

Marco Rubio Shares the Gospel, the Second Coming and Why Christians Should Never Fear the Future with Pastor Greg Laurie

If Jesus Christ called His Church home today, would we be ready?

That's the question Pastor Jack Hibbs challenged us to confront as he laid out what he believes is the Bible's unmistakable message about the rapture. His focus wasn't on winning an end-times argument. It was on awakening us, the body of Christ, to live every day with the expectation that Jesus could return at any moment.

"Though I do not see Him, I long for Him and I'm looking for Him," Hibbs said. "I'm commanded in the Bible to look for Him. It's crystal clear."

The Scripture That Changed His Mind

Hibbs said one passage completely transformed his understanding of the rapture.

Quoting Jesus' promise in John 14, he read:

"Let not your heart be troubled. You believe in God, believe also in Me. In My Father's house are many mansions. And if it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also."

He said Christ's promise forced him to reconsider his previous position.

"Jesus has been preparing a place in Heaven, according to His own words, to bring us there. That's what He says."

Then came the question he couldn't answer.

"I never get to go up there to see the mansions. I never get to go up there to where He has been preparing. I never get to go up there to where He is. There's no reunion up there with a post-tribulational view. Doesn't work."

That realization drove Hibbs back into Scripture.

"I swung back through the Scripture and study slowly," he said, "but I swung back to the post-tribulational, premillennial, literal view of Scripture, what is also known as futurist view of prophetic interpretation."



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A Return That Could Happen at Any Moment

Hibbs argued that Christ's First Coming and Second Coming are both tied to specific prophetic events.

The rapture, he said, is different.

Reading from 1 Corinthians 15, Hibbs emphasized Paul's words:

"Behold, I tell you a mystery... We shall not all sleep... We shall be changed."

He pointed to Paul's repeated use of the word "we."

"He didn't say, 'They shall be changed,'" Hibbs said. "He

said... 'We shall be changed.'"

Hibbs said Paul fully expected Christ could return during his own lifetime.

"Some people are going to be alive when it happens, and their bodies going to be changed without death."

Hope, Not Endless Arguments

Hibbs acknowledged that Christians have debated the timing of the rapture for generations, but he pointed back to Paul's conclusion in 1 Thessalonians 4.

"Therefore, comfort one another with these words."

He urged believers not to allow prophecy to become another reason for division.

"Getting big arguments about this and break fellowship with your friends and create your own denominations and beat pre-tribulation, mid-tribulation, post-tribulationists up, getting a big fight about it? No."

The purpose of the doctrine, he said, is encouragement.

Live Like Jesus Could Return Today

Hibbs said the doctrine of the rapture isn't about fear or escaping hardship.

"The rapture is not an escape for fearful people."

Instead, he said it changes the way we live every day.

"Though I do not see Him, I long for Him and I'm looking for Him. I'm commanded in the Bible to look for Him. It's crystal clear."

"And so because I love Him, I want to be ready to meet Him."

Hibbs also challenged us to reject celebrity culture, internet personalities and human traditions whenever they compete with God's Word.

"I don't care what anybody says about that. What does the Bible say?"

He warned believers not to blindly follow popular teachers—including himself.

"Don't listen to what I have to say. The moment I give you a Bible verse and then I start talking about I went to a delicatessen or an air show, your ears better get perked up and ready for discerning."

He closed by warning against elevating tradition above Scripture.

"You have replaced the teachings of God with the traditions of men."

Then Hibbs left believers with one final challenge.

"Back to the Word of God, back to the Bible, and back to the blessed hope and the glorious appearing of our great God and Savior, Jesus Christ."

Finally, he offered a reminder every one of us should take to heart.

"Don't let anyone steal your joy. Get ready. He could come back at any moment. Are you ready? In the meantime, let's be busy about our Father's business."

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@.

Prominent Rabbi Claims Torah Predicts Trump Turning Against Israel. What Should Christians Make of It?

A prominent Orthodox rabbi is making a bold claim about President Donald Trump's recent posture toward Israel, arguing that it is not simply the result of politics or diplomacy, but part of God's dealings with Israel in the last days.

According to reporting by Israel365 News, Rabbi Mendel Kessin believes Trump's apparent shift from one of Israel's strongest allies to a leader urging restraint against Iran and Hezbollah fulfills a pattern found in the Torah thousands of years ago.

His conclusions have sparked discussion among Jewish audiences because they touch on Israel's security, Iran and biblical prophecy. For Christians, however, an important question arises: How should we evaluate these prophetic claims while still recognizing Israel's central place in God's prophetic plan?

The answer requires both discernment and humility.

A Rabbi's Explanation for Trump's Shift

Kessin rejects conventional political explanations for Trump's

recent actions.

Rather than attributing them to advisers, foreign policy calculations or geopolitical pressures, he argues God is allowing Trump to change course because of Israel's internal spiritual condition.

"It's shocking," Kessin said, according to Israel365 News, "because it looks like Trump has changed. But really, God is giving this punishment because of what the Israeli government is doing. They have no idea of the commotion they're making in heaven."

Specifically, Kessin argues Israel's effort to draft ultra-Orthodox yeshiva students into military service represents an attack on Torah study, which he views as the nation's greatest source of spiritual protection.

Whether Christians agree with that conclusion is another matter.

While we affirm the authority of the Old Testament and God's covenant promises concerning Israel, our understanding of redemption, prophecy and salvation is centered on Jesus Christ and the New Testament. We do not interpret biblical prophecy through rabbinic tradition or Kabbalistic teaching, but through the whole counsel of Scripture.

Even so, when respected Jewish teachers begin viewing current events through a prophetic lens, Christians should at least understand what is being said before weighing it against Scripture.



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“Save Me From My Brother”

The centerpiece of Kessin’s argument comes from Genesis 32:11.

As Jacob prepares to meet Esau after years of separation, he prays:

Save me, I pray, from the hand of my brother Esau, for I am afraid he will come and attack me...

Kessin believes the wording points beyond Jacob’s immediate situation.

“The Torah calls it that Esav, that Jacob prays against Esav, and he says, ‘from the hands of my brother,’” Kessin said.

“Take a look at the beginning of the verse. He’s actually calling Esav his brother and he’s praying to God to save him from Esav as his brother.”

He continued, “There will come a day when Esav will be your brother again in the future, and he will try to do what? Kill you. So you’re going to pray: ‘Please God, change his mind. Save me from that.’”

Kessin applies that interpretation directly to Trump, noting that both Trump and Israeli Prime Minister Benjamin Netanyahu have publicly referred to one another as brothers.

“The Torah refers specifically to Esav, miyad achi, miyad Esav, from the hands of my brother, the hands of Esav, and you have called Trump your brother,” Kessin said.

“It’s amazing when you think about that: a direct reference that you can actually pray for salvation from Esav as your brother. And this is it. Everybody is now praying that Trump reverse himself the way he used to be.”

That interpretation is entirely Kessin’s. Scripture does not

identify Donald Trump with Esau, and Christians should be careful not to declare as biblical certainty what Scripture does not explicitly teach.

But the larger question remains worth considering.

If one of Israel's strongest political allies can become a source of concern almost overnight, what does that remind us about placing our confidence in political leaders?

Iran, Trump and a Different Prophetic Lens

Kessin also argues that Trump has a divinely appointed role in confronting Iran.

"God wants him to remove Iran, and he's not doing that," Kessin said. "He's playing around. It's ping-pong."

He sharply criticized negotiations with Tehran, arguing the Iranian regime cannot be trusted to honor agreements.

"The war is not with Iran. It's with Islam," Kessin said. "That's the war."

Christians should distinguish between Kessin's interpretation and biblical prophecy.

Many of us have long recognized Persia—modern-day Iran—as one of the nations specifically mentioned in Ezekiel 38 as part of a future coalition that comes against Israel. That does not mean every diplomatic negotiation fulfills prophecy.

It does, however, remind us that Scripture consistently presents Israel as central to God's prophetic timeline.

The Bible also repeatedly warns against trusting human rulers above God.

Whether presidents change course because of politics, pressure, personal ambition or reasons known only to God, our confidence ultimately rests in the Lord rather than in Washington, Jerusalem or any other capital.

Where Christians Agree—and Where We Don't

Perhaps the most significant takeaway from Kessin's lecture is not whether his interpretation proves correct.

It is that many Orthodox Jews increasingly believe the world is entering an extraordinary period of prophetic significance.

We can appreciate that growing expectation while recognizing that our hope rests in Jesus Christ, not in rabbinic interpretations of the Torah.

We also differ from Kessin on foundational doctrines.

We do not believe Torah study is humanity's highest command or Israel's greatest defense. We believe Jesus Christ fulfilled the Law and the Prophets and that salvation comes through Him alone.

At the same time, Christians should reject replacement theology and remember that God is not finished with Israel.

Romans 11 warns Gentile believers not to become arrogant toward the natural branches. Genesis 12:3 declares God's blessing upon those who bless Abraham's descendants. Zechariah 12 points to Jerusalem becoming a heavy stone for the nations, while Ezekiel 38 and 39 place Israel at the center of future conflict before God powerfully reveals Himself to the world.

Those passages are why Christians should continue to watch the Middle East carefully—because Scripture tells us that Israel will remain central to God's redemptive plan.

We pray for Israel. We pray for the Jewish people to recognize Jesus as the Messiah. We pray for wisdom for world leaders and for Israel's leaders as they face extraordinary threats. Above all, we remember that no president, prime minister, peace agreement or military alliance determines the outcome of history.

The God of Abraham, Isaac and Jacob does.

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@.

Georgia Pastor Gunned Down While Repairing Church Roof. Nearly 30 Years Later, Cold Case Ends With Arrest

Nearly 30 years after a Georgia pastor was shot to death while repairing the roof of the church he faithfully served, authorities have arrested a suspect in a case that has remained unsolved for decades.

According to initial reporting by WSB-TV 2, the Georgia Bureau of Investigation announced Wednesday that Zachary B. Harper, 47, has been charged with felony murder and malice murder in the June 1, 1996, killing of Pastor James Hand.

Hand, 54, was serving as pastor of Full Gospel Church of Snipesville in Jeff Davis County when he climbed onto the church roof to make repairs. Investigators said he was shot multiple times while working, and deputies later discovered his body on the roof.



Georgia Bureau of Investigation, Georgia Department of Corrections

The murder stunned the local community and launched an investigation that stretched across nearly three decades.

Authorities said investigators with the GBI and the Jeff Davis County Sheriff's Office continued pursuing leads over the years. New information developed during the investigation ultimately led to Harper being charged in the case.

Harper is currently serving a life sentence at Jenkins Correctional Facility for an unrelated murder. Investigators have not publicly disclosed what evidence connected him to Hand's death or what they believe the motive was. The investigation remains active, and once complete, the case will be presented to the Brunswick Judicial Circuit District Attorney's Office for prosecution.

A Pastor Faithfully Serving Until the End

The circumstances surrounding Pastor Hand's death make the tragedy especially sobering.

He was not traveling, attending a conference or even standing behind the pulpit. He was caring for the church in a practical way, repairing its roof when his life was taken.

For many pastors, ministry extends far beyond preaching on Sunday mornings. Shepherds often spend countless hours maintaining church buildings, helping families in need,

counseling hurting people and serving wherever there is work to be done. Pastor Hand's final act reflected that servant-hearted commitment.



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While many questions about the case remain unanswered, one thing is clear: investigators never stopped searching for answers. After nearly 30 years, a family, a church and an entire community may finally be one step closer to seeing justice carried out.

As the body of Christ, let us remember Pastor Hand's loved ones, the congregation he served and everyone who has carried the weight of this tragedy for nearly three decades. We can pray that the legal process reveals the full truth, that justice is faithfully administered and that God brings lasting peace and healing to all those whose lives were forever changed by this heartbreaking loss.

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A Recently Discovered

Christian Manuscript Is Turning Heads Nearly 1,600 Years Later

A remarkable manuscript discovery is giving the world a fresh glimpse into how one of the church's greatest theologians wrestled with one of Scripture's most mysterious passages.

According to a report from the Daily Mail, researchers uncovered two previously unknown sermons by St. Augustine hidden within a 12th-century Latin manuscript in a Polish library. The sermons center on the account in 1 Samuel 28, when King Saul sought out the Witch of Endor after God no longer answered him.



Auszug aus der Handschrift (in rot): „Predigten des Augustinus über die Wahrsagerin und die Erscheinung Samuels.“ Quelle: Pelplin, Diözesanbibliothek, Codex 114 (195), fol. 14r. (Image: Biblioteka Diecezjalna im. Biskupa Jana Bernarda Szlagi w Pelplinie)

The passage has long sparked debate because it appears to describe the prophet Samuel appearing after his death.

Professor Christian Tornau summarized the account this way: “‘Saul believes himself to be in a hopeless situation shortly before a battle against the Philistines. God does not listen to his prayers. He turns to a witch.’”

At Saul's request, the woman “conjures up the supposed spirit of the deceased prophet Samuel,” who foretells Saul's death.

Augustine's Conclusion

The newly discovered sermons reveal that Augustine carefully considered whether Saul truly encountered Samuel or was the

victim of some form of supernatural deception.

Ultimately, Augustine rejected the idea that the medium possessed authority over the dead.

As the report explains, Augustine argued that “the Witch of Endor held no power over the dead. If Samuel genuinely appeared, he believed it was because God allowed it, not because the medium had summoned him through magic.”



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Rather than forcing a final conclusion, Augustine presented multiple interpretations before allowing his congregation to wrestle with the text.

Tornau explained, “‘It was not until the second sermon on the following Wednesday that the options were weighed up.’”

He added, “‘The style, humor and content also clearly indicate that the sermons in the manuscripts were actually written by Augustine.’”

Is Daniel 12:4 Unfolding Before Our Eyes?

Discoveries like this naturally raise a fascinating question.

Daniel 12:4 declares, “But you, Daniel, shut up the words and seal the book until the time of the end. Many shall run to and fro, and knowledge shall increase.”

That verse has often been associated with advances in travel, technology and human knowledge. Yet our generation has also witnessed an extraordinary number of biblical discoveries emerge from the ancient world—Dead Sea Scrolls, archaeological finds confirming biblical history, forgotten manuscripts and

long-lost writings that illuminate how the early church understood Scripture.

These discoveries do not add to God's Word or change biblical doctrine. We know Scripture is complete. They can, however, deepen our understanding of history, language and the way faithful believers throughout the centuries wrestled with difficult passages.

Whether the continuing recovery of ancient biblical texts represents part of the increase of knowledge Daniel foresaw is something we should prayerfully consider. Scripture does not explicitly identify discoveries like these as a fulfillment of Daniel 12:4. Yet they undeniably contribute to humanity's growing understanding of the biblical world and continue drawing attention back to God's Word thousands of years after it was written.

Augustine's newly recovered sermons remind us that the deepest questions of Scripture have challenged God's people for centuries. They also remind us that we are called to search the Scriptures diligently, test every interpretation against God's Word and trust that He alone remains sovereign over life, death and the unseen realm.

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Amir Tsarfati Reveals the Dangerous Mistake Many Christians Make About Israel

Mercy Culture Pastor Landon Schott isn't mincing words when it comes to one of the most controversial issues facing the modern church.

Speaking on a recent episode of his Spiritual Leadership podcast, Schott argued that many churches have responded to homosexuality in ways that are neither biblical nor loving. While emphasizing that every person is loved by God, he said genuine love refuses to compromise biblical truth.

"When it comes to gender and sexuality, we must be unconditional in our love for people while remaining unwavering in our loyalty to God's Word," Schott said.

According to Schott, the church has made three major mistakes that have contributed to widespread confusion both inside and outside the church.

1. Treating Homosexuality as the Greatest Sin

Schott believes many Christians have elevated homosexuality above every other sin, even though Scripture points to something else.

"The first is this is they're making homosexual practice the greatest sin. And homosexuality is not the greatest sin. Pride is."

He pointed to Scripture after Scripture that warns about

pride, saying it ultimately keeps people from repentance.

“Homosexual practice or any sexual practice is not the greatest sin. It’s pride. Why? Because pride keeps you from repenting of any sin.”

Schott added that every believer should examine pride in his or her own life before elevating one particular sin above another.



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Speaking Truth Instead of Staying Silent

While Schott rejects treating homosexuality as the worst sin, he also believes many churches have gone to the opposite extreme by refusing to address it altogether.

2. Remaining Silent Out of Fear

Schott said fear has caused many pastors to avoid teaching what the Bible says about sexuality.

“The second mistake the church is making is not addressing it. I call it being scared, speechless. And the church has become a coward.”

He encouraged pastors to teach Scripture even when it invites criticism.

“We need to understand it is not personal. It is spiritual.”

Schott went on to challenge believers to seek churches that

clearly teach biblical doctrine.

“If your pastor doesn’t know what the Bible says or refuses to teach biblical truth on sexuality, you need to leave that church.”

Love Doesn’t Mean Affirmation

Schott’s strongest warning centered on churches that, in his view, have moved beyond silence to affirming behavior Scripture identifies as sinful.

3. Affirming What Scripture Calls Sin

Schott said churches should never redefine biblical truth to match cultural trends.

“The third mistake the church is making, and I believe this is probably the worst mistake they’re making, is they are affirming it.”

Quoting Isaiah 5:20, he warned against reversing God’s standards.

“They’ve abandoned the Word of God. They’ve abandoned the truth of God. They have tolerated the wickedness of the world. And they are embracing what is demonic instead of embracing what is holy.”

Schott argued that tolerance has become confused with biblical love.

“A lie of the enemy is to replace repentance with tolerance. And it is demonic.”

He added that Christians are called to love every person while remaining faithful to what Scripture teaches.

Identity Is Found in Christ

Schott closed by encouraging those struggling with sexual temptation not to define themselves by their desires.

“You are not your sexuality. Your identity is in Christ Jesus.”

He continued:

“I’m going to say it again. You are not your sexuality. Your identity is not your sexuality. Your identity is a son, a daughter in Christ Jesus.”

The issue ultimately comes back to discipleship rather than identity politics. His central message was that believers should anchor their identity in Christ, pursue holiness through obedience to Scripture and extend both truth and love to those wrestling with sexual sin.

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4 Major Earthquakes Shake the World in 1 Day as Jesus' Warning About 'Earthquakes in Various Places' Demands Our Attention

Four major earthquakes struck three regions of the world within hours of one another on Wednesday, leaving devastation in Venezuela, shaking Japan and rattling Northern California. According to the U.S. Geological Survey (USGS), the events included a magnitude 7.2 earthquake in Venezuela, followed less than a minute later by a magnitude 7.5 earthquake, a magnitude 6.9 earthquake off Japan's northeast coast, and a magnitude 5.6 earthquake in Northern California.

The earthquakes unfolded thousands of miles apart and occurred in separate tectonic settings. Seismologists have found no evidence that the events were causally connected.

At the same time, the extraordinary concentration of major earthquakes in various places around the world inevitably draws us back to the words Jesus spoke nearly 2,000 years ago.

Four major earthquakes in one day

The day's most destructive earthquakes struck Venezuela.

The USGS recorded an initial magnitude 7.2 earthquake approximately 100 miles west of Caracas. Thirty-nine seconds later, a magnitude 7.5 earthquake struck nearly the same region, leveling buildings and triggering widespread rescue operations.

Reuters reported, "Two powerful earthquakes struck Venezuela

on Wednesday, killing at least 32 people and injuring 700 after dozens of buildings collapsed into piles of shattered concrete and steel in and around the capital Caracas.”



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Across the Pacific, the USGS measured a magnitude 6.9 earthquake off Japan's northeast coast near Iwate Prefecture. Japan's Meteorological Agency later revised its own estimate to magnitude 7.2, though the USGS continued to list the event as a 6.9. Authorities reported no destructive tsunami, no abnormalities at nearby nuclear facilities and no immediate reports of major damage.

Reuters reported, "An earthquake of magnitude 6.9 struck Japan's northeast coast on Thursday, but no tsunami warning was issued, no injuries were immediately reported and no irregularities were found at nuclear facilities, the authorities said."

The fourth significant earthquake struck Northern California, where the USGS measured a magnitude 5.6 earthquake near Potter Valley in Mendocino County. The quake triggered ShakeAlert notifications across much of Northern California, produced numerous aftershocks and caused localized damage.

The beginning of birth pains

The USGS has repeatedly stated there is no verified long-term increase in the total number of earthquakes worldwide.

Yet the past two years have brought a succession of devastating, high-profile earthquakes that have shaken nations and dominated headlines worldwide.

Jesus' words in Matthew 24 were never centered on a single statistic. They painted the picture of a world marked by

converging signs—wars, famines, pestilences and “earthquakes in various places”—that would precede His return.

Speaking about the signs preceding His return, Jesus said:

For nation will rise against nation, and kingdom against kingdom. There will be famines, epidemics, and earthquakes in various places. All these are the beginning of sorrows. — Matthew 24:7-8 (MEV)

Jesus did not point to earthquakes alone. He spoke of wars, famines, pestilences, deception, persecution and earthquakes together. He called them “the beginning of birth pains.”

Birth pains do not describe a single contraction. They describe a process that moves toward a culmination. That is why we have long understood Jesus’ illustration to portray an increasingly turbulent world as history moves toward His return.

That does not mean every individual category must rise in a perfectly straight line or that every year must break the previous year’s record. It means we watch the whole picture Jesus painted.

Today, wars dominate headlines. Israel remains at the center of global attention. Deception has become commonplace. Lawlessness continues to spread. Natural disasters repeatedly capture the world’s attention. The Gospel is advancing into places that previous generations could scarcely have imagined through modern technology.

One earthquake does not prove anything. One war does not prove anything. One famine does not prove anything.

Jesus told us to watch all these things together.

Wednesday’s earthquakes stand as another reminder that His words remain as relevant today as the day He spoke them. They

call us, not to fear, but to readiness. Scripture repeatedly reminds us that our hope is not found in reading headlines alone but in trusting the One who declared the end from the beginning.

As the world grows increasingly uncertain, Jesus' command to remain watchful becomes increasingly urgent. Our calling has not changed. We are to proclaim the Gospel, occupy until He comes, and live each day expecting the return of our King.

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