

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

Abraham’s Belief -or- the Demon’s Belief?

by Jim Buller

Acts 16:31 sounds simple enough, “Believe on the Lord Jesus Christ, and you will be saved.” However, we use the word “believe” in two very different ways, and if we don’t recognize the distinction, we could end up on the wrong side of things—even though we might think we have a saving “belief.”

Fortunately, in the second chapter of James, both of the ways we use the word “believe,” are described within just a few verses of each other. The first is in verse 19. It says, “You believe that there is one God. You do well. Even the demons believe—and tremble!” The second is in verse 23. It says, “And the Scripture was fulfilled which says, ‘Abraham believed God, and it was accounted to him for righteousness.’ And he was called the friend of God.”

Although the demons “believe,” it is not accounted to them as righteousness, nor are they called “friends” of God—they are in fact His enemies. They will not be “saved” because of *their* “belief.” So this must *not* be the type of belief that is spoken of in Acts 16:31. On the other hand, Abraham’s belief *was* “accounted to him for righteousness. And he was called the friend of God.” Abraham *will* be saved because of his belief.

So, what’s the difference? Notice *what* it is that the demons believe. They simply believe that God exists. They *know*, and therefore believe, the facts and the truths about God. Although this is more than what many humans believe, it is obviously not enough to just believe that there *is* a God—or to just believe the various Biblical truths for that matter—as the demons believe that much! Please don’t misunderstand, it *is* important to believe that God exists, and to believe the Biblical truths, we just must not stop there, or we will be no better off than the demons.

Hebrew 11:6 is very helpful at this point. It says, “But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.” We must not only believe the facts about God, we must also believe, “that He is a rewarder of those who diligently seek Him.” The last couple words of this verse also bring to mind Matthew 6:33. “But seek

first the kingdom of God and His righteousness, and all these things will be added unto you.”

Abraham not only believed the facts *about* God, he believed *in* God—he believed in, and wanted to be a part of, what God and His kingdom was all about. Therefore, the chief pursuit of his life was “seeking first the kingdom of God.” Both in his personal life and in the world around him, his purpose in life was to advance God’s kingdom.

So what is God’s kingdom all about? Jesus told His disciples, “Follow Me.” We need to be willing to let go of our pride and humbly accept Jesus as our leader and King—acknowledging Him in all our ways, and letting *Him* direct our paths. (Proverbs 3:5.) Jesus also told us, “A new commandment I give you, that you love one another.” John 13:34. His kingdom is all about love. Since we have been born as selfish sinners, we need to be willing to let Him change our selfishness into an unselfish love that will express itself in service to others. (See 1 John 4:7-8 and Matthew 25:31-46.)

Abraham believed it would be better to follow God and serve Him by benefitting others than to pursue his own agenda; that it would be worth it to “seek first the kingdom of God and His righteousness.” *This* is what Abraham believed and therefore this is what he did. *This* is what a saving belief, or a saving faith, is all about.

Dear reader, “Examine yourselves as to whether you are in the faith.” 2 Corinthians 13:5. Do you just have the demon’s type of belief? Do you just mentally assent to the truths and facts about God? Or do you have Abraham’s type of belief?

Why Don’t We Pay Much Attention to The Prophecies Anymore?

by Ellen White

from *The Great Controversy*, pages 340-342

As the arguments from the prophetic periods [ending in 1844] were found to be impregnable, opposers endeavored to discourage investigation of the subject by teaching that the prophecies were sealed. Thus Protestants followed in the steps of Romanists. While the papal church withholds the Bible from the people, Protestant churches claimed that an important part of the Sacred Word—and that the part which brings to view truths specially applicable to our time—could not be understood.

Ministers and people declared that the prophecies of Daniel and the Revelation were incomprehensible mysteries. But Christ directed His disciples to the words of the prophet Daniel concerning events to take place in their time, and said: “Whoso readeth, let him understand.” Matthew 24:15. And the assertion that the Revelation is a mystery, not to be understood, is contradicted by the very title of the book: “The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass. . . . Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.” Revelation 1:1-3.

Says the prophet: "Blessed is he that readeth" –there are those who will not read; the blessing is not for them. "And they that hear" –there are some, also, who refuse to hear anything concerning the prophecies; the blessing is not for this class. "And keep those things which are written therein" –many refuse to heed the warnings and instructions contained in the Revelation; none of these can claim the blessing promised. All who ridicule the subjects of the prophecy and mock at the symbols here solemnly given, all who refuse to reform their lives and to prepare for the coming of the Son of man, will be unblessed.

In view of the testimony of Inspiration, how dare men teach that the Revelation is a mystery beyond the reach of human understanding? It is a mystery revealed, a book opened. The study of the Revelation directs the mind to the prophecies of Daniel, and both present most important instruction, given of God to men, concerning events to take place at the close of this world's history.

To John were opened scenes of deep and thrilling interest in the experience of the church. He saw the position, dangers, conflicts, and final deliverance of the people of God. He records the closing messages which are to ripen the harvest of the earth, either as sheaves for the heavenly garner or as fagots for the fires of destruction. Subjects of vast importance were revealed to him, especially for the last church, that those who should turn from error to truth might be instructed concerning the perils and conflicts before them. None need be in darkness in regard to what is coming upon the earth.

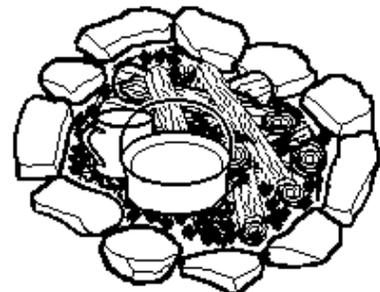
Why, then, this widespread ignorance concerning an important part of Holy Writ? Why this general reluctance to investigate its teachings? It is the result of a studied effort of the prince of darkness to conceal from men that which reveals his deceptions. For this reason, Christ the Revelator, foreseeing the warfare that would be waged against the study of the Revelation, pronounced a blessing upon all who should read, hear, and observe the words of the prophecy.

Simple Campfire Cooking Methods

Most foods gathered from the wilds are best cooked before eating. It is likely that they will be things that you are not used to eating, and cooking will make them more digestible. Cooking will also destroy germs that may be on the food. Below are five simple campfire cooking methods that can be used with a variety of food stuffs.

Stew:

One very practical way to cook wild foods, is to boil them together in a stew. Many different things can be put together to make the stew. Wash and cut up whatever you have been able to gather. The smaller you cut the pieces the quicker they will cook, but don't make things too small



or you may end up with mush. Pieces about as big as the end of your thumb are a good size. A little salt can make things taste a lot better.

Baking:

One simple way to bake vegetables that does not require any utensils is to bury them in the sand or dirt under the fire. This method is a bit tricky as it can be hard to tell when the food is done. Check things every so often even though it may be a bit difficult and messy to do so, or you may end up with a piece of charcoal.

Ashcakes:

A simple method for cooking nuts and seeds that you have been able to gather is to grind them between a couple of rocks, to make flour, and then make ashcakes from the flour. For some seeds, it may work better to soak them for several hours until they swell, and then grinding them. Add water as needed to make a stiff dough. Take about a 1 to 1¼ in. / 2 to 3 cm. ball of this dough, then pat and pinch it flat—like a small tortilla. It is important to make it quite flat, if not, the center may be doughy. This may take some practice. If the dough just crumbles and does not hold together there may not be enough gluten in the seeds, and you will have to cook them by some other method. Try the "mush" below.

To cook ashcakes, smooth a bed of hot coals. Place the flattened dough directly on the coals. When the edges start to brown, turn them over, either quickly by hand, or make a flattened stick spatula. Chopsticks can also work good as tongs for flipping ashcakes. When they are a golden brown on both sides, they are probably done. Take one out of the fire and try it.

If they are still doughy in the center, they are either not thin enough, or the fire is too hot and they are cooking too fast. You can eat the outer edges, and then put them back on the coals to cook some more. Try making them flatter next time.

Mush:

Grind seeds into a coarse meal, or if the seeds are small, just crack them and cook them whole. Place this meal in your cooking pot. Add two to six times as much water as meal, depending on the kind of seeds you are using. You will just have to experiment. (For example, oatmeal takes about twice as much water as meal, and cornmeal takes six times as much.) You can add more if needed while cooking. However, some meals work better if they are added *after* the water is already boiling. Place the pot on the fire and bring it to a low boil, stirring frequently. The amount of cooking time required will also vary with the type of seed meal—again, you will just need to experiment. After the mush has thickened, test it to see if it is done. The texture should be fairly smooth, not "chewy."

Parching:

Another simple way to prepare seeds is by parching. Place a layer of the seeds in your cooking pot, just enough to cover the bottom. Put the pot on the fire, stirring or swirling the seeds in the pot regularly, like the "old" way of making popcorn. Soon the seeds will begin to puff or pop, (but don't expect them to puff up as much as popcorn

does.) As soon as they stop popping take the pot off the fire and dump the parched seed out of the pot. The parching process brings seeds very close to being burned. The heat of the pot can sometimes burn them even though the pot has been taken off the fire.

“Preparing to Stand”

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