



Bible Student's Notebook™

The Herald of His Grace

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

Volume 38
Issue 938

Did Christ Die in Our Place?

by — Stanislas Van Mierlo (1888-1962)

Translated from Dutch

Try all things, keep what is good (I Thessalonians 5:21).

Key Points:

If Christ suffered and died in our place, then none should ever suffer or die physically..... 7925
Christ died for the benefit of all - not substitution but of union

and communion with him..... 7925
If one man dies in the place of another, the latter is not therefore justified..... 7925

We are safe only when we do as the Bereans and the Scriptures search daily,¹ to see whether the things which we hear or read from men – renowned as they may be for their learning, godliness and orthodoxy – concord with the sure Word of God.

one who dares to say that He did not die in our place, or will say that one should not give so much importance to an expression.

When it comes to human affairs, we may choose to leave everything to “reliable” authorities. However, when it is about God’s Word, we must investigate ourselves.

The first shows a tendency toward sectarianism and belief in “authorities,” the second is evidence of disregard for the prompting of God’s Word. To avoid that, one must act like the Bereans. For they even found it necessary to check the words of the Apostle Paul.

To make such an inquiry, we must be willing to give up all thought for a more scriptural one. That’s hard because we love ourselves so much. We must be willing to lose pride, self-importance, laziness, sloth, etc.

Let us then examine this matter, leaning on the sound words of Scripture. We will now look at texts in which the death of Christ is mentioned, paying special attention to which preposition is used.

HUPER

When someone claimed that the Lord Jesus did not die “in our place,” we were shocked. How dare one say such a thing, when so many renowned preachers use that expression again and again! But this was not, however, claimed in a spirit of unbelief, but as a result of careful examination and adhering to the divinely inspired words.

That Jesus should die for [huper] the people (John 11:51).

For Christ ... in due time died for [huper] the wicked (Romans 5:6).

Christ died for [huper] us (:8).

Yet we are convinced that most will either immediately, without further examination, turn away from

For [huper] whom Christ died (14:15).

(continued on page 7923)

1. “These [of Berea] were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so” (Acts 17:11).

Did Christ Die in Our Place? 7921
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Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

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Scripture education in a weekly format!

This free electronic publication is dedicated to:

- the absolute sovereignty and deity of God (Romans 11:36);
- 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 through the death, burial and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the universality of death and resurrection (I Corinthians 15:21);
- the unique gospel of Paul – which he calls "my gospel" (Romans 2:16; 16:25; II Timothy 2:8; I Corinthians 15:1-4; Acts 13-28; Acts 20:24);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- the epistles of the present Secret Administration being Ephesians & Colossians (Ephesians 3:2, 9; Colossians 1:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the One Body (Ephesians 4:16);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the One Body (Colossians 3:4);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 3:1-3);
- 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 and ascended seated position among the celestials (Romans 6; Ephesians 2:6);
- adult sonship position (Ephesians 1:5).

This publication is the product of humble efforts of ordinary men intended to stimulate the earnest study of Scripture. We do not claim infallibility for the contents of this publication; thus they are not meant to imply finality on any subject discussed, or that further research would not add further light from the Word of God. God's storehouse of truth is inexhaustible, so draw on its wealth by prayerful study. 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."

We are always open for discussion, but never for disputation. – André Sneidar

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That Christ died for [huper] our sins (I Corinthians 15:3).

If one died for [huper] all (5:14).

He died for [huper] all (:15).

Who died for [huper] them (:15).

Who died for [huper] us (I Thessalonians 5:10).

Without exception the word translated “for” is the Greek word *huper*, carrying the idea of “for the benefit of,” not that of “in lieu of.”

There are many texts that talk about the multifaceted work of Christ. With some effort, we can collect those too. We first take additional passages which used *huper*:

My blood ... which is shed for [huper] many (Mark 14:24; see also Luke 22:19-20).

My flesh, which I will give for [huper] the life of the world (John 6:51).

The Good Shepherd gives His life for [huper] His sheep (10:11, see also :15).

But gave Him up for [huper] all of us (Romans 8:32).

For our Passover also has been slain for [huper] us (I Corinthians 5:7).

This is My body, which is broken for [huper] you (11:24).

Who was resurrected for [huper] them (II Corinthians 5:15).

Made sin for [huper] us (:21).

Who gave Himself for [huper] our sins (Galatians 1:4).

He gave Himself up for [huper] me (2:20).

Being made a curse for [huper] us (3:13).

Has surrendered Himself for [huper] us (Ephesians 5:2).

Gave Himself for [huper] it (5:25).

Who gave Himself a ransom for [huper] all (I Timothy 2:6).

Who gave Himself for [huper] us (Titus 2:14).

For [huper] all should taste death (Hebrews 2:9).

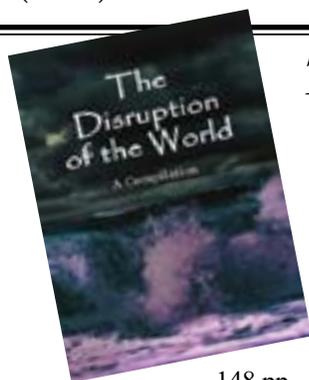
A sacrifice for [huper] sins (10:12).

Christ also suffered for [huper] us (I Peter 2:21).

The Just for [huper] the unjust (3:18).

Because therefore Christ suffered in the flesh for [huper] us (4:1).

He laid down His life for [huper] us (I John 3:16).



148 pp.

See [order form](#) under “Compilations.”

The Disruption of the World

A Compilation

A broad study of the crucial, but all-too-often overlooked teaching of Scripture of the events between Genesis 1:1 and Genesis 1:2. Sometimes known as “The Gap,” “The Overthrow,” or “The Disruption,” this key event in God’s ages lays the important foundation for the ministry of Paul, the Apostle.

This critical compilation of 13 chapters from 8 authors will be an essential part of a Bible student’s library. Authors include: E.W. Bullinger, A.E. Knoch, Edward Clayton and John Essex.

That list speaks for itself. In these verses there is never the thought of “vicarious” suffering or death.

PERI

Now we will consider the passages with the Greek word *peri*.

My blood ... which is shed for [peri] many (Matthew 26:28).²

Sending His Son in the likeness of sinful flesh, and that for [peri] sin (Romans 3:3).

Christ also hath once suffered for [peri] sins (I Peter 3:18).

He is the propitiation for [peri] our sins (I John 2:2).

Has sent His Son to make atonement for [peri] our sins (I John 4:10).

It can be seen that *peri* cannot mean “in our place” either.

DIA

Also, consider Paul’s use of the Greek word *dia*.

Who was delivered for [dia] our sins, and raised for [dia] our justification (Romans 4:25).

Again, this is not “in place of.” It is *dia* in the accusative case, meaning “for the reason of.”

2. Also see Mark 14:24; Luke: 22:19-20 where *huper* is used.

ANTI

Two verses now remain where the Greek word *anti* is used, namely in the corresponding places Matthew 20:28 and Mark 10:45. We discuss them below.

We note in advance that, apart from the last two texts, there is not the slightest reason to speak of supposed “substitution.” So, where did that thought come from? Perhaps some got the idea from Isaiah 53:4-5.

He bore our infirmities, and bore our sorrows ... But He was wounded for our transgressions; for our iniquities He was bruised: the chastisement of our peace was upon Him, and by His stripes we are healed.

However, none of this speaks literally of “substitution.”

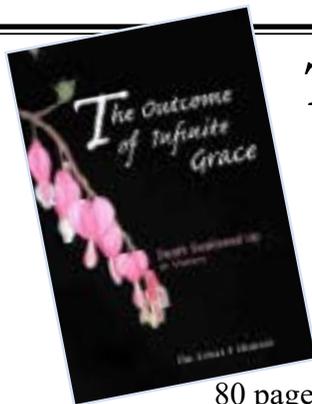
Or, perhaps some may have also thought of Matthew 20:28.

To give His life a ransom for [anti] many.

The Greek word *anti* may mean “in the place of,” but often this is not the case in Scripture. Let us look up this word in the concordance. We then find, for example,

Give it [the coin of taxes] unto them for [anti] me and you (Matthew 17:27).

That coin was not given in the place of the Lord and Peter.



The Outcome of Infinite Grace

by — Loyal F. Hurley

“The last enemy to be destroyed is death!” It was this verse which caused the author, a pastor, to study afresh the subject of the fate of the wicked. The three choices apparent from a surface reading of various biblical texts were eternal torment, extermination or ultimate reconciliation. The author studied to find which one was true.

“A helpful introduction to the great truth that God is the Savior of all mankind.” — A.E. Knoch, *Unsearchable Riches Magazine*

80 pages

See [order form](#) under “Other Authors.”

If one speaks of a vicarious death, then one will surely encounter all kinds of difficulties. **One of these is, that though one man dies in the place of another, the latter is therefore *not* justified.** One can pay a debt in the place of another, but a punishment that must befall one man cannot pass to another. Do you see the danger of changing the meaning of God's Word, even with the best of intentions?

Another difficulty is that if Christ died in our stead, it follows that we must die no more. **Either Christ died physically *in the place* of ALL and then NONE of them dies physically, or Christ died *for the benefit* of all and they die physically too. Nor should any physical suffering befall us if He suffered in our stead.**

There's more. The use of the preposition *sun* ("with") is very instructive to consider. In connection with the foregoing, we point to Romans 6. We are,

buried with [sun] Him [Christ] (:4);
planted with [sun] Him (:5);
crucified with [sun] Him (:6);
died with [sun] Christ (:8);
live with [sun] Him (:8).

Then in Ephesians 2 we see that God,

*Gave us life **together with** the Christ (:5);*
*Raised us up **together** (:6);*
*Seated us **together** in the over-heavenlies (:6).*

Though there may be something *resembling* "substi-

tion" in all of this, this is all far more than that He suffered and died *in our place!*

The Bible tells us of two *communities* (co-unities): that with Adam, and that with Christ. In Adam all die and fall short of the glory of God. In Christ they will all be made alive (I Corinthians 15:22). How few really know anything of these two *communities!*

Christ died for the benefit of all. Let us therefore not speak of "substitution," but of *union* and *communion* with Him Who sits at the right hand of God far above all things.

BSN

(edited abridgement)

Note: For more on this theme, see:

– [The Doctrine of Substitution: An Erroneous Teaching](#) (see [order form](#) under "Compilations").

Van Mierlo was a student of E.W. Bullinger (1837-1913), an associate of A.E. Knoch (1874-1965) and Charles H. Welch (1880-1967), and co-editor along with G.J. Pauptit (1889-1962) of the Dutch monthly periodical *Uit de Schriften* (*Out of the Scriptures*, 1920-1960), as well the author of several books, including *The Divine Plan and its Realization*, and co-author of *About the Mystery: Some Brief Explanations of the Great Mystery Revealed to the Apostle Paul*.

Other *Bible Student's Notebook* articles from Van Mierlo include:

- *The Present Dispensation*, [BSN 840](#);
- *John's Gospel and Paul's Gospel*, [BSN 842](#);
- *The Expectation of the Present Dispensation*, [BSN 922](#).

TOPICS:

Major: Substitution
Minor: Right Division



Without Form and Void: A Study of the Meaning of Genesis 1:2

by — Arthur C. Custance

Considered a classic in Christian apologetics, this scholarly analysis of the biblical phrase "without form and void," from the opening chapter of Genesis, observes the rules of linguistics, grammar and syntax, and also examines how words are used in the rest of Scripture. This book has been described as the best argument that has ever been written for the Gap Theory.

A well respected Canadian scientist, and listed in the 1971 American Men in Science, Dr. Custance contends that we should not allow science to determine what Scripture says. Neither should we allow Scripture to determine what the scientist observes in the laboratory. Yet observed fact in the one cannot, ultimately, conflict with revealed fact in the other. Any conflict, then, is in the interpretation of the facts – not in the facts themselves.

292 pages

See [order form](#) under "Other Authors."



Tidbits of Truth #46

“Tidbits” is a column dedicated to short comments, thoughts, studies and excerpts.

Seeing Everything Through His Eyes Even Our Loved Ones

[Excerpt:] If all of our interests are in God as our Dwelling Place, we can be “*careful for nothing*” in the beautiful biblical sense of having no anxious thoughts. This extends to others as well. We need not indulge in any anxious thoughts about those that we love.

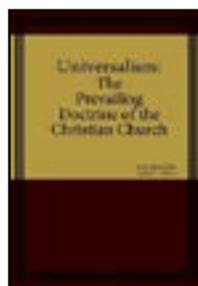
What I mean is this, if they are dear to us, they are far dearer to Him. We cannot, therefore, do anything better for them than to trust them to His care, and hardly anything worse than to try to keep them in our own.

Oh, that we may lose sight of everything that is outside of Him, except as we see it through His eyes. Seen through His eyes, all things will be put on a new aspect. We shall see our trials as blessings, and our enemies as disguised friends. We shall be calm and at rest in the face of all the frets and worries of life, unmoved by any of them. God is the only peaceable habitation and quiet resting place.

— Hannah Whitall Smith (1832–1911)
The God of All Comfort

“Aeonian”

[Excerpt:] Of all the arguments on this question, the one which appears to me the most absolutely and hopelessly futile, is the one in which so many seem



Universalism: The Prevailing Doctrine of the Christian Church (During the First Five Hundred Years) 328 pages.

by — J.W. (John Wesley) Hanson (1823-1901) (See [order form](#) under “Hanson.”)

to rest with entire content; viz. that “eternal” or “*aeonian* life” must mean endless life, and therefore that “*aeonian* chastisement” must mean “endless chastisement.” ...

No proposition is capable of more simple proof than that *aeonian* is NOT a synonym of endless. It only means, or can mean, in its *primary* sense, pertaining to an *aeon*, and therefore *indefinite*, since an *aeon* may be either long or short.

— F.W. Farrar (1831-1903)
The Wider Hope (1890), page 327

Players in a Much Bigger Movie

[Excerpt:] Life itself tricks us. It misleads us. It paints one man a hero when he may well be a villain. Hero or a villain? Villain or a hero? Maybe the heroes and villains of our stories are actually just day players in a much bigger movie.

— Abigail “Abby” Leshner
Life Itself

Religious Prisons

[Excerpt:] The history of Christianity is a history of prisons. Not literal, material prisons, though there have been not a few of these, but prisons which are the result of man’s inveterate habit of taking hold crystallization into another form, creed, organization, denomination, sect, order, etc.!

Upon a living movement of God, successors build an earthly organization, and imprison the life in a tradition. So, a *message* becomes a *creed*; heavenly life becomes an earthly institution.

— T. Austin-Sparks (1888-1971)
A Witness and a Testimony (March, 1961)

Preconceived Doctrine

[*Excerpt:*] It is widely acknowledged that we tend to find in Scripture exactly what we have conceived as already being there, since none of us can easily face the threatening possibility that our 'received' understanding does not coincide with the Bible. (The problem is compounded if we are involved in teaching or preaching the Bible.) A religious doctrine which has been accepted intellectually and emotionally is dislodged with great difficulty.

— Sir Anthony F. Buzzard

The Doctrine of the Trinity (Christianity's Self-Inflicted Wound)

Author of [Who Is Jesus? A Plea for a Return to Belief in Jesus, the Messiah](#)¹

Daring to Challenge "Eternal Life"

Hebrew and Greek scholars know that there is no word in the Bible corresponding to our "eternal," which, as commonly used among us, means unending. Most theologians know this too, but they don't teach it. Only one who is willing to stand for truth

1. See [order form](#) under "Other Authors."

for truth's sake and is willing to be branded a fanatic would dare to challenge the translation "eternal life."

— Dr. Loyal F. Hurley²

Eternal Life

The Meaning of *Katabolē*

[*Excerpt:*] "*Foundation*" as a translation of *katabolē* is inadmissible. Etymology demands a "casting down" rather than a "building up," the noun being composed of the preposition *kata*, "down," and the verb *balloo*, "to throw, to cast."³

— Vladimir Gelesnoff (1877-1921)

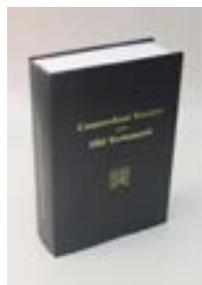
Unsearchable Riches, Volume 1 (1909)

God's Fatherhood

[*Excerpt:*] This word [Father], has now unlocked all

2. See this author's work, [The Outcome of Infinite Grace](#), on the [order form](#) under "Loyal Hurley."
3. For more information about "the disruption," see:
 - [The Disruption of the World](#) (see on the [order form](#) under "Compilations");
 - [Without Form and Void: A Study of the Meaning of Genesis 1:2](#), Arthur C. Custance (see [order form](#) under "Other Authors").

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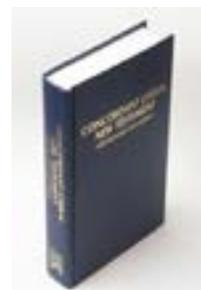
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mysteries, solved all problems, and explained all the enigmas of time and eternity. Holding God as Father, punishment was held to be remedial, and therefore restorative, and final recovery from sin universal. It was only when the Father was lost sight of in the judge and tyrant, under the baneful reign of Augustinianism, the Deity was hated, and that Catholics transferred to Mary, and later, Protestants gave to Jesus that supreme love that is due alone to the Universal Father. For centuries in Christendom ... the Fatherhood of God was a lost truth, and most of the worst errors of the modern creeds are due to that single fact, more than to all other causes.

— J.W. Hanson (1823-1901)

[Universalism: The Prevailing Doctrine of the Christian Church During Its First Five Hundred Years⁴](#)

We’re Not Occupied with End-of-the-Age Events

[*Excerpt:*] The believer in Christ today will not be implicated in events and with personalities of the far end of the age, in which we, as members of the Body of Christ have no part on Earth with Israel or the Nations.

— J.G.H. Steedman

The Differentiator magazine (volume 26)
August 1965, #4

Saying “Grace”

[*Excerpt:*] You say “grace” before meals. All right. But

4. See, [order form](#) under “Histories.”

I say grace before the play and the opera, and grace before the concert and pantomime, and grace before I open a book, and grace before sketching, painting, swimming, fencing, boxing, walking, playing, dancing; and grace before I dip the pen in the ink.

— G.K. Chesterton (1874-1936)

Collected Works of G.K. Chesterton

Not Seeking a Following

The author in writing this is aware that many will rejoice in these truths while not agreeing in many particulars. Fortunately, the author does not seek a following and would only ask each believer to own the Headship of Christ, and that He alone is sufficient for all things. What is of vital concern is that the glory of Christ be never debased, and that the perfections of His person and the completeness of His work be always honored. Our *completeness in Him* should be greatly treasured.

— Russell H. Schaefer (1919-1999)

“The Mystery” Ministry of Paul

BSN

TOPICS:

Major: [*Seeing Everything Through His Eyes:*] Sovereignty [*Players in a Much Bigger Movie:*] Sovereignty [*Religious Prisons:*] Bondage; Religion [*Preconceived Doctrine:*] Creeds; Tradition [*“Aeonian”:*] Aeonian; Eternal [*The Meaning of Katabolē:*] Disruption; *Katabolē* [*God’s Fatherhood:*] Father [*Daring to Challenge “Eternal Life”:*] Eternal [*We’re Not Occupied with End-of-the-Age Events:*] Prognosticators; Prophecy [*Saying “Grace”:*] Prayer [*Not Seeking a Following:*] Attitude; Sectarianism; Union



72 pages

The Divine Activation of Faith, and the Myth of Free Will

by — Clyde L. Pilkington, Jr.

What is faith? Who is a believer? Is faith a matter of human choice, or is it a gift from God? Do those who have faith understand and believe everything correctly? Or, do they experience areas or degrees of unbelief? Can one be weak or strong in faith? Is there room in faith for growth? These are among the important questions that are considered in this work.

See [order form](#) under “Pilkington.”