

GNITN

#1332

Kim Clement: What's Still Coming Eyes on Zion

Two Words, One Region

This lesson closes out the series by pairing two Kim Clement words that were spoken years apart but land in the same place: a 2013 word about Russia, China, and a new kind of Cold War, and an undated word Clement delivered standing on a mountain in Jerusalem itself, opening with a line borrowed straight from 2 Kings 7 - *"Tomorrow about this time."* Both words are, at their core, about watching. Who's watching whom, who moves and who waits, and who gets to touch what they're only allowed to see.

Put side by side against 2026, both words have more current material to test against than almost anything else in this series.

The Tumor and the Reagan

In 2013, Clement [described](#) a swelling threat among the nations - something he likened to a tumor trying to rise again - and said God would raise up *"another kind of Ronald Reagan"* to confront it. The reference wasn't subtle: Reagan is remembered for facing down the Soviet Union through economic and technological pressure rather than open war.

That framing lines up closely with where [US-China relations](#) actually sit in 2026. Rare earth minerals - the materials behind everything from fighter jets to phone speakers - have become the central pressure point in a trade relationship both sides now openly describe using Cold War language. China controls roughly 90 percent of global rare earth refining. Export restrictions, tariffs as high as 157 percent, a London framework, a [Trump-Xi summit](#), and a rare earths agreement that [both sides now openly admit could collapse](#) at any point have defined the year. It's not a shooting war. It's a Reagan-style war of leverage, supply chains, and economic pressure - which is exactly the shape Clement's word described.

Do Not Fear Iran

Years before any of this, Clement [told](#) listeners plainly: *"Do not fear Iran."* He paired that instruction with a promise that Iran's political disruption would ultimately serve a larger purpose, and that the underground church there would grow stronger than the church in the West. 2026 gave that instruction a real test. On [February 28, joint US and Israeli strikes hit Iranian nuclear and ballistic missile infrastructure and killed Supreme Leader Ali Khamenei](#), opening what's now catalogued as the 2026 Iran war. Months of strikes, counterstrikes, a naval blockade, and a [closed Strait of Hormuz](#) followed before a [memorandum of understanding opened a sixty-day settlement period](#) in the summer - a fragile truce that's been essentially moot now. Iran is a shell of what it once was and is ripe for collapse. Hopefully it will happen from within and allow a revival to happen.

Strength for Netanyahu

This word wasn't spoken in the abstract. Clement gave it standing in Jerusalem, and [redirected](#) it directly at Israel's own prime minister, Benjamin Netanyahu. Clement told him plainly that the word itself existed to protect this nation - that whether other nations stood with Israel or pulled back their support didn't ultimately matter, because God said it didn't. It's a strong, direct word of backbone spoken to a specific leader by name, not a vague blessing over the region.

Only after that direct word of encouragement did Clement turn to name Iran's rival. It wasn't Iran driving the danger, he said - it was Saudi Arabia: *"They are the ones that have instigated, and*

Russia is looking this way." That's a specific, unflattering claim about a specific nation, made plainly and without hedging.

Netanyahu is still the one standing in that position in 2026. He remains Israel's prime minister, facing a contentious Knesset election set for October 27, and as recently as August 9 he rejected a US-backed Gaza roadmap at a Cabinet meeting - openly prioritizing Israel's security posture over pressure from Washington, even as polls show real risk to his coalition. Whatever else has changed since 2014, the word's central figure hasn't. A prophecy spoken from Jerusalem, addressed to Netanyahu by name and telling him not to lean on any nation's backing but God's own, is still watching Netanyahu navigate that exact kind of pressure alone. As for the instigator claim: Saudi Arabia's 2026 posture has been defensive rather than provocative on its face - it [took Iranian missile strikes on its own soil and signed a mutual defense pact with Turkey and Pakistan](#) - but the word's claim isn't about who struck first. It's a claim worth simply noting as spoken, not softened. For all the good Saudi Arabia tries to do, they still a Muslim country and would love to see Israel perish. Their hands are far from clean in that region

Russia Was Watching

Clement's mountain word also [named](#) a third observer: Russia, watching the region rather than acting directly in it. That detail turned out to be almost uncomfortably literal. Through 2026, Russia [avoided direct combat in the Iran war - its own resources already stretched by the war in Ukraine - but reportedly supplied Iran with real-time intelligence, including satellite feeds tracking American ships and aircraft](#), to help Tehran's retaliatory strikes land more precisely. Russia wasn't fighting. Russia was watching, and passing along what it saw.

Clement's word went further still, warning that some nations would see this moment unfold without ever getting to touch it themselves - watchers, not participants. That's a fitting description of a country feeding intelligence from the sidelines of a war it isn't willing to fully enter. Could this fit into the coming war of Gog and Magog where hooks are put in Russia's jaws to enter an attack on Israel? We shall see.

Pray, Pray, Pray

Through all of it, Clement's word [held](#) out something more than a geopolitical forecast. Even while naming Iran, Saudi Arabia, and Russia positioning against Israel, Clement said America itself would begin to prosper while those nations clashed - and pointed to a specific new blessing coming with it: a new energy, already on its way. Then he told the church exactly what its job was in the meantime, not analysis but intercession: "*Pray, pray, pray.*"

That's not a stray detail. The first lesson of this series already tracked several of Clement's specific energy words - the "Big E," the promise that America would tell OPEC to shove it, the source that would come from the ground and from garbage itself. Here, in a word primarily about Israel and the nations surrounding it, that same promised energy shift shows up again, spoken in the same breath as a call to prayer. In Clement's own framing, the church's intercession and the nation's provision aren't two separate threads - they're tied together.

This series has already tracked one form that intercession has taken in 2026: the Oval Office prayer gatherings covered in Lesson Two, evangelical leaders praying openly over the president and the nation during the Iran conflict. Whatever else is still unresolved across these three lessons, the church actually praying, publicly and repeatedly, over the exact nations Clement named is not a small thing to set aside.

Testing the Word

Clement borrowed his opening line - "*Tomorrow about this time*" - directly from Elisha. [2 Kings 7:1-2](#) has the prophet declaring a specific, checkable outcome - food prices collapsing within a

single day, during a siege where that seemed impossible - and it was fulfilled exactly that fast, down to the detail of the doubting official who saw it happen but died before he could benefit from it himself.

That's worth considering. The source Clement quoted was fulfilled in twenty-four hours. His own borrowed version of it is still, over a decade later, only partially resolved. Scripture doesn't promise every word moves at the same speed.

[Habakkuk 2:2-3](#) already gave this series its answer for that gap: write the vision down plainly, because though it tarries, it will not lie - it will surely come, and will not delay beyond its appointed time.

[1 Thessalonians 5:20-21](#) closes the loop the same way it has throughout this series: do not despise prophecies, but test all things and hold fast to what is good. Three lessons in, the pattern holds. Some threads are still simply unclear. Others are close enough to the headlines to keep watching. Both responses are the same posture - watching well, not swallowing whole and not throwing out.

All Scripture quotations are taken from the New King James Version (NKJV).