

But, Haven't We Been Told *Not* to Make Any Physical Preparations for the Time of Trouble?

Many conscientiously believe we have been told not to do anything to physically prepare for the Time of Trouble. A typical quotation given to support this view is found on page 56 of *Early Writings*, by Ellen White. This statement is also found on page 264 of *Last Day Events*, (and elsewhere), and there are similar quotations in *Broadside*2, January 31, 1849, and on page 181 of *Maranatha*. In *Early Writings*, it is in the first paragraph of a chapter entitled, "Duty in View of the Time of Trouble." The first sentence reads,

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.

There are however, other quotations, and several statements and examples in the Bible that appear to indicate that we should indeed prepare physically for the end-times. What do we do with them? What this individual said made me think of a person who possibly does not yet have a correct understanding of the state of the dead. After reading what Jesus told the thief on the cross, (the way it is typically punctuated), they might say, "It's clear to me. Jesus says right here that He and the thief would be in heaven after they both died that day. So when we die we must go to heaven." But if we take what the Bible says as a whole, we get a different picture, and understand that there is more to it.

So, if you want an excuse not to prepare for the Time of Trouble, apparently here you have it. But is it ever safe to build our case around just one verse, or just one one sentence? Therefore, we need to dig a little deeper, read the rest of the paragraph, and take a look at some related verses and quotations. In the same way that the Bible explains itself, (see Isaiah 28:10), we have also been told, "The testimonies themselves will be the key that will explain the messages given, as scripture is explained by scripture." (Selected Messages Book 1, page 42.)

Let's start by comparing the above statement with a quotation from *Country Living*, pages 9-10. Notice the similarities between these two quotes: (1) in subject matter, (2) in the authority behind both statements, and even in (3) the way the sentences are laid out.

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.

Both statements are dealing with the Time of Trouble. The first mentions it directly, and the second refers to "the problem of buying and selling" which is something that will happen during the Time of Trouble. (See Revelation 13:16-17.) Both statements are passing on directions the Lord has given more than once, ("The Lord

has shown me repeatedly,” and, “Again and again the Lord has instructed”). Yet, the first statement says, “it is contrary to the Bible to make any provision,” while the second states that God’s people should get set up in the country, “where they can raise their own provisions.”

How do these two statements go together? Did the prophet somehow get her signals mixed up? Do these statements possibly show that God Himself is actually inconsistent? Can one of these statements be used to negate the other? (If so, which one? Do we just get to choose the one we happen to like best?) Or is there actually complete harmony between the two statements, and they only appear to be contrary due to our lack of understanding? These are some important questions that need to be settled.

Please note that if either God or the prophet are inconsistent, then nothing else they say can be trusted, and we may as well “lean on our own understanding.” (Proverbs 3:5.) It should also be obviously unwise for us to simply choose which statement we happen to like best, and ignore the other one. So, like many other apparent ‘problems’ in scripture, we are left with the need to dig deeper and to find out how they actually do harmonize.

Which Part of the “Time of Trouble” is this Quotation Referring to?

First let’s note a couple things about the timing of the quotation we have been studying. Remember, it is on page 56 of *Early Writings*. Let’s take a look now at another quotation on pages 85-86 of the same book.

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.”

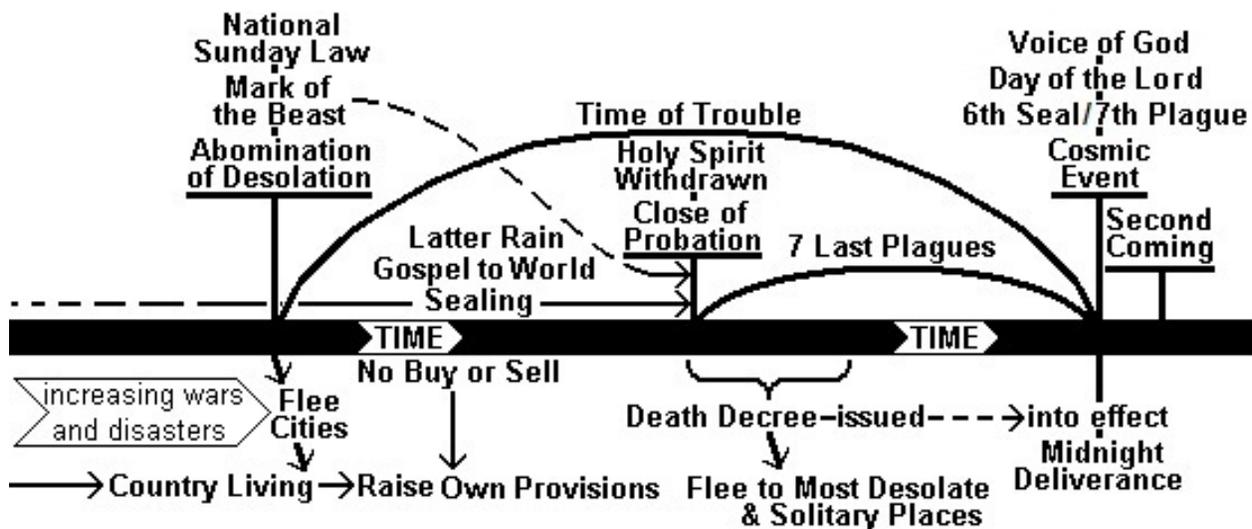
This view was given in 1847 ... ‘The commencement of that time of trouble,’ here mentioned does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the “latter rain,” or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out.

Here, on page 85-86, the author refers to something she had written earlier on page 33. Notice that the quotation we have been studying on page 56, is right in-between page 33 and pages 85-86.

Let’s also think about *why* she wrote what she did on page 85-86. She wrote this to clarify what she had written about, “the commencement of the time of trouble,” on page 33. And why did she need to clarify this? Apparently, many of her readers thought that when she mentioned the “time of trouble” on page 33, she was referring to the time when the plagues would be poured out. Therefore it was necessary to clarify that misunderstanding by stating that, “‘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.”

Unfortunately, this same misunderstanding is still around! So it is worth pointing out here that there are two parts to the Time of Trouble: (1) this “short period,” and (2) “the time when the plagues shall ... be poured out.” (See the first study in this series for a more detailed explanation.) The Close of Probation is roughly the dividing line between the two. (Some people call the first part, the ‘Little Time of Trouble,’ and the second part, the ‘Big Time of Trouble,’ or ‘Jacob’s Time of Trouble’ However, the word ‘Little’ in connection with any part of the Time of Trouble is probably misleading.)

The first part of the Time of Trouble, begins with a national Sunday law. (See Matthew 24:15-16, 21, Luke 21:20-21, and *Testimonies for the Church Vol. 5*, pages 464-465.) As noted in the quotation from *Early Writings*, page 85-86, during this time “trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel.” Partly due to all this “trouble,” Sunday enforcement will progress from a relatively mild penalty connected with the first national Sunday law, to not being able to buy or sell without the Mark of the Beast. (See Revelation 13:16-17.) As noted earlier in the *Country Living*, pages 9-10 quotation, we have been instructed to, “take [our] families away from the cities, into the country,” where we can “raise [our] own provisions,” because, this “problem of buying and selling will be a very serious one.” From these country outposts we will continue to do evangelism since Probation has not yet Closed, as Christ is still “in the sanctuary.”



The second part of the Time of Trouble is during the time the Plagues are being poured out after Probation has Closed. (See Revelation 15:8.)

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. (*Early Writings*, pages 36-37.)

The 7 Last Plagues bring about what is commonly called the Death Decree, which happens by, or in connection with, the 3rd Plague. (See Revelation 16:2-6, and

Great Controversy, pages 627-628.) Since Probation has Closed, there is no point in any further evangelism. So in response to the Death Decree God's people flee to the deepest wilderness they can get to.

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. (*Great Controversy*, page 626.)

Let's go back now and read the rest of the quotation on page 56-57 of *Early Writings*. As we do, let's note whether this quotation is referring to the Time of Trouble as a whole, or primarily to just the first, or second, part of the Time of Trouble. Let's also note what the main issue or concern in this passage is.

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. ...

Note that the main issue of concern here, is our need to "trust wholly in God." All the other ideas in this paragraph revolve around our need to trust in Him. We will come back to this idea in a minute.

So, which part of the Time of Trouble is this passage referring to? Notice the last phrase, "at that time their possessions cannot be disposed of to advance the cause of present truth." Since the "cause of present truth" cannot be advanced, Probation must have already Closed. Also notice the wilderness context of the first paragraph. This sounds like it is referring to when we flee to the "most desolate and solitary places." So this quotation must be referring primarily to the second part of the Time of Trouble.

Harmony Between the Two Quotations

So, if we understand that the *Country Living*, pages 9-10 quotation about locating in the country where we can "raise [our] own provisions" in order to deal with "the problem of buying and selling", applies to the *first* part of the Time of Trouble, ("houses and lands" *will* be of use to the saints at that time); and that the *Early Writings*, page 56 quotation refers to the *second* part of the Time of Trouble, after we have fled

from these country homes to the wilderness, we find that these two quotations actually harmonize, and it all makes sense.

What About 'Stocking Up?'

Before we move on though, let's take a minute to think about what the Early Writings page 56 quotations says about having "food laid up," and how it relates to 'raising our own provisions.' The process of raising our own provisions would include storing enough of this year's harvest to last until next year's harvest. Let's take potatoes for instance. After this year's potato crop comes off, we won't have any more potatoes coming out of our gardens until next year's crop. Therefore, we will need to have a root cellar, or some other way to store up enough potatoes to last until next year's potatoes come out of the garden. In fact, if we are wise, we will try to store up more than a year's supply, just in case next year's crop isn't that plentiful for some reason.

Although we may not be used to storing up that many potatoes, this is not "laying up" or "stockpiling" as prohibited in the quotation. It is simply common practice in an agriculturally based life-style—which is the way we will be living when we are raising our own provisions during the first part of the Time of Trouble. (This lifestyle was much more common when this was originally written than it is now, so the people back then understood what she meant.) What this quotation is speaking against, is trying to store up enough provisions to last until Jesus comes.

Note that when we flee to the wilderness at the Death Decree, we *will* leave it all behind—our country homes, *and* whatever potatoes might still be left in the root cellar. Because these "most desolate and solitary places" are past the end of the road, and even a ways off any trail, realistically, the only way to get there will be on foot. So we wouldn't be able to carry enough potatoes to last until Jesus came anyway. Thus, we will have to "trust wholly in God," and rely on His ability "to spread a table for us in the wilderness."

Trusting Wholly in God

But, we still haven't answered the original question. Are we, or are we not supposed to prepare physically for the end-times? Based on the *Country Living*, pages 9-10 quotation, there will obviously be a fair amount of preparation involved in getting set up in the country in order to be able to "raise [our] own provisions" for the first part of the Time of Trouble.

But what about the second part of the Time of Trouble, when we are not supposed to "make any provision for our temporal wants." Does this mean that we are not supposed to do anything to prepare for that time? Does this mean that learning about how to survive in the wilderness in preparation for fleeing to the "most desolate and solitary places" actually shows a lack of faith, as some have suggested? Or, as some have also implied, do the 'rules' change at the Close of Probation? In other words, we *are* supposed to prepare for the first part of the Time of Trouble, but we *are not* supposed to prepare for the second part. But wait a minute, isn't "Jesus Christ the same yesterday, and to day, and for ever?" (Hebrews 13:8.) Would He change the 'rules' on us at such a critical time?

So let's look at that sentence in the *Early Writings*, page 56 quotation about being fed by the ravens and manna again. Notice particularly the first two words.

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.

It says, "If necessary" God would send the ravens or rain manna. This sounds like 'back-up plan' language! So, if the ravens and manna are His 'back-up plan,' (so to speak), what is His main plan? We find it in the previous sentence, where it says, "God is able to spread a table for us in the wilderness." Now, at first glance, this sound like all we will probably have to do is come, and sit down and eat what God spreads on the table. Apparently, this goes with the idea that we do not need to make any physical preparations. But let's dig a little deeper, and find out some more about this "table" that God is going to "spread ... for us in the wilderness." So, let's look at another quotation with similar wording found on page 200 of *The Ministry of Healing*.

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.

This is a comforting promise, one that we will no doubt claim in the days to come. It is nice to know that these blessings will still be there for us when we need them. But let's consider what this is saying a little more closely. When did this, "will never cease," begin? —probably all the way back to creation! Although it may be easy to see how God "spread a table" for Adam and Eve, let's also think about the many hunter-gatherer peoples who have 'lived off the land' for thousands of years since then. They are also God's children, and it has been His blessings, "in the wilderness," that have sustained them throughout the ages. But, whenever they were hungry, did they just have to come, sit down and eat at a table God spread for them?

A Lesson from the Birds

Let's look at another quotation from page 123 of *Steps to Christ*. Notice that this quotation is also about "the necessity of trusting in God," and that the lessons here about trusting Him are for "*all ages*," (which would also include even the time after the Close of Probation), and that these "precious lessons" have come down to "*our time full of instruction and comfort*."

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?

In the Sermon on the Mount, Jesus points us to the birds as an example of how God would like for us to trust in Him and His providence. But, did you notice that, “*He does not drop the food into their bills!*” (Humans are the ones who set up ‘feeding stations,’ and create dependencies.) Thus, just like the birds, the native peoples throughout history have had to, “*exert* themselves to gather the grains he has scattered for them.” (*Review and Herald*, September 18, 1888, emphasis supplied.) Neither the birds nor the native peoples simply came and consumed what God spread on a table for them. Therefore, trusting “wholly in God,” must also *include* gathering wild edibles and crafting useful item from nature! Here we have an excellent example of how ‘works’ are a part of ‘faith!’ —it’s just very important that our works be in accordance with the Word of God, and not just based on our own understanding.

The Israelites at the Red Sea

Notice also the following comment about the Israelites at the Red Sea from *Patriarchs and Prophets*, page 290. Note that this quotation is also about our need to “trust wholly in God.”

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.

This whole experience at the Red Sea was designed to “strengthen their trust in Him.” Note also that God “might have saved them in any other way, but *He chose this method.*” In the same way, God is not limited, He could also provide for us during the Time of Trouble by some other method —and there are those who have suggested other options. But the “sure word of prophecy” tells us that the method *He has chosen* is to, “spread a table for us in the wilderness,” which as we have seen, means that we “must gather” the provisions “He has scattered” for us in nature.

The last sentence of this quotation is also highly significant. It says, “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.” So, doing “*all that [is in our] power to do*” is an important part of trusting “wholly in God!” If we are not careful here, we can easily get tripped up. Our human reasoning may tell us that if *we do anything*, then it would not be *wholly* God’s doing. However, based on what Jesus said about the birds, and what we have been

told here about the Israelites at the Red Sea, as well as many other scriptural examples such as Noah, (which we will talk about in a minute), trusting “wholly in God” includes doing “all that is in [our] power to do.” The human reasoning that would have us believe otherwise is just that, human reasoning, and we have been counseled not to “lean on our own understanding!” The following quotation from *Testimonies to the Church Vol. 6*, page 266 sums this up nicely.

In all God's work for man He plans that man shall co-operate with Him.

Also please note what the Israelites were doing as “they did all that was in their power to do.” They were following God’s instructions to “Go forward,” and marching down to the water. If they had relied on their own understanding, or followed some other plan, it is doubtful that God would have parted the waters them. So trusting “wholly in God” also includes obediently doing what God has told us to do whether it makes sense to us or not.

As we “trust wholly in Him,” and “co-operate” with His plan, God has promised to sustain us. Notice what Ministry of Healing, page 482 says about being sustained.

He has means for the removal of every difficulty, that those who serve Him and respect the means He employs may be sustained. (Emphasis supplied.)

So, knowing that we are going to have to “gather the grains He has scattered,” if we would “respect the means He employs,” it seems that we should prepare for our end-time wilderness experience by learning not only what to gather, but also how to prepare, and/or craft, the things we gather. In other words, we should learn both plant identification, and primitive wilderness living skills —referred to as ‘bushcraft’ or ‘primitive skills.’

Our humanness likes the idea of being provided for without having to learn any skills, or put out any effort on our part. But as we have seen, God isn’t going to “drop the food into [our mouths].” Keep in mind also that even the birds and animals have to learn certain skills in order to survive. So, if we come up to that time not knowing what to gather, or what to do with the things we have gathered it, whose fault will it be if we go hungry, or cold, or unsheltered when God “spreads a table for us in the wilderness.”

Noah’s Example

Let’s also take a look at what is said about Noah’s example. Note the following from, *The Signs of the Times*, February 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 you notice that Noah “invested in the ark *all* that he possessed!” and that “all that man could do was done to render the work *perfect*?” Noah was doing “all that was in [his] power to do!” In fact, because he worked on the ark for one hundred and twenty years, he spent much more of his time, effort and resources preparing than most of us will ever be able to.

But I can hear someone saying, “Noah, you are trying to save yourself by your own efforts. You just need to ‘trust wholly in God.’” Yet the inspired record reads,

By *faith* Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the saving of his household, by which he condemned the world and became heir of the righteousness which is according to faith. (Hebrews 11:7, emphasis supplied.)

Noah was trusting “wholly in God.” What’s more, by preparing the ark he was demonstrating righteousness by faith! Remember also that he was building according to God’s instructions. And keep in mind that in spite of investing “all that he possessed,” in spite of the “perfect” workmanship, in spite of doing “all that was in [his] power to do,” “*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.” Yes, Noah and his family had to “trust *wholly* in God!” The difficulty is with our human reasoning, and leaning too much on our own understanding.

But wait a minute, I can still hear someone ask, if “the ark could not of itself have withstood the storm which was to come upon the earth,” then why did Noah have to spend so much time, energy and resources building it? Couldn’t his time, energy and resources have been better spent reaching the people, and maybe saving a few more than just the eight?

Couldn’t God have saved Noah some other way? Of course He could have! But remember what we learned from the Israelites at the Red Sea. “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.” Remember also that we are counseled to “Trust in the Lord with all your heart, and lean not on your own understanding.” (Proverbs 3:5.) This is why “Noah did not hesitate to obey God. He urged no excuse, that the labor of building that ark was great and expensive.” Whether it made any sense to build a huge boat on dry ground or not, or to spend a hundred and twenty years of their lives working on it, Noah and his family trusted that what God had told them to do was indeed what they needed to be doing. They trusted that it was *worth it* to spend all their time, effort and resources preparing, because that is what God had told them to do. While they waited inside the ark those seven days before it started raining, they trusted that God was still in charge of all things. And then when all the elements broke loose they trusted that God would protect them and see them through the flood. Yes, they *had* to “trust *wholly* in God.” And as a result, Noah was the very witness that the world needed at that time.

While Noah was giving his warning message to the world, his works testified of his sincerity. It was thus that his faith was perfected and made evident. He gave the world an example of believing just what God says. ... Every blow struck upon the ark was a witness to the people. (*Patriarchs and Prophets*, page 95.)

A Big Part of the Problem

Probably a big part of the problem here is that most people nowadays have ‘lost’ the hunter-gatherer’s skills, and we just can’t see how our needs can possibly be met in the desolate wilderness. But God has promised to “spread a table for us in the wilderness,” and these skills can be learned.

Another major part of the problem is that most of us have become ‘consumers’ rather than ‘producers.’ This is seen in the typical approaches most people are inclined to take when faced with a coming time of scarcity. On the one hand, there are those who attempt to stock up enough supplies to last through the crisis—which we have been told not to do. On the other hand, there are those who presumptuously claim God’s promises, essentially expecting that God will “drop the food into their [mouths]!” But as we have seen, that isn’t the way God works either. There are very few indeed who, when faced with not being able to go to the store to get what they need anymore, say, “We’d better get set up so we can produce what we need for ourselves.” Yet, this is God’s plan for us. Evidently God wants to use our end-time experiences both while raising our own provisions and while we are in the wilderness to re-train us to be ‘productive.’ He also no doubt wants to strengthen our trust in Him, (rather than in the stores), as we recognize that He can indeed provide for our needs directly through the things He has placed in nature.

The real problem however, is that there is a prevalent ‘cheap grace’ false gospel that promises salvation with out doing anything. “Only believe,” it says. Just “trust wholly in God” because it is “God alone” who can save us. Any physical action is completely inconsequential. The idea that we do not need to prepare physically for the Time of Trouble fits right in with this false teaching.

“Do not be deceived my beloved brethren.” (James 1:16.) Don’t let a few statements taken out of context negate all the rest of Scripture. Look at all the scriptural examples we have been given of those who believed. Their “works testified of [their] sincerity. [And] It was thus that [their] faith was perfected and made evident.” As we faithfully prepare for what we have been “divinely warned” about, may we also give the world an “example of believing just what God says,” and be the very witness that our world needs now.

So What Does it Mean to “Not Make Any Provision for Our Temporal Wants?”

So then, what does that first sentence in the *Early Writings* page 56 quotation about not making “any provision for our temporal wants in the time of trouble,” mean? Obviously, as the rest of the quotation instructs, God doesn’t want us to try to store up enough food to last until Jesus comes. And in the same way, when we flee to the wilderness we shouldn’t try to pack along enough food and toilet paper to last until He comes either. God wants us to learn that we *can* “trust wholly” in *Him*, and *His* ability to sustain us. He wants us to learn that as we “seek” for the things we need in the wilderness, we can look for them with the assurance that we “will find” the provisions He

has “scattered” for us there. (See Matthew 7:7.) Just keep in mind that the provisions God has “scattered” for us in wilderness will be in the form of ‘raw materials,’ and that we will have to “exert” ourselves to both gather and make what we need. So again, if we are wise, we will prepare for all this by learning bushcraft and primitive skills.

And, just in case we are tempted to think that “*Then* will be the time for us to trust wholly in God,” implying that up until “*then*” we don’t have to “trust *wholly*” in Him, notice the following quotations and what they say about not learning to exercise faith now.

Those who exercise but little faith now, are in the greatest danger of falling under the power of satanic delusions and the decree to compel the conscience. And even if they endure the test they will be plunged into deeper distress and anguish in the time of trouble, because they have never made it a habit to trust in God. The lessons of faith which they have neglected they will be forced to learn under a terrible pressure of discouragement. (*Great Controversy* page 622.)

Could men see with heavenly vision, they would behold companies of angels that excel in strength stationed about those who have kept the word of Christ's patience. With sympathizing tenderness, angels have witnessed their distress and have heard their prayers. They are waiting the word of their Commander to snatch them from their peril. But they must wait yet a little longer. The people of God must drink of the cup and be baptized with the baptism. The very delay, so painful to them, is the best answer to their petitions. As they endeavor to wait trustingly for the Lord to work they are led to exercise faith, hope, and patience, which have been too little exercised during their religious experience. (*Great Controversy* pages 630-631.)

So let’s not wait until “*then*” to learn that we can indeed “trust wholly in God” and His provision as we “do all that [is in our] power to do” to prepare for what we have been “divinely warned” is going to happen. “Take heed that no one deceives you.” (Matthew 24:4.) Please, don’t believe the false gospel that promises salvation without doing anything!