

Substitution

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Healing Substitution Model: Christ is our substitute. He became human and took sinful mankind's position. He took our terminal condition upon Himself. He "became sin who knew no sin," in order to cure mankind from sinfulness. Though sinless, Christ died when He experienced the sense of darkness of God-forsakenness, crying "Why have you forsaken me?" At the cross, He experienced the consequences of sin much like unhealable sinners will in the end. In Christ's human brain, love overcame the temptation to save self (selfishness), thereby, destroying the carnal nature, perfectly restoring God's law of love back into the human species, thus restoring unity between the human species and God.

Penal Substitution Model: Christ is our substitute who took sinful mankind's place by having all acts of sin past, present and future transferred to Himself and taking our legally imposed penalty upon Himself and being punished and executed by His Father.

Documentation for the Healing Substitution Model:

God made him who had no sin to be sin for us, so that in him we might become the righteousness of God. 2Corinthians 5:21

He himself bore our sin in his body on the tree, so that we might die to sin and live for righteousness; by his wounds you have been healed. 1Peter 2:24

Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted. Isa 53:4

Jesus took our condition, infirmity and sinfulness upon Himself when He became incarnate. He was born of a woman under law, (Galatians 4:4), but His Father was the Holy Spirit. Thus in Christ Jesus we have a human being who is subject to like passions and can experience temptation like each of us, but who had the law of love perfectly operating in His brain.

For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet was without sin. Heb 4:15

When tempted, no one should say, "God is tempting me." For God cannot be tempted by evil, nor does he tempt anyone; but each one is tempted when, by his own evil desire, he is dragged away and enticed. James 1:13,14

Christ was tempted in every way just like us and we are tempted by our own evil desires. While Christ never sinned, he experienced the temptation the fallen nature causes. In Gethsemane He experienced powerful human emotions to "save self."

He withdrew about a stone's throw beyond them, knelt down and prayed, "Father, if you are willing, **take this cup from me**; yet not my will, but yours be done." An angel from heaven appeared to him and strengthened him. **And being in anguish**, he prayed more earnestly, and his sweat was like drops of blood falling to the ground. Luke 22:41-44

Yet every time the human emotions tempted Him, He chose to surrender self and give self in love. Thus in Christ's human brain, (divinity cannot be tempted see James 1 above) God's law of love destroyed the infection of fear and selfishness!

I will try to answer this important question: **As God He could not be tempted: but as a man He could be tempted**, and that strongly, and could yield to the temptations. His human nature must pass through the same test and trial Adam and Eve passed through. His human nature was created; it did not even possess the angelic powers. **It was human, identical with our own.** He was passing over the ground where Adam fell. He was now where, if He endured the test and trial in behalf of the fallen race, He would redeem Adam's disgraceful failure and fall, in our own humanity. {3SM 129.3}

The great work of redemption could be carried out only by the Redeemer **taking the place of fallen Adam**. With the sins of the world laid upon Him, He would go over the ground where Adam stumbled. He would bear a test infinitely more severe than that which Adam failed to endure. Con 17

It is true that Christ at one time said of himself, "The prince of this world cometh, and hath nothing in me." John 14:30. Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished, by means of which his temptations assert their power. But he could find nothing in the Son of God that would enable him to gain the victory. **Jesus did not consent to sin. Not even by a thought could he be brought to the power of Satan's temptations.** Yet it is written of Christ that he was tempted in all points like as we are. Many hold that from the nature of Christ it was impossible for Satan's temptations to weaken or overthrow him. Then Christ could not have been placed in Adam's position, to go over the ground where Adam stumbled and fell; he could not have gained the victory that Adam failed to gain. Unless he was placed in a position as trying as that in which Adam stood, he could not redeem Adam's failure. If man

has in any sense a more trying conflict to endure than had Christ, then Christ is not able to succor him when tempted. **Christ took humanity with all its liabilities. He took the nature of man with the possibility of yielding to temptation, and he relied upon divine power to keep him.** {GCB, February 25, 1895 par. 6}

What love! What amazing condescension! The King of glory **proposed to humble Himself to fallen humanity!** He would place His feet in Adam's steps. He would take **man's fallen nature**, and engage to cope with the strong foe who triumphed over Adam. He would overcome Satan, and in thus doing He would open the way for the redemption from the disgrace of Adam's failure and fall, of all those who would believe on Him. {Con 18.1}

The law requires righteousness,--a righteous life, a perfect character; and this man has not to give. He cannot meet the claims of God's holy law. But Christ, coming to the **earth as man, lived a holy life, and developed a perfect character. These He offers as a free gift to all who will receive them. His life stands for the life of men.** Thus they have remission of sins that are past, through the forbearance of God. More than this, Christ imbues men with the attributes of God. He builds up the human character after the similitude of the divine character, a goodly fabric of spiritual strength and beauty. Thus the very righteousness of the law is fulfilled in the believer in Christ. God can "be just, and the justifier of him which believeth in Jesus." Rom. 3:26. {DA 762.2}