



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

NO, ELLEN WHITE DID NOT SAY, “If We Have a Home in The Country We Will Live Like Kings And Queens During The Time of Trouble”

by Jim Buller

Look it up! Or, rather try to —because you won't find it! What she *did* say is found on page 141 of *The Adventist Home*; *Last Day Events*, page 96; *Country Living*, page 18; *Fundamentals of Christian Education*, page 326; and *The Faith I Live By*, page 260. These references all have the same wording. And the context for each of them is *now*, not the time of trouble.

Fathers and mothers who possess a piece of land and a comfortable home are kings and queens.

In contrast, note the following from *Selected Messages*, Book 3, pages 427-428, which is talking about our condition during the time of trouble.

The time of trouble was upon us. I saw our people in great distress, weeping and praying, pleading the sure promises of God, while the wicked were all around us mocking us and threatening to destroy us. They ridiculed our feebleness, they mocked at the smallness of our numbers, and taunted us with words calculated to cut deep. They charged us with taking an independent position from all the rest of the world. They had cut off our resources so that we could not buy or sell, and they referred to our abject poverty and stricken condition. They could not see how we could live without the world. We were dependent on the world, and we must concede to the customs, practices, and laws of the world, or go out of it. If we were the only people in the world whom the Lord favored, the appearances were awfully against us.

Doesn't at all sound like 'living like kings and queens!' Notice also that this quotation is referring to time when we will not be able to buy or sell, (see Rev 13:16-17). Therefore, it is describing what things will be like for us during the latter part of the first part of the time of trouble, or 'little time of trouble.' And how is our condition described

then? —as being in “abject poverty!” That means being like a homeless person! (Compare with *Testimonies for the Church, Vol 1*, pages 539-540.) The only difference between us and homeless people will be: if we have a place in the country, at least we will have a place to stay, and some food to eat from our gardens, fields, and orchards.

But what about that country home we worked so hard to pay for and make comfortable before the time of trouble? What about the alternate energy systems we thought were so important to have connected with it? It will probably all be in shambles —destroyed the first time we got raided.

So, instead of trying to get all set up in off-the-grid / alternate energy comfort, wouldn't it be wiser to learn how to live simply, without all the 'modern conveniences' we are so used to. While there is still time, shouldn't we maybe learn how the people in earlier times and 'underdeveloped' countries live, and find out about the simple equipment items and technologies they use to make life work?

Please read the “An Impressive Dream” story from *Testimonies for the Church, Vol. 2*, pages 594-597 below. Notice the fifth paragraph in particular, and what it says about ‘*accustoming ourselves* to privations and hardships.’ If we don't get *ourselves* used to difficulties and making do without things, will we keep going up the continually narrowing path and “endure to the end?” (Matthew 24:13.)

So how can we train ourselves for what is ahead? The biggest part of it is probably mental, recognizing that the discomfort and difficulties really are worth it, and deciding not to let go of God no matter what. But there are other things we can do without making a time of trouble for us ahead of time. If nothing else, go camping —without the RV! Camping can be excellent practice learning how to live a simpler lifestyle. (If you can't camp, how are you going to ‘flee?’) It is also a good way to build appreciation for the world God created for us to live in.

Think about Jesus. He was willing to leave all that He had up in heaven to come to this earth, live in a peasant family, and then suffer a death on the cross. For Him it was worth it to accustom Himself to privations and hardships in order to save us. “Let this mind be in you which was also in Christ Jesus.” (Philippians 2:5.) Let's not be so focused on making things comfortable and convenient that we set our self and our families up to turn back before we make it to the end.

These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth. For those who say such things declare plainly that they seek a homeland. And truly if they had called to mind that country from which they had come out, they would have had opportunity to return. But now they desire a better, that is, a heavenly country. Therefore God is not ashamed to be called their God, for He has prepared a city for them. (Hebrews 11:13-16.)

"An Impressive Dream"

Testimonies for the Church Vol. 2, pages 594-597

by Ellen White

While at Battle Creek in August, 1868, I dreamed of being with a large body of people. A portion of this assembly started out prepared to journey. We had heavily loaded wagons. As we journeyed, the road seemed to ascend. On one side of this road was a deep precipice; on the other was a high, smooth, white wall, like the hard finish upon plastered rooms.

As we journeyed on, the road grew narrower and steeper. In some places it seemed so very narrow that we concluded that we could no longer travel with the loaded wagons. We then loosed them from the horses, took a portion of the luggage from the wagons and placed it upon the horses, and journeyed on horseback.

As we progressed, the path still continued to grow narrow. We were obliged to press close to the wall, to save ourselves from falling off the narrow road down the steep precipice. As we did this, the luggage on the horses pressed against the wall and caused us to sway toward the precipice. We feared that we should fall and be dashed in pieces on the rocks. We then cut the luggage from the horses, and it fell over the precipice. We continued on horseback, greatly fearing, as we came to the narrower places in the road, that we should lose our balance and fall. At such times a hand seemed to take the bridle and guide us over the perilous way.

As the path grew more narrow, we decided that we could no longer go with safety on horseback, and we left the horses and went on foot, in single file, one following in the footsteps of another. At this point small cords were let down from the top of the pure white wall; these we eagerly grasped, to aid us in keeping our balance upon the path. As we traveled, the cord moved along with us. The path finally became so narrow that we concluded that we could travel more safely without our shoes, so we slipped them from our feet and went on some distance without them. Soon it was decided that we could travel more safely without our stockings; these were removed, and we journeyed on with bare feet.

We then thought of those who had not accustomed themselves to privations and hardships. Where were such now? They were not in the company. At every change some were left behind, and those only remained who had accustomed themselves to endure hardships. The privations of the way only made these more eager to press on to the end.

Our danger of falling from the pathway increased. We pressed close to the white wall, yet could not place our feet fully upon the path, for it was too narrow. We then suspended nearly our whole weight upon the cords, exclaiming: "We have hold from above! We have hold from above!" The same words were uttered by all the company in the narrow pathway. As we heard the sounds of mirth and revelry that seemed to come from the abyss below, we shuddered. We heard the profane oath, the vulgar jest, and low, vile songs. We heard the war song and the dance song. We heard instrumental music and loud laughter, mingled with cursing and cries of anguish and bitter wailing, and were more anxious than ever to keep upon the narrow, difficult pathway. Much of the time we were compelled to suspend our whole weight upon the cords, which increased in size as we progressed.

I noticed that the beautiful white wall was stained with blood. It caused a feeling of regret to see the wall thus stained. This feeling, however, lasted but for a moment, as I soon thought that it was all as it should be. Those who are following after will know that others have passed the narrow, difficult way before them, and will conclude that if others were able to pursue their onward course, they can do the same. And as the blood shall be pressed from their aching feet, they will not faint with discouragement; but, seeing the blood upon the wall, they will know that others have endured the same pain.

At length we came to a large chasm, at which our path ended. There was nothing now to guide the feet, nothing upon which to rest them. Our whole reliance must be upon the cords, which had increased in size until they were as large as our bodies. Here we were for a time thrown into perplexity and distress. We inquired in fearful whispers: "To what is the cord attached?" My husband was just before me. Large drops of sweat were falling from his brow, the veins in his neck and temples were increased to double their usual size, and suppressed, agonizing groans came from his lips. The sweat was dropping from my face, and I felt such anguish as I had never felt before. A fearful struggle was before us. Should we fail here, all the difficulties of our journey had been experienced for nought.

Before us, on the other side of the chasm, was a beautiful field of green grass, about six inches high. I could not see the sun; but bright, soft beams of light, resembling fine gold and silver, were resting upon this field. Nothing I had seen upon earth could compare in beauty and glory with this field. But could we succeed in reaching it? was the anxious inquiry. Should the cord break, we must perish. Again, in whispered anguish, the words were breathed: "What holds the cord?" For a moment we hesitated to venture. Then we exclaimed: "Our only hope is to trust wholly to the cord. It has been our dependence all the difficult way. It will not fail us now." Still we were hesitating and distressed. The words were then spoken: "God holds the cord. We need not fear." These words were then repeated by those behind us, accompanied with: "He will not fail us now. He has brought us thus far in safety."

My husband then swung himself over the fearful abyss into the beautiful field beyond. I immediately followed. And, oh, what a sense of relief and gratitude to God we felt! I heard voices raised in triumphant praise to God. I was happy, perfectly happy.

I awoke, and found that from the anxiety I had experienced in passing over the difficult route, every nerve in my body seemed to be in a tremor. This dream needs no comment. It made such an impression upon my mind that probably every item in it will be vivid before me while my memory shall continue.

OTHER WILDERNESS SURVIVAL TRAINING SCHOOLS

Recently, several have asked me about survival training programs in other parts of the country. Fortunately, over the last couple decades there has been a lot interest in survival and there are now many survival schools around the country, and even the world. If you Google search, 'wilderness survival schools,' you should come up with several lists of these schools. Unfortunately however, few, if any of these schools have an end-time Adventist perspective on the subject. So if they are the only place you can go to get survival training, which one should you attend? Let me offer some guidelines.

1. Have a clear understanding of our perspective as end-time Adventist Christians on the subject of wilderness survival so that you know what you are wanting to learn. The attached study: "How the Prophecies Describe Our End-time Wilderness Experience" should help. (Yes, this is another chapter of the book I am currently working on. Hopefully it will be available soon.) Note particularly the conclusions at the end of the study. Understand that we are not learning about wilderness survival just in case we happen to get stuck out in the woods someday. Based on Jesus' own words and the prophecies in the Bible, we are anticipating going into the deepest wilderness we can get to, and living there until He comes.

2. Each of these schools take their own approach to the subject. The instructors of some of these schools have their roots in the military, (with its huge organization and resources). Other programs are all about the 'adventure' of the wilderness experience, focusing on the more exotic aspects of survival. Many teach what you can do stay alive and make yourself as comfortable as possible until you get rescued or are able to get out of the wilderness. Several schools are quite 'new-agey,' even shamanistic in their approach. If you choose to go to these schools, plan to attend as a missionary, and look for opportunities to witness, and share what God has to say.

3. The more you know about nature the better you will be able to survive in the wilderness. This should stand to reason, because wilderness survival, especially long term wilderness survival, is, in a very basic sense, all about getting everything you need from nature. So if possible, choose a school that emphasizes this connection with nature —as opposed to the wilderness being an exotic or foreign environment where we go to do 'survival.' It should also be easier to witness at these schools, because nature is, after all, 'God's other book.' With this in mind, also look for programs that focus on 'primitive skills,' (turning the resources of nature into useful items), and 'bushcraft,' (a term referring to the skill set necessary for long term survival in the wilderness).

4. Shorter programs are generally less expensive than longer programs. But shorter programs, unless they focus on a particular skill, will of necessity be less 'hands on,' and more demonstration and lecture based. It simply takes longer to teach you how to be able to duplicate these skills on your own. However, these shorter 'overview' type programs can be of great value. They will let you know more exactly *what* it is that you need to learn, and then you can develop these skills on your own —much of which can be done at home, or in your backyard. Also keep in mind that many survival skills, such as knot tying, fire building, and knife/axe skills are actually basic camping skills.

5. There are some people for whom wilderness survival is all about wild edible plants. Now, it is true that edible plants are an important part of the wilderness survival

scene, but they are not the whole picture. It is quite possible to be well fed on wild edibles, yet still not survive because you: didn't know how to build an adequate shelter, weren't able to get a fire going, got sick because you didn't practice good wilderness hygiene or sanitation, weren't able to purify water, or any number of similar reasons. So, although you may focus on developing a specific skill from time to time, don't over look the big picture. For long-term survival, we will need each of the following:

