

A scriptural examination of :

1) THE 'TIME OF TROUBLE' We are here until 'the end' !!

It's a terrifying vision of the 'very worst' epoch in human history ... and it is already underway !! The last ten years has seen a dramatic escalation in global chaos, violence and disasters all attributable to man's misdeeds. From wars to immorality; from climate change to terrorism; social and political upheavals, recurring financial crises and ever worsening poverty and suffering. As the world further deteriorates, it is an absolute certainty, this approaching "Time of Trouble" will be the *final* horrific punctuation in the long blighted history of the kingdoms of men. But ...

As the servants of Christ . . . Are we prepared to 'ENDURE' this unprecedented time of global chaos ?

Perhaps our *single greatest misconception* in modern times is that Christ will **secretly return** and collect his followers **BEFORE** the outbreak of the Time of Trouble and Armageddon. Shockingly, this long-held doctrine and belief is completely without foundation or support in scripture [[DISAGREE ?? Please insert bible proofs here »»»](#)] Yet it has been the very essence of our hope and expectations for generations. Now in the year 2020 as we are on the very edge of catastrophic global events, it is 'critical' we each re-examine 'this belief' as a matter of urgency !!

God's Word has a *great multitude* of bible passages that speak 'clearly and unmistakably' of *the saints* enduring the great time of trouble. [See all the evidence here](#). Read it carefully. Read it critically. Consider *just* the bible quotes !! Please read this document thro' to its conclusion to ascertain for yourself what is God's truth as revealed in His Word.

“ . . . but he that endureth to 'THE END' shall be saved ”

While many would suggest bible references to "time/s of trouble" are simply 'general' periods of personal (or collective) turmoil recorded for our edification, the vast amount of evidence in God's Word clearly proves otherwise. A thematic study of this subject (solely from the pages of the Bible) not only reveals the true nature of this coming and historically unprecedented 'Time of Trouble' but also provides an array of previously unheralded details that are nothing short of 'astounding' ... and will 'challenge' many of our deepest held beliefs concerning the last days.

The very first reference to the "Time of Trouble" actually dates back to the very earliest writings in scripture in the Book of Job. Written by Moses himself, Job is widely considered to be among - and may well be - the oldest of the books in God Word. Yet even in the very earliest of writings, the Father made clear & specific reference to these events of the last days, foretelling the exact nature of the final cataclysmic phase of the 'Time of Trouble'. He says:

JOB 38

v22 Hast thou entered into the 'treasures of the snow' ? or hast thou seen the 'treasures of the hail' ?

v23 Which **I have reserved** against **the time of TROUBLE**, against **THE DAY** of battle and war ?

How interesting, that through his faithful servant Moses, God made this extraordinarily long-sighted commentary, describing this final period of 'trouble' and His use of these 'forces of nature' to execute His final judgments on the kingdoms of men. Beyond this, He also unmistakably defines the precise nature of this event, when He says :

" against the TIME of Trouble " and
" against the DAY of battle and war "

The second repetition in v.23 decodes the first iteration. "The DAY" is a symbolic reference to a specific time period. The "battle and war" is a direct explanation of the preceding "Trouble". Clearly from this we can see it will be a final divine vanquishing of mankind's corrupt & violent rule. God's righteous intervention will bring a permanent end to the escalating violence and chaos in the 'Time of Trouble' brought about by the 'battle and wars' of men.

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Another specific reference to the 'Time of Trouble' is found in **PSALM 37**. While David is clearly writing of his own *personal* trials and experience, we know (as is the case in many of his Psalms) his words provide a vivid insight into the mind and thinking of our Lord Jesus Christ, often mirroring the Lord's exact words and feelings that would be faithfully penned in the New Testament hundreds of years later. Yet the prophetic applications do not stop there.

A point often lost in *our reading* of these Psalms is that such writings were also intended to have a 'direct application' to both 'the saints' and to prophetic events in the 'end-times'. Psalm 37 is a profound example of this. It speaks incontestably in the definite article of 'THE' Time of Trouble, and provides an accurate depiction of the events of the last days. This Psalm not only describes the miserable fate of "the wicked / the transgressors / the evildoers" amid the final judgments, but also provides encouragement, assurance and a vision (of the blessings to come) to "the meek / the righteous / the upright" who live and contend for the faith in the 'last days'.

The last three verses of Psalm 37 present a final summation of the whole matter. In Verse 38 we see the fateful pronouncement of the demise of 'the transgressors and the wicked' together. The final two verses (vs.39-40) then provide 'repeated' assurances of God's constant 'help' and 'strength' for "the righteous" **DURING** this end-times 'Time of Trouble' with a final promise of 'deliverance and salvation' concluding verse 40.

PSALM 37

v38 But 'the transgressors' shall be destroyed together : the end of 'the wicked' shall be cut off.

v39 But the salvation of 'the righteous' is of the LORD : 'He is their strength' IN **THE** Time of **TROUBLE**

v40 And the LORD shall 'HELP them', and 'DELIVER them':

He shall 'DELIVER them' from 'the wicked' and 'SAVE them'... because they 'trust' in Him.

Yet **Psalm 37 seems to present a problem**. Does it not stand 'diametrically opposed' to our long-standing belief that 'the faithful' are removed 'BEFORE' the final tribulations / time of trouble ?? It would seem Psalm 37 is very much 'at odds' with our commonly held expectation of our 'spiriting away' at Christ's 'secretive' return as a thief.

So **WHICH is correct** ? ... A careful examination of **ALL** references to the "Time of Trouble" and also the multitude of bible references to Christ's return can actually provide startling information that will be 'truly surprising' to many.

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The "Time of Trouble" is also specifically mentioned in arguably one of the most climactic verses in all of the Bible. Well known to all readers & students of God's Word, **DANIEL 12v1** is the one monumental verse of scripture that captures the age-defining moment of the Lord's long prophesied advent as He stands upon the Mount of Olives.

DANIEL 12

v1 And **AT THAT TIME** shall Michael (Lord Jesus Christ) **STAND UP**

the great prince which standeth for the children of thy people

And there shall be a **TIME of 'TROUBLE'**, such as **NEVER WAS**

since there was a nation even to that same time . . .

There is no dispute that the archangel Michael is used as an emblematic representative of the Lord Jesus Christ. Likewise there can be no dispute that this is also the unprecedented and unparalleled moment the Lord Jesus Christ reveals Himself to the world for the first time since His ascension. It is **His coming** ... and **His appearing**.

We are explicitly told by the prophet Daniel that 'AT THAT TIME' when the Lord stands upon the Mount of Olives there **WILL BE** a "Time of Trouble such as never was since there was a nation". We incorrectly assume this is when it begins. Critically, this verse **NEVER** says the Time of Trouble *commences* at this moment (or hereafter). We can therefore reasonably conclude this unprecedented 'Time of Trouble' may well be 'already in progress' prior to the Lord's appearance. This is a crucial **FACT** that is well-supported throughout scripture as we'll soon see.

Even more peculiarly, in the very same verse Daniel **again** uses the **IDENTICAL** phrase of timing ("At that time") :

And **AT THAT TIME** thy people (believers ' in Christ ') shall be "**DELIVERED**"
'every one' that shall be found written in the book

So at the **SAME** time that the Lord Jesus Christ stands upon the Mount of Olives and that the Time of Trouble is in progress, Daniel says "thy people shall be delivered". But 'WHO' are those described here as "thy people" ?? Could it be speaking of God's people (the Jews) in the land ?? or those in the diaspora ?? No. Even at this point in time (as depicted by Daniel) the Jews still will not recognise their Messiah and as detailed in other prophecies :

Zechariah 12v10 [" ... they shall look upon me whom they have pierced, and they shall mourn for him] and

Zechariah 13v6,9 [" ...and one shall say unto him, What are these wounds in thine hands?
Then he shall answer, Those with which I was wounded in the house of my friends]

... ALL clearly remain **unfulfilled** at this moment !!!

Could Daniel's reference to "*thy people*" be 'Messianic Jews' who have believed in and waited for the return of their Messiah? Certainly not. Most, if not all Messianic Jews still largely adhere to institutional church doctrines and dogmas such as the Trinity, Satan etc. in disobedience to the God's Word of truth. (cp Isaiah 8v20 , John 4v23-24)

Daniel **CAN ONLY** be speaking of the faithful saints '*in Christ*', those whose names are found written in the book ('*of life*') as stated in verse 1. It's the brethren & sisters *in Christ* who are the direct subject of this promise. Those who have faithfully and obediently lived their lives *in the Lord* are "*delivered*" from **out of** "*the Time of Trouble*". The next verse (v.2) further confirms and reinforces this, by speaking unmistakably of the '*resurrection of the dead*'

DANIEL 12

v2 And many of **them that sleep** in the dust of the earth shall awake (**Resurrection**)
some to everlasting life, and some to shame and everlasting contempt

Having ascertained the '**identity**' of those who will be "*delivered*" out of this Time of Trouble, we then need to understand the exact meaning of "*delivered*" and what this will involve: We look to Strong's concordance :

" **Delivered** " - H4422 מלט *mālat, maw-lat'* A primitive root ; to *be smooth* , that is , (by implication) '**to escape**' (as if by *slipperiness*) ; causatively to '**release** or **rescue**' ; specifically to *bring forth* young, *emit* sparks

As will be seen in the definition above, "*delivered*" has the clear idea of '**escape**' by means of **release** or **rescue**, presumably from an adverse, hostile or dangerous situation or environment. Both these two causative actions imply a '**third party**' to facilitate the escape, consistent with *the faithful* being extricated by God from the Time of Trouble.

Finally in verse 4 we have 'conclusive proof' these events revealed by *the Spirit* to Daniel are indisputably related to the last days , when the angel instructs Daniel to close or seal the book until "*the time of the end*" when these matters would have their full outworking and final fulfilment.

DANIEL 12

v3 And they that be wise shall shine as the brightness of the firmament
and they that turn many to righteousness as the stars for ever and ever.
v4 But thou, O Daniel, shut up the words , and seal the book , even to **the time of the end**
many shall run to and fro, and knowledge shall be increased.

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PSALM 27 is the fourth instance in God's Word where "**THE Time of Trouble**" is referred to in the 'definite article'. Yet again , the accompanying description and context of this prophetic '*period of strife and chaos*' is unmistakable.

PSALM 27

v3 Though an '**host**' **should encamp against me** , my heart shall not fear
though '**war**' **should rise against me** , in this will I be confident
v5 For in '**THE**' Time of **TROUBLE** he shall '**hide me**' in his **pavilion**
in '**the secret**' of his **tabernacle** shall he hide me ; he shall set me up upon a rock
v6 And now shall mine head be lifted up **above mine enemies round about me**
therefore will I offer in his tabernacle sacrifices of joy ; I will sing , yea , I will sing praises unto the LORD

" **Pavilion** " - H5520 סוכה *sôk soke* From H5526; A HUT (as of entwined boughs) also a LAIR - COVERT , DEN , pavilion , TABERNACLE
" **Tabernacle** " - H168 אהל *'ôhel o'-hel* From H166; A TENT :- COVERING , (DWELLING) (place) , HOME , TABERNACLE , TENT

Yet just like **Psalm 37** (*where the saints actually remain throughout the Time of Trouble*) and also **Daniel 12v1** (*the deliverance of the saints ONLY takes place at the 'visible appearing' of the Lord on the Mount of Olives*), this record in **Psalm 27** once again contradicts our '*traditional*' understanding of these events.

In this passage we are steadfastly assured of, not only God's protection DURING the "*Time of Trouble*" but in verse 5 we are told - not once - but **TWICE** that God himself will "**hide**" *the faithful* during this world-wide

period of ' *Trouble* '. If we look to the Hebrew meaning of these two identical references of "**hide**" Strong's concordance is crystal clear in its description of what this involves :

" **Hide** " - **H6845** צָפַן *tsāphan tsaw-fan'* A primitive root ; **to hide** (by '**covering over**') ; by implication **to hoard** or **reserve** : - esteem , hide (-den one, self) , lay up , lurk (be set) privily, (**keep**) **secret** (-ly, place)

In the Hebrew, there is **NEVER** any hint or reference to '*removing*' the subject from its location to avert detection. There is simply **NO change of location or place** involved whatsoever !! It is entirely a process of '**covering over**' (in other words to '*conceal something completely from sight*'). This clearly brings into question our traditional understanding of '*the believers*' being removed out of the world (**before** the beginning of *Armageddon* and prior to the *Time of Trouble*) and taken to another location (ie. Sinai).

Furthermore the two words used in **Psalm 27** that represent '*the place*' of hiding (ie. *Pavillion & Tabernacle*) when their ancient Hebrew meanings are examined , they are found to be quite similar by definition, namely, as very simply constructed ' places of abode ' such as tents / huts / dens / dwellings / lairs for personal shelter and protection as was traditional in ancient times.

These highly specific details provided in **Psalm 27** are 'entirely consistent' with the records in both **Psalm 37** and **Daniel 12v1**. This newly discovered understanding of '*the saints in Christ*' remaining throughout this coming final "*Time of Trouble*" and not being secretly spirited away with Christ beforehand may come as a shock to many , but there is a ' veritable mountain ' of bible evidence to prove it.

Not only will we '*most definitely*' remain in the world until Christ stands visibly upon the Mount of Olives, but we will also be **hidden** and **protected** by the LORD - and quite incredibly - we will also be the subject of a final **end-times** '**PASSOVER**'. (The indisputable bible proofs of this , we will provide in the pages and sections that follow.)

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The final occasion wherein the Bible mentions "**THE Time of Trouble**" in the '*definite article*' is in **ISAIAH 33**. Once again just like prior passages considered, clues are provided that categorically anchor the narrative in an 'end-times' setting. In Isaiah 33, this is done by the use of '*allegorical allusions*' to two of the main actors involved in Israel's final tribulations :

ISAIAH 33

v1 Woe to **thee** that '**spoil**' (**Russia**), and **thou** wast not spoiled
and '**dealest treacherously**' (**Iran**), and they dealt not treacherously with **thee** !

When **thou** shalt cease to **spoil** , **thou** shalt be **spoiled**
and when **thou** shalt make an end to **deal treacherously** , they shall **deal treacherously** with **thee**.

v2 O LORD, be gracious unto '**US**' '**WE**' have waited for thee
be thou **THEIR** (**Jews**) arm every morning , '**OUR**' salvation (**saints**) also **IN** '**THE**' time of **TROUBLE**

v3 At the **noise of the tumult** the people fled ; **at the lifting up of Thysself** the nations were scattered.

The opening verse delivers a 'woe' to "**thee that spoilest**" this being a clear reference to the latter-day power of Russia which will head the Gogian Confederacy that ultimately makes a '**spoil**' of the nation of Israel. A further 'woe' is then pronounced upon a second unnamed actor who also "**dealest treacherously**" (against Israel). The characteristics of both actors are '*repeated consistently*' through verse 1 to ensure their importance is not lost on the reader, as they are both central to the unfolding chaos during this 'Time of Trouble'.

The second actor can be conclusively identified as modern day Iran. This can be proven from another old testament prophecy that points to the last days. In **Isaiah 21v2** both the '*Treacherous Dealer*' (**Iran**) and the '*Spoiler*' (**Russia**) are once again recorded working together against the '*Desert of the Sea*' (**Saudi Arabia**). In the very same verse Iran's ancient names of '*Elam / Media*' are also used further confirming its identity. Interestingly, Isaiah 21v2 similarly '**repeats**' these metaphoric titles (*just like* **Isaiah 33**) as if to labour the point concerning their identities.

Returning to Isaiah 33 , verse 2 is a plea for mercy and grace by the prophet Isaiah *on behalf of* two parties. First, it's an appeal to God for grace "*unto us*" for "*we have waited for thee*". While Isaiah was unlikely to have realised the full prophetic import of his words and their application over 2,000 years later, we can see how these words are directly applicable to *the saints / believers* in the last days as they faithfully endure the '*Time of Trouble*'. Quite simply, the text cannot be speaking of the Jewish people as they have NOT been waiting for the Lord Jesus Christ. It's the faithful believers '*in Christ*' who have waited for him, enduring the tribulation and remaining faithful to the end.

Yet, in his words that follow in verse 2, the prophet Isaiah does make a separate and distinct plea to God on behalf of the Jewish people. Perhaps understanding that they too would also face a bleak period of tribulation, Isaiah implores the LORD to “*be thou **their** arm*” (or in other words their ‘*strength*’) amid their national ‘*time of trouble*’. Could this unnamed third party - for whom Isaiah is pleading - be anyone other than *natural Israel* in the last days ??

Finally in verse 2, in contrast to the forlorn plight of the Jewish people, the prophet Isaiah once again pleads for “***OUR SALVATION** also in **the time of trouble***”. While maybe not fully aware of the prophetic efficacy of his words, this ‘powerful’ appeal - for nothing less than ‘*salvation*’ itself - for *the faithful* in the midst of the **Time of Trouble** is yet further scriptural evidence to show that ‘*the saints*’ will both endure and be saved (*delivered*) from these apocalyptic events of the last days.

The prophet Isaiah then concludes in verse 3 with sensory allusions to this impending conflict from which the people flee. A direct reference is made to the scattering of the nations (“*at the noise of the tumult*”) before the portentous appearance of the Lord (“*at the lifting up of thyself*”). Can there be any doubt, these words are presenting a vision of this final end of days ‘**time of Trouble**’ ??

The verses above are the only 5 instances in the King James Version of the Bible where ‘**THE**’ **Time of Trouble** is spoken of in the ‘*definite article*’. It is important to note, each one of these bible passages reveals truly unique and extraordinary details about this final end-times *Time of Trouble*, :

JOB 38 → explicitly ‘*defines*’ the Time of Trouble as a symbolic ‘time period’ of “battle and war”

DANIEL 12 → at ‘same time’ as Jesus stands up, there will be IN PROGRESS a “*Time of Trouble such as never was*”

PSALM 37 → ‘the Righteous’ are strengthened, helped, delivered & saved by God (DURING the Time of Trouble)

PSALM 27 → ‘the Saints’ in their dwellings are hidden, covered over & protected by God (no removal from world)

ISAIAH 33 → ‘the Faithful Saints’ (not the Jews) who’ll be granted ‘*grace & salvation*’ during the Time of Trouble

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However, in some other passages where the KJV only ‘seems’ to describe general “*time (or times) of trouble*” many alternative Bible versions actually translate these verses in the ‘*definite article*’ as ‘**THE**’ **Time of Trouble**. Two specific examples are presented below. In the KJV Psalm 41 and Jeremiah 14 seem to be quite non-specific to any event (ie. “*in time of trouble*”) yet many other bible translations render these passages in the affirmative.

PSALM 41

v1 Blessed is **he** that considereth the poor : the LORD will “**deliver**” him in **time of TROUBLE**

v2 The LORD will ‘**preserve him**’, and ‘**keep him alive**’; and **he** shall be blessed upon the earth and thou wilt ‘**not deliver him**’ unto the will of his enemies.

(In ‘THE’ time of TROUBLE --> Webster's + ESV)

JEREMIAH 14

v7 O LORD, though ‘**our iniquities**’ testify against us, do thou it for ‘**thy name's sake**’ for ‘**our backslidings**’ are many; we have ‘**sinned**’ against thee.

v8 O ‘**the hope of Israel**’, the saviour thereof in **time of TROUBLE**

v12 When **they (Jews)** fast, I will not hear their cry; and when **they** offer burnt offering and an oblation I will not accept them: but **I will consume them by the sword**, and **by the famine**, and **by the pestilence**.

v17 Thou shalt say this word unto **them**; Let mine eyes run down with tears night and day, and let them not cease for the virgin daughter of **my people** is broken with a great breach, with a very grievous blow.

v19 **Hast thou utterly rejected Judah? hath thy soul lothed Zion? why hast thou smitten us**, there is **no healing for us?** we looked for peace, and there is no good; and for the time of healing, and **behold TROUBLE!**

In ‘THE’ time of TROUBLE

--> English Revised Version + World English Bible + American Std Version + Darby Bible Translation)

So WHY is this **IMPORTANT** ?!? Quite simply , the word “**Trouble**” in scripture is far more revealing and critical than we’d realised. A more expansive consideration of this key word “**Trouble**” reveals a stunning array of bible passages (some may describe as a ‘ golden thread ’) that opens up a whole new and irrefutable understanding of future events soon to unfold that will soon have a dramatic impact and consequences for the whole body of Christ.

The “**Time of Trouble**” passages we’ve considered so far are merely the ‘*scratching of the surface*’. The evidence attached to this word “**Trouble**” is both prolific and overwhelming. It provides previously unheralded details about impending global events that prove ‘*the faithful in Christ*’ will remain through *the Time of Trouble* until the very end.

We do not ask you to rely on our commentary. All the evidence is to be found ‘*within*’ the vast series of bible quotes provided. If one looks across the broad expanse of scripture and the many instances of the word “**Trouble**”, how it is used and the consistent and unrelenting context in each instance, it very quickly becomes clear to the discerning mind that this word ‘**Trouble**’ has not been used in an arbitrary way, but rather with deliberateness and purpose to convey to the reader the tumultuous events to follow and the unmistakable timing and setting of these events.

Our means of demonstrating this is ‘almost exclusively’ through the simple use of ‘**color-coding**’ to highlight the relevant phrases and terms that clearly and conclusively establish the *background / setting / context* in each verse.

RED - The Time of ‘**Trouble**’

BLUE - End-times setting / context

PINK - The Saints / Believers in Christ

As we examine these passages, wherever references to “**Trouble**” are found , note the accompanying background context [**blue**] which consistently speak of events of the last days , thereby linking all these verses to the final ‘**Time of Trouble**’. As this theme of ‘**Trouble**’ is traced through, note also that the *vast majority* of occurrences of the word ‘**Trouble**’ - from Psalms right through ALL the major and minor prophets, to the end of the old testament - have been included below. Such is the unwavering consistency of this revealing and prophetic ‘golden thread’.

Finally, we note the purpose here is to comprehensively show (*from God’s Word alone*) that *the saints* will indeed remain in the world and be required to endure (and be witness to) this period of unprecedented global tribulation before being “**delivered**” at the very end, *at the time* the Lord Jesus Christ stands visibly upon the Mount of Olives.

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The next series of bible quotations are perhaps the ‘**most startling**’ of all , where ‘*the Saints*’ (*Believers in Christ*) are ‘*indisputably*’ referred to in bible passages that speak of the final ‘**Time of Trouble**’. Within these verses there is surprising clarity and often clear distinctions made between ‘*natural Israel*’ and ‘*spiritual Israel*’ (*saints/believers*)

PSALM 50 is the first of many definitive passages. Verses 3-4 begin with the promise and fearful vision of the Lord advancing forward in judgment in the last days. As His voice thunders down from His dwelling place it heralds the time of judgment for the Household of Faith with the command being issued for the ‘*gathering of the saints*’ to Him in verse 5. This is a call solely to ‘*those*’ who through the act of baptism, have pledged a life of service, obedience and sacrifice to the Lord Jesus Christ. By contrast, just two verses later (vs.7-14) he addresses the nation of Israel (‘*after the flesh*’) who are warned of the dire need to hearken unto the LORD and repent of their ways. In verse 15 he exhorts ‘*all*’ to faithfully call upon Him in the ‘*Day of Trouble*’ to ensure their deliverance and escape from this ‘*time of trouble*’. Can there be any doubt or dispute about the time, the setting or the identity of the parties involved ?

PSALM 50

- V3 Our God shall come, and shall not keep silence
A ‘**fire**’ shall devour before him , and it shall be very tempestuous round about him
- v4 He shall call to the heavens from above , and to the earth , that **he may judge ‘his people’**
- v5 **Gather ‘my saints’ together unto me ; ‘those’ that have made ‘a covenant’ with me by sacrifice.**
- v6 And the heavens shall declare his righteousness : for God is judge himself. Selah.
- v7 Hear, O my people, and I will speak ; O **Israel**, and I will testify against thee : I am God, even thy God
- v15 And call upon me **in THE DAY of TROUBLE** : I will deliver **thee** , and thou shalt glorify me

The Proverbs - not generally being known as a book of prophecy - may be a surprising place to find prophetic references to the final ‘*Time of Trouble*’, but they are most assuredly there. In **PROVERBS 11**, through Solomon’s writings when speaking clearly in the context of “*the DAY of wrath*” (v4), the LORD repeatedly draws a contrast between two groups of people whom he describes as “*the wicked / the transgressors / unjust men*” and then “*the perfect / the upright / the righteous*” who (we are told) are “*delivered*” from *the day of wrath* and from *death* itself.

Of the latter group, there can be no doubt at all. These superlatives 'CANNOT' be speaking of the Jewish people who - as we know - remain a prideful, self-assured and faithless even to this time. These terms can ONLY be referring to *the saints / believers*. as detailed in vs.4 whom we are told are "*delivered out of (the time of) trouble*".

PROVERBS 11

- v4 Riches profit not in **THE DAY** of wrath : but *righteousness* "**delivereth**" from death
- v5 The righteousness of '*the perfect*' shall direct his way : but **the wicked** shall fall *by his own wickedness*
- v6 The righteousness of '*the upright*' shall **deliver** them : but **transgressors** shall be taken *in their own naughtiness*
- v7 When **a wicked man** dieth, his expectation shall perish : and the hope of **unjust men** perisheth
- v8 '*The righteous*' is "**delivered**" out of **TROUBLE**, and **the wicked** cometh in his stead.

PSALM 31 is another passage where the theme of "**Trouble**" features prominently. In verses 7 and 9, through David's own expression of personal distress, he lays the foundation for the prophetic fulfilment of this Psalm over 2,000 years later. As he speaks of "*the righteous*"; of "*them that fear thee*"; of "*them that trust in thee*" he is clearly referring to *the saints*, but if this is not enough then in verse 23 & 24 he explicitly names this group when he says "*all ye his saints*", "*the faithful*" and "*all ye that hope in the LORD*". Clearly all terms belonging 'uniquely' to the faithful followers of Christ, and by extension this completely 'excludes' both the Jews and unbelieving Gentiles.

Moreover, knowing this Psalm of "**Trouble**" is both a prophetic and allegorical vision of the final 'Time of Trouble' David reveals the very method by which the LORD will ensure the deliverance and salvation of '*the faithful*' during the final tribulation when he says "*Thou shalt HIDE them in the secret of Thy presence*". This is a remarkable revelation that is further underlined in the same verse where David states "*Thou shalt KEEP them secretly in a pavilion*". It is confirmation of an emerging promise that we saw in both Psalm 37 and Psalm 27 - and is widely supported in many other bible passages - that *the saints* while enduring through this coming world-wide tribulation, will be **hidden**, **protected** (in their homes / dwellings) and ultimately **delivered** . . . in an end-times '**PASSOVER**' just like Israel were in the land of Egypt (as recorded in the book of Exodus) .

PSALM 31

- v7 I will be glad and rejoice in thy mercy
for thou hast considered **my TROUBLE**
thou hast known my soul in adversities
- v9 Have mercy upon me, O LORD, for **I am in TROUBLE**
mine eye is consumed with grief, yea, my soul and my belly
- v18 Let the lying lips be put to silence; which speak grievous things
proudly and contemptuously against '*the righteous*'
- v19 Oh how great is thy goodness, which thou hast laid up for '*them*' that fear thee
which thou hast wrought for '*them*' that trust in thee before the sons of men !
- v20 **Thou shalt HIDE them** in the secret of thy presence from the pride of man
thou shalt **KEEP them** secretly in a '**pavilion**' (home / dwelling) from the strife of tongues
- v23 O love the LORD, *all ye his saints* : for the LORD **preserveth the faithful**
- v24 **Be of good courage**, and he shall strengthen your heart, *all ye that hope in the LORD*

If the reader is 'unconvinced' of the import of Psalm 31, they need not look any further than the very next page in **PSALM 32** wherein David not only reinforces this prophetic vision, but further builds on it. In verse 6 he begins by directly referring to *the saints* with the phrase "*everyone that is godly*" an exclusive term that cannot be confused with any other people. In the same verse he also provides an unmistakable allusion to the 'Time of Trouble' with a metaphoric reference to the "*floods of great waters*" symbolic of the '*rush of nations*' in the last days.

In Verse 7 David once more reaffirms his vision of '*the faithful*' being **hidden** and **protected** in the midst of the Time of Trouble when he declares "*Thou art my HIDING PLACE; thou shalt PRESERVE me from TROUBLE*" and then continues on speaking of singing songs of "*deliverance*". Finally in verses 10 - 11 he removes all doubt concerning the intended recipients of this blessing when he directly and unequivocally bestows this blessing upon "*he that trusteth in the LORD*"; "*ye righteous*" and "*ye that are upright in heart*". Once again, terms that are singularly and uniquely synonymous with the faithful '*followers of Christ*' alone.

PSALM 32

- v6 For this shall 'every one that is godly' pray unto thee in a TIME when thou mayest be found
Surely in the 'floods of great waters' (nations) they shall not come nigh unto him
- v7 Thou art my 'hiding' place; thou shalt preserve me from TROUBLE
thou shalt compass me about with songs of deliverance. Selah.
- v8 I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye
- v10 Many sorrows shall be to the wicked: but he that trusteth in the LORD, mercy shall compass him about
- v11 Be glad in the LORD, and rejoice, 'ye righteous': and shout for joy, all 'ye that are upright in heart'

PSALM 20 is yet another Psalm of David which expressly and unambiguously speaks of "the DAY of TROUBLE". Once again the reader is provided with an inspiring and encouraging vision, and also an assurance concerning the turbulent events in the last days. Through David's uplifting words 'the faithful' are comforted by the promise of the LORD's providential care amid the coming tribulations and reassured concerning the certainty of their deliverance with an allegorical reference to the Lord Jesus Christ, who is "the saving strength of His right hand".

In verses 7 - 8, David also appears to provide a fascinating juxtaposition between natural Israel (Jews) and spiritual Israel (saints) during this 'time of trouble'. In verse 7 David insightfully touches on perhaps the most glaring spiritual failure of modern Israel, their trust in their own military capabilities and technological innovation. It is a well known fact, with their lips they profess to trust in God, but their true confidence (though misplaced) lies in the strength of their own arm. David 'contrasts' this in the same verse with the 'faithfulness of the saints' in the "DAY of Trouble" as they trust in the name of the LORD. The result is proclaimed in verse 8. Natural Israel is "brought down and fallen", while the saints are "risen and upright".

Once again - most importantly - we're told in the midst of this 'THE DAY of TROUBLE' the LORD **will** hear the cry of His saints, He will send help and strength and (ultimately) save "His anointed", the faithful servants of Christ.

PSALM 20

- v1 The LORD hear 'thee' in THE DAY of TROUBLE; the name of the God of Jacob defend 'thee'
- v2 Send 'thee' help from the sanctuary, and strengthen 'thee' out of Zion;
- v6 Now know I that the LORD saveth 'his anointed'
He will hear 'him' from his holy heaven with the saving strength of his right hand (Lord Jesus Christ)
- v7 Some (Israel) trust in chariots, and some in horses: but 'we' (saints) will remember the name of the LORD our God
- v8 They (Israel) are brought down and fallen: but 'we' (saints) are risen, and stand upright.
- v9 Save, LORD: let the king hear us when 'we' call

For readers who may argue that David's words in Psalm 20v7 do not relate to modern Israel, a comparison with yet another "Time of Trouble" bible passage provides conclusive proof that David is indeed referring indisputably to the nation of Israel today. In Jeremiah Ch.8. the prophet once more speaking of Israel in the clear context of their "Time of visitation" (v12) and "Trouble" (v15) literally echoes the identical words as David concerning Israel's fate at this apocalyptic moment. He states "they shall be CAST (brought) DOWN" and "therefore shall they FALL" as the latter-day Assyrian (Russia) bears down on them (v19).

JEREMIAH 8

- V12 Were THEY (Israel) ashamed when they had committed abomination?
nay, they were not at all ashamed, neither could they blush
therefore 'shall they FALL' among them that fall
in the TIME of their visitation 'they shall be CAST DOWN' saith the LORD
- v13 I will surely consume them, saith the LORD
there shall be no grapes on the vine, nor figs on the fig tree, and the leaf shall fade
and the things that I have given them shall pass away from them
- v15 We looked for peace, but no good came; and for a time of health, and behold TROUBLE!
- v19 Behold the voice of the cry of the daughter of my people,
BECAUSE of them (Russia) that dwell in a 'far country'

The distinguishing difference between *natural* Israel (*Jews*) and *spiritual* Israel (*Saints*) that is evident from these verses is . . . WHERE they place their trust. The nation of Israel have yet to fully learn and understand that true 'strength and might' are not to be found in military hardware, weapons technology or human ingenuity, but rather in the 'all powerful and saving arm' of their God. Tragically for them, their time of realisation (only after terrible anguish and suffering) ... is still yet to come.

However for *the saints* - in the small prophecy of Nahum - we see a glowing reflection of the faithfulness of Christ's followers who endure through the apocalyptic events to come.

In **NAHUM 1** even amid unprecedented turmoil in "*the DAY of Trouble*" as the earth and its inhabitants are shaken by the righteous indignation and anger of the LORD, it is *the saints* who are praised for their steadfast faith in their God when it is said "*he knoweth them that trust in Him*". It is Christ's faithful followers who know and understand the source of all strength and power is in '*the Almighty*' in whom they'll trust during this approaching "*DAY of Trouble*".

NAHUM 1

- v5 The mountains quake at him, and the hills melt, and the earth is burned at his presence
Yea, the world, and all that dwell therein
- v6 Who can stand before his indignation? and who can abide in the fierceness of his anger?
His fury is poured out like fire, and the rocks are thrown down by him
- v7 The LORD is good, a strong hold in THE DAY of TROUBLE; and he knoweth 'them' that trust in him.
- v15 Behold upon the mountains the feet of him (Lord Jesus Christ) that bringeth good tidings, that publisheth peace!

PSALM 102 continues the 'consistent pattern' wherein the Psalmist's personal distress and prayer to God for help in "*the day when I am in TROUBLE*" is another projection forward to the experience of *the saints* in the end-times. Speaking unambiguously of "*the TIME ... the SET TIME*" to favour and have mercy upon Zion, the Psalmist appeals to God - on behalf of "*the destitute*" - whose prayers he states God will not disregard.

PSALM 102

- v2 Hide not thy face from me in THE DAY when I am in TROUBLE
... incline thine ear unto me: in THE DAY when I call, answer me speedily
- v13 Thou shalt arise, and have mercy upon Zion: for 'THE TIME' to favour her, yea, the 'SET TIME' is come
- v15 So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory
- v16 When the LORD shall build up Zion, he shall appear in his glory
- v17 He will regard the prayer of 'the destitute', and not despise their prayer
- v18 This shall be written for the generation to come:
and 'the people' which shall be created, shall praise the LORD.

So in verse 17, WHO are "*the destitute*" whose prayer God will regard and hear? It cannot be God's people Israel because in yet another 'Time of Trouble' passage from the prophecy of Jeremiah we are told with absolute certainty:

JEREMIAH 11

- v14 Therefore pray not thou for 'this people' (Israel)
neither lift up a cry or prayer for them
- For I will 'NOT' hear them in the TIME that they cry unto me for their TROUBLE

Therefore "*the destitute*" must be the faithful followers of Christ all of whom still remain in the world to this point DURING the 'Time of Trouble'. This is further confirmation that *the saints* will not be 'called away' with Christ at an earlier time. If readers are still unsure, then the very next verse of Psalm 102 provides quite simply the most astonishing qualifying details to - once again - verify that it is *the saints* who are being spoken of. Verse 18 states:

*This shall be written for the generation to come and
the people which 'shall be created' shall praise the LORD*

The Psalmist is clearly telling us these words were written wholly and expressly for a “**generation (yet) to come**”. It is a future generation ‘*not in existence*’ at the time of writing. As a nation Israel had pre-existed for a great many generations before these words were penned in the Psalms, therefore we can say with absolute certainty the Jews are not the focus of this verse. It can ONLY BE ‘*the people*’ and ‘*the nation of true believers*’ **in Christ** who would be “**created**” over the manifold generations that would follow. A *people* who would not only live through the days of sin and mortality, but through faith, hope and obedience will ultimately be rewarded with eternal life and the joy of offering “**praise**” and thanksgiving to the LORD in His Kingdom . . . exactly as envisioned in this remarkable verse.

★★★★★★

Throughout all these bible passages we have examined, each and every passage is *inextricably* centred around (and connected by) the word ‘**TROUBLE**’. Each passage speaks of this “**Time / Day of Trouble**” in the last days in the most comprehensive and graphic manner and ‘*all*’ provide broad, wide ranging and incontestable details that unmistakably place their context and end-time fulfilment in “**the Time of Trouble such as never was**”.

Most critically, what will also be noticed is the clear referencing to ‘*the saints*’ in the midst of this ‘*Time of Trouble*’. This evidentiary pattern grows stronger with every new bible quote and all these passages (and there are MANY !!) further re-inforce the inescapable ‘**bible truth**’ that ‘*the Saints*’ (*believers in Christ*) will indeed remain and endure through a very large period of the coming “**Time of Trouble**”.

Mercifully, it is God’s express purpose to warn ‘*the faithful*’ and *prepare them* for this final tribulation to come.

Despite the terrifying nature of this ‘*the worst epoch of human history ... EVER !!*’ (past, present or future) through all these bible passages, we are given a constant stream of encouraging assurances and visions concerning the circumstances of *the saints* during this coming time of unprecedented trouble. God’s promise of His providential care is assured if we remain *faithful* and *steadfast*, enduring to the end of this final period of tribulation soon to dawn.

If any doubt the veracity of this, we would respectfully suggest they go back and re-read the ‘*foregoing material*’ once more. Do NOT read our commentary, simply consider the bible quotations carefully. If we read God’s Word with understanding and humility, there can be no denying ‘*the truth*’ of what these passages are revealing to us.

When we consider the scale and magnitude of events such as those described in **PSALM 46** (below) and the unspeakable privilege of knowing of these things in advance we cannot help but feel both humbled and blessed. May it truly be said in a day to come “**God is our refuge and strength, a very present help in (the time of) Trouble**”.

PSALM 46

- v1 God is ‘**OUR**’ *refuge* and strength, a **very present help** in **TROUBLE**
- v2 Therefore will not ‘**WE**’ fear, though **the earth be removed**
and though **the mountains be carried into the midst of the sea**
- v3 Though **the waters (nations)** thereof roar and **be troubled**,
though **the mountains shake** with the swelling thereof. Selah.
- v6 **The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted**
- v7 The LORD of hosts is **WITH ‘US’**; the God of Jacob is ‘**OUR**’ *refuge*. Selah.
- v8 Come, behold the works of the LORD, what **desolations he hath made in the earth**
- v9 **He maketh wars to cease** unto the end of the earth; **he breaketh the bow**
And **cutteth the spear** in sunder; he **burneth the chariot** in the fire

In this article we’ve examined **many** bible passages that ‘*irrefutably attest*’ to *the saints* remaining throughout this coming ‘*Time of Trouble*’. This is by no means the ‘*limit*’ of the bible evidence available to support this understanding. To date, we have only utilised the ‘*most*’ pertinent passages to illustrate in God’s Word this theme of “**Trouble**” and it’s direct connection with the coming circumstances of ‘*the saints*’ during the *time of trouble*.

Beyond the bible passages already supplied, as additional proof we’ve also included in the pages that follow an extended and wide-ranging series of supplementary quotes which further ‘*reinforce*’ the accuracy and truthfulness of the bible evidence and interpretations detailed in this document. We particularly highlight the stunning connection between the word “**Trouble**” [Red] and the considerable (and at times overwhelming) number of references to ‘*end-times*’ events [Blue] in each bible quote.

As will be noted in all the scriptures provided, the word “**Trouble**” is at the heart of each passage. It is the very centrepiece of every passage and in each instance is comprehensively surrounded by vivid detail that unmistakably describes the prophetic events of the last days (foretold elsewhere in scripture). There simply cannot be any mistake, these old testament passages have a full and direct outworking in ‘**our day**’. It would serve us well to ensure we are ‘*truly*’ heeding God’s Word of Truth.

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ADDITIONAL BIBLE PASSAGES : ...

PSALM 9

- v3 When mine enemies are turned back , they shall fall and perish **at THY PRESENCE**
- v4 For thou hast maintained my right and my cause ; **thou satest in the throne judging right**
- v5 **Thou hast rebuked the heathen , thou hast destroyed the wicked**
thou hast put out their name for ever and ever
- v6 O thou enemy , **destructions are come to a perpetual end**
And thou hast destroyed cities : their memorial is perished with them.
- v7 But the LORD shall endure for ever : he hath prepared his throne for judgment
- v8 And **he shall judge the world in righteousness**
he shall minister judgment to the people in uprightness
- v9 The LORD also will be **a refuge** for **'the oppressed'** , **a refuge** in **TIMES of TROUBLE**

PSALM 9

- v13 Have mercy upon me, O LORD ; consider **my TROUBLE** which I suffer of them that hate me
thou that liftest me up from the gates of death
- v14 That I may shew forth all thy praise in the gates of the daughter of Zion
I will rejoice in thy salvation
- v15 **The heathen are sunk down in the pit that they made**
in the net which they hid is their own foot taken
- v16 The LORD is known by the judgment which he executeth
the wicked is snared in the 'work of his own hands'. Selah.
- v17 **The wicked** shall be turned into hell , and **all the nations** that forget God
- v18 For **'the needy'** shall not always be forgotten
the expectation of **'the poor'** shall not perish for ever
- v19 **Arise, O LORD** ; let not man prevail : **let the heathen be judged** in thy sight
- v20 Put them in fear , O LORD : that the nations may know themselves to be but men. Selah.

PSALM 10

- v1 **Why standest thou afar off , O LORD ?** why hidest thou thyself in **TIMES of TROUBLE ?**
- v2 **The wicked** in his pride doth persecute the poor
let them be taken in the devices that they have imagined
- v3 For **the wicked** boasteth of his heart's desire
- v4 **The wicked** , through the pride of his countenance, will not seek after God : God is not in all his thoughts
- v12 **Arise, O LORD** ; O God , **lift up thine hand : forget not 'the humble'**

PSALM 54

- v2 Hear my prayer , O God ; give ear to the words of my mouth
- v3 For **strangers are risen up against me** , and **oppressors seek after my soul**
they have not set God before them. Selah.
- v4 Behold , God is mine helper : the Lord is with them that uphold my soul
- v5 He shall reward evil unto mine enemies : cut them off in thy truth
- v6 I will freely sacrifice unto thee : I will praise thy name , O LORD ; for it is good
- v7 For he hath **"delivered"** me out of **all TROUBLE**
and mine eye hath seen his desire upon mine enemies

PSALM 59

- v5 Thou therefore, O LORD God of hosts , the **God of Israel** , **awake to visit all the heathen** be not merciful to any wicked transgressors. Selah.
- v8 But thou , O LORD , shalt laugh at them ; thou shalt have **all the heathen in derision**
- v13 **Consume them in wrath** , consume them , that they may not be :
and let them know that God ruleth in Jacob unto the ends of the earth. Selah.
- v16 But I will sing of thy power ; yea , I will sing aloud of thy mercy in the morning
for thou hast been **my defence** and **refuge in THE DAY of my TROUBLE**

PSALM 60

- v1 O God , **thou hast cast us off** , **thou hast scattered us** , thou hast been displeased ; O turn thyself to us again
- v2 **Thou hast made the earth to tremble** ; **thou hast broken it** : heal the breaches thereof ; for it shaketh
- v3 Thou hast shewed thy people hard things : thou hast made us to drink the wine of astonishment
- v4 Thou hast given a banner to them that fear thee , that it may be displayed because of the truth. Selah.
- v5 That thy beloved may be delivered ; **save with thy right hand (Lord Jesus Christ)** and hear me.
- v11 Give us help **from TROUBLE** : for vain is the help of man
- v12 **Through God we shall do valiantly** : for **He it is that shall tread down our enemies.**

PSALM 69

- v17 And **hide not thy face from thy servant** ; for **I am in TROUBLE** : hear me speedily
- v24 Pour out **thine 'indignation'** upon them, and let **thy wrathful anger** take hold of them
- v25 Let their habitation be desolate ; and let none dwell in their tents

PSALM 77

- v2 In **'THE DAY' of my TROUBLE** I sought the Lord
my soul ran in the night , and ceased not : my soul refused to be comforted.
- v3 I remembered God , and was troubled : I complained , and my spirit was overwhelmed. Selah.
- v7 **Will the Lord cast off for ever ? (Israel)** and will he be favourable no more ?
- v15 Thou hast **with thine arm (Lord Jesus Christ) redeemed 'thy people'** , the **'sons of'** Jacob and Joseph. **Selah.**

PSALM 108

- v5 **Be thou exalted , O God**, above the heavens : and thy glory above all the earth
- v6 That **'thy beloved'** may be **"delivered"** : **save with thy right hand (Lord Jesus Christ)** and answer me
- v11 Wilt not thou, O God , who hast cast us off ? and **wilt not thou , O God , go forth with our hosts ?**
- v12 Give us help **from TROUBLE** : for vain is the help of man.
- v13 **Through God we shall do valiantly** : for **He it is that shall tread down our enemies**

ISAIAH 8

- v7 Behold, the Lord bringeth up upon them **the waters (nations)** of the river , strong and many ,
even the **king of Assyria (Russia)** , and all his glory
and he shall come up over all his channels, and go over all his banks
- v8 And **he shall pass through Judah ; he shall overflow and go over, he shall reach even to the neck**
and the **stretching out of his wings** shall fill the breadth of thy land, O Immanuel
- v12 Say ye not , **A CONFEDERACY** , to all them to whom this people shall say , **A CONFEDERACY**
neither fear ye their fear , nor be afraid
- v13 Sanctify the LORD of hosts himself ; and let Him be your fear, and let Him be your dread
- v17 And I will wait upon the LORD, that **hideth his face from the house of Jacob**, and I will look for him
- v22 And they shall look unto the earth ; and **behold TROUBLE** and darkness , dimness of anguish
and they shall be driven to darkness (**grave**)

ISAIAH 17

- v11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish
but the harvest shall be a heap **in THE DAY of grief and of desperate sorrow.**
- v12 Woe to the **multitude of many people** , which make a noise like the noise of the seas
and to **the rushing of nations** , that make a rushing like **the rushing of mighty waters (nations) !**
- v13 **The nations shall rush** like the rushing of many waters : but **God shall rebuke them**, and **they shall flee far off**,
and shall be chased as the chaff of the mountains before the wind , and like a rolling thing before the whirlwind.
- v14 Behold at eveningtide **TROUBLE** ; and before the morning he is not
This is the portion of them that spoil us , and the lot of them that rob us

ISAIAH 22

- v1 The burden of **the valley of vision**. What aileth thee now , that thou art wholly gone up to the housetops ?
- v2 **Thou (Jerusalem)** that art full of stirs , a tumultuous city , a joyous city
thy slain men are not slain with the sword , nor dead in battle.
- v3 **All thy rulers are fled together**, they are bound by the archers
all that are found in thee are bound together , which have fled from far
- v4 Therefore said I , Look away from me ; I will weep bitterly , labour not to comfort me
because of **' the spoiling ' of the daughter of my people.**
- v5 For it is **A DAY OF TROUBLE** , and **of treading down** , and **of perplexity** by the Lord GOD of hosts
in the valley of vision , breaking down the walls , and of crying to the mountains
- v6 And **Elam (Iran)** bare the quiver with chariots of men and horsemen, and **Kir (Saudi Arabia)** uncovered the shield.

ISAIAH 26

- v16 LORD, **in TROUBLE** have they (**Jews**) visited thee, they poured out a prayer **when thy chastening was upon them**
- v17 **Like as a woman with child** , that draweth near **the time of her delivery** , is in pain
And **crieth out in her pangs** ; so **have we been in thy sight** , O LORD
- v18 We have been with child , we have been in pain , we have as it were brought forth wind
we have not wrought any deliverance in the earth ; neither have the inhabitants of the world fallen
- v19 **Thy dead men shall live** , together with my dead body shall they arise . **Awake & sing , ye that dwell in dust :**
for thy dew is as the dew of herbs & **the earth shall cast out the dead. (Resurrection of Dead)**
- v21 For , behold , **THE LORD COMETH OUT OF HIS PLACE** to punish the inhabitants of the earth for their iniquity

JEREMIAH 2

- v27 For **they (Israel)** have turned their back unto me , and not their face
but in **the TIME of their TROUBLE** they will say , **Arise, and save us**
- v28 But where are thy gods that thou hast made thee ?
Let them arise , if they can save thee in **the TIME of thy TROUBLE**
- v29 **Wherefore will ye plead with me ?** ye all have transgressed against me , saith the LORD
- v30 In vain have I smitten your children ; they received no correction
your own sword hath devoured your prophets , like a destroying lion

JEREMIAH 11

- v11 Behold, **I will bring evil upon them (Israel)** , which they shall not be able to escape
and though they shall cry unto me , **I will not hearken unto them**
- v12 Then shall the cities of Judah and inhabitants of Jerusalem go , and cry unto the gods
unto whom they offer incense : but they shall not save them at all in **the TIME of their TROUBLE**
- v14 Therefore pray not thou for this people, neither lift up a cry or prayer for them
for **I will not hear them** in **the TIME that they** cry unto me for **their TROUBLE**
- v19 Saying , **Let us destroy the tree** with the fruit thereof
and **let us cut him off from the land of the living** , that his name may be no more remembered
- v22 Thus saith the LORD, **Behold, I will punish them : the young men shall die by the sword**
their sons and their daughters shall die by famine

JEREMIAH 30

- v7 Alas ! For **THAT DAY is great** , **so that none is like it** : it is even **the time of Jacob's TROUBLE**
... but he shall be saved out of it

JEREMIAH 51

- v1 Thus saith the LORD ; Behold , I will raise up against **Babylon (Iraq)**
and against them that dwell in the midst of them that rise up against me , **a destroying wind (Russia)**
- v2 And will send unto **Babylon (Iraq)** fanners , that shall fan her, and shall empty her land
for in **THE DAY of TROUBLE** they shall be against her round about.
- v6 Flee out of the midst of **Babylon (Iraq)** , and deliver every man his soul : be not cut off in her iniquity
for this is **THE TIME of the LORD'S vengeance** ; he will render unto her a recompence

LAMENTATIONS 1

- v20 Behold, O LORD ; for **I am in distress** : my bowels are **TROUBLED** ; mine heart is turned within me
for I have grievously rebelled : **abroad the sword bereaveth , at home there is as death**
- v21 They have heard that I sigh : **there is none to comfort me** : all mine enemies have heard of **my TROUBLE**
they are glad that **thou hast done it** : thou wilt bring **THE DAY that thou hast called** and they shall be like unto me

EZEKIEL 7

- v2 Also , thou son of man , **thus saith the Lord GOD unto the land of Israel**
 An end , **THE END is come upon the four corners of the land**
- v6 An end is come , **THE END is come** : it watcheth for **thee (Israel)** ; **behold , it is come**
- v7 The morning is come unto thee , O thou that dwellest in the land
 the time is come , **THE DAY of TROUBLE is near** , and not the sounding again of the mountains
- v8 Now will I shortly **pour out my fury upon thee** , and **accomplish mine anger upon thee**
 and **I will judge thee** according to thy ways , and **will recompense thee** for all thine abominations
- v10 **Behold THE DAY , behold , IT IS COME.**

HABAKKUK 3

- v3 God came from Teman, and the Holy One from mount Paran. Selah.
- v5 **Before him went the pestilence** , and **burning coals went forth at his feet**
- v6 He stood , and measured the earth : he beheld , and **drove asunder the nations**
- v12 **Thou didst march through the land in indignation** , **thou didst thresh the heathen in anger**
- v13 **Thou wentest forth for the salvation of thy people** , even **for salvation** with thine anointed
- v16 When I heard, my belly trembled ; my lips quivered at the voice : rottenness entered into my bones
 and I trembled in myself , that I might rest **in THE DAY of TROUBLE**
when he (Russian Gog) cometh up unto the people , he will invade them with his troops

ZEPHANIAH 1

- v14 **The GREAT DAY of the LORD is near** , **it is near** , and hasteth greatly
 even the voice of **THE DAY of the LORD** : the mighty man shall cry there bitterly
- v15 That day is **A DAY of wrath** , **A DAY of ' TROUBLE ' and distress**
A DAY of wasteness and desolation , **A DAY** of darkness and gloominess , **A DAY** of clouds and thick darkness
- v16 **A DAY** of the trumpet and alarm against the fenced cities , and against the high towers
- v17 And **I will bring distress upon men** . . . because they have sinned against the LORD