



Michael Kiganda sets himself apart, claiming a mantle that speaks of vision, warning, and a direct line to the divine. PHOTO/GABRIEL BUULE.

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Paying for prophecy is socery – Kiganda

Michael Kiganda, leader of Glory to Glory Ministries, which meets at Theatre Labonita in Kampala, speaks with **Gabriel Buule** about his calling, prophecy, and modern evangelism.

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Calling. Early on, I recognised that I was different. I saw things, heard things, felt things that others did not. For a long time, I did not understand it. I tried to live a conventional life, but the calling would not leave me.

'Prophet' Michael Kiganda.

You are known for holding your main fellowship on Thursdays rather than Sunday, which is unconventional. What led you to choose Thursday as your primary day of gathering?

Thursday is simply the day we have chosen for our fellowship gatherings, but the work of ministry continues throughout the week. The choice of Thursday was deliberate. In a city like Kampala, many people work on weekends or have family obligations on Sundays. Thursday became a day when we could gather with focus and without distraction. It also sets us apart in a way that invites curiosity, people ask why Thursday, and that opens a door to conversation.

You refer to yourself as a 'prophet', what do you believe distinguishes a true prophet from someone who merely claims the title?

Yes, I am careful to make that distinction. I am not a pastor, I am a prophet. A pastor shepherds, nurtures, and cares for a congregation over the long term. A prophet, on the other hand, is called to hear from God and speak His word, whether that word is for an individual, a community, or a nation.

There is a common belief among some Christians that John the Baptist was the last prophet. How do you respond to that view, and what biblical basis do you offer for the continuation of prophecy today?

I encourage everyone to read Ephesians 4:11 carefully. The text does not say that Jesus gave prophets only for a season. It says He gave them. The offices He established were intended for the equipping of the saints and the building up of the body of Christ until we

all reach unity in the faith. That work is not yet complete, so the offices remain.

So the idea that prophecy ended with John the Baptist does not hold up to Scripture. What ended with John was the Old Covenant prophetic era pointing to Christ's first coming. But the New Covenant gift of prophecy continues as a means by which God speaks to His people.

Many of your prophecies that gain public attention, especially on social media, revolve around football matches, player performances, and outcomes. Some critics argue that such prophecies trivialise the gift or encourage gambling. How do you respond to that?

That is a fair critique, and I understand why some might raise it. But let me broaden the lens. Jesus has interest in every area of human life, not only the sacred but also the secular. He cares about politics, business, entertainment, and yes, sports. Sports bring people together across tribes, nations, and religions. They generate joy, provoke emotion, and often reflect deeper spiritual truths about perseverance, teamwork, and human potential. If God is sovereign over all things, then He is sovereign over the football pitch as well.

I do not prophesy only about football. I share prophecies on personal matters, national issues, global events, politics, families, and individual lives. The football prophecies go viral because football is popular; it reaches people who might never step into a church. If a prophecy about a match leads someone to ask, "Who is this God who knows the outcome of a game?" then that prophecy has served its purpose. It becomes a point of entry.

Regarding sports betting, let me be clear: I do not endorse gambling as a lifestyle or encourage people to place bets irresponsibly.

Why do so many prophets in Uganda today seem silent on political issues? Is there a cost to speaking truth to power?

I cannot speak for other prophets, but I can tell you that I have given several prophecies concerning Uganda, including warnings about diseases, economic challenges, and political trajectories, along with divine solutions. God reveals not merely to warn but to redeem. Judgment is never God's final word; His ultimate desire is always restoration.

I have addressed political matters. The challenge is that political prophecies are often controversial. Some prophets may choose silence out of fear, or perhaps they have not been given that specific assignment. Not every prophet is called to the political sphere; some are called to families, others to business, others to the church.

Critics argue that the gospel should be free and that asking for money, especially in exchange for prayer or prophecy, is exploitative. What is your theology of giving?

Let us be realistic and honest. Giving is not unique to prophets. In Islam, believers are required to give Zakah, and respected Sheikhs regularly encourage it. In the Catholic Church, where I was raised, Christians faithfully give tithes and offerings. Across all major faith traditions, there is a recognition that spiritual sustenance and material support are connected.

Giving is a biblical and spiritual principle; returning to God from what He has already provided. Malachi 3:10 says: "Bring the whole tithe into the storehouse, that there may be food in my house." In the New Testament, Paul commends the Philippians for their financial partnership with his ministry. The work of ministry, renting spaces, feeding the hungry, supporting the poor, producing content, caring for staff, requires resources. It is not spiritual to pretend otherwise.

However, I am deeply aware of the abuses that occur in the name of God. There are those who manipulate, pressure, and exploit. That is wrong, and it grieves the heart of God. My

approach is this: I teach the principle of giving, but I do not force it. I also tell people; do not give out of pressure. Give out of conviction. And never give with the expectation of a transaction, as if you are buying a prophecy or a blessing. That is not Christianity; that is sorcery. God honours the heart, not the amount.

Who is Michael Kiganda outside the pulpit? What shaped you, what grounds you, and what do you want your legacy to be?

I was born in Busiro on September 15, 1984, to Francis Ssebowa and Remmy Namakula. My father worked at the Uganda Virus Research Institute in Entebbe before retiring into farming. My mother was a housewife. I grew up in a Catholic household, and that foundation has never left me. The discipline, the reverence, the understanding of spiritual authority, I carry those with me still.

Early on, I recognised that I was different. I saw things, heard things, felt things that others did not. For a long time, I did not understand it. I tried to live a conventional life, but the calling would not leave me.

What grounds me? My family. My faith. And the knowledge that I will give an account for every word I speak. I do not take this lightly. I know that if I prophesy falsely or lead people astray I am accountable to God.

I want to be remembered as someone who spoke the truth, who helped people encounter God, and who used whatever platform I had to point not to myself but to Christ.

If you could speak one word directly to the people of Uganda, not as a prophet, but as a fellow citizen who loves this nation, what would you say?

I would say this: Do not lose hope. Uganda is going through a difficult season, but difficult seasons produce strength. We have been through hard things before, and we have emerged. The solutions to our problems are not ultimately political or economic; they are spiritual. If we humble ourselves, if we seek God, if we turn from the things that have divided us, God will heal our land.