

# Earth's Last War 9 of 12

## *Two Troubles—Jacob's / Great Time*

#0294

Study Given by W. D. Frazee—March 1960

The Lord of hosts is with us;  
The God of Jacob is our refuge.  
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Psalm 46 is the battle song of earth's last war.

We're continuing to study this last war as foretold in the Revelation. As you know, it's a battle between the Lamb and the dragon; between Christ and Satan, over which shall receive worship. This worship is shown by obedience—whose commands shall we obey. The battle centers around the flag, the seal of God on the one hand, and the mark of the beast on the other:

“...his servants we are, to whom we obey...”  
Romans 6:16.

And as we've seen, all the world is now being marshaled by wicked spirits. The dragon, the beast, and the false prophet—the image beast—inspired from beneath by spirits of devils working miracles, combine and consolidate their forces for an attack against the Lamb.

On the other side, with the Lamb, stand that holy woman and her children of Revelation 12:17. Let's repeat it together:

“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ” Revelation 12:17.

The Devil is angry with them for these two great reasons: they keep God's commandments, which he hates, and they have the testimony of Jesus, which is the Spirit of Prophecy.

Under the influence of this Spirit, working upon the remnant through the instructions of the Spirit of Prophecy, and through that holy influence of the Spirit, working in their lives, individually, day by day, they reach the place where they're just like Jesus. It will be a wonderful time, won't it friends? They...

"...reflect the image of Jesus fully" *Early Writings*, page 71.

And thus reflecting His image fully, they can receive His fullness. They receive the Latter Rain. They give the Loud Cry. And thank God, the truehearted all through the fallen religious bodies, hearing the Shepherd's voice, recognize it, and they come running like sheep to the shepherd. There will be a wonderful influx, a wonderful turning to this movement in this closing hour. Thank God, friends, every honest-hearted soul in the length and breadth of this world will be enrolled under the banner of Christ and sealed with the seal of the living God. Then probation will close.

Now, meanwhile, while this message of the Loud Cry has been given, the great multitudes of this world, listening to the spirits of spiritualism instead of to the testimony of Jesus, are sealed in error. They reject the great threefold message of Revelation 14. They will not heed that trumpet call the Loud Cry of Revelation 18. They yield to the commandments of men instead of to the law of God, and thus, they too, are sealed. But they are sealed in error. They receive the mark of the beast.

When all the world has been so brought in contact with the message and the mighty issues that are brought by the message, when all the world has reached the point of final decision, then will go forth that decree found in Revelation 22:

“He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be”  
Revelation 22:11–12.

You see that this decree is issued just before the coming of Jesus, but a little time, for He says:

“...And, behold, I come quickly...” Revelation 22:12.

This is the close of probation. This is that hour that marks the withdrawal of mercy from the guilty race. Jesus, who has been ministering before the Ark as man's high priest, puts down the censer and takes up the scepter. No longer is He to be an intercessor. He is now the great Prince who takes the kingdom which is rightfully His:

“...at that time shall Michael Stand up...” Daniel 12:1.

That is: He begins His reign.

“...at that time shall Michael 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: and at that time thy people shall be delivered, every one that shall be found written in the book” Daniel 12:1.

Will there be a time of trouble when Jesus begins His reign; a time of trouble when Michael stands up and takes the scepter? Yes, my friends, double trouble. And it is the two troubles into which the world and all in it are plunged at this point that I wish to study with you this morning—two great times of trouble when Michael stands up, trouble for the wicked, trouble for the righteous.

If what I've just said is so, you can see, friends, that nobody is going to escape trouble. The only choice is to which trouble you will have. Oh, I thank God, friends, that we can choose to go through the trouble with the holy woman and her children instead of with the hoards of Babylon.

The question might be, "How could there be a time of trouble when Jesus begins His reign?" In the first place, as this verse shows, there's going to be a great time of trouble for the world:

"...at that time shall Michael 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" Daniel 12:1.

This is the greatest time of trouble the world has ever seen. That's what the Bible says. And it will be, friends.

You see, it's this way. When Jesus takes His kingdom, there are voices in Heaven sounding out the cry of joy:

"...The kingdoms of this world are become the kingdoms of our Lord, and of his Christ: and he shall reign for ever and ever" Revelation 11:15.

But now, turn over to Revelation 19:15 and let us see what the reign of Christ means to the wicked of this world:

"And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS" Revelation 19:15–16.

He's the rightful ruler. He takes His place. But since the wicked (Watch this point!) are in rebellion against Him—all united under the leadership of the beast in rebellion against Christ—there is only one thing which He can do, for their rebellion is incurable, my friends. And so the rod of iron comes into action. God performs His strange act. He treads the winepress of the wrath of God. The grapes are thrown into the winepress and blood issues from the winepress up to the horse bridles, my friends; an awful picture of carnage and destruction.

What is this winepress of the wrath of God? It includes a great deal, my friends. In Revelation 15, I read:

“I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled the wrath of God” Revelation 15:1.

Oh, here is the wrath of God, my friends. What is it? The seven last plagues. Now, the fact that they are the last plagues shows that they come right down at the very end of time—just before Jesus comes. And that’s exactly when they do come, my friends. When Jesus leaves the sanctuary, then these plagues will be poured out.

Notice this interesting statement in *Early Writings*:

“I saw that the anger of the nations, the wrath of God, and the time to judge the dead were separate and distinct, one following the other, also that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. The nations are now getting angry. But when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out” *Early Writings*, page 36.

There you have it, my friends.

In Revelation 16, we have these plagues described one after another as they fall in awful sequence. Under the first plague, a noisome and grievous sore comes upon those that have the mark of the beast and those that worship his image. Under the second, the sea becomes as the blood of a dead man. Under the third, the rivers and fountains of waters are turned to blood.

There’s a reason for that, my friends. Do you know what the reason is? Do you know why the rivers and fountains of waters are turned to blood at this time? Well, if you go over to Revelation 13:15, you will find that the image beast makes the decree that as many as would not worship the image of the beast should be what? Killed. This is the culmination of the persecuting efforts of the dragon and the beast and the image beast to force the consciences of men.

Let me say, friends, this should be a great warning, an awful warning to all who even enter the path of trying to force their ideas upon others. There’s only one logical stopping place, and that is when the one they try to force has been killed. That’s the stopping place. There’s no good stopping place between the start and the finish.

So the wicked of this world, led by Satan, inspired by these miracle-working demons, they finally pass a death decree against those who keep the commandments of God and exalt His true Sabbath. And when they do that, my friends, God says, "If you are so bloodthirsty, then your water will be turned to blood." So we read:

“...I heard the angel of the waters say, thou art righteous, O Lord, which art, and wast, and shalt be, because Thou hast judged thus. For they have shed the blood of saints and prophets, and Thou hast given them blood to drink; for they are worthy” Revelation 16:5–6.

God counts it just as though they’d already carried out the decree, because to all intents and purposes, they have, as far as their desire is concerned. As we shall see in the next lesson, God will interfere before that final death decree is carried out. But oh, my friends, when the wicked of this world pass that death decree, then God turns the waters to blood.

But do you know, it is the coming of these early plagues that cause the wicked to reach the point where they pass the death decree. And so we look to *Early Writings*:

“I saw that the four angels would hold the four winds until Jesus’ work was done in the sanctuary, and then will come the seven last plagues. These plagues enraged the wicked against the righteous; they thought that we had brought the judgments of God upon them, and that if they could rid the earth of us, the plagues would then be stayed. A decree went forth to slay the saints, which caused them to cry day and night for deliverance. This was the time of Jacob’s trouble” *Early Writings*, page 36.

Ah, here’s another kind of trouble, another group in trouble. These are not the wicked. They’re the righteous. These are not those that have the mark of the beast. These are the ones that have the seal of God. This is not Babylon and her daughters. This is the holy woman and her seed. They’re in trouble too—the time of Jacob’s trouble.

Turn to Jeremiah 30, and let us read about it:

“For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace” Jeremiah 30:5.

Then the prophet in vision as he sees the awful anguish of the people of God, he compares it to the pains of a woman in travail:

“...wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? 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 30:6–7.

Thank God for that assurance, my friends.

You notice that this expression is similar to the one in Daniel 12:1. Speaking of that great time of trouble that comes upon the world, it says:

“...such as never was since there was a nation even to that same time...” Daniel 12:1.

And this of Jacob’s trouble:

“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 30:7.

Why is it called Jacob’s trouble? Well, if you’ll go back here in the book of Genesis, you’ll find the story of Jacob’s trouble. That’ll help us to appreciate what’s coming, Genesis 32.

You remember that Jacob had been told by the Lord that he was to have the blessing, but he couldn’t wait on God. He and his mother got restless, and they deceived the father—That brought a time of suffering. For many, many years, Jacob suffered the results of his deception. Away there in a far land, he learned the bitter lesson of repentance.

But finally, after years of banishment, he’s on his way home now. He’s approaching the borders of Canaan. Esau, whom he has wronged, is coming against him with 400 men. He hears the word that his life, and the lives of his children, is all in jeopardy. What does he do? Well, he does his best to placate his brother, sending him presents and messages of peace. He sends his family over the brook, and then, there by the Jabbok, he spends the night in prayer. Read the story in Genesis 32:

“And Jacob was left alone...” Genesis 32:24.

And oh, my friends, I tell you this. When we go into Jacob’s trouble, each of us must face the conflict alone. There’s an experience with God in intercessory prayer that though like Christ in Gethsemane, we shall long for human fellowship—like Christ in Gethsemane we must tread the winepress alone. We must follow the Lamb whithersoever He goeth:

“And Jacob was left alone and there wrestled a man with him until the breaking of the day” Genesis 32:24.

You and I know who that Man was, don’t we? But Jacob didn’t know. That was the Angel of the Covenant—Jesus Christ. And through the dark hours, Jacob and this unseen, unknown One, wrestled. As the day was breaking, He said, “Let me go for the day breaketh.” But no. And Jacob was touched by the Angel. He put forth His hand and touched Jacob’s hip joint, and it was thrown out. Jacob knew now with whom he was wrestling. But he wouldn’t let go.

“...he said, I will not let thee go, except thou bless me”  
Genesis 32:26.

Long had he been burdened because of his sin. Often had he poured out his heart to God. But now, this night, this night when so far as he knew, ahead of him was death tomorrow, he must know that that thing was not only pardoned but blotted out—Gone forever.

The angel said unto him:

“...What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel” Genesis 32:27–28.

The margin says that means a prince of God.

“...for as a prince hast thou power with God and with men, and hast prevailed” Genesis 32:28.

And the next verse says He blessed him there.

That experience, my friends, is written in the book, to help you and me to get a little picture of what's ahead of us. We, too, are going to be under sentence of death. We, too, will be facing an angry army on the march, seeking to destroy our lives. But like Jacob, our greatest anxiety will be not that our lives may be spared, but that our sins may be pardoned, that we may have the assurance that the name of God shall be glorified and not reproached.

Read the chapter in *Great Controversy* on the time of trouble. See these two great troubles—trouble to the wicked, trouble to the righteous. Hear the prayers of the people of God as they plead for deliverance, deliverance from the hosts of sin advancing against them. But especially deliverance from that darkness with which Satan seeks to overwhelm them.

Remember, there's no priest in the sanctuary at this time. There's no intercessor. But oh, my friends, as these dear children of God plead for deliverance, the angels of God are marking those prayers.

Do you know what the purpose of it is? Ah, as is the purpose of all prayer, it's not to change God, but to change us, my friends. The more we plead for something, the more we want it. The more we want it, the more we shall plead for it.

As we plead for the Spirit of God to have His way, as we plead that Jesus may come and reign, as we plead that the sin of this world may be taken away, and as we plead that our own characters may be fully like His, the more we plead, the more that blessed work is accomplished in our lives.

There will be one great focal point of those prayers. It will be the coming of Jesus. Here will be fulfilled that wonderful picture of intercessory prayer given us in Revelation 14. You remember, as we studied in our last lesson on the harvest, that as Jesus takes His place on the cloud, there is an angel pictured:

“Crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap: for the time is come for thee to reap; for the harvest of the earth is ripe” Revelation 14:15.

Have you ever thought that you might have a part in the cry of that angel? This is a cry not like the angels that we call the first, and second, and third angel—not a cry addressed to the world. It’s a cry addressed to Jesus. It’s the cry of the remnant, pleading, “Oh come Lord Jesus. Come quickly.”

Listen as I give you the authority for that application. It’s in the little message *A Word to the Little Flock* that was published by James and Ellen White in 1847:

“The Lord has shown me in vision that... Michael’s standing up (Daniel 12:1) to deliver his people, is in the future.

“This, will not take place, until Jesus has finished his priestly office in the Heavenly Sanctuary, and lays off his priestly attire, and puts on his most kingly robes, and crown, to ride forth on the cloudy chariot, to ‘thresh the heathen in anger,’ and deliver his people.

“Then Jesus will have the sharp sickle in his hand, (Revelation 14:14) and then the saints will cry day and night to Jesus on the cloud, to thrust in his sharp sickle and reap.

“This, will be the time of Jacob’s trouble, (Jeremiah 30:5–8) out of which, the saints will be delivered by the voice of God” *A Word to the Little Flock*, page 12.

Oh friends, if we’re going to pray during that time, “Come, Lord Jesus, and come quickly,” we need to learn to pray it now, don’t we? If we’re to pray there, even through the darkness, God may let us have periods of darkness now, through which to pray, that we may learn the lesson.

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