

Kingdom Vision Special Report

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12 March 2026

Special Report: The Gulf War - The 12th Imam Shiite Prophecy, The Evangelical End Times Prophecy and the Jewish Greater Israel.

Here is my analysis of three apocalyptic faiths meeting in the Gulf war with each needing war and chaos to create a new religious world order. Religious wars move beyond rational explanations or rational solutions to end wars.

Introduction: Three Faiths, One Battlefield

The present conflict in the Persian Gulf region, intensifying through early 2026, represents far more than a geopolitical contest over territory, oil, or spheres of influence. Beneath the surface of missile trajectories and diplomatic failures lies something older and more volatile: a convergence of apocalyptic expectation shared, in distinct but overlapping ways, by the three great Abrahamic religions. Shi'ite Islam, Evangelical Christianity, and Messianic Judaism each possess deeply held eschatological convictions that their faith community stands at the threshold of a climactic divine intervention in human history. Each tradition possesses its own sacred script for the end of the age, and each is now mapping those scripts onto the same theater of war.

This report seeks to provide a careful, scholarly, and accessible analysis of these converging eschatologies. Writing from the perspective of the historic Christian faith, the author approaches these matters with the conviction that understanding the religious motivations of the key actors in this conflict is not optional but essential. Wars fought for land can be negotiated. Wars fought over prophetic destiny resist every ordinary instrument of diplomacy. When leaders on every side of a conflict believe that God has ordained the battle, the customary tools of de-escalation—compromise, withdrawal, economic incentive—lose much of their persuasive power.

The analysis proceeds in five stages. First, it examines the Shi'ite doctrine of the Twelfth Imam and the eschatological framework that motivates Iran's Islamic Revolutionary Guard Corps. Second, it considers how Evangelical Dispensationalist theology has

shaped American foreign policy in the Middle East. Third, it explores the controversial preparations for a Third Temple in Jerusalem, including the role of the red heifers. Fourth, it analyzes the influence of the Chabad-Lubavitch movement and the teachings of Rebbe Schneerson on Israeli policy and certain figures in American politics. Fifth, it surveys the Halakhic frameworks that provide religious justification for preemptive military strikes. The report concludes with a call to the global Christian community to resist the seduction of prophetic triumphalism and to embrace the harder, holier vocation of peacemaking.

Part One: The Twelfth Imam and the Shi'ite Road to Redemption

The Hidden Imam: The Living Messiah in Concealment

For Twelver Shi'ites—who constitute the vast majority of Muslims in Iran and Iraq—the Twelfth Imam, Muhammad al-Mahdi, is not a prophetic figure whose birth is yet to come. He is, according to their theology, a living person who has been supernaturally concealed by God for over one thousand years. Born in 869 AD as the son of the Eleventh Imam, Hasan al-Askari, the young al-Mahdi is believed to have entered a state of divine hiding known as

Ghayba (Occultation) to protect his life from the agents of the Abbasid Caliphate. Since 941 AD—the beginning of the so-called Major Occultation—he has had no publicly appointed deputies, yet he remains, in the Shi'ite theological imagination, the *Sahib al-Zaman*, the Lord of the Age, the living Proof of God on earth.

His absence is understood not as an abandonment but as a test. The faithful are called to wait with patience and longing. His eventual reappearance is the central hope of Shi'ite theology, comparable in its emotional and spiritual weight to the Christian hope of the Second Coming of Christ.

The Grand Script: Shi'ite Eschatology and the Signs of the End

Where Sunni Islam generally envisions the Mahdi as a righteous reformer who will restore justice, Shi'ite eschatology paints a far more dramatic and cosmic picture. The Mahdi is a divine redeemer who will violently dismantle global tyranny and usher in a new age of perfect justice. Traditional narrations, drawn from Shi'ite hadith collections, outline specific signs that must precede his return. These are divided into “definite” signs considered necessary preconditions and lesser signs that serve as harbingers.

Among the definite signs are the rise of the Sufyani, a tyrannical figure from Syria who will slaughter Shi'ites and attempt to seize Mecca; the emergence of the Yamani, a

righteous leader from Yemen who will fight alongside the forces of truth; and a supernatural “Loud Cry” from the heavens, attributed to the Angel Gabriel, announcing the Imam’s arrival. Most significantly, the traditions insist that the world must first be “filled with oppression and tyranny” before the Mahdi can fill it “with justice and equity.” This last condition carries enormous implications for how political and military chaos is interpreted by devout believers.

In a striking theological parallel to Christianity, Shi’ite eschatology assigns a role to Jesus (known in Arabic as *Isa*). After the Mahdi’s appearance, Jesus is expected to descend from heaven to assist him. Crucially, Jesus is expected to pray *behind* the Mahdi—a symbolic act signifying the Mahdi’s spiritual supremacy. Together, the Mahdi and Jesus will defeat the *Dajjal* (the Antichrist figure in Islamic eschatology) and establish a global caliphate of perfect justice.

From Waiting to Hastening: How Apocalyptic Belief Became State Policy

For centuries, the dominant posture of Shi’ite believers was one of pious *quietism*—a patient, even passive, waiting for God to bring back the Hidden Imam in his own time. The transformation of this waiting into active *hastening* began with the 1979 Islamic Revolution under Ayatollah Ruhollah Khomeini.

Khomeini’s doctrine of *Velayat-e Faqih* (Guardianship of the Islamic Jurist) redefined the role of religious leadership. Under this system, the Supreme Leader of Iran is not merely a political executive but the acting deputy of the Hidden Imam himself.

This theological architecture has profound consequences. If the Supreme Leader governs in the name of the Twelfth Imam, then the state’s military apparatus—above all, the Islamic Revolutionary Guard Corps (IRGC)—becomes an instrument of cosmic purpose. The IRGC does not merely defend the Iranian nation; in its own self-understanding, it prepares the ground for the return of the Mahdi. The IRGC’s motto and internal culture are saturated with Mahdist expectation. For the “activist” believers within the IRGC leadership, resistance against the West and Israel is not simply geopolitics. It is the fulfillment of prophetic duty.

The 2026 War Through Iranian Apocalyptic Eyes

The escalation of hostilities in 2026—including the reported death of Supreme Leader Ali Khamenei in late February and the subsequent joint U.S.–Israeli military operations—must be understood through this theological lens. For the IRGC hardliners, these events are not merely military setbacks. They may be interpreted as the prophetic “darkest hour before the dawn” that signals the Mahdi’s imminent emergence.

Several specific beliefs drive this interpretation. First, many hardliners in Tehran view the elimination of Israel not merely as a geopolitical goal but as a religious prerequisite that triggers the Mahdi's reappearance. Second, attacks on Saudi Arabia and the UAE are justified by framing these Gulf monarchies as modern equivalents of the historical enemies of the Ahl al-Bayt—the family of the Prophet—whom the Mahdi is destined to overthrow. Third, and most dangerously, because the Mahdi is expected to arrive when the world is at its most chaotic and oppressive, there exists a perverse strategic incentive for escalation. If the regime believes it faces an existential threat, it may embrace a logic of total conflagration, interpreting regional catastrophe as the great tribulation that will finally compel the Twelfth Imam to manifest.

This is the terrifying theological core of the current crisis. For the “activist” believers in the IRGC, tactical defeats—even the loss of the Supreme Leader himself—are not signs of failure. They are, in the grammar of Mahdist expectation, exactly what must happen before the dawn of redemption.

Part Two: Dispensationalism and the American Road to Armageddon

The Dispensationalist Script: Dividing History into Divine Acts

If Shi'ite eschatology provides the religious engine for Iranian policy, Evangelical Dispensationalism provides a parallel engine for a significant constituency within American politics.

Dispensationalism is a method of reading the Bible that divides all of human history into distinct *dispensations*—successive ages in which God deals with humanity according to different principles. Developed in the nineteenth century by John Nelson Darby and popularized in America through the Scofield Reference Bible, the writings of Hal Lindsey, and the enormously influential *Left Behind* novels of Tim LaHaye and Jerry Jenkins, Dispensationalism has become the dominant eschatological framework for tens of millions of American Evangelicals.

Its adherents believe that we are currently living in the final moments of the “Church Age,” which must end with a sequence of dramatic prophetic events. Among the most important of these are the regathering of the Jewish people in the land of Israel, which Dispensationalists view as the great “super-sign” of the end times; the rise of hostile powers identified as the “Kings of the East” and the northern kingdom of “Gog and Magog” (often identified with modern Iran and Russia); a period of catastrophic global tribulation; and the physical return of Jesus Christ to establish a thousand-year kingdom on earth.

The Rapture and the Theology of Escape

Central to Dispensationalist expectation is the doctrine of the Rapture: the belief that true, born-again Christians will be physically caught up into heaven before the worst of the Great Tribulation begins. This teaching, drawn from a particular reading of 1 Thessalonians 4:16–17, creates a distinctive psychological posture. For believers who hold this conviction, the approach of global catastrophe is not primarily an occasion for fear but for hope. If the world must descend into chaos before Jesus returns, and if believers will be rescued before the worst of it, then signs of geopolitical collapse become, paradoxically, signs of imminent deliverance.

The theological implications of this for foreign policy are profound. If global chaos is a necessary precursor to the Rapture and the return of Christ, then efforts to prevent conflict in the Middle East can appear, to the devout Dispensationalist, as resistance to God’s own prophetic plan. This does not mean that all Dispensationalists consciously desire war. But it does mean that the theological framework makes war in the Middle East theologically intelligible—even, for some, theologically desirable.

Israel as the Center of the Prophetic Map

For the Dispensationalist, the State of Israel occupies a unique and irreplaceable position in the divine drama. Its existence is not merely a political fact but a prophetic fulfillment. Its expansion is not colonialism but the recovery of a God-given inheritance. And any attempt to divide the land—through a Two-State Solution or territorial concessions—is not prudent diplomacy but a potential curse upon the nation that permits it, based on the promise in Genesis 12:3.

This conviction produces an extraordinarily rigid posture in American policy. Dispensationalist voters and leaders tend to support the most expansionist elements in Israeli politics, oppose any concessions to Palestinian claims, and view military confrontation with Israel’s enemies as a sacred obligation rather than a policy choice.

The 2026 War Through Dispensationalist Eyes

In the current conflict, this theology has become visible at the highest levels of the American government. Reports from military watchdog organizations have alleged that the strikes on Iran have been framed to U.S. troops as part of a divine plan. Senior officials have used language drawn directly from Dispensationalist eschatology, speaking of the defense of “God’s Land” and identifying the conflict as the fulfillment of the “Gog and Magog” prophecy in Ezekiel. The concept of the “Seven Mountain Mandate,” which teaches that Christians must occupy the “mountain of government” to prepare the world for Christ’s return, has been embraced by influential advisors.

In practical terms, this means that a significant segment of the American political establishment is not pursuing de-escalation as its primary objective. For the prophetic lobby in Washington, the goal is not peace in the conventional sense but victory in a cosmic contest that they believe must end with the return of Jesus Christ. The war against Iran is, in this reading, a necessary chapter in the divine script—not a policy failure but a prophetic fulfillment.

Part Three: The Third Temple, the Red Heifers, and the Dome of the Rock

The Purification Problem: Why the Red Heifer Matters

Among the most provocative and potentially incendiary elements of the current crisis is the movement to construct the Third Temple in Jerusalem. For both Orthodox Jews and Evangelical Dispensationalists, the rebuilding of the Temple is not a fringe aspiration but a theological necessity—though the reasons differ profoundly between the two communities.

According to Jewish law (*Halakha*), anyone who has had contact with the dead is ritually impure and cannot enter the sacred precincts of the Temple. The only means of purification prescribed in the Torah is the ashes of a perfectly red heifer (*Parah Adumah*), as described in Numbers 19. The cow must be entirely red, without even two non-red hairs, and must never have borne a yoke. Its ashes, mixed with water, create the “Water of Purification” necessary to cleanse the priesthood and the Temple site.

This requirement has been unfulfilled for nearly two thousand years, since the destruction of the Second Temple in 70 AD. Without a valid red heifer sacrifice, no Temple service can begin, no matter how complete the other preparations may be. It is for this reason that the importation of five red heifers from Texas to Israel in late 2022 sent shockwaves through the religious world. By early 2026, these animals had reached sacrificial age, and reports indicate that practice rituals have been conducted by the Temple Institute. A massive white stone altar has been constructed on the Mount of Olives, positioned to look directly across at the site of the ancient Temple.

The Infrastructure of Anticipation

While the physical structure cannot yet be built due to the presence of the Dome of the Rock and the Al-Aqsa Mosque on the Temple Mount, the institutional preparations are remarkably advanced. The Temple Institute in Jerusalem has recreated over sixty sacred vessels of gold and silver, including the Golden Menorah, the Table of Showbread, and the Altar of Incense. A school for hereditary priests (*Kohanim*) is operational, training men identified through DNA testing in the complex sacrificial laws. Detailed three-

dimensional architectural blueprints have been developed, combining the prophetic descriptions found in the book of Ezekiel with modern engineering.

American Evangelical Funding and the “Cyrus” Narrative

The financial and logistical backbone of these preparations is substantially provided by American Evangelical Zionists who believe the Temple’s reconstruction is a prerequisite for the Second Coming. Organizations such as Boneh Israel have funded the transport and high-security housing of the red heifers in the West Bank. Political lobbying by Christian Zionist organizations has intensified since 2024, with leaders framing the protection of the Temple Mount as a vital U.S. national security interest.

A recurring motif in this movement is the identification of Donald Trump with the biblical figure of King Cyrus—the Persian king who, in the sixth century BC, permitted the Jewish exiles to return to Jerusalem and rebuild the Second Temple. For many Evangelicals, this parallel is not metaphorical but prophetic. They view Trump as a divinely appointed instrument, a modern *Cyrus* whose role is to facilitate the conditions for the Third Temple and, by extension, for the return of Christ.

The Powder Keg: Why the Temple Mount Could Ignite a World War

The danger of these preparations cannot be overstated. Any attempt to sacrifice the red heifer on the Mount of Olives, or to break ground on the Temple Mount itself, would constitute an existential provocation for the Muslim world. The 2023 Hamas attack, named “Al-Aqsa Flood,” was explicitly framed as a response to the perceived threat to the Islamic holy sites. Security analysts warn that any actual move toward Temple construction would trigger upheaval across the Muslim world, force the Gulf States to break their tacit alliances with Israel and the United States, and be interpreted by Iran as the ultimate justification for its most devastating military response.

For the first time in two thousand years, the technical requirements (the heifers), the political will (represented by figures such as National Security Minister Itamar Ben-Gvir), and the geopolitical chaos (the 2026 war) have converged. While the Israeli government officially denies plans to destroy the Dome of the Rock, the accelerationists in both the Jewish and Christian camps believe that the war itself may provide the upheaval necessary to “clear the site” through what they would call a divine miracle.

Part Four: The Chabad-Lubavitch Movement, Rebbe Schneerson, and the Influence on Policy

The Rebbe's Doctrine: Territory, Messiah, and Spiritual Militancy

The Chabad-Lubavitch movement occupies a unique position within Judaism: a Hasidic dynasty that has become, under the leadership of the late Rabbi Menachem Mendel Schneerson (1902–1994), arguably the most globally influential Jewish religious movement of the modern era.

Two doctrines of the Rebbe bear directly on the current conflict. The first is *Shleimus Haaretz*—the absolute integrity of the Land of Israel. The Rebbe opposed with fierce consistency the concept of “Land for Peace.” His position was grounded not in political calculation but in *Halakha*, specifically the principle of *Pikuach Nefesh* (the preservation of life). He argued that any withdrawal from captured territories—the West Bank, Gaza, the Golan Heights—makes Israel's borders more porous and invites aggression, thereby endangering Jewish lives. He believed that if Israel displayed total confidence in its God-given right to the land, its enemies would lose the will to fight.

The second doctrine is Chabad's messianic teaching. Chabad holds that the present generation is the “last generation of exile and the first of redemption.” Many followers believe that the Rebbe himself is the *Moshiach* (Messiah) and that his physical passing in 1994 was a form of concealment rather than death—a parallel, however theologically distinct, to the Shi'ite belief in the Hidden Imam. Unlike those who passively await divine intervention, Chabad teaches that redemption must be *hastened* through the performance of *mitzvot* (commandments). Every good deed, every mezuzah affixed to a doorpost, is a spiritual action that draws the world closer to the Messianic Era.

Chabad's Influence on the Israeli Military and Government

Chabad's presence within the Israel Defense Forces is widespread and visible. Chabad outreach workers operate tefillin stands and “Mitzvah Tanks” at military bases across the country, fostering a “warrior-scholar” ethos in which soldiers understand themselves as members of *Tzivos Hashem*—God's Army—fighting a sacred war for the survival of the Jewish people. In the current conflict with Iran, the Chabad worldview aligns with the Israeli right wing's refusal to accept anything less than total strategic victory. The Rebbe's warnings about negotiating with adversaries are frequently cited by those who believe that only the complete neutralization of Tehran and its proxy network can bring genuine security.

Part Five: The Halakhic Justification for Preemptive War

Commanded War and Discretionary War

In the specific context of the 2026 conflict, Israeli leadership and religious scholars have increasingly invoked ancient frameworks of Jewish law to provide religious justification for preemptive military strikes against Iran. The primary distinction in *Halakha* is between *Milchemet Mitzvah* (an obligatory or commanded war) and *Milchemet Reshut* (a discretionary war). Maimonides codifies that a war fought to “assist Israel from an enemy that attacks it” falls into the first category and is a religious obligation, not a political option.

Proponents of the current military operations argue that Iran’s long-standing use of proxy forces—Hezbollah in Lebanon, the Houthis in Yemen—together with direct missile attacks on Israeli territory in 2024, constitute an ongoing state of war. Under this interpretation, the strikes on Iranian nuclear facilities in March 2026 are not a new war of aggression but a continuation of a defensive conflict that Iran itself initiated.

The Law of the Pursuer: Din Rodef

Perhaps the most aggressive legal framework applied to the 2026 strikes is *Din Rodef*, the Law of the Pursuer. In traditional Jewish law, this principle states that if a person is actively pursuing another with intent to kill, any bystander is legally obligated to stop the pursuer by any means necessary, including lethal force, *before* the act is committed. The innovation of the 2026 rabbinical opinions is the application of this individual-level principle to an entire state. Religious supporters of the Israeli government have framed the Iranian regime—specifically the IRGC leadership and its nuclear scientists—as a “Collective Rodef,” a corporate pursuer whose very existence constitutes an ongoing lethal threat to Jewish life.

This framework was invoked to provide religious sanction for the assassination of Supreme Leader Khamenei. The argument holds that one does not need a Sanhedrin or a formal judicial process to neutralize a Rodef; the threat itself grants the legal and moral authority to strike. Combined with the Talmudic teaching that even a war fought merely to “diminish the heathens so they do not march against us” may be a commanded war, these Halakhic categories provide a comprehensive religious architecture that bypasses the conventional legal restrictions of international law.

The Dismantling of the Proxy Fiction

A further legal development in the 2026 rabbinical discourse is what scholars have called the dismantling of the “Proxy Fiction.” In modern international law, there is a careful distinction between a state actor and its proxies. *Halakha* makes no such distinction. In Jewish legal reasoning, if the agent strikes, the principal is fully liable. If Hezbollah attacks from Lebanon, Tehran is religiously accountable. This reasoning allows the Israeli government to treat the entire decade of proxy warfare as a single,

continuous casus belli, meeting the Halakhic threshold for obligatory war without requiring any new imminent trigger from Iranian soil.

Part Six: The Convergence—Why This War Is Unlike Any Other

Three Scripts, One Stage

What makes the 2026 Gulf conflict uniquely dangerous is that it is not driven by one apocalyptic vision but by three. Each of the major parties to the conflict possesses a deeply held religious narrative in which the current war is not an accident of politics but a fulfillment of prophecy.

For Tehran, the chaos of the American and Israeli military strikes is the great tribulation that proves the Mahdi is about to emerge from his concealment. For the Dispensationalist lobby in Washington, the war against Iran is the unfolding of the Gog and Magog prophecy, a necessary prelude to the Rapture and the return of Jesus Christ. For the religious nationalists in the Israeli government, the war is the defense of a divine inheritance and the possible precursor to the construction of the Third Temple and the arrival of the Moshiach.

Each side sees itself as the protagonist of a cosmic drama. Each side sees its adversaries as agents of cosmic evil. And each side possesses a theological framework in which escalation is not a failure of policy but a fulfillment of divine purpose. This creates what may be called a “Deadlock of Certainty”—a situation in which every party to the conflict is convinced that retreat would constitute betrayal of God, and in which the ordinary instruments of diplomacy lose their purchase because the goals being pursued are not temporal but eternal.

The Paradox of Jesus

The most theologically striking feature of this convergence is the figure of Jesus of Nazareth. In the Shi’ite eschatological timeline, Jesus is expected to descend from heaven to serve as the Mahdi’s chief lieutenant—which means, in a strange twist, that the U.S. military is effectively fighting the “army of Jesus” in the Shi’ite understanding. In the Evangelical Dispensationalist timeline, the Iranian military is the “army of the Antichrist,” the very force that must be defeated before Jesus can return. Both sides claim Jesus for their own cause, and both sides cast the other as the enemy of Christ.

This is not a detail for theologians to puzzle over in their studies. It is a strategic reality with consequences measured in lives. When soldiers on every side of a conflict believe they are fighting in the name of Jesus—or in the name of the Mahdi who fights alongside Jesus—the psychological barriers to restraint erode catastrophically.

Conclusion: A Christian Call to Prayer, Sobriety, and Peace

The author of this report writes as a Christian, and it is to the global community of Christians that this concluding appeal is especially directed.

The convergence of Shi'ite, Dispensationalist, and Messianic Jewish apocalyptic expectation on the same battlefield presents the world with an unprecedented spiritual and strategic danger. A regional war in the Persian Gulf among the followers of these eschatological visions will not hasten the Kingdom of God. It will destroy the peoples and the lands that all three faiths claim to cherish. The Shi'ite expectation that chaos brings the Mahdi, the Dispensationalist expectation that catastrophe brings the Rapture, and the Messianic expectation that victory brings the Moshiach form, when taken together, a self-fulfilling prophecy of annihilation.

As Christians, we must speak plainly. The Dispensationalist theology that encourages believers to welcome war in the Middle East as a sign of Christ's imminent return is a distortion of the Gospel. Jesus did not say, "Blessed are those who hasten Armageddon." He said, "Blessed are the peacemakers, for they will be called children of God" (Matthew 5:9). The Apostle Paul did not instruct the Church to provoke conflict among the nations. He wrote, "If it is possible, as far as it depends on you, live at peace with everyone" (Romans 12:18). The book of Revelation, so often mined by prophecy enthusiasts for timelines and battle plans, culminates not in the glorification of war but in a vision of a city where God dwells with humanity, where every tear is wiped away, and where death itself is no more.

The desire to see Christ return is holy. The desire to force his return through geopolitical manipulation is idolatry—an attempt to seize by human violence what belongs to divine sovereignty. Jesus himself warned his disciples, "It is not for you to know the times or dates the Father has set by his own authority" (Acts 1:7). The early Church waited for its Lord not by storming the Roman Empire but by praying, serving, and bearing witness to a love that conquered by dying rather than by killing.

The followers of each Abrahamic faith now stand at a crossroads. If the apocalyptic accelerationists prevail—whether in Tehran, in Washington, or in Jerusalem—the result will not be the return of any messiah. It will be the destruction of millions of human beings created in the image of God, the devastation of ancient lands, and the poisoning of relations between the children of Abraham for generations to come.

Christians must pray for peace. Not the shallow peace of political convenience, but the deep, costly peace that the prophets envisioned—the peace in which swords are beaten into plowshares and nations learn war no more (Isaiah 2:4). Christians must refuse to baptize geopolitical ambition in prophetic language. Christians must insist,

with the full weight of their theological tradition, that the God who sent his Son to die for his enemies is not honored by the slaughter of those enemies in his name.

The road to Armageddon is a road that leads to ruin for all who walk it—Shi'ite and Sunni, Jew and Christian, soldier and civilian alike. The only road that leads to life is the narrow way of the Prince of Peace. May the Church have the courage to walk it.

“He will judge between the nations and will settle disputes for many peoples. They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore.” — Isaiah 2:4

“My kingdom is not of this world. If it were, my servants would fight.” — Jesus Christ, John 18:36