

Catholic Church says Trinity (Homoousion) is central doctrine

"The mystery of the **trinity** is the **central doctrine** of the Catholic faith. Upon it are based **all the other teachings of the church.**" [Handbook for Today's Catholic, pg. 16]

"Indeed there is, and that "deep, underlying principle" is the principle of the Papacy. **In the fourth century, when Constantine was manipulating the church for political ends, he first issued an edict granting freedom of worship to all.** Then he commanded that all church buildings should be restored to the Christians. **But this was not definite enough, because there were divisions among the professed Christians; and therefore Constantine issued another decree specifying that the property must be given only to the "Catholic" Christians, as distinct from the Arians.** But this was not sufficient, as there were parties in the so-called "Catholic" church; therefore Constantine had to specify **which party of the Catholic church He meant to favour.** {February 15, 1894 EJW, PTUK 101.9}

"Under Diocletian, many Churches had been destroyed. **Constantine** ordered them to be rebuilt and the property restored to them. At that time there was a sect of Donatists who petitioned the emperor to restore their Churches, but **CONSTANTINE SAID ONLY THE "CATHOLIC" CHURCHES WERE TO BE REBUILT. THIS BROUGHT A SERIES OF COUNCILS TO DECIDE BETWEEN THE DONATISTS, ARIANS, AND TRINITARIANS TO DECIDE WHICH WAS CATHOLIC,** and so fierce were the disputes and so disgraceful that the theatres parodied the quarrels for the amusement of the populace. **CONSTANTINE FINALLY PLACED, IN THE DECLARATION OF PRINCIPLES, THE WORD "HOMOOUSION" AND THAT DECIDED THE FATE OF ALL ROME AND THE CATHOLIC WORLD EVER SINCE — BECOMING THE CATHOLIC CREED FOR EVER AFTER, SO THAT CONSTANTINE PREPARED THE DOCTRINE FOR THIS CHURCH.** {May 11, 1889 ATJ, TDC 4.18}

Trinity

NOT "two distinct persons" as per SOP

Arian

Homoousion (*h*, ἁμοῦς'u:siən/; Greek: ὁμοούσιον, translit. *homooúsion*, lit. 'same in being, same in essence', from ὁμός, *homós*, "same" and οὐσία, *ousía*, "being" or "essence")^{[1][2]} is a Christian theological term, **most notably used in the Nicene Creed for describing Jesus (God the Son) as "same in being" or "same in essence" with God the Father (ὁμοούσιον τῷ Πατρὶ).** The same term was later also applied to the Holy Spirit **in order to designate it as being "same in essence" with the Father** and the Son. Those notions became cornerstones of theology in Nicene Christianity, and also represent **one of the most important theological concepts within the Trinitarian doctrinal understanding of God.** *Wikipedia*

Homoiousion (from ὁμοίος, *hómoios*, "similar", as opposed to ὁμός, *homós*, "same, common"), which maintained that **the Son was "like in substance" but not necessarily to be identified with the essence of the Father.** *Wikipedia*

ESSENCE, n. [L. *essentia*, *esse*, to be.] 4. **A being; an existent person;** as heavenly essences.

God and Christ are spoken of **separately.** They are **two distinct persons,** but **one in mind, one in heart, one in holiness and justice,** and **purity,** and **one in the work of seeking to save the sinful race.** {BCL 127.3}

Here we might mention **the Trinity,** which does away with the **individual personality of God, and of his Son Jesus Christ,** and of sprinkling or pouring instead of being "buried with Christ in baptism," "planted in the likeness of his death:" but we pass from **these fables** to notice one that is held sacred **by nearly all professed Christians, both Catholic and Protestant.** It is, the change of the Sabbath of the fourth commandment... (James White, Dec 11 1855, Review and Herald, Vol. 7, no. 11, P 85 Par 16)

The way **spiritualizers** have **disposed of or denied the only Lord God and our Lord Jesus Christ** is first using **the old unscriptural Trinitarian creed viz., that Jesus Christ is the eternal God,** while we have plain scripture testimony in abundance that **he is the Son of the eternal God.** (James White, Jan 24 1846, The Day Star)

Edict of Thessalonica see "divine essence" defined on previous page

In 313 the emperor [Constantine I](#), together with his eastern counterpart [Licinius](#), issued the [Edict of Milan](#), which granted [religious toleration](#) and [freedom](#) for persecuted Christians. By 325 [Arianism](#), a school of [christology](#) which contended that Christ **did not possess the divine essence of the Father** but was rather a primordial creation and an entity subordinate to God, **had become sufficiently widespread and controversial in Early Christianity that Constantine called the Council of Nicaea in an attempt to end the controversy** by establishing an empire-wide, i.e., "ecumenical" [orthodoxy](#). The council produced the original text of the [Nicene Creed](#), which **rejected the Arian confession** and upheld that **Christ is "true God" and "of one essence with the Father"**.^[2] *Wikipedia*

'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, March 6, 1855, Review and Herald, Vol. 6, No. 24, P. 185)

- **325 A.D. - "COUNCIL OF NICE WAS CALLED BY CONSTANTINE TO SETTLE THE DISPUTE OF WHICH RELIGION WAS CORRECT AND DELIVER TO THE CHURCH AN ORTHODOX CREED AT THIS COUNCIL, ARIANISM WAS DECLARED "HERESY"**
- **325 A.D. - "ONE OF THE OBJECTS FOR WHICH THE COUNCIL OF NICE WAS CALLED (325 A.D.) WAS TO BRING ABOUT UNIFORMITY IN THE MATTER OF THE CELEBRATION OF EASTER OF THE DECISION, AND OF THE REASON FOR IT, CONSTANTINE HIMSELF WROTE A LETTER TO THE CHURCHES..."** {March 27, 1902 EJW, PTUK 194.14}{EJW 1902}

Arianism is a [nontrinitarian](#)^[1] Christological doctrine^{[1][2][3]} which asserts the belief that **Jesus Christ is the Son of God who was begotten by God the Father at a point in time,**^[1] **a creature distinct from the Father** and is therefore subordinate to him, but the Son is also God (i.e. **God the Son**).^[1]
Wikipedia

God and Christ are spoken of separately. They are two distinct persons, but one in mind, one in heart, one in holiness and justice, and purity, and one in the work of seeking to save the sinful race. {BCL 127.3}

In this Scripture [John 1:1-4, 14-16; 3:34-36] God and Christ are spoken of as **two distinct personalities**, each acting in their **own individuality**. (Manuscript Release, no. 760, p. 18).

1906- The Lord **Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father.** {RH April 5, 1906, par. 7}

Christ the Word, the Only Begotten of God, was one with the eternal Father, —one in nature, in character, and in purpose,— {GC 493.1}

The Eternal Father, the unchangeable one, **gave his only begotten Son, tore from his bosom Him who was made in the express image of his person,** and **sent him down to earth** to reveal how greatly he loved mankind. {RH July 9, 1895, par. 13}

The Lord **Jesus Christ, the only begotten Son of the Father, is truly God in infinity, but not in personality.** — (E.G. White, MS116, December 19, 1905).

And as to **the Son of God**, he could be excluded also, for he **had God for His Father, and did, at some point in the eternity of the past, have beginning of days.** So that if we use Paul's language in an absolute sense, it would be impossible to find but one being in the universe, and that is God the Father, who is without father, or mother, or descent, or beginning

of days, or end of life. Yet probably no one for a moment contends that Melchizedek was God the Father.” (“Melchisedec,” *Review & Herald*, September 7, 1869 — also found in the January 4, 1881 edition of *Review & Herald*) J.N. Andrews

The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by him as his right. This was no robbery of God. “The Lord possessed me in the beginning of his way,” he declares, “before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there; when he set a compass upon the face of the depth.” {RH April 5, 1906, par. 7}

Andreasen and Time

We can understand how God can bless human beings. We can even understand how He can bless animals and give them their work to do in carrying out God’s purpose; but how can God bless a day, a division of time, neither animate nor inanimate, not alive nor dead, a thing without substance, a conception rather than a reality; time, which defies definition, though all mankind is aware of its existence and reality? How can time be blessed so as to be a blessing to man?

The answer is that time does not have any virtue or power in itself to be a blessing or a help to others. Time is as impersonal as space, and equally inconceivable. One difference between the two is noticeable: space extends in all directions, while time might be compared to a one-way road, permitting traffic in one direction only. Man has no power over time, to hasten or retard it. Whether he will or not, he is carried along with it, and despite all protests is one day older tomorrow than he is today. He cannot reverse the process, however much he may wish to do so. Time is superior to him, and he obeys its mandates.

There are those who believe that God did not create time, but that in some way He found it already existing. But this cannot be. Time and space are not self-existent entities, operating apart from God and independent of Him. If that were true, they would be equal with God, or even His superior; for that which is coeval with God or exists prior to God must at least be equal with Him; and that which is not created by God is self-existent and is God. The Christian believes that “without Him was not anything made that was made,” and that time and space are created by God as verily as anything else He has made. John 1:3.

Though the two conceptions of time and space are beyond human comprehension, each is helpful in understanding the other. Our conception of space, for example, helps us to understand time better, and how it is possible for God to bless time (Andreasen-*The Sabbath*, pp. 54, 55).

COEVAL, a. Of the same age; beginning to exist at the same time; of equal age; usually and properly followed by with.

COETERNITY, n. Existence from eternity equal with another eternal being; equal eternity.

1980 28 Fundamental Beliefs of SDA- **Statement No. 2:**

“The Trinity ~ There is one God: Father, Son, and Holy Spirit, a unity of three coeternal Persons.”

God the Father and his son, Jesus **CANNOT** be coeval or coeternal by definition since Jesus was begotten of the Father. John 1:14, 18; 3:16, 18; Acts 13:33; Heb 1:5; 5:5; 1John 4:9

Truth Triumphant by B. G. Wilkinson

(*Truth Triumphant by B. G. Wilkinson pg 80*):

“While considering the early life of this Christian leader, it is most interesting to note what was happening in contemporary history. Vigilantius was doing his work in southern France and in northern Italy, or among the Latin peoples. Shortly before Patrick's time the empire had been **under the rule of Constantius II, who recoiled from accepting the extreme views on the Godhead, which had won the vote under his father, Constantine the Great, in the first Council of Nicaea.** As will be related later, similar opposition to those extreme views prevailed all over Europe. Patrick's belief was that of the opposition. Dr. Stokes writes: “The British churches of the fourth century took the keenest interest in church controversies. **They opposed Arianism, but hesitated, like many others, about the use of the word 'homoousion.'**”⁹ (This word means “**density of substance.**”) Thus Celtic Christianity in the years of Patrick refused to accept this term and the conclusions to which the radical speculations were leading.

(*Truth Triumphant by B. G. Wilkinson pg. 91-94*):

“The Council of Nicaea, convened in 325 by Emperor Constantine, started the religious controversy which has never ceased. Assembling under the sanction of a united church and state, **that famous gathering commanded the submission of believers to new doctrines.** During the youth of Patrick and for half a century preceding, forty-five church councils and synods had assembled in various parts of Europe. Of these Samuel Edgar says:

The boasted unity of Romanism was gloriously displayed, by the diversified councils and confessions of the fourth century. Popery, on that as on every other occasion, eclipsed Protestantism in the manufacture of creeds. **Forty-five councils, says Jortin, were held in the fourth century. Of these, thirteen were against Arianism, fifteen for that heresy, and seventeen for Semi-Arianism.** The roads were crowded with bishops thronging to synods, and the traveling expenses, which were defrayed by the emperor, exhausted the public funds. These exhibitions became the sneer of the heathen, who were amused to behold men, who, from infancy, had been educated in Christianity, and appointed to instruct others in that religion, hastening, in this manner, to distant places and conventions for the purpose of ascertaining their belief.⁴⁰

“The burning question of the decades succeeding the Council of Nicaea was how to state the relations of the Three Persons of the Godhead: Father, Son, and Holy Ghost. The council had decided, and the papacy had appropriated the decision as its own. The personalities of the Trinity were not confounded, and the substance was not divided. The Roman clergy claimed that Christianity had found in the Greek word **homoousios** (in English, “**consubstantiality**”) an appropriate term to express this relationship.⁴¹...

“Then the papal party proceeded to call those who would not subscribe to this teaching, Arians, while they took to themselves the title of Trinitarians. An erroneous charge was circulated that all who were called Arians believed that Christ was a created being.”⁴² This stirred up the indignation of those who were not guilty of the charge.

⁴²It is doubtful if many believed Christ to be a created being. Generally, those evangelical bodies who opposed the papacy and who were branded as **Arians** **confessed both the divinity of Christ and that He was begotten, not created, by the Father.** They recoiled from other extreme deductions and speculations concerning the Godhead.

“Patrick was a spectator to many of these conflicting assemblies. It will be interesting, in order to grasp properly his situation, to examine for a moment **this word, this term, which has split many a church and has caused many a sincere Christian to be burned at the stake.** In English the

word is "**consubstantial**," connoting that **more than one person inhabit the same substance without division or separation**. The original term in Greek is **homoousios**, from homos, **meaning "identical," andousia, the word for "being."**

"However, a great trouble arose, since there are two terms in Greek of historical fame. The first, **homos, meaning "identical,"** and the second, **homoios, meaning "similar" or "like unto,"** had both of them a stormy history. **The spelling of these words is much alike. The difference in meaning, when applied to the Godhead, is bewildering to simplehearted believers. Nevertheless, those who would think in terms of homoiousian, or "similar," instead of homoousian, or "identical," were promptly labeled as heretics and Arians by the clergy.** Yet when the emperor, Constantine, in full assembly of the **Council of Nicaea**, asked Hosius, the presiding bishop, what the difference was between the two terms, Hosius replied that they were both alike. At this all but a few bishops, broke out into laughter and teased the chairman with heresy.⁴³

"As volumes have been written in centuries past upon this problem, it would be out of place to discuss it here. **It had, however, such profound effect upon other doctrines relating to the plan of salvation and upon outward acts of worship that a gulf was created between the papacy and the institutions of the church which Patrick had founded in Ireland.**

"While Patrick was anything but an **Arian**, nevertheless he declined to concur in the idea of "sameness" found in that compelling word "**consubstantial**" or **homoousian**. Usually when violent controversy rages, there are three parties. In this instance there were the **two extremes**, one of which was led by the papacy, the second by the **Arians**, and the third party was the middle-of-the-road believers whose viewpoint was the same as Patrick's.⁴⁴ As Dr. J. H. Todd says of **homoousian**, the test word of the papal hierarchy, when commenting on Patrick's beliefs, "This confession of faith is certainly not **homooussan**."⁴⁵ Another fact verifying this opposition of the **British churches to the extreme speculations of 'the Council of Nicaea respecting the Trinity** is the story of the **Council of Rimini in 359**, held approximately at the time of Patrick's birth. **This, it seems, was the last church council to be attended by Celtic delegates from the British Church before the withdrawal of Rome's legions in 410, and it was followed by the overrunning of England by the pagan Anglo-Saxons. This Council of Rimini passed decrees denouncing and rejecting the conclusions of Nicaea respecting the Trinity.** The pope of Rome had recently signed similar decrees in the Council of Sirmium. No one will blame the evangelicals for recoiling from the **papal view of the Trinity, when history shows that their views were strong enough to cause two popes to sign decrees contrary to the policy of the papacy respecting Nicaea.**

"One of the reasons, no doubt, why the papacy for many years did not mention Patrick's name or his success was the position of the Irish Church respecting the decrees of Nicaea. Centuries were to pass before the papacy discovered that his merits were too firmly established to be overlooked. It labored to gather Patrick into its fold by inventing all kinds of history and fables to make him a **papal hero**. It surrounded with a halo of glory a certain Palladius, apparently sent by Rome to Ireland in the midst of Patrick's success. He also has been called Patrick.⁴⁶

"Patrick beheld Jesus as his substitute on the cross. He took his stand for the **Ten Commandments**. He says in his *Confession*: "I was taken to Ireland in captivity with many thousand men, in accordance with our deserts because we walked at a distance from God, and did not observe His commandments." Those who recoiled from the extreme speculations and conclusions of the **so-called Trinitarians** believed Deuteronomy 29:29: "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever."

"**The binding obligation of the Decalogue was a burning issue in Patrick's age. In theory, all the parties in disagreement upon the Trinity recognized the Ten Commandments as the moral law of God, perfect, eternal, and unchangeable.** It could easily be seen that in the judgment, the Lord could not have one standard for angels and another for men. There was not one law for the Jews and a different one for the Gentiles. The rebellion of Satan in heaven had initiated the great revolt against the eternal moral law. **All the disputants over the Trinity recognized**

that when God made man in His image it was the equivalent of writing the Ten Commandments in his heart by creating man with a flawless moral nature. All parties went a step further. They confessed and denied not that in all the universe there was found no one, neither angel, cherubim, seraphim, man, nor any other creature, except Christ, whose death could atone for the broken law.

Then the schism came. Those who rejected the intense, exacting definition of three Divine Persons in one body, as laid down by the Council of Nicaea, believed that Calvary had made Christ a divine sacrifice, the sinner's substitute. The papacy repudiated the teaching that Jesus died as man's substitute upon the cross. Consequently it ignored the exalted place given the Decalogue by the crucifixion of Christ. Those who saw the eternal necessity of magnifying the law, and making it honorable, maintained that death claimed the Son of God but had left untouched the Father and Holy Spirit. This was the teaching of Patrick and his successor. “Thus, the Celtic Church upheld the sacredness of the Ten Commandments. They accepted the prophecy of Isaiah that Christ came to magnify the law and make it honorable. They preached, as Jeremiah and Paul did, that the purpose of the new covenant was to write God's law in the heart. God could be just and justify the sinner who had fled to Christ. No wonder that the Celtic, the Gothic, the Waldensian, the Armenian Churches, and the great Church of the East, as well as other bodies, differed profoundly from the papacy in its metaphysical conceptions of the Trinity and consequently in the importance of the Ten Commandments.” (*Truth Triumphant* by B. G. Wilkinson pg. 91-94)

The Waldensians entered the schools of the world as students. They made no pretensions; apparently they paid no attention to anyone; but they lived out what they believed. They never sacrificed principle, and their principles soon became known. {4MR 51.1}

These [*Waldensians*] were in ancient times a people who looked with a horror upon the abominations of the church of Rome and sought to worship God in peace, according to the Word of God. They could not do this without coming into collision on every side with the opinions of Rome. While they [the Vaudois] had not a clear and distinct view of justification by faith, these were a step behind the Waldensians, who in purity of doctrine composed a long line of witnesses to the truth. They made their homes in the Piedmont Alps. The seclusion helped to maintain their purity. From the mountain heights, Waldensians protested against the corruption of the Roman church. They contended for the faith once delivered to the saints: that Christ is our Mediator, and His merits alone can cleanse from all sin. And yet their faith needed elevation. True progress did not mark their course; for they were tintured with the customs of Rome. But gradually the clouds of error were rolling away in other parts of the world. Just as soon as Rome saw that men were searching for truth, digging for truth as for hid treasures, and not receiving their faith from Rome, then she was stirred. The Roman piety was the only piety that must be current. {Ms62-1886.74}

The faith which for many centuries was held and taught by the Waldensian Christians was in marked contrast to the false doctrines put forth from Rome. Their religious belief was founded upon the written word of God, the true system of Christianity. But those humble peasants, in their obscure retreats, shut away from the world, and bound to daily toil among their flocks and their vineyards, had not themselves arrived at the truth in opposition to the dogmas and heresies of the apostate church. Theirs was not a faith newly received. Their religious belief was their inheritance from their fathers. They contended for the faith of the apostolic church.—“the faith which was once delivered to the saints.” “The church in the wilderness,” and not the proud hierarchy enthroned in the world's great capital, was the true church of Christ.

The mystery of the trinity is the central doctrine of the Catholic faith. Upon it are based all the other teachings of the church.” [Handbook for Today's Catholic, pg. 16]

the guardian of the treasures of truth which God has committed to his people to be given to the world. {GC88 64.1}

It was through the power of the Holy Spirit that during the Dark Ages the Waldensian Christians helped to prepare the way for the Reformation. {AA 53.1}

Polycarp learned from John who laid on the bosom of Christ. Lucian was a friend of Polycarp who was an Arian (non-Trinitarian).

The Waldensians were Arian

THE FIRST CONQUEROR OF ROME, ALARIC, AND THE FIRST CONQUEROR OF AFRICA, GENSERIC, WERE ARIANS. THEODORIC, THE GREAT KING OF ITALY, AND HERO OF THE 'NIBELUNGEN LIED,' WAS AN ARIAN... {1897 UrS, DAR 147.1}

Haskell on the Trinity:

Gabriel is, then, the personal attendant of the Son of God, holding the position as light bearer which Satan occupied before his fall. It was Gabriel who announced the birth of the Saviour to Mary in Nazareth. It was he who led the angel choir on the plains of Bethlehem; he with others, as the star, guided the wise men to the Babe of Bethlehem. It was Gabriel who brought strength to the Saviour at the close of the forty days' conflict in the 'wilderness of temptation, and he who lifted the prostrate form of the Son of Man in Gethsemane, and pillowed that aching head, wet with bloody sweat, upon his own bosom. Before Gabriel, the Roman guard fell like dead men, and his voice shook the earth as the Saviour came from the tomb. Taking his seat on the empty sepulcher, he met the disciples and the women, and bade them seek their Lord among the living.

The Saviour ascended- to heaven, leaving His disciples alone, but not alone, for "behold, two men stood by them in white apparel." While heaven rang with songs /of welcome to the returning Son of God, two angels stood on earth to comfort the lonely ones. One of these was Gabriel, Christ's' attendant angel. Of all the angels of heaven none have been more closely connected with man than has Gabriel. Yet to John, who fell before him to worship, he said, "See thou- do it not ; for I am thy fellow-servant." **Gabriel was only an angel, upheld by the same Power that sustained John, and he would not for one moment allow John to be deceived by thinking he was a part of the great Trinity of heaven, and worthy of the worship of mankind.** He assured John that he was only, one of the hosts of "ministering spirits sent forth to minister for them who should be heirs of salvation," by saying, " I am thy fellow-servant." So bound up in the affairs of man is this mighty angel that he counts himself one with us. {SNH SDP 132-33}

Let the truths that are the foundation of our faith be kept before the people. Some will depart from the faith, giving heed to seducing spirits and doctrines of devils. They talk science, and the enemy comes in and gives them an abundance of science; but it is not the science of salvation. It is not the science of humility, of consecration, or of the sanctification of the Spirit. We are now to understand what the pillars of our faith are,—the truths that have made us as a people what we are, leading us on step by step.— Review and Herald, May 25, 1905. {CW 29.1}

When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after suppositions, contrary to the light God has given are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time, **God has given us as a foundation for our faith.** He Himself has taught us what is truth.

One will arise, and still another, with new light which contradicts the light that God has given under the demonstration of His Holy Spirit. {CW 31.2}

In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment, and with confidence in Christ as leader. **We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.** {CET 204.1}

In the news, June 5, 2020:

<https://zenit.org/articles/feature-more-than-covid-an-anti-trinitarian-mentality-is-destroying-humanity-suggests-cardinal-bo-on-feast-of-holy-trinity/>