LIGHT FOR THE LAST DAYS

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Is Britain falling apart?



Over 100 years ago W.B. Yeats wrote a poem called 'The Second Coming.' It had the famous line 'Things fall apart, the centre does not hold. Mere anarchy is loosed upon the world.'

Happening now

Britain's ruling Labour Party suffered severe losses in local elections in May 2026, causing Prime Minister Sir Kier Starmer to face a leadership challenge which may result in the country being led by its seventh Prime Minister in ten years. Local elections saw traditional ruling parties, Labour and Conservatives, lose ground and new parties on the far right and far left, make sweeping gains.

UK Green Party leader, Zack Polanski said we are seeing 'the end of the old two-party system'. Maybe we are. In which case what comes next? Will we head to the far left, the far

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right or will the centre hold on to power? Will it end with ungovernable chaos or will democracy be replaced by a new form of dictatorship?

Across the channel, France is becoming almost ungovernable with parliament gridlocked by a split between three opposing blocs—the centre, the hard-left, and the hard-right who regularly vote against each other's proposals and make stable government impossible. The United States is experiencing a high level of political polarisation in which voters view the opposing party, whether MAGA Republicans or socialist Democrats, not just as wrong, but as a threat to the nation.

All this raises fundamental questions, 'What is government for? Will western democracy survive? If not, what comes next?'

What the Bible says about government

According to the Bible the purpose of government is to promote good and restrain evil under the sovereign power of God.

Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God. Therefore whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves. For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same. For he is God's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God's minister, an avenger to execute wrath on him who practices evil. Therefore you must be subject, not only because of wrath but also for conscience' sake. For because of this you also pay taxes, for they are God's ministers attending continually to this very thing. Render therefore to all their due: taxes to whom taxes are due, customs to whom customs, fear to whom fear, honour to whom honour.

Owe no one anything except to love one another, for he who loves another has fulfilled the law. For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not bear false witness," "You shall not covet," and if there is any other commandment, are all summed up in this saying, namely, "You shall love your neighbour as yourself." Love does no harm to a neighbour; therefore love is the fulfilment of the law. Romans 13.1-10

Romans is a letter written by Paul to Christians living in Rome, describing what government should be rather than what it is. It was written around 56AD shortly after Nero became emperor in 54AD. Nero is remembered as the worst Roman Emperor bringing in the first state sponsored persecution of Christians after the fire of Rome in 64. However, he ruled well at the beginning of his reign when he was a young man under the influence of the philosopher Seneca. It was only after he dismissed Seneca in 62 that he turned into the despot and murderer of Christians that caused some to see him as the Beast of Revelation 13. Romans 13 teaches that rulers and government are subject to God and accountable to Him for how they use their power. They should use this power to promote good and the welfare of the people and to restrain evil and practices that cause harm to society. They have authority from God to punish wrong doers and reward good. Taxes may be raised for the common good of society and people should pay them. The Ten Commandments should be a basis for behaviour in society, showing God's disapproval of murder, theft, adultery, dishonesty and envy. These are summed up in the command 'You shall love your neighbour as yourself.'

Christians should be good law-abiding citizens of such a government and pray for its leaders:

'Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence. For this is good and acceptable in the sight of God our Saviour, who desires all men to be saved and to come to the knowledge of the truth.' 1 Timothy 2.1-4

Paul encourages us to pray for the government that 'we may live a godly and peaceable life'. In other words, pray that the government will create an orderly and just society and not interfere with our freedom to set up communities that teach and preach the Word of God with freedom to share publicly the Gospel message of Jesus Christ as the one mediator between God and humanity. In his latter years Nero did the opposite of this. Many governments around the world today are rewarding evil and punishing good and suppressing freedom of expression and faith. As God is pushed out of our society, we must ask whether post Christian Britain is travelling in the same direction.

From Marxism to Christianity

Since becoming a Christian in my early twenties, I have thought about this question of how our faith applies to politics. I started this quest on the left politically after leaving university and working as an English teacher with sympathies for Marxism. I then became a born-again Christian in 1970 and joined my late wife Nikki in evangelising the radical left, by handing out leaflets at their marches and demonstrations in London and attending their meetings to discuss matters of faith and politics with them. We also became involved in supporting Christians and Jews under persecution in Communist countries.

One of the leaflets we gave out said this: 'Until the Everlasting Victory' 'We must uproot all injustice, hatred, greed and bitterness …. in ourselves. The revolution must begin where the problems begin …. in human hearts. Marx says change society and people will change as a result. Jesus says, "You must be born again", not physically but spiritually, for: 'If anyone is in Christ Jesus, he is a new

creation, the old has gone, the new has come'. (2 Corinthians 5.17 NIV). Think about it. Decide for yourself who is right.'

We had some good discussions with people and hope we made some consider the Christian alternative. However, as we looked at the ideas of the radical left, especially those based on Marxism-Leninism, we saw that behind this ideology there is a strong antichristian spirit. The ideals of social justice and equality ('From each according to his ability, to each according to his need'), crash on the rocks of human sin and rejection of God and His commandments. The Marxist version of socialism leaves us with no solution to the fundamental problems that face us individually and collectively, because it denies God and promotes the idea of human perfectibility by our own effort.

A good example of this idea is found in the words of the Internationale, the socialist battle hymn, 'No Saviour from on high delivers, no faith have we in prince or peer, our own right hand the chains will shiver, chains of hatred, greed and fear.' In reality we need the Saviour from on high (Jesus Christ) to deliver us from the chains of hatred, greed or fear. Far from creating the socialist paradise on earth that Lenin wrote about in 'Socialism and Religion', the Soviet Union created a society ruled by hatred, greed and fear, controlled by secret police, prison camps and responsible for the death of millions. This antichrist spirit led to the persecution of true Christians in the Communist countries of eastern Europe and China.

Infiltration and control

In western society we have witnessed the growth of 'cultural Marxism' a movement aimed at infiltrating and changing society from within, rather than fomenting the workers' revolution. In his book 'That Hideous Strength – how the West was Lost', Melvin Tinker analyses how political correctness, cultural Marxism and the woke agenda have infiltrated the institutions of western society. They have enforced ideas and lifestyles which are contrary to biblical teaching and often make it difficult for Christians to oppose them. They have used the 'Gramsci strategy' to take power in our institutions. Gramsci was an Italian Marxist who realised that Marx's concept of the workers' revolution overthrowing capitalism was not going to happen in western societies. Therefore, he proposed that 'progressives' must take control of the institutions of society, the education system, the media, the civil service, law and legal profession, the government, the judiciary and the police.

Once in control they then exercise 'zero tolerance' of contrary ideas, which are generally labelled 'far right' or fascist. As a result people are cowed into submission and become afraid to speak out when homosexual propaganda is imposed on children, biological men who have had a sex change are allowed to use women's spaces and white people are made to feel guilty for their history and culture which is assigned to the rubbish bin of 'institutional racism.'

The war on God

Social change really took off with the permissive society in the 1960s. This movement against the old establishment brought together Marxism, paganism and free love libertarianism. Pop culture - sex drugs and rock n roll – brought in some openly antichristian forces. The Rolling Stones promoted sexual immorality and produced an album called 'Their Satanic Majesties Request.' The Beatles celebrated drugs and eastern mysticism. The musical Hair publicised the coming 'Age of Aquarius', linking a shift in astrological ages to a New Age of 'harmony and understanding, sympathy and trust abounding, golden living dreams of visions, mystic crystal revelation and the mind's true liberation.'

Bob Dylan's song 'The times they are a changing' called for a youth revolution that would open up a 'new road' sweeping away their parents' values: 'Come mothers and fathers throughout the land, don't criticise what you can't understand. Your sons and your daughters are beyond your command, your old road is rapidly aging. Please get out of the new road if you can't lend a hand, 'cos the times they are a changing.'

As with the promises of Communism, the new golden age did not appear. This revolution let loose forces which changed society for the worse not the better. Melanie Phillips describes this well in her book, 'The Builder's Stone:'

'Having decided that the West was rotten to the core, western elites set out to create a new culture that would usher in the brotherhood of man and eradicate hatred, prejudice, and war. Their Brave New World junked biblical religion with all its constraints on behaviour and revolved instead around self gratification. Everybody had the right to live as they wanted; nobody could say that their way of life was better or worse than anyone else's; no one had the right to say that their culture was better than any other culture. That was 'racism.' At the heart of all this was the doctrine that there was no such thing as objective truth. Everything was relative; everything was a matter of opinion. Because there was no truth feelings became more important than facts. So, the West abandoned the codes of morality, conscience, truth and lies, personal responsibility, and duty to others in favour of a culture of the self. In the process it junked its inherited traditions and biblical codes on which western culture was based.'

Anti racism turns racist

In 1963 Civil Rights leader Martin Luther King gave his famous speech declaring 'I have a dream that my four little children will one day live in a nation where they will not be judged by the colour of their skin but by the content of their character.' This expressed the legitimate desire for a society free of racial prejudice in which all people have equal opportunity to participate and thrive.

While western societies in Europe and America made some progress

in implementing a fairer non-discriminatory society, problems of mass immigration caused tensions to rise, especially when white communities who have lived here for generations began to feel themselves threatened by violent crime and discriminated against and given inferior status.

Responding to the tragic case of Henry Nowak's treatment by the police, Allister Heath wrote an article in the Daily Telegraph with the heading 'Anti-white racism is real, and there'll be more Henry Nowaks until it's crushed.' He spoke of 'critical race theory (CRT), a far-Left, anti-white, post-modern ideology incompatible with Western civilisation.' CRT teaches that racism is not merely the product of individual prejudice. It says that 'systemic racism' is embedded in legal systems, policies and societal structures. Because of this non-white minorities are inevitably oppressed by the white majority. The answer to this oppression is re-education and Diversity, Equity and Inclusion (DEI) programmes.

The result of this is that a kind of reverse racism is now being imposed on society as companies, schools and police submit to these programmes. They are told that 'Institutional racism' gives whites an advantage and must be reversed by the 'politics of liberation.' This imposes a Marxist control system that gives non whites the advantage and suppresses any dissent as 'racist' and 'far right'. All this increases racial division, breeding resentment amongst white Britons who accuse the authorities of 'two tier policing.' They perceive that they are not getting a fair deal in society and are becoming second class citizens in their own country. As a result, we have more division and the rise of movements on the far right and the far left which really are a danger to social cohesion and freedom.

Where is this leading?

Criticism of this process now risks being classed as 'hate crime' with a growing authoritarian society monitoring social media posts and publications like this in ways which risk shutting down free speech. A Christian teacher, Enoch Burke, is currently in prison in Dublin after he was suspended from his job and jailed after refusing to accept and teach transgenderism in the school.

Nick Timothy, Shadow Secretary of State for Justice, got into trouble when he questioned mass Muslim prayer in Trafalgar Square, London. He wrote: 'Mass ritual prayer in public places is an act of domination. The adhan – which declares there is no god but Allah and that Muhammad is his messenger – is, when called in a public place, a declaration of domination. The domination of public places is straight from the Islamist playbook." He is right in this. Allah hu akhbar actually means Allah is greater, greater than your God, Muhammad is greater than Jesus and the Koran is greater than the Bible.

Tim Dieppe of Christian Concern for our Nation wrote: "The fact that we have mass Islamic prayer in Trafalgar Square at all is indicative of the massive culture change that we have seen in the last few decades. A culture change that was not voted for or ever agreed to by the British people. And, a culture change that can hardly be described as having been entirely beneficial to our culture as a whole. I only need to mention grooming gangs involving mostly Pakistani Muslim men, sharia courts, honour crimes, terror attacks, the assassination of an MP, an attempt to blockade Parliament, mass antisemitic marches through London, a convicted terrorist standing for local elections, sectarianism, and many other examples to make the point. Earlier this month, the Government gave Muslims special protection with the adoption of an official definition of anti-Muslim hostility."

As a result of all these things taking place, we are seeing a growing loss of freedom. You can lose your job or even go to jail for standing against the new establishment and its ideological backers. A message attributed to Dwight Longenecker is circulating on social media: 'First they overlook evil, then they permit evil, then they legalise evil, then they promote evil, then celebrate evil, then they persecute those who call it evil.' Soviet dissident Solzhenitsyn wrote: 'A Communist system can be recognised by how it spares criminals and criminalises its opponents.'

The 18th-century French philosopher Joseph de Maistre coined the phrase "people get the government they deserve." David Pawson followed up on this idea, arguing that in democratic societies like ours, the moral and spiritual condition of a nation's citizens is directly reflected in the leaders they elect. If the general public abandons moral truths, they will be ruled by governments that reflect those same compromises. Pawson taught that God may use governmental leadership to judge or bless a nation, depending on the people's obedience. He noted that Hebrew prophets saw wicked rulers as a form of divine judgement on a society that has strayed from God's laws. Therefore, a nation's ultimate hope rests on repentance rather than just political change. His conclusion is that Christians should actively stand for moral truth in society. He believed that the church is meant to influence culture upward, and that a decline in national morality inevitably leads to deteriorating governance.

Bible prophecy and the coming Antichrist

Yeats' 'Second Coming' poem quoted at the beginning of this article ends with the enigmatic line 'Some rough beast slouches towards Bethlehem to be born.' Most likely he is referring to the coming anti-Messiah who is labelled the Beast in the book of Revelation. Many believe he is now waiting in the

wings to replace the true Messiah Jesus (who was born in Bethlehem).

We started this article looking at the ideal of good government under God in Romans 13. Revelation 13 describes the opposite kind of government in which the dragon (Satan) gives power to the Beast (Antichrist). 'The dragon gave him his power, his throne and great authority'.

As a result, he will speak blasphemies against God and persecute the people of God. 'And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for forty-two months. Then he opened his mouth in blasphemy against God, to blaspheme His name, His tabernacle, and those who dwell in heaven. It was granted to him to make war with the saints and to overcome them. And authority was given him over every tribe, tongue, and nation. … He who leads into captivity shall go into captivity; he who kills with the sword must be killed with the sword. Here is the patience and the faith of the saints.' Revelation 13.5-10. See also Daniel 7.21-27.

He will have a propaganda chief known as the False Prophet who will cause people to worship the 'image of the beast' and will bring in a new economic system which will exclude all those who do not conform the demands of the Beast: He causes all, both small and great, rich and poor, free and slave, to receive a mark on their right hand or on their foreheads, and that no one may buy or sell except one who has the mark or the name of the beast, or the number of his name. Here is wisdom. Let him who has understanding calculate the number of the beast, for it is the number of a man: His number is 666. Revelation 13.16-18.

Revelation 13 is a prophecy of the last government before the return of Jesus Christ. It also shows a pattern of behaviour which applies to all antichristian political systems throughout history, whether it is the persecuting Roman emperors, the false church system in the Middle Ages, Hitler's Nazi regime, Soviet Communism or radical Islamism.

They are given power by the devil. They oppose and blaspheme the true Creator God. They persecute those who are redeemed through faith in Jesus Christ. They use propaganda to make people believe the lie. They cause people to give their allegiance to some kind of counterfeit spiritual power and bow down to it. They cut out from society those who refuse to accept the counterfeit or who are deemed unworthy to participate in society. Interestingly they all come against two groups of people who have some connection to God and the Bible, the Jews and the true Christians.

Different groups of antichristian movements have come and gone throughout history. They are still with us and are preparing the way for the Antichrist to come, now taking on new forms which are eating away at the Christian foundations of society and replacing them with 'anti Christianity'. The Bible warns that this will happen: 'Little children, it is the last hour; and as you have heard that the Antichrist is coming, even now many antichrists have come, by which we know that it is the last hour.' 1 John 2.18. That process had already begun in the late first century when John wrote these words. 2000 years later in the 21st century, it is reaching its climax.

Prepare to meet your God. Amos 4.12.

The call to us now is to be ready, by repenting of sin and believing the truth, that Jesus Christ died for our sins and rose again from the dead. He has returned to heaven but is now sending the Holy Spirit to all of us who believe. We have God the Spirit dwelling with us, enabling us to live lives of victory in Jesus in the midst of this crooked world and saving us from this 'perverse generation.' He wants us to pray for our nation and proclaim the truth of the Gospel message.

'God commands all people everywhere to repent, because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead.' Acts 17.30-31

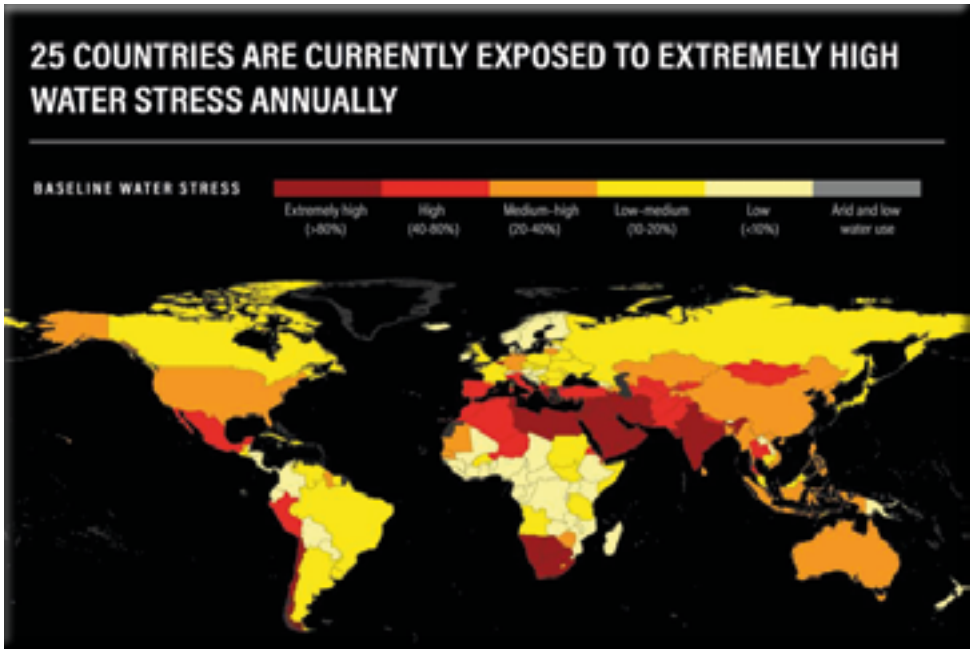
This is not a suggestion or a proposal, but a command. It is given to all people, everywhere. There will be a day when God will judge the world in righteousness. He will judge us on how we have responded to the message of the Gospel, that Jesus Christ died for our sins and rose again from the dead. This same Jesus is coming again, in a different form this time. He will return to the earth as King of kings and Lord of lords to judge the world in righteousness. Then He will take over the government of the planet: 'The kingdoms of this world become the kingdoms of our Lord and of His Messiah, and He shall reign forever and ever!' Revelation 11.15.

So, if you have had enough of our current failing governments, know that something infinitely better is coming.



Please join us in distributing our leaflets to warn people of the dangers that lie ahead and tell them the way of salvation. Send for free leaflets to give out in your area. We are also producing online material to get the message out. Contact us for details on how to get involved.

Water, Water Everywhere? The Growing Global Water Crisis



"Water, water, everywhere, and not a drop to drink." Samuel Taylor Coleridge, The Rhyme of the Ancient Mariner

While nations worry about supplies of oil and gas because of conflict in the Gulf and the closure of the Strait of Hormuz, a far more vital resource for human survival is increasingly under threat: water.

Across the world, fresh water is becoming scarce. Rivers are shrinking, reservoirs are drying up, groundwater reserves are being exhausted, and pollution is contaminating vital supplies. What was once considered an abundant resource is rapidly becoming one of the defining challenges of the twenty-first century.

As of 2026, more than twenty-five countries face extremely high water stress. The most severe crises are concentrated in the Middle East and North Africa, where countries such as Saudi Arabia, the United Arab Emirates, Iran, Iraq, Jordan, Yemen and Libya struggle to meet growing demand. India and Pakistan also face critical shortages due to population growth and over-extraction of groundwater. In Africa, countries such as Somalia and Ethiopia, the Sahel region and parts of southern Africa are suffering from prolonged droughts intensified by climate change. Meanwhile Mexico and parts of the United States—particularly Texas and the western states—are experiencing declining groundwater levels and increasing water insecurity.

Why Is This Happening?

Several factors are driving the crisis:

- Water stress: Some countries have used more than 80% of their renewable water resources.
- Conflict and infrastructure damage: Wars in Yemen, Syria and Somalia have destroyed water systems.
- Agricultural overuse: Intensive irrigation is rapidly depleting aquifers. Once gone these aquifers cannot be restored.
- Climate change: Rising temperatures and changing rainfall patterns are worsening drought conditions worldwide.

China's Water Challenge

China faces a severe and complex water crisis. The country suffers from water scarcity in the north, widespread pollution, and decades of over-extraction. More than 80% of groundwater supplies and large portions of rivers and lakes have been polluted by industrial waste, agricultural runoff and sewage. Water tables across the North China Plain continue to fall, while over fifty cities are experiencing land subsidence as underground water reserves are depleted. The implications for food production, economic growth and public health are profound.

The American Water Crisis. Significant parts of the United States face growing water shortages. The most affected regions include Arizona, Nevada, New Mexico, California and Texas. Reservoirs and aquifers are under pressure from prolonged drought, population growth and unsustainable consumption patterns. Parts of Louisiana and Florida have also experienced increasing water stress in recent years.

Iran: A Nation Running Dry. Iran's water crisis has reached alarming levels. Major cities including Tehran, Mashhad and Karaj face the prospect of severe shortages as reservoirs continue to shrink. Groundwater reserves have been heavily depleted, while nineteen provinces are experiencing serious drought.

Reservoirs serving Tehran have fallen to less than 10–15% of capacity. In addition, excessive groundwater extraction has caused significant land subsidence



Dried up river Zayanderud in Isfahan, Iran

around major cities. Experts point to a combination of climate change and decades of poor water management, including inefficient agricultural practices and excessive dam construction. The situation has become so bad that Iran's President Pezeshkian has talked of having to evacuate Tehran, a city of 13 million people, if the water fails completely.

Water Wars: The Impact of Dams

Water shortages are not always caused by drought. Increasingly they are the result of geopolitical tensions. Iraq has been severely affected by dam construction on the Tigris and Euphrates rivers by neighbouring countries. Reduced river flow has damaged agriculture, accelerated desertification and contributed to severe dust storms.

Egypt and Sudan are concerned about the impact of Ethiopia's Grand Renaissance Dam on the Blue Nile, which provides most of Egypt's water supply. Further east, nations in the Mekong Basin—including Vietnam, Cambodia and Thailand—have experienced disruptions linked to extensive dam building on the upper Mekong River by China.

Israel: A Model of Water Innovation

One nation that has largely overcome chronic water shortages is Israel.

Israel has transformed water scarcity into relative abundance. The National Water Carrier, operated by Mekorot, transports water from the Sea of Galilee across the country. This was the main source of water in the early years of the state but it has now been supplemented by large-scale desalination, wastewater recycling and advanced irrigation techniques. Israel has transformed water scarcity into relative abundance. Drip irrigation technology minimises waste and maximises efficiency. Through these methods Israel has transformed the barren Negev desert into a food producing region as the 'desert blossoms as a rose' (Isaiah 35.1). Israel has also shared its expertise internationally, particularly in Africa, helping nations make better use of limited water resources.



Water carrier in Israel

What Does Bible Prophecy Say?

Without water people cannot survive. Humans can only go for about three days without water. Water shortages inevitably lead to crop failures, food shortages and famine. Jesus warned of such conditions as signs of His return: 'And there will be famines, pestilences, and earthquakes in various places. All these are the beginning of sorrows.' Matthew 24.7-8, Revelation 6.1-8

The Book of Revelation describes a future event affecting the world's water supplies: 'A third of the waters became wormwood, and many men died from the water, because it was made bitter.' Revelation 8.11.

In the context this scripture speaks of a future disaster happening during the Great Tribulation period. However modern commentators have drawn a direct correlation between this prophecy and human-made ecological disasters. Industrial and chemical pollution makes 'water bitter' as the contamination of water by toxic chemicals, microplastics, and industrial runoff renders water sources lethal, perfectly aligning with the imagery of 'wormwood'.

There is also a connection between this prophecy and the Chernobyl nuclear disaster of 1986. In Ukrainian and Russian, "Chernobyl" (Чорнобиль) translates literally to a type of wormwood, specifically common mugwort or dark grass (Artemisia vulgaris). The town of Chernobyl and the nearby nuclear power plant were named after this bitter herb, which grows abundantly by the Pripyat river in the region. The Pripyat river flows directly through the heavily contaminated 'Zone of Alienation' where the river retains radioactive isotopes like celsium 137 and strontium 90. This river flows into the Dnieper River a vital water source for millions of people.

The Nile and the Euphrates

In Revelation 16.12 we read: 'Then the sixth angel poured out his bowl on the great river Euphrates, and its water was dried up, so that the way of the kings from the east might be prepared.'

The Euphrates River is drying up at a critical rate. Water levels have dropped dramatically due to climate change, chronic droughts, and upstream dam construction in Turkey. The Iraqi Ministry of Water Resources has warned that the river could dry out completely by 2040 if current environmental trends continue. Agriculture in the 'fertile crescent' region of biblical Mesopotamia is being drastically affected by this problem.

There are also severe problems affecting the Nile (Isaiah 19:5-11). 'The waters will fail from the sea, and the river will be wasted and dried up. The rivers will turn foul; The brooks of defence will be emptied and dried up; The reeds and rushes will wither. The papyrus reeds by the River, by the mouth of the River, and everything sown by the River, will wither, be driven away, and be no more. The fishermen also will mourn; all those will lament who cast hooks into the River, and they will languish who spread nets on the waters.'

The Nile faces a severe pollution crisis. The river is heavily contaminated by untreated municipal sewage, agricultural runoff containing toxic fertilizers, and industrial waste discharged directly into its waters. Additionally, plastic waste is overwhelming the river's ecosystems. Studies indicate that the vast majority of fish in the Nile have ingested microplastics, and heavy metals have been found at unsafe levels in its delta branches.

The Aswan dam on the Nile has caused severe pollution problems in the Nile. Before the dam was built, annual floods naturally deposited nutrient-rich silt onto farmlands. The dam blocks this sediment, so farmers are forced to use high volumes of artificial chemical fertilisers. The toxic runoff from these chemicals drains directly back into the Nile, polluting the water. The results affect the Nile Delta area in ways which line up exactly with this prophecy in Isaiah.

The earth defiled

Isaiah 24 presents a sobering picture of a planet suffering under the consequences of human rebellion and environmental degradation: "The earth is also defiled (or polluted) under its inhabitants, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore the curse has devoured the earth, and those who dwell in it and desolate. Therefore the inhabitants of the earth are burned, and few men are left." Isaiah 24:5

Hope Beyond the Crisis

The Bible points to a hopeful end for all this with the return of the Messiah and the clean up operation that will take place during His 1000-year reign on earth (see Isaiah 2.1-4, Revelation 20).

Interestingly, scientists have discovered evidence suggesting that enormous quantities of water may exist deep beneath the Earth's surface—perhaps several times the volume of all the world's oceans. It may be that the Lord will use this vast reservoir of water to clean up the mess humans have made of the planet God gave us to look after.

The Scripture consistently points toward a future restoration of creation at that time. Isaiah foresees a transformed world in the Messianic kingdom:
'The wilderness and the wasteland shall be glad for them, and the desert shall rejoice and blossom as the rose; For waters shall burst forth in the wilderness, and streams in the desert. The parched ground shall become a pool, and the thirsty land springs of water.' Isaiah 35:6.

Zechariah tells us 'Living waters shall flow from Jerusalem.' Zechariah 14.8.

Ezekiel 47 describes this in more detail:

'There, along the bank of the river, were very many trees on one side and the other. Then he said to me: "This water flows toward the eastern region, goes down into the valley, and enters the sea. When it reaches the sea, its waters are healed. And it shall be that every living thing that moves, wherever the rivers go, will live. There will be a very great multitude of fish, because these waters go there; for they will be healed, and everything will live wherever the river goes. It shall be that fishermen will stand by it from En Gedi to En Eglaim; they will be places for spreading their nets. Their fish will be of the same kinds as the fish of the Great Sea, exceedingly many.' En Gedi is on the Dead Sea, which today has no fish and no life in it, but at that time it will be restored as the Lord renews the earth.

The Bible concludes not with a dyi"g pl'net, but with the promise of renewal, restoration and abundance under the rule of the Lord. All of this will be the result of God's supernatural intervention to fix the mess humans have made of the world God gave us to look after, including the environmental crisis. All this is a reminder of both the fragility of our world, the failures of our human race and the hope to be found in God's ultimate plan for redeemed humanity.

The living water and the Holy Spirit

Jesus also related the flowing clean water to our personal spiritual condition. Speaking on the last day of the Feast of Tabernacles He said, 'If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.' But this He spoke concerning the Spirit, whom those believing in Him would receive.'

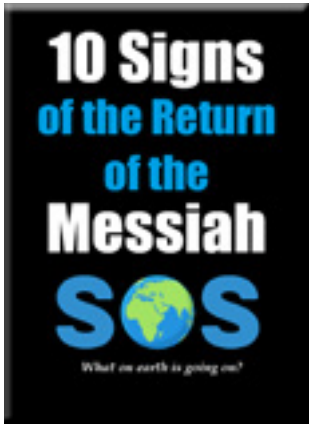
Jesus' proclamation in John 7:37-39 was a dramatic claim to be the Messiah and the ultimate fulfilment of God's promises. By saying "out of your heart will flow rivers of living water" during the Feast of Tabernacles, He transformed a traditional Jewish ritual into a prophecy about the Holy Spirit.

During this week-long festival (also known as Sukkot), Jewish priests would march to the Pool of Siloam, draw water, and pour it over the Temple altar every day. This act celebrated God's provision of water in the desert during the Exodus. The last day of the ritual, known as the Hoshana Rabbah, was the climax of the water-drawing celebration. Priests would draw water from the Pool of Siloam, bring it up to the Temple, and pour it over the altar alongside wine. This ritual was performed to ask God for an abundance of rain and agricultural blessing in the coming year, as well as a prayer for the future outpouring of the Holy Spirit.

By declaring that whoever believes in Him will have living water, Jesus was claiming to fulfil Old Testament prophecies (like Isaiah 55:1 and Zechariah 14:8). He was stating that He alone could satisfy humanity's deepest spiritual thirst. The "rivers of living water" specifically symbolise the Holy Spirit. Jesus revealed that the Spirit would not just dwell with believers, but would also flow out from within them into the world.

As we see the parched conditions on earth and the spiritual barrenness of our society and our lives, we need the living water sent from God to renew, restore and revive us. Yeshua / Jesus the Messiah has come once to open the way for all of us to receive the Holy Spirit and be born again into His kingdom. He is coming again with all power from God to renew, restore and revive this sad world and make it into the place God intended it to be before it was spoiled by human sin. Make sure you have your place in this wonderful kingdom now.

Send for our booklet



The strange case of Judas Iscariot



Judas is the most notorious character in the Bible. Even people who don't know much about Christianity know that Judas Iscariot betrayed Jesus Christ. His name has entered into the English language as the symbol of treachery and deceit.

The story of Judas raises questions about the nature of good and evil, the church's relationship to the Jewish people and the fulfilment of Bible prophecy.

Judas and the Jewish people

Judas' name in Hebrew is Yehuda or Judah, first mentioned in the Bible as one of the sons of Jacob, from whose tribe was to come the royal line of David and the Messiah (Genesis 49.10). The words Judea, Jew and Judaism and their equivalents in other languages derive from the name Judah. Where the name Iscariot comes from is more debatable. Most likely it means 'Ish Karioth', a man of Karioth, a town in Judea, which would have marked Judas out as being different from the Galilean disciples of Jesus. Another possibility is that it is connected to the 'Sicarii', the dagger men, a group of zealots dedicated to driving Romans out of Judea.

The connection between Judas and the Jewish people became a source of anti-Semitism in Christendom. Throughout Europe it was common for boys to be given the names of the disciples of Jesus in the form common to their languages – Peter, Andrew, James, John. No Christian boy would ever be called Judas, although Jewish boys would be called Yehuda. In Medieval Christendom the common people had no access to the Bible in languages they could understand, so they were ignorant of much of what the New Testament taught.

Anti Jewish prejudice and ignorance in the established churches meant they would not have known about the Jewishness of Jesus and His disciples all of whom had Hebrew names, Yeshua (Jesus), Kefa (Peter), Yakov (James) and Yohannan (John). So most people assumed that Peter, Andrew, James and John were all nice Gentile Christians, whereas the only Jewish disciple of Jesus was Judas the traitor. Often Medieval paintings depicting the disciples show Judas having obviously Jewish features whereas the other disciples and Jesus look like good Europeans. All of this gave rise to antisemitism in the name of Jesus, which was the exact opposite of the intention of Jesus Himself and the Gospel writers.

Why did Judas betray Jesus?

Judas' name first appears in the Gospels of Matthew, Mark and Luke in the list of the twelve disciples. In each list Peter is the first mentioned and Judas the last. Only Judas has something added to his name, 'Judas Iscariot who betrayed him.' Matthew 10.4.

Judas was fully part of the twelve disciples, involved in the preaching of the Gospel: 'And when He had called His twelve disciples to Him, He gave them power over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease. … These twelve Jesus sent out and commanded them, saying: "Do not go into the way of the Gentiles, and do not enter a city of the Samaritans. But go rather to the lost sheep of the house of Israel. And as you go, preach, saying, 'The kingdom of heaven is at hand.' Matthew 10.1-7

Judas must have taken part in those missions. He saw the power of God operating through Jesus and the disciples, the sick being healed, the dead raised and demons cast out. He heard His teaching, the Sermon on the Mount, the parables. He had close fellowship with the Son of God for three years. So how could someone who had been close to Jesus for three years, seen His miracles and heard His teaching betray Him for thirty pieces of silver?'

We are not told anything about his motive. All we are told is that Satan entered into him:

'Now the Feast of Unleavened Bread drew near, which is called Passover. And the chief priests and the scribes sought how they might kill Him, for they feared the people. Then Satan entered Judas, surnamed Iscariot, who was numbered among the twelve. So he went his way and conferred with the chief priests and captains, how he might betray Him to them. And they were glad, and agreed to give him money. So he promised and sought opportunity to betray Him to them in the absence of the multitude.' Luke 22.1-6. See also John 13.2.

Satan is a real being, more powerful than humans, but infinitely less powerful than God. He was created by God as a mighty archangel, but fell from his high position in heaven when he rebelled against God when his heart was lifted up because of his beauty (Ezekiel 28.17) and he wanted to be like God (Isaiah 14.14). As a result he was cast out of heaven and become the tempter who caused sin and rebellion against God on earth. See Genesis 3, Isaiah 14.12-14, Ezekiel 28.11-19. Jesus called him the ruler of this world (John 11.31), acknowledging his temporary power over the affairs of humanity in rebellion against God. See also Matthew 4.8-10.

The case of Judas tells us that even In the presence of the Lord Jesus It Is possible for Satan to enter in and influence us. Perhaps this explains why many so called ministers of the church end up doing the devil's work, not God's. Peter tells us to 'Be sober, be vigilant; because your adversary the devil walks

about like a roaring lion, seeking whom he may devour. Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world.' 1 Peter 5.8-9

The only one who has walked this earth without falling at some time to the influence of the devil was Jesus Himself, who was tempted as we are but overcame him by obedience to God and the Word of God. Matthew 4.1-11, Hebrews 2.18, 4.15.

One lesson we can learn from this is that we should be aware of the ever present danger of satanic activity. Even at the moment we are praying or praising the Lord something of the evil one may be lurking around trying to get to us. He may slip into our minds thoughts like these: 'You don't belong here, God doesn't care about you, this is all a myth, a made up story which no one believes today.'

Our protection against the devil comes from:

- Knowing the Word of God. In the temptation accounts Jesus resisted the devil by quoting the word of God to him. Matthew 4.1-11
- Submission to the will of God. 'Therefore submit to God. Resist the devil and he will flee from you.' James 4.7.
- Confessing our sin and being cleansed by the blood of Jesus: 'The blood of Jesus Christ His Son cleanses us from all sin…. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.' 1 John 1.7-9.

The devil can also use other people to influence us away from God's purpose and get us to fulfil their wrong purpose, by sowing doubts in our hearts, causing unbelief and separating us from other believers.

It is possible that on a human level this is what happened to Judas, which made him open to the evil plan of the enemies of Jesus. The Gospels reveal that Jesus had enemies in the Sanhedrin, the Jewish religious establishment (also that the friends and supporters of Jesus were all Jewish). His enemies were infuriated by the preacher from Galilee who denounced their hypocrisy (Matthew 23) and made claims for Himself they considered blasphemous (John 8, Matthew 26.62-66). They were afraid of His influence on the people, especially the claim that He was the Messianic King of the line of David (Luke 19.37-40, John 11.45-52).

This was especially dangerous at the time of Passover when there were crowds of pilgrims in Jerusalem and Jesus was there preaching in the Temple precincts to people who were attentive to His words and heard Him gladly (Matthew 21.14-16, Mark 12.37). The fear was that He would cause a public commotion among the Passover crowd that would cause the Roman occupiers to take action against the Jewish people.

So they wanted to arrest Jesus quietly to prevent this from happening: 'Then the chief priests, the scribes, and the elders of the people assembled at the palace of the high priest, who was called Caiaphas, and plotted to take Jesus by trickery and kill Him. But they said, "Not during the feast, lest there be an uproar among the people."' Matthew 26.1-5.

Judas then steps in as one who knows Jesus' daily routine and will be able to take them to a place where Jesus can be arrested secretly. 'Then one of the twelve, called Judas Iscariot, went to the chief priests and said, "What are you willing to give me if I deliver Him to you?" And they counted out to him thirty pieces of silver. So from that time he sought opportunity to betray Him." Matthew 26.14-16.

Did Judas have some connection to the chief priests and so went to them to offer his services to deliver up Jesus in a quiet place where He could be arrested without causing an uproar? Maybe in the times in the Temple when Jesus was preaching, someone from the priests' side had mingled with the crowd and spoken to Judas and found that he had some doubts about Jesus and so recruited him to their cause. Another possibility is that Jesus was not turning out to be the kind of Messiah Judas was looking for. Some commentators say Judas was a zealot sympathiser, wanting the Messiah to rid Judea of Roman rule and had become frustrated at Jesus' nonviolent message of loving your enemies and turning the other cheek (Matthew 5.43-48).

While the Gospel writers do not tell us about Judas' motive, John does tell us that he had a weakness for money. At the anointing at Bethany we read: 'But one of His disciples, Judas Iscariot, Simon's son, who would betray Him, said, "Why was this fragrant oil not sold for three hundred denarii and given to the poor?" This he said, not that he cared for the poor, but because he was a thief, and had the money box; and he used to take what was put in it.' John 12.1-7.

So we know that that Judas was dishonest and therefore open to Satanic influence which at the crunch point made him disloyal to Jesus to the point of betraying Him. He was then recruited by the chief priests with the offer of money to do their bidding.

The arrest

The place of the arrest at Gethsemane is significant. It is across the Kidron Valley on the east side of Jerusalem, at the foot of the Mount of Olives on the road from Jerusalem to Bethany. The Gospels tell us that during the final week before the crucifixion Jesus was daily teaching in the Temple precincts and then went to Bethany to stay overnight. Then He left them and went out of the city to Bethany, and He lodged there. Matthew 21.17. The Gospels record that Jesus had friends in Bethany whose homes He visited (Luke 10.38-42, Matthew 26.6).

John Wenham in his book 'Easter Enigma', a fascinating reconstruction

of the events of Holy Week, links Gethsemane to the family of Mary, the mother of John Mark, author of Mark's Gospel. According to Acts 12.12 the disciples met in their house after the resurrection. Christian tradition says this house was likely the scene of the Upper Room where the Last Supper took place. Having a large house in this quarter of Jerusalem meant the family was quite wealthy. The source of their wealth may have been the garden of Gethsemane, a working olive press situated just outside the city in the Kidron Valley. Gethsemane in Hebrew is 'gat shemanim' meaning place of the olive press.

There is a curious detail given in the Gospel of Mark of the young man who fled away naked at the time of the arrest of Jesus (Mark 14.51-52). Wenham says this was probably Mark himself who was keeping watch over the property, sleeping in a room on the premises. He was then disturbed by the commotion and fled away when Jesus was arrested.

The family of Mark could have made Gethsemane available to Jesus and the disciples, a quiet place of rest and prayer on the way back from Jerusalem before they climbed up the hill to Bethany. Judas would have known that this was Jesus' pattern of behaviour and been able to lead the arresting party to where Jesus was, alone with his disciples and out of view of the crowds, fulfilling the requirement of the chief priests that Jesus be arrested without a public commotion. If Jesus had left Gethsemane by the time the arresting party got there, Judas would have led them up the hill to Bethany where they could arrest Him.

As the arresting party approaches Gethsemane we read: 'Now His betrayer had given them a sign, saying, "Whomever I kiss, He is the One; seize Him." Immediately he went up to Jesus and said, "Greetings, Rabbi!" and kissed Him. But Jesus said to him, "Friend, why have you come?" Then they came and laid hands on Jesus and took Him.'

Jesus the Messiah was betrayed by a kiss, the gesture of friendship. He responds by addressing Judas as friend and and asks him, 'Why have you come?' One can only imagine what went through the mind of Judas as he heard those words. 'Why does he call me friend while I am betraying him? Why have I done this? Where is this going now?'

It would not take long for Judas to know the answer. Perhaps if he had paid attention to previous words spoken by the Lord he would have realised that what was happening was exactly what Jesus had told them would happen, His arrest, trial, crucifixion, burial and resurrection on the third day (Matthew 16.21). Judas may have had a terrible premonition that he was now on the wrong side of the most significant event in history, that would change the world and his destiny forever.

Judas' remorse and death

When he did come to realise what he had done it was too late to undo it. The Sanhedrin had decided that Jesus should die, and handed Him over to Pilate for sentencing and execution.

'When morning came, all the chief priests and elders of the people plotted against Jesus to put Him to death. And when they had bound Him, they led Him away and delivered Him to Pontius Pilate the governor.

Then Judas, His betrayer, seeing that He had been condemned, was remorseful and brought back the thirty pieces of silver to the chief priests and elders, saying, "I have sinned by betraying innocent blood."

And they said, "What is that to us? You see to it!"

Then he threw down the pieces of silver in the temple and departed, and went and hanged himself. But the chief priests took the silver pieces and said, "It is not lawful to put them into the treasury, because they are the price of blood." And they consulted together and bought with them the potter's field, to bury strangers in. Therefore that field has been called the Field of Blood to this day.' Matthew 27.1-8.

The text tells us that Judas was remorseful (AV says 'repented himself'). Matthew does not use the usual New Testament word for repent in the Greek (metaneo) but a less usual word 'metamelomai'. This word does



30 pieces of silver

not have the same force as 'repent' used in the biblical sense, but implies a remorse of the kind experienced by a wrong doer who is found out and regrets what he has done.

So Judas in bitter remorse and understanding the enormity of the sin he had committed went out and hanged himself. In Acts 1.25 Peter describes Judas as one who 'fell by transgression and went to his own place'. It is not totally clear whether Peter meant the place Judas went to was the grave in Akel Dama (Field of Blood) or hell by this phrase. As he did not truly repent and believe the Gospel we have to assume that he went to hell.

In Jesus' prayer for the disciples in John 17 He marks Judas out as the 'son of perdition':

'Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled.'

Perdition means 'lostness' so the implication is that Judas was destined to play the role of the betrayer and

be lost for eternity. Interestingly the only other reference to the 'son of perdition' in the New Testament is in 2 Thessalonians 2.3 referring to the man of sin or the Antichrist.

Fulfilment of prophecy

Judas Iscariot fulfilled specific Old Testament prophecies concerning the betrayal of the Messiah, His betrayal by a close friend, the specific price of the payment, and the fate of the money.

• The Betrayal by a Trusted Companion:
The Prophecy: Psalm 41:9 foretold, "Even my close friend in whom I trusted, who ate my bread, has lifted his heel against me."
The Fulfilment: Jesus directly identified Judas as the fulfilment of this prophecy at the Last Supper, noting that the one who shared His bread would betray Him (John 13:18). At the moment of the arrest Jesus addressed Judas as 'friend.'

• The Betrayal for 30 Pieces of Silver:
The Prophecy: Zechariah 11:12-13 prophesied that the Messiah would be valued at thirty pieces of silver, which is later thrown "to the potter in the house of the Lord".
The Fulfilment: Judas agreed to betray Jesus to the religious leaders for exactly 30 pieces of silver (Matthew 26:15). After feeling remorse, he returned the coins to the Temple.

• Purchasing a Potter's Field:
The Prophecy: Zechariah 11:13 explicitly states the rejected wages would be thrown "to the potter".
The Fulfilment: Because the 30 pieces of silver were "blood money" and could not be put into the treasury, the religious leaders used them to buy a potter's field to bury strangers (Matthew 27:3-10)

The potter's field / Akel Dama / Field of Blood.



Possible site of Akel Dama in Jerusalem

Judas' final burial place is in Akel Dama, Hebrew for field of blood, in the 'potter's field'. Both Matthew and Acts refer to Akel Dama in connection with Judas' death (Matthew 27.8, Acts 1.19). 'And they consulted together and bought with them the potter's field, to bury strangers in. Therefore that field has been called the Field of Blood (Akel Dama) to this day.' Matthew 27.8. 'And it became known to all those dwelling in Jerusalem; so that field is called in their own language, Akel Dama, that is, Field of Blood.' Acts 1.19

Akel Dama is located in the Hinnom Valley, near the junction with the Kidron Valley, facing the southern walls of Mount Zion, Jerusalem. In biblical times it was a site of pagan rituals including child sacrifice and became known as a metaphor for hell. In New Testament times it was a municipal dumping ground for refuse, dead animals, and the bodies of executed criminals. Because continuous fires were used in the valley to burn refuse and bodies, its Hebrew name, Gei Hinnom, (Greek Gehenna) became the word used for hell in the New Testament.

In Matthew 27 Judas throws the 30 pieces of silver into the Temple sanctuary and goes away to hang himself. The chief priests then buy the potter's field as a burial place. In Acts 1.18-19 Peter describes Judas as having purchased the field himself 'and falling headlong, he burst open in the middle and all his entrails gushed out.' So we have two descriptions of what happened to Judas – that he hanged himself and that he burst open in the middle and his entrails gushed out.

Arnold Fruchtenbaum gives an interesting explanation of this apparent discrepancy in his book 'Messianic Christology' (page 153-4). 'Judas committed suicide at the end of the first night of the Passover, before the first day of the Passover when the Passover sacrifice would be offered. According to Jewish law if there was a dead body within the walls of Jerusalem then the city would be considered defiled and the morning sacrifice could not be offered. However if the corpse is taken and thrown into the Valley of Hinnom, then the city would be cleansed and the sacrifice may be offered up. In order for this to happen Judas' body was thrown over the walls into the valley as a result of which his entrails gushed out. So Matthew is right that Judas hanged himself and Acts is right that his body burst open when it was thrown over the walls into the valley below.'

Concerning the issue of who bought the burial place, Arnold Fruchtenbaum again has the answer. 'What were the Chief Priests to do with the 30 pieces of silver? The money was wrongfully gained so it could not be put back into the Temple treasury. Such money could either be returned to the owner or used for the public good. Since Judas was already dead it could not be returned to him so it had to be used for the common good. So a field was purchased in the name of the deceased Judas Iscariot by the chief priests as a burial place. The first person to be buried there was Judas himself. So Matthew is right when he says the chief priests bought the field. Acts is also right that Judas Iscariot was the legal owner since the field was bought posthumously in his name.'

Jeremiah or Zechariah – who made the prophecy?

There is also an issue about the connection between this event and Hebrew prophecy.

Matthew 27.9-10 attributes Judas' actions to the prophecy of Jeremiah not Zechariah. 'Then was fulfilled what was spoken by Jeremiah the prophet, saying, "And they took the thirty pieces of silver, the value of Him who was priced, whom they of the children of Israel priced, and gave them for the potter's field, as the LORD directed me."

In fact Jeremiah does not refer to 30 pieces of silver, though Zechariah does.

'And the Lord said to me, "Throw it to the potter"—that princely price they set on me. So I took the thirty pieces of silver and threw them into the house of the Lord for the potter.' Zechariah 11.12-13.

So did Matthew make a mistake attributing the prophecy to Jeremiah not Zechariah? The footnote to some Bibles connects Matthew 27.9 to Jeremiah 32.6-9 which is a reference to Jeremiah buying a field at Anathoth for seventeen shekels of silver. This footnote is wrong. Jeremiah 32 is about a land transaction Jeremiah made, which has nothing to do with Matthew's prophecy about the events surrounding Judas and the Potter's Field.

The real connection to Jeremiah is not chapter 32 but chapters 18-19. The explanation of this is to be found in David Baron's commentary on Zechariah page 409-412. Baron was a Hebrew Christian who came to the Lord in the 19th century from a rabbinic background and was an expert in Hebrew studies of the New Testament. He shows how Matthew's quote is a composite reference to both Zechariah 11.12-13 (thirty pieces of silver) and Jeremiah 19 (the potter's field). Such composite quotes are common in Jewish writings.

Jeremiah 18-19, the potter's house and the potter's field, are part of a prophecy of the coming judgement on Judea and Jerusalem for their sin and rebellion against God. Jeremiah is told by the Lord to take the pot from the potter's house and smash it in the potter's field as a symbol of this coming destruction. Jeremiah explains that the broken pot is a sign that the Valley of Hinnom will become known as the valley of Slaughter (Jeremiah 19.6). In so doing he was making a prophecy of the coming destruction of Jerusalem and its Temple by the Babylonians. When this happened the Valley of Hinnom became the place of slaughter.

In context, Zechariah 11 is a prophecy of the destruction of the second temple by the Romans when this would happen again in the same place, the Valley of Hinnom. The two passages in Jeremiah and Zechariah are connected by a common theme – the destruction of the temple and the reason for it. The reason for the fall of the first Temple and the Babylonian captivity was disobedience of Israel to the Torah and the rejection of the message of the prophets. The reason for the destruction of the second temple and the greater dispersion of Israel was to be the rejection of the Messiah and His message by the religious leaders.

Judas' act of betrayal and its use by the Sanhedrin in arranging the arrest, trial and crucifixion set the stage for this event to take place. 40 years after the death and resurrection of the Lord Jesus, the Romans broke through the walls of Jerusalem in 70AD. There was such an appalling slaughter that there was no more room to bury the dead in the Valley of Hinnom, which became the Field of Blood (Akel Dama). Jesus gave warning of this event saying it would happen 'because you did not know the time of your visitation (Luke 19.44).' In other words the reason for the coming judgment on Jerusalem was the failure of the Jewish religious leaders to recognise Jesus as the promised Messiah.

Judas' betrayal of Jesus with the connivance of the chief priests led to His arrest, to be followed by the trial and crucifixion. Significantly the money given to Judas was taken from the fund for buying sacrifices for the Temple. So it bought the final sacrifice for sin through the blood of the Messiah Jesus. To those who accepted the meaning of this sacrifice, Jewish and Gentile, it became the source of forgiveness and eternal life. This offer went out even to those who had been responsible for the death of Jesus who could be saved through repentance and faith in His name (Acts 3.11-26). To those who rejected it, the sacrifice of Jesus became the source of judgement. Akel Dama in Gei Hinnom / 'Gehenna' the word used in the New Testament for hell.

The field of blood and the end of days

The Bible prophesies a scattering of the Jewish people from the land of Israel and Jerusalem being 'trodden down (ruled by) of the Gentiles until the times of the Gentiles are fulfilled.' (Luke 21.24). It also prophesies a return of the Jewish people to the land of Israel and Jerusalem at the end of days and shows that this will be the scene of the last days battle, as the nations gather against Jerusalem (Zechariah 12-14, Revelation 16, 19).

Joel tells us that God will act in judgement against those nations: I will also gather all nations, and bring them down to the Valley of Jehoshaphat; And I will enter into judgment with them there on account of My people, My heritage Israel, whom they have scattered among the nations; they have also divided up My land. Joel 3.2

The Valley of Jehoshaphat is also known as the valley of decision in Joel where multitudes gather for the 'Day of the Lord' event. Jehoshaphat in Hebrew means 'the Lord judges'. Scholars generally link this valley with the Kidron Valley to the east of Jerusalem, which meets the Valley of Hinnom at its southeastern corner, the place where Judas was buried in Akel Dama. The valley serves as the 'winepress', the setting for God's anger when He crushes the nations like a bunch of grapes at the time of the last battle over Jerusalem: 'So the angel thrust his sickle into the earth and gathered the vine of the earth, and threw it into the great winepress of the wrath of God. And the winepress was trampled outside the city, and blood came out of the winepress, up to the horses' bridles, for one thousand six hundred furlongs.' Revelation 14.19-20

Joel prophesies the same event: Put in the sickle, for the harvest is ripe. Come, go down; for the winepress is full. The vats overflow— for their wickedness is great. Multitudes, multitudes in the valley of decision! For the day of the Lord is near in the valley of decision. The sun and moon will grow dark, and the stars will diminish their brightness. The Lord also will roar from Zion, and utter His voice from Jerusalem; the heavens and earth will shake; but the Lord will be a shelter for His people, and the strength of the children of Israel. So you shall know that I am the Lord your God, dwelling in Zion My holy mountain. Joel 3.12-13.

So Akel Dama, the field of blood, plays its last role as the place of judgement at the Second Coming of the Messiah. Following that the Messiah restores the kingdom to Israel, setting up His throne in restored Jerusalem and bringing in the Messianic age of peace and justice on earth (Isaiah 2.1-4, Revelation 20).

Don't go to Judas place in Akel Dama, Gehenna, but come into the place of safety for all who put their trust in Yeshua, Jesus the Messiah.



Messiah booklet
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Disclosure Day: Are aliens real and in contact with humans?

Disclosure Day is a science-fiction thriller directed by Steven Spielberg, centring on a race to reveal evidence for extra-terrestrial contact to the world. The film backs up the claims of the Disclosure movement, which believes that the government is withholding evidence of alien contact with humans. Its release in June 2026 coincides with a report from President Trump that he is about to make public 'government files related to alien and extra-terrestrial life.' Meanwhile US pastors have been told to prepare their congregations for UFO revelations that may shake their faith in the Bible.

The film is set in a time when the world is in a massive state of crisis facing the possibility of nuclear war. In the middle of a live broadcast a news anchor, Margaret Fairchild, interrupts her script to announce that Extra Terrestrials are real and the government has known about this for a long time and covered it up. She begins speaking in languages she has not learned and displaying psychic powers. Later it is revealed that these have been given to her as the result of an alien abduction that took place when she was a child.

The film also features Daniel Kellner, a brilliant mathematician, who has worked for the government and now changed sides. He has decided to blow the whistle on a government agency called WARDEX that has been suppressing evidence about aliens. It turns out he too has been 'visited' by the aliens who have given him special powers turning him into a genius at solving mathematical and technical problems.

Daniel has stolen a cache of files with filmed evidence of alien life visiting earth. A chase follows in which he flees from WARDEX's sinister leader, Noah Scanlon, who tries to kill him and get the files destroyed before they can be released to the general public.

Daniel has a girl friend called Jane, who has been a novitiate (trainee nun) in a Roman Catholic convent. She dropped out of convent but kept faith in God and has good relations with the Mother Superior. She returns to the convent while on the run from Noah Scanlon. This gives rise to a question about alien life and the existence of God.

A chase follows, leading to Daniel's arrest and subsequent escape with the help of Hugo Wakefield, the leader of a WARDEX opposition group that wants to make known the evidence of alien interaction with our world. Daniel and Margaret then come together, taking the files of the aliens to the news studio in Dallas where she succeeds in getting them screened on TV. They are then shown by news channels around the world. The end of the film shows millions of

people around the world watching the film of the aliens in an attitude of awe and wonder. As this is happening, a real life alien is wheeled into the studio who communicates in an unknown language with Margaret. She then turns to camera and tells the watching world 'Listen'. That closes the film without giving the alien's message. The implication is that the aliens are good and want to save the world. So put your trust in the space brothers.

Is there life in space and if so, does it undermine faith in God?

This is the question Jane asks in the convent. The Mother Superior answers that humans are God's supreme creation on earth, but there are other creatures in the universe who may be greater than us. We are not alone in the universe. There are other creatures out there wanting to make contact.

This raises a question about whether the existence of aliens is compatible with the Bible's account of creation. While the Bible does not have any specific information on other life forms existing in the universe, this verse from Isaiah states that God created the earth to be 'inhabited.' 'For thus says the Lord, Who created the heavens, Who is God, Who formed the earth and made it, Who has established it, Who did not create it in vain, Who formed it to be inhabited: "I am the Lord, and there is no other.' Isaiah 45.18. We can't say that this proves there is no life on other planets, but it does give a strong implication that the earth is unique in being inhabited and therefore there are no aliens out there trying to visit us.

There are also scientific reasons to question the visitation of earth by creatures from outer space. There are an estimated 20,000 billion, billion stars with planets around them in the universe. So, the reasoning goes, there has got to be life on one or more of these planets somewhere. The Seti (Search for Extra Terrestrial Intelligence) project uses the most powerful radio telescopes to search the universe for signs of life. Nothing has been discovered.

If such a life form existed in a distant galaxy and wanted to reach earth it would have to develop the most incredible technology to cover the vast distances in the universe. The nearest star to us is 4.3 light years away, around 25 trillion miles. The Milky Way galaxy is 100,000 light years wide. The closest galaxy after the Milky Way is 1.5 million light years away. A spacecraft travelling at one million miles a day would take 70,000 years to cover the distance to the nearest star. To reach a distant star in the Milky Way or another galaxy would take millions of years.

Only beings with the most incredible technology who have a life span of millions of years and do not need food and drink to keep alive could cross the universe in a spacecraft. If we are to believe the claims of UFO enthusiasts such craft are not only making it across the universe but also doing so in huge numbers.

One way round this problem is the multiverse theory. According to this idea the universe as perceived by humans is just one of many universes that exist in reality. This idea has long been a staple of science fiction, meaning that alien life can move from another universe into ours and therefore interact with earth without having to travel the vast distances of space.

Angels and demons

The Bible does not support the multiverse theory, but it does teach that there are other realms which exist parallel to ours where life forms exist capable of reaching us here on earth. God exists in heaven, outside of our time and space, along with a vast array of angels. The devil also exists, also in another realm outside of our time and space, along with one third of the angels who fell at the time of Lucifer's rebellion against God and became the demons.

The first verse in the Bible reads 'In the beginning God created the heavens and the earth.' The word for heaven in Hebrew is shamayim which is a plural world. Shamayim is used in scripture for the physical universe, the starry host, which 'declares the glory of God' Psalm 19.1. Shamayim also describes the heavenly realm where God dwells. On rare occasions God reveals to people on earth something of this realm. Exodus 24.9-10 describes the experience of Moses and the elders of Israel at Sinai when 'they saw the God of Israel … like the very heavens in its clarity'. In 2 Corinthians 12.2 Paul talks about a man who was caught up to the third heaven where he saw visions and revelations of God. Revelation 4 describes the experience John had of being caught up into an open door into heaven.

There is also a realm where Satan and the demons dwell. Ephesians 6 tells us of a realm where 'spiritual hosts of wickedness' exist 'in the heavenly places'. Wherever this realm is, it is not the place where God dwells. Isaiah 14 tells us how Lucifer was expelled from God's heaven when he rebelled against God. In Revelation 12 we read of a war that takes place in the heavenlies between Michael and the angels of God and the devil and his angels, which precipitates the final events on earth before the second coming of Jesus. At the second coming Jesus comes with the angels of heaven to remove the power of devil from the earth and throw him into the abyss (Revelation 19-20).

Therefore, the Bible points to the existence of angels and demons who are able to move between these different realms in the 'heavenlies' and interact with humans. Angels are messengers from God who on occasions in the Bible come to bring important messages to humans. The most significant is the encounter the virgin Mary had with the angel Gabriel, who informed her that she would be with child by the Holy Spirit and bring forth the Messiah (Luke 1.26-37). The angels also appear at the tomb of Jesus on resurrection day to inform the women that 'He is not here, He is risen from the dead.' (Luke 24.1-7)

There are also demons, fallen angels who joined with the devil in his rebellion against God. Chuck Missler's book, 'Alien Encounters', claims that contact and report of sightings of aliens and UFOs is explained by the appearance of fallen angels (demons). There are people today who claim to have had experience of contact with apparent aliens in terms which sound like contact with demons.

Witnesses describe paralysis, telepathic communication, missing time, and encounters with beings who appear capable of transcending physical laws. One such witness, Whitley Striber writes, 'I felt an indescribable sense of menace. Whatever was there seemed so monstrously ugly, so filthy and dark and sinister. Of course they were demons. They had to be.'

In Disclosure Day the aliens abduct two characters, Margaret and Daniel, when they are children. This appears to be a good experience with friendly animals and brightly coloured birds around them. The aliens are portrayed as friendly beings who want to help humanity in a time of crisis. They give the children latent powers which will come to fruition later. These powers have some similarity to the coming of the Holy Spirit as recorded at Pentecost speaking in languages they had not learned (Acts 2), understanding things about the spirit world and communicating a new truth that will give humans 'empathy', understanding each other.

The message is presented in religious terms as a new revelation, making contact with a higher power which will enable humans to evolve to a higher level. The film ends as Margaret faces the camera and declares a single word 'Listen' to the watching world. The message is not just to listen to the alien's message, but listen to each other, act with empathy. The aliens are giving us a last chance to make a hopeful future with peace and love instead of war and oppression.

Revelation or strong delusion?

The alternative view is that this is a deception, replacing the Biblical Christian world view with one that lines up with 'doctrines of demons' (1 Timothy 4.1) and the end time delusion of the Antichrist.

'The coming of the lawless one (the Antichrist) is according to the working of Satan, with all power, signs, and lying wonders, and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved. And for this reason God will send them strong delusion, that they should believe the lie, that they all may be condemned who did not believe the truth but had pleasure in unrighteousness.'
2 Thessalonians 2.9-12.

This end time 'delusion' is associated with the coming of the Antichrist, the counterfeit messiah who will bring a deceptive message of 'peace and safety' to a world in danger of falling apart. He will bring in the final world tyranny of the Beast system, backed by Satan's lying signs and wonders.

Chuck Missler writes that occultists have linked an invasion of aliens to the earth with a plan to 'evacuate the millions of people who are 'out of vibration with Earth Mother.' Extra-terrestrials will 'beam up' or levitate these individuals into hundreds of alien ships that are currently surrounding the Earth.

In Bringers of the Dawn, Barbara Marciniak stated: 'If human beings do not change—if they do not make the shift in values and realise that without Earth they could not be here—then Earth, in its love for its own initiation, is reaching for a higher frequency, will bring about a cleansing that will balance it once again.' How many will go? A spirit guide predicted that 'two billion people will be removed simultaneously during the coming cleansing.' Alien Encounters page 191. Will this be Satan's explanation for the sudden disappearance of people all over the world in the rapture of the church?

Invasion of earth from another realm

This invasion will take place, not from UFOs, but from God Himself. The first stage of this event will be the sudden and supernatural removal of millions of people around the world:

'For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. Therefore comfort one another with these words.' 1 Thessalonians 4.16-18.

Following this event Jesus will return in person to the earth, with all resurrected believers to take control of the earth's government as the 'Kingdoms of this world become the kingdom of our God and of His Messiah / Christ and He shall reign forever and ever.' Revelation 11.15.

Those who put their trust in Jesus now will have a glorious future in His kingdom when He cleans up the earth after the mess humans have made of it and casts Satan and the demons into the abyss from where they will not be able to deceive the nations (Revelation 20). Then this universe will be burned up and God will create a new heavens and new earth where the redeemed of all ages will dwell with God forever (Revelation 21).

'Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. … And I heard a loud voice from heaven saying, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God. And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away."

The alternative destination is 'the lake which burns with fire and brimstone, which is the second death.' So, choose Jesus the true Messiah and make sure of your place in heaven.

Conclusion



All the things that we write of in this magazine are pointers to the fulfilment of Bible prophecies of the last days in our day and the soon coming of the Lord Jesus Christ.

The most important thing we can do, in the light of this, is to call on the name of the Lord for salvation, so we are ready to meet Him at His coming.

Dear Heavenly Father, I admit that I am a sinner and need your forgiveness. I believe that Jesus the Messiah died in my place, shedding His blood to pay for my sins, and that He rose again from the dead to give me eternal life. I am willing right now to turn from my sin and accept Jesus the Messiah as my personal Saviour and Lord. I commit my life to you and ask you to send the Holy Spirit into my life, to fill me and to take control and to help me become the kind of person you want me to be.
Thank you Father for loving me.
In Jesus' name, Amen.

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