

QUESTION.

“ I SEE in Rom. III. that ‘There is none righteous, no, not one,’ and ‘God so loved the *world*, that He gave His only begotten Son, that whosoever believeth in Him should not perish,’ but have everlasting life’ (Jno. iii. 16). So I believe that Jesus Christ died for me (for my sins) for ‘Christ died for the *ungodly*’ and as my sins are gone, He has given me eternal life, so I see that I am saved. Now God is not willing that any should perish, how is it then that He makes that provision in Jno. iii. 16, for if the debt is paid, the debtor is free whether he believes it or not (in ordinary circumstances) and God cannot exact the penalty twice. Christ could not then have taken away the world’s sins, although He died for the ungodly does this ‘ungodly’ mean all?”

ANSWER.

The trouble seems to spring from the wrong thought that Christ came to take “away the world’s sins.” In John i. 29, it is “sin,” not *sins*; and in 1. John ii. 2, the three words in italics, “the sins of,” should be omitted. Christ “died for all,” the sinner and the ungodly or wicked sinner (II. Cor. v. 15; Heb. ii. 9); but not for the sins of all. He died for, is the propitiation for, our sins, the sins of the believer or “the many.” See I. Cor. xv. 3. 4; Heb. ix. 26-28. He was sent of the Father the Saviour of the world (I. John iv. 14). And He is the propitiation “for the whole world.”