t ask a question, other than maybe a name. Would you just wait for a moment? Stand in solidarity. See if the Spirit of God brings anything to mind: a word, an image, a picture. Just in love and compassion, would you pray healing on that soul? Just take it, wait for a moment, hear from God, and then pray. ... Make as much noise as you want. You don’t need to whisper. Pray in love and in faith. Holy Spirit, come.”

Though Liberty University is currently nondenominational, such unambiguously charismatic teaching may come as a shock to older Pentecostals, who remember Liberty’s founding under Baptist minister Jerry Falwell Sr.

Watch Comer’s full Convocation message [here](#).

Free Documentary Reveals Explosive Underground Church Growth in Iran

A new documentary, *Sheep Among Wolves Volume II*, documents the growth of Iran's house church movement, making the case that women are leading a silent Christian revolution within one of the world's most oppressive nations. Open Doors USA's World Watch List ranks Iran as the ninth-most difficult country to be a Christian, noting that it is illegal to preach the gospel and convert Muslims. House church members risk arrest and prison sentences. Yet in this harsh environment, a women-led movement is spreading. The documentary, produced by Frontier Alliance International (FAI) Studios, premiered on August 23 and is freely available on YouTube for anyone to watch.

The film's official trailer says, "Muslim-background Iranians are leading a quiet but mass exodus out of Islam and bowing their knees to the Jewish Messiah—with kindled affection toward the Jewish people. The Iranian awakening is a rapidly reproducing discipleship movement that owns no property or buildings, has no central leadership and is predominantly led by women."

In a press release, FAI Studios says sexual assault rates are significantly higher in Iran than the United States: "Almost no woman in Iran reaches adulthood without first experiencing profound abuse."

"This is why there is an awakening inside of Iran because it's a women's movement," says an anonymous woman in the trailer.

Throughout the documentary, many sources' voices are disguised in order to protect their anonymity and safety. Another anonymous source described the distinctive, women-led nature of the Iranian church: "When you look at the Triune, it's a complete picture of God and when you look at man and woman, it's a complete picture of God. And this is something that's happening in Iran is that women are rising up—apostolic women, prophetic women, teaching women."

Another source—uncredited in the documentary—went so far as to say "Islam is dead" in Iran: "What if I told you that Islam is dead? What if I told you that the mosques are empty inside of Iran? Iran—that is known as the most radical nation in the world, exporting terrorism, exporting radical Islam—but when you go inside of the country, the mosques are empty? What if I told you that no one follows Islam inside of Iran? Would you believe me? But this is exactly what's happening inside of Iran. God is moving powerfully inside of Iran."

Charisma's own J. Lee Grady has written about this trend, writing: "In places like Iran, Algeria, India and China, thousands of ordinary people are starting small churches that don't fit the traditional mold. Most of them are not affiliated with recognized denominations, so it's impossible to count them. These organic church groups meet not only in homes but in coffee shops, offices, campus dorms, hotels, apartment building lobbies, front yards or under trees. And they are multiplying rapidly."

The film's website says "All FAI Studios productions are free and free forever." Later, the website adds, "FAI Studios and film contributors, who volunteered all time and resources, will not receive any money from the film. 100% of donations will go to disciples in Iran." *Sheep Among Wolves Volume I*, which was released in January 2016, can also be watched for free on YouTube.

Watch the full documentary [here](#).

Dr. Cindy Trimm: How to Decree and Declare Wealth and Financial Breakthrough Over Your Life

In a video clip posted Tuesday, Dr. Cindy Trimm prays for 17 minutes for “financial breakthrough” and economic advancement over people gathered at the End Your Year Strong 2018 event.

In the video, she prays, “I decree and declare that great wealth is flowing to us right now. Father, You said that You give us power to get wealth. I decree and declare that we are given to get, and wealth and riches are in our house right now. I decree and declare, Father, that You have given us resources. You have given us a personal brand.”

What do you think? Watch the full video [here](#), and share your thoughts in the comments section.

John Bevere: God Being Distant Doesn't Mean You Did Something Wrong

John Bevere says going through a wilderness season—when God

“seems like He’s a million miles away and His promises are even further”—is not an indicator of your own spiritual maturity or a consequence for sin. In a video recorded for 100 Huntley Street about his new book, *God, Where Are You?*, Bevere says he has been through wilderness seasons multiple times in his life.

“The first two times actually God brought me into a wilderness, I really believed I had sinned,” Bevere says. “I believed that I was being rejected by God. I thought at times I was being put on a shelf. Let me tell you—I’m going to say it so you hear it, OK? You’re not being rejected. You’re not being punished. You are not being put on a shelf. OK? You are not abandoned either. I want to make that very clear.”

Bevere says many biblical heroes—like Joseph, Moses and David—went through seasons in the spiritual wilderness, but not as punishment or because God had rejected them. Rather, Bevere says God uses the wilderness to refine our character through spiritual adversity.

“Job felt like he was abandoned by God, but God was working on his behalf,” Bevere says. “The wilderness is a time of preparation. It is a time where He gets out of your life what would destroy you later.”

Bevere also says we can become even more prophetically empowered as a result of these wilderness seasons, as Jesus did after he was tempted by the devil for 40 days in the wilderness. To watch Bevere’s full remarks, watch the embedded video.

WATCH: Bryan and Katie Torwalt's 'Prophecy Your Promise' Video Goes Viral

Bryan and Katie Torwalt's hit single "Prophecy Your Promise" is an ode to trusting God without full understanding. This acoustic music video spotlights the song's incredible lyrics, like "When I only see in part, I will prophesy Your promise/ I believe you, God," and "Fear can go to hell/ Shame can go there too/ I know whose I am/ God, I belong to You."

Since the acoustic music video was posted by Jesus Culture in December, the video has been gone viral, generating over 1.8 million views on YouTube. Watch it here.