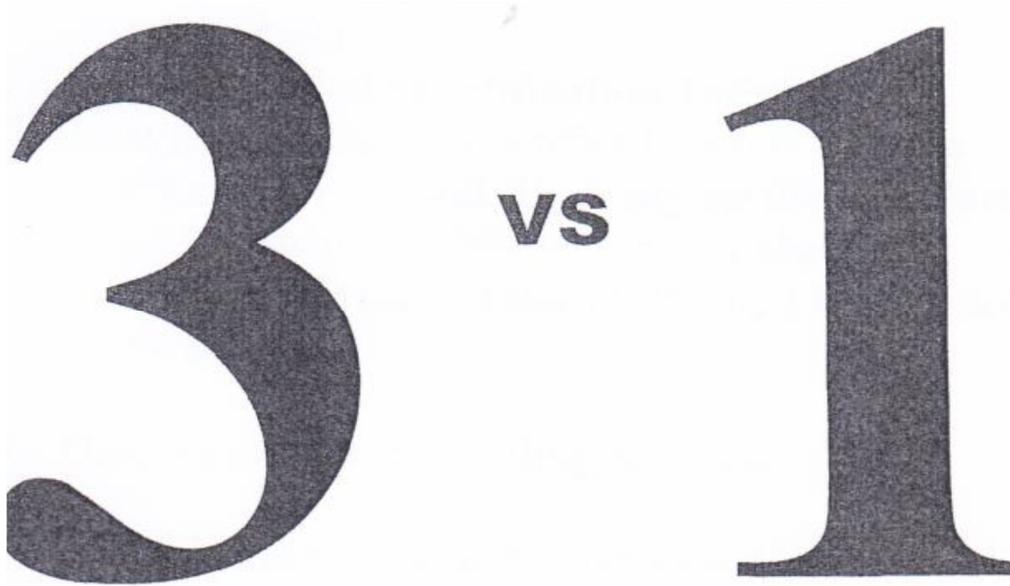


CATHOLIC AND ADVENTIST TRINITY



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INTRODUCTION

This rather deep study, compares what the traditional Seventh day Adventist Church teaches about the so-called Trinity with that of the Roman Catholic Church. They in fact both teach the same three Gods as one, but in slightly different ways, even though they may deny this. However, this reality is seen by the Adventist Church believing that what the Catholic Church teaches about the Godhead is true.

Here both concepts are examined by the Holy Scriptures, and are proven to be totally untrue. God is one, invisible, divine, spirit, Nature, Love, expressed in three persons through three divine offices which are divided up in the three persons, but **all** belong to the **one** God. The persons-forms are not God but the one divine spirit Nature dwells **in** the three persons. This is what the Bible teaches about the Godhead, and this is what Thusia SDA believes.

God is not a **united** divinity as the Catholics, Adventists, Evangelicals and Muslims teach. God is a **numerically one** God, the unique one and only existing living God. His Nature is literally **number one** in volume and not three. May all be truly blessed from the study of this booklet. Amen.

CATHOLIC AND ADVENTIST TRINITY

1. We are told that the **invisible** things of God like His **Divinity** are clearly seen by the things that are made. Romans 1:20.
2. What the Bible clearly tells us about God is the following that can be gleaned from the Scriptures.
 - i. God is **One**. Galatians 3:20; James 2:19
 - ii. God is **invisible**. Colossians 1:15; 1Timothy 1:17.
 - iii. God is **Divine**. 2Peter 1:4; Romans 1:20
 - iv. God is **Spirit**. John 4:24
 - v. God is God in **Nature** 2Peter 1:4; Galatians 4:8
 - vi. God is **Love**. 1John 4:8,16
3. From the Scriptures we can also glean that there are **three persons** in which God is **exclusively** manifested. 1John 5:7
4. We are told that Jesus is **God**. 1John 5:20
5. Yet we are told that God was **in** Christ Jesus. 2Corinthians 5:19
6. The **body** or **person** of Christ was **human** and not **divine**. Hebrews 2:9,14,16; Hebrews 10:5
7. Thus the **three persons** in which God is, are **not** divine persons, but the persons house the **one God** that is Spirit. 1John 5:7; Galatians 3:20; John 4:24.
8. The **hair** of the Father, or His **body** or **person**, is white as wool, this is certainly not divine hair. God is **Spirit**, not hair or body, and it is this same God who is **divine**. Daniel 7:9; John 4:24; Romans 1:20.
9. Again the Bible identifies the **Father**, the **Word**, and the **Spirit** as divine.
 - i. The Father is divine. 1Timothy 1:2
 - ii. The Word (Jesus) is divine. John 1:1
 - iii. The Spirit is divine. 2Corinthians 3:17

10. Thus the divinity of the **Father, Jesus the Word** and the **Holy Spirit** is not their persons, but the divine **Spirit Nature** that dwells **in** them. Galatians 4:8; 2Peter 1:4; John 4:24.
11. God also dwells in the converted person, but this **does not** make the **converted person God**. 1John 4:12; Revelation 19:10
12. However, God dwells in the **Three Persons** in a **particular way** that gives them the **identification of God**. Isaiah 48:12, 13, 15, 16.
13. An example of this **“identification” indwelling** can clearly be seen in the explanation of the **incarnation** of Jesus Christ which has brought “how God dwelt in Him that He is God” to view.
 - i. Jesus is identified as coming from Bethlehem, but He is **eternal**, this is saying that He is God. Micah 5:2
 - ii. Jesus is identified as the **mighty God** and the **Everlasting Father**, thus He is God. Isaiah 9:6.
 - iii. The next points are true:
 - a. There is **Divine Nature**-being and reality. Galatians 4:8
 - b. There is also **Divine Character** which is the **way** in which God the divine Nature is revealed. John 14:6, 7-10.
 - c. Jesus said that He was **identified** as the way to God or as the divine character, John 14:6
 - d. Jesus said that He is the revelation of God, this is the **Character of Christ**. John 1:18.
 - e. The glory of God (the divine nature) is seen in the **face of Jesus** (the divine character). 2Corinthians 4:6
 - f. Only God can reveal God, thus the **character** that reveals **God is divine**. John 1:18, 1.
 - g. Only the **doctrine of Christ** (divine character) has God (the divine nature). 2John 9.
 - h. This **divine Character** is Christ who is to dwell in us by Faith that we should have both Father (Divine Nature, God) and Son (Divine Character) together indwelling us. Ephesians 3:17; 2John 9.
 - i. But this **divine character** is identified as **Jesus’ own** which He received from the Father, thus the **divine Nature in it is His own**, this is how He is God. John 14:6, 9, 10.
 - j. This **Character of Christ** is the **Spirit of Christ or Spirit of Truth**, thus it **belongs** to the Holy Spirit, and therefore the **divine nature in** that Character belongs to the Holy Spirit. This shows the Holy Spirit is called God. John 14:16-18; John 15:26; Romans 8:9.

k. The **Character** that Jesus received was the **Will of the Father**, thus, as this **Character** is the Father's Will, it belongs to the Father, thus the divine Nature **in it** belongs to the **Father**, this is how the Father is identified as God. John 5:30; John 10:17, 18.

iv. Thus the Father, Son and Holy Spirit is God because of their **Character identification** as divine, thus as God. Isaiah 48:12, 13, 15, 16.

14. Seventh Day Adventism has sought to identify how the Father, Son and Spirit is **God**, but they have made severe mistakes that put them in the fold of Rome with regards to the **Godhead** or what is called the **Trinity**. Here is what Seventh day Adventism says.

“Some Christians argue that we cannot believe in the Trinity because it is a Catholic dogma. Though it is true that some of the Catholic doctrines such as saints' mediation, the mass, purgatory, or Mary's immaculate conceptions are not founded biblically, we cannot deny that Catholics also promote teachings that are solidly founded on the Bible such as the incarnation, the fact that the Bible is the Word of God, or the death and resurrection of Christ. Thus, we cannot reject something simply and plainly because Catholics also believe it” **Priorities**, Jan. 2012, p.25. (The Trinity: Pagan and Catholic? By J. Vladimir Polanco).

15. However, the question should be, “Should we believe the **Catholic concept** of the Godhead which they have called the Trinity?” The SDA magazine **almost perfectly** explains the Catholic concept of the **Trinity**. We are told.

“The Trinity doctrine teaches that the Godhead consists of three divine Persons the Father, Son and Holy Spirit. They are not three Gods but three divine Persons who are one in nature (same essence or substance), character and purpose... While the three divine Persons are one. They have taken different roles...” **Ibid**, p.16.

16. What this explanation of the Trinity tells us, coming from the Catholic Church is the following.

- i. The Godhead is **three divine persons**.
- ii. They are not three Gods but **three divine persons** who are one in nature, essence or substance.
- iii. The three divine persons are **one**.

17. However, the horrible, God-dishonoring paganism of this erroneous concept is better understood because it is better expressed in the following Catholic literature.

“He [Jesus] is the eternal Word born of the Father before time began, one in substance with the Father, homousios to Patri, through whom all things were made.” General Editor, Austin Flannery, **Vatican Council 11, Volume 2**, p. 390.

- i. This statement contains two major deadly errors.
 - a. Jesus’ **birth** was **before time** began.
 - b. Jesus is one in substance (homousios) with the Father.
- ii. The actual teaching, as we will see, is the following gross falsehoods.
 - a. Jesus’ **divinity** was begotten before time began
 - b. Jesus’ divinity is a **divine substance** like the Father has because He was **begotten in His divinity** before time began.
 - c. The Spirit is the same **substance** of God preceding from the Father and the Son.
 - d. Thus God is really **one substance**, homousios, in three parts/persons, thus **three divine persons**.

18. Observe what the Catholic Church teaches the Trinity really means.

“The council of Chalcedon decreed for belief that the Son of God according to His divinity was begotten of the Father before all ages, and according to His humanity was born in time of the Virgin Mary.” **Ibid**, p. 423

“In like manner, the Fourth Lateran Council taught that it is to be believed and confessed that there is but one true God, Father and Son and Holy Spirit: three persons indeed, but one essence... the Father proceeding from none, the Son from the Father alone and the Holy Spirit equally from both, without beginning, always and without end.” **Ibid**, p. 425

“...the Father who generated, the Son who is generated and the Holy Spirit who proceeds are consubstantial and co-equal, alike omnipotent and co-eternal... The one and same Christ the Son of God, begotten before the ages in His divine nature, and also concerning the eternal persons of the most Holy Trinity, belongs to the immutable truth of the Catholic faith.” **Ibid**, p. 425.

- i. These things taught regarding the Trinity by the Catholic Church is very clear, we are being told the following.
 - a. Jesus has begotten divinity before all ages
 - b. The Son proceeds from the Father and was generated by Him.
 - c. The Spirit proceeded from both Father and Son.

- d. The Father, Son and Spirit are three divine persons – God and co-equal and co-eternal.
- e. The Three Persons are all of one **divine substance** (housios), this is the substance of God.

19. Again the Catholic Church explains their Trinity doctrine. We are told:

“... the only begotten Son of God, eternally begotten of the Father, light from light, true God from true God, begotten not made, consubstantial with the Father.” Geoffrey Chapman, **Catholicism of the Catholic Church** p. 57.

“But the eternal origin of the Spirit is not unconnected with the Son’s origin: The Holy Spirit, the third person of the Trinity, is God, one and equal with the Father and Son, of the same substance and also of the same nature...” **Ibid**, p. 58.

20. We are told that the Catholic Church uses the term “substance” to designate and explain the divinity of God and how the Father, Son and Spirit are united as God. We are told

21. Again, the Catholic Trinity is explained.

“We do not confess three Gods, but one God in three persons, the ‘consubstantial Trinity’. The divine persons do not share the one divinity among themselves but each of them is God whole and entire: The Father is that which the Son is, the Son that which the Father is, the Father and the Son that which the Holy Spirit is, i.e. by nature one God. Each of the persons is that supreme reality, viz., the divine substance, essence or nature.” **Ibid**, p. 60.

22. Thus the **Trinity** according to the Catholic Church is a **unity** of three divine persons made so by all sharing one divine substance (housios).

“The divine Unity is Triune.” **Ibid**, p.60

23. From all of this, we can see that what the Catholic Church is teaching with much internal contradictions in an imperfect explanation of their Trinity, is the following.

- i. We are being really told of three gods all united together in their god-substance.
- ii. We are being told that divinity is **substance** with one substance) the Father) begetting the substance of the Son before time began.
- iii. Thus this implies that Jesus is a **divine substance** that was **literally born** before time although this is denied in various ways in Catholic exegesis
- iv. The unity of these **three god-substances** is that their substances are all the same, coming from the Father. This is essentially what a **triune God** or **three divine persons** or a Trinity means.

24. While the SDA Church do not explain the Trinity concept as clearly as does the Catholic Church, by expressing certain positions on the Godhead, the SDA Church has presented the Catholic position on the Trinity. Here is the “three divine Persons” concept.

“Biblical evidence has three facets (a) there is one God; (b) three-in-oneness; and three persons who are God... It was the biblical witness of three divine Persons.” **Priorities**, January, 2012, Jo Ann Davidson, God in Three Persons – Blessed Trinity, p.18

“Peter names three divine Persons at Pentecost...” **Ibid**, p. 19.

“Paul often speaks of the triune God, relating salvation to three Persons of the Trinity...” **Ibid**, p. 19

“The three divine Persons are equal but not identical.” **Ibid**, p. 20

“...the God of the Bible who exists as three Persons in oneness...” **Ibid**, p. 21

25. There is also the mathematically absurd calculation on the cover of the **Priorities** magazine which states”

“1+1+1 = 1 the Trinity.”

26. What is wrong with the Adventist concept of the Godhead is the following:

- i. They speak of a “three-in-oneness”. What this means is **God as three, united in one**. This is a united divinity, not a **numerically one divinity** with no regards to the persons-forms.
- ii. They speak of **three divine Persons**, not one divine nature, thus the persons are thus divine and independent of each other. This is three divine gods as persons (in rational reality).
- iii. They speak about the “triune God”. God is not **triune**, or three united person, God is **numerically one**.
- iv. They speak of God **as** three Persons, this really means the **three persons**; however the persons of the Godhead are not God, but God is God **in** the three persons.

27. The **divinity** of God has **no reference** to the **three persons**, but God’s divinity is **IN** the three persons; however, what these points as taught by Adventism implies is the following.

- i. If the three persons are divine, then there are three **divinities** that makes up God. **Each divinity** is therefore God, and this equals **three Gods**. If **each divinity** is

thus **not** separately God, then this is a different divinity that while being divine, is **not** God. God is thus **three**, not **one**.

- ii. If God is **three persons** or the “triune God” then God is not **one divine nature**, God is also not **Spirit**, but is **persons**. Persons cannot dwell in the converted man.
- iii. One plus one plus one **cannot** equal one. But if this is **how** God is explained, then the **persons** are God and it is not that God is **in** the three persons.
- iv. It is this **divine persons** concepts that rationalizes the claim that Jesus came in **sinless flesh**; it also justifies the **divine blood** of Jesus teaching held by the Evangelicals.

28. However, the facts about the Godhead are:

- i. God is not the **persons**, God is the **divine Nature**. Galatians 4:8; 2 Peter 1:4
- ii. God is **in** the three persons, just as it is seen that God was **in** the **body of Christ**. 2Corinthians 5:19.

29. Another fact about God is that He is **numerically one**, yet here is what the Adventists tell us:

“The English word ‘one’ is used to translate two words in biblical Hebrews: yahid (unique, only son, Genesis 22:2) and echad (those united in marriage ‘become one in flesh’ Genesis 2:24). ‘The Lord our God is on ‘translates echad, and means God is not solitary, even though He is unique. It suggests that God is united, or more than one Person.” **Ibid** p. 21

- i. They have used one of the Hebrew words for **one** “echad” without inspiration to suggest that this is saying that God is more than one person but is **united**.
- ii. This reinforces the erroneous idea that God is three divine persons.

30. However the word “echad” literally means one like the **number 1 (one)** here is the proof.

- i. When God says He is **one** (echad) YHWH, the word cannot be **united** or a united **YHWH**. Deuteronomy 6:4
- ii. **Echad** means one like the **number one** as it is evident in these Scriptures. Genesis 48:22; Numbers 28:4; Deuteronomy 12:14; Deuteronomy 17:4; Joshua 10:2; Joshua 12:21; 2Samuel 12:3; Psalms 53:3; Jeremiah 52:21, 22.
- iii. When **echad** is used for a **united one**, the issue is not the “united but that the plural amount is as the **number one**. So numerical one is used to show oneness. Judges 20:8; 2 Samuel 2:25.
- iv. Thus God is **one God** and this is numerically one like the **number one**. Galatians 3:20.

31. The teaching that God is **in** the person of Christ, and that His person is **not divine**, but that **divinity** dwelt in His human person in a way so as to identify Him as God, is attacked by the Roman Catholic Church. Observe what is said:

“The same is true of opinions which should abandon the notion of the one person of Jesus Christ begotten in His divinity of the father before all ages, and born in His humanity of the Virgin Mary in time; and lastly, of the assertion that the humanity of Christ existed not as being assumed into the external person of the Son of God, but existed rather of itself as a person, and therefore, that the mystery of Jesus Christ consists only in the fact that God, in revealing Himself, was present in the highest degree in the human person Jesus. Those who think in this way are far removed from true belief in Christ, even when they maintain that the special presence of God in Jesus results in His being the supreme and final expression of Divine Revelation; nor do they come back to true belief in Christ’s divinity by adding that Jesus can be called God because God is supremely present in what they call His human person.” General Editor, Austin Flannery, **Vatican Council 11**, p. 424.

32. What is affirmed to be true by the Catholic Church is the following:

- i. Jesus divinity was begotten of the Father before all ages
- ii. His humanity was born of Mary in time.
- iii. The humanity of Christ existed being assumed into the eternal person of the Son of God. The **person of Christ** had some assumption into the divine eternal person, and this makes Jesus God.

33. What is rejected by the Roman Catholic Church as not true concerning Jesus Christ?

- i. The person of Jesus as born from Mary had no connection to the person-form He existed in heaven before as the Word of God. This does not make Him divine at all
- ii. God was in the person of Christ in the highest degree, (which is **identification indwelling**), and this made Him God.
- iii. Jesus is God because God dwelt in a special way in His human person (a way He does not dwell in the converted).

34. We need to understand How God dwells in man in such a way that man is not God.

- i. When man is justified, the Righteousness of God is imputed to him, **into** him through Faith. Romans 4:5,11; Romans 3:22
- ii. This Righteousness of God is **God Himself**. Jeremiah 23:5,6
- iii. The Holy Spirit in us is how God dwells in us 1 John 4:13.
- iv. Since God Himself as the Righteousness of God is imputed into us, this is an **Imputed Indwelling**. Romans 4:11; Romans 3:22; Psalm 40:10.

- v. The **divine Character** of Christ as the **Spirit of Truth** is **imputed** to us that the **Divine Nature**, God, may dwell in us John 14:1-18; John 4:6; Galatians 3:6-9,14; Galatians 4:6; 1John 4:13.
- vi. Since this is imputed to us, it is not our own, or this Character and Nature does not belong to us, it belongs to Christ, but is only imputed to us. Thus God dwells in us as an **imputed Indwelling**. Romans 4:11; Jeremiah 23:5,6; Romans 3:22; 1 John 3:24

35. However, we also need to understand how God dwells in the person of Jesus Christ so that He is **identified** as God.

- i. Jesus is indeed identified as God. John 8:58.
- ii. The **doctrine of Christ** which is the **character of Christ** contains the **divine Nature**. 2John 9; John 14:6
- iii. God is God by **Nature**. Galatians 4:8; 2 Peter 1:4.
- iv. The Character of Christ which reveals God is God's self-expression, because only God can reveal God. John 1:18; John 3:32-34.
- v. Jesus, by His words which is Truth, identified the **Character of God** as His own, this means that the Nature of God which is in the Character would belongs to Jesus thus making Him God. John 14:6-11.
- vi. This is called **identification indwelling**. Whenever Jesus identifies Himself with the **Character of God** He is saying that the **Nature of God** which is inherent in this character belongs to Him. John 11:25,26; 2John 9; John 14:6

36. Thus we say the concluding remarks.

- i. God is not three divine persons, God is One, Invisible, Divine, Spirit, Nature, Love.
- ii. The persons of God is not God, but God dwells in the three persons.
- iii. The **identification indwelling** of the Character and Nature of God in the person of Jesus Christ makes Him God.