

Apocalyptic Sign? 'Blood Rain' Phenomenon Expected to Strike

Scripture warns us that there will be signs in the sky of the end coming. We just may be one step closer to that end.

In a report by the Daily Mail, it was noted that this year, Great Britain is expected to get hit "with showers of 'blood rain.'"

Sounds terrifying, right?

This strange sight is likely due to red dust from the Sahara moving across Europe and the United Kingdom. Once the dust combines with the rain, it will create a reddish color, giving it the name of "blood rain."



To order Amanda Grace's new book, Brace For Impact, visit .

Right now, experts believe there is "no reason to be concerned by this sudden change," according to the Daily Mail, as one of the biggest issues will be a film of dust collected on cars and surfaces after it hits.

While reports like this can sound unsettling at first glance, Christians should not respond in fear. Jesus Himself told us in Luke 21 that there would be "signs in the sun, moon and stars," not to terrify His followers, but to prepare them. When the skies display unusual sights, Christians are to be reminded not simply of impending doom, but of promise—that God's Word is unfolding exactly as He said it would.

Whether through dust-filled rain or other signs in the sky, these moments point beyond themselves to the return of Jesus

Christ, a sign that our King is coming again.

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Joseph Z Captures 6 Mysterious UFOs on Video Amid Government Disclosure Announcement

In a 2011 prophecy, the late Kim Clement gave a powerful message about Iran and Syria, what kind of fate they may endure, and, at the same time, offered hope for Israel that God would be on their side.

Regarding Iran and Syria: Woe to those who [enact] unjust laws and to those who issue oppressive decrees. What have you done, depriving the poor of their rights and withholding justice from the oppressed of my people, making widows your the fatherless?

Clement's words echo the language of Isaiah 10, where God pronounces judgment on nations that legislate injustice and exploit the vulnerable. In this prophetic warning, Iran and

Syria are not merely geopolitical players—they are depicted as regimes whose policies and power structures have oppressed their own people and threatened Israel.

He frames the coming reckoning not simply as political fallout, but as divine accountability for pride, cruelty and defiance against the purposes of God.

What are you going to do in the day of reckoning when disaster comes from afar? To whom are you going to run for help? Where are you going to leave your riches? Nothing will remain but to cringe among the captives and fall among the slain. Yet for all of this, My hand shall be upraised; judgment against you. Woe to you, Iran. Woe to you, Syria. The rod of my anger in whose hand is the club of my wrath—you would run? You would flee to another godless nation? Watch—I will dispatch you against the people who anger me.

Here, Clement intensifies the warning, describing a “day of reckoning” in which alliances and wealth will not provide escape. The imagery suggests upheaval—economic collapse, military defeat or internal destabilization. His prophecy implies that attempts to align with other anti-God powers would not shield these nations from consequences.

What would you do to seize the money, to seize the treasure, and to snatch the plunder and then to run? Where will you run to? Where will you go? Would you run and seize all the images? Would you seize the idols and run? I will punish the kings of Iran and Syria and others for the willful pride of your hearts and the haughty looks in your eyes. God says, ‘By the strength of My hand I will do this. By my wisdom, because I have understanding. I will remove the boundaries of these

nations. I will plunder their treasures like a Mighty one, like I did before as I subdued kings.'

The reference to idols and images suggests not only literal religious strongholds, but systems of false security—military strength, economic control and ideological dominance. It reflects the biblical pattern in which God humbles proud rulers and reorders nations according to His purposes. Pride, Clement warns, precedes a fall orchestrated not by chance, but by divine decree.

Finally, the prophecy turns toward Israel:

There God Almighty says, 'Your own warriors who were once sturdy, I will send a spirit of division, a wasting disease, if necessary, but the light of Israel will become a fire, the Holy One a flame.' And Israel, what about you? Have I not already spoken at the remnant? The survivors will not rely on any other nations. They're self-reliant, for they rely on the Lord, the Holy One of Israel. A remnant has returned, and they've returned to the Mighty God, and though the people be like the sand by the sea, Israel – Just a remnant – will stand up and watch the destruction of these that would come against them. Therefore, this is what God says, 'My people who live in Israel, who live in Zion, do not be afraid of Iran, do not be afraid of Syria, do not be afraid of Russia. Do not be afraid of these nations who try and beat you with a rod and lift up their hands against you as Egypt endeavored to and will.' But God says, 'My anger against them will end this destruction. I will lash them with a whip, like I did before.' This is the word of the Lord.

Clement shifts from judgment on Israel's enemies to reassurance for God's covenant people. While he foretells division and weakening among opposing forces, he declares that Israel's security will not ultimately come from foreign alliances, but from reliance on the Lord.

Clement's message is unmistakable—judgment for arrogant powers, protection for those who trust in the Holy One of Israel, and a reminder that history itself bends under the sovereign hand of God.

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Tucker Carlson Releases Interview With US Ambassador Mike Huckabee on Israel and Gaza

In a timely message, Jonathan Cahn unfolded a stunning mystery—one that stretches from Genesis to Revelation and reveals a cosmic war still raging today.

As Cahn pointed out in Genesis 37:9, Joseph declares, “I have dreamed another dream: and behold, the sun and the moon and the 11 stars were bowing down to me.”

Fast forward to Revelation 12, and the imagery returns with prophetic intensity: “A great sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her

head a crown of 12 stars.”

The connection is no accident.

“The first book of the Bible, Genesis, and the last book of the Bible, Revelation, each have a vision or a dream of the sun, the moon, and a set number of stars,” Cahn explains in a powerful message. “One has 11, one has 12. But that’s really simple because there were 12 sons of Jacob.”

So who is the woman of Revelation 12?

For centuries, some suggested she represents the church. Others have pointed to Mary. However, the answer to this is much narrower. The woman gives birth to “a son, a male, who’s going to rule all the nations with a rod of iron.”

There’s only one who could be that person: The Messiah.

“The church does not give birth to Messiah,” Cahn says plainly. “Messiah wasn’t born of the church. The church was born of Messiah.”

Mary did physically give birth to Jesus, but the woman in Revelation is present at the end of the age, fleeing into the wilderness during a time of tribulation. “The woman has to represent something that’s alive at the beginning of the age and at the end of the age over 2,000 years of history,” he explains. “Only one answer—Israel.”

Israel was prophesied to bring forth the Messiah, and throughout the Hebrew Scriptures, Israel is often portrayed as a woman. The 12 stars further confirm the identity, pointing directly to the 12 tribes.

But Revelation 12 is not merely about identity—it is about

war.

“Another sign appeared in heaven, and behold, a great red dragon,” the passage declares. Revelation 12:9 identifies the dragon as “that ancient serpent called the devil and Satan.”

“This is a mega figure,” Cahn says. “Red—the color of blood, war, danger.” The dragon seeks to devour the child at birth, echoing Herod’s attempt to kill Jesus and Pharaoh’s slaughter of Hebrew infants. “The dragon is a preemptor,” he explains. “He seeks to destroy the works and plans of God before they happen.”

After Messiah’s ascension—“her child was caught up to God and to His throne”—the woman flees into the wilderness for 1,260 days, or three and a half years, a time frame echoed in the book of Daniel and other end-times prophecies.

The dragon’s rage doesn’t stop there.

“The dragon was enraged with the woman and went to make war with the rest of her offspring—those who keep the commandments of God and have the testimony of Yeshua,” Cahn says.

In other words, believers in Jesus Christ.

Yet heaven declares victory in the midst of the battle: “They overcame him by the blood of the Lamb and the word of their testimony, and they did not love their lives unto death.”

“Victorious is not something for some believers,” Cahn declares. “It is to be the natural state of all believers. This is our inheritance.”

In a world shaken by spiritual conflict, Revelation 12 reminds us that the dragon may rage—but the Lamb reigns.

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Power of the Tongue: How Your Words Are Shaping Your Spiritual Destiny