

Prophetic Warning of 'Food Wars' Ties Judges 6 to a Coming Global Shift

A new prophetic warning has been given, saying that the world is entering a season of "food wars," a time when famine pressures and supply disruptions will test both the Church and the nations.

[In a recent broadcast, Katie Souza](#) pointed to Judges 6 and 7 as a biblical pattern she believes is resurfacing in the modern era. She framed the coming challenge not as a call to panic, but as a strategic summons to prepare spiritually and practically.

"There are demonic forces that are coming to bring famine, to try to take us out," she said. "He doesn't just want people to take care of their own families, but he wants you to think big and be able to feed multitudes."

A Judges Pattern She Says Is Repeating

Souza anchored her warning in Judges 6, when Midianites and Amalekites repeatedly invaded Israel's land and destroyed its crops.

Scripture says the invaders would "encamp against them and destroy the crops as far as Gaza and leave no nourishment for Israel." The result was national impoverishment until the people cried out to the Lord.

Souza argues that the pattern of crop destruction and food suppression is not merely historical.

“Don’t even think that this isn’t going to replay itself,” she said. “Demonic powers are at work and they’re at work through human agents that are causing this to be replayed.”

She contends that the food insecurity seen in parts of the modern world reflects the early stages of a broader spiritual conflict expressed through food systems.

Joseph Strategy: Preserving a Remnant

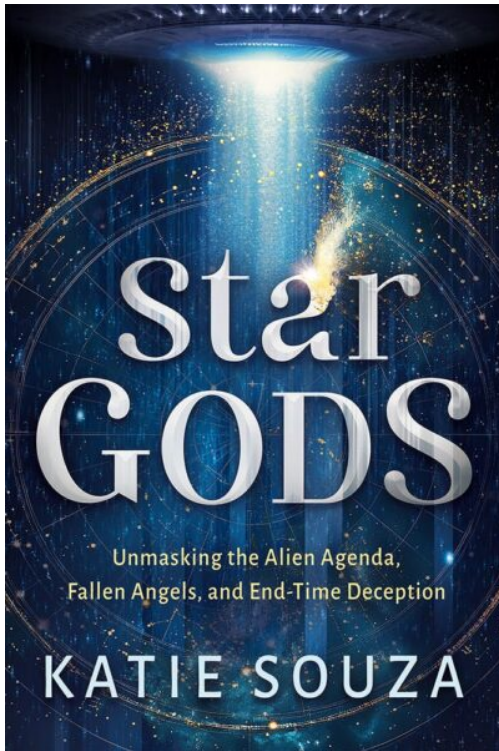
Souza also invoked the story of Joseph in Genesis, describing what she calls a “Joseph time,” a window of preparation before a more severe famine cycle.

She said the Lord began speaking to her in 2016 about “the seven years of plenty and the seven years of famine.” While she acknowledged uncertainty about the precise timing, she said she later heard 2030 identified as a potential marker of intensified global scarcity.

Whether or not that timeline materializes, [her emphasis remains consistent](#): preparation must begin during seasons of relative abundance.

“If we don’t start preparing now during these years of plenty, we are going to see many people lose their life through starvation, through death,” she said. “We must be taking these prophetic warnings to heart and going into the mode of storing and preparing so the remnant can be saved in the earth.”

Like Joseph, she argues, believers are being called not merely to survive, but to preserve.



[Order Katie Souza's New Book, "Star Gods" on Amazon.com!](#)

Natural Preparation: Practical Steps for Provision

Souza devoted significant time to practical measures. She urged viewers to begin growing food, even in small spaces, and to consider long-term storage strategies.

"Start growing your own food," she said, encouraging the use of indoor grow systems for those in apartments.

She also recommended canning, storing grain such as einkorn wheat berries and investing in tools that extend food shelf life. Freeze-dried food, she said, can serve as a long-term buffer during disruption.

In addition, she suggested cooperative models in which families pool resources to purchase land and raise livestock together. In her view, isolation increases vulnerability during systemic shocks.

"God has given us a window and we must take advantage of this

window," she said.

Altars Before Armies: The Spiritual Strategy

While the natural preparations are important, Souza emphasized that Gideon's first act in Judges 6 was not military.

After encountering the angel of the Lord, Gideon "built an altar to the Lord." Then he tore down the altar of Baal and cut down the Asherah pole.

Souza argues this order is critical.

"The first thing you need to do is make sure in this hour you keep up the altar of the Lord," she said. "It's the only way you're going to win this food war."

She pointed to 1 Kings 17 and 18, where famine struck Israel during the idolatrous reign of Ahab and Jezebel. In her reading of Scripture, famine and idolatry often appear together.

"Famines are connected to idolatry throughout the Bible," she said.

Souza broadened the definition of idolatry beyond carved images. Food itself, she warned, can become an idol when used as comfort or emotional refuge. She also referenced money, possessions and social media as modern forms of misplaced devotion.

"You can't have anything in you that's in common with these demonic gods and goddesses that are the power source behind the food wars," she said.

The Barley Bread That Flips the Camp

In Judges 7, Gideon overhears a dream in the enemy camp about a loaf of barley bread rolling into a Midianite tent and overturning it. The enemy soldier interprets the dream as a sign that God has given Gideon victory.

Souza sees deep symbolism in that image.

“During a food war, whoever has the food is going to flip the tables and is going to turn the enemy’s strategies upside down,” she said.

She described provision itself as a weapon in the hands of the faithful.

“There is an anointing present in this hour where your sword is barley bread,” she said. “Your sword is food.”

In her view, those who dismantle idolatry and prepare wisely will find that provision becomes the very means by which hostile strategies collapse.

Think Bigger Than Survival

Souza closed her teaching with a challenge. The call, she said, is not merely to stock shelves but to step into a larger assignment.

“Are you one of those people?” she asked, referring to Joseph’s mandate to preserve a remnant. “Because God is releasing money, finances, land, opportunities, favor for people that are going to think big like Joseph.”

Whether one interprets current events as prophetic fulfillment or not, her message is clear: preparation must happen in both realms.

In Judges, a small company of 300 defeated a vast multitude after first tearing down altars and building one to the Lord. Souza believes the same pattern will define those who endure what she calls the coming food wars.

Preparation, she insists, begins now.

James Lasher, a seasoned writer and editor at Charisma Media, combines faith and storytelling with a background in journalism from Otterbein University and ministry experience in Guatemala and 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@charismamedia.com.

A Nighttime Arrest Near Jerusalem Leads to a 2,000-Year Revelation

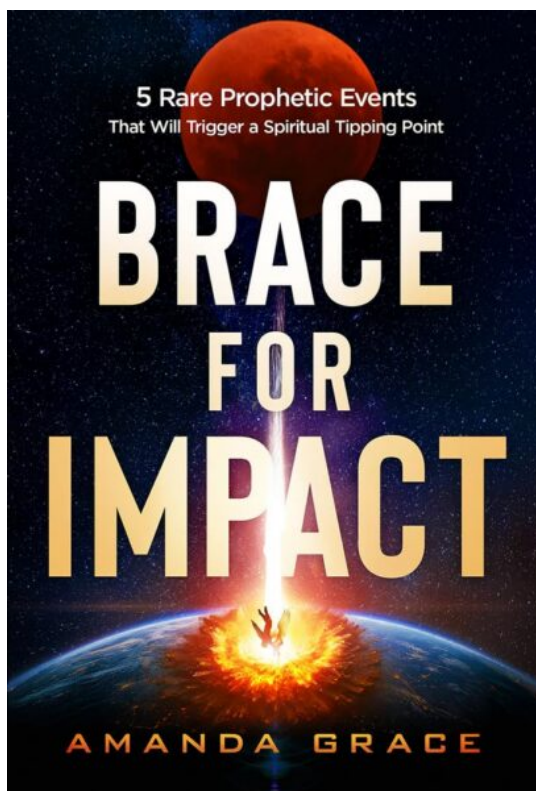
An underground cave on the slopes of Mount Scopus has opened a window into the world of ancient Jerusalem. What began as a late-night sting operation targeting antiquities thieves [has uncovered a 2,000-year-old workshop](#) that once supplied Jewish pilgrims making their way to the Temple.

Israeli authorities discovered the site during an operation against looters, as reported by Fox News. Instead of finding only stolen artifacts, officials stumbled onto a production center dating to the Second Temple period, the era in which Jesus lived and preached in Jerusalem.

The Israel Antiquities Authority announced the discovery Feb. 16, explaining that investigators tracked suspects to an underground cave and caught five individuals inside with quarry tools and a metal detector. The suspects were arrested and confessed.

According to the release, “They will soon be indicted both for damage to and for illegal excavation of an antiquities site, offenses punishable by law, for which the proscribed penalty is up to five years in prison.”

What authorities uncovered inside the cave surprised even seasoned archaeologists. “To their amazement, they discovered hundreds of unique stone vessel fragments,” the statement said. The cave also contained production waste and unfinished items, evidence that this was not a small family operation but a serious workshop serving a steady demand.



[Order Amanda Grace's New Book, "Brace For Impact" on Amazon.com!](#)

The location tells its own story. The cave stood along a main road used by Jewish pilgrims traveling between Jerusalem, the

Jordan Valley, Jericho and the Dead Sea region. These were the same roads filled with worshipers ascending to the Temple during feast days. "It seems that the vessels produced here were marketed in the streets of Jerusalem to both the city's residents and to visitors making a pilgrimage during the Second Temple period," the IAA said.

The vessels themselves were not ordinary household items. Officials noted they were "unique to the Jewish population," reflecting the heightened concern for ritual purity during that time. "Ancient sources describe a revolution in the field of purity and impurity during this period, in which there was widespread strictness in the laws of impurity and purity that affected every person," the release stated.

[Archaeological evidence from the era](#) confirms that purification mikvahs were installed in private homes and near the Temple, revealing how deeply purity laws shaped daily life.

Eitan Klein, deputy director of the Theft Prevention Unit at the IAA, said the scale of the workshop points to significant demand. "This was probably an industrial-scale workshop that produced vessels for the large Jewish population and pilgrims who arrived in Jerusalem in those days," he said. He added that the discovery is "particularly important, because now a broad picture of the region is emerging."

The find carries weight beyond the cave walls. The Second Temple period underpins much of the New Testament and remains central to prophetic passages focused on Jerusalem and the Temple. Each discovery tied to that era reinforces the idea that the city described in Scripture was not symbolic or mythic but active, structured and deeply rooted in covenant practice.

Israeli Minister of Heritage Amichai Eliyahu described the cave as "not merely an archaeological site, but a window into

a world preserved deep within the ground, waiting for us.” He added, “Attempts by our enemies to loot antiquities are not crimes of financial theft, but efforts to steal our identity.”

Now displayed at the Jay and Jeanie Schottenstein National Campus for the Archaeology of Israel in Jerusalem, the stone fragments speak quietly but clearly. They tell of pilgrims climbing dusty roads, of families preparing for worship, of a city alive with expectation. Buried for centuries and uncovered in the middle of a criminal investigation, the workshop stands as another reminder that Jerusalem’s ancient story is still being unearthed, one cave at a time.

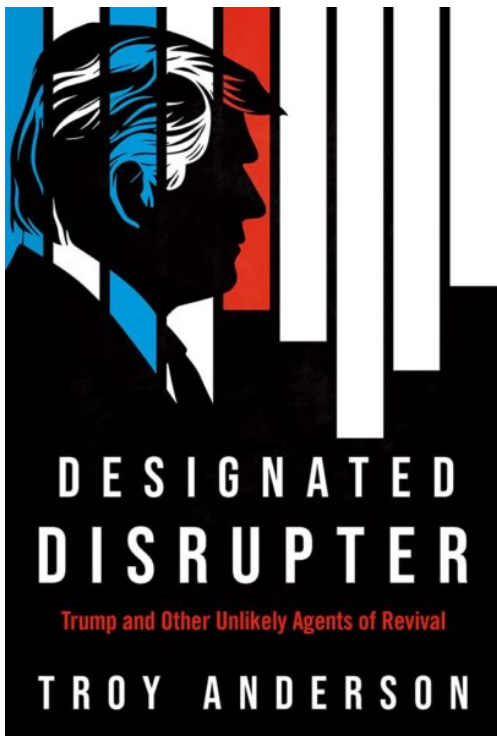
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Chaos Breaks Out at SOTU After Trump Asks Congress a Simple Question

The Democrats’ refusal to stand during President Donald Trump’s State of the Union on Tuesday extended to a direct question as to whether they cared more about the U.S. citizens they were elected to represent or illegal immigrants.

“Tonight, I’m inviting every legislator to join with my

administration in reaffirming a fundamental principle," Trump said.



[Order Troy Anderson's New Book, "Designated Disrupter" on Amazon.com!](#)

"If you agree with this statement, then stand up and show your support: The first duty of the American government is to protect American citizens, not illegal aliens," he continued.

One half of the chamber stood, and it was predictable which half it was:

□ HOLY CRAP! Congressional Democrats just CONFIRMED in front of MILLIONS they want to protect illegals over citizens

TRUMP: "Stand if you agree: The first duty of the American government is to protect American citizens, not illegal aliens."

*DEMOCRATS: *Stay seated**

TRAITORS. pic.twitter.com/JvE0U9HTBT

– Eric Daugherty (@EricLDaugh) [February 25, 2026](#)

In fact, according to Fox News' Bill Melugin, two Democrats in particular – [Reps. Ilhan Omar of Minnesota and Rashida Tlaib of Michigan](#) – were two of the only people on the other side of the aisle who didn't remain "still."

Instead, they were shouting "you're killing Americans," presumably in response to the Immigration and Customs Enforcement clashes in Minneapolis.

Megyn Kelly noted that GOP Rep. "Joe Wilson was admonished for simply yelling 'you lie' in 2009," when Barack Obama was president.

"Will Omar face similar discipline?" she wondered on X.

Texas Democratic Rep. Al Green, whose quixotic attempts at impeaching President Trump have made him a national name, was censured last year for standing during Trump's address to a joint session of Congress. He was ejected from the State of the Union again this year.

Despite several efforts, [including attempts to hold her accountable for anti-Semitic remarks](#) and unseemly comments about the death of Charlie Kirk, Omar has never been officially censured.

[This article](#) originally appeared on The Western Journal and is reposted with permission.

Purim 5786: Confronting the Demonic Spirit of Haman

As Purim approaches, most remember the celebration. The

costumes. The joy. The reading of the Book of Esther.

But Purim is not merely a holiday. [It is a revelation.](#)

It is the story of a decree of destruction reversed by the hidden hand of God. And according to Jonathan Cahn, it is also a pattern.

“Whatever was written before is for our instruction,” Cahn said, pointing to the apostle Paul’s words in Romans. The events of Esther, he argues, are not sealed in ancient Persia. They speak to the present.

Could the story of Haman be more than history?

The Rise of Haman

In Esther 3, Haman appears suddenly. He rises to power. He becomes second only to the king. A decree goes forth. Everyone must bow down.

“All the king’s servants who were with the king’s gate bowed down to him, paid homage to Haman,” Cahn recounted from the text.

Everyone except Mordecai.

Haman’s fury was not merely political. It was spiritual. Cahn identifies pride as the root.

“Behind the Haman is the enemy,” he said. “The enemy’s nature is pride. The exalting of oneself, the seeking of godhood.”

The pattern is ancient. The desire to ascend. The demand for homage. The rage when denied.

The Demand to Bow

Haman’s anger was ignited by one man who would not bow.

“Mordecai the Jew, it says, would not bow down to Haman. And

Haman becomes enraged,” Cahn said.

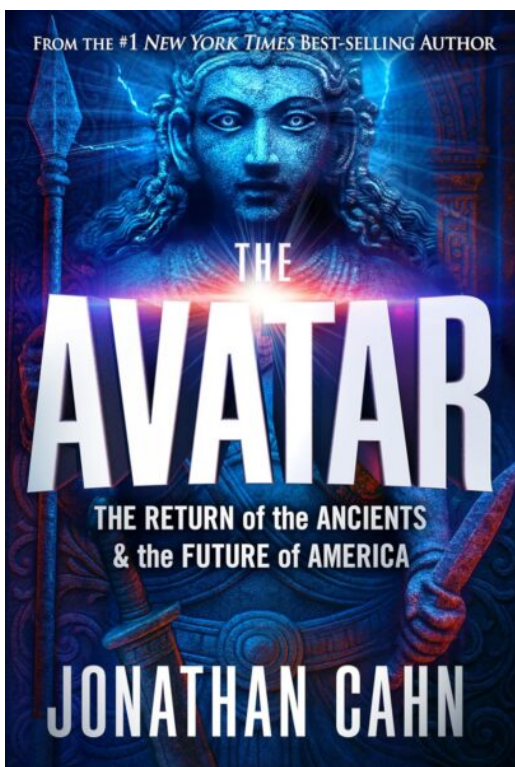
The refusal of one believer exposed the insecurity of a tyrant.

According to Cahn, this pattern repeats whenever a culture demands conformity to values that replace God. The issue is not mere disagreement. It is allegiance.

“The spirit of Haman says everything bows down,” he said.

When a society removes God, Cahn argues, something else takes His place. The state. An ideology. A movement. Whatever fills the vacuum demands submission.

“When a culture or nation takes God out, it always ends up bowing down to other gods,” he said.



[Order Jonathan Cahn's New Book, "The Avatar" on Amazon.com!](#)

Evil Masks Itself

Haman did not present his plan as genocide. He framed it as beneficial to the kingdom.

“There is a certain people scattered and dispersed among the peoples of your provinces. Their laws are different from those of other people. They don’t comply with the king’s laws,” Haman told the king, according to Esther.

Cahn points to the method.

“Evil always masks itself,” he said. “Satan appears as what? An angel of light.”

Throughout history, he notes, destructive agendas have often been wrapped in moral language. The pattern of concealment reveals the nature of the spirit behind it.

The War Against God’s People

Haman’s rage did not stop with Mordecai. It expanded to an entire people.

“Haman sought to annihilate all the Jews,” Cahn said.

Why such fury?

“The enemy hates the Jewish people,” he said. [“Because God chose them as His witness.”](#)

Through Israel came the Word of God. Through Israel came the Messiah. Through Israel comes the unfolding of redemptive history. To strike at Israel is, in Cahn’s theology, to strike at the purposes of God.

He argues that this hatred is not random but spiritual. The same spirit that sought to destroy the Jewish people in Persia has reappeared in different forms across centuries.

A Shadow of the Antichrist

Cahn connects Haman to a future figure described in Scripture.

“Haman is a shadow,” he said, “of one who is yet to come, who

is called in the Bible the antichrist or the beast.”

The parallels are striking. A sudden rise. A demand for worship. A change of laws. Persecution of God’s people.

“Haman demanded worship. The antichrist will demand the world to worship him,” Cahn said.

Yet even this shadow carries the seed of its own defeat.

The Great Reversal

Purim is not ultimately about the threat. It is about the overturning.

The gallows built for Mordecai became the instrument of Haman’s own execution. The decree of destruction was countered by a decree of deliverance.

“God is on the throne,” Cahn declared.

He emphasized that evil may appear dominant for a season, but it cannot prevail.

“Evil may have its day, but no matter how powerful it looks, in the end, it will not last, it cannot prevail in the world, in our culture, or in your life,” he said.

For thousands of years, attempts to erase the Jewish people have failed. The pattern remains. The enemy rises. God reverses.

A Call Before Purim

As Purim draws near, the message is not fear but resolve.

“We are living in the days of Haman, the spirit of Haman, but we are not of him,” Cahn said. “We are of those who do not bow down.”

The story of Esther does not promise ease. It promises victory

to those who stand.

Haman cast lots to determine the day of destruction. That day became a holiday celebrating deliverance.

The pattern endures.

The spirit that demands worship will fall. The people who refuse to bow will stand.

And Purim, once again, declares that the final word does not belong to Haman.

James Lasher, a seasoned writer and editor at Charisma Media, combines faith and storytelling with a background in journalism from Otterbein University and ministry experience in Guatemala and 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@charismamedia.com.

Inside the Battle Competing for the Christian Heart

Money is not a side issue in the Christian life, according to Pastor Jack Hibbs. It is central to worship, stewardship and obedience.

[“Money is a big deal, everybody. A very big deal,”](#) Hibbs said in a recent message. “Stop thinking that money is evil.”

Hibbs made clear he rejects prosperity theology. “I am not

preaching prosperity, wealth and claim it doctrine. I'm against it," he said. "However, God blesses obedience. That's a fact."

Money Is Amoral

Hibbs repeatedly emphasized that Scripture does not condemn money itself.

"Nowhere in the Bible does it say that money is evil. It's just not there," he said. "Money is amoral."

He pointed to 1 Timothy 6:10, which says the love of money is a root of all kinds of evil.

"You see, money is not evil. Money is amoral. It's used for good or evil based upon the person who is governing it," Hibbs said.

To illustrate the point, he compared money to a pen. "This pen is amoral. Money is amoral. It doesn't have any morality until you put it into practice."

Money as Worship

Hibbs warned that money can easily become an idol.

"Jesus said, 'You can either worship God or mammon,'" he said, referencing Christ's teaching on divided loyalty.

"Money is an altar of worship," Hibbs added. "It's the worshipper that makes the object an object of worship."

He broadened the warning beyond finances. Shopping, hobbies and sports can become idols if they replace dependence on God.

"It's not the thing, it's what I make the thing into be," he said.

The Call to Work

Hibbs connected financial stewardship to the biblical command to work.

Quoting Ecclesiastes 3:12-13, he said enjoying the fruit of one's labor is "the gift of God."

"Man works with his own hands, takes what he has crafted and sells it and he makes his own life better," Hibbs said.

He stressed the importance of teaching young people to work. "Use the hands. Build something," he said. "There's a sense of self-worth and meaning by the use of your hands."

He also cited 2 Thessalonians 3:10. "If anyone will not work, neither shall he eat," Hibbs said. "If you're able-bodied, if you can make money and work, if you don't, you're not going to get any handouts."

At the same time, he said caring for those who cannot work is an honor.

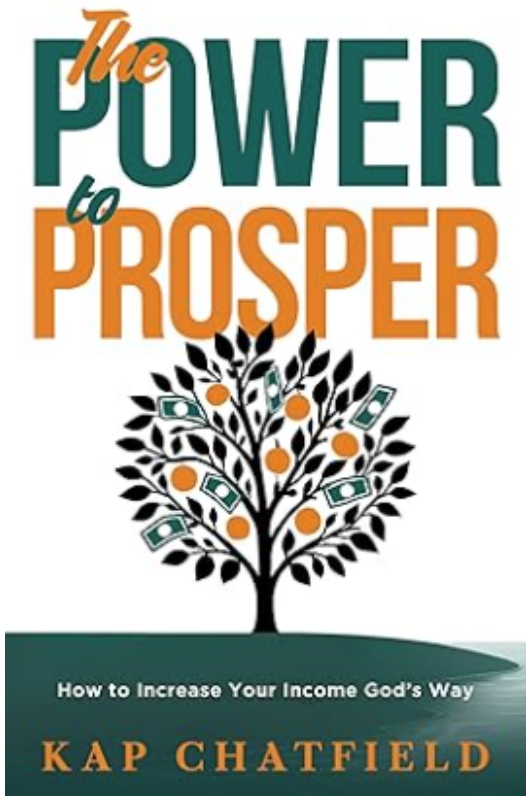
Stewardship Over Poverty and Wealth

"There is no virtue in poverty," Hibbs said, while reiterating his opposition to prosperity preaching.

"If you are obedient in the area of finances, there is a high probability that you are going to be very wise regarding finances and money and the use of money," he said.

He argued that faithfulness with small amounts matters more than the size of the amount itself.

"In the eyes of God, a million dollars is not more good than a nickel," Hibbs said. "Somebody else can use a nickel and it winds up in eternity being more honoring to God than a million dollars."



[Order Kap Chatfield's New Book, "The Power to Prosper" on Amazon.com!](#)

Saving and Discipline

Hibbs shared personal testimony about learning to save at age 15.

"If you're faithful in a little bit, God will give you the honor and the ability to be faithful with a little bit more," he said.

He encouraged disciplined saving, even in small amounts. "If you've got \$20 in your hand and you break it up and you take \$5 of that and put it in an envelope or put it in a bank account and put it away, forget about it, you won't spend it."

[Faithfulness, he said, builds over time.](#)

Credit, Debt and Wisdom

Hibbs referenced Proverbs 22:7. “The borrower is servant to the lender.”

While warning against debt, he said credit cards can be used wisely if paid off monthly and never used to carry balances.

“I will only spend on that card what I can pay at the end of 30 days,” he said. “Use the credit card company’s money to your advantage.”

He cautioned that lack of self-control leads to financial bondage. “They are literally banking on you not being a good Christian steward over money.”

Inheritance and Generational Blessing

Quoting Proverbs 13:22, Hibbs said, “A good man leaves an inheritance to his children’s children.”

He argued that believers should aim to bless future generations rather than burden them.

“Don’t become a burden to your children or your children’s children, but rather a blessing,” he said.

Tithing and True Blessing

Hibbs closed by pointing to Malachi 3:10 and the call to bring tithes into the storehouse.

“Bring all the tithes into the storehouse,” he said. “Give to God’s causes, whatever God’s concerned about, and he will return to you blessings.”

But those blessings are not always financial.

“If you think money, you’re thinking wrong,” Hibbs said. “Think bigger.”

He described a broader view of blessing that includes health, strong relationships and influence.

“You can have a billion dollars and you cannot buy health,” he said. “I’d rather have my life favored by the grace of God.”

Hibbs distilled the Christian approach into a simple charge.

“The Christian call is be wise to use money,” he said. “If it’s even a widow’s mite, a little bit, be faithful in that. And God will make you faithful in more.”

James Lasher, a seasoned writer and editor at Charisma Media, combines faith and storytelling with a background in journalism from Otterbein University and ministry experience in Guatemala and 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@charismamedia.com.

Biblical Prophecy and Roman History Collide in Antichrist Theory

Joe Kirby of Off the Kirb Ministries is stepping directly into one of Christianity’s most debated prophetic questions. In a recent video, Kirby challenges confident online claims about the identity of the Antichrist [and urges viewers to return to](#)

Scripture.

“I’ve grown tired of people claiming they know who this man is without really understanding why,” Kirby says. “So, I’ve gone on a deep dive to find out when this guy will arrive. Has he already been? How will he rise to become the world’s most powerful leader?”

He presents several possibilities before explaining where he personally lands.

Caesar Nero and Revelation 17

Kirby’s primary candidate is the Roman emperor Nero. He builds his case from Revelation 17 and its reference to seven heads and seven mountains.

“John was given a revelation by God, and he saw seven kings, seven rulers who would sit on the seven mountains or the seven hills in other translations,” Kirby says. “Now, guess how many hills there are in Rome. There are seven.”

He connects the passage, “Five have fallen, one is, and the other has not yet come,” to the sequence of early Roman emperors. In his view, the timing aligns with the emperor who was alive when John wrote Revelation and points back to an earlier ruler.

Kirby describes Nero in stark terms.

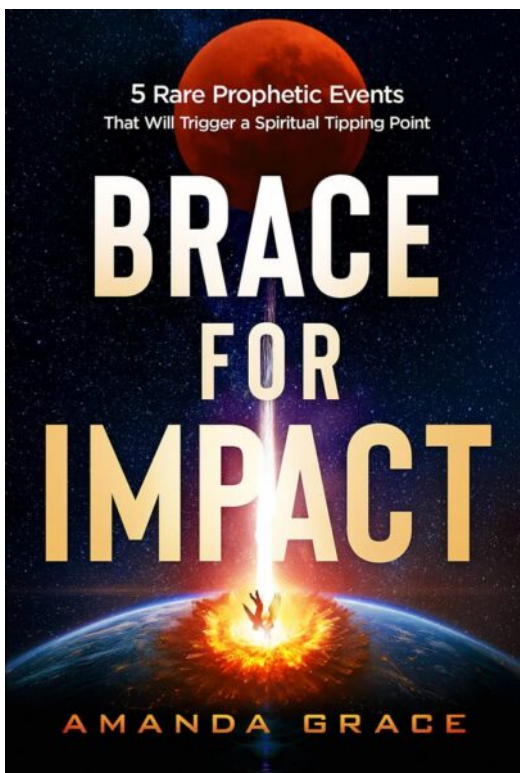
“There is one thing you’ve got to admit to me, and it’s this. Nero was one of the most evil men who ever walked on the face of this earth, and he did some very Antichrist things,” he says.

He references the claim that Nero’s name can total 666 in Hebrew numerology, though he notes Revelation was written in Greek. What most captures his attention is Revelation’s language about the beast who “was and is not.”

“I do find it fascinating how in Revelation 17 it says about this person that he was meaning he was once alive but now he is not but someone from this original seven will become the eighth the eighth king and he will be the antichrist who will rule the world,” Kirby says.

When pressed on his own conclusion, he does not hesitate.

“If you really pressed me and said, ‘Joe, who do you think the Antichrist is?’ I’d probably say to you, ‘I believe it is Caesar Nero or someone like number one, or dare I say someone operating in the same spirit as Nero.’”



[Order Amanda Grace's New Book, "Brace For Impact" on Amazon.com!](#)

Hitler and the Question of World Domination

Kirby also considers Adolf Hitler as a possible fulfillment because of the Holocaust and the regime's persecution of Jews and Christians.

[“What we know about the antichrist](#) is he is going to destroy many of God’s people during the tribulation,” Kirby says.

He notes that Hitler required Jews to wear identifying marks and sought sweeping control. He connects this to prophecy describing a kingdom that will “devour the whole earth.”

At the same time, he argues Hitler does not fully meet the biblical criteria. Hitler did not conquer the entire world. Kirby also emphasizes that Scripture indicates Israel will initially receive the Antichrist.

“The Jews will see the Antichrist and they will love him. They’ll see him as a sort of Messiah, as a sort of savior for them,” he says.

That expectation, Kirby argues, sets the future Antichrist apart from Hitler.

Biblical Markers for Identification

Kirby insists that speculation must be tested against Scripture. He outlines what he believes are clear identifying features.

“We know the Antichrist is going to speak blasphemous things about God,” he says. “We know he’s going to perform miraculous signs which is going to woo the whole world into following him.”

He says the Antichrist will command global attention and exercise unusual persuasive power. He also references Daniel’s statement that he “shall neither regard the God of his fathers nor the desire of women.”

A defining moment will involve Jerusalem.

“During the 7-year tribulation, the Antichrist will do something no man has ever achieved. He’ll bring peace to

Jerusalem," he says.

Kirby says this leader will establish a covenant with Israel and restore temple activity before betraying that agreement.

"He shall bring an end to sacrifice and offering in the temple," Kirby says. "He shall do cruel things to the saints of the most high."

He adds that the Antichrist will ultimately exalt himself in the temple as God, echoing Jesus' warning about the abomination of desolation.

Even with his lean toward Nero, Kirby cautions against certainty.

"So yes, we can have all of these ideas, but at the end of the day, they're just opinions," he says. "And as Christians, we're called not to base our lives on opinions. We're called to root our lives into scripture."

A Warning Beyond Prophecy

Kirby closes by shifting from speculation about global events to personal examination. He focuses on the meaning of the word itself.

"The word antichrist means in the place of, meaning taking the place of the Lord Jesus Christ," he says.

He presses viewers with what he calls the more urgent issue.

"The most urgent question you need to ask yourself is not who is the Antichrist but who is the antichrist in my life," Kirby says. "What is taking the place of the Lord Jesus Christ?"

Kirby urges repentance and faith in Christ, framing the debate over the Antichrist as secondary to allegiance to Jesus.

"When He returns, poof, He'll blow with His breath, and He'll

slay the Antichrist and all the powers of darkness,” Kirby says. “That’s the man you want to follow. That’s the Lord Jesus Christ, my Lord and my Savior.”

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Top AI Safety Researcher Resigns, Warns ‘World Is in Peril’

A top artificial intelligence safety researcher is warning that the rapid advancement of AI technology could place humanity on a dangerous path [if it is not properly understood and controlled](#).

Mrinank Sharma, the former lead AI safety researcher at Anthropic, resigned this week and wrote in a post on X that “the world is in peril.” He cautioned that the threat is “not just from AI or bioweapons, but from a whole series of interconnected crises” unfolding at the same time.

Today is my last day at Anthropic. I resigned.

Here is the letter I shared with my colleagues, explaining my decision. pic.twitter.com/Qe40yAFmxL

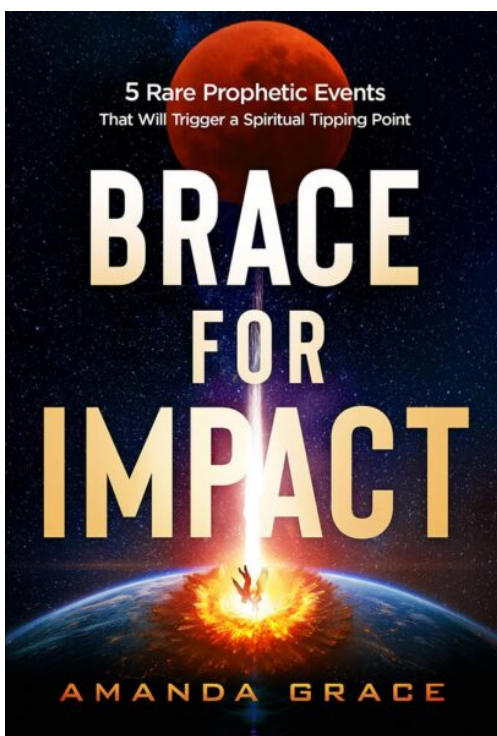
– *mrinank (@MrinankSharma)* [February 9, 2026](#)

Sharma said he had “achieved what I wanted to here at Anthropic,” the company behind the Claude chatbot, and added that he felt “fortunate to contribute to early AI safety efforts at the company.”

His remarks have intensified concerns inside the tech industry about the pace and direction of artificial intelligence development.

Appearing on ABC News, Malo Bourgon, chief executive officer of the Machine Intelligence Research Institute, said many people have not been exposed to [“how quickly and how better and better AI systems are getting.”](#) He said the concern extends far beyond job displacement.

“We need to take a step back and think about the goal of these companies,” Bourgon said, noting that many leading firms aim to build superintelligence, defined as AI systems smarter than all of humanity combined.



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The core problem, he said, is that researchers do not fully understand how modern AI systems function.

"It's more like growing AI systems than it is kind of like actually building them in a way that we understand," Bourgon said.

That lack of understanding raises a troubling question: "How do we control something that is much smarter than us that we don't understand that might not value and care about the same things that we care about?"

Bourgon warned that if control over such systems were lost, it "could literally result in human extinction." His organization has spent decades studying the long term risks of artificial superintelligence.

Still, he acknowledged the promise AI holds. Intelligence, he said, is responsible for both the positive and negative achievements of humanity. If developed safely, it could usher in "an era of untold prosperity" and help solve many of the world's most pressing problems.

The challenge lies in building systems that are reliable and safe while resisting intense competitive pressures. Companies and nations are racing to dominate the field, creating incentives to move faster rather than slow down.

"There's a sense in which there's a lot of benefits to chase. Everyone's kind of racing, so the incentives are difficult," Bourgon said.

He pointed to comments from AI leaders who have expressed a desire to proceed more cautiously but feel constrained by global competition.

Ultimately, Bourgon suggested that governments and the

international community may need to coordinate efforts to slow the pace of development until researchers better understand what they are creating.

As AI systems grow more powerful, the warnings from within the industry itself are becoming harder to ignore. The question now is whether policymakers and tech leaders will act before the technology outpaces humanity's ability to control it.

James Lasher, a seasoned writer and editor at Charisma Media, combines faith and storytelling with a background in journalism from Otterbein University and ministry experience in Guatemala and 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@charismamedia.com.

A Stunning Miracle Is Unfolding on the Temple Mount During Ramadan

As Ramadan continues in Jerusalem, [a stunning reality is unfolding on the Temple Mount](#). Jewish prayer and singing are rising from the holiest site in Judaism during the Muslim holy month.

It is a modern day miracle unfolding before our eyes.

In a recent video, Yishai Fleisher documented his ascent to the Temple Mount during these opening days of Ramadan as the Hebrew month of Adar began. A group of young yeshiva students

crossed the bridge from the Western Wall plaza and entered the Mount under Israeli police protection. There, in one of the most contested religious sites on earth, they sang Hallel and the Rosh Chodesh prayers in honor of the new month.

This is no small development. For years, Jewish prayer on the Temple Mount was tightly restricted. Even silent prayer could lead to removal. Now, police officers brief worshipers on what is permitted. Singing is allowed. In certain areas, bowing is permitted. The sound of Jewish praise echoing across the Mount during Ramadan signals a profound and undeniable shift.

Fleisher described the careful preparation required before ascending. Worshipers refrain from wearing leather shoes and immerse in a mikvah beforehand. "Once you make it here, it's important to dedicate time to really pray," he said, emphasizing prayer for family, for the Jewish people and for the state of Israel. He called the experience not merely a pleasure but a responsibility and a gift.

Behind him stood the golden Dome of the Rock, built over what many Jewish authorities identify as the site of the Holy of Holies. Nearby stood the Al Aqsa Mosque. In that setting, Jewish men sang psalms of praise marking the renewal of Adar, the month associated with victory over Amalek and the celebration of Purim.

Fleisher connected the moment to [the present struggle facing Israel](#). Just as the Jews were delivered from destruction in ancient Persia, modern enemies who seek Israel's destruction will not prevail. Jerusalem is being rebuilt. Torah is being taught to a strong next generation. Jewish sovereignty is deepening in visible ways, including the presence of observant

Israeli police officers overseeing the Mount.

This is the pathway to prophecy. The Hebrew prophets spoke of a restored Jerusalem and a rebuilt Temple. That future does not begin with blueprints alone. It begins with presence. It begins with prayer. It begins with Jewish feet walking the stones of the Temple Mount and Jewish voices declaring praise to the God of Israel.

As Ramadan continues, the Temple Mount is not silent. It is alive with Jewish worship. In the shadow of the Dome of the Rock, the sound of Hallel is rising once again. The movement toward rebuilding the Temple is no longer theoretical. It is advancing step by step, prayer by prayer, song by song.

This is prophecy moving forward in real time.

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Pastor Impales Himself During Marriage Conference Illustration

What pastor has not quietly prayed before stepping to the platform that everything will go smoothly? Sermons are

carefully prepared. Illustrations are thoughtfully planned. Yet, every now and then, something completely unexpected happens. In this case, [it was something few in attendance will ever forget.](#)

Pastor Scott Thomas, lead pastor of Free Life Chapel in Lakeland, Florida, was speaking alongside his wife Cindy at the Creative Marriage Conference hosted by Pastors Ed and Lisa Young at Fellowship Church in Grapevine, Texas, when a sermon illustration took a shocking turn.

Pastor Scott Thomas accidentally sends a wooden dowel/skewer through his hand for a sermon illustration, writing:

*"Cindy and I spoke on "Building A Marriage" and used a wedding cake for our illustration. To close the teaching, we stressed that if we build our marriages outside...
pic.twitter.com/LxMo5j8fNP*

– Protestia (@Protestia) [February 23, 2026](#)

"Cindy and I were honored to speak at the Creative Marriage Conference for P. @ed_young & @lisayoungfc at @fellowshipchurch last weekend!" Thomas wrote in a Facebook post recounting the event.

The couple's message centered on "Building A Marriage," using a wedding cake as a visual representation. As Thomas explained, "To close the teaching, we stressed that if we build our marriages outside of God's order... the whole cake marriage crashed!"

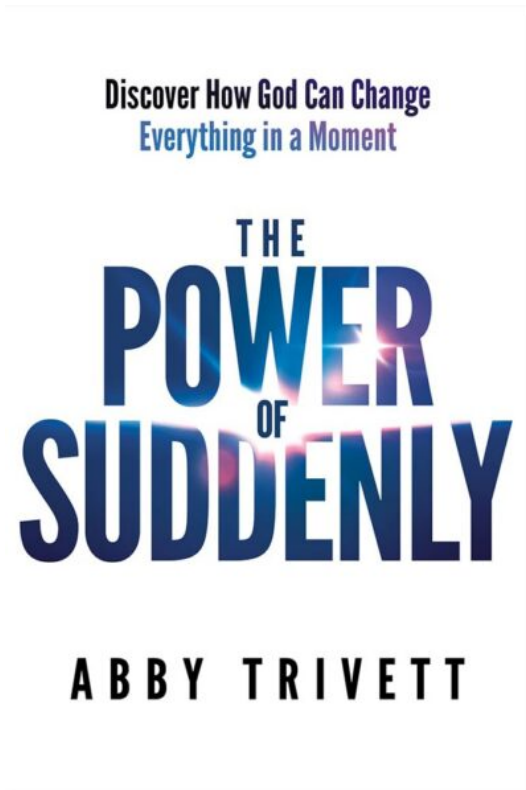
The illustration was meant to be memorable. [It certainly became that.](#)

"All went well... until I slammed the cake upside down and SURPRISINGLY DISCOVERED that the cake company had implanted a

dowel inside to hold the cake layers together,” Thomas wrote.

What happened next stunned both Thomas and the audience.

“When I slammed the cake upside-down video... the dowel pierced through the bottom of the cake and traveled completely through my hand!” he said. “When I looked down... the dowel was sticking 5 inches out the back of my hand!”



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Incredibly, Thomas did not leave the platform in panic. “I immediately pulled the stick out of my hand and tried to wrap my head around what just happened!” he wrote.

Cindy quickly stepped in to help. “Cindy immediately slid me a towel... I wrapped my hand, finished the message and prayed to close out the session in the next 5 minutes.”

The fact that the injury was not worse has left many expressing gratitude. Thomas later shared an encouraging update.

“UPDATE: My hand is healing well and doing great!! I have no pain & no issues... just a new fear of cake!”

He also publicly thanked those who assisted him in the immediate aftermath. “THANK YOU to the Fellowship Staff and Team for your immediate and professional care!!”

It was a wild and painful moment that could have ended far differently. Instead, what was meant to illustrate the fragility of marriage under the wrong foundation became an unforgettable reminder of God’s protection in the midst of the unexpected.

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Is the Rapture Hidden in the Book of Ruth?

Acoustic Truth may be best known for their chart-topping music, but in a recent video, Ryan Knott offered what he called “a gem” of a biblical insight, arguing that the book of Ruth is far more than a simple love story.

“Oh, do I have a gem for you today. [The book of Ruth,](#)” Knott says while speaking alone from his vehicle. “Now, a lot of

people read this and think it's just a love story. But it's actually way more than that. It's a prophetic blueprint of the rapture of the church and ultimately your redemption. And almost nobody sees it."

His claim raises a compelling question: Is the Rapture hidden in the book of Ruth?

Famine, Bitterness and a Picture of Israel

Knott begins with the setting. "There was a famine in Bethlehem. Okay. Now, Bethlehem means house of bread. And there was no bread. That should stop you right there. When the house of bread is empty, something is spiritually wrong."

He describes Elimelech leaving Bethlehem for Moab as stepping "outside the will of God," noting that both sons die and Naomi is left grieving. Naomi even asks to be called Mara, meaning bitter.

"That is Israel," Knott says. "Pleasant turned bitter, chosen but scattered. Empty because she left the land."

In his framework, Naomi represents Israel in exile and spiritual barrenness.

Ruth as the Gentile Bride

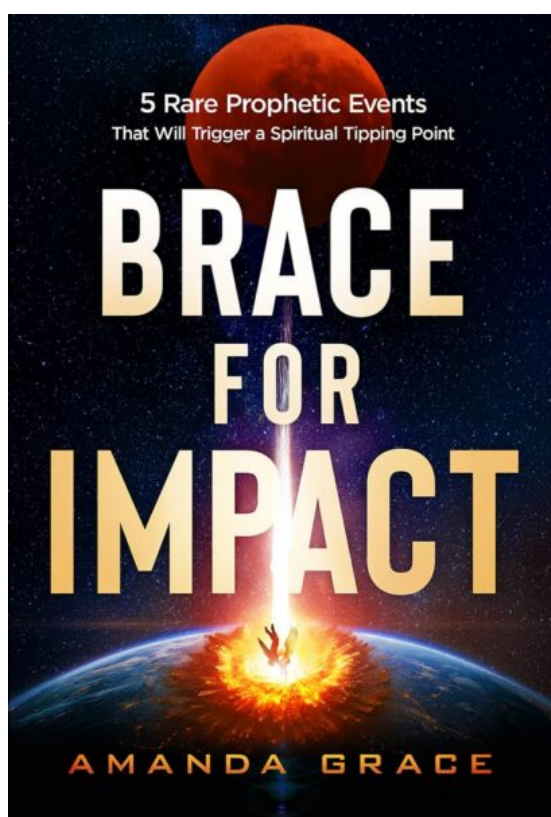
The focus then shifts to Ruth, the Moabite widow.

"She is a Moabite, a gentile, right? She has no covenant. She's got no promises and no inheritance," Knott says. Yet Ruth's declaration stands out: "Your people will be my people and your God my God."

"That is faith to a tee. That is conversion to a tee. That is you and me," he says.

Knott points out that Naomi returns to Bethlehem “at the beginning of the barley harvest,” calling it “first fruits, right? Resurrection language timing in scripture is never random.”

For him, the harvest imagery hints at prophetic timing connected to resurrection and redemption.



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Boaz as the Kinsman Redeemer

Central to Knott's argument is Boaz, whom he identifies as a clear type of Christ.

“The kinsman redeemer had to meet four requirements,” he explains. “Number one, he had to be a relative. Number two, he had to be able to pay the price. Number three, he had to be willing to pay the price. And number four, he had to assume the obligation publicly.”

“Who does that sound like? I'll give it a second. Jesus.”

Knott describes Boaz as “a type of Christ,” Ruth as “a type of church” and Naomi as “a type of Israel.”

He highlights how [Boaz notices Ruth before she approaches him](#). “He says, ‘I’ve heard about you.’ He instructs his workers to leave handfuls on purpose for her. That’s not just a random blessing. That is intentional favor.”

Knott ties that grace to redemption language, emphasizing that Ruth is “living off of what she didn’t plant.”

Law and Grace at the Gate

One of the more striking elements in Knott’s teaching is the role of the unnamed closer kinsman.

“But here’s the twist,” he says. “There’s another kinsman closer than Boaz. The law. The law is closer to you than grace. The law has first right of refusal. And Boaz does not bypass the law. What does he do? He fulfills it publicly at the gate.”

When the nearer kinsman refuses to redeem Ruth, Knott draws a theological parallel. “The law can redeem land, but it cannot redeem a bride. Only grace can do that.”

Boaz then completes the transaction before witnesses. “You’ve got a public declaration. You have redemption that is secured.”

Into the House Before Restoration

For Knott, the imagery becomes explicitly prophetic at the marriage.

“Boaz takes Ruth as his bride. Hold that. Where does she go? Into his house. You don’t see her gleaning anymore. You don’t see her in the fields during judgment. She’s in the house of the redeemer.”

Meanwhile, Naomi is restored through the birth of Obed, grandfather of David.

“A gentile bride redeemed before Naomi is fully restored, inserted into the messianic line. That is not accidental. It can’t be,” Knott says. “The church is a gentile heavy bride redeemed before Israel’s national restoration inserted into the kingdom program.”

He concludes that “the bride will not stay in the field forever. She goes into the house.”

A Unique Take on a Familiar Story

Knott describes the four chapters of Ruth as “literally a rehearsal” and calls it “the gospel hidden in a love story.”

He ends with a devotional application. “Ruth didn’t chase status. She didn’t demand rights. She humbled herself. She rested at his feet. And Boaz did the work. Just like Jesus, redemption is not you striving. It’s you resting in the sufficiency of your kinsmen.”

Whether one agrees with every typological connection, Knott’s interpretation offers a thought provoking lens through which to read a familiar Old Testament narrative.

Is the Rapture hidden in the book of Ruth? Knott certainly believes so and presents a cohesive case rooted in symbolism, covenant language and redemptive themes.

It is certainly something to consider and to ensure we abide by the biblical command of being ready at all times in all seasons.

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