

The Shaking: What it Means and the Cause

“I asked the meaning of the shaking I had seen and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans....” (EW 270.2)

Of course. Jesus is that True Witness, and that we are the Laodiceans cannot be doubted, nor have we reacted uniformly to the counsel of the True Witness, for we have not all humbly and gratefully received it, that we might be saved. Those who rise up against His counsel, CAUSE the shaking:

“...This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. But some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God’s people.” (EW 270.2)

“I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it and be purified.” (EW 270.3)

Note - The testimony of Jesus has NOT been half heeded; indeed, it is lightly esteemed or entirely disregarded by many. A large number actually rise up against it, to silence it. Because of all of that, the “destiny of the church hangs” in the balance. Our ability to proclaim the third angel’s message is also compromised.

What is the “straight testimony” of the True Witness? What is His counsel to the Laodiceans? How can we know if we have accepted or rejected the straight testimony of the True Witness, if we don’t know what it is? We need to know as the preparation time is now and will not be much longer.

Jesus is the “faithful and true witness” of Rev. 3:14-29. We know His warning about our condition of being **“wretched, and miserable, and poor, and blind, and naked.”** He counsels us to buy of Him **“gold tried in the fire, that we may be rich,”** and **“white raiment, that we may be clothed, and that the shame of our nakedness not be revealed,”** and **“eyesalve that we may rightly see.”** In love He chastens us, showing us the stark reality of our spiritually, impoverished condition and the remedies He offers us, if we will but consent and accept.

We have lost our first love and are lukewarm toward Him and toward those whom He would have us reach out to save. The self-sacrificing Philadelphia church that preceded Laodicea, **“... hast not denied my name.”** (Rev. 3:20) It was the time of the “Great Awakening,” when interest in eternal matters was alive and widespread. But the Laodicean church, in their lukewarm condition, misrepresents the character and purpose of God. They are so content, it’s as if they are asleep, in spite of the approaching crisis.

Where is their deep interest in spiritual things? Where is their zeal for souls? Where is there a setting aside of the world and a searching of God’s Word and living for Christ? The True Witness explicitly warns the church in our day, **“So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.”** (Rev. 3:16) By that warning, He seeks to awaken us to our danger. We may lose our crowns!

Ellen White wrote, relative to the True Witness’s wake-up call, **“God calls for a spiritual revival and a spiritual reformation. Unless this takes place, those who are lukewarm will continue to**

grow more abhorrent to the Lord, until He will refuse to acknowledge them as His children.”
(1SM 127)

Why a Shaking Now?

We know that Ellen White believed the latter rain had begun to fall as a result of the 1888 message of righteousness by faith. Many received that understanding with joy; their religious experience became deep and transformational.

Ellen White wrote in 1897 that **“it is coming upon all who will recognize and appropriate the dew and showers of grace that fall upon us. When we gather up the fragments of light, when we appreciate the sure mercies of God, who loves to have us trust Him, then every promise will be fulfilled. (Isaiah 61:11 quoted.) The whole earth is to be filled with the glory of God.”** (Letter 151, 1897; 7BC 984)

Something to consider: That beginning of the precious outpouring was coupled with the fact that Senator Blair’s proposed Sunday law was being heavily promoted at that time. This country was close to the establishment of a national religion and loss of religious liberty, which prophecy was showing strong evidence that God was preparing to pour out His latter rain Holy Spirit, and the loud cry of the third angel was about to go forth with unparalleled power. Those only who lived by faith in Christ’s righteousness would receive that outpouring, for only they would have a true, saving message to bear.

We had been sent that righteousness-by-faith message, as a course correction to His people, who had preached “the law, the law,” to the detriment of “the just shall live by faith.” He would strengthen them to be victorious in the upcoming severe battle for souls. Those who rejoiced and trusted fully in the truth of righteousness by faith, could be trusted with the outpouring of His Spirit. But though the latter rain had begun to fall, it eventually stopped because so many in leadership rejected the message, and many of the laity were influenced to do the same.

Many were thus left unprepared for Jesus’ return because of the pride and stubbornness of human hearts, so in mercy, the showers ceased. God’s plan for our redemption has not been thwarted, though, and again the latter rain will fall. The truth for that time was the message of righteousness by faith. By now, with opportunity to study how the writings of the pioneers and of Ellen White related to that time, it should be accepted truth—reviving, transformational truth—but sadly, many are still unaware of that infinitely gracious gift.

When Ellen White wrote about the latter rain falling in her day, there was still **unity** among the pioneers regarding the **Godhead**. They were almost unanimous in their belief in one true eternal God and His only begotten Son. To them, the Holy Spirit was the indwelling power and presence of God and Christ. They knew in whom they believed. Sadly, SDA’s today are no longer united in their belief, of who the Father, the Son and the Holy Spirit really are. An alternate view of God, Christ and the Holy Spirit, that was developed in the 4th and 5th centuries, in a multitude of church councils of the apostate Christian church, has been introduced and finally accepted into our own beliefs.

Paul warned us in 2 Timothy 3:7, writing about the last days that our over educated intellectuals would be, **“Ever learning, and never able to come to the knowledge of the truth.”** The pioneers had a sound doctrine concerning the Godhead. In 2 Timothy 4:3 it says, **“For the time will come when they will not endure sound doctrine”** They say our pioneers, who were led and taught by God, were wrong. That would make God wrong according to their conclusion.\.

2 Timothy 4:4 goes on to say, “**And they shall turn away their ears from the truth,**” they get angry when you show them absolute proof in scripture and Spirit of Prophecy. But the same verse goes on to say they “**shall be turned unto FABLES,**” which is exactly what the Fundamental Beliefs #2, 4 and 5 are.

J. N. Andrews wrote of the church’s development of the Trinity doctrine, “*The doctrine of the Trinity which was established in the church by the council of Nice, a. d. 325. This doctrine destroys the personality of God, and his Son Jesus Christ our Lord. The infamous measures by which it was forced upon the church, which appear upon the pages of ecclesiastical history, might well cause every believer in that doctrine to blush.*” (J. N. Andrews, The Three Angels of Revelation [1855], 54)

But God is again bringing a message intended to strengthen us for what is about to break upon His church and the world. He is correcting those who will be corrected, so that the message of truth is one that can be trusted completely. Some readily accept the correction; others will rise up against it. He can’t pour out His Spirit on a divided people, but He will pour it out on one of the two groups into which His professed believers are being shaken. This is a most critical point. It doesn’t matter if we are faithful to keep the Sabbath holy, if the God we worship on that day is not the true Lord of the Sabbath—the One who created it in the first place. I must stress that this IS a salvational issue. There is a true and a counterfeit in this matter, and investigation is necessary. This was not an issue for the pioneers; they did not need correction in this area. But we do. Besides the Godhead truth, other truths need restoration in order to prepare us for an imminent and eventually ultimate test of faith. But the truth about the Godhead is a critically important truth to be restored—as critical to us now, as was the need for the restoration of understanding righteousness by faith to God’s people in 1888 and onward. God’s people at that time were drifting into legalism, and a course correction was necessary.

Brethren, I earnestly believe the Godhead truth is a most necessary truth that needs to be restored, as the current teaching of the Godhead, as shown in Fundamental Beliefs #2, 4 and 5. violate the first commandment. When our people have their eyes opened to that fact about the Trinity doctrine, they should be aroused out of their sleeping Laodicean self-satisfaction, to seek the true Lord, while He may be found. I know that it woke me up and changed my life greatly, and I hear the same from others whose eyes have been opened as well. Therefore, with God’s urging, I have prepared this study in an effort to reveal this wonderful, faith-building, saving truth’ to those who, in some way or another, have been kept from it. I ask you; can we receive the seal of the living God if He’s not the God we are worshipping? And what is more important, when we worship or who we worship?

Why the Opposition?

There are some who have “risen up against” the truth about the eternal Father, His begotten Son and Their shared omnipresent Holy Spirit. They like things just as they are, or they think to defend the church against those who reject her false teachings. It isn’t that non-trinitarians are against the church; it is because we love it that we seek to see it purified from all false doctrines, especially the first commandment braking Trinity doctrine. Sadly, the majority seem to be those who “lightly esteem” or “disregard” this knowledge, content to let the leadership tell them what is their understanding of truth. I pray that this study will convict them of their need to reevaluate their beliefs in this matter. “**...If the pillars of our faith will not stand the test of investigation, it is time that we knew it...**” (TM 107)

Something very important we need to evaluate, in regards to the SDA leadership, who have been deceived by the false doctrine of the Trinity. The Roman Catholic Church plainly teaches that in their Catechism, the doctrine of the Trinity is their foundational doctrine on which all their other doctrines of the church, are based on, including Sunday worship. We know that in Ezekiel chapter 8, there is a

prophecy of God's church in the last days, which presents the abominations being done in the church, each one worse than the previous one. Then as we move through the prophecy to Ezekiel 8:16 we read, **"And he brought me into the inner court of the LORD'S house, and, behold, at the door of the temple of the LORD, between the porch and the altar, [were] about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east."** These five and twenty men are a symbolic representation of the leadership of Adventism. They may not, in fact, be directly worshipping the sun, but by worshipping the god of the Mother church of Babylon, which is the Trinity, they are indirectly sun-day worshippers, since Sunday worship is one of the beliefs that are based on the Trinity doctrine. The trinity doctrine of the SDA Church is the same trinity doctrine of the beast power.

April 26, 2020, will mark a Biblical generation (40 years), from the date the Trinity doctrine was officially voted on and became a doctrine of the SDA church. Delegates from 190 countries were present at that General Conference session in Dallas, Texas. There were many Calebs and Joshuas in that session who protested the measure, but the overwhelming majority won the day. We have now been wandering in the darkness of this trinitarian wilderness almost 40 years.

But there are those who are waking up to the long-obscured truths about the Godhead that have been presented in these studies. Others deeply regret their past stand in defense of the Trinity; they feel it was time wasted, when they could have drunk more deeply from the fountain of life. They are now joyfully obedient to these truths and are being purified by the Spirit of truth. They have been galvanized into action and are no longer lukewarm and inactive.

It should be obvious by now that what the pioneers believed and taught about the Father, Son and Holy Spirit, is not what our contemporary church believes and teaches. Many however, are not willing to believe that either they or their church could possibly be wrong. Either pride or blind trust in leadership prevents them from even considering what their brethren want them to investigate. Sadly, that reaction is contrary to the counsel of the Holy Spirit through Ellen White.

"Truth is eternal, and conflict with error will only make manifest its strength. We should never refuse to examine the Scriptures with those who, we have reason to believe, desire to know what is truth. Suppose a brother held a view that differed from yours, and he should come to you, proposing that you sit down with him and make an investigation of that point in the Scriptures; should you rise up, filled with prejudice, and condemn his ideas, while refusing to give him a candid hearing? The only right way would be to sit down as Christians and investigate the position presented in the light of God's word, which will reveal truth and unmask error. To ridicule his ideas would not weaken his position in the least if it were false, or strengthen your position if it were true. If the pillars of our faith will not stand the test of investigation, it is time that we knew it. There must be no spirit of Pharisaism cherished among us." (TM 107)

Many of those who have long believed or preached about the Godhead contrary to what is literally revealed in God's Word and His Spirit of Prophecy, when presented with irrefutable evidence, do not want to backtrack and admit that they are the ones who have erred in their preaching and teaching of the erroneous view. It will require a humbling experience with deep repentance to right past wrongs, since many have published books or produced CDs and DVDs or YouTube videos, by which many have been misinformed. Fortunately, some will endure that humbling willingly, for the sake of souls, their own and their family included—but most will stubbornly resist. I used to be one of those who resisted, as I originally rose up against the so called "pioneer movement." I had taught the

erroneous trinity view and defended it. Years later though, and with a dear friend's urgings, I decided to research the writings of the pioneers in detail—including those of Ellen White. I thank God that I did. As a result, with God's leading, I have written a 270 page book titled, "Satan's All-Time Greatest Deception" and these studies, which are transcribed scripts of my YouTube videos, to help my resisting brethren and those inquiring for the first time to see what has been hidden from us for much too long.

Shaken into One of Two Camps

The truth that brings on the shaking will be one that affects the whole church. The health message doesn't cause the shaking, as many less-interested SDAs don't rise up against it; they just silently disregard it. Any message causing a shaking will be one that makes a normally humble, quiet person, become extremely agitated. That could be said for the women's ordination issue currently dividing our church, but members are not being disfellowshipped for a position contrary to the world church's decision against ordaining women. However, when it comes to the issue of the Godhead, almost every church, and certainly pastors and evangelists and leaders from the local level, to as high as you can go, are being confronted with this very relevant issue. Sadly, many are rising up against it. The Trinity doctrine is dividing our church, and that very agitation—and more—is what I personally experienced when I was a Trinitarian. I got angry and defensive because I knew—but wouldn't admit and couldn't explain why—how weak and defenseless the Trinitarian position was.

Now I know of the evidence that strongly supports the pioneers' non-trinitarian position. As a non-trinitarian, I observe others getting agitated and very angry, the way I used to, and want to help them. According to Trinitarian Jerry Moon, one of the Andrews University co-authors of the book "The Trinity", our denominational shift from non-trinitarianism to Trinitarianism was never complete in the first place. He wrote, **"I had heard about important teachers and denominational leaders who had lived into the 1950s and 1960s while holding strongly anti-Trinitarian views."** Interest in the topic in general waned after those individuals died, but then the **"present revival of interest in the subject of the Godhead is the convergence of Ellen White's counsel to reprint and study the words of the early Adventist pioneers and their availability on CD-ROMs. Technology has empowered laypersons to have immediate access to all the early pioneer statements. We now have a renewed awareness of the wide-ranging anti-Trinitarian views of the pioneers of the Advent movement."** (Whidden, Moon and Reeve, *The Trinity* (Hagerstown: RH, 2002), 8-9)

In recent decades, the number of serious-minded SDA's, who have devoted considerable time to research our beginnings as a movement and how our beliefs were established, has grown considerably. High-level meetings are being held to determine how this doctrinal reform movement can be stopped, and possibly reversed, since it runs contrary to the current official position of the church—which itself runs contrary to the original view of the church on this topic, when the Spirit of Prophecy was active in their midst. In those places where the Fundamental Beliefs are held as a creed determining membership. Members have been dis-fellowshipped for not conforming their beliefs to the new view of the Godhead, which are contrary to the pioneers. Some older members of our denomination who have been members for fifty years or more are quite dismayed at what has happened in their church. No other issue has shaken the Seventh-day Adventist Church to its core like the division between Trinitarian and non-trinitarian members.

No other topic has resulted in dis-fellowshipping or censuring or prevention of office-holding, as has this one—not even women's ordination. Worldwide, church members have been shaken into one of two camps on the specific issue of who God is—i.e., whether or not it is true that God is three gods in one. In actuality, there is even a more fundamental issue than that. It boils down to whether God's inspired holy Word can be accepted as it literally reads, except when symbolic language is used (which

is how the writings of Ellen White instruct us to read it), or whether its true meaning can be gained only when a hermeneutic of metaphor is employed for certain passages. But the very selectivity regarding when the metaphor is deemed necessary tells us of the real issue in this matter. The metaphor is called into use to reinterpret the true relationship between Father and Son, as explicitly revealed in Scripture, to be a temporary, metaphorical relationship. Thus, it becomes obvious that the core issue is not the authority of the church in world session, nor even the literal truth of God's Word, though both are involved. The critical, pivotal, foundational issue that one doesn't discover unless one searches for the true cause of the division ... is the **Son-ship of Jesus**.

It was in heaven that Satan's jealousy of the Son of God developed into hatred, and then into outright war against the government of God. That hatred has continued ever since; the New Testament contains abundant evidence of Satan's attempt to destroy humanity's belief in Jesus' Sonship, which means everything to us. Jesus Himself was challenged repeatedly, "**If thou be the Son of God....**" The Spirit of prophecy tells us that Satan and his evil cohorts "**would obscure,**" if they could, the "**fact**" that "**Jesus Christ was the only begotten Son of God.**" (TDG 128) You'd think with all the writings of the Spirit of Prophecy, that God has so graciously given us, with all the explanations of the Bible therein, we would not be taken in by Satan's attempt to hide this from us, but it seems that his subtle, sophisticated ploy has been successful in our beloved denomination, for they officially believe Jesus is not really the Son of God. Adventists are assured—without inspired evidence—that Jesus can't be both God and Son, so ... His true Sonship has been denied while His divinity has been emphasized. His Sonship has been reinterpreted to be only metaphorical and only temporary. But God has not left us in that error; He has aroused many to this dangerous teaching in our midst, which has been shaking this church into two groups or camps, as stated earlier.

Camp #1 - would at present be the majority of the church, and that would be those who believe in the Trinity teachings. This camp is not united except in its rejection of the literal word of God. The camp is otherwise divided, since it holds two different main views and any number of private understandings.

Some see safety in numbers and therefore side with the majority. After all, there are so many highly educated people. Maybe we should look at what they believe. One main view is in harmony with Roman Catholicism's teaching of one God with three manifestations (Triune). The other view is tritheism, meaning three separate and distinct gods who are said to be a one-God "unity." These three are said to be co-equal and co-eternal, supposedly role-playing "Father" and "Son" and "Holy Spirit" in the divine plan for our salvation. No one of the three is to have preceded or come after the other two. As in the Catholic view, so in this view: there can be no true Father-Son relationship. It is because they are said to be co-eternal. Only in the metaphor are two of the three Gods called "Father" and "Son," and then only temporarily. Thus are true Father and true Son "made non-entities," as Sister White warned. Some who claim to be historic Adventists and who believe that this was the position of the pioneers need to re-evaluate the evidence that can be found in the Bible and the Spirit of Prophecy.

Camp #2 would be those who take the non-trinitarian position, which entails a Godhead consisting of the only true, eternal God the Father and His only begotten Son Jesus, and the omnipresent Spirit of both the Father and of Jesus, called the Holy Spirit, the third person of the Godhead. That view is based on a literal reading of God's Word. The non-trinitarian position is that, far back in eternity, Jesus came forth from the Father, i.e., was begotten in the obvious, millennia-old meaning of the word that involves parentage. His personality, or His personhood, had its beginning then. How the Father replicated Himself or birthed the Son, we have no information, other than what was revealed. The Son is of the same substance as the Father (7C 437), and non-trinitarians believe that, through inheritance, the Father gave His Son all of His divine attributes, such as omnipotence,

omniscience, and omnipresence. (ST Nov. 27, 1893) This was the pioneers' position, established and confirmed by the Holy Spirit's repeated involvement as they studied to settle on the permanent beliefs of our faith. Ellen White wrote that God Himself, through His Spirit, gave them ***"a line of truth extending from that time to the time when we shall enter the city of God..."*** (3MR 412) It is an absolute insult to God to challenge what was established by His own Spirit in the critical period of 1844 to 1846.

The Nature of God

The Seventh-day Adventist Fundamental Belief Number 2 says: **There is one God: Father, Son, and Holy Spirit, a unity of three coeternal Persons.**

The nature of God, according to the Fundamental Beliefs, tell us, is triune, i.e., three divine individuals who are somehow one divine individual. Beyond the truly nonsensical and mystical aspect of that theology, there is a larger issue of obedience. We are not to delve into the nature of God; it is impossible for us to know His nature—other than it is divine—since it has not been revealed to us. Anything we may say beyond what is explicitly revealed is pure speculation. It would mean we have trusted in our own human ability to "read between the lines," to extract from God's Word what He has not said, but may have implied. We tend to trust in "clues," rejecting plain statements that disagree with the preconceptions we bring to our study of the Bible. The truth is, there is nothing in God's Word or the Spirit of prophecy to tell us He is a three-in-one God—or that there are three sovereign Gods instead of one—so to claim those things are true is to disobey the command of God through His Holy Spirit: ***"...The revelation of Himself that God has given in His word is for our study. This we may seek to understand. But beyond this we are not to penetrate. The highest intellect may tax itself until it is wearied out in conjectures regarding the nature of God, but the effort will be fruitless. This problem has not been given us to solve. No human mind can comprehend God...."*** (MH 429)

To proclaim as truth something that cannot be sustained by God's Word is to bear false witness—a violation of the ninth commandment. In other words, a person is guilty if he passes on a falsehood, for he has opportunity to verify what he says before speaking. God will forgive, if repentance is forthcoming. We are counseled to do what we can to undo any damage we may have caused by our ill-informed words. The principle referring to material things applies alike to some spiritual things: ***"This work of making things right as far as human power could, was in the order of God."*** (1888 Materials, 62)

Has our Church Really Speculated regarding His Nature?

Despite the inspired warning not to penetrate beyond what God has revealed about Himself, it appears that Adventism's Biblical Research Institute (BRI) has indeed entered into speculation concerning God's nature. In its publication, *God in Three Persons—in Theology* (2015), it is admitted that ***"no text of Scripture specifically says that God is three Persons."*** (p. 20) Despite that admission, it is also stated that the second fundamental belief, ***"which deals directly with the Trinity, has only this to say about the being of God: 'There is one God: Father, Son and Holy Spirit, a unity of three co-eternal Persons.'*** ***The statement seems to deliberately attempt to state only the basic facts about God's nature...."*** (p. 18)

Where is the support for those "facts about God's nature," since "no text of Scripture specifically says that God is three persons"? Frankly, to say that God is a unity of three co-eternal Persons is speculation, is it not? What else can it be, since it has not been revealed to us in Scripture? And have we not been warned specifically not to ***"indulge in speculation regarding His nature"***? (MH 429)

We must be careful not to be drawn into error. ***“If men would use their reason, and take the Bible as it reads, they would see the absurdity of their positions. The plain ‘Thus saith the Lord’ would dispel their errors, as the mist is dispelled by the glories of the rising sun.”*** (ST August 5, 1886)

“Christ came to represent the Father to man. He revealed the nature of God to the world....” (RH April 30, 1889) Did He somehow convey God as a “unity” of three Persons”? Was that in His teaching, or in the teaching of His apostles? No. He and they revealed God’s nature of love.

God’s Word vs Man’s Word

The words that begin the Fundamental Beliefs regarding the Son and the Holy Spirit are not found in the Bible, nor are they found in the Spirit of Prophecy. They are the deliberate choice of men. Therefore, the concepts of “God the Son” and “God the Holy Spirit” reflect man’s concept of Son and Holy Spirit, as opposed to the biblical revelation of them. It doesn’t take much wisdom to see that the Bible’s literal “Son of God” doesn’t support the Fundamental Beliefs’ emphasis on “God the Son’s” divinity. That emphasis on divinity reflects the Trinitarian claim that Jesus can’t be both God and Son, which then presumes to cast doubt on His literal Sonship. However, in Scripture, the Father Himself refers to Jesus as both God and Son.

Division arises concerning the human-originated term “God the Holy Spirit,” too. That term supports the Trinitarian or tri-theistic concept of three gods, but in the Bible, the term for the Holy Spirit is the possessive phrase “Spirit of God” or “Spirit of Christ” or even “His Spirit.” Thus it seems that in 1980, the proposed Fundamental Beliefs concerning the Trinity were written for the consideration of the General Conference session delegates with such wording as to seem to honor Father, Son and Holy Spirit, which would naturally encourage a favorable vote for the new doctrine. In fact, though, once the details of the doctrine are known, it can be seen that they dishonor, diminish, and/or deny Them. The present Fundamental Beliefs changed the Godhead into something that has brought Adventism doctrinal harmony with the worldly churches, but internal doctrinal discord.

“Why is it, then, that persecution seems in a great degree to slumber? The only reason is that the church has conformed to the world’s standard, and therefore awakens no opposition. The religion which is current in our day is not of the pure and holy character that marked the Christian faith in the days of Christ and His apostles. It is only because of the spirit of compromise with sin, because the great truths of the Word of God are so indifferently regarded, because there is so little vital godliness in the church, that Christianity is apparently so popular with the world. Let there be a revival of faith and power of the early church, and the spirit of persecution will be revived, and the fires of persecution will be rekindled.” (GC 48; ChS 159)

Persecution for Adventists slumbers because our church, as a whole, has fallen for Satan’s false teaching concerning the God and the Son of God that he hates. We have forgotten the vitalizing, motivating truth about who He is, and who His Son is. They are real divine Persons, not metaphors. They personally come to us. Our sovereign Creator and the Lamb of God, who takes away our sins, come to dwell in us, to guide and sanctify us. It’s not yet too late, so God, in mercy, is shaking His church again.

“God’s people will be tested and proved. The plain and pointed testimony must act a prominent part in this work. In these days of darkness and peril, who is able to stand and speak the whole truth? Multitudes of teachers prophesy smooth things. They see no special cause of

alarm in the present condition of the professed people of God. The people are asleep, and the teachers are asleep. They cry, Peace, peace, and the multitude that hear believe their report and are at ease. This makes the necessity greater for faithful teachers to bear the pointed, faithful testimony. The present is a time of scouring and purifying, a time of warfare and trial. The house of Israel is being sifted, even as corn is sifted in a sieve. The chaff must be removed, and it will require close work to separate the chaff from the kernels of grain. God's discerning eye will detect the smallest particle of chaff, and yet he will not cause to fall upon the ground the least kernel of grain." (RH Nov. 26, 1861)

Who is responsible for this condition of our church, and who can remedy it, so souls aren't lost? **"Whatever may be their profession, it is only those who are world servers at heart that act from policy rather than principle in religious things. We should choose the right because it is right, and leave consequences with God. To men of principle, faith, and daring, the world is indebted for its great reforms. By such men the work of reform for this time must be carried forward."** (GC 460)

"The greatest want of the world is the want of men—men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name, men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall." (Ed 57)

"Rising up" against the Straight Testimony

The Trinitarian position is pure deception, and the non-trinitarian position is solid, verifiable truth. I believe the reason some get so upset with non-trinitarians is because they themselves, really don't understand the Trinity doctrine in the first place. I say that because I once was where they still are. I taught it and defended it, but could never really understand it. I rose up against the truth regarding the Holy Spirit when some non-trinitarians told me that the Holy Spirit is not a third god-being. This is why non-trinitarians have compassion for these deceived ones, just as Sabbath-keepers have compassion for those who keep Sunday.

After I became a non-trinitarian, I experienced this "rising up against" behavior against me, when I was a guest speaker on a popular New York telephone ministry, where thousands would be on the line at the same time, listening. In the course of my topic for that day, I made mention of the fact that Jesus was begotten way back in eternity. Recordings of that day's presentation were not made available, as was the customary procedure. That evening two of the moderators called me. Brother D. told me that if I wished to continue, I must change the subject matter. The usually calm and placid Pastor B. was extremely angry with me, which surprised me. He admitted that he had never been so angry. I told both men that I could but give the message that God had given me to present. I was disinvited to speak and was quickly replaced. Brothers and sisters around the world are experiencing similar rough and cold treatment. In fact, when churches do not want non-trinitarian influences in their churches, they quickly move to disfellowship such members, or in other ways to blunt their influence.

We read this important counsel for those who may become discouraged by brethren who rise up against the truth about the Godhead: **"I beseech those who are laboring for God not to accept the spurious for the genuine. Let not human reason be placed where divine, sanctifying truth should be. Christ is waiting to kindle faith and love in the hearts of His people. Let not erroneous theories receive countenance from the people who ought to be standing firm on the platform of eternal truth. God calls upon us to hold firmly to the fundamental principles that are based upon**

unquestionable authority.” (CCh 326) This quote is really telling us to “... hold firmly to the line of truth.”

“No line of truth that has made the Seventh-day Adventist people what they are, is to be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world.” (6T17; CW 52)

We know on which side of the issue Sister White and the pioneers stood, and where a growing number of Adventists around the world have taken their stand, but where will you take your stand? Will you permit yourself to be shaken into or out of God’s truth? I appeal to you to make a decision for life eternal. The seal of the living God is for those who truly know the Father and love Him as God’s Word plainly, literally reveals Him to be—the one God and Father of our Lord Jesus Christ, and our God and Father, too. Revelation 14 tells us that the servants of God who were sealed, have the Father’s name in their foreheads, noth the blasphemous name of the trinity.

Jesus Himself said eternal life is conditional on knowing who? John 17:3, **“And this is life eternal, that they might know thee the *only* true God, and Jesus Christ, whom thou hast sent.”**
AMEN.

Richard C. Vaughn