

Spiritual & Prophetic Discernment Series - Issue #184

Leon E. Good

August 31, 2026

[AI and the Beast System has already infiltrated the Church!](#) – End
Time Headlines – Aug. 27, 2026 – Excellent 6 min. FB Video

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[Dolly Parton and Her New Age Christ](#) - August 31, 2026 - David Cloud,
Way of Life Literature



Dolly Parton died on August 25, 2026, at age 80.

We received the following discerning communication on that occasion:

“I am in awe as to the number of church folks that are in full remorse over the death of country

music star (Queen of Country Music) Dolly Parton. Church folks my age have a short memory of her support for the LGBT community and how much they support her, which says it all. It’s the older folks that are supposed to be the pillars of the church and warn of worldly music, but they fall in step with one of country music’s most ardent supporters of the LGBTQ community.”

The following is from an upcoming new edition of *[The Directory of Contemporary Worship Musicians](#)*, which is available as a free eBook at the Books section of www.wayoflife.org.

Since Dolly Parton (1946-2026) is popular with many in the Southern Gospel crowd, we are including her in this *Directory*.

The September 2002 edition of *Singing News*, which covers Southern Gospel, contained a full page promoting Dolly Parton’s Dollywood entertainment center in Tennessee. Dollywood is the location of the Southern Gospel Hall of Fame, which hosts an annual Southern Gospel Jubilee.

Dollywood also hosts an annual gay and lesbian day.

Dolly Parton claimed to be a Christian, but her Christianity was the type that is popular among American entertainers, particularly country music stars. Country music today is

“live as you please” rock & roll with a thin veneer of “Jesus” and a heavy dose of New Age gobbledygook.

Dolly dressed very immodestly and was comfortable in the midst of the moral filth of Hollywood. She played the madam in the R-rated movie *The Best Little Whorehouse in Texas*. She said that during the filming of *9 to 5* she got “silly drunk” with Jane Fonda and Lily Tomlin

Parton’s 2008 album, *Backwoods Barbie*, mixed a vaguely defined “Jesus” with moral debauchery. The song “Jesus and Gravity” says, “Jesus, I’ve got Jesus/ He’s my everything ... He gives me hope and He gives me strength/ And that’s all I’ll ever need...” Yet the same album has songs about drinking, carousing, breaking one’s sacred marital vows, and sleeping with someone outside of marriage, all from a “non-judgmental” perspective. This is 2 Timothy 4:3 Christianity. “*For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears.*”

Dolly said, “God isn’t the monster in the sky that I grew up with [in the Church of God]. He’s a feelin’ within you” (*Parade*, Nov. 2, 1980). It is obvious that she worshipped a false christ, something the Bible warns about in 2 Corinthians 11 and other places.

Dolly’s God is the New Age God of energy that is in everyone.

"Everybody thinks of God as a different thing. To me, God is that greater, higher energy—that greater, wiser wisdom. It’s that thing in all of us that we all have to draw from. I’ve always trusted God and trusted myself, which to me are intertwined. I’m a creative person, and what gifts I have come from that divine place that I try to tap into. So who have I got to be afraid of?" (“The Gospel According to Dolly Parton,” interview with Rick Clark, Mixonline.com, Aug. 1, 2002).

This is the God of Oprah Winfrey and *The Shack*. (See reports such as "[The Shack's Cool God](http://www.wayoflife.org)" at www.wayoflife.org.)

Dolly joined homosexual rocker Elton John to sing John Lennon’s atheist anthem “Imagine.” The lyrics say, “Imagine there’s no heaven ... No hell below us, above us only sky ... no religion too/ You may say I’m a dreamer, but I’m not the only one/ I hope some day you’ll join us, and the world will live as one.”

In 2011, Dolly said she wanted to sing a duet with shock rocker Lady Gaga. Dolly said, “I love her. Maybe we should do something together” (“Dolly Parton Wants to Sing,” MSN.com, April 14, 2011). Lady Gaga is a New Ager. Her single, “Judas,” is about “honoring your darkness in order to bring yourself into the light” (“Lady GaGa in Love with Judas,” *Christian Post*, March 25, 2011). This is New Age salvation through the power of Self. It is the New Age doctrine that darkness and light are one. She says that “God comes in many forms” and “you must worship your faith.” She dreams of a future where no one judges anything as right or wrong and there is only tolerance and “love.”

As we have seen, Dolly's Christianity reflects the same philosophy as Lady Gaga.

For the stage production for her song "Go to Hell," Dolly used 12 dancers. She said, "We do this with six dancers on the devil's side and six on the Lord's side. At the end of the song, they all merge and we all go into the light" ("Dolly's Flame Worthy Streak Continues," Country Music Television, April 21, 2004). This depicts the New Age-Hindu concept that everything is one, that good is evil and evil is good, that everything is evolving and merging.

In 2005, Dolly joined the Dixie Chicks, Carole King, Yoko Ono, and others to record a benefit album (*Love Rocks*) in support of the Human Rights Campaign, a homosexual rights organization.

In 2014, she criticized Christians who are intolerant of the LGBT (lesbian, gay, bisexual, transsexual) community.

"They know that I completely love and accept them, as I do all people. I've struggled enough in my life to be appreciated and understood. I've had to go against all kinds of people through the years just to be myself. I think everybody should be allowed to be who they are, and to love who they love. I don't think we should be judgmental. Lord, I've got enough problems of my own to pass judgment on somebody else" ("Dolly Parton Q&A," *Billboard* magazine, Oct. 24, 2014).

God loves homosexuals, and He commands them to repent.

"I tell you, Nay: but, except ye repent, ye shall all likewise perish" ([Luke 13:3](#)).

"And the times of this ignorance God winked at; but now commandeth all men every where to repent:" ([Acts 17:30](#)).

"Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" ([Acts 20:21](#)).

"But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance" ([Acts 26:20](#)).

Some of the members of the ancient church of Corinth were former homosexuals, but they had repented and been changed by God through supernatural salvation.

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor EFFEMINATE, NOR ABUSERS OF THEMSELVES WITH MANKIND, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And SUCH WERE SOME OF YOU: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" ([1 Corinthians 6:9-11](#)).

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The Olivet Discourse - Israel My Glory - September/October 2026

Randall Price – Complete Article – Subscription Required



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An overview of the near view and far view of a prophecy that involves judgment, deliverance/salvation, and restoration.

The Olivet Discourse represents the Lord Jesus Christ's largest, most detailed prophetic discourse. On the Mount of Olives overlooking the historic Jewish Temple, Jesus instructed His disciples about events concerning Israel that will find their final fulfillment with His return at the end of the age.

Contextual Setting

Only the Synoptic Gospels (Matthew, Mark, and Luke) record this discourse ([Mt. 24—25](#); [Mk. 13](#); [Lk. 21](#)). It is important to understand the contextual setting for Jesus' revelation of the future, which involves both judgment and deliverance/salvation.

Matthew provided this context in his account of Jesus' rebuke following national rejection of Him as Israel's Messiah (chaps. 22—23). In these chapters, Jesus said Israel's leaders' rejection of Him (22:15–46) placed the nation in the company of previous generations of Israelites who rejected the warnings of God's prophets, which resulted in divine judgment (23:29–36). This legal sentence was contained in Israel's covenant with the Lord, which the nation promised to

obey ([Ex. 24:7](#)). Violating it through national disobedience specified consequences of increasing levels of divine discipline ([Lev. 26:14–22](#)) climaxed by foreign invasion, devastation, and exile (vv. 23–39).

The immediate context of the discourse referred to the near judgment that would be executed by the Romans in AD 70. The finality of it from the divine perspective is seen in Jesus' declaration from the Mount of Olives ([Mt. 23:37–39](#)) that the nation was beyond repentance (v. 37). Two other points appear in Jesus' pronouncement: (1) The desolation would be centered on the Temple, which symbolized God's covenant relationship with Israel (v. 38; cf. [Ex. 25:8–9](#), [22](#)); and (2) the judgment was not permanent but "until" the nation repents and accepts Jesus as Messiah: "I say to you, you shall see Me no more till you say 'Blessed is He who comes in the name of the Lord!'" ([Mt. 23:39](#); cf. [Ps. 118:22–29](#)).

Jesus came as Messiah in "the name of the LORD"; but only when the nation calls on "the name of the LORD" ([Joel 2:32](#); cf. [Rom. 10:13](#)), recognizing Him as its blessed Messiah ([Zech. 12:10](#)), will it experience salvation/deliverance and restoration ([Isa. 59:20](#); cf. [Rom. 11:27](#)). Another "until" appears in [Luke 21:24](#) regarding the prophetic timeline from the AD 70 judgment by the nations to the end-times judgment of the nations: "And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled."

These "untils" remind us that the Olivet Discourse prophecy deals with both a near and far fulfillment concerning Israel.

Historical Setting

Jesus' prediction of rejection and judgment, coupled with the historical setting, led the disciples to question when this judgment would take place and how it fit with predicted end-times events.

Each of the Synoptic Gospels presents Jesus and His disciples' tour of the Temple Mount at the close of His earthly ministry as the basis for the Olivet Discourse ([Mt. 24:1](#); [Mk. 13:1](#); [Lk. 21:5](#)). The disciples were enamored by the beauty of the Herodian edifice and their nation's votive gifts ([Mk. 13:1](#); [Lk. 21:5](#)). Jesus' statement that both Jerusalem and the Temple would be reduced to rubble ([Mt. 24:2](#); [Mk. 13:2](#); [Lk. 21:6](#)) and much of the population killed ([Lk. 19:44](#)) shocked the disciples and elicited their subsequent questions and His prophetic answer.

Events Recorded in the Olivet Discourse

The disciples' confusion over Jesus' words led them to ask Him privately several pivotal questions concerning fulfillment of prophetic events ([Mt. 24:3](#); [Mk. 13:4](#); [Lk. 21:7](#)). The first question, "Tell us, when will these things be?" ([Mt. 24:3](#)) appears to address the immediate concern for Jerusalem and the Temple. The second question, "What will be the sign of Your coming, and of the end of the age?" (v. 3), appears to address the broader, future events surrounding the Messianic advent.

All the events in Jesus' answer were drawn from the Old Testament, and they concerned Israel's promised future. Jesus' use of the Old Testament should instruct us that our interpretation should be both literal and viewed within the timeframe associated with national Israel—not the Church Age. The Jewish request for a “sign” (cf. [Jn. 2:18](#); [1 Cor. 1:22](#)), the mention of the Jewish Temple ([Mt. 24:15](#); cf. [Dan. 9:27](#)), Jewish persecution ([Mt. 24:16–22](#); cf. [Zech. 12:2](#); [14:2](#)), and the Jewish tribes' rescue and restoration ([Mt. 24:30–31](#); cf. [Isa. 11:4–5](#), [11–12](#); [59:16–21](#)) as signal events should provide interpretive boundaries for the entire discourse finding fulfillment exclusively with and for national Israel.

The Gentile judgment that concludes the Olivet Discourse, with its condition for reception or rejection that has often been used as an ethic for the Church Age, comes only after Messiah's return at the end of the Tribulation (see “[Signs of the Times](#)”) and is accompanied by national Israel's repentance and salvation ([Mt. 25:31–46](#)).

The first question, though mentioned in all the Synoptic Gospels, is highlighted by Luke's phrasing: “What sign will there be when these things are about to take place?” ([Lk. 21:7](#)). And it is in Luke's account the answer is given with respect to the near fulfillment of the AD 70 siege and destruction of Jerusalem (vv. 20–24).

Again, because Luke's Gospel records Jesus' precise timetable concerning Jerusalem's “trampling by the Gentiles” (said to continue “until the times of the Gentiles are fulfilled,” v. 24), it is evident that this is an intended diversion from His answer to the second question (21:8–19, 25–28) concerning the far future. Clues are the use of the term *great distress* (v. 23) instead of *great tribulation* ([Mt. 24:21](#); cf. [Mk. 13:19](#)), and the focus of “wrath upon this people [Israel]” ([Lk. 21:23](#)) instead of “redemption” for Israel (v. 28; cf. [Mt. 24:29–32](#); [Mk. 13:26–27](#)).

Structure of the Olivet Discourse

Jesus structured His answer on the prophet Daniel's timeline of the 70 weeks prophecy ([Dan. 9:24–27](#)), which forecast His crucifixion and Rome's destruction of Jerusalem in AD 70 (v. 26). (See “[The Amazing Prophecy of the 70 Weeks of Daniel](#)” in the July/August 2026 issue.)

However, Jesus' answer primarily followed the structure of the final prophetic 70th “week” that is divided into two periods of three and a half years, with the desecration of the Temple in the middle (v. 27). A careful analysis of the Olivet Discourse reveals this timeline, with the Tribulation “birth pangs” ([Mt. 24:5–14](#); [Mk. 13:6–13](#), NASB1995; cf. [Lk. 21:8–19](#)), the “abomination of desolation” sitting in the Temple ([Mt. 24:15](#); [Mk. 13:14](#)), and the subsequent events of the Great Tribulation ([Mt. 24:16–28](#); [Mk. 13:15–23](#); [Lk. 21:25–26](#)), climaxed by the coming of “the Son of Man” and the regathering and restoration of Israel ([Mt. 24:29–31](#); [Mk. 13:24–27](#); [Lk. 21:27–28](#); cf. [Dan. 7:13–14](#)).

When Jesus pronounced an end to the Temple, which Jewish leaders thought inviolable, the disciples could not help but view this cataclysmic event as a part of the end of the age.

The Olivet Discourse also contains the parabolic warnings to Israel concerning the Messiah's Second Coming. They are comprised of the fig tree parable ([Mt. 24:32–35](#); [Mk. 13:28–31](#); [Lk. 21:29–33](#)), the days of Noah parable ([Mt. 24:37–39](#)), the two men and women in the field parable (vv. 40–41), the faithful householder parable (vv. 42–44), the wise servant parable (vv. 45–51), the parable of the 10 virgins (25:1–13), and the parable of the talents (vv. 14–30).

The fig tree parable simply warns people to recognize the progression of predicted events with Israel ([Lk. 21:29](#)). The other parables warn concerning the pattern of being taken away in judgment (cf. [Gen. 7:21–23](#)) and of the Jewish remnant versus the Jewish rejectors at the end of the age.

Matthew concluded his account of the Olivet Discourse with the Gentile judgment of the sheep and goat nations ([Mt. 25:31–46](#)) based on how these nations treated the persecuted Jewish remnant during the Tribulation (vv. 40, 45).

Significance of the Olivet Discourse

Much of the Old Testament speaks about the Messianic promise of Israel's restoration in the Kingdom. The prophets taught that Israel's deliverance from Gentile domination will follow a time of tribulation ([Jer. 30:7](#); [Dan. 12:1, 7](#)), when the Messiah will come in triumph to the Mount of Olives and rescue Jerusalem from international assault ([Zech. 12:2–14:5](#)). Then the Kingdom will be established (14:9; [Obad. 21](#)).

The disciples were rightly concerned about the fulfillment of these promises (cf. [Acts 1:6](#)), especially in light of Jesus' statements about His imminent death and departure ([Mt. 16:21](#); [Lk. 24:7](#); [Jn. 16:10, 28](#)), God's judgment on Jerusalem, and the destruction of the Temple ([Mt. 24:2](#); [Mk. 13:2](#); [Lk. 21:6](#)). Therefore, when Jesus pronounced an end to the Temple, which Jewish leaders thought inviolable, the disciples could not help but view this cataclysmic event as a part of the end of the age.

In particular, they were confused concerning the prophetic timeline for the Kingdom's fulfillment, a confusion Jesus sought to correct with the Olivet Discourse. Since prophetic confusion has continued in the Church Age, it is important to understand the events that will follow this age and usher Israel into its promised Kingdom. Therefore, it is important to understand this biblical prophecy. How one interprets prophecy determines whether one is a futurist (premillennial/postmillennial), historicist (preterist/amillennialist), or idealist (symbolist).

Because the Olivet Discourse represents our Lord's direct teaching on the future of Israel, it is crucial that believers in the Church Age properly discern its message and be watchful for how the signs of the times concerning Israel are moving their generation toward end-times fulfillment.



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GLEN BECK'S TRUE PHILOSOPHY REVEALED - NEW-AGE MORMONISM – Media Spotlight – Albert Dager

A REVIEW OF HIS BOOK THE 7: SEVEN WONDERS THAT WILL CHANGE YOUR LIFE

Radio host and conservative political commentator Glenn Beck reveals how he has overcome a life lived in the fast lane of fame and fortune that was unsatisfying at best, and destructive of himself and those around him. A toxic childhood, in which he experienced the pain of his mother's suicide and a father ill-equipped to handle the responsibilities of single parenthood, led Beck down a path of what he describes as self-loathing—a path in which he hurt many people who didn't deserve to be hurt.

In *The 7: Seven Wonders That Will Change Your Life*, co-authored with Keith Ablow, M.D., Beck reveals the journey that took him from a life of self-destruction to a new life based on seven principles that he promises will guarantee happiness and fulfillment if applied diligently, looking to God for strength.

Because Glenn Beck has been endorsed and even lauded by Christian leaders who agree with his conservative political philosophy, we felt it important to address his spiritual philosophy which is clearly revealed in *The 7*.

This is not a book detailing Beck's conservative political philosophy, although it does touch lightly upon some of the destructive aspects of liberalism. It is Beck's attempt to share his religious philosophy which he hopes will help others overcome lives of despair, addiction, and self-hatred, as well as hatred and mistreatment of others.

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