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IS SUBSTITUTION UNIVERSAL?

BY GEO. GOODMAN

[It has often been pointed out for the benefit of younger students, preachers, and other believers, that there is a difference of meaning in the two commonly-used words Atonement and Substitution as taught in the Word of God. Yet many use them in such a manner that would imply they meant one and the same thing. This confusion arises largely because the preposition "for" is applied to both words, and that "for" has two distinct meanings when applied to the death of Christ. It may mean either "on behalf of", or "instead of", and there is a world of difference between them. The former belongs to the doctrine of the Atonement, the latter to the doctrine of Substitution. The former applies to all mankind; the latter only to those one who *have by faith appropriated* the atoning work of Christ for themselves. In the following short article the late Mr. Geo. Goodman seeks to explain this difference, although he does not actually deal with the former so much, but seeks to explain the "select" meaning of the latter.—Ed.]

It is quite obvious that an unbeliever, an unregenerate man, cannot use the language of substitution. He cannot say, "I died"—"I have been crucified with Christ"—"I live, yet not I, but Christ"—"I am risen with Christ." Such glorious words can only be employed by one who has become one with Christ by the identification of faith, who is joined to the Lord, so that he can rejoice that all the members of the body share in what the Head procured by His death.

In other words, *Identification* must take place before the language of *Substitution* can be used. This is, of course, the meaning of the laying on of the hand on the head of the sacrifice. It was that the offerer might be so identified with the victim that its death would be regarded as his death. The blood of the Sin Offering on the Great Day of Atonement was brought into the Holiest and sprinkled upon and seven times before the mercy seat, but it was not until the High Priest laid his hands on the head of the scape-goat, thus putting their sins upon the head of the goat, that those sins were borne away into a land not inhabited (Lev. 16:21-22). In other words, the substitutionary value of the Atonement was not realised by the people until there had first been identification.

The language of the New Testament bears this out. The Apostle tells us that Christ gave Himself a Ransom *for all* (1 Tim. 2:6). The Lord said He would give Himself a ransom *for many* (Matt. 20:28; Mark 10:45). The prepositions used are different—the Ransom was "*on behalf of*" all, but it was "*instead of*" many.

The work of Christ is the righteous ground upon which Salvation can be preached to all sinners; in that sense it was "for all." The door of mercy was opened and stands wide for whosoever will to enter. Like the Ark, the door was an invitation to whosoever believed and

entered in. As the Lord said, "I am the Door: by Me if any man enter in, he shall be saved." We cannot say that the judgment fell on the Ark *instead of all*. It fell on it instead of those only who had entered in. They were safe because in the Ark. So "there is therefore now no condemnation to them that are in Christ Jesus." The outsider perishes in spite of the Ransom paid and the Ark prepared.

The difference is to be noted in the types. Where there is the death of Christ as seen by the sinner—as the Passover, where it is salvation from the coming Destroyer, or the Brazen Serpent, where it is the dying sinner looking for life—there is no laying on of hands; in the Levitical offerings, where the worshipper is contemplating the substitutionary value of the death of Christ, there is always identification first by the laying on of hands. It is, as one has put it, the Burnt Offering—Christ for what I should have done; the Meal Offering—Christ for what I should have been; the Peace Offering—Christ for what I should have enjoyed, and then the Sin Offering for what I was, and the Trespass Offering for what I had done. The saint rejoices in the Perfect Substitute.

Isaiah 53:6 is the language of a redeemed, godly remnant contemplating their Divine Substitute. John 1:29 distinguishes between the lambs that were offered for Israel's sins, and the Lamb that is world-wide, even as in the case of 1 John 2:2. Christ is the world's Sin-bearer, and Mercy Seat and Saviour (John 4:42; 1 John 4:14), no longer limited to the elect nation. This does not, however, presuppose that all in the world have their sins borne away, nor come to the Mercy Seat to find mercy, or receive the world's Saviour.

A RARE COPY OF THE BIBLE

Recently a copy of the 1456 "Gutenberg Bible", so-named after Johann Gutenberg, the inventor of printing by movable type, was discovered in a private library in England. This Bible was flown by plane to New York, to be displayed in the rare book department of Scribner's, the New York publisher.

Report has it that this publisher would not frown at a casual offer of \$100,000 for this copy. The Bible is one of 46 copies located thus far out of 180 originally printed.

In 1926, one of these Gutenberg Bibles was sold in New York for \$106,000. The copy just flown to America is almost intact. There are five missing leaves out of 643 total.