

TRINITARIANISM
A Preliminary Report
to the Exchanged Life Evidences Committee
of the AELM
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Purpose

Our purpose is to examine the doctrines of the Trinitarianism and to compare these teachings to the Scripture especially as they pertain to the exchanged life.

Our purpose is not to attack anyone who adheres to the doctrines of Trinitarianism.

The Basic Teachings of Trinitarianism

We gathered information from C. Baxter Krueger, Steve McVey, and Jim Fowler who studied under James and Thomas Torrance of Edinburgh, Scotland (though Jim Fowler does not adhere to their teachings). We gathered the information from the men and/or their websites.

Trinitarianism proports that:

Because all of humanity was included in Christ

1. The lost are no longer in Adam, but in Christ
2. The lost are forgiven, justified, reconciled, made righteous, holy, possess a regenerate spirit
3. The lost possess the Holy Spirit and the life of Christ within
4. The lost are only living under the illusion of separation from God while they actually are not separated from Him
5. Faith does not change underlying reality, only removes illusion of separation from God
6. Fundamental revamp of doctrine of hell

They evidently came to these positions utilizing such verses as:

Romans 5:18

2 Corinthians 5:19

1 Timothy 4:10

1 John 2:2

Each of these will be examined later.

Scriptures We Think Are Ignored by Trinitarianism

All of the benefits they attribute to all humanity are available only to those who are in Christ, according to the Bible. Those who personally believe in Christ as Savior are placed into Christ by God, not the whole world, as the Trinitarianism says.

1 Corinthians 1:30 *“But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption”*

Ephesians 1:7 *“In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace”*

Colossians 2:13 *“When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions”*

1 John 5:11-12 *“And the testimony is this, that God has given us eternal life, and this life is His Son. He who has the Son has the life; he who does not have the Son of God does not have the life.”*

Romans 8:1 *“Therefore there is now no condemnation for those who are in Christ Jesus.”*

Romans 8:9 *“However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.”*

Instead of being in the state that Trinitarians say they are, Scriptures are clear that the unbelieving are:

Ephesians 2:11-13 *“Therefore remember that formerly you, the Gentiles in the flesh, who are called “Uncircumcision” by the so-called “Circumcision,” which is performed in the flesh by human hands – remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ.”*

1 Corinthians 6:9-10 *“Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor*

homosexuals, nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God.”

Romans 1:18 -- 3:20 Though not quoted here, please read this significant passage from your Bible.

Exchanged Life Distinctives Compared to Trinitarian Doctrine

Many exchanged life distinctives are found in the preceding passages. Here are some more.

As best we can tell there is no mentioning of lost mankind still being in Adam in Trinitarianism.

See Romans 6:1-11, Galatians 2:20a. These passages say that those in Christ are with Him at the right hand of the Father in the heavenlies: Ephesians 2:4-6 and Colossians 3:1-4. Think about this:

If all men have been joined to Christ in being crucified, buried, raised, ascended and enthroned, then how will any of them be cast out of heaven into hell?

See Colossians 1:27, Galatians 2:20b and 1John 5:12-20 and think about this:

If all men have Christ living in them and Christ’s life is eternal life, then how will any of them ultimately lose that life?

“In Christ” no longer is unique to believers. Other truths of our changed identity are muted. For example, Christ in us, Christ’s life is eternal life, and we are regenerated.

A Recommended Position Regarding Trinitarianism

1. That we plead to our friends Steve McVey and Malcolm Smith to come back to the historic understanding of the Scriptures as taught by AELM
2. Until they return, AELM members should understand that continued use of their materials could lead people to their websites and bring charges of heresy upon all AELM members. In spite of their denial of this teaching being universalism, we see no way that their position could be interpreted otherwise.
3. Becoming embroiled in all this on a continued basis will distract us from our stated purpose:

AELM Purpose

“The purpose of the association is to facilitate the interaction of AELM members as they help equip members of the body of Christ to experience, mature in and effectively communicate the message of the cross (Galatians 2:20) in their various spheres of influence so that all may know Jesus Christ as Savior, Lord and life.”

Comments on Scriptures Utilized for Trinitarianism

Romans 5:18 *“So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.”*

The well accepted principles of biblical interpretation state that

1. Any interpretation of a particular passage must be in agreement with other passages of scripture. Paul clearly states in Romans that justification is granted only to those who believe; (1:16-17, 3:22, 28). See also Romans 4 which is entirely devoted to justification and righteousness being given to those who believe; not all humanity.
2. All writers must be given the right to define and qualify the words and concepts they employ such as “all” (see passages in #1)
3. Context must be considered. Examine the whole tenor of how Paul says believers are put right with God

Most commentaries point out that the “all” in this verse speaks of the offer being made to all types of men, with no restrictions according to race or class. The “resulted” refers to the potential of justification resulting from “one act of righteousness.”

2 Corinthians 5:19-20 *“Namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation. Therefore, we are ambassadors for Christ, as though God were making an appeal through us, we beg you on behalf of Christ, be reconciled to God.”*

Refer to the principles of interpretation stated with Romans 5:18.

If everyone is already reconciled, why would Paul beg them “be reconciled to God” ?

1 Timothy 4:10 “*For it is this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers.*”

Refer to the principles of interpretation stated with Romans 5:18.

Keeping in mind Paul’s clear theology about who are actually saved, the words “all men” (or “everyone”) should be understood to mean all kinds of people, both Jews and Gentiles.

“Especially” could also be translated “namely” and thus explains who Paul means.

1 John 2:2 “*And He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.*”

John is stating that Christ satisfied God’s just demands. As other Scriptures say, He paid for the sins of the world (John 1:29) He thus opened the door to everyone provided they believe (John 3:16, Ephesians 1:7, Colossians 2:13).