

5 Steps to Uproot the Silent Sin Plaguing the Church

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.

John Kilpatrick Warns of a Global Shift Few Are Prepared For

Pastor John Kilpatrick recently delivered a message unlike his usual ministry tone, telling his congregation the Holy Spirit pressed a warning on him [about global changes already underway](#). "This message is not a normal encouraging message," he said. "It's more or less a concern that the Lord has placed on my heart about some things that I see are right at the door."

Kilpatrick said believers will be affected even if God sustains them through the shaking. "The things that I'm seeing is going to affect everybody, the nation and the nations," he warned. "God's going to take care of you, but it's going to affect you."

His primary concern is the collapse of the U.S. dollar and the transition to digital control systems. "The currency of the United States, which is the dollar, has been in intensive care

for a long time,” he said. Efforts by both political parties have failed to fix their decline. “The time has come for seismic changes in the currencies of the world, and it will touch every individual.”

Kilpatrick believes this collapse opens the door to the next phase: enforced digital finance.

“Everything is going to shift into digital money. It’s coming. It’s right at the door,” he said. The transition, he added, won’t be optional. “Cash is on the way out,” and once digital currency is centralized, “everything that people spend money on will be tracked and can be controlled.”



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He sees this movement as the infrastructure for Revelation’s prophetic warnings. Quoting Scripture, he emphasized that the Antichrist system “causes all ... to receive a mark ... that no one will be able to buy or sell” without allegiance. Kilpatrick said, “I’m not telling you that we’re there right now, but ... it’s creeping that way.”

To illustrate the danger, he pointed to China’s social credit model, where behavior determines access to banking, travel and schooling. “They have developed social credit scores ... based on a person’s behavior,” he said. Losing points can mean losing fundamental freedoms. Kilpatrick believes this mindset is spreading to Western nations, citing the United Kingdom’s move toward requiring digital ID for employment: “You will not be able to work in the United Kingdom if you do not have digital ID.”

[He fears similar policies will surface in America.](#) “The day may come when preachers like myself also may be silenced,” he said. “But while I’ve still got a voice, I’m going to lift

it.”

Kilpatrick also warned about how technology conditions society to accept these systems. He asked, “Has this generation already been programmed to accept the beast system?” noting that younger people have “already had the reset” and that digital dependency has normalized surveillance and control. “If you take the phones away from kids or young people, it drives them crazy,” he said.

Even the elimination of the penny and the weakening of money’s purchasing power carry prophetic meaning for him. “The death of the penny is a classic textbook case of currency debasement,” he said, adding that when the smallest unit collapses, everyone should pay attention to the health of the dollar.

Still, Kilpatrick does not end in fear. He insists God is preparing His church for the days ahead. “We have got to have a divine reset,” he declared. Quoting Jesus, he affirmed, “‘I will build My church ... and the gates of hell will not prevail against what I’m going to build.’”

His closing question is simple but pointed: “Are you ready for what’s coming?” Readiness is not political or financial but spiritual. “The only thing that you can do to be ready is to yield yourself totally into the hands of God.”

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Ray Comfort Reaffirms Living Waters' Position on Hell Following Kirk Cameron Comments

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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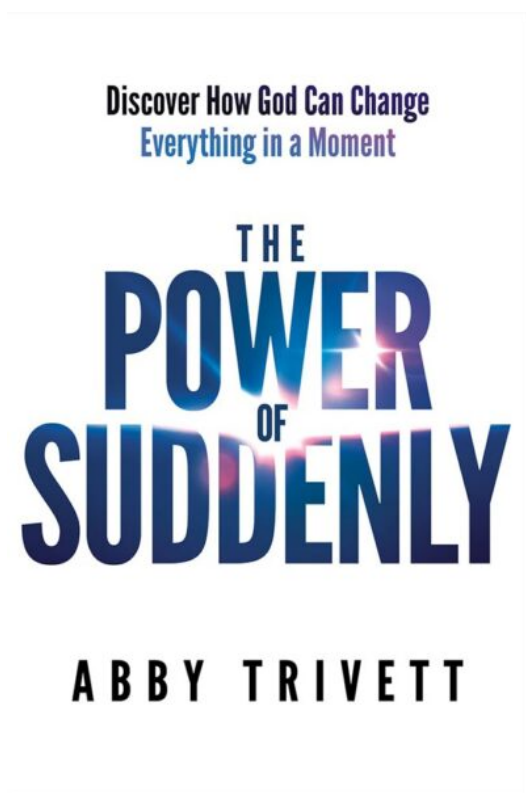
Franklin Graham and Pete Hegseth Preach Gospel at Pentagon Christmas Service

The Pentagon marked a historic moment Wednesday, Dec. 17, hosting its first-ever Christmas worship service in the center courtyard, drawing military personnel and civilians together for songs of praise and a message centered on the hope found in Jesus Christ.

As reported by CBN News, [Secretary of Defense Pete Hegseth](#) welcomed attendees by pointing them to the heart of the Christmas story.

"The greatest story ever told. And the best part about it is it's a true story," Hegseth said. He reflected on Christ's

humility and calling, noting, “It’s a true story of a King who arrived not on a throne, but in a humble manger... And all He asked of us is to believe, is to honor Him with who we are and what we do.”



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[Evangelist Franklin Graham](#) echoed that message, urging reflection on the deeper meaning of the season.

“Jesus took our shame and He died in our place and He rose again,” Graham said. “And this is why we celebrate Christmas. He’s living. He’s alive. He’s in heaven. And He’s coming back. And He’s coming back someday soon.”

The service, filled with worship music and Scripture-centered hope, highlighted a renewed public focus on faith, gratitude and the timeless message of Jesus’ birth.

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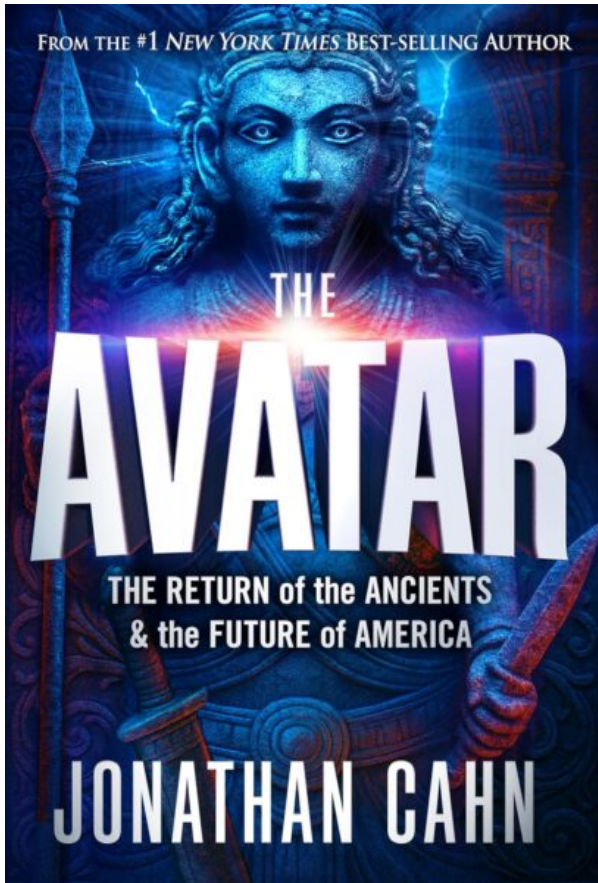
Charles and William Clash Over Royal Christmas Traditions, Highlighting Deeper Tension Over Monarchy's Future

A disagreement has emerged between King Charles III and his eldest son, Prince William, over how the royal family should observe Christmas traditions, according to a Fox News report citing royal commentators and experts.

Royal broadcaster Neil Sean told Fox News Digital that William wants to modernize certain long-standing customs, including the structured exchange of gag gifts and the public Christmas Day walk to church. "William wants to get rid of it because he believes it's forced," Sean initially said of the gag gift tradition, before clarifying that William's real aim is broader inclusion and a less rigid atmosphere. "What William wants to do is include more participation from palace staff, where they could mingle. My sources tell me William enjoys the informal gatherings hosted by Princess Catherine's family and wants to move in that direction – more family-oriented, less formal, and less about seniority."

Another point of tension is the annual Christmas Day walk to

church, a public-facing tradition that draws crowds. “William thinks this also needs a radical rethink,” Sean said. “He does not necessarily like being on display on what he views as a private and sacred day.”



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Charles, however, favors keeping the tradition intact. “For the king, it’s important to interact with the public who give up part of their Christmas Day [to meet the royals,](#)” Sean added. The divide reportedly extends to William’s wife, Catherine, who, according to Sean, “shares the same mindset as her father-in-law” on the importance of the public walk.

Royal expert Hilary Fordwich told Fox News Digital that William’s views are consistent with his broader discomfort with hierarchy. “He rejects this sort of pecking order,” she said, referring to the gift-giving tradition. “He isn’t comfortable with rigid class distinctions in general.”

While the disagreement reflects a familiar generational divide

between tradition and modernization, it also presents a larger opportunity. As Charles serves as [Supreme Governor of the Church of England](#), and William is expected to inherit that role one day, both men hold platforms that reach far beyond palace walls.

Christmas, after all, is not merely a cultural event or a ceremonial tradition, but a celebration rooted in the birth of Jesus Christ.

Tradition has its place and should not be dismissed lightly, particularly within an institution built on continuity and history. Yet the season itself points to something far greater than pageantry or protocol. With global attention fixed on the royal family each December, Charles and William are uniquely positioned to emphasize the true reason for the season: the birth of the Lord and Savior of the world.

In a moment marked by internal disagreement, the focus could shift from how Christmas is celebrated to why it is celebrated at all.

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John Bevere Exposes the

Rapture Trap Keeping Christians Unprepared

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

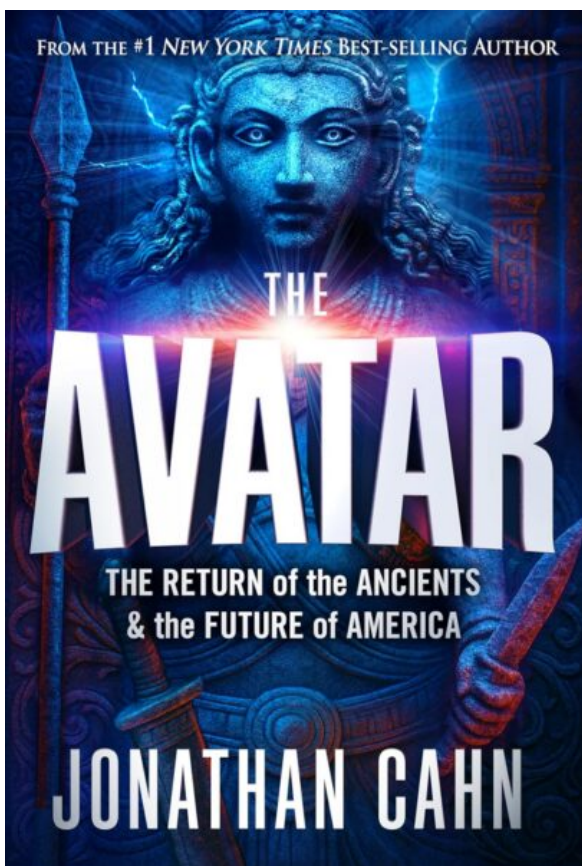
Online detectives say they have uncovered a way to bypass redactions in recently released Jeffrey Epstein files, raising fresh concerns about how the Department of Justice handled [the disclosure of sensitive records tied to the late financier](#).

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.

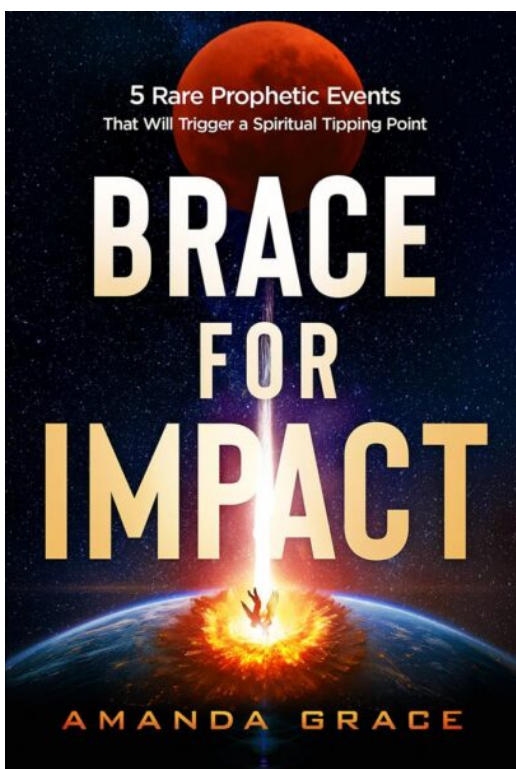
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**2026 Prophetic Warning:
Amanda Grace Declares**

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.



[Pre-Order Amanda Grace's New Book, "Brace for Impact" on Amazon.com!](#)

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.

To hear Amanda Grace's full warning on 2026 and beyond, watch the video above.

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Tucker Carlson Named Antisemite of the Year 2025 Amid Israel Backlash

Tucker Carlson's influence has never rested on spectacle for its own sake. For years, his appeal came from a willingness to question narratives and challenge consensus. That is precisely why his recent trajectory has left so many former allies unsettled.

This week, Carlson was named [the 2025 "Antisemite of the Year" by StopAntisemitism](#), a designation the group reserves for what it calls "the most bigoted and hateful individual" based on public influence and conduct. The decision marks a stunning turn for a figure once widely regarded as a serious critic of institutional power rather than a participant in ideological extremism.

According to the watchdog group, Tucker Carlson "uses his platform of millions to normalize [antisemitism]," citing his repeated decision to elevate figures known for hostility toward Jews and the state of Israel. Chief among them is Nick Fuentes, a far-right provocateur infamous for praising Adolf Hitler and spreading antisemitic rhetoric. "Carlson has built a reputation for giving a platform to dangerous ideas, [allowing guests to spread falsehoods and \[antisemitic\] narratives,](#)" the group stated.

What has drawn the sharpest rebuke, however, is not merely the criticism from watchdog organizations, but the growing alarm from Christian and Jewish leaders who say Carlson's words now run directly against biblical teaching.

During his interview with Fuentes, Carlson said he disliked Christian Zionists “more than anyone,” dismissing their beliefs as “Christian heresy.” After backlash, Carlson issued a partial apology for the phrasing, but he did not retract his core criticism. He continued to argue that Christian Zionism is a “Christian heresy” and described it as a “brain virus.”

That statement struck many believers as irreconcilable with Scripture, which affirms God’s covenant with Israel and warns against turning against the Jewish people.

Christian leaders such as Jack Hibbs have repeatedly warned that antisemitism, whether political or cultural, is incompatible with Christianity. [Messianic Jewish voices like Jonathan Cahn](#) have likewise cautioned that hostility toward Israel is not merely a geopolitical trend, but a prophetic sign Scripture says will intensify as the world hardens itself against God’s purposes.

This growing concern was echoed by Daily Wire host Ben Shapiro, who condemned Carlson’s decision to platform extremist figures, saying media hosts are responsible for the voices they elevate. “He knew that Nick Fuentes is an evil troll,” Shapiro said at Turning Point USA’s AmericaFest conference. “And that is precisely what Tucker Carlson did.”

The issue is not disagreement over Israeli policy. Christians have long debated politics without abandoning Scripture. The concern is that Carlson now appears to be aligning himself with voices that reject God’s covenant with Israel altogether, while expressing open disdain for Christians who stand by it.

The Bible warned that a day would come when nations and influential voices would turn against Israel. Watching that pattern emerge is sobering enough. Seeing it echoed by someone who claims Christian conviction is something else entirely.

That is why the backlash Carlson is facing is not merely political. It is spiritual. And it is deeply troubling.

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Is Home Alone a Christian Movie?

What started as a tongue-in-cheek observation turned into an internet rabbit trail no one saw coming.

After a podcast clip featuring Josh Howerton, senior pastor of Lakepointe Church, went mega-viral for suggesting that [Home Alone can be read as a Christian movie](#), listeners wanted more. The response was so strong that Howerton and his co-hosts revisited the topic in a follow-up episode, this time armed with behind-the-scenes details and original script material that only added fuel to the festive debate.

Taken together, the two discussions lay out a surprisingly thorough case, delivered with humor and curiosity rather than sermonizing.

Here are the main reasons Howerton argues that Home Alone carries an unmistakably Christian framework:

- **The church scene is framed as a place of refuge, not fear**

Kevin's walk into the church is not accidental or merely atmospheric. Howerton points out that the scene draws Kevin toward warmth, beauty and stillness at a moment when he is lonely and overwhelmed. The church is presented as a safe place for reflection rather than a background prop, setting the tone for what follows.

- **The music underscores spiritual meaning**

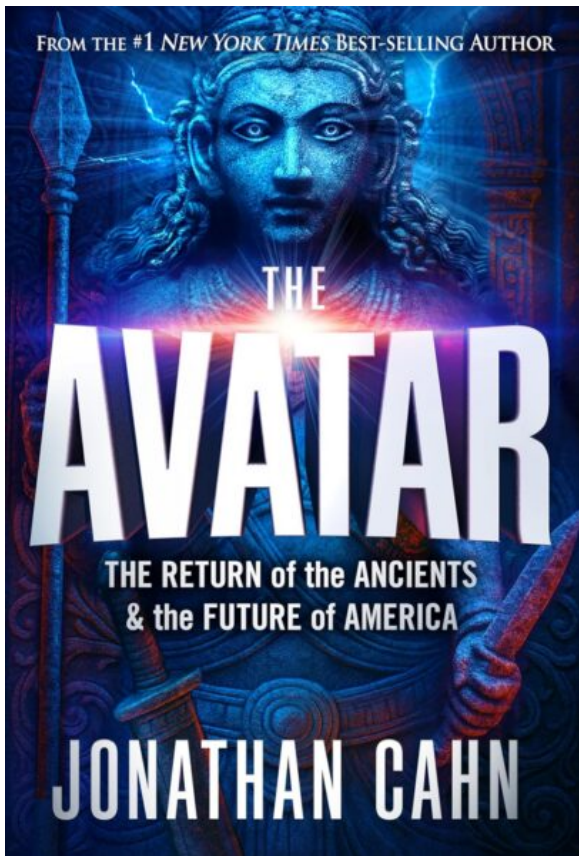
As Kevin enters the sanctuary, the choir sings "O Holy Night." Howerton highlights how specific lyrics align with the moment, particularly lines about kneeling and angelic voices. The song is not incidental. It cues the audience that something deeper than a casual visit is happening.

- **Visual cues suggest Christ's presence**

Howerton notes a candle passing across the frame as Kevin enters, which he interprets as symbolic of Christ's presence in the church. The cinematography subtly reinforces the sacred setting without calling attention to itself.

- **Old Man Marley functions as a Christ-figure guide**

Rather than portraying Marley as a random conversation partner, Howerton frames him as a redemptive figure. Marley meets Kevin in the church, listens without judgment and offers wisdom. Their interaction resembles pastoral counsel more than small talk.



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- **Biblical symbolism appears earlier than the church scene**

When Marley is first introduced in the film, he is shown salting the sidewalk. Howerton connects this to biblical language about being the "salt of the earth," suggesting the film seeds this symbolism long before the church encounter.

- **Kevin makes a confession**

Kevin opens up to Marley about his family conflict and his fear that his wishes caused the separation. Howerton likens this moment to confession, a child admitting fault and vulnerability in a sacred space.

- **The wounded hand mirrors crucifixion imagery**

Howerton draws attention to Marley's injured hand, which is bandaged in the church scene and later shown to be pierced all the way through. The film never explains the injury, but the visual parallels to crucifixion wounds are difficult to miss once pointed out.

- **Kevin cannot save himself**

At the climax, Kevin is cornered by the burglars and completely helpless. Howerton emphasizes that this is the turning point where self-reliance fails.

- **Rescue comes through grace**

Marley appears at the last possible moment and rescues Kevin without condition. The rescue is unearned and unexpected, reinforcing the idea of grace rather than heroics.

- **The original script made the faith themes explicit**

In the follow-up episode, Howerton reveals details from the original script that never made it to screen. Marley explicitly talks about being baptized, married and burying his wife in the same church. He speaks openly about believing in reunion with her in God's kingdom.

- **Kevin is guided into prayer**

In the original script, Marley encourages Kevin to kneel and pray, telling him to ask God to fix things with his family and to say thank you. The scene leaves no ambiguity about who Marley is pointing Kevin toward.

- **God is portrayed as accessible**

Marley reassures Kevin that God is always available, not just on holidays. Howerton highlights how this line frames faith as relational rather than distant or formal.

- **Redemption is visually completed at the end**

Howerton notes that in the final scene, after Marley saves Kevin and reconciles with his estranged son, his once-pierced hand appears healed. He interprets this as a visual bookend symbolizing the completion of redemption and restoration.

The result is not an argument that Home Alone was meant to be a sermon, but a reminder that [Christmas movies often carry more meaning](#) than we notice on first viewing. Whether intentional symbolism or happy coincidence, Howerton's playful

breakdown has given fans a new excuse to watch the holiday classic with fresh eyes and maybe listen a little more closely the next time the choir starts singing.

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.