

Digital Dollar Fears Surge as Lawmakers Warn of Government-Controlled Spending

Concerns over a potential “digital dollar” intensified this week as lawmakers warned that a new form of government-issued currency could reshape how Americans spend and save.

Known as a Central Bank Digital Currency, or CBDC, the proposal would place digital money under the authority of the Federal Reserve. Debate reignited after Rep. Eric Burlison issued a sharp warning.

“Flip a switch, you can’t buy a firearm. Flip another, you can’t donate to your church,” Burlison wrote on X. “China built that system. We are NOT building it here.”

He added, “A Central Bank Digital Currency is a threat to all of our rights and liberties. It must be banned.”

Critics say a CBDC could allow real-time transaction monitoring, restrict purchases and reduce financial privacy. The issue reached Congress during debate over renewing Foreign Intelligence Surveillance Act Section 702, where efforts to block the digital currency failed.



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Senate Majority Leader John Thune warned any ban would be “dead on arrival,” while Rep. Scott Perry said Americans “don’t want the government monitoring their bank accounts, telling them what they can buy.”

More than 130 countries are developing CBDCs, with China leading large-scale testing. Several states, including

Florida, have already moved to restrict their use. The Federal Reserve has not made a final decision and says it would require congressional approval.

People have been sounding the alarm on this for years, and the warnings are no longer sitting on the fringe. The conversation has reached the highest levels of government, and the framework is already being tested around the world. The question is no longer whether the technology exists. The question is how far it will go.

The book of Revelation clearly lays out a system where control over buying and selling is absolute. That level of control demands one thing: the removal of physical cash and the full transition into a digital system where every transaction can be tracked, approved or denied.

Some refuse to listen as the pieces come together in real time. That refusal changes nothing. Biblical prophecy continues to move forward, step by step, exactly as it was written.

James Lasher, a seasoned writer and editor at Charisma Media, combines faith and storytelling with a journalism background from Otterbein University and ministry experience in Guatemala and at the LA Dream Center. A Marine Corps and Air Force veteran, he is the author of The Revelation of Jesus: A Common Man's Commentary and a contributor to Charisma magazine. For interviews and media inquiries, please contact media@.

NASA Scientist vs Christian

Who Saw Jesus: Two Near-Death Experiences That Don't Match

A growing number of near-death testimonies are stirring debate about what lies beyond the veil between life and death. One recent account from a NASA-affiliated scientist describes an impersonal, peaceful consciousness. Another, from a former agnostic turned Christian, describes a direct encounter with Jesus Christ. The stark contrast is forcing a deeper question: What is really on the other side?

As reported by the Daily Mail, oceanographer Ingrid Honkala claims she “died” three times and entered a state of what she called “pure awareness,” describing “a vast intelligence filled with love, clarity and peace.” Her experience lacked any reference to judgment, identity or a personal God, instead portraying a formless, interconnected consciousness.

“Instead of fear, a deep calm came over me,” Honkala said. “The panic disappeared and was replaced by an overwhelming sense of peace and stillness.”

She added, “It felt like being immersed in a vast intelligence filled with love, clarity and peace.”

Honkala now believes death is not the end, but “a transition in the continuum of consciousness,” a view that aligns more with spiritual universalism than biblical doctrine.

A radically different account comes from author and speaker Randy Kay, who says he clinically died after severe illness and encountered a personal, living Savior.

Kay described being drawn out of darkness and into the presence of Jesus, writing, “The light... eventually drew me to the source of that light, Jesus.”



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He said the encounter was not abstract or impersonal, but deeply relational: "My experience being with Jesus was entirely consumed with the love of Jesus Christ... nothing else mattered but being in Jesus' presence."

According to Kay, he saw Jesus face-to-face and experienced what he described as overwhelming truth and authority. One moment stood out as defining. "Jesus... whispered, 'Trust me,'" he said.

Unlike Honkala's account, Kay's experience centered on identity, judgment, purpose and the reality of Heaven as a distinct place governed by God.

The contrast between the two testimonies is striking.

One describes:

- No identity
- No judgment
- No personal God

The other describes:

- A personal encounter with Jesus
- A structured Heaven
- Clear spiritual authority and truth

Kay insists the difference is not accidental, pointing directly to the claims of Christ. "Jesus is... the way, the truth, and the life," he said, emphasizing that access to God comes through Him alone.

These competing accounts are fueling renewed discussion about

whether the boundary between the physical and spiritual world is becoming more visible. Scripture describes a reality beyond what the eye can see, and warns that not every spiritual encounter reflects truth.

The apostle Paul wrote that “Satan himself transforms into an angel of light” (2 Cor. 11:14), a warning that deceptive spiritual experiences can appear peaceful, even convincing.

At the same time, the Bible presents a clear and consistent picture of what lies beyond death. Hebrews 9:27 declares that “it is appointed for men to die once, but after this comes the judgment.”

As testimonies like these continue to surface, the divide between experiences that point to Christ and those that do not is becoming more pronounced.

The question is no longer whether something exists beyond death. The question is whether every experience points to the same truth.

And according to Scripture, only one does.

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Quantum Computing Surge Raises Alarms Over Security, Prophecy and the Future of Global Systems

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Sanhedrin Reveals Ancient Secret Linking Mordechai to Persia's Lost Prophet

The Sanhedrin recently issued a formal letter to the Iranian people claiming that the ancient Persian prophet Zoroaster was actually Mordechai from the biblical book of Esther, according to a report from Israel365 News.

The letter, signed by "the Elder Brother, the Rabbis of the Mount Zion Sanhedrin Court," described the Jewish and Persian peoples as having a shared spiritual history dating back roughly 2,500 years. The Sanhedrin connected the claim to both biblical history and current tensions between Israel and Iran.

According to the report, the Sanhedrin declared, “The only explanation for this wondrous phenomenon is that the God of Israel, Creator of the world, protects the soldiers of Israel and brings success to our wars.”

The article explained that the Sanhedrin’s argument relies heavily on research by Dr. Chaim Hafetz, who claims Jewish and Persian historical traditions describe the same individuals under different names. The letter specifically tied the theory to the story of Queen Esther, King Ahasuerus and the rise of Mordechai in the Persian Empire.

The Sanhedrin stated plainly: “The name Mordechai could be associated with the Babylonian idol Merodach or Marduch. Therefore, Mordechai preferred to become known by the name ‘dod Esther’ – Zoroaster.”

According to the article, the Sanhedrin also argued that the core teachings of ancient Zoroastrianism mirror biblical Judaism. “All the core beliefs of the original prophet Zoroaster correspond to Judaism: the struggle between good and evil, free choice, the vision of the end of days, good thought, good speech, and good action,” the letter stated.

The article listed several reasons the Sanhedrin believes Mordechai and Zoroaster were the same person:

- The timelines of the Persian Empire and the events in the book of Esther closely align.
- The name “Zoroaster” is interpreted by the Sanhedrin as meaning “elder of Esther” or “dod Esther.”
- The Sanhedrin identifies the Persian figure Hutaosa with Esther’s Hebrew name, Hadassah.

- Zoroastrianism's monotheistic beliefs closely resemble Judaism.
- The struggle between Zoroaster and the Magi is viewed as parallel to Mordechai's battle with Haman.
- The influence of Esther over King Ahasuerus mirrors accounts of Hutaosa influencing Persian rulers.
- References in the Talmud to "Ahormiz" are interpreted as references to the God of Israel.
- The "mass conversions" mentioned in Esther 8:17 are viewed as the spread of a monotheistic Persian faith tied to Mordechai.
- The Sanhedrin argues Mordechai's fame throughout Persia only makes sense if he later became known historically as Zoroaster.

The letter concluded with a direct appeal to the Iranian people, urging them to return to what the Sanhedrin described as the original monotheistic faith of ancient Persia and its historic relationship with Israel.

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Viral Claims of Secret

**Government Briefing to
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