



Bible Student's NotebookTM Weekly

The Herald of His Grace

Presenting every man perfect in Christ Jesus. Colossians 1:28

Volume XX
Issue 491

The Doctrine of Substitution

Exposition of an Error

Excerpts from the *Unsearchable Riches* Magazine

by — A.E. Knoch (1874-1965) and Vladimir Gelesnoff (1877-1921)

In previous issues of the *Bible Student's Notebook* we have run material exposing the error of the commonly accepted doctrine of "Substitution."¹ In this issue we offer our readers a small collection of supportive material from the past pages of *Unsearchable Riches* magazine (Editor).



A.E. Knoch

"SUBSTITUTIONARY ATONEMENT"

The word "substitute" or its derivatives is not found a single time in the *Authorized Version* of the Bible or in any translation of which I have any knowledge. I know that, in connection with salvation, it has no equivalent in the Hebrew, Chaldee or Greek Scriptures, for I have carefully canvassed the whole vocabulary to find one.

"Atonement," also, is strangely discordant. All who look into the matter are agreed that its single occurrence in the "New Testament" is a mistake. Scofield boldly says that it should be "reconciliation." The references he gives are not correct, for Colossians 1:21 is a strengthened form which really does mean reconciliation. Romans 5:11 should read conciliation, a one-

sided amity. The only references to the "atonement" or propitiation of the Hebrew Scriptures are in Luke 18:13 ("merciful"), Hebrews 2:17 ("reconciliation"), I John 2:2; 4:10; Romans 3:25 ("propitiation"), and Hebrews 9:5 (mercy-seat). In no case is this word applicable to the present grace. God speaks to us of justification and reconciliation. Why not use these terms rather than one which no longer is recognized as fit to have a place in God's later revelation?

— *Unsearchable Riches*, Volume 21 (1930)

HEADSHIP? OR SUBSTITUTION?

Christ, as the Head of all creation, is related to it as Adam is to humanity. Sin came in through Adam's one act, *because he was head of humanity*, and brought doom and death to all of his descendants. So, through Christ, one sacrifice, *because He is creation's Firstborn and Head of humanity*, He brings salvation and life to all. It is not a question of commercial equality, so much suffering for so much sin. It is a question of headship. God dealt with Adam, and the whole race suffers. God dealt with Christ, and all creation will be blessed. It is what Christ is that counts. He was more than a Man,

(see **ERROR**, page 4331)

1. "Substitution" and the "Vicarious Atonement" (Arthur P. Adams; BSN 337); "My God, My God, Why Hast Thou Forsaken Me?" (C. Baxter Kruger; BSN 312); *Why Christ Died and Man's Doctrine of Substitution* (Arthur P. Adams; BSN 320); *A Letter on the Doctrines of Restitution and Substitution* (Andrew J. Jukes and John H. Paton; BSN 166); *Estrangement Through Adam: Reconciliation in Christ* (R.B. Macnab; BSN 355); *The Sacrifice of Christ* (Arthur P. Adams; BSN 364).

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Bible Student's Notebook™ Weekly

Paul Our Guide – Christ Our Goal

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This free weekly electronic publication is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);
 - union in His death, burial and resurrection (Romans 6);
 - adult sonship position (Galatians 4).

This publication is a joint effort of a few members of the body of Christ. It is a product of our individual lives and ministries together. We do not claim infallibility for its contents. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

This publication is not connected with any "church," "denomination," "movement," "organization," "mission," "creed," "meeting," "school," "conference" or "fellowship."

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ABBREVIATION KEY

<u>Scripture Version</u>	Concordance (Knoch)
(Unless otherwise noted all Scripture quotations are taken from the Bible Student's Version).	CL: A Critical Lexicon and Concordance (Bullinger)
CV: Concordant Literal Version	CWS: Complete Word Study Dictionary (Zodhiates)
DAR: Darby Translation	FoS: Figures of Speech (Bullinger)
DT: Dabhar Translation	SEC: Strong's Exhaustive Concordance
FF: Ferrar Fenton Bible	TGL: Thayer's Greek-English Lexicon
KJV: King James Version	UR: Unsearchable Riches
RE: Rotterdam's Emphasized Bible	VED: Vine's Expository Dictionary
WT: Weymouth Translation	YAC: Young's Analytical Concordance
YLT: Young's Literal Translation	
<u>Reference Sources</u>	<u>Reference Notations</u>
AA: Analytical Analysis (Welch)	cf. – compare
BDB: Brown-Driver-Briggs Hebrew Lexicon	e.g. – for example
CB: Companion Bible Notes & Appendixes (Bullinger)	et al. – and others
CC: Concordant Commentary (Knoch)	etc. – et cetera (and so on)
CKC: Concordant Keyword	ff. – and the following
	i.e., – that is

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ERROR (continued from front page)

more than a spotless Sacrifice. All creation had been in Him as all humanity had been in Adam. Hence He can save all even as Adam could curse all.

If we will carefully consider how sin came into the world, it will do much to explain its exit. In both cases it was one act, which did not correspond with its results in duration or magnitude, but derived its potency from the exalted position of the one who did it. Christ is not a substitute for each sinner of the race, but far more than displaces Adam, who was its head.

— *Unsearchable Riches*, Volume 20 (1929)

“FOR”? OR “INSTEAD”?

It is a striking fact that God never speaks of Christ as dying “in our room and stead,” or that He endured the cross² as our “substitute.” The mere statement of this fact is deemed by some as a thrust at “evangelical” truth; but it must be remembered that it is God Who is responsible for these omissions from the Scriptures. We are simply calling attention to them. In truth, the deepest spirituality and most evangelical doctrine sees in these unsound words a distinct menace to the glorious evangel of the happy God.

— *Unsearchable Riches* Volume 17 (1926)

SAVIORHOOD LOST TO “SUBSTITUTION”

The Saviorhood of Christ has been lost in the miserable theory of substitution. His love and his power have well-nigh vanished as unnecessary elements of His sacrifice. It has been dragged down to the level of the animals offered under the law. His very name, Jesus, cries out.

— *Unsearchable Riches*, Volume 19 (1928)

**“SUBSTITUTION” DEGRADES
THE GLORIES OF OUR SAVIOR**

In Romans five, where God gives His explanation of the operation of Christ’s death, our Lord does not take the place of each individual, but is given a relation to them corresponding to their place in Adam. Salvation

2. [Editor:] *i.e.*, “An upright stake or pale, without any crosspiece.” – A.E. Knoch (*Concordant Keyword Concordance*, p. 63). For more information, read *THE “CROSS”: Was Christ Nailed to a “Cross” or a “Stake”?* by Clyde L. Pilkington, Jr.

comes to us the same as sin. Adam was not our “substitute,” nevertheless we were lost in him. So Christ is not set forth as our “substitute,” but as One in Whom we are saved. “Substitution” degrades the glories of our Savior. All I implore you to do is to take your creed from the Scriptures and refuse the words of human wisdom which you have substituted for it. Do not mistake me. I do not ask you to take my interpretation, but to cleave to God’s Word, which never uses terms suggestive of substitution when dealing with the sacrifice of Christ.

— *Unsearchable Riches*, Volume 21 (1930)

Vladimir Gelesnoff



**NEITHER ADAM NOR CHRIST
A SUBSTITUTE**

Neither Adam nor Christ is a substitute for all men. Neither stands *instead* of the race, but each *for* the race, all being present and represented *in* their heads on both planes. Adam was not a substitute, neither is Christ. It is *oneness*, not substitution, that brings both sin and death in Adam, and righteousness and life in Christ.

— *Unsearchable Riches*, Volume 9 (1917)

**SUBSTITUTION IS
OUT OF THE QUESTION**

Substitution works well in commercial legislation. Here is a man whose failure in business involves him in a financial wreck. There is, however, a benefactor, it may be some acquaintance, or some distant relation, who, in this crisis, assumes all liabilities, pays all debts, and thus fulfills the demands of the law. Justice requires satisfaction to the creditor, and when his requirements are met, personally or by proxy, the claims of law against the debtor are dismissed.

Yet substitution is out of question in criminal legislature, and that for reasons too obvious to be named. The electrocution of an innocent man in lieu of a murderer is not a satisfaction of law, but as flagrant a violation thereof as the justification of a criminal.

— *Unsearchable Riches*, Volume 1 (1909)

The Velveteen Rabbit

by — Clyde L. Pilkington, Jr.

God has filled every culture with an abundance of “openings,” as it were, where the truth is constantly passing through. They are the persistent “intersections” with the truth.



Horse. “It’s a thing that happens to you. When a child loves you for a long, long time, not just to play with, but REALLY loves you, then you become Real.”

“Does it hurt?” asked the Rabbit.

“Sometimes,” said the Skin Horse, for he was always truthful. “When you are Real you don’t mind being hurt.”

“Does it happen all at once, like being wound up,” he asked, “or bit by bit?”

“It doesn’t happen all at once,” said the Skin Horse. “You become. It takes a long time. That’s why it doesn’t happen often to people who break easily, or have sharp edges, or who have to be carefully kept. Generally, by the time you are Real, most of your hair has been loved off, and your eyes drop out and you get loose in the joints and very shabby. But these things don’t matter at all, because once you are Real you can’t be ugly, except to people who don’t understand.” ■

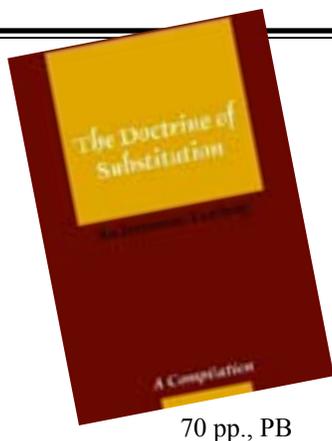
Believers possess an insight to locate these “portals.” As Paul knew well, these “entry points” for the truth are often found in the artistic parts of culture. Paul understood this when he quoted a Greek poet in his message on Mars’ Hill:

*As certain also of your own poets have said,
“For we are also His offspring” (Acts 17:28).*

I received an email from a very precious brother, J.D. Fine, of Calhoun, GA. He, as Paul, is an interpreter of culture. He sent a selection from Margery Williams’ 1922 classic children’s story, *The Velveteen Rabbit*. Here is what he wrote and quoted.

This is how I feel in my walk with the Lord (*The Velveteen Rabbit* quote):

“Real isn’t how you are made,” said the Skin



70 pp., PB

See order form.

The Doctrine of Substitution: An Erroneous Teaching (a Compilation)

This is an expose’ of Christianity’s erroneous doctrine of Substitution. Though it is widely accepted, it is not the teaching of Scripture. This is a compilation of authors, including: A.P. Adams, Vladimir Gelesnoff, Andrew J. Jukes, and A.E. Knoch.

www.EWBullinger.com

Instruments of Upbuilding

by – Clyde L. Pilkington, Jr.

... Follow after the things which make for peace, and things wherewith one may edify another (Romans 14:19).

Did you know that God has called us to a life of *up-building*; that we are His chosen vessels to such a *grand* purpose?

must *actively* seek out the divine path of peace and building up. ■

In the divinely established principle of contrasts – where all about us is constant conflict, division, strife, contention, hatred, judgment, rejection, and a tearing down – we are His *contrasting* instruments of reconciliation, peace, love, grace, acceptance, and a building up.

Paul lays out our divine course – *following* peace and edifying each other. Obviously we are not to do so to the detriment of truth – for there can be no *true* peace or building apart from the truth – but we are to be in *constant pursuit* of peace and edification; they are to be our lofty aim. Opposition to the truth is divisive enough on its own; so, Paul pleads that we

Scripture Math

Speak with the tongues of men	1
Speak with the tongues of angels.....	1
Have the gift of prophecy	1
Understand all mysteries.....	1
Understand all knowledge.....	1
Have all faith.....	1
Have faith to move a mountain	1
Bestow all goods to feed the poor	1
Give body to be burned	1
Have not love.....	0
Total.....	0

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Wife Loving

Q&A

by — Clyde L. Pilkington, Jr.

Does your book *Wife Loving* reflect new teaching, or a change of direction in your understanding?

No, it doesn't. *Wife Loving* is intended to be a supplement and complement to my book, *Heaven's Embassy: The Divine Plan & Purpose of the Home*.

Are you now teaching that there has been a role reversal for the husband/wife relationship as it was first identified in the garden?

Certainly not. The teachings of the Old Testament are simply a given, and lay the foundation for what Paul advances. Again, I clearly lay out the structure of the home in *Heaven's Embassy* – dealing with such basic issues as headship, authority, coverture, submission, etc. Since I deal with them at some length there, it is not the thrust of this auxiliary volume.

Why don't you emphasize a husband's headship and authority in *Wife Loving*?

It is not the intent of *this* book to emphasize this particular theme. Since loving a wife is surely encompassed in a husband's headship, I do touch on it; however, the theme of this book is rather narrow – *Wife Loving* – and not a work on headship in particular.

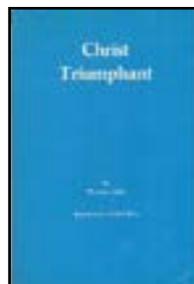
It is important to understand that *Wife Loving* is not intended to be a stand-alone work. *Wife Loving* is to be prefaced by *Heaven's Embassy*, and it will be tempered by *The Family in Ruins*. As a result, you may not fully be able to appreciate the book *Wife Loving* unless you've read *Heaven's*

Embassy, nor may you fully be able to value *The Family in Ruins* until you've read *Wife Loving*. They all go together.

When you talk of sacrificial love, are you suggesting that a husband should give his wife anything she wants?

Of course not. Sacrificial love does not mean giving a wife, or anyone, anything they want. I do not believe that, nor have I ever heard or read *anyone* who did. No one gets anything they want in this life. That's a mere fantasy. In fact, I plainly state the opposite in my section, *The True Nature of Sacrificial Love*. Here is the beginning of the piece (sent as a *Daily Email Goodie* on January 19, 2015):

“Sacrificial love does not mean that husbands



Christ Triumphant

by — Thomas Allin (1838–1909)

327 pp, PB
(See order form.)

Originally published in 1890, this book answers the question of questions: Can evil triumph finally over good? If we answer affirmatively with the popular creed, we are practically falling into Dualism. Men strive to save the popular creed by various modifications: by diminishing the number of the lost, by softening their torments, or by asserting their annihilation. What are all of these but so many unstated confessions that men everywhere feel it impossible to maintain the creed still generally professed?

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give wives anything and everything they want. 'Sacrifice' has nothing to do with what those who are being sacrificed for 'want,' but what those who are *doing* the sacrificing 'want' (i.e., 'value.') For, 'to devote with loss' is the meaning of sacrifice. It is the giving up of something of value for another.

"Christ does not give us anything and everything that we want. In fact, He loves us too much for that. We often have no idea about what we really need, and what we want is often not the best for us. He does, however, know what, and gives us all that, we truly need and more, 'abundantly above all that we ask or think' (Ephesians 3:20)."

Does the husband-wife/Christ-Ecclesia analogy encourage wives to remain "apathetic" and "unyielding," only receiving and never giving?

The metaphor of Ephesians chapter 5 notwithstanding, husbands and wives are both members of Christ's Body and thus fail alike. Does this then mean that either of them should wallow in their failures? Certainly not. Paul would pose this question with any member of the Body of Christ:

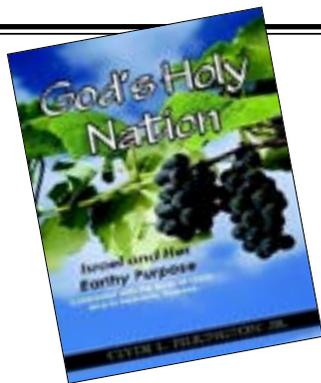
What, then, shall we declare? That we may be persisting in sin that grace should be increasing? May it not be coming to that! (Romans 6:1-2; CV).

By teaching the pure grace of God without any merit whatsoever on the recipient's part, Paul was slanderously reported to have been teaching that "*we should be doing evil that good may be coming*" (Romans 3:8). Likewise, Paul also could have been similarly accused regarding his teaching concerning the wife; but the accusations are meaningless.

Does Paul demean the wife in his portrayal of her as the Ecclesia?

No, absolutely not. After all, Christ's love is just a model of love for man in his role as husband, but the husband and wife remain equal members of the Body of Christ – which is an honored privilege for both of them – flaws and all.

Well, this is all we take time for now. Feel free to send us your questions. You may hear them answered right here in a future Q&A. ■



350 pp., PB

See order form.

God's Holy Nation – Israel and Her Earthly Purpose Contrasted with the Body of Christ and Its Heavenly Purpose

by — Clyde L. Pilkington, Jr.

Israel plays a key role in God's plan of the ages. Though currently she has been set aside "*until the times of the nations be fulfilled,*" He is by no means done with her.

Today, God is operating His purpose in the ecclesia – the Church, the Body of Christ. The Scriptures provide us with the clear, critical distinction between God's *earthly* nation and Christ's *celestial* body.

Christendom, however, has diminished Israel's divine significance in an attempt to advance their artificial homogenization of Scripture's grand theme, thus obscuring the glorious evangel of our day – "*the Good News of the Happy God*" committed to the trust of Paul, our Apostle.

This work highlights some of the more prominent distinctions which belong to God's literal, physical, earthly nation. In so doing, it is our desire to allow the reader to see more clearly God's dealings with God's favored nation, so that they may in turn embrace a *far greater* calling and purpose.

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