

PREPARING TO STAND

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“In this age, just prior to the second coming of Christ in the clouds of heaven, God calls for men who will prepare a people to stand in the great day of the Lord.” SW 3-21-1905

The Prophetic Description of Our End-Time Wilderness Experience

by Jim Buller

Proverbs 22:3 tells us, “A prudent person foresees danger and takes precautions. The simpleton goes blindly on and suffers the consequences.” (NLT). And, in Amos 3:7, God has promised to reveal what will happen in the future to His servants the prophets. If we are prudent/wise then, we will pay attention to what the prophecies tell us, and then “take precautions.” In this study we will take a look at what the prophecies tell us about our end-time wilderness experience. First, we will look at some key prophecies on the subject, then close with some collective conclusions.

Let’s begin with Matthew 24:15-18, which says, “Therefore when you see the ‘abomination of desolation,’ spoken of by Daniel the prophet, standing in the holy place, (whoever reads, let him understand), then let those who are in Judea flee to the mountains. Let him who is on the housetop not come down to take anything out of his house. And let him who is in the field not go back to get his clothes.”

Luke’s parallel to this verse is in Luke 21:20-21. It tells us, “But when you see Jerusalem surrounded by armies, then know that its desolation is near. Then let those who are in Judea flee to the mountains, let those who are in the midst of her depart, and let not those who are in the country enter her.”

Testimonies for the Church Vol. 5, pages 464-465, deals with both of these passages, and says, “As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation in the decree enforcing the papal sabbath will be a warning to us. It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains.”

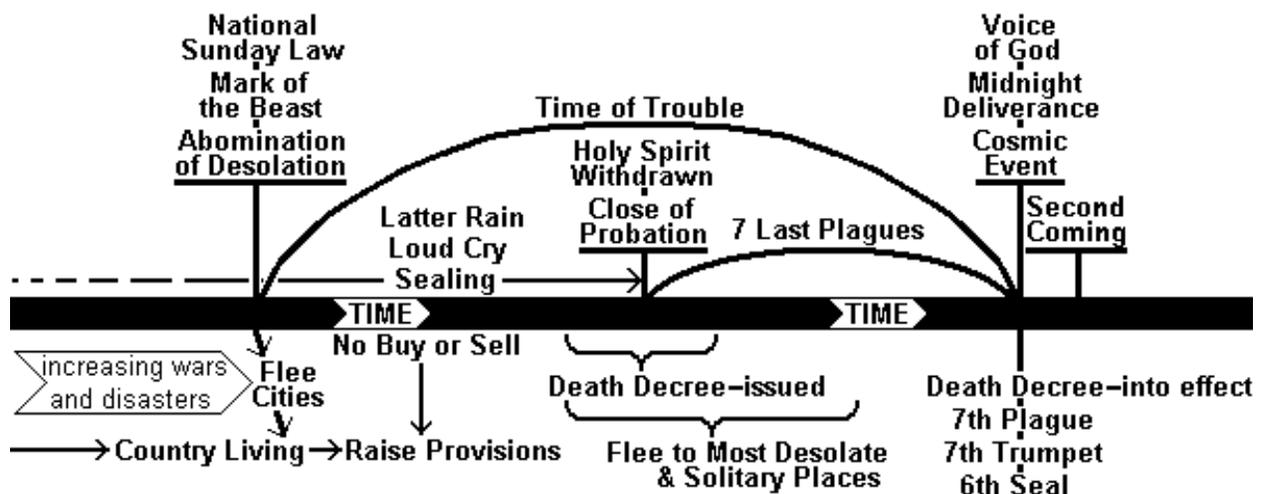
Therefore, in the same way that Jerusalem being surrounded by armies was the “promised sign” of the city’s coming destruction to the first century Christians, (see *The Great Controversy*, page 30-31), so a National Sunday Law will be our promised sign. Like the Judean Christians leaving Jerusalem, we too will have to get out of the cities. But, as implied in this quotation, notice that there are two phases, to our flight.

The first phase begins with the National Sunday Law, which marks the beginning of the Time of Trouble. By that time we will need to be out of the larger cities, as it will no longer be safe to live, or work, in them. We are warned in *Country Living*, page 11, (also on 2SM 142), “But erelong there will be such strife and confusion in the cities, that those who wish to leave them will not be able. We must be preparing for these issues.” The National Sunday Law is our sign to be *out* of the cities so we don’t get stuck *in* them. After this time, it will probably only be safe to go into the cities for “missionary work,” under the direct guidance of the Holy Spirit. Notice also that this quotation says, “We must be preparing for these issues.” Therefore, we should *already* be making plans to leave the cities. It would be highly inadvisable to wait until the National Sunday Law, and have to leave without any preparation —remember what happened to Lot and his family.

The second phase of our flight is in response to what is known as the “Death Decree.” Revelation 13:15 describes this decree, where it says that the Image of the Beast will, “cause as many as would not worship the image of the beast to be killed.” This happens about the time of the Close of Probation, and the beginning of the Seven Last Plagues. In response to the Death Decree, we will flee to remote wilderness areas, and this is what we typically think of when we talk about “fleeing to the mountains” in the Time of Trouble.

Notice the following quotation from *The Great Controversy*, page 626. “As the decree issued by the various rulers of Christendom against commandment keepers shall withdraw the protection of government and abandon them to those who desire their destruction, the people of God will flee from the cities and villages and associate together in companies, dwelling in the most desolate and solitary places. Many will find refuge in the strongholds of the mountains.”

Like the early Christians who fled from Jerusalem, when our time comes to flee —either from the cities to the country, or from the country to the wilderness— we will have to just go! Whether we are ready or not! Whether we have a place to flee to, or not! Therefore, if we are going to “take precautions,” and prepare for these flights, we *must* do so ahead of time.



Referring to this Death Decree, *Prophets and Kings*, page 605, tells us that, “The decree that will finally go forth against the remnant people of God will be very similar to that issued by Ahasuerus against the Jews.” From a look at the story in Esther we find two significant points. First, there is a difference between the date the decree was issued, and the date the decree went into effect. In fact, in Esther, there was almost a full year between the time the decree was issued and when it went into effect. See Esther 3:7. Second, it wasn’t necessarily the *government* that was going after the Jews. The “protection of government” was withdrawn, and they were abandoned “to those who desired their destruction.” For example, right now, if someone were to kill you, it would be against the law. You are protected by the government. But if you remain loyal to the Creator and refuse to worship the “Beast” or its “Image,” after the decree goes into effect this protection will be withdrawn, and it will no longer be against the law to kill you.

The Great Controversy, page 626 reference, also tells us *where* we will flee. It says we will go to “the most desolate and solitary places.” Think about this for a minute. We will not just be going to “desolate and solitary places,” we will be going to the “*most* desolate and solitary places.” Let’s envision where these places are. Suppose we were to drive away back up in the mountains, to the end of the road. Would we be at the “*most* desolate and solitary places?” —no. What if we get out and walk a few miles down the trail. Are we there yet? —no. What do we have to do to get to the “*most* desolate and solitary places?” —we will have to go off the trail, and hike back up into the rocks. Although these “*most* desolate and solitary places” are hard to get to, we will be deliberately going into the most inaccessible areas of the deepest wilderness we can find.

Sometime during the country living phase of the first part of the Time of Trouble, those who refuse to accept the Mark of the Beast will not be able to buy or sell. See Revelation 13:17. Among other things, this means we will not be able to buy gas for our vehicles. So really, the only way we will be able to get into these wilderness places will be on foot. To prepare for this, we would be wise to learn how to hike cross-country, and to develop good direction finding skills.

It would also be a good idea to think about where the “most desolate and solitary places” in our region might be; and how we might be able to get there, *on foot*, from our country homes where we are living during the first part of the Time of Trouble. We should probably try to locate where we can literally walk out the back door and into the wilderness.

Another important idea we need to consider in connection with “the most desolate and solitary places” is that we have a strong tendency to flee to where we *feel safe*. But unfortunately, most people nowadays don’t *feel safe* in the wilderness. As an example, Jesus says the end-times will be, “as it was also in the days of Lot.” Luke 17:28. The story of Lot and his family fleeing from Sodom, recorded in Genesis 19, is very interesting. Just as we have been told to “flee to the mountains,” the angels tell Lot and his family, “Escape to the mountains!” But Lot replies, “Please, no, my lords! Indeed now, your servant has found favor in your sight, and you have increased your mercy which you have shown me by saving my life; but *I cannot escape to the mountains, lest some evil overtake me and I die.*” Genesis 19:18-19 emphasis

supplied. Lot and his family had lived in the city so long that they didn't feel safe in the wilderness. So if we are wise, an important part of our preparation will be to spend enough time in the wilderness that we become familiar with it and learn to feel safe there.

Another verse that talks about our experience in the "*most* desolate and solitary places," is Isaiah 33:16. Referring to God's people it says, "He will dwell on high; his place of defense will be the fortress of rocks; bread will be given him, his water will be sure." One Bible version words it, "craggy places difficult to approach." But notice also the important promise given in the last part of this verse, "bread will be given him, his water will be sure." *The Desire of Ages*, pages 121-122, expands on the idea of this promise where it says:

"In the last great conflict of the controversy with Satan those who are loyal to God will see every earthly support cut off. Because they refuse to break His law in obedience to earthly powers, they will be forbidden to buy or sell. It will finally be decreed that they shall be put to death. See Rev. 13:11-17. But to the obedient is given the promise, 'He shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure.' Isa. 33:16. By this promise the children of God will live. When the earth shall be wasted with famine, they shall be fed. 'They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.' Ps. 37:19. To that time of distress the prophet Habakkuk looked forward, and his words express the faith of the church: 'Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation.' Hab. 3:17,18."

Did you notice where it said, "By this promise the children of God will live." During the Time of Trouble, we will literally be *living by God's promises*. So while we are on the subject of God's promises, let's mention a few more. Revelation 12:6, referring to God's church says, "Then the woman fled into the wilderness, where she has a place prepared by God." So God already has locations picked out, and prepared for us in "the most desolate and solitary places." In this context, notice also the following two quotations:

Maranatha page 270

"During the night a very impressive scene passed before me. There seemed to be great confusion and the conflict of armies. A messenger from the Lord stood before me, and said, 'Call your household. I will lead you; follow me.' He led me down a dark passage, through a forest, then through the clefts of mountains, and said, 'Here you are safe.' There were others who had been led to this retreat. The heavenly messenger said, 'The time of trouble has come as a thief in the night, as the Lord warned you it would come.'"

The Upward Look, page 327 (also on TDG 241)

“He has made the strength of the everlasting hills to be a safe retreat for His people. He has prepared the mountains and the caves for His oppressed and persecuted children. We may sing, God is our refuge and strength in time of trial. He who made the towering mountains, the everlasting hills—to Him we may look. And He will look from His high and holy place upon those who love and fear Him.”

We have another important promise in 1 Corinthians 10:13, which says, “God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it.” As difficult and intense as the final end-times will be, God has promised that it will not be more than what we can handle in His strength. As it says in James 1:2-3, We should be thankful for the trials we have now —because they are strengthening our faith, and training us to hang on tightly to God.

Before we go on, there is another idea mentioned in a couple of the quotations we have already looked at, that we haven’t talked about yet. *The Great Controversy*, page 626 said we will, “associate together in companies,” and *Maranatha*, page 270 said, “There were others who had been led to this retreat.” During our end-time wilderness experience we will be in groups. This has some interesting implications.

Being in a group will provide welcome support and encouragement. Between joint effort, and dividing up things that need to be done, groups are usually able to accomplish tasks more efficiently. And frequently one person can do something that will benefit everyone in the group. For example, if only one person has the equipment or the knowledge of how to make fire, the whole group can benefit. On the other hand, being in a group means that more of certain things will be needed. For example, each person will need their own spot in the shelter, and their own portion of food. Although most modern survival teaching is aimed at the individual, we need to explore group solutions to our survival needs.

Another aspect of being in groups that might easily be overlooked is alluded to in *Christ's Object Lessons*, page 415 which says, “The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love.” Since this is the “last message of mercy,” it happens before the Close of Probation and before the Second Coming. Therefore, Christ’s “character of love,” will be revealed *in His people*. This can only happen in a group setting, as this type of love cannot happen with just one individual alone by himself. John 13:35 fits in with this idea. It says, “By this all men will know that you are my disciples, if you love *one another*.” (Emphasis supplied). How we “get along” as a group is very important.

Our next key quotation is from the *S.D.A. Bible Commentary Vol. 7*, page 971. It refers to the first part of Revelation chapter 10, saying:

“This time, which the angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, the people will not have another message

upon definite time. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844.”

“The people will not have another message upon definite time.” This means we do not know for sure how long the Time of Trouble, as a whole, will last; or how long we will be in “the most desolate and solitary places.” Therefore, when we flee, we need to plan on *staying indefinitely*. This has several implications. ① Any equipment we carry will need to be durable. It would *not* be wise to rely on the flimsy “survival gadgets” that are on the market. ② We must be able to sustain and maintain any equipment we carry in the wilderness. For example, battery operated devices will be useless after the batteries have died. ③ We will also need to know how to replenish our supplies from nature. For example, it would be pointless to try to take along enough toilet paper to last until Jesus comes! Regarding all three of these points, we can learn much by studying what wilderness wanderers of the past have carried, (such as the early American frontiersmen).

The last of our key quotations are two paragraphs in *Early Writings*, on pages 56-57. They have been saved for last because we need to spend a bit of time on them. The first sentence says, “The Lord has shown me repeatedly that it is contrary to the Bible to make any provision for our temporal wants in the time of trouble.” And, if you want an excuse not to prepare, apparently here you have it. But, is it ever safe to take just one passage by itself, without looking at the context, or comparing it with the rest of the inspired writings?

For example, notice the use of the word “provisions,” both in this quotation, which says, “The Lord has shown me repeatedly that it is contrary to the Bible to make any *provision* for our temporal wants in the time of trouble.” (emphasis supplied); and in *Country Living*, pages 9-10, which says, “Again and again the Lord has instructed that our people are to take their families away from the cities, into the country, where they can raise their own *provisions*; for in the future the problem of buying and selling will be a very serious one.” (emphasis supplied.) Why would God have Ellen White tell us “repeatedly,” *not* to “make any provision” in one place, and then in another place tell us, “again and again,” that we *should* make “provisions?”

The answer is really quite simple. First, notice the page this quotation is on—page 56. Next, let’s look at something written in the same book on page 85-86, where it says,

“On page 33 is given the following: ...”At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully.”

“This view was given in 1847 ...”*The commencement of that time of trouble,* here mentioned does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary.” (*Early Writings*, pages 85-86, emphasis supplied.)

Notice that on page 85-86 she is giving clarification of something that was written earlier on page 33 —that the “commencement,” or beginning, of the “time of trouble here mentioned *does not* refer to the time when the plagues shall ... be poured out.” Why was this clarification given? Did you notice the year? —1847. This was fairly early on. It seems that in 1847, when the term “the Time of Trouble” was used, people, and probably Ellen White herself, thought it referred to the time of the Seven Last Plagues —the *last* part of the Time of Trouble, (see the time-line). So, she had to clarify that “the Time of Trouble,” mentioned on page 33 was referring to, “a short period just *before*” the plagues were poured out —the *first* part of the Time of Trouble. Nowadays, when we use the term, “the Time of Trouble,” we generally refer to the *entire* Time of Trouble —*both* the first *and* the last part. Remember also that the quotation we are studying is on page 55-56, right in the middle of all this.

If we understand the two quotations above which use the word “provisions,” to refer to the different parts of the Time of Trouble, it all makes perfect sense. The *Country Living* quotation, about raising our own provisions when we are not able to buy or sell, obviously refers to the first part of the Time of Trouble —the country living phase. If the *Early Writings* quotation, about *not* making any provision, refers to the last part of the Time of Trouble, when we will leave our country homes, and flee to “the most desolate and solitary places” —the wilderness living phase— this would also make sense. As we read the rest of these two paragraphs from in *Early Writings*, pages 56-57, and notice the “wilderness context,” this becomes clear.

“The Lord has shown me repeatedly that it is contrary to the Bible to make any provision for our temporal wants in the time of trouble. I saw that if the saints had food laid up by them or in the field in the time of trouble, when sword, famine, and pestilence are in the land, it would be taken from them by violent hands and strangers would reap their fields. Then will be the time for us to trust wholly in God, and He will sustain us. I saw that our bread and water will be sure at that time, and that we shall not lack or suffer hunger; for God is able to spread a table for us in the wilderness. If necessary He would send ravens to feed us, as He did to feed Elijah, or rain manna from heaven, as He did for the Israelites.

“Houses and lands will be of no use to the saints in the time of trouble, for they will then have to flee before infuriated mobs, and at that time their possessions cannot be disposed of to advance the cause of present truth. I was shown that it is the will of God that the saints should cut loose from every encumbrance before the time of trouble comes, and make a covenant with God through sacrifice. If they have their property on the altar and earnestly inquire of God for duty, He will teach them when to dispose of these things. Then they will be free in the time of trouble and have no clogs to weigh them down.”

Did you catch the part that said, “God is able to spread a table for us in the wilderness?” —this is obvious wilderness context. Notice also the beginning of the second paragraph which said, “Houses and lands will be *of no use* to the saints in the time of trouble.” During the *first* part of the Time of Trouble when we will be raising our own provisions in the country, we *will* need “houses” to live in, and “lands” to grow our

provisions on. But during the last part of the Time of Trouble, when we leave all that behind and flee to the “most desolate and solitary places,” the “houses and lands will be of no use” to us any more. So, these paragraphs are obviously talking about the last part of the Time of Trouble.

Before we leave this quotation though, let’s not overlook several other important points that it brings out:

① We are not to “stash” or “hoard” food for the second part of Time of Trouble. I *have* heard of people hiding supplies up in the mountains for this time, and it is clear that we are not to do this —the angel may lead us to a different spot anyway.

Please note that during the country living phase of the first part of the Time of Trouble, storing up crops we have raised until next years harvest is not “stashing” or “hoarding” —it is simply common practice in an agriculturally based lifestyle, which is the way we will be living at that time. True, this may be a lot more potatoes, for example, than we are used to storing up, but it is not “stashing” or “hoarding.” It’s just the way things are done when you are raising your own provisions.

② Even though we may invest heavily in our country homes, we still need to be prepared to leave it all behind. As Jesus said in Luke 17:32, “Remember Lot’s wife!” Even though she was “physically” going through the motions of moving out, she was not prepared mentally, emotionally, or spiritually, to leave it all behind.

③ Did you notice the part that said, we may “have to flee before infuriated mobs?” Fleeing implies moving fast and traveling light —and this would definitely be the case if we were fleeing from an angry mob! But this also rules out leaving with a heavy backpack, loaded with supplies. If we are fleeing from an angry mob, that pack is going to get dropped and left behind! —and then what? Therefore, any gear we do carry will have to be light weight, and low bulk, which means *only* the basic necessities. This may require some study and experimentation. Until they get some experience, most people bring things they really don’t need, and leave behind things they really *do* need.

④ Notice also the part that said, “God is able to spread a table for us in the wilderness.” We need to put this together with *Ministry of Healing*, page 200, which says, “The mountains and hills are changing; the earth is waxing old like a garment; but the blessing of God, which spreads for His people a table in the wilderness, will never cease.” If God’s blessing, which is able to “spread a table for us in the wilderness,” “will *never* cease,” that means it must still be there. The *same blessings*, which God has used to provide for His children —the natives who have lived off the land for thousands of years— *are still there*. And, they *will still be there* when we have to flee. Although the knowledge of how to be benefitted by these blessings may have been lost to us, the blessings themselves are still there. We *can* learn how to make use of them, and we would be wise to do so *before* we have to flee.

Also before we leave this quotation, we need to realize that the real issue here is trusting “wholly in God.” One reason Jesus said the end-times would be like Noah’s time, (see Matthew 24:37), is because Noah gives us such an excellent example of

what it means to truly “trust wholly in God.” Notice the following quotations from, *The Signs of the Times*, Feb 27, 1879, and *Patriarchs and Prophets*, page 95.

“Noah did not hesitate to obey God. He urged no excuse, that the labor of building that ark was great and expensive. He believed God, and invested in the ark all that he possessed, while the wicked world scoffed and made themselves merry at the deluded old man.”

“All that man could do was done to render the work perfect, yet the ark could not of itself have withstood the storm which was to come upon the earth. God alone could preserve His servants upon the tempestuous waters.”

Did Noah have to “trust wholly in God?” —Oh yes! Did you notice where it said, “*God alone* could preserve His servants?” Yet, even though “God alone” could preserve him and his family, Noah made *extensive* preparations, did “perfect” workmanship, and invested “all that he possessed.” Can we expect to get by if we do any less?

The experience of the Children of Israel at the Red Sea gives us another example of what it means to “trust wholly in God” . Notice the following from *Patriarchs and Prophets*, page 290

“God in His providence brought the Hebrews into the mountain fastnesses before the sea, that He might manifest His power in their deliverance and signally humble the pride of their oppressors. He might have saved them in any other way, but He chose this method in order to test their faith and strengthen their trust in Him. The people were weary and terrified, yet if they had held back when Moses bade them advance, God would never have opened the path for them. It was ‘by faith’ that ‘they passed through the Red Sea as by dry land.’ Hebrews 11:29. In marching down to the very water, they showed that they believed the word of God as spoken by Moses. They did all that was in their power to do, and then the Mighty One of Israel divided the sea to make a path for their feet.

“The great lesson here taught is for all time. Often the Christian life is beset by dangers, and duty seems hard to perform. The imagination pictures impending ruin before and bondage or death behind. Yet the voice of God speaks clearly, ‘Go forward.’ We should obey this command, even though our eyes cannot penetrate the darkness, and we feel the cold waves about our feet. The obstacles that hinder our progress will never disappear before a halting, doubting spirit. Those who defer obedience till every shadow of uncertainty disappears and there remains no risk of failure or defeat, will never obey at all. Unbelief whispers, ‘Let us wait till the obstructions are removed, and we can see our way clearly;’ but faith courageously urges an advance, hoping all things, believing all things.”

Did the Children of Israel have to “trust wholly in God” —Oh yes! Yet, they had to do “all that was in their power to do, and *then* the Mighty One of Israel divided the sea to make a path for their feet.” Somehow we have gotten the idea that if *God* is

going to do something, it somehow leaves us out; or if we have to do something, it somehow leaves God out. We conclude that if God has promised to take care of us, we shouldn't do anything, as that would not be trusting *completely* in God. Therefore, some have even thought that any kind of preparation on our part shows a *lack of faith!* But, "the great lesson here taught" at the Red Sea "is for *all time.*" The example of both Noah and the experience at the Red Sea teach us that trusting "wholly in God" **includes** doing all that is in our power to do!

Jesus teaches us this same lesson in Matthew 6 where He talks about the birds. Notice the following quotation from *Steps to Christ*, page 123, (emphasis supplied).

"In His Sermon on the Mount, Christ taught His disciples precious lessons in regard to *the necessity of trusting in God.* These lessons were designed to encourage the children of God *through all ages,* and they have come down to *our time full of instruction and comfort.* The Saviour pointed His followers to the birds of the air as they warbled their carols of praise, unencumbered with thoughts of care, for 'they sow not, neither do they reap.' And yet the great Father provides for their needs. The Saviour asks, 'Are ye not much better than they?' Matthew 6:26. The great Provider for man and beast opens His hand and supplies all His creatures. The birds of the air are not beneath His notice. *He does not drop the food into their bills, but He makes provision for their needs. They must gather the grains He has scattered for them. They must prepare the material for their little nests. They must feed their young.* They go forth singing to their labor, for 'your heavenly Father feedeth them.' And 'are ye not much better than they?' Are not you, as intelligent, spiritual worshipers, of more value than the birds of the air? Will not the Author of our being, the Preserver of our life, the One who formed us in His own divine image, provide for our necessities if we but *trust* in Him?"

The lesson of the "the necessity of trusting in God," taught to us by the birds has "come down to *our time full of instruction and comfort.*" God "does not drop the food into their bills, ... *They must gather the grains He has scattered for them.*" Again we find that trusting "wholly in God" **includes** doing all that is in our power to do.

Noah's example also teaches us that preparation is a big part of doing all that is in our power to do. It is my prayer that this study has given better idea of what to prepare for, and how to do so efficiently. In closing, let's put it all together and draw some collective conclusions about our end-time wilderness experience:

Conclusions:

1. In contrast to the first century Christians in Jerusalem, our flight has two phases.
 - In response to National Sunday Law we will flee from the cities into country.
 - In response to the "Death Decree" we will flee to the "most desolate and solitary places" —what we typically think of when we talk about fleeing to the mountains in the Time of Trouble.

2. “Flee” means to just, *Go!* Whether we are ready, or not; whether we have a place to go to, or not.
 - Therefore, if we are going to prepare, we *must* do so ahead of time.
 - We also need to be prepared mentally, emotionally, physically, and spiritually to leave it all behind.
3. Since our final flight will happen during the time we will not be able to buy or sell, we should plan to flee on foot.
 - We would be wise to think about where we might be when the time comes for our final flight, and how we might get to “the most desolate and solitary places” in our region —on foot.
4. The word “flee,” means moving fast and traveling light —especially since we will possibly have to “flee before infuriated mobs.”
 - The typically heavy “backpacking” packs will not necessarily be the answer for our needs as they may have to be left behind.
 - We will only be able to carry a light-weight pack of the most basic necessities.
5. We will be going to places God has prepared for us. “The fortresses of the rocks” and caves, in the “most desolate and solitary places.”
 - We need to *feel safe* in these deep wilderness areas.
6. We will “associate together in companies.”
 - Groups provide support and encouragement; and can do things more efficiently.
 - We need to have “group” solutions to our wilderness survival needs.
 - It will be very important for the group to “get along” in a loving manner.
7. We will “not have another message upon definite time.” Therefore we need to plan on staying indefinitely. This means:
 - Any equipment we bring will need to be *durable*.
 - We also need to be able to *maintain* our equipment in the wilderness.
 - We need to know how to *replenish our supplies from nature*.
8. We will be living by God’s promises.
 - Which means trusting “wholly in God” **and** doing all that is in our power to do. (Remember the example of Noah, the Red Sea, and how God takes care of the birds.)

In the same way that God warned Noah about what was going to happen, He has also revealed to the prophets what we will be experiencing in the final end-times. (See Amos 3:7.) Hebrews 11:7 tells us, “By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the saving of his household.” Like faithful Noah, who held back nothing when he “prepared an ark,” let us do all that is in our power to do to prepare. In itself, the Time of Trouble will be bad enough. We don’t need to make things even more difficult. Let’s be a “prudent person,” who “takes precautions,” and not go “blindly on” and suffer “the consequences.” (Proverbs 22:3.)