

# 7 Reasons Why Every Christian Needs to Understand Bible Prophecy Before It's Too Late

Offense quietly corrodes the life of the church. It fractures relationships, distorts discernment and opens the door to deception, all while convincing believers they are justified in holding on to their pain. Scripture warns that offense increases as the return of Christ draws nearer, and that warning functions as a present, living reality. It is not merely predictive. It describes what is happening now, in real time, among believers who allow wounds to harden into unforgiveness.

In a recent episode of The John Bevere Podcast, John Bevere and his son, Arden Bevere, confront this issue directly. Drawing from Scripture, personal experience and Jesus' teachings, they argue that offense is not a personality issue or an emotional weakness but a serious spiritual matter. Their conversation centers on how unforgiveness blinds believers to their own sin, fuels division within the church and ultimately blocks God's purposes from unfolding freely in a person's life.

The Beveres frame offense as one of the enemy's most effective tools against Christians. When believers justify unforgiveness based on how deeply they were hurt, they lose sight of the cross and minimize what Christ forgave. They repeatedly point to Jesus' warning that many will be offended and that

deception will follow. An offended heart, they explain, becomes fertile ground for false conclusions, broken relationships and spiritual stagnation. With that foundation established, the episode moves toward practical instruction on how believers actually break free.

## **Five practical steps for dealing with offense**

### **1. Call offense what it is: sin.**

The first step the Beveres stress is refusing to rebrand offense as caution, discernment or emotional self-protection. Offense is treated in Scripture as a moral issue, not a therapeutic one. When believers excuse unforgiveness by pointing to how badly they were treated, they create room for self-deception. Naming offense as sin removes its power to hide. It brings the issue into the light, where repentance and healing can begin.

### **2. Go directly to the person, not around them.**

One of the clearest dangers discussed is the habit of talking sideways instead of face to face. Calling friends, venting to coworkers or airing grievances indirectly may feel relieving, but it steadily turns hurt into gossip. The Beveres point to Jesus' instruction in Matthew 18 as a safeguard: go to the person first. When believers bypass direct conversation, offense deepens and unity erodes. What starts as sharing pain quickly becomes sowing discord.

### **3. Seek godly counsel that speaks truth, not sympathy alone.**

The episode distinguishes between counsel that validates offense and counsel that uproots it. Godly counsel uses Scripture to expose lies rather than reinforce narratives of victimhood. The Beveres emphasize that wise counsel does not excuse unforgiveness or anchor

identity to past wounds. Instead, it redirects the believer to truth, obedience and freedom. Counsel that only affirms feelings without addressing sin leaves offense intact.

**4. Pray a blessing over the one who caused the hurt.**

This step is presented as both challenging and transformative. Praying for someone who caused deep pain confronts the heart directly. The Beveres describe how praying for another person's blessing breaks torment and heals internal wounds. This practice aligns with Jesus' command to love enemies and do good to those who mistreat us. It shifts the believer from rehearsing injustice to participating in Christlike forgiveness.

**5. Anchor your life in God's truth, not your pain story.**

Using Joseph's story as a central example, the Beveres argue that people do not control a believer's destiny. Offense does. Joseph's brothers intended harm, yet God used their actions to fulfill His promise. The danger lies in believing that betrayal, rejection or injustice determines the future. When believers anchor themselves in God's faithfulness rather than their wounds, offense loses its leverage. Truth, not memory of injury, governs their direction.

The conversation returns repeatedly to the parable of the unforgiving servant in Matthew 18, where Jesus warns that refusing to forgive results in being handed over to torment. The Beveres connect this torment to the internal unrest many believers experience today, including anger, obsession, division and constant conflict. Unforgiveness does not punish the offender. It imprisons the one who holds it.

Offense thrives when left unchallenged, especially within the church. It disguises itself as righteousness while eroding love, unity and witness. The warning remains active and urgent: forgiveness is not optional for believers who follow Christ. Jesus' words from the cross, "Father, forgive them,"

continue to define the standard. Freedom follows those who release offense, walk in truth and refuse to let bitterness dictate their future.

**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.

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## John Kilpatrick Warns of a Global Shift Few Are Prepared For

Evangelist Ray Comfort is responding publicly to recent comments made by actor and Christian commentator Kirk Cameron about the nature of hell, emphasizing that Living Waters remains committed to what Comfort called the historic Christian doctrine of eternal conscious torment.

In a video message, Comfort stressed his long friendship with Cameron while also drawing a clear theological line after Cameron discussed conditional mortality and annihilationism, views that teach the wicked will ultimately cease to exist rather than experience ongoing punishment.

"Kirk Cameron has been a dear friend of mine for decades," Comfort said, describing Cameron as "a godly man" who loves "the Lord, his family and the Church." Comfort noted that,

particularly within Hollywood, he believes Cameron is “the real deal.”

The controversy began after Cameron, during a conversation on his show with his son, shared “his questions and developing thoughts about the biblical nature of hell and the fate of the wicked.” Comfort said Cameron indicated the annihilationist view is “compelling” and “possibly biblically supported.”

While some listeners took Cameron’s remarks as a settled position, Comfort said Cameron told him privately he has not reached a conclusion.

“When I spoke with him personally on the phone, he told me that while he believes the Bible appears to point in the direction of this view, he’s not settled on the matter and has asked for further discussion,” Comfort said.

Comfort said the video was released after supporters asked whether Living Waters holds the same position and whether Cameron still works with the ministry in an official capacity.

“The answer is no,” Comfort said. “While we believe Kirk is sincere, we believe that conditional mortality and annihilationism are erroneous views and that the Bible’s clear teaching on hell is known as eternal conscious torment.”

“We firmly believe that this is the only correct biblical view,” he added.

Comfort also clarified Cameron’s relationship to Living Waters, noting that although they have collaborated in the past, Cameron has not been part of the ministry’s official staff for years.

“While we’ve written books and made television shows together, Kirk has not officially worked here for well over 10 years,” Comfort said.

Comfort said the video was not intended to provide a comprehensive theological defense, but to restate Living Waters’ position and reassure supporters that the ministry has not changed its doctrine.

“Once again, we’re releasing this video because we want to reaffirm that Living Waters does indeed hold to the biblical and historic Orthodox doctrine of conscious eternal torment,” he said.

A fuller defense of the historic view of hell is planned in an upcoming Living Waters podcast episode, Comfort said. The episode will be released on major podcast platforms and the ministry’s YouTube channel, with announcements shared across Living Waters’ social media accounts.

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# Franklin Graham and Pete Hegseth Preach Gospel at

# Pentagon Christmas Service

For many Christians, the rapture has become the centerpiece of end-times discussion. Charts are studied, dates are debated, and signs are endlessly scrutinized. But reducing the return of Christ to a single moment of escape distorts the purpose of biblical prophecy. Scripture does not present the rapture as a loophole out of responsibility but as a call to readiness, holiness, and urgency. When the focus narrows to an event, the preparation God intends is often lost.

That warning is at the heart of a recent Charisma Media interview with John Bevere, a bestselling author and longtime ministry leader.

Bevere, known for teaching on holiness, obedience, and spiritual maturity, said he spent decades avoiding eschatology altogether. That changed after what he describes as a clear prompting from the Holy Spirit around 2021. “I went 40 years and didn’t talk about eschatology,” Bevere said. “I realized I’ve never preached a full message until this year on eschatology.”

Bevere said his reluctance stemmed from how end-times teaching is often handled. “When I first looked at eschatology, I got turned off to it because people argued that I’m pre-trib, post-trib, mid-trib,” he said. “You’re just like, I don’t want anything to do with this.” But as he studied Scripture more closely, he said, ignoring the subject was no longer an option. “It’s the second most talked about subject in the New Testament other than salvation,” Bevere said. “One out of every 30 verses in the New Testament talks about the second coming of Jesus.”

Rather than creating passivity, Bevere said proper teaching on the return of Christ is meant to create urgency. He compared it to a football team late in a game. “They’re down 14 points

with six minutes left. There's no huddles. There's an urgency," he said. "If eschatology is presented in the correct way, it creates an urgency because Jesus said, 'Do business till I come.'"

That urgency, Bevere said, is intentional. Scripture repeatedly emphasizes the nearness of Christ's return to keep believers spiritually alert. "Could it be that in the wisdom of God, He kept an urgency on every single generation of His imminent return for our protection?" he said. Bevere warned that when believers assume Christ is delayed, compromise follows. "The servant who says, 'My master delays his coming,' is the one who begins to be more worldly and starts partying," he said.

Bevere said expectation of Christ's return produces holiness, not fear. "The Bible says that everyone who has this hope, this eager expectation of His imminent return, purifies himself even as He is pure," he said. He added that previous generations did not have what modern believers have. "Now, of course, in all the other generations you didn't have Israel," Bevere said. "That's the big super sign of the second coming. We really are in the generation."

He also challenged the idea that the rapture should be viewed primarily as an event. "When you dwindle it down to just an event, a rapture, you miss the big picture," Bevere said. "The big picture is this is a lovesick groom coming back for his bride." He pointed to ancient Jewish wedding customs to explain Jesus' language about preparing a place and returning. "All these disciples, they know exactly what Jesus is talking about," he said.

That imagery, Bevere explained, carries responsibility. Believers are not casually waiting; they are already betrothed. "We're married to Him now," he said. "That's why if we sleep with the world, we're called adulterers." He emphasized a passage often overlooked in Revelation. "The bride has made herself ready," Bevere said. "It doesn't say God made her ready."

Preparation, he said, is where many believers fall short. "When it comes to eschatology, we spend the majority of the time talking about the five- or 10-minute aspect, or we don't talk about it at all," Bevere said. "But we don't major on the preparing." Scripture, he added, makes clear there will be accountability. Quoting 1 John, Bevere said, "There's going to be two responses by believers when Jesus returns. One is confidence, one is being ashamed."

Bevere strongly rejected date-setting, calling it unbiblical and misguided. "I could tell you the day He's probably not coming," he said. "Because I don't believe any of us will know the day He comes." He compared it again to the Jewish wedding tradition. "The groom didn't even know when he was coming. It wasn't until the father said, 'Go get her,' that he was to go."

Leaving the audience with encouragement and wisdom, Bevere tied readiness to forgiveness and freedom from offense. "Some of you, you're just oppressed. You're tormented. You don't know why," he said. "It's because you're harboring an offense." He reminded listeners that forgiveness is not optional. "The way you forgive is the way you're going to be forgiven," Bevere said. "That very same love that forgave you from the cross is the very same love you have in your heart."

The rapture, Bevere made clear, is not meant to distract believers from faithfulness or fuel endless speculation. It is meant to sharpen focus, deepen holiness, and stir action. Christ's return is not an escape plan but a reunion. Until

then, the call is not to watch the clock, but to prepare the bride.

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## Epstein Files Spark Online Firestorm After Redacted Text Appears in Released Records

Online detectives say they have uncovered a way to bypass redactions in recently released Jeffrey Epstein files, raising fresh concerns about how the Department of Justice handled the disclosure of sensitive records tied to the late financier.

According to the New York Post, portions of the documents that federal officials blacked out became visible when copied and pasted into common software programs. "Some portions of the documents, initially blacked out in Adobe Acrobat by the federal agency, pop up when copied and pasted into Google Docs or Microsoft programs like Word," the Post reported, noting it confirmed the issue during testing. The outlet added that it "cannot confirm the veracity of the redactions."

The discovery gained traction online after a video demonstration circulated on social media. "Anyone can read redactions of the Epstein Files by just copying and pasting

them into a Word doc,” influencer Jake Broe wrote on X. He added, “The people at Trump’s Justice Department are so stupid they used Adobe Acrobat to black out the documents.”

The release of the records follows a bipartisan law signed by President Donald Trump requiring the DOJ to turn over all unclassified materials related to Epstein. Since Friday, the department has released hundreds of thousands of documents connected to the convicted sex offender.



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The document trove includes previously unseen photographs showing Epstein with high-profile figures, including Andrew Mountbatten-Windsor, Mick Jagger, and Michael Jackson. Additional images show Bill Clinton alongside Epstein and his associate Ghislaine Maxwell, including photos taken during international travel and private gatherings.

The Post reported that photos show Clinton “lounging with an unidentified woman in a jacuzzi” and swimming with Maxwell, as well as traveling with Epstein to destinations including the United Kingdom, Brunei and Thailand. Clinton has repeatedly denied any wrongdoing related to Epstein.

In a statement responding to the release, Clinton spokesperson Angel Ureña criticized the DOJ’s handling of the files. “What the Department of Justice has released so far, and the manner in which it did so, makes one thing clear: someone or something is being protected,” Ureña said. “We do not know whom, what or why. But we do know this: We need no such protection.”

The document release also includes thousands of photographs of Maxwell and images showing Trump, some previously released and others newly disclosed. Despite a congressional deadline to make the full Epstein file public, the DOJ said remaining

records will be released on a rolling basis.

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## **2026 Prophetic Warning: Amanda Grace Declares Foundations Will Be Tested**

The year 2026 will not be a neutral transition point. It will be a year that exposes foundations. What has been built in compromise will not hold. What has been ignored will surface. What has been delayed will collapse under pressure. This is not speculation. It is a biblical pattern. Storms never create weakness. They reveal it. And the coming season will make clear who built on rock and who settled for sand.

That warning was laid out plainly by Amanda Grace of Ark of Grace Ministries during a recent interview with Charisma Media. Speaking with urgency and clarity, Grace framed 2026 as a decisive year for the church and the nation, one that demands repentance, discernment and disciplined action. Her message was direct: the window to build correctly is now, because what is coming next will test everything.



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Below are the central prophetic themes Grace addressed and why they matter as 2026 approaches:

- **Foundations will determine survival, not intentions.**

Grace anchors her warning in Matthew 7, where Jesus contrasts foundations built on rock with those built on sand. In 2026, storms intensify and outcomes separate builders. Compromise acts as sand. It weakens structures from within and guarantees failure under pressure. This applies spiritually to believers, institutionally to the church and nationally to leadership. Anything built on convenience, moral shortcuts or divided loyalty will not stand. The exposure will be unmistakable and irreversible.

- **The 2026 midterms will expose what the nation is built on.**

The coming midterm elections are not a routine political cycle. They are a test of foundations. Grace makes clear that political positioning without moral correction leads to collapse. Leadership that tolerates compromise cannot preserve stability. The battle is not over party labels but over structural integrity. What is left unfixed now will fail later, and the consequences will shape the years that follow. 2026 sets the trajectory toward 2028, and there is no way to bypass this test.

- **2026 is a national and spiritual wake-up call.**

Grace identifies 2026 as a year saturated with warning signals that demand attention, not apathy. The convergence of critical moments ahead of national turning points signals urgency from heaven. Just so you know, wake-up calls are not invitations to observe. They are commands to respond. Repentance, realignment and vigilance are required. Complacency is not an option. Those who sleep through alarms do not escape the consequences that follow.

- **The Esther pattern is repeating, and silence is not a**

### **survival strategy.**

Grace draws directly from the book of Esther, where destruction advances through legal decrees and public authority until courage intervenes. The lesson is explicit: silence does not preserve safety. Refusing to act invites disaster. Divine reversals follow obedience, not avoidance. The church faces the same choice Esther faced. Act with courage or allow destructive agendas to proceed unchecked. Neutrality is not righteousness. Silence is not protection.

### **▪ The church must build and defend with discipline, not drift.**

Grace identifies complacency as the church's greatest vulnerability. Gaining ground is meaningless if it is not defended. Victory requires vigilance. She rejects superficial faith that refuses depth, precision and awareness. Spiritual warfare is strategic, not casual. Believers are called to build deliberately, pray precisely and remain watchful. The church must function as watchmen, not spectators. Anything less invites erosion from within.

Grace's message leaves no room for delay or denial. The season ahead will not reward passivity. It will expose it. What is being built now determines what survives later. The window is open, and the cost of ignoring it is severe.