

Spiritual & Prophetical Discernment Series - Issue #183

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[Goodness Gracious, Great Bowls of Wrath](#) – THE CHRIST IN
PROPHECY JOURNAL – Tim Moore – Aug. 25, 2026



Excerpt: *“Where there is no vision, there is no hope.”* – George Washington Carver

By the midpoint of the Tribulation, Earth is a bleak hellscape. Seven Seal Judgments and seven Trumpet Judgments have been poured out as God’s wrath overflows against a rebellious and unrepentant world. One quarter and then one third of mankind have been obliterated, and then the horrors get even worse.

John describes the scene in Heaven as seven angels are given seven bowls full of the wrath of God. The angels are said to be bearing plagues, because the devastation they unleash will bring Earth—and all mankind—to the brink of annihilation.

Before we examine the Bowl Judgments themselves, let’s review what will happen halfway through the Tribulation.

Satan Cast Down

In Revelation 12, John offered a complete overview of Satan's war against God's chosen people, Israel. The war that has raged since God created man in His own image and selected a people to serve as a conduit of His blessing culminates in one final assault on the throne of God in Heaven.

At long last, Satan is ejected from Heaven for good. Knowing his time is short, the devil is determined to act out his own wrath and destroy as many image bearers as possible. So he will indwell the Antichrist and make war both with Israel and with those who hold to the testimony of Jesus ([Revelation 12:17](#)).

Based on the chronology of the Tribulation provided in Revelation, it is only now that the Antichrist requires everyone who wishes to buy or sell to take his name or number on their right hand or forehead. This is why hyped fear that people are obviously taking the Mark of the Beast today betrays Scriptural ignorance.

The eternal stakes of this cosmic choosing of sides could not be more dramatic. Those who take the mark of the Beast will *"drink of the wine of the wrath of God... and will be tormented with fire and brimstone... forever"* ([Revelation 14:9-11](#)). But those who keep the commandments of God and their faith in Jesus will live forever—even if they are martyred as the Satan-possessed Antichrist rages.

It is in the midst of this horrible period that John sees a trio of angels harvesting men like stalks of grain or clusters of grapes and throwing them into *"the great wine press of the wrath of God"* ([Revelation 14:19](#)). In a horribly graphic description, John says that the blood that flows will run up to a horse's bridle for a distance of two hundred miles.

Clearly, the End is at hand, yet more destruction is still to come.

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[Don't Be Disheartened—Jesus Is Coming Soon](#) – Jonathan Brentner – July 27, 2026

Excerpt: I recently came across an article I wrote about two and a half years ago highlighting eleven signs of the last days. At the time, I anticipated that the Lord would've already come for us long before July 2026.



The fact that we still wait for His appearing despite the increasing relevance of all the signs I wrote about back then demonstrates God's patience as well as His restraining hand in holding back the calamities that loom over the world at this moment. And the clouds grow darker by the moment as the world teeters on the edge of the start of the Day of the Lord.

My purpose in reviewing these signs in what follows is to encourage those who may have grown weary or even disheartened as they wait for the Lord's appearing. Please know that what we see is all the more reason to be hopeful that Jesus is coming soon to take home.

The first sign is that of Israel's miraculous rebirth as a nation. It's the continuing basis of our assurance that we live in the last days.

The Bible long ago predicted that Israel would again exist a nation. The miraculous reappearance of the Jewish state in 1948 fulfilled Bibel prophecy and testifies to the relevance of the myriad of other signs that continue to converge in our day with increasing intensity.

Second, the growing fever within Israel for the rebuilding of the temple also heralds the nearness of Jesus' appearing. The Bible says that Israel will have a temple by the midpoint of the Tribulation. The ongoing preparations for the third temple are significant; don't let anyone tell you they are not.

During the past couple years, the Temple Institute has begun training a great many Levites for service in the future temple. The Israeli government is planning infrastructure in preparation for the construction of third temple. The evidence continues to mount; there will be a third temple.

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The Therapeutic Gospel and the Undermining of Justification – **Tott Ministries - June 19, 2026 - Gary Gilley**

Excerpt: In the not too distant past virtually all students of the Scriptures would agree that the church exists for two basic purposes: evangelism and edification. We are called to share the gospel with lost souls (Romans 10:14) and are to disciple those who come to Christ (Matthew 28:19). Edification takes place as the local church gathers to be taught the Word and to minister to one another (Ephesians 4:11-16; I Corinthians 12). But in order to truly evangelize the lost presupposes that the evangelist knows the gospel message. But what if the message that many, if not most, are proclaiming is a mutilation of the biblical gospel? What if the message of justification, the good news

of how through the cross-work of Jesus Christ, those who are dead in their sins can now be declared righteous before a holy God, has been changed to how troubled people can find the good life, be self-fulfilled, enhance their self-esteem, and be prosperous? Is this therapeutic gospel that I have just described the same thing as the gospel of redemption taught in the Bible? The focus of this article is to draw a contrast between the biblical gospel and the therapeutic gospel. One can save; the other cannot. One offers reconciliation with God; the other reconciliation with self. One offers abundant, even eternal life in the presence of a holy God; the other claims to mark out the path for happiness. The first step in our analysis is to lay out the contours of the therapeutic gospel.

The Therapeutic Gospel

Before we dig into the content of the therapeutic gospel, a word should be said about motivation. Motivations are always hard to nail down, but in an attempt to be gracious, we should admit that many who are offering this distortion of the gospel do so with the best of intentions. Having been influenced by a psychological culture, many may simply not know that the biblical and therapeutic gospels are not identical. Believing a softer, psychological approach is more winsome than the “old, direct, out-of-date” model used in the past. So, those who espouse the therapeutic gospel default to what they believe is most likely to draw people to salvation. Their motives might be commendable, but the misunderstanding of the content of their message needs to be reexamined. D. A. Carson lays out the issues:

It is hard, for instance, to deny the influence of pluralism on evangelical preachers who increasingly reconstruct the “gospel” along the lines of felt needs, knowing that such a presentation will be far better appreciated than one that articulates truth with hard edges (i.e., that insists that certain contrary things are false), or that warns of the wrath to come. How far can such reconstruction go before what is preached is no longer the gospel in any historical or biblical sense?[\[1\]](#)

A Personal Example

Recently I picked up a bulletin from a local evangelical church that offers a good example of Carson’s concerns. At the bottom of the sermon notes handout was a plan of salvation which was in essence a watered-down version of the “Four Spiritual Laws.” Here are the supposed four steps to salvation:

- God loves you and has a plan for your life.
- We make mistakes and decisions that don’t please God.

- Jesus died on the cross for all the “bad stuff”
- You can accept His forgiveness, follow Jesus, and become a Christian through prayer.

There are numerous problems with these steps including no mention of the cross-work of Christ, the place of faith and repentance, but possibly the most glaring is the absence of any mention of sin. Sin is sand-blasted out of this statement and replaced with “mistakes,” “decisions that don’t please God,” and “bad stuff.” Why would this evangelical church, one which places evangelism at the top of its priority list, want to shy so far away from using the word “sin?” And why, when it attempts to use synonyms as substitutes for sin, does it choose to use words that do not define sin? Mistakes, decisions that don’t please God, and “bad stuff” are lame alternatives for the biblical concept of sin. Rebelliousness, disobedience, transgressions, iniquity, evil, or wickedness might have been decent stand-ins, but not mistakes. Christ did not die on the cross because we make bad choices or mistakes. He died because we are helpless, ungodly sinners who happened also to be the very enemies of God (Romans 5:6-10). And we do not become Christians by asking God to forgive our mistakes, we become Christians when, after recognizing our lost condition we, by faith, repent and receive Jesus Christ and the gift of God’s saving grace (John 1:12; Ephesians 2:1-10).

What would provoke an evangelical, evangelistic-minded church to so alter the gospel message as to gut it of, as Carson says, “its historical and biblical sense?” Almost certainly their motivation is a noble one—the desire to see people get saved. But they fear that very few will respond to a gospel which calls sin sin and identifies unbelievers as ungodly rebellious enemies of God. With Robert Schuller they apparently suppose, “Once a person believes he is an ‘unworthy sinner,’ it is doubtful if he can really honestly accept the saving grace God offers in Jesus Christ.”^[2] Such Christian leaders simply do not believe the unaltered gospel message, as presented in Scripture, will draw the seeker to Christ. It is too offensive, too degrading, and too foolish to be appetizing. If we are to entice unbelievers to Christ, we must somehow make the foolishness of the cross attractive to sinners.

Therapeutic Influencers

The therapeutic infiltration within evangelicalism at large that filters down to the gospel itself stems from scholars, professors, and others who have integrated secular psychological theories with biblical teachings. This integration has been passed down to influencers, authors, and podcasters who spread the message to their audiences. Among the many popular promoters of the therapeutic gospel are the following:

Rachel Hollis: In *Girl, Wash Your Face*, a book that has sold millions, Hollis' focus is not on the gospel but her formula for the good life which is: that everyone should chase her own dreams, no matter how wild or ridiculous they might seem, "because you are worthy of wanting something more."^[3] If we will but believe in ourselves, chase our dreams, and follow her formula, then all will work out in the end—we will find success as she has, or so she promises. She claims the greatest lesson she can give her readers is that "only you have the power to change your life."^[4] This is a message that resonates with our culture but is not the message of Scripture. Concerning the gospel, Hollis says, "I studied the gospel and finally grasped the divine knowledge that I am loved and worthy and enough...as I am."^[5]

Jen Hatmaker in, *Fierce, Free, and Full of Fire* agrees, "I am exactly enough"^[6]

Rick Warren's gospel presentation in his best-selling *Purpose-Driven Life* leaves much to be desired. In the video that accompanies the "40 Days of Purpose," Warren leads his listeners in prayer at the end of the first session. The prayer goes like this:

"Dear God, I want to know your purpose for my life. I don't want to base the rest of my life on wrong things. I want to take the first step in preparing for eternity by getting to know you. Jesus Christ, I don't understand how but as much as I know how I want to open up my life to you. Make yourself real to me. And use this series in my life to help me know what you made me for." Warren goes on to say: "Now if you've just prayed that prayer for the very first time I want to congratulate you. You've just become a part of the family of God."

Warren would be hard-pressed to find biblical backing for this presentation of the gospel. There is nothing here about sin, grace, repentance, the person of Christ, Calvary, faith, justification, judgment, or the resurrection. This is the ultimate in a mutilated, seeker-sensitive gospel: the seeker comes to Christ in order to find his purpose in life, not to receive forgiveness from sin and the righteousness of God. Then, to pronounce someone a full-fledged member of the family of God because he has prayed such a prayer (based on minimal, if any, understanding of the person and work of Christ), is beyond tragic.

Christian Smith, who invented the phrase: "moralistic therapeutic deism" which captured the spirit of the age, identified five beliefs of the typical teen in 2005 (who are now adults). Those beliefs included that God wants people to be good and nice; the central goal of life is to be happy and feel good about oneself; God does not need to be particularly involved in one's life except when He is needed to resolve a problem' and

good people go to heaven when they die.[7] These young people have fully absorbed the therapeutic gospel.

Jim Davis and Michael Graham, authors of *The Great Dechurching* suggest that “over the last fifty years, it appears fewer people are asking: Is Jesus true? And more are asking, “Is Jesus good?” and “Is Jesus beautiful... People are longing for a better self, city, country, and world, and nobody seems to have the answers.”[8] They go on to claim that the old gospel message of the 20th century is inadequate for the 21st century because “The pain point is less the soul-felt burden of individual sin and more a burden of what vision promotes human flourishing and discourages injustice... [unbelievers need to see a] Christianity [that] actively promotes human flourishing.”[9]

This is just a sampling of the multitude of examples of Christian leaders who do not believe the biblical gospel is adequate. It is out-of-date, out of style, no longer culturally acceptable, and if we want to win people to Christ, we must proclaim a therapeutic gospel that relates well to the spirit of our age.

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[The Anatomy of the False Christian](#) – Truthscript - Seth Brickley - August 13, 2026 - Complete Article

Intellectual Belief Only

The self-deceived, while claiming to follow Jesus, do not possess the marks of a true Christian. The letter of **1 John** was given by the Lord as a helpful guide that one “may know that you have eternal life” (**1 John 5:13**). Genuine believers possess sound doctrine, including an accurate understanding of the gospel (**1 John 2:23**). They also hate their sin and pursue righteousness (**1 John 3:7-9**). Furthermore, they have a special love for God’s people (**1 John 3:14-16**). But the only mark false Christians achieve is that, many times, they pass the doctrinal test but do not pass the all-important exam of a gospel-transformed life. They do not hate their sin, they do not truly practice righteousness, and they do not have a special love for the body of Christ.

The book of James is also helpful in diagnosing a true believer from a false one. The apostle James writes that true followers of Christ are to “be doers of the word, and not hearers only, deceiving yourselves (**James 1:22**). This is a frightening thought. One can have perfect doctrine. One can intellectually believe in the biblical Jesus,

believe in the gospel, believe in the broad teaching of Scripture. One can even know more doctrine than the average Christian, and yet still end up in hell forever.

That last statement I have found to be true from my own experience. Some of the worst Christians I have ever met are those who know lots of doctrine. They can tell you the ins and outs of theology. They know church history. They may even know Hebrew and Greek, and yet they are lousy at fulfilling the most basic Christian duties. The people in their lives know that these people are knowledgeable, but they don't know that these people love them. It may be that they don't see the powerful, biblical love from these people because these heady Christians don't actually have a saving relationship with Christ. In other words, Christianity is no more than an intellectual endeavor. Many have sound doctrine, but lack the true work of God in their lives.

Jesus Was Not Fooled

The same problem we have today concerning intellectual belief only was also a major issue in Jesus' day. Many appeared to believe in Him, but really did not. Early on in his ministry, as the apostle John explains, he was not fooled by those who falsely believed in Him: "Now when he was in Jerusalem at the Passover Feast, many believed in his name when they saw the signs that he was doing. But Jesus on his part did not entrust himself to them, because he knew all people and needed no one to bear witness about man, for he himself knew what was in man" ([John 2:23-25](#)). So, these are people who claimed to believe in Jesus, but he tells us that He never gave Himself to them. He was not fooled by their phoniness. Later on, John details a similar episode: "So Jesus said to the Jews who had believed him, 'If you abide in my word, you are truly my disciples'" ([John 8:31](#)). They professed faith in Christ, but the truthfulness of their faith would be shown through following His teaching. Jesus tells them at the final judgment the terrifying words, "I never knew you." He describes what is characteristic of all unbelievers: "Depart from me, you *workers of lawlessness*" ([Matthew 7:23](#)). Jesus was not fooled during his time on earth and will not be fooled at the final judgment.

Works of the Flesh on Full Display

Those who profess Christ but do not possess Christ lack the presence of the Holy Spirit and the fruit of the Spirit. Their lives are full of fleshly tendencies, even if they don't look so bad on the outside. When you look at their lives, wicked deeds show up: "enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy"

([Galatians 5:19–21](#)). They are typically not violators of the worst things mentioned, like sorcery, drunkenness, and the grossest forms of sexual immorality. More often than not, they are not the ones who commit the most egregious sins, but their lives are devoid of the fruit of the Spirit. The genuine believers who interact with these false believers frequently run into friction because drama follows them wherever they go. I wonder if many of the problems between individuals and what local churches face are because the believers are unequally yoked with the unbelievers in their midst ([2 Corinthians 6:14](#)). The Devil uses the unbelievers to stir up strife and sow discord ([Proverbs 6:16–19](#)).

What makes true reconciliation and unity impossible is that false Christians never admit wrongdoing, even to the most obvious sins ([Proverbs 9:7](#)). To them, sin is a vague concept outside of them that they have never truly applied to their hearts as true Christians have. So, the reality of continual repentance that Scripture speaks of ([1 John 1:9](#)) is not a reality to them. Their experience of Christianity is second-hand and not a personal one. Their relationship with sin is what Adam did in the Garden, as he blamed the woman and God for the sin that he participated in ([Genesis 3:12](#)). On occasion, professing Christians can even be those who are likable, but the power of the Spirit is still lacking in their lives. At the end of the day, these deceived people confess Christ, but they do not truly love him, and this is shown in the lack of the life of the Spirit in their lives. As Jesus said, “If you love me, you will keep my commandments” ([John 14:15](#)). They do not truly love him, and their works of the flesh and deadness repeatedly demonstrate this.

The Temporary Benefit of Following Jesus

Like those in [John 2:23–25](#), there is something that Jesus gives them that makes them want to identify with him. There are lots of people who follow Jesus because there is some benefit that comes with it. In the First Century, it was popular to follow Jesus because He was a miracle worker. It was trendy to be associated with Him and claim to be His follower. So, for a time, they had no problem saying they were His followers. Even in our day, in some places, it’s the fashionable thing to do. In America’s “Bible Belt,” it has been very popular to be a Christian because the culture is Christian. But that culture is full of those who profess faith but do not truly have Christ. Many would call themselves Christian, and a majority of them have a history in the church. In Polk County, Wisconsin, the rural area where I pastor, we also have lots of cultural Christianity where most people would, at some level, identify as a Christian because the culture is largely Christian. In these environments, they see that their neighbors are Christian and that living a clean life is a better life. In this

environment of benefit, professing Christians abound, but they don't necessarily have the presence of the Holy Spirit.

The Joyful Cost of Following Jesus

In recent American history, many have seen Jesus as fire insurance. Praying a prayer to believe in Him means that you're not going to go to hell. However, people who go down this path, flippantly believing in Jesus, are often unconverted because they don't understand His true teaching.

Jesus said, "If anyone would come after me, let him deny himself and take up his cross daily and follow me. For whoever would save his life will lose it, but whoever loses his life for my sake will save it" ([Luke 9:23-24](#)). Jesus is communicating that there is a cost to following him. In [Luke 14:25-33](#), Jesus compares the decision to follow Him to a man who makes sure he has enough money to build a tower, or to a king weighing whether he can win with half his army against another king and his larger army. In both illustrations, the man and the king take time before making a decision, understanding that it will change everything. Sadly, over the last seventy-five years in America, the gospel has been watered down. It's been softened to get as many people as possible to supposedly receive Jesus. Not surprisingly, the fruit of this movement is that many no longer continue in the faith, or do so only superficially.

At some level, I grew up in this "easy believism" Christianity, which is not Scriptural. As we have seen, there is a cost to following Jesus. You are truly signing your life away for your own blessing. Those who follow him find that they don't lose their life. On the contrary, their life is saved, as Jesus explained in [Luke 9:23-24](#). They leave selfishness behind to live an eternally abundant life found only in Christ ([John 10:10](#)). In the Parable of the Sower ([Matthew 13:1-9; 18-23](#)), there are four seeds and four soils described. It is the second and third seed and soil where professing false Christians are described. The second seed and soil are those that appeared to believe in Christ, but when one's faith is tested, that person falls away from Christ.

The third seed and soil are those that profess faith in Christ, but they are so caught up in the distractions of life that they are choked out. This seed and soil very much describe many American Christians. They profess Christ, but there is really no transforming work of the Holy Spirit taking place.

But Jesus hates mediocrity. He said this to the church in Laodicea, "Because you are lukewarm, and neither hot nor cold, I will spit you out of my mouth" ([Revelation 3:16](#)).

If Jesus is consistently on the back burner of one's life, it may be because that person is not truly born again. If what you see looks like a duck, walks like a duck, and talks like a duck, then you have a duck on your hands. We should not expect people to behave like believers when in reality they are not.

The Lord's Work Evident in All Believers

One who is truly born again will show at least some fruit. In the Parable of the Sower, there are different levels of how much fruit people bear. As Jesus said in [Matthew 13:8](#), "Other seeds fell on good soil and produced grain, some a hundredfold, some sixty, some thirty." What you notice with the fourth seed and soil is that each person does bear some fruit. If a person who professes Christ does not bear fruit, we see what happens in John 15: "If anyone does not abide in me, he is thrown away like a branch and withers; and the branches are gathered, thrown into the fire, and burned. If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you. By this my Father is glorified, that you bear much fruit and so prove to be my disciples" ([John 15:6-8](#)).

We must listen carefully to what Jesus said. Through the Holy Spirit, He works on His own. He is the Master of true believers, and as He works on them, they bear fruit, and as they bear fruit, they prove to be His disciples. Wherever they go, their words and actions are life-giving ([Matthew 5:16](#)).

Do Not Be Deceived

Some claim to belong to and abide with Him, but their lives show the absence of God-honoring fruit. Their life is not one of blessing to others, but is marked by a self-serving spirit that will be shown on that future Day ([Matthew 25:41-46](#)). The future for these people is dark and tragic as they are on their way to hearing from the Lord Jesus the sober and terrifying words, "I never knew you" ([Matthew 7:23](#)). It is the wise that are willing to examine themselves to truly follow Christ knowing they have not deceived themselves ([2 Corinthians 13:5](#)). As they examine, they see that Jesus is a wonderful Savior and what a gracious gift His salvation is. The wise then spend the rest of their lives putting to death sin with the Spirit's help ([Romans 8:13](#)), so that it will one day forever be in their past.

Photo Credit: [Unsplash](#)



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[View all Seth's TruthScript Articles](#)

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AI Was Supposed To Help Us Work - Now We're Asking It How To Live – Prophecy News Watch - By PNW Staff - August 26, 2026



Excerpt: For years, Americans have been told that the artificial intelligence revolution would transform the workplace. AI would write reports, analyze spreadsheets, generate computer code, automate customer service and potentially eliminate millions of jobs.

All of that may still happen. But something quieter--and potentially far more consequential--is already taking place.

AI isn't merely entering our workplaces. It is entering our private lives.

New research from the AI Observatory examined more than 23,000 anonymized conversations with major AI chatbots and found that nearly half--48 percent--were not related to work. People were talking to artificial intelligence about health, relationships and other deeply personal subjects.

That should get our attention.

The biggest AI revolution may ultimately have less to do with whether a machine replaces your accountant and more to do with whether it replaces your counselor, confidant, pastor--or eventually, your conscience.

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Why Most “Biblical Counseling” Is Not Biblical – Psycho Heresy Awareness - by Martin and Deidre Bobgan | Aug 22, 2026 – Complete Article

The term biblical counseling sounds reassuring. It appears to promise something distinctly Christian: troubled believers receiving wisdom directly from the Word of God. Yet attaching the word *biblical* to a practice does not make that practice biblical. We must examine not merely the words counselors use, but the structure, assumptions, methods, and relationships they have adopted.

When we do so, we discover an uncomfortable truth: much of what is now called biblical counseling is not a ministry established in Scripture. It is a **Christianized imitation of psychological counseling**.

Biblical counselors may reject Freud, Rogers, Jung, and other secular theorists. They may replace psychological terminology with words such as *sin*, *idolatry*, the *heart*, *sanctification*, and *repentance*. Nevertheless, they frequently preserve the very counseling system that psychology brought into the church: one designated expert, one identified counselee, regularly scheduled private sessions, a continuing concentration on personal problems, specialized training, certification, case histories, counseling institutions, and—in some instances—fees.

The vocabulary has changed. The system remains.

Where Is the Counseling Office in Scripture?

The Bible contains abundant instruction concerning how Christians are to care for one another. Believers are to encourage one another, comfort one another, admonish one another, confess their sins to one another, pray for one another, bear one another's burdens, forgive one another, and speak the truth in love.

But where does Scripture establish the position of the certified biblical counselor?

Where are Christians instructed to separate themselves into two classes: trained counselors and dependent counsees? Where do the apostles establish counseling centers, develop certification programs, conduct fifty-minute sessions, maintain counseling files, or charge money for the personal ministry of the Word?

These practices did not arise from careful exegesis. They entered the church through the cultural prestige of psychotherapy. Biblical counseling did not eliminate the therapeutic model. It baptized it.

The New Testament presents ministry as the shared life of the Body of Christ. Mature believers help younger believers. Pastors shepherd the flock. Friends comfort the grieving. Families care for their members. Christians pray together, suffer together, repent together, and grow together. Ministry

occurs through relationships, fellowship, preaching, teaching, hospitality, prayer, correction, and love.

This is far different from creating a quasi-profession modeled after psychotherapy.

Counseling Makes Problems the Center

The counseling movement trains Christians to organize ministry around problems. The counselee arrives with a problem. The counselor analyzes the problem. Sessions explore the problem. Homework addresses the problem. Additional sessions measure progress concerning the problem.

Soon the problem becomes the central feature of the relationship.

But the Christian life is not a perpetual investigation of the self. Scripture repeatedly directs believers away from self-occupation and toward Christ, truth, obedience, gratitude, service, and love. Christians certainly experience sorrow, confusion, temptation, and suffering. They may need sustained help. But sustained help does not require sustained self-analysis.

Problem-centered counseling can encourage people to rehearse injuries, catalog disappointments, scrutinize motives, and search for hidden causes. Even when counselors call those hidden causes “idols of the heart,” the process may resemble the psychological search for unconscious conflicts. **The label is theological, but the habit of introspection remains therapeutic.**

The Bible reveals enough about the human heart to lead people toward faith and obedience. **It does not authorize counselors to act as spiritual detectives**, claiming special insight into another person’s concealed motives.

The Bible Does Not Create Counseling Experts

Biblical counseling organizations often emphasize training and certification.

Their programs may suggest that ordinary Christians are not sufficiently equipped to minister to people with serious problems of living.

This undermines confidence in the ordinary means God has already given His church.

A certificate does not bestow spiritual wisdom. Academic courses do not produce love, patience, discernment, humility, or knowledge of another person. A newly certified counselor may know a counseling system while knowing very little about the individual sitting across the desk. Meanwhile, an older believer who has walked faithfully with God for decades may possess deep wisdom but hesitate to help because she has never completed an approved counseling curriculum.

This reverses the biblical order.

Spiritual ministry flows from the life of Christ in His people, the truth of His Word, and the work of the Holy Spirit. It belongs to the Body of Christ—**not to a newly created class of counseling specialists.**

This does not mean every Christian is equally wise or that every problem can be addressed casually. Pastors and mature believers carry particular responsibilities. Some situations require medical, legal, financial, or protective intervention. **But none of this establishes biblical counseling as a separate profession.**

Calling Psychology “Biblical” Does Not Transform It

Many biblical counselors sincerely believe they have rejected psychology. Yet psychological ideas may remain embedded in their work even when psychological names and terminology have disappeared.

Whenever counselors claim that individuals need an extended process of expert-guided conversation to understand themselves, resolve their past, expose hidden inner dynamics, and achieve emotional restoration, **they are operating within a therapeutic vision of humanity.**

They may call the process discipleship. They may speak about the gospel. They may assign Scripture passages. But adding Bible verses to a psychological form does not make that form biblical.

The issue is not whether a counselor quotes enough Scripture. The issue is whether Scripture itself established the practice.

A sermon does not become psychotherapy merely because a pastor mentions sadness. Likewise, **psychotherapy does not become biblical ministry merely because a counselor mentions sin.**

Counseling Can Replace Real Relationships

A counseling relationship is often limited, scheduled, artificial, and one-directional. The counselor is designated as the helper and the counselee as the one needing help. The counselor may know intimate information about the counselee while revealing little in return.

That is not the mutuality normally pictured in the New Testament.

Real Christian care includes shared meals, inconvenient telephone calls, practical assistance, prayer, correction, laughter, service, patience, and long-term presence. It takes place among people who know one another as whole persons, not merely as counselor and case.

Professionalized counseling can unintentionally relieve the church of its responsibility. Instead of drawing a suffering person more deeply into loving relationships, believers may refer that person to the church's specialist. **The counselor then becomes a substitute for the Body.**

The church believes it has provided care because it has provided an appointment.

The Biblical Way Is Ministry

Rejecting the biblical counseling movement does not mean abandoning suffering people. It means caring for them more biblically.

Christians need compassionate pastors, faithful friends, wise elders, loving families, and congregations willing to bear burdens over time. They need truth spoken without cruelty and mercy offered without flattery. They need practical help as well as prayer. They need medical attention when their bodies or brains are ill. They need protection when they are being abused.

They need forgiveness when they repent and patient companionship when suffering does not quickly disappear.

Above all, they need Christ—not merely as a topic introduced into a counseling session, but as the center of a shared Christian life.

The choice is not between counseling and neglect. **It is between a counseling system borrowed from the world and the ministries God has already given His people.**

The church does not need to improve psychotherapy by adding Scripture. Nor does it need to create a rival therapy and call it biblical. It needs to recover confidence in preaching, teaching, prayer, fellowship, hospitality, discipleship, pastoral care, mutual exhortation, practical service, and love. Most “biblical counseling” is not biblical because the Bible did not establish the counseling movement’s fundamental form. Scripture establishes something both simpler and more demanding: believers living as members of one another and ministering the grace of God through truth and love.

Let us abandon the counseling office as the model for Christian care.

Let us return ministry to the church.

We thank God for those individuals who, without counseling certificates, degrees, manuals, books, or programs, are **not intimidated** by a lack of counseling education and training and who minister to others just as believers were doing prior to the rise of the psychological and biblical counseling movements. We say to all who have been prepared by the Lord and are dependent on Him rather than on the wisdom of men: **Go forth and minister by grace through faith.**

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen (Heb. 13:20-21).

The Jew Among the Nations – Israel My Glory – Sept/Oct Issue 2026 - Chris Katulka – Complete Article – Subscription Required

The late David Bar-Illan was a brilliant Israeli pianist, journalist, and adviser to Prime Minister Benjamin Netanyahu. In the 1990s, he proclaimed what many in the West still refuse to admit: “Israel itself has become the world’s Jew.” The Jewish state is not merely criticized like any other nation. It is singled out, defamed, and condemned with unique fierceness.

Bar-Illan said that the media was “loading the dice” against Israel, not simply by negative reporting but by hiding facts, distorting context, and declaring Israel guilty without evidence. He didn’t claim Israel should be immune from critique. No nation should be. Israel is a country of human beings who disagree, make poor choices, and fail.

But Bar-Illan recognized that Israel is held to a different standard. When dictatorships slaughter their own people, terrorists embed themselves among civilians, and regional powers arm proxies and export chaos, the world concludes that Israel is the problem.

Antisemitism did not disappear with the Nazis after the Holocaust. It simply wore a different uniform and shouted new slogans. Sometimes it is disguised as enlightened opinion. Other times it appears as human rights language in the United Nations. Often it hides behind editorials, campus resolutions, university lectures, international forums, and selective outrage.

Instead of openly saying, “The Jew is responsible for society’s problems,” as Nazi propaganda preached, modern society recalibrated the message, declaring, “Israel is responsible for the world’s problems.” This is what Bar-Illan meant: Israel has become “the Jew” among the nations.

Three decades later, his words feel more like prophecy than commentary. Israel is now viewed as the bogeyman for nearly every global anxiety. Colonialism? Racism? Middle East instability? Blame Israel. Even terrorism is blamed on Israel’s existence instead of the ideology that produces it. The accusation changes shape, but the target remains the same.

When Hamas massacred civilians, kidnapped children, incinerated families, and used its own population as human shields, many rushed to explain why Israel got what it deserved. When Israel responded to terrorism, critics accused it not merely of military excess but of demonic activity. The world

may have mourned the dead from the October 7 Hamas attack, but it quickly turned on the Jewish state for defending itself.

For centuries, the Jewish people were accused of poisoning wells, manipulating governments, controlling money, starting wars, and spreading disease. Today, the Jewish state is accused of poisoning world peace, controlling foreign policy, driving global unrest, and engineering injustice. The conspiracy has been nationalized.

Just as the world historically has expected Jewish people to prove their innocence, it now demands Israel to justify its existence. Though other nations are allowed uncontested borders and armies, Israel's borders and army are treated as an aggressive affront. While other nations mourn their dead, Israel is told its grief must be balanced, qualified, and quickly moved aside for the grief of others. And now that social media spreads Jew-hatred at the speed of light, anti-Israel sentiment travels farther than ever before.

Yet Bar-Illan's words should not lead us to despair. Instead, they offer clarity. God is drawing a line in the sand. If Israel has become the world's Jew, then those who love truth must speak out against the voices that spread lies. We must insist on moral consistency and reject the old habit of scapegoating the Jewish people, whether the target is a synagogue or a sovereign state. We must courageously say that, while criticism of Israel is not automatically antisemitism, obsessive disparagement and demonization of Israel and denial of its right to exist are.

Sadly, David Bar-Illan's words continue to ring true. Our generation's test is whether we will confront the hatred or once again turn a blind eye to it.



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