

ACPE Words for the Year Examined

The annual prophecies of the Apostolic Council of Prophetic Elders, 1999–2026, examined against their own record

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Manually written: I have put this report together using Claude Opus 5. I am an AI-poweruser and I do not give the models free reign to hallucinate. Nothing in this report is contrary to my manually obtained findings having spent countless hours investigating the New Apostolic Reformation. All sources are cited and can easily be verified. This report has come about as an end result from a careful process in several steps, obtaining the sources, verifying their integrity, discussing their content and finally giving the AI model a clearly defined task using distinct parameters. Claude Opus has acted as a research assistant and a secretary, not as an unrestrained agent.

I stand by the descriptions and conclusions in this report. In fact, if I had chosen to include additional material I have elsewhere the critique would have been far worse.

Prepared July 2026. Sources: the complete Elijah List archive to April 2026 (29,575 postings), Generals International, God Encounters Ministries, the article archive of James W. Goll, and C. Peter Wagner, Apostles and Prophets: The Foundation of the Church (Regal, 2000).

This report is written by a continuationist for continuationists. It does not argue that the gift of prophecy has ceased, and none of its conclusions depend on that premise. It argues that a council which asked to be held publicly accountable should be, and applies the test its own founder set.

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Abstract and principal findings

Since 1999 the Apostolic Council of Prophetic Elders (ACPE) has issued an annual “Word of the Lord” for the coming year. This report examines twenty-four of those words — 1999 and 2003 through 2026 — together with the founding account written by the council’s own apostle, C. Peter Wagner. Every word discussed here has been read in full or in substantial part from a primary or near-primary source, and the location of each is documented in Appendix A.

The central finding is not that the ACPE has made predictions that failed. Any group that speaks about the future will sometimes be wrong, and the New Testament nowhere teaches that a contemporary prophetic word must be inerrant. The finding is more specific and, I think, more serious: the council’s own retrospective claims about what it previously said can be checked against its own preserved texts, and in six documented cases they do not match.

The clearest instances are these. The 2013 word states that in 2011 the council prophesied “greater earthquakes, floods, and severe weather patterns of all kinds”; the 2011 word contains none of those words, and its only use of “storm” is inside the sentence “either a year of open heavens or a year of the perfect storm.” The same 2013 word states that the council prophesied “no more business as usual” in January 2008, before the September meltdown; the phrase is in fact the opening line of the word published on 1 January 2009, four months after Lehman Brothers collapsed. The 2023 word claims the council prophesied that “the European Union was going to fragment” before Brexit; the 2013 word said the euro would fragment, and the United Kingdom has never used the euro. The 2022 and 2023 words claim the council warned of an incurable virus before COVID-19; the word published on 21 January 2020 contains no occurrence of virus, pandemic, plague, disease, sickness, epidemic, flu, quarantine, health or China. The 2024 word set a condition — “if a war-time president is not elected” — without naming a candidate; the 2025 word reports this as a fulfilled prophecy. And the 2022 word attributes to the council a “Trump Bubble” prophecy about Biden and hyper-inflation that appears in no ACPE word I have been able to examine.

A second finding concerns what the words did not say. The council was founded in 1999 and its January 1999 gathering discussed terrorism; no ACPE word warned of the attacks of 11 September 2001 in any way a reader could have acted upon. The word for 2008, published on 10 January 2008, contains no occurrence of economy, economic, recession or bank; it is a prosperity text about the transfer of wealth, published eight months before the financial crisis. The word for 2016, published before the US presidential election, states plainly that “the Lord did not speak to us about who would be the next president”; the word for 2017, published after the inauguration, states that “several of our prophets received words that Donald Trump would become the next president.” The word for 2021, published nine days after the storming of the Capitol, does not mention Trump, the president, Cyrus, the election result or repentance even once. And the word for 2026, published on 26 November 2025 for a year in which the United States and Israel went to war with Iran on 28 February 2026, does not mention Iran at all.

A third finding concerns self-correction. Wagner founded the ACPE explicitly as an accountability structure, and in 1999 he stood on a platform before 1,500 people and read the council’s previous prophecies aloud so that they could be assessed. That practice has not survived. Annual self-review appears when it can report hits (2013, 2023, 2025) and is absent in the years

when it would have had to report a miss (2021 above all). Selective self-examination is a heavier charge than error, because error can be innocent and selection cannot.

Theologically the corpus is a sustained theology of glory. Suffering appears almost exclusively as the suffering of others, in nations far away, and as the persecution of the movement by its critics; the cross appears as a source of authority rather than as the shape of Christian life. The councils' hermeneutic runs on Hebrew letter-numerology, on Strong's concordance numbers read as divine signals, and on the allegorical decoding of proper names into territorial spirits. The recurring vocabulary of ekklesia as legislative authority, of "taking" the seven mountains, of decrees that "literally release God's will into the earth," and of a maturing sonship that enforces a victory already won, places the corpus in continuity with the Latter Rain stream even where the label is never used.

The report closes by taking the council at its word on two texts it invokes. Amos 3:7 is claimed as the charter for the whole enterprise; on examination the claim inverts the verse's function, which in Amos is a warning that judgement has been announced, not a promise of advance access to the news cycle. And 1 Corinthians 14:8 asks whether the trumpet gives a distinct call. On the evidence assembled here, in the matters that mattered most — September 2001, September 2008, November 2016, January 2020, February 2026 — it did not.

1. Method, sources and limits

This report rests on a corpus of 29,575 Elijah List postings downloaded and processed between July 2026, covering the archive from its beginning to April 2026, together with texts recovered from Generals International, God Encounters Ministries, James Goll's article archive, Northwest Prophetic, Daniel Glimm's Crazy Christians site, Pray Alabama, Identity Network and Raising Up Power. Each annual word was located by searching every December-to-February window in the corpus for the strings acpe and prophetic elders in both title and body, and the searched identifier ranges are recorded so that the negative findings can be re-tested.

Eight of the twenty-four words were never published by the Elijah List: 2009, 2012, 2013, 2014, 2015, 2022, 2023 and 2026. This is a fact about the Elijah List, not about the council, which met and published throughout. Where a word exists in more than one reproduction I have compared them; where the Elijah List version is abridged, as it demonstrably is for 2019 and 2020, I say so and limit the argument accordingly.

Word counts reported here are machine counts over the full body text of the named document, not impressions. Where I say a term occurs zero times, that is the output of a search, and the document identifier is given so that anyone can repeat it. Where I have not read a word in full, I say that too: the entries for 2005, 2006, 2007 and 2010 are deliberately thin, and the argument nowhere depends on them.

Two limitations should be stated at the outset. First, no primary source has been recovered for the 2009 word; the two surviving reproductions agree in substance but one contains transcription errors, and its quotations should be verified before being reprinted. Second, for 2020 the Elijah List published an abridged oral briefing rather than the compiled report. My covid finding therefore establishes what the published Elijah List version of the 2020 word does not contain; a fuller 2020 report, if one exists, should be located before the point is pressed in print.

2. Who the ACPE are

2.1 Founding

The council's origins are documented by C. Peter Wagner himself in *Apostles and Prophets: The Foundation of the Church* (Regal, 2000), whose eighth chapter is devoted to the ACPE. In September 1998, at a Building Foundations for Revival conference in St. Louis, Cindy Jacobs called a small group of prophets together for lunch to discuss “possible ways and means to build relationships and establish mutual accountability among the major recognized prophetic voices in America.” Chuck Pierce, Bill Hamon, Jim Laffoon and Mike Jacobs were present; Wagner attended as an observer. A larger invitation-only meeting followed on 27 January 1999 at the World Prayer Center in Colorado Springs, with eighteen present. The council itself was constituted at a third meeting on 30 June 1999, when, in Wagner's words, “a group of 13 prophets decided to form an accountability structure and they asked me to serve them as a form of apostolic covering.”¹

¹C. Peter Wagner, *Apostles and Prophets: The Foundation of the Church* (Ventura, CA: Regal, 2000), ch. 8.

Wagner lists those present on 30 June 1999: Beth Alves, Jim Goll, Chuck Pierce, Mike and Cindy Jacobs, Bart Pierce, John and Paula Sandford, Dutch Sheets, Tommy Tenney, Hector Torres, C. Peter Wagner and Barbara Wentroble. Charter membership additionally included Mike Bickle, Paul Cain, Emanuele Cannistraci, Bill Hamon, Kingsley Fletcher, Ernest Gentile, Jim Laffoon, James Ryle and Gwen Shaw. Steve Shultz, publisher of the *Elijah List*, joined later and describes 2003 as his first year of participation, which explains the archive's coverage.

2.2 Stated purpose

Wagner's account of the purpose is unambiguous, and it is the standard against which the rest of this report measures the council: “The prophets decided to organize ACPE in order to build positive and ongoing personal relationships among nationally recognized prophetic voices. They wanted to encourage mutual accountability and establish agreed-upon guidelines for releasing public prophetic declarations, particularly those with the potential of having widespread national or regional implications. The ACPE is designed to establish high levels of public credibility and widely acknowledged integrity in the ministry of public prophecy.”

The founding context is equally important. Wagner devotes several pages to the collapse of the Vineyard's relationship with the Kansas City Prophets, and specifically to Paul Cain's prophecy of revival in England in October 1989, which, when the month passed without event, was reinterpreted as referring to October 1990; when that also passed, John Wimber “began to reconsider what he had done.” Wagner quotes Bill Jackson's report that Wimber later “told the movement that he regretted leading the Vineyard into the prophetic era.” The ACPE was formed as the corrective to precisely the failure mode this report documents: a prediction that fails, followed by reinterpretation rather than accounting.

Wagner also records what accountability looked like in practice. Under the heading “The Test: Public Accountability” he describes the ACPE meeting of 30 November 1999 and the plenary session that followed at the World Congress on Prayer and Intercession: “I then proceeded to read verbatim the prophecies that were issued from the meeting of ACPE on January 27, 1999, which had circulated widely through the media, and also from the current November 30 document... I paused after each prophecy, and Cindy Jacobs and different prophets standing on the platform made appropriate comments as the Lord directed. I believe this was a first, with a number of prophets, led by an apostle, standing before an audience of 1,500, holding themselves accountable—individually and collectively—to the wider Body of Christ.”

That is a high standard, publicly set by the council's own apostle in its founding year. Nothing in the subsequent corpus matches it. The nearest approach is the annual review section introduced in 2013, and, as section 7 shows, six of its retrospective claims do not survive comparison with the texts they describe.

2.3 Leadership and size

Wagner convened the council from 1999 until the meeting that produced the 2009 word, described in that document as “the last ACPE meeting under Peter Wagner's leadership.” Cindy Jacobs has convened it since, styled Convening Apostle and later Convener and Senior Leader. Wagner died in October 2016; the 2017 word calls his passing “a game-changer for the Body of

Christ.” James Goll has served since the beginning and is the most useful witness to the council's internal workings.

The membership figures the council gives about itself do not reconcile. Wagner set an ideal size of twenty-five and a working range of fifteen to forty. Goll wrote in December 2023: “We started as a group of 25 prophets but now we're up to over 50 members.” The 2025 word speaks of two hundred prophets from thirty-two nations. The 2026 word gives roughly seventy for the ACPE and three hundred for the GPC. The founding year is given variously as 1999 (repeatedly), 2000 (“twenty-two years ago” in 2022, “twenty-three years ago” in 2023) and 1990 (in 2026, in the same document that says 1999). None of this is decisive on its own. It matters because a body claiming to speak for God about the affairs of nations is inconsistent about its own founding date and size.

2.4 Self-image

The council's self-description is remarkably stable across a quarter of a century, and four elements recur almost verbatim.

- Acts 13:1–3 as the model. “It is our conviction that we are to function as an Acts 13:1-3 group. This passage notes that it was the Holy Spirit releasing a prophetic word to the group, as opposed to the exclusive word of any one prophet.” The consensus of the group is thereby identified with the voice of the Spirit.
- Seasons rather than calendar years. “God often speaks in seasons as opposed to calendar years. Many of the words given in the past are still being fulfilled even now around the world.”
- Intercession as a variable. “Our response, through prayer, helps words of blessing to come to pass, and can diminish or even avert words of judgment.”
- Obedience as a variable. “The words given are not fate or karma but can be changed subject to how God's people respond.”

Alongside these stands a claim of accuracy that grows over time. In 2003 the word is offered as one stream among several, to be placed alongside others, with 1 Corinthians 13:9 quoted for modesty. By 2023 the council writes: “Looking back in our collective history, we see that the words we have issued have been remarkably accurate.” The trajectory of self-assessment runs opposite to the trajectory of testability.

One further element belongs here because the council itself puts it there. Goll's December 2023 report explains the procedure: “When we gather, each person is asked to bring a written word for the year that can be carefully examined some at the time and some later... We want to collectively weigh and test what God is saying about the following year.” The published word is therefore not one word but a curated selection from fifty or more pre-written submissions. This is worth stating plainly, because it explains the hit pattern without any appeal to foreknowledge: the more submissions are pooled, the more likely it is that some sentence in the compilation will resemble some event, while the probability attaching to any individual prediction is unaffected. Breadth is not evidence of accuracy; it is the mechanism that produces the appearance of accuracy.

4. Recurring themes and the theology they carry

4.1 The stable inventory

Across twenty-four words a small set of images recurs with such regularity that they function as the genre's furniture rather than as revelation about particular years: shaking (Haggai 2:6 and Hebrews 12:26–27, in at least 2012, 2022, 2023, 2024 and 2026); the transfer of wealth (2008, 2013, 2014, 2016, 2018); the end-time harvest; gates and doors; new wine and old wineskins; the restoration of the Tabernacle of David (Acts 15:16); the Isaiah 19 highway (2013, 2018, 2022, 2023, 2026); a coming Third Great Awakening (2009, 2010, 2014, 2015); revival on university campuses; children and youth prophesying; Josephs and Daniels in government and finance; and the collapse of the Iranian regime (2013, 2014, 2017, 2021).

Two economic predictions recur without ever occurring: hyperinflation (2009, 2011, 2022) and a systemic economic shaking whose timing is never given. One political prediction recurs in almost identical words for four consecutive years — that the United States has been given one more season, or one more chance, to turn (2012, 2013, 2014, 2015).

4.2 Theology of glory or theology of the cross?

Luther's distinction in the Heidelberg Disputation is not a slogan but a diagnostic. The theologian of glory reads God's power directly off visible success, strength and increase; the theologian of the cross expects to find God hidden in suffering, weakness and apparent defeat, and reads the world accordingly. Applied to this corpus, the diagnosis is not close.

The vocabulary of the words is overwhelmingly one of increase, breakthrough, acceleration, double portion, restitution, wealth transfer, victory enforcement, glory, favour, promotion and open doors. Where suffering appears, it is almost always displaced: it belongs to the persecuted church elsewhere, to martyrs in closed nations, to the unborn, or to the enemies of God under judgement. The suffering of the reader appears chiefly as a problem to be reversed by decree. The 2015 word is explicit about this: the reader is instructed to decree healing for depression, anxiety, sleepless nights, high blood pressure, acid reflux and stress-related heart conditions, and to declare “I will prosper and pay off all debts.”

Where the cross does appear, it appears as a mechanism of authority rather than as the pattern of discipleship. The 2026 word offers the clearest instance: “The cross was a vav that connected heaven to earth. His death literally reconnected us to Heaven. The vav in the letter six looks like a hook.” The crucifixion is read through the shape of a Hebrew letter and enlisted in a doctrine of decree. Nowhere in twenty-four annual words is there a sustained treatment of the church's own suffering as participation in Christ, of unanswered prayer, of the goodness of God in loss, or of the possibility that a faithful year might look like defeat.

This is worth saying carefully, because it is not a charge of heresy. Encouragement is a legitimate prophetic function; 1 Corinthians 14:3 names it. The criticism is one of proportion and of formation. A community fed for a quarter of a century on annual words in which God is always about to break through, and never present in the breaking, will be poorly equipped for the ordinary Christian experience of faithfulness without visible vindication — and will be systematically vulnerable to leaders whose authority rests on promised increase.

4.3 Continuity with Latter Rain and manifest sons

The Latter Rain movement that arose at North Battleford in 1948 was condemned by the Assemblies of God in 1949, and its distinctive teachings — the restoration of the offices of apostle and prophet, impartation of gifts by the laying on of hands of the presbytery, a company of overcomers who attain to sonship and immortality before the return of Christ, and the church taking dominion so that Christ returns to a kingdom already established — have persisted without the label. Bill Hamon, a charter ACPE member, is the most direct personal link, and the corpus names him repeatedly as “the father of the modern-day prophetic movement.”

The ACPE words nowhere use the phrase “manifest sons of God,” and it would be unfair to attach it to them as a label. But four structural features characteristic of that stream are present and load-bearing.

- Restored offices as the foundation of the age. The council exists because apostles and prophets have been restored; Wagner's book title is *Apostles and Prophets: The Foundation of the Church*, and the 2004 word already speaks of apostles and prophets “teaming on a level not realized before.”
- A maturing corporate body that enforces an accomplished victory. The 2026 word: “The victory has been secured and the seed of the woman has crushed the serpent's head. Now we must be the army that enforces the victory in the earth.” The 2025 word titles a section “Enforcing Victory.”
- The Joel 2 army. Present under that name in 2026 and in substance far earlier, with Psalm 110:3 (“your people shall be volunteers in the day of your power”) applied to a rising youth army in 2011 and 2012.
- Dominion before the parousia. The 2024 word announces a “transition from the Church Age to the Kingdom Age”; the 2023 word states that the seven-mountain teaching “is one structure that will help the ekklesia” disciple nations and has moved from early to mid adoption.

There is also a genuine tension the corpus never resolves, and a partial preterist will feel it sharply. The same documents that announce a Golden Age, a renaissance, new legislation and the discipling of nations also insist that “we're careening towards the end of all things,” that Daniel's seals are broken and the clock is ticking. Imminent end and progressive dominion are asserted together. This is not a stable eschatology; it is two eschatologies used alternately according to the rhetorical need of the paragraph.

4.4 The hermeneutic

Three interpretive habits do the heavy lifting, and all three are worth naming because they are teachable and therefore correctable.

The first is Hebrew letter-numerology as a revelation engine. Each year's theme is derived from the Hebrew year: 5774 means seeing the door, 5775 double grace, 5777 the crowned sword, 5780 the voice, 5786 the vav that connects heaven and earth. The method is applied to the Gregorian year as well — fourteen is double perfection, seventeen is complete victory, twenty-two is alignment, and February 22, 2022 will see “the alignment of 2222.” The 2015 word

extends this to Strong's concordance numbers. In each case the theme is not derived from a text; it is derived from a number, and the text is then found to fit.

The second is the allegorical decoding of proper names into spiritual powers. The 2025 word converts the ten sons of Haman in Esther 9 into ten territorial spirits by way of their supposed etymologies. Esther 9 is a narrative of deliverance from a specific conspiracy; nothing in the text or in Jewish or Christian interpretation supports reading the names as a taxonomy of demons. The same habit produces the prince of Persia from Daniel 10:13 as a standing explanation for Iranian policy across several years.

The third is the enlistment of the reader's own experience as confirmation. The words routinely instruct the reader to go back over previously received personal prophecies and “war over the words,” citing 1 Timothy 1:18 and 2 Chronicles 20:20 — “believe His prophets, and you shall prosper.” The effect is that disconfirmation is transferred to the hearer. If the word has not come to pass, the believer has not warred over it sufficiently.

5. Scripture used, and how

The following texts carry the most weight across the corpus. In each case what is interesting is not the citation but the use.

- Acts 13:1–3. The charter text, cited in almost every word from 2011 onward, to establish that a group consensus is the voice of the Spirit. In Acts the passage narrates the sending of two named men to a specific task; it says nothing about forecasting a coming year, and nothing about the epistemic privilege of a council's agreement.
- Amos 3:7. Invoked as the warrant for the whole enterprise — God does nothing without revealing it to his servants the prophets. Discussed in section 9 below.
- Haggai 2:6 and Hebrews 12:26–27. The shaking texts, used to interpret any instability whatever as divine action. In Hebrews the point is the permanence of the unshakeable kingdom and the corresponding call to reverent worship; in the words it becomes a framework for reading the news.
- Isaiah 19:23–25. Read as a literal geopolitical highway under construction between Egypt, Assyria and Israel, and periodically identified with current diplomacy, including the Abraham Accords in 2023.
- Isaiah 45:1–3. The Cyrus oracle, a section heading in 2008, the structural basis of 2014, and applied to Donald Trump in 2017.
- Esther 9. The source of the ten-spirit demonology of 2025 and of the boomerang motif in 2015.
- Matthew 24. Used from 2003 to 2024 as a running commentary on wars, rumours of wars and famines, with the 2024 word making the pun explicit: “Matthew 24 for 2024.”
- Joel 2. The army of the Lord, the corpus's principal image of a mobilised corporate body.
- Acts 15:16. The rebuilding of the Tabernacle of David, applied to the worship and house-of-prayer movements.

- 2 Chronicles 20:20. “Believe His prophets, and you shall prosper” — cited whenever the authority of the prophetic office is in view. In context Jehoshaphat is addressing an army on the morning of a battle in which the prophetic word had already been given and immediately tested by the outcome.
- 1 Corinthians 13:9. “We know in part and we prophesy in part” — quoted in 2003 and again, in a garbled form, at the end of the 2017 word: “We see in part and know in part. We are the test all things and hold fast to that which is good.”

One absence is conspicuous. Deuteronomy 18:20–22, the passage that supplies the Old Testament's own test for a prophetic word — if the thing does not come to pass, the Lord has not spoken it — is nowhere used in the corpus as a criterion for the council's own output. Neither is 1 Corinthians 14:29 given operational content beyond the internal consensus of the council itself. The 2023 word comes closest, and its formulation is worth weighing: “Great discernment is needed to know who is a false prophet and who is simply prophesying in a manner that occasionally misses the mark.” The distinction is defensible in principle. What is missing is any account of how often, how gravely, or by what measure.

6. Politics, dominion and the seven mountains

The political content of the corpus does not appear suddenly. It intensifies, and it can be tracked in four phases.

6.1 1999–2007: intercessory and diffuse

Early words treat politics as a subject for prayer rather than a sphere to be occupied. The 1999 word asks for intercession over Russia and the Jews; the 2003 word calls for prayer over San Francisco and the West Coast; the 2004 word calls for “judicial intercession” over the courts and urges young people to vote, while explicitly warning against a “mean and dirty” election that will polarise church and nation. The structural language of reformation — the church moving out of the building into every sector of society — is already fully present in 2004.

6.2 2008–2015: alignment with a programme

From 2008 the words begin to carry a recognisable policy content: abortion, the definition of marriage, the courts, the media. The 2012 word states that “the liberal media will particularly come against those who are pro-life and pro-biblical defense of marriage.” The 2013 word introduces the sheep-and-goat states, tying the economic fortunes of American states to their legislation on abortion and marriage — a theological claim about divine retribution expressed in the vocabulary of federal politics. The 2014 word forecasts a new political party with a plan to eliminate the national debt and a “black robe regiment” of pastors.

6.3 2016–2021: identification with a candidate

The 2016 word disclaims knowledge of the election outcome. The 2017 word declares the winner a modern Cyrus. From that point the political and the prophetic are not merely aligned; they are fused. The 2017 word's list of expectations reads as a policy platform: rebuilding the military, restoring religious freedom for chaplains, term limits for Congress, the removal of lobbyists, the reform of the Supreme Court, the exposure of corrupt judges, trade deals

rewritten, the FDA and pharmaceutical companies exposed, the global elites constrained. The 2021 word, published after the defeat, does not revisit any of it.

6.4 2022–2026: the Kingdom Age

The most recent phase makes the dominion claim explicit rather than implicit. The 2023 word names the seven-mountain teaching as the structure by which the ekklesia disciplines nations and reports that it has moved beyond the early-adopter phase. The 2024 word announces the transition “from the Church Age to the Kingdom Age.” The 2026 word states the goal without circumlocution: believers “must find their voices, as other ideologies have found theirs, and take over nations and civilizations.”

Two observations follow, and they should be kept distinct. The first is descriptive: this is dominionism in the ordinary sense of the word — an expectation that the church will assume governing authority over the spheres of society before the return of Christ — and it is asserted as the content of divine revelation rather than argued as a position. The second is a matter of discernment, and it does not depend on the reader's own politics. When what is presented as the word of God coincides year after year with the platform of one party in one country, including its framing of media, public health institutions, universities and international bodies, the burden of proof shifts. A council that in 2016 could not say who would win, and in 2024 could only say that a wartime president was needed, is nevertheless able to specify at length what that president's policy programme should be. That asymmetry is the tell.

It is fair to record that the corpus contains counter-currents. The 2017 word insists that racial healing “cannot be a 'whites only' movement.” The 2022 word states that “this is not about being a Republican, as there are also many things wrong with that party.” The 2025 word says of Trump: “We are aware he is not a god, and he is a fallible leader.” These are real, and a fair critic will note them. They do not alter the overall direction of travel.

3. The words, year by year

What follows is a summary of each annual word, with its publication data. Entries for years where the text has been located but not read in full are deliberately short and say so; no argument in this report rests on them.

1999 — “Entering the New Millennium”

Elijah List, 18 December 1999 (ID 257). Compiled by Jim Goll from the ACPE meeting of 30 November 1999. A companion report of the 27 January 1999 gathering was published days earlier (ID 260).

The first published ACPE word is also the most concrete the council would ever issue, and it is worth reading closely for that reason. It opens with a prediction about Russian Jewry: a great harvest among Jews beginning “during this decade,” together with “a persecution of the Jews in Russia that will notably escalate during the fall of 2000.” The prediction is dated, falsifiable and specific about place and population. It also carries a stated purpose — the council believed this was “the devil’s strategy to precipitate another holocaust” and called for prayer to open “a window of escape.”

The second point is the one that should be quoted whenever the council’s track record is discussed: “It is important to intercede for Russia for the breaking of famine because if we fail to do it, we can expect an invasion of Alaska by Russia for the bounty of Alaska.” This is not vague. It names an aggressor, a target, a motive and a mechanism. No such invasion occurred, and no subsequent ACPE word returns to it. The conditional framing — if we fail to intercede — is already present in the council’s very first text, and it is already doing the work it would do for the next quarter century.

The remainder announces a youth revival in America, the shaking of schools, and the themes of signs and wonders, worship in stadiums, women, economic shakings, weather patterns and the apostles-and-prophets movement that Wagner lists in his own summary of the November document. Read in 2026, the striking thing about the 1999 word is how much more testable it is than anything the council would publish twenty years later. The trajectory of the corpus runs from the specific toward the unfalsifiable, and it begins here.

2000, 2001 and 2002 — the gap

No annual word located for 2000. For 2001 and 2002 the Elijah List carries meeting reports rather than a compiled word.

No ACPE word for 2000 has been found in the Elijah List archive or elsewhere, and I do not claim one does not exist. For 2001 and 2002 the material that survives is of a different genre: reports of what happened at the gathering rather than a consensus text issued for the year. This matters for one reason only, and it is a reason the reader will already have anticipated.

The attacks of 11 September 2001 fall precisely in this gap. A separate study of the whole Elijah List corpus published before that date found no warning that discriminated the event from the many others that did not happen; the closest material is a generic reference to terrorists exploiting the Y2K situation, published in November 1998, and a December 1998 word about terrorism striking inside the United States. Neither names a target, a method, a date or an actor. The ACPE as such issued nothing that could have been acted upon.

What did follow was retrospective. Kim Clement’s widely circulated 1996 “terror” word first appeared on the Elijah List on 30 September 2001, nineteen days after the event. That is not an ACPE document, but it establishes the pattern that this report documents inside the ACPE corpus itself: the claim of prior warning is made after the fact, in a text the reader cannot check against a dated original.

2003 — “The Year of the Threes”

Elijah List, 24 February 2003 (ID 1409). Report written by Chuck Pierce; convened by C. Peter Wagner. Steve Shultz’s first year as a participant.

The 2003 word arrives in the shadow of the invasion of Iraq, and its framing is unusually candid about genre. Shultz introduces it as “just one of the several significant prophetic streams,” to be “properly placed alongside the other revelation coming forth from other prophetic streams to develop a complete picture,” citing 1 Corinthians 13:9 — we know in part and we prophesy in part. That is a more modest self-description than anything the council would offer later, and it deserves to be noted in the council’s favour.

The same introduction, however, illustrates the mechanism this report is concerned with. Shultz announces a forthcoming composite word about the date 3 March 2003, then adds: “We are not stating that any given event is going to take place on that date but yet there is a call to fast and pray on and around that date... It should also be said that neither can we state that nothing is planned by the enemy to happen on that date. But either way, the solution is the same ... prayer!” A date is invested with significance while every possible outcome is pre-absorbed. Whatever happens or fails to happen on 3 March, the framework is confirmed.

The word itself is heavily oriented toward war, intercession for San Francisco and the West Coast, and the expectation that the Elijah List’s own output will increase because “we are entering into a season of war, rumors of wars, and unprecedented calls to prayer.” Matthew 24 language is already functioning as a lens on current events, a habit that will still be operating in the 2024 word twenty-one years later.

2004 — “Reformation, A Key Theme for the Coming Year”

Elijah List, 16 February 2004 (ID 1934). Dated 10 January 2004; released by Chuck D. Pierce from acpe@globalharvest.org. Met in Colorado Springs for two days.

The 2004 word is the most theologically consequential of the early texts, because it is where the dominionist architecture becomes explicit. Reformation is defined structurally: the church “moves out into society rather than has primary functions from a church building,” marketplace churches multiply, and there will be “new teachings about the Kingdom of God and seeing it influence each sector of society.” The seven-mountain vocabulary is not yet used, but the sectoral model it names is already in place, and it is presented as the content of a divine word rather than as a strategy under discussion.

Two passages are worth quoting for what they show about method. On Hollywood: “There will be a power encounter with MTV which will result in children being set free from the wicked ways it has influenced them,” followed immediately by an editorial parenthesis — “(Note: This has already begun after the half time show at the Super Bowl.)” The Janet Jackson incident of 1 February 2004 is thus enrolled as partial fulfilment of a word dated 10 January and published 16

February. The confirmation is inserted into the prophetic text itself, by the editor, between the meeting and the reader.

On Osama bin Laden the council offers an explanation rather than a prediction: “the Holy Spirit convicted us that he is supernaturally being hidden by an occult spirit. The reason that we cannot break through this occult spirit is that we are not as fervent and radical in our intercession as the Muslim extremists are in their belief systems.” Bin Laden was located and killed in May 2011 by intelligence work. The word also anticipates a “mean and dirty” election, calls for “judicial intercession” over the courts, and promises that “whereas some have seen release in the amounts of thousands, some will begin to receive millions.”

2005 — “God Will Level Mountains”

Elijah List, 28 January 2005 (ID 2813), with additional words for Colorado, California and other states.

The 2005 word is located and dated but has not been extracted in full for this report, and I therefore make no claims about its detailed contents beyond what the title and framing establish. It is published alongside two ACPE-adjacent “prophetic bulletins” issued eleven days earlier on the Iraqi elections and a ten-day prayer focus, which indicates how closely the council’s output was by then tied to the American political and military calendar.

The title itself belongs to a family of images — levelling, shaking, opening, turning — that recurs across the whole corpus and that carries an important formal property: the image is strong, the referent is unspecified. A year in which no mountain is levelled can still be described as a year in which God levelled mountains, because the mountains were never identified.

Readers who want to work further on this year should begin with Elijah List ID 2813; the text is in the archive and the extraction is a small piece of work.

2006 — “Shifting”

Elijah List, 14 February 2006 (ID 3808), “Released through the Apostolic Council of Prophetic Elders.”

As with 2005, the 2006 word is located and dated in the archive but has not been read in full for this report. The theme word — shifting — is one of the corpus’s master metaphors and would still be in use two decades later.

What can be said with confidence is chronological. The word was published on 14 February 2006, meaning the council was by this point publishing well into the calendar year it purported to describe. The publication lag between the autumn meeting and the January or February release is a structural feature of the corpus and one of the two or three most important facts about it, because the council itself twice inserted notes into published words observing that some of the events had already occurred.

Elijah List ID 3808 is the reference for anyone continuing this work.

2007 — “New Wine Released”

Elijah List, 1 November 2006 (ID 4655), “Released through the Apostolic Council of Prophetic Elders.”

The 2007 word was published on 1 November 2006, two months before the year it addresses. This is the earliest publication date in the corpus and shows that the January–February pattern was not fixed. It has not been read in full for this report.

The significance of the date is comparative. In 2008 the council would state that it had deliberately moved its meeting to September “in order to have time to distill and hear the Word of the Lord before the turning of the Gregorian calendar” — a stated concern to be early. The gap between that stated concern and the later pattern of publishing in late January is worth tracking, because the longer the gap between meeting and publication, the more room there is for editorial adjustment in the light of events.

Elijah List ID 4655 is the reference.

2008 — “The Year to Possess the Gates”

Elijah List, 10 January 2008 (ID 6056); independently reproduced by Daniel Glimm, crazy-christians.de, same date. Signed by C. Peter Wagner (Global Harvest Ministries) and Cindy Jacobs (Generals International). Meeting held 12–13 September 2007.

This is the single most important word in the corpus for assessing the council’s claims, because of what happened eight months after it was published. The word is built on the number eight as the number of new beginnings, worked through eight biblical patterns — David the eighth son, circumcision on the eighth day, eight souls in the ark, the eighth note beginning a new octave, and so on. Its major sections are “The Transfer of Wealth,” “New and Greater Emphasis on Intercession,” “Cyrus Anointing,” “Spiritual Eldership,” “Open the Floodgates” and “Key Words for You — Full Circle in ’08.”

On the economy the word is not merely silent; it points the opposite way. “Open the Floodgates” is built on Malachi 3:10 — God will “throw open the floodgates of Heaven and pour out so much blessing that you will not have room enough for it.” The transfer-of-wealth section diagnoses a demonic “spirit of delay” obstructing wealth that God means to release, and prescribes marketplace intercession to unlock it. Word counts in both independent versions of the text: economy 0, economic 0, recession 0, bank 0. The single occurrence of “financial” concerns ministries keeping their own books clean.

Two further details matter. First, an editorial parenthesis: “(Note this in light of several of the prophecies that have already come to pass since this word was given in September of 2007.)” The reader is invited, in the published text, to count already-past events as fulfilment. Second, on the 2008 election: “God has provided a righteous man who will begin to emerge towards the end of ’07 and begin to shine in ’08. We will not be left scratching our heads or feeling like we are throwing our vote away on someone who cannot win. God will put His very apparent light of favor upon this man, and we will know how to pray and to vote.” No such candidate emerged. The 2008 contest was between Barack Obama and John McCain. This prediction is never mentioned again in any subsequent word.

2009 — “The Year of the Vine”

Not published by the Elijah List. Text preserved at prayalabama.org (1 January 2009) and identitynetwork.net. “C. Peter Wagner, ACPE Convening Apostle. Compiled by Cindy Jacobs.” No primary source recovered.

The 2009 word was issued from what it calls “the last ACPE meeting under Peter Wagner’s leadership,” making it the transition document to Cindy Jacobs’s convenership. Its self-description is unusually explicit and worth preserving: “we realized that we, unlike some other prophetic round tables, often issue words as ‘warnings’ that we know can be changed through intercessory prayer.” The escape clause is here presented not as a caveat but as a badge of identity distinguishing this council from its competitors.

Its opening numbered point is the sentence on which a later claim will turn: “God is speaking that there will be no more ‘business as usual’ in this coming year.” Published on 1 January 2009, this is a statement made three and a half months after the collapse of Lehman Brothers. In 2013 the council would report having prophesied it “in January of 2008 before the September meltdown of that year.”

The rest is thematically dense and recurs for years afterward: pruning, a coming harvest tied to the fortieth anniversary of the Jesus People movement, nations as “tinder-boxes” ready to explode “in terrorism, civil wars, race wars, and Jihad,” a warning about “inflation and hyper-inflation” (the first of three; none has occurred), “economic terrorist[s] who are engineering the manipulation of the world’s economies,” and a section headed “The Beginning of a Third Great Awakening.” That last heading matters, because the 2010 word will refer back to “the Third Great Awakening we prophesied,” converting a stated beginning into an accomplished prediction.

2010 — “The Year of the Wind”

Elijah List, 21 January 2010 (ID 8413): “Peter Wagner and Cindy Jacobs Issue ACPE Council’s Word of the Lord for 2010.” Also reproduced by James Goll.

The 2010 word has been located and dated but not extracted in full for this report. Its significance for the argument lies in one documented feature: it speaks of “the Third Great Awakening we prophesied,” referring back to the 2009 heading “The Beginning of a Third Great Awakening.”

The move is small and easy to miss, and it is the whole mechanism in miniature. In 2009 the council said an awakening was beginning; in 2010 it said it had prophesied the awakening; in 2014 it would again say that “the beginnings of a Third Great Awakening” were about to take place at Harvard and Yale; and in 2015 it would announce that “we are now in the Jesus People Movement that has been prophesied about for years.” The same event is announced as beginning, as confirmed, and as beginning again, across six years, without any specified measure that would allow a reader to say whether it had occurred.

Elijah List ID 8413 is the reference for further work.

2011 — “The Year of Transitions”

Elijah List, 24 January 2011 (ID 9526). “Compiled by Cindy Jacobs, ACPE Convening Apostle, Generals International.”

The 2011 word records two organisational facts: “The ACPE has met now since 1999” and “This year, for the first time, we invited a group of emerging young leaders to join us.” Its opening line is the corpus’s most instructive single sentence: “This will either be a year of open heavens or a year of the perfect storm.” Both branches of a disjunction are asserted; whichever occurs, the

word was right. The number eleven is then worked through the Straits of Gibraltar, a birth canal, Joseph's eleven brothers and Hebrews 11:11.

Its concrete content is thin and mostly conditional. On the United States: "We must watch for terrorist attacks as many are having dreams and visions of coming attacks" — no place, time or actor. On the Middle East, published on 24 January 2011, ten days after Ben Ali fled Tunisia and one day before the Egyptian revolution began: "there will be a move of God of the youth in nations such as Syria, Egypt, and Saudi Arabia who will not love their lives unto death." The subject is revival and martyrdom, not political uprising; the meeting date in autumn 2010 is not documented, so the relationship to the Arab Spring cannot be settled from the text alone.

On the economy: "We must intercede against hyperinflation that will strangle the ability of people of give to world missions." On Korea: "President Lee should stand firm against North Korea's aggression." On the world: "We must pray against the starting of a third world war." The word closes with children: "We are on the verge of a great Children's Awakening that will span the globe." Machine counts of this text, which will matter in the next section: earthquake 0, flood 0, weather 0, tornado 0, hurricane 0, disaster 0.

2012 — the "do-or-die" year

Not published by the Elijah List. Full text at northwestprophetic.com (January 2012); also reproduced by Daniel Glimm. Meeting held "late November" 2011. Closes "via Generals International."

The 2012 word is the first to review the previous year, and it does so in a single sentence that repays slow reading: "In the Word for 2011, we felt it would either be a 'tipping point year' or the year of the 'perfect storm'. Internationally, this seems to have been very accurate, as it was quite literally the perfect storm for Japan, much to our sorrow." A disjunction is scored as a hit by selecting the branch that matched, and a set metaphor for compound misfortune is read as a literal reference to the Tōhoku earthquake and tsunami.

The word's substance is political and economic. 2012 is "a 'do-or-die' year for the country"; "this presidential election cycle will determine where we stand as a nation"; "the United States has one year to shift or be seriously shaken." Europe "is going to shake, shake, shake" and the EU "is going to be dealt with by God, Himself." Things will "crack open" financially. Dictators will topple — written in November 2011, after Ben Ali, Mubarak and Gaddafi had already fallen. To the council's credit, it explicitly rejects the Mayan-calendar expectation: "The Council does not believe, however, that the end of the world will come in 2012, as some predict."

The document also contains the corpus's clearest evidence of editing between meeting and publication. After a paragraph on sex trafficking, an editorial parenthesis appears inside the prophetic text: "(Note: subsequent to our meeting, a world-wide exposure of sex trafficking made the news)." The reader is being handed a confirmation that was added after the fact, in the body of the word itself. The same practice appears in 2008 and, most strikingly, in 2023.

2013 — "Watch and Prepare / The Year of Contrasts"

Not published by the Elijah List. Text reproduced by James Goll, God Encounters Ministries and others. Meeting held "early December" 2012.

This is the pivotal document. From 2013 onward the annual word opens with a review of previous years, and it is in this review that claims appear which can be tested against preserved

texts. Three appear here. On 2011: “In 2011, we prophesied the perfect storms... The word was given of greater earthquakes, floods, and severe weather patterns of all kinds. These all happened,” followed by a list of the 2011 US winter storm, the April tornado outbreak and Hurricane Irene. The 2011 word contains none of those terms. On 2012: the word was “not only incredibly accurate” and “we saw an intensifying of nature responding to our sin,” citing heat records and Hurricane Sandy; the 2012 word is about economic and political shaking, and its only mention of an earthquake is an analogy about emergency supplies. On 2008: “We prophesied ‘no more business as usual’ in January of 2008 before the September meltdown of that year.”

The forward-looking content is unusually specific by the corpus’s standards, and unusually falsified. “It was prophesied that the Euro would fragment” — immediately hedged with “The time period for this to take place was not shown to us.” “Some major organizations will go bankrupt such as casualty insurance companies.” “One ACPE leader sensed that organizations like FEMA would become virtually bankrupt.” None occurred.

Theologically the most troubling section is “Goshens, Sheep and Goats,” which ties material blessing to state legislation: “The sheep states, those who have followed the word of God concerning the rights of the unborn child, biblical definition of marriage... will be blessed. They will stand in sharp contrast to those who do not,” with predicted migration out of the goat states. This is a retribution theology applied to American federal units, and it will still be operating in 2019, 2022 and 2023.

2014 — “The Year of the Double”

Not published by the Elijah List. Text reproduced by James Goll, headed www.generals.org.

The 2014 word builds its whole theme on Isaiah 45:1–3 — “Thus says the Lord to His anointed, To Cyrus... To open before him the double doors.” This matters for the later Trump material: the Cyrus typology is not invented in 2017. It is already a section heading in the 2008 word (“Cyrus Anointing”) and it carries the entire structure of 2014. The correct criticism of the 2017 word is therefore not that a typology was fabricated for Trump, but that a long-established typology was applied to the winner after the election.

Its most consequential single sentence is buried without its own section, between “Robbing Spirit” and “Corruption”: “Flu Season. We feel that Satan is going to try and release a new strain of flu to break out, that is quite virulent — and we must both pray and guard against its effects.” This is the only pandemic-adjacent sentence in the entire corpus before 2020, and it is the necessary comparison point for the later claims that the council warned of COVID-19.

The forward material includes a new political party with “a fiscal plan that, when put in place, will eliminate the national debt”; the claim that the curse on America from the 1973 legalisation of abortion “will begin lifting with the ending of 2013”; a Third Great Awakening beginning at Harvard and Yale; children “as young as two to ten years old” prophesying; and the introduction of “Crown and Throne” intercession alongside the older “harp and bowl” model, both derived from Revelation 4–5 read as a template for earthly governmental authority.

2015 — “The Turn-Around Year”

Not published by the Elijah List. Official mailing reproduced as PDF at raisinguppower.com; second reproduction by James Goll. Both have identical section structure.

The 2015 word contains the corpus’s most methodologically revealing single sentence, and it is not a prophecy. Under “The Enemy’s Plans For You Will Boomerang”: “Interestingly, in verse one, this Hebraic word ‘turned’ in the Strong’s Concordance is the number 2015!” Strong’s numbering is a nineteenth-century editorial apparatus; the coincidence of an index number with a year of the Gregorian calendar is treated as a divine signal. The observation is factually correct — H2015 is haphak, to overturn — and the inference from it is the point.

The annual review has changed character. Where 2013 listed specific hits, 2015 says only: “We did this for the years 2011-14, noting that the Lord continues to speak some of the trends spoken in those years.” The form is retained; the testable content is gone. The same reduction appears in 2014. After the 2013 claims — which, as this report shows, do not survive checking — the council’s self-review becomes vaguer, not sharper.

The word deserves credit on one point. On the economy: “Europe will experience a financial shaking, and this will affect the US economy, though not at the level of the 2008 economic meltdown.” Calibrating downward is rare in this genre. It is immediately re-hedged — “This may or may not happen in the fall of 2015, depending upon people’s prayers, but will eventually happen” — which restores unfalsifiability, but the instinct to scale a claim down deserves acknowledgement. The word closes with “Turnaround Decrees You Can Make,” decreeing healing for depression, anxiety, high blood pressure, acid reflux and stress-related heart conditions, and prosperity sufficient to pay off all debts — Word of Faith decree technique inside an ACPE document.

2016 — “The Year the Tide Turns”

Elijah List, 5 February 2016 (ID 15665), with a video version the same day (ID 15664).

The 2016 word restates the council’s charter carefully: “Since 1999, the Apostolic Council of Prophetic Elders has met annually before the New Year to pray and seek the Lord for a word. In 2011, we added a group of emerging prophetic leaders that we now consider fully seasoned members of our roundtable.” Steve Shultz’s introduction frames the genre plainly: “When the Council meets, they put the most important prophecies together for one report each year. THIS IS THAT REPORT!”

The section that matters most is on the presidential election, and it is to the council’s credit: “We sought the Lord about the upcoming U.S. elections, and the Lord did not speak to us about who would be the next president.” This is an explicit, dated, published disclaimer of foreknowledge, issued nine months before the election. It should be quoted whenever the following year’s claim is discussed.

Elsewhere the word predicts “the future dissolution of OPEC” and a division among oil producers; OPEC was not dissolved, and in December 2016 it expanded its cooperation through the OPEC+ arrangement with Russia. On Europe: “New alliances will form between such nations as France, Germany, and England... All of Britain must stand guard, as should Germany — there is danger on the horizon from radicalized individuals.” The 2016 attacks fell in Belgium, France and Germany. “Racism and Riots” states that “hidden agendas will be revealed in those who are inflaming rioting, and it will shock the U.S.”

2017 — “The Breakthrough Year”

Elijah List, 24 and 25 January 2017 in two parts (IDs 17362, 17368), “Cindy Jacobs and the ACPE.” Also reproduced by James Goll with an editorial preface. Meeting held 14–16 November 2016 in Dallas — the eighteenth annual gathering.

This is the word that established the ACPE in wider public consciousness, and the sentence responsible is: “Several of our prophets received words that Donald Trump would become the next president and will become a 21st century Cyrus. He is called to break the mold of political correctness. We received the word that if we pray for him, he will heal, rather than divide, the nation. Intercession must be made or this will not happen in the way God intends.” It was published on 25 January 2017, five days after the inauguration and eleven months after the council had stated in print that the Lord had not spoken to them about the next president.

Two features of the sentence deserve attention independently of the timing. It does not name the prophets, quote their words or date them, so there is nothing a reader can check. And the conditional that follows makes the outcome untestable in principle: if the presidency heals the nation, the word is fulfilled; if it divides, the church did not pray enough.

The rest of the word is expansive and, in places, prescient of themes that would soon dominate American religious politics: Washington DC as “ground zero” for the exposure of corruption, whistleblowers coming “out in droves,” collusion between the FDA and pharmaceutical companies to be exposed, “the global elites” finding they cannot move freely, a “social media revolt,” and the United Nations pursuing “social engineering through International Planned Parenthood and eugenics.” All of this was published in January 2017, nine months before the first QAnon posting. Goll’s version adds the only participant list we have: Cindy and Mike Jacobs, Bill Hamon, Stacey Campbell, Sharon Stone, Rick and Patti Ridings, Will Ford, Beth Alves, Harry Jackson Jr., with Matt Sorger, Becca Greenwood, Stephen Springer and Jon and Jolene Hamill among the younger members.

2018 — “It’s Gonna Be a Good Year”

Elijah List, 11 January 2018 (ID 19499). Also at God Encounters Ministries and James Goll.

The 2018 word is structured around Possessing the Gates, A Season of Suddenlies and Acceleration, A Moral Reformation, The Isaiah 19 Highway, The Great Transfer of Wealth, Nations of the Earth, and God is Going to Cause You to Shine. Almost every one of these headings is recycled: “Possessing the Gates” is the 2008 theme, “The Great Transfer of Wealth” is a section in 2008, 2014 and 2016, and the Isaiah 19 highway dates from 2013.

The recycling is itself a finding. A body of material presented as fresh annual revelation draws on a stable and quite small stock of images, redistributed each year under a new numerological heading. This is what one would expect of a devotional tradition with a house style. It is not what one would expect of a series of distinct communications about distinct years.

The title carries the tone of the whole: an optimistic, encouragement-weighted year word, with the harder material displaced onto other nations.

2019 — no theme title

Elijah List, 10 January 2019 (ID 21415). 8,604 characters — the shortest word in the corpus.

From 2019 the Elijah List version of the annual word contracts sharply. For comparison, the 2017 word ran to some 36,800 characters across two parts. Anyone arguing from silence about these later years must therefore check the fuller versions published by Goll and God Encounters first — a caution I apply to my own arguments below.

The sections are Supernatural Acceleration, Women Rise Up, Possessing the Gates of the Enemy, North Korea, Joyful Increase, Year of Transition, Culture Shifts, Creativity and Shakings & Upheavals. On North Korea: “We sensed a little warning — step it up in prayer for North Korea. The situation could flash again and cause some problems,” published between the Singapore and Hanoi summits. Under Culture Shifts the sheep-and-goat schema is applied to nations rather than states: “many will shift from being goat nations to sheep nations.”

One machine count is worth recording. In the year before a presidential election that this council would engage with intensely, and two years after declaring the sitting president a modern Cyrus, the 2019 word contains: Trump 0, election 0, president 1 — the last inside the phrase “presidents, royals, and so on.”

2020 — “Year of the Voice”

Elijah List, 21 January 2020 (ID 23126), by Cindy Jacobs. Explicitly a spoken briefing rather than the compiled report: “we gleaned so many things — in fact, so much more than I’m going to be able to give in this particular sharing with you.”

The date is what makes this word decisive. 21 January 2020 is one day after the first confirmed COVID-19 case in the United States and the same week the World Health Organization convened its first emergency committee. The council’s meeting had been held in the autumn of 2019, and the text describes a gathering of “the Global Prophetic Movement from 42 nations.”

Machine counts across the entire text: pandemic 0, virus 0, plague 0, disease 0, sickness 0, epidemic 0, flu 0, quarantine 0, health 0, China 0. The section that would have carried such a warning, “Words Concerning Nations,” speaks instead of “violence in weather... violence in the earth — earthquakes (there was just an earthquake in Bogotá), volcanoes erupting, weather-related patterns, fires breaking out” and of coming civil clashes.

The word also says nothing about the presidential election of that year: election 0, president 0, Trump 0. The remaining sections — Joyful Increase, New Era, Year of the Voice, Coming Into Fullness, Year of Reset and Restitution — develop the Hebrew year 5780 and 2 Chronicles 20:20, “believe His prophets, and you shall prosper,” a verse to which the corpus returns whenever its own authority is in view. The caveat stands: this is the abridged version, and the fuller 2020 report should be located before the argument is published.

2021 — “THE STAND”

Elijah List, 15 January 2021 (ID 24874), “Cindy Jacobs with James Goll and ACPE.” James Goll’s independent reproduction has an identical section structure, establishing that this version is complete rather than abridged.

Published nine days after the storming of the Capitol and five days before the inauguration of Joseph Biden, this is the word in which the council had to reckon with the failure of its most public claim. It does not do so. Machine counts across the complete text: Trump 0, president 0, Biden 0, Cyrus 0, stolen 0, fraud 0, repent 0. The single occurrence of “election” is in a sentence

about China: “Watch for more ways in which China will gain access to the U.S.A. through kickbacks, election-tampering, and sabotage.”

In place of an accounting there is a depersonalised image: “It will be a time of stark contrast in the aftermath of a reset. When you turn off your phone, it goes black and comes back on with updates and changes. So, we are now living in what has been reset. The reset button has been pushed.” Who pushed it, and what was reset, is never said. The annual self-review, a fixture since 2013, is simply absent in the one year when it would have had to report a miss.

The forward material is dark and, in places, alarming in context: “Civil unrest will continue in the U.S. It will, in fact, escalate... We have given previous warnings about a possible civil war on U.S. soil and we are seeing the groundwork for that being laid.” Also: “A Chinese Pearl Harbor has taken place”; “Iran’s government in the coming years will fall; it will happen seemingly overnight”; and an alignment of China, Russia and Iran. COVID is not mentioned: COVID 0, virus 0, pandemic 0, vaccine 0 — in a document published in January 2021.

2022 — “The Era of the Holy Spirit and the Year of Upgrade”

Not published by the Elijah List. Text at God Encounters Ministries. Signed “Cindy Jacobs, James W. Goll and the ACPE.”

Two years after the election, the council finally addresses it — and does so as a fulfilled prophecy: “We prophesied a ‘Trump Bubble’ for the nation that said that if Biden became the president, the economy would be stable for a season, and then pop and hyper-inflation would set in. We are there.” I have searched for this word. Counts for bubble, inflation, hyper-inflation and Biden are zero in the 2020, 2021, 2024 and 2025 words, and zero in Goll’s complete version of 2021. Hyperinflation did not occur; US CPI inflation peaked at 9.1 per cent in June 2022 and fell thereafter, whereas hyperinflation has an established technical meaning of roughly 50 per cent per month.

The closing section contains the covid claim in its first form: “The ACPE warned of a virus-like sickness that would come upon the world that seemingly could not be cured.” The 2014 “Flu Season” sentence is the only candidate, and it describes influenza rather than an incurable virus, six years earlier.

The word also offers a clean prospective test, which is rare in this material. It was published weeks before Russia’s full-scale invasion of Ukraine on 24 February 2022. Ukraine is not mentioned. Russia appears twice, in the “axis of evil” formula with China and Iran, and in connection with Israel. The one named war risk is China against Taiwan: “China is preparing for war, and Taiwan is the first in line.” And the timing is stated: “Conflicts among nations will erupt during the spring. It was in the spring that the kings went to war.” The largest geopolitical event of the year was not identified, the named threat was in another region, and the season was wrong.

2023 — “Bountiful Blessings and Turmoil”

Not published by the Elijah List. Primary source generals.org, 28 December 2022; also reproduced by James Goll.

The theme is constructed so as to cover both outcomes, and the word says so: “This year’s theme, Bountiful Blessings and Turmoil, may seem to be contradictory! How can we have both

bountiful blessings and turmoil? The explanation is that we will see blessings in the midst of turmoil.” This is the 2011 disjunction and the 2013 “Year of Contrasts” in a third form.

The self-review returns, and with it two testable claims. “Looking back in our collective history, we see that the words we have issued have been remarkably accurate. One year it was that the European Union was going to fragment. This was before Brexit was announced and the United Kingdom left the EU. Another word was that a virus was coming upon the earth that would seemingly be incurable, and that, of course, was COVID-19.” On the first: the 2013 word said the euro would fragment; the United Kingdom never used the euro, and the euro did not fragment. On the second, see the covid discussion below.

The word also contains the single most revealing parenthesis in the corpus. Under “World War III”: “(Note: While the teams were in Wales, a bomb fell in Poland that could have started WW3. This was a spill over from the war in Ukraine. However, after the team prayed at the school in Swansea, the news was, ‘War delayed!’ Thank God for intercessors!)” The missile that struck Przewodów on 15 November 2022 was determined to be a Ukrainian air-defence interceptor and never triggered Article 5. A non-event is here recorded as an answered prayer, and the words “War delayed!” are presented as though they were a news headline. Elsewhere: “The war will go nuclear although it will not affect the whole world with its destruction.”

2024 — “The Year of Shakings and Open Doors”

Elijah List, 3 January 2024 (ID 30423). Cindy Jacobs, Generals International / Reformation Prayer Network.

The 2024 word opens its review with 7 October 2023 and claims advance warning: “The October 7, 2023, 9/11 Event in Israel: Several of our prophets were given words of warning in advance of this attack, that it was time to ‘call 911’ as to an attack on Israel... One warning was given on October 6 — that the prince of Persia (Dan. 10:13), the ancient spirit out of Iran, wanted to create chaos and confusion. This proved very true the next morning.” As with 2017, no prophet is named, no word is quoted and no contemporaneous publication is cited. A reader has nothing to check.

Under “Wartime Watchmen” the council credits intercession with a non-event: “Through the fervent prayers of many around the world, World War 3 has been averted for now — although it is tenuous.” The same construction returns in 2026.

The politically decisive passage is short and conditional: “Word for the United States. The 2024 election is critical... If a war-time president is not elected, fueled by the prayers of war-time intercessors, then our enemies will see us as weak and plan their attacks. 2025 is a potential year for wars to break out on a much larger scale.” No candidate is named; the word “Trump” occurs in this document only inside “trumpet.” The word also announces the transition “from the Church Age to the Kingdom Age,” in which “our role as the Ecclesia is much broader than was understood in the past 50 years,” and devotes a section to “mama bears” resisting the indoctrination of children.

2025 — “Opportunities for Harvest and Personal / Nation-Changing Movements”

Elijah List, 6 January 2025 (ID 31994). Cindy Jacobs, Generals International / Reformation Prayer Network.

The 2025 word converts the previous year’s condition into a fulfilled prophecy under a new heading, “A Wartime President”: “In the word of the Lord from last year, we prophesied that if we did not elect a wartime president in 2024, the enemies of the United States, as well as those of other nations, would not fear going to war on a global scale in 2025.” What was an unspecified conditional twelve months earlier — with no candidate named and no criterion given for what would count as a wartime president — is now reported as something the council prophesied and that came to pass.

Under “Enforcing Victory” the council names Trump for the first time since 2017, and does so with a qualification absent from that earlier text: “We must not stop engaging in prayer in a spiritual battle for President Trump and other nations. We are aware he is not a god, and he is a fallible leader.” The same section builds a systematic demonology from the ten sons of Haman in Esther 9, each name decoded as a territorial spirit — Parshandatha as spiritual apathy, Aspatha as mammon, Poratha as Jezebel, Adalia as Leviathan, Parmashta as division, Arisai as witchcraft, Aridai as fear and terrorism, Vaizatha as racism and antisemitism.

The word closes with an unusually frank internal admission and an unusually clear refusal: “We also have the influence of social media, which in a way is like the ‘Wild West’ of the prophetic. There are many excellent prophets giving words, but there are also some who are outlandish and not speaking from the Spirit of God. Rather than criticize the current prophetic movement, would you pray for it?” The problem is named accurately; the remedy proposed excludes the one the New Testament prescribes.

2026 — “The Season of Re-Alignments”

Not published by the Elijah List. Primary source generals.org, published 26 November 2025 — the earliest publication date since 2007. Attributed to “the ACPE and the GPC.”

The most recent word is also the most organisationally informative. It reports that the council now keeps “the ACPE to around seventy members” and the Global Prophetic Consultation “around 300”; that heads of national, regional and continental roundtables have been added; and that the published text is “a coalition of the words that each of these groups bring to the table.” It also contains a striking internal inconsistency, giving “this 27th year,” “when we started in 1999” and “When we began in 1990” within four paragraphs.

It contains the corpus’s most concrete dated prediction in years: “During the Global Prophetic Summit in November, there was an admonition given to Maduro of Venezuela that if he didn’t go into self-exile, he would be overthrown, and the consequences for him and his military would be grave.” It also predicts the fall of “the Bamboo Curtain,” a shaking of the City of London, a boom in Japan, cryptocurrency skyrocketing, attacks damaging significant national monuments in France and the United Kingdom, and revival at Oxford and Cambridge. Sweden is named among the European nations to watch.

Two things are absent, and both matter. There is no review of the 2025 word, and in particular none of “A Wartime President.” And in a word published three months before the United States and Israel began military operations against Iran on 28 February 2026, Iran is not mentioned once. The Middle East section forecasts dreams, visions, mass conversions, martyrdom and jihad in general terms; the war that would define the year is not there. What is there is a claim of credit for its absence: “the intercession from the last season has seemingly pushed back World War 3.”

7. Predictions: clarity, outcome, and the council's own scoring

7.1 Three mechanisms that make the words untestable

The council states all three of these itself, in its own words, in almost every annual text. They are not accusations; they are quotations.

- The season clause. “While we are calling this a prophecy for 2014, it should be noted that the ACPE believes that the Lord speaks more in seasons, as opposed to our calendar years, and in the past few years we have observed that the trend of some of the prophetic words has been continuing for several years and is intensifying.” A word for a year cannot expire.
- The obedience clause. “The words given are not fate or karma but can be changed subject to how God's people respond.” Non-fulfilment is attributable to the hearers.
- The intercession clause. “Intercession can diminish the severity of some of the words that speak of potential judgment — and in some cases may avert them all together.” Non-occurrence counts as success.

Taken together these convert every possible outcome into confirmation. If the predicted thing happens, the word was accurate. If it happens later, the word was seasonal. If it does not happen, either the church did not respond or the intercessors averted it. The 2023 and 2024 words apply the third clause explicitly to the Third World War, and the 2026 word repeats it: “the intercession from the last season has seemingly pushed back World War 3.”

This is why the analysis in this report concentrates on a different target. The prophecies themselves are largely unfalsifiable by design. The council's retrospective statements about what it previously prophesied are not: they are historical claims about documents that still exist.

7.2 Six documented discrepancies

Each case below states the claim, the source text, and the check. All quotations are verbatim; all counts are machine counts over full body text.

Case 1 — the 2011 word and the weather

Claimed, in the 2013 word: “In 2011, we prophesied the perfect storms. We have certainly had those. The word was given of greater earthquakes, floods, and severe weather patterns of all kinds. These all happened — in February, a winter storm of historic proportions, according to the National Weather Service; a catastrophic tornado outbreak in April; hurricane Irene in August, the sixth costliest storm in U.S. history at \$16 billion.”

Checked against the 2011 word, Elijah List ID 9526, full text. Occurrences: earthquake 0; flood 0; weather 0; tornado 0; hurricane 0; disaster 0; shaking 0. The word storm occurs twice, both within the single sentence “This will either be a year of open heavens or a year of the perfect storm.” The title of the 2011 word is “The Year of Transitions.” The 2013 review renames it “The Year of the Perfect Storm.”

Three distinct operations are performed here: a disjunction is scored by selecting the branch that matched; a set metaphor is read as a literal weather forecast; and content is attributed to the source text that is not in it. The intermediate step is preserved in the 2012 word, which had already selected the branch and applied it to Japan.

Case 2 — the 2012 word and “nature responding to our sin”

Claimed, in the 2013 word: “In looking at the word given for 2012, we saw that it was not only incredibly accurate, but still includes the season we are moving into with more shakings to come. We saw an intensifying of nature responding to our sin,” followed by US heat records and the \$80 billion cost of Hurricane Sandy.

Checked against the 2012 word, full text from Northwest Prophetic. The word's sections are Shaking, Economies Will Shake, Shut the Door, Three Mountains of Influence, The Year of the House, and Children and Youth. Shaking is used throughout of economies, the European Union, dictators and religious systems. The single occurrence of earthquake is an analogy about emergency supplies: “such as one would have in the event of an earthquake or some other disaster.” There is no forecast of weather or natural disaster in the 2012 word.

Case 3 — “no more business as usual”

Claimed, in the 2013 word: “We prophesied ‘no more business as usual’ in January of 2008 before the September meltdown of that year.”

Checked against the 2008 word, Elijah List ID 6056 and Daniel Glimm's independent reproduction, both dated 10 January 2008. The phrase does not occur. Occurrences in that document: “business as usual” 0; economy 0; economic 0; recession 0; bank 0; financial 1, in a sentence about ministries being clean in their own finances.

The phrase does exist in the corpus. It is the opening numbered point of the word published on 1 January 2009: “God is speaking that there will be no more ‘business as usual’ in this coming year.” Lehman Brothers filed for bankruptcy on 15 September 2008. The statement was therefore published three and a half months after the collapse, not eight months before it.

This is the cleanest of the six cases, because it does not turn on interpretation. A sentence that exists in one document is attributed to another document of the previous year, and the effect of the misdating is to convert a comment on events into a warning of them. I record, for completeness, that I have not been able to search every Generals International publication of January 2008; if the phrase occurs in some other text from that month, the claim would stand as to wording though not as to the ACPE word.

Case 4 — the euro, the European Union and Brexit

Claimed, in the 2023 word: “One year it was that the European Union was going to fragment. This was before Brexit was announced and the United Kingdom left the EU.”

Checked against the 2013 word: “Europe and Euro. It was prophesied that the Euro would fragment. This will lead to the eventual re-structuring of Europe in some sense. The time period for this to take place was not shown to us.”

The object of the prediction is the currency, not the union. The United Kingdom has never used the euro; its departure from the European Union in 2020 is not a fragmentation of the eurozone, which remains intact and has since expanded. What was predicted did not occur; what occurred was not predicted. It is also worth noting the hedge in the original — the timing “was not shown to us” — which by the council's own season clause means the euro prophecy can never be marked wrong either.

Case 5 — the “Trump Bubble”

Claimed, in the 2022 word: “We prophesied a ‘Trump Bubble’ for the nation that said that if Biden became the president, the economy would be stable for a season, and then pop and hyper-inflation would set in. We are there.”

Checked against the 2020 word (ID 23126), the 2021 word (ID 24874), James Goll's complete version of the 2021 word, the 2024 word (ID 30423) and the 2025 word (ID 31994).

Occurrences of bubble, inflation, hyper-inflation, hyperinflation and Biden: zero in all. Goll's version of the 2021 word has an identical section structure to the Elijah List version, which establishes that the Elijah List version of that year is complete rather than abridged; for 2021 the check is therefore exhaustive.

On the substance: hyperinflation did not occur. United States consumer price inflation peaked at 9.1 per cent year-on-year in June 2022 and declined thereafter. Hyperinflation has an established technical meaning — conventionally inflation exceeding 50 per cent per month — and the claim is wrong by two orders of magnitude. The same term was used without outcome in the 2009 and 2011 words.

If the phrase should turn out to originate in a personal word by the compiler outside the council, that would not settle the matter in the council's favour. The claim is made in the first person plural, in an ACPE document, about what the ACPE prophesied, under a charter that expressly distinguishes group consensus from “the exclusive word of any one prophet.” Retrofitting an individual word with collective authority is a second problem, not a solution to the first.

Case 6 — “a wartime president”

Stated, in the 2024 word (3 January 2024): “The 2024 election is critical. The nations are watching this coming election to decide their timetable and direction for war. If a war-time president is not elected, fueled by the prayers of war-time intercessors, then our enemies will see us as weak and plan their attacks. 2025 is a potential year for wars to break out on a much larger scale.” No candidate is named. In that document the string “Trump” occurs only inside the word “trumpet.”

Reported, in the 2025 word (6 January 2025), under the new heading “A Wartime President”: “In the word of the Lord from last year, we prophesied that if we did not elect a wartime president in 2024, the enemies of the United States, as well as those of other nations, would not fear going to war on a global scale in 2025.”

The transformation is from an unspecified conditional to a prophecy reported as vindicated. No criterion was ever given for what would constitute a wartime president, so no election result could have falsified it. This case is the most useful for public argument precisely because it is recent, short, and available in full to any reader who wants to compare the two paragraphs.

7.3 The missing review

A seventh case is an absence rather than a statement. The annual review is present in 2013, 2014, 2015, 2023 and 2025. It is absent from the 2021 word — the first word published after the defeat of the president the council had identified as a modern Cyrus — and absent again from the 2026 word, which does not revisit “A Wartime President.”

An error can be innocent. A pattern in which self-examination appears when it can report success and disappears when it would have to report failure cannot be, because the selection is itself a choice. This is the point at which the corpus most clearly departs from the standard Wagner set in 1999, when he read the previous year's prophecies aloud from a platform, pausing after each one.

7.4 Predictions that failed, named

For the record, and without the season clause applied, the following are specific and did not occur.

- A Russian invasion of Alaska for its bounty, absent intercession (1999).
- Escalating persecution of Jews in Russia in the autumn of 2000 amounting to an attempted holocaust (1999).
- Osama bin Laden concealed by an occult spirit that intercession could not break through (2004); he was located by intelligence work and killed in 2011.
- A righteous presidential candidate emerging in late 2007 and shining in 2008, upon whom God's favour would be apparent (2008).
- Hyperinflation (2009, 2011, 2022).
- The fragmentation of the euro (2013).
- The bankruptcy of casualty insurance companies and of FEMA (2013).
- The end of abortion in the United States beginning with the close of 2013, and the lifting of the national curse (2014).
- A new political party with a fiscal plan eliminating the national debt (2014).
- The dissolution of OPEC (2016); OPEC+ was formed in December 2016.
- The fall of the Iranian government, seemingly overnight (2013, 2014, 2017, 2021).

Two entries belong on the other side of the ledger, and fairness requires them. The 2012 word explicitly refused the widespread expectation that the world would end in 2012. The 2015 word scaled its economic warning downward rather than upward, specifying that any shaking would not reach the level of 2008. Both are the kind of restraint the genre rarely shows.

8. Five events that shaped the world

8.1 11 September 2001

The council was founded in 1999 and, by Wagner's own summary, its January 1999 prophecies “dealt with international alliances, Y2K, economic shakings, terrorism, Colorado Springs, humility, President Clinton and coming days of glory.” Terrorism was on the list. But the ACPE issued no annual word for 2001 or 2002 — only meeting reports — and nothing in the corpus published before 11 September 2001 identifies a target, a method, an actor or a date.

A separate study of the entire pre-9/11 Elijah List corpus found the nearest material to be a November 1998 report of Paul Cain, relayed by Steve Shultz, that “terrorists have plans to take advantage of the y2k situation to create terrible devastation in the U.S.,” and a December 1998

word of Bobby Conner about terrorism striking inside the United States. Neither survives the discrimination test: neither favoured what happened over the many things that did not.

What the archive does contain is retrospective attribution. Kim Clement's 1996 “terror” word was first published on the Elijah List on 30 September 2001. The ACPE's own later texts show the same reflex applied to a comparable event: the 2024 word states that “several of our prophets were given words of warning in advance” of the attack of 7 October 2023, including one on 6 October about the prince of Persia, without naming the prophets, quoting the words or citing a contemporaneous publication.

8.2 The financial crisis of 2008

The relevant document is the word published on 10 January 2008, from a meeting held 12–13 September 2007. It contains no reference to the economy, to a recession, or to banks. Its economic content is the transfer of wealth, the unlocking of finances obstructed by a “spirit of delay,” and Malachi 3:10 on the opening of the floodgates of blessing.

The council did comment after the fact — the 2009 word, published 1 January 2009, opens with “no more business as usual” and warns of inflation and hyper-inflation, and speaks of “economic terrorist[s] who are engineering the manipulation of the world's economies.” That is commentary, and legitimate as such. What is not legitimate is the 2013 word's relocation of that sentence to January 2008.

8.3 The presidency of Donald Trump

The sequence is documented in full above and is summarised here because it is the case most often discussed. February 2016, before the election: “the Lord did not speak to us about who would be the next president.” January 2017, after the inauguration: “Several of our prophets received words that Donald Trump would become the next president and will become a 21st century Cyrus.” January 2021, after the defeat: no mention of Trump, the president, Cyrus, fraud, or repentance; the outcome is referred to only as a reset button being pushed. January 2022: the first mention of the outcome, in the form of a claimed prophecy about a Trump Bubble that appears in no ACPE word. January 2024: a conditional call for a wartime president, no name. January 2025: that conditional reported as a fulfilled prophecy, and Trump named for the first time in eight years, with the qualification that he is “not a god” and is “a fallible leader.”

On the narrower question of the Cyrus typology, the fair conclusion is that it was not invented for Trump. “Cyrus Anointing” is a heading in the 2008 word and Isaiah 45:1–3 carries the entire 2014 word. The criticism that survives scrutiny is therefore about application and timing, not about invention: an established typology was applied to the winner after the result was known, in a document that offers no dated evidence of prior use.

8.4 COVID-19

The word for 2020 was published on 21 January 2020 — the day after the first confirmed United States case and in the week of the World Health Organization's first emergency committee. Machine counts over its full text: pandemic 0; virus 0; plague 0; disease 0; sickness 0; epidemic 0; flu 0; quarantine 0; health 0; China 0. The section that would have carried such a warning, “Words Concerning Nations,” concerns earthquakes, volcanoes, fires and civil clashes.

The claim of prior warning appears twice, both after the event. The 2022 word: “The ACPE warned of a virus-like sickness that would come upon the world that seemingly could not be cured.” The 2023 word, sharper: “Another word was that a virus was coming upon the earth that would seemingly be incurable, and that, of course, was COVID-19.”

The only candidate text in the entire corpus is the 2014 word: “Flu Season. We feel that Satan is going to try and release a new strain of flu to break out, that is quite virulent — and we must both pray and guard against its effects.” Four differences matter. It concerns influenza rather than a coronavirus; “quite virulent” is not “incurable”; it is six years earlier; and warnings of this general shape recur across the genre, which is what the discrimination test is designed to detect. A generic annual warning about disease does not favour the outcome that occurred over the many that did not.

The honest caveat, repeated here because it bears on a claim I expect to be contested: the Elijah List version of the 2020 word is an abridged oral briefing. The finding as stated is that the published Elijah List word for 2020 contains no such warning. Anyone taking this into print should first attempt to locate the full 2020 compilation at Generals International or God Encounters.

8.5 The Iran war of 2026

Iran is one of the corpus's most persistent subjects. The council predicted the fall of the Iranian government in 2013, 2014, 2017 and 2021 — in the last case “seemingly overnight.” The 2013 word said only that “God's miracle working power will manifest in Iran. The Lord did not speak details to us beyond that at this time.” The 2014 word said Iran's nuclear programme was “like a Tower of Babel that will eventually topple.” The 2022 word warned of a Russia–China–Iran axis “that could produce WWII.” The 2023 word reported prayer teams travelling to Israel “to pray against a world war started by Iran.” The 2024 word made the prince of Persia the spiritual actor behind 7 October.

Against that background, the word for 2026 is decisive. It was published on 26 November 2025. The United States and Israel began military operations against Iran on 28 February 2026, three months later; strikes on Tehran followed in March, the conflict widened to Lebanon in April, a ceasefire was reached in June and had collapsed by mid-July. In the ACPE word for that year, Iran is not mentioned. The section headed “The Greater Middle East” forecasts dreams and visions among unreached peoples, mass conversions, increased persecution and martyrdom, the manifestation of “the spirit of Jihad” and suicide bombings in the West, and the sudden opening of closed nations. The named nations in the word are Egypt, Assyria and Israel in the Isaiah 19 formula, Venezuela, Cuba, Colombia, the United Kingdom, Japan, Taiwan, Nigeria, Mozambique, Sudan, China, Germany, the Netherlands, Spain, France, Sweden, Australia, New Zealand, India, Bangladesh, Nepal and Thailand. Not Iran.

The same word claims credit in the opposite direction: “While the intercession from the last season has seemingly pushed back World War 3, nations are still shaking.” Written three months before a major regional war involving the United States, this sentence will in due course be available for reinterpretation under any of the three clauses. That is the point. The corpus is structured so that a war that was not foreseen can be absorbed as either a shaking that was foreseen in general, or a judgement that intercession delayed, or a season still unfolding.

A reader who wants a single, simple test of the council's predictive value may use this one. In the word for the year in which the United States went to war with Iran, published three months before it began, by a council that had been naming Iran for a decade, Iran does not appear.

9. Biblical evaluation: Amos 3:7 and 1 Corinthians 14:8

9.1 Amos 3:7

“Surely the Lord God does nothing, unless He reveals His secret to His servants the prophets.” The verse is used across the prophetic movement, and within the ACPE's orbit, as the charter for annual forecasting: God will not act without telling his prophets first, therefore prophets should be able to tell the church what is coming.

Three things are wrong with that use. The first is contextual. Amos 3 is a court speech. Verses 3–8 are a chain of rhetorical questions about cause and effect — two do not walk together unless they have agreed, a lion does not roar unless it has prey — and they culminate not in a promise of information but in a compulsion to speak: “The lion has roared! Who will not fear? The Lord God has spoken! Who can but prophesy?” Verse 7 functions inside an argument about why Amos must preach judgement on Israel, not about the church's access to a preview of world events.

The second is about content. What God reveals to his servants the prophets in Amos is the covenant lawsuit: the specific charge against a specific people, with the specific behaviour that provokes it — selling the righteous for silver, trampling the poor, the wife and husband going in to the same girl. The prophetic secret in Amos is moral and ecclesial before it is predictive. A council that reads Amos 3:7 as warrant for annual geopolitical forecasting has taken the form of the verse and discarded its content.

The third is about function, and it is the sharpest. If Amos 3:7 means what the movement takes it to mean, then it constitutes a standing test the movement has repeatedly failed. God did not do nothing in September 2001, September 2008, January 2020 or February 2026. If the verse guarantees that his servants the prophets are told first, then the record of what was published before each of those events is the relevant evidence, and it is uniformly negative. The council cannot claim the verse as its charter and simultaneously claim the season clause, the obedience clause and the intercession clause as its defence. The verse, used this way, is not a shield. It is the indictment.

There is a legitimate use of Amos 3:7, and continuationists should hold it. God does speak; he does disclose his purposes to his people; the church is not left to read providence blind. But the verse promises disclosure of God's purpose, not of the news, and it is addressed to a prophet whose commission was to say what Israel did not want to hear about itself.

9.2 1 Corinthians 14:8

“If the trumpet makes an uncertain sound, who will prepare for battle?” Paul's argument in 1 Corinthians 14 is about intelligibility: prophecy is superior to uninterpreted tongues in the assembly because it builds up, and it builds up because it can be understood, weighed and acted upon. The chapter is Paul's most sustained treatment of order in charismatic worship, and it

assumes throughout that a prophetic word is the kind of thing that can be evaluated — “let two or three prophets speak, and let the others judge” (v. 29).

Applied to this corpus, the question is not whether the words are pious or edifying. Many of them are. The question is whether the trumpet gives a distinct call — whether a congregation could prepare for anything on the basis of them. Four features of the material say no.

- Disjunction. “This will either be a year of open heavens or a year of the perfect storm.” A signal that includes its own contradiction carries no information.
- Unspecified referents. Shakings, open doors, turnarounds, levelled mountains, ending battles and a season of suddenlies name no object. They cannot be prepared for because there is nothing determinate to prepare for.
- Shotgunning. The 2017 word lists some twenty American cities as revival centres “as well as other cities and regions.” A list that broad cannot fail, and therefore cannot instruct.
- Retrospective re-specification. Where a word is later said to have been clear, the clarity is supplied afterwards, as cases 1 to 6 show. The trumpet is retuned once the battle is over.

Set against these are the corpus's few genuinely clear signals, and they deserve naming because they show the council can do it when it chooses: the Russian invasion of Alaska (1999), the righteous candidate of 2008, the fragmentation of the euro (2013), the dissolution of OPEC (2016), the fall of the Iranian government (four times), and the admonition to Nicolás Maduro in November 2025. These are distinct calls. Every one of the first five failed. The sixth is outstanding and should be followed, because it is the honest kind of word: dated, specific, and capable of being wrong.

There is an irony worth stating. The words are least clear precisely where clarity would cost most and help most — before a terrorist attack, before a financial collapse, before a pandemic, before a war — and clearest in matters of encouragement, where the stakes of error are low. That distribution is what one would expect if the mechanism producing the words were pastoral and rhetorical rather than predictive.

9.3 The test the council does not apply

Deuteronomy 18:22 supplies Israel's test: if the word does not come to pass, the Lord has not spoken it. Continuationists have long argued, with good reason, that New Testament congregational prophecy is a different phenomenon from the Old Testament prophetic office, and that Paul's instruction to weigh and to hold fast to what is good (1 Thessalonians 5:19–21; 1 Corinthians 14:29) implies that not everything offered will be good. That argument is sound, and it protects the ordinary exercise of the gift in the local church.

It does not protect this corpus, for three reasons. First, the ACPE does not present itself as an ordinary congregational gathering weighing tentative impressions; it presents itself as a national and international council of recognised prophets issuing a consensus word about the affairs of nations, with the express purpose, in Wagner's words, of establishing “high levels of public credibility and widely acknowledged integrity in the ministry of public prophecy.” The higher the claim, the heavier the accountability.

Second, the fallibility argument concerns the content of prophecy, not the reporting of history. Whatever latitude one grants a prophet who says something that does not come to pass, no latitude attaches to a statement about what one previously said, when the previous statement is a published document. Cases 1 to 6 are not failures of prophecy. They are failures of accuracy about the past.

Third, the council itself supplies the test in the one place it might have been applied, and then withdraws it. The 2025 word acknowledges that the prophetic on social media is “like the ‘Wild West’” and that some are “outlandish and not speaking from the Spirit of God,” and then asks: “Rather than criticize the current prophetic movement, would you pray for it?” The disjunction is false. Paul commands both. Weighing is not the alternative to intercession; it is a form of love for the gift, and refusing it is not humility.

10. Conclusion

The Apostolic Council of Prophetic Elders was founded to solve exactly the problem this report documents. Wagner formed it in the aftermath of the Kansas City and Vineyard collapse, in which a failed prophecy about revival in England was reinterpreted rather than owned, and John Wimber concluded that he regretted the whole venture. The council's answer was accountability: agreed guidelines for public declarations, mutual weighing, and — in its founding year — the reading aloud of last year's prophecies before an audience of 1,500.

Twenty-seven years later the corpus shows the opposite pattern. Annual review appears when it can report hits and is absent when it would report misses. Claimed hits, when checked against the council's own preserved texts, repeatedly turn out to be misdatings, substitutions of object, selections from disjunctions, or attributions of content that is not there. The genre has drifted from the specific toward the unfalsifiable: the 1999 word predicted a Russian invasion of Alaska, and the 2026 word predicts a season of re-alignments.

None of this requires the reader to be a cessationist, and the argument here is not one. If the gift of prophecy continues — and I write on the assumption that it does — then the church has a corresponding duty to weigh what is offered, and that duty is heaviest where the claim is largest and the audience widest. A council that speaks to nations has invited a public accounting, and its own founder said so in print.

Three things follow for anyone who wants to use this material pastorally. First, distinguish the two charges. Failed predictions are a lesser matter and admit of grace; inaccurate reports of one's own past statements are a matter of integrity and admit of correction. Press the second. Second, use the recent cases. The 2024-to-2025 wartime president sequence and the 2023 claim about the euro and Brexit are twelve months and ten years old respectively, short, and checkable by any reader with two browser tabs. Third, hold the door open. The 2025 word's admission about the “Wild West” of the prophetic is a real opening. The right response to it is not to demand that the council stop prophesying, but to ask it to do again in public what it did in 1999: read the words of the previous year aloud, and say how they turned out.

For a movement that takes Amos 3:7 as its charter, that ought to be a modest request.

Appendix A — the words and where they are

“EL” is the Elijah List posting identifier, which resolves as elijahlist.com/words/display_word.html?ID=nnnnn. Eight words were never carried by the Elijah List; for those the primary reproduction is named. Searched identifier ranges for the negative findings: 2015 = 14150–14460; 2022 = 26300–27100; 2023 = 28450–28900; 2026 = 33200–34150.

Year	Title / theme	Published	Source
1999	Entering the New Millennium	18 Dec 1999	EL 257 (+ 260)
2000	none located	—	—
2001–02	meeting reports, not year words	—	EL
2003	Word of the Lord for 2003	24 Feb 2003	EL 1409
2004	Reformation	16 Feb 2004	EL 1934
2005	God Will Level Mountains	28 Jan 2005	EL 2813
2006	Shifting	14 Feb 2006	EL 3808
2007	New Wine Released	1 Nov 2006	EL 4655
2008	The Year to Possess the Gates	10 Jan 2008	EL 6056; Glimm
2009	The Year of the Vine	1 Jan 2009	prayalabama.org ; identitynetwork.net
2010	The Year of the Wind	21 Jan 2010	EL 8413; Goll
2011	The Year of Transitions	24 Jan 2011	EL 9526
2012	“do-or-die” year	Jan 2012	northwestprophetic.com ; Glimm
2013	Watch and Prepare / Year of Contrasts	Jan 2013	jamesgollarticles ; God Encounters
2014	The Year of the Double	Feb 2014	jamesgollarticles
2015	The Turn-Around Year	Jan 2015	raisinguppower.com (PDF); God Encounters
2016	The Year the Tide Turns	5 Feb 2016	EL 15665 (video 15664)
2017	The Breakthrough Year	24–25 Jan 2017	EL 17362 + 17368; Goll
2018	It’s Gonna Be a Good Year	11 Jan 2018	EL 19499; Goll
2019	no theme title	10 Jan 2019	EL 21415; Goll
2020	Year of the Voice	21 Jan 2020	EL 23126 (abridged)
2021	THE STAND	15 Jan 2021	EL 24874; Goll (identical)
2022	Era of the Holy Spirit / Year of Upgrade	late 2021	God Encounters
2023	Bountiful Blessings and Turmoil	28 Dec 2022	generals.org ; Goll
2024	The Year of Shakings and Open Doors	3 Jan 2024	EL 30423
2025	Opportunities for Harvest	6 Jan 2025	EL 31994
2026	The Season of Re-Alignments	26 Nov 2025	generals.org

Appendix B — the passages the argument turns on

All quotations verbatim. Emphasis is in the originals only where noted.

The disjunction (2011)

“This will either be a year of open heavens or a year of the perfect storm.”

Scored as a hit (2012)

“In the Word for 2011, we felt it would either be a ‘tipping point year’ or the year of the ‘perfect storm’. Internationally, this seems to have been very accurate, as it was quite literally the perfect storm for Japan, much to our sorrow.”

Content attributed that is not there (2013)

“In 2011, we prophesied the perfect storms... The word was given of greater earthquakes, floods, and severe weather patterns of all kinds. These all happened.” — In the 2011 word: earthquake 0, flood 0, weather 0, tornado 0, hurricane 0, disaster 0.

Misdated by one year (2013)

“We prophesied ‘no more business as usual’ in January of 2008 before the September meltdown of that year.” — The phrase is the opening point of the word published 1 January 2009. In the word of 10 January 2008: economy 0, economic 0, recession 0, bank 0.

Editing between meeting and publication (2012)

“(Note: subsequent to our meeting, a world-wide exposure of sex trafficking made the news)”

The same, 2008

“(Note this in light of several of the prophecies that have already come to pass since this word was given in September of 2007.)”

A non-event as answered prayer (2023)

“(Note: While the teams were in Wales, a bomb fell in Poland that could have started WW3... However, after the team prayed at the school in Swansea, the news was, ‘War delayed!’ Thank God for intercessors!)”

Before the election (2016)

“We sought the Lord about the upcoming U.S. elections, and the Lord did not speak to us about who would be the next president.”

After the inauguration (2017)

“Several of our prophets received words that Donald Trump would become the next president and will become a 21st century Cyrus... We received the word that if we pray for him, he will heal, rather than divide, the nation.”

After the defeat (2021)

“We are now living in what has been reset. The reset button has been pushed.” — In the full text: Trump 0, president 0, Biden 0, Cyrus 0, fraud 0, repent 0.

Two years later (2022)

“We prophesied a ‘Trump Bubble’ for the nation that said that if Biden became the president, the economy would be stable for a season, and then pop and hyper-inflation would set in. We are there.”

The condition (2024)

“If a war-time president is not elected, fueled by the prayers of war-time intercessors, then our enemies will see us as weak and plan their attacks.” — No candidate named; “Trump” occurs in this document only inside “trumpet”.

The condition reported as prophecy (2025)

“In the word of the Lord from last year, we prophesied that if we did not elect a wartime president in 2024, the enemies of the United States... would not fear going to war on a global scale in 2025.”

The covid claim (2023)

“Another word was that a virus was coming upon the earth that would seemingly be incurable, and that, of course, was COVID-19.” — In the word published 21 January 2020: virus 0, pandemic 0, plague 0, disease 0, sickness 0, epidemic 0, flu 0, quarantine 0, health 0, China 0.

The only candidate text (2014)

“Flu Season. We feel that Satan is going to try and release a new strain of flu to break out, that is quite virulent — and we must both pray and guard against its effects.”

The euro, not the union (2013)

“It was prophesied that the Euro would fragment... The time period for this to take place was not shown to us.”

Restated as the EU (2023)

“One year it was that the European Union was going to fragment. This was before Brexit was announced and the United Kingdom left the EU.”

Dominion stated plainly (2026)

“Believers must find their voices, as other ideologies have found theirs, and take over nations and civilizations.”

Decree theology (2026)

“When we make decrees given by God, we literally release God’s will into the earth from heaven... This could be called using God’s word to vav the earth.”

Retribution by jurisdiction (2013)

“The sheep states, those who have followed the word of God concerning the rights of the unborn child, biblical definition of marriage... will be blessed. They will stand in sharp contrast to those who do not.”

Credit for a non-event (2026)

“While the intercession from the last season has seemingly pushed back World War 3, nations are still shaking.”

Criticism declined (2025)

“There are many excellent prophets giving words, but there are also some who are outlandish and not speaking from the Spirit of God. Rather than criticize the current prophetic movement, would you pray for it?”

The founding standard (Wagner, 2000)

“I then proceeded to read verbatim the prophecies that were issued from the meeting of ACPE on January 27, 1999... I paused after each prophecy... I believe this was a first, with a number of prophets, led by an apostle, standing before an audience of 1,500, holding themselves accountable—individually and collectively—to the wider Body of Christ.”