

A Stunning Miracle Is Unfolding on the Temple Mount During Ramadan

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.

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*

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Pete Hegseth Delivers Unapologetic Christ-Centered Prayer at the White House

Hell has once again become a point of public discussion among Christians after commentator Kirk Cameron said he now leans toward annihilationism rather than eternal conscious suffering. Cameron has stated he is open to changing his mind and considers the issue secondary to the Gospel. Still, many believers were surprised that such a foundational doctrine would be reconsidered.

In the middle of that renewed debate, author and speaker Bill Wiese has stepped forward with a simple but weighty question: What does the Bible say?

Wiese opens his recent teaching without theatrics or mockery. "Will people exist forever in hell? Yes, most certainly. You will not cease to exist." His tone is direct and sober. The subject, he makes clear, is not theoretical. It is eternal.

He grounds his position in the nature of God and the authority of Scripture. "There is no scripture that supports an unbeliever will be spared from eternal torment and hell. God will not change his word." Quoting Psalms 89:34 and Malachi 3:6, he emphasizes that the Lord does not alter what He has spoken. If God has described punishment as everlasting, Wiese

argues, believers cannot redefine it to make it more palatable.

The discussion has intensified in part because annihilationism can sound less severe. The idea that the lost simply cease to exist after judgment appears, at first glance, more compassionate. But Wiese insists compassion must begin with truth. "God made us eternal beings in Genesis 1:26." If humanity is created with an eternal dimension, the issue is not whether people live forever but where they will live forever.

He also addresses the seriousness of sin itself. "We have sinned against a holy, omnipotent, perfect, almighty God." Wiese explains that the gravity of an offense is tied to the one offended. Sin against an infinite God carries eternal consequence. He points to the cross as proof that God does not treat sin lightly. "He gave the human race his very best in sending his own son to die in our place on the cross. And then people scoff at that fact or flat out reject this amazing free gift of salvation."

For Wiese, hell is not about cruelty. It is about justice and the rejection of grace. He rejects the notion that time spent in hell could somehow pay off sin. "Time spent in hell could never pay for our sins. Our time is not valuable enough to God. Only the shed blood of Jesus has that value." Citing Hebrews 9:22 and Ephesians 2:8-9, he stresses that salvation is by grace through faith and not by works. If human effort cannot save, neither can prolonged suffering.

Central to his argument is Matthew 25:46. "And these will go away into everlasting punishment but the righteous into eternal life." Wiese notes that the same Greek word *aionios* is

used for both punishment and life. "The same word is used to describe both heaven and hell's duration." If eternal life truly means forever, he argues, then eternal punishment must mean the same.

He further points to Revelation 20:10, which describes the devil being "tormented day and night forever and ever." Wiese says this defines what everlasting means. "So here we see that the place the devil and men are cast in is defined as day and night forever and everlasting." He also references Revelation 14:10-11, which says the smoke of their torment ascends forever and they have no rest day nor night. "To be tormented with fire and brimstone one has to still exist."

In raising these passages, Wiese does not mock those who disagree. Instead, he repeatedly returns to Scripture. His approach is not sensational but textual. The conversation sparked by Cameron's comments has revealed how uncomfortable many believers feel about hell. Yet discomfort does not erase doctrine.

Hell is not a punchline. It is not a debate topic to be handled casually. It is a warning wrapped in mercy. Wiese closes with a question that frames the matter plainly: "So all humans are eternal beings. The question is, will you spend it in everlasting bliss in heaven or in everlasting torment in hell? You decide."

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Tucker Carlson's Israel Airport Controversy Challenged by Melissa Francis, Journalist Who Brokered the Meeting

History does not move randomly. It moves according to the set times of God. When the book of Esther records a decree of destruction reversed in a single day, it reveals more than ancient Jewish survival. It reveals a kingdom pattern.

As Purim 5786 approaches, that pattern is rising again. The shaking in nations is not a political coincidence. It is a prophetic alignment.

Pastor Philip Thornton, speaking alongside Rabbi Curt Landry, declared that this Purim marks a preparatory and strategic moment unlike recent years.

In his word released during a January fast, Thornton said, "Purim is the time where we will witness a reverse of decree curses while at the same time be positioned to receive both empowerment and anointing for defense and for battle."

God does not simply act for His people. He works through positioned vessels who understand the time.

The pattern of Esther was never passive deliverance. A wicked decree went forth. A people fasted. A queen stepped into authority. A king extended favor. Laws were reversed. Thornton summarized it this way: "God didn't do it for them. He did it

through them. He anointed them to change the narrative and empowered them to defend themselves.”

That same confrontation between covenant authority and what he described as the Haman spirit is surfacing again. Anti-Israel hostility, escalating global tension and governmental instability are not isolated developments. They are symptoms of exposure. The anti-God spirit that once hid in policy and culture is being brought into plain view.

Thornton tied this Purim to a larger revelation of divine timing. He noted that 2026 carries the numerical value associated with the name of the Lord and emphasized that 5786 is a year where “we’re going to see the hand of God revealed.” He spoke of a set time that cannot be reversed. “Satan can’t stop a set time,” he said. “It is set from before the foundations of the world.”

The chaos seen across nations is not proof of darkness winning. It is evidence that heaven’s calendar is advancing.

Central to the word was the opening of what Thornton called prophetic portals. These are not mystical abstractions. They are divine windows of alignment. “Prophetic portals are opening around the world,” he declared. “Men and women from every tribe, nation and tongue will begin to understand that it is I who have spoken the beginning from the end.”

In practical terms, this means increased clarity, sharper discernment and strategic positioning. Those who listen will find themselves in the right place at the right time. Those who resist alignment will feel the shaking more intensely.

The word also addressed unity. Disunity is the enemy’s primary

counterattack against alignment. Thornton pointed to Deuteronomy 6 and the generational mandate. Families must carry revelation from fathers to sons and from sons to children. The last days will not be sustained by isolated leaders but by four generations flowing together in covenant strength. Without that transfer, blessing fragments. With it, curses are cut off, and momentum builds.

The message for Purim 5786 is not to observe but to align. Reverse decrees require positioned people. Set times require prepared hearts. The Esther pattern demands courage, unity and obedience. As the shaking intensifies and the Haman spirit is exposed, the people of God must guard love, refuse offense and stand in kingdom authority.

This Purim is a divine appointment. The decree of destruction did not stand in Esther's day. It will not stand in ours. The set time has come.

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Susan Rice Warns There Will Be No 'Forgive and Forget'

for Those Who Backed Trump

Susan Rice ripped off the diplomatic mask and revealed exactly what the modern Democratic Party intends to do the moment it regains power: punish, investigate and crush anyone who dared work with President Donald Trump.

In a recent interview on Stay Tuned with Preet Bharara, Rice did not speak as a stateswoman. She spoke as a political enforcer. Her words were not about policy differences. They were about retribution.

“This is not going to be an instance of forgive and forget,” Rice said. “The damage that these people are doing is too severe.”

That is a threat.

Trump Is the Duly Elected President

Donald Trump is the duly elected president of the United States. He won. The American people voted. His policies are the result of that mandate. Rice does not get to declare them illegitimate because she dislikes them. Elections are not optional suggestions.

Yet Rice described the country as a “lawless society” under Trump. She claimed America is veering into authoritarianism. That narrative is the same tired script Democrats have been reading from since 2016.

The difference now is that she openly promises punishment for those who cooperated with his administration.

“They are going to be held accountable,” Rice said of corporations, universities and media outlets that “took a knee to Trump.”

Held accountable for what? For working with the sitting president? For complying with lawful executive actions? For respecting the outcome of an election?

This is the language of political intimidation.



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An 'Accountability Agenda' Means Political Payback

Rice spelled it out. If Democrats retake Congress, there will be an "accountability agenda."

"Companies already are starting to hear they better preserve their documents. They better be ready for subpoenas," she said.

That is not subtle. That is a warning to corporate America: fall in line or face investigations. Support Trump and prepare to be dragged before congressional committees.

She went further. "If these corporations think that the Democrats, when they come back in power, are going to play by the old rules ... I think they've got another thing coming."

Translation: the gloves are off.

Rice said Democrats "are not going to be suckers." She promised they will not operate under the "old set of rules." That is a declaration that the era of even pretending at bipartisan norms is over.

This is Saul Alinsky politics in broad daylight. Identify the target. Isolate the target. Make the target pay. That is Rules for Radicals in action.

'Revenge Is Best Served Cold'

Rice did not even attempt to hide the motive.

"Revenge is best served cold," she said. She added that it is important to make bullies "pay a price."

That is not the language of constitutional governance. That is the language of vendetta.

When a former national security adviser talks about revenge against domestic political opponents, Americans should pay attention. That is how power is weaponized. That is how institutions are turned into tools of punishment.

Trump's Policies Are Not Illegal

Rice repeatedly frames Trump's agenda as authoritarian and lawless. The reality is simple. Every major Trump policy has been reviewed in court. That is how the constitutional system works.

Rogue judges funded by progressive billionaires like George Soros have blocked executive actions at every turn. Injunctions have been issued before policies even take effect. The legal resistance has been relentless.

Rice's claim that America is descending into tyranny is political theater designed to justify retaliation.

The Real Threat to Democracy

Rice predicted a "swing in the other direction" and warned institutions they will be "caught" when it happens. That is a promise of selective enforcement and partisan investigations.

The American people are being told that if they elect Democrats again, the first order of business will not be

border security, economic reform or national defense. It will be settling scores.

That is the real authoritarian instinct on display.

The United States does not operate on a cycle of revenge. It operates on elections. Trump won. His allies operated within the law. Cooperating with a sitting president is not a crime.

Rice's words are inflammatory because they reveal intent. The intent is not to debate policy. It is to punish dissent. It is to intimidate institutions. It is to ensure that next time, no corporation, no university and no media outlet dares to work with a Republican administration.

That is not accountability. That is political warfare. And the American people see it.

To see the inflammatory interview for yourself, click here (Editor's Note: Strong Language).

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Giants of the Bible

Confirmed? Massive Ancient Fortress Points to Anakim Reality

Suffering is not a glitch in history. It is the proving ground of the last days. God is forming a bride who will not bend under pressure, will not retreat when opposed and will not betray the King when darkness intensifies. The age is closing, and eternity is drawing near. What believers do with hardship now determines their place in the kingdom to come.

On a recent episode of the John Bevere Podcast, John Bevere confronted the modern assumption that pain signals God's absence. He began by recounting the brutality Jesus endured before the cross.

"Jesus did nothing wrong. He's the only innocent man that's ever walked this earth," Bevere said. "They blindfolded him. They were slugging him. They were spitting on him. They were mocking him."

He walked through the escalating violence from Jewish authorities to Roman soldiers, pointing to Isaiah's prophecy. "Isaiah 50:6 says, 'I gave my back to those who struck me and my cheeks to those who plucked out the beard. I did not hide my face from shame and spitting,'" he said. He also cited Isaiah 52:14. "His face was so disfigured. He seemed hardly a man."

Bevere pressed the central question: Why would a loving God allow suffering for those he loves most?

What is taking place is not merely personal hardship. The surface narrative hides a deeper spiritual reality.

Bevere stated that believers live in a hostile world

influenced by demonic resistance to obedience. "We live in a very cruel world that is run by the prince of the power of the air and his legions," he said. He made clear that God does not author evil, yet uses the resistance of a fallen world to form a faithful bride. "God never authors the trials we go through," Bevere said. "But God said, 'I'm going to use that to create a faithful bride.'"

He distinguished between self-inflicted pain and suffering that comes from obeying God. "We're talking about the pain that comes when you obey God in a fallen world," he said. The focus is obedience, not pain itself.

Bevere argued that suffering handled rightly forges trust and intimacy. He pointed to shared hardship in marriage and in battle as examples of bonds strengthened through adversity. Then he applied that truth to Christ and His church.

"Our creator willingly embraced excruciating suffering, not only to redeem us, but because he desired the closest possible bond with his beloved, his bride, the church," Bevere said. "He saw the prophetic vision of a faithful bride."

He anchored that claim in Scripture. Romans 8:17 connects sharing in Christ's suffering with sharing in His glory. Philippians 3:10 records Paul's desire to know Christ and "suffer with him." Acts 5:41 shows the apostles rejoicing that they were counted worthy to suffer disgrace for Jesus' name. Philippians 1:29 declares that suffering for Christ accompanies belief.

The message is clear. Endurance is not optional in the life of a believer. It is part of the calling.

Bevere tied suffering directly to future authority. Quoting 2 Timothy 2:12, he said, "If we endure hardship, we will reign with him." He referenced Revelation 2:26, where Jesus promises authority to those who obey to the end. "You are not enduring to survive," Bevere said. "You're actually enduring to reign."

He then turned to the issue of trust. Citing John 2:23-24, he noted that while many trusted Jesus, "Jesus didn't trust them because he knew all about people." Later, Jesus told His disciples, "You were the ones who continue with me through my trials," marking a shift from servants to trusted friends.

Bevere applied Proverbs 31:11 to the bride of Christ. "The heart of her husband safely trusts her," he said. His conclusion was direct. "Jesus isn't marrying a crowd. He's marrying a crown-worthy companion who will rule and reign with his heart forever and ever."

Pressure will increase. Offense will rise. Many will fall away because they were never prepared to endure. Obedience in hardship proves loyalty. The King is coming, and He is searching for a bride He can trust.

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