

die, is the expression of God's love to all mankind. The apostle John says, (1 John ii. 2) "And he is the propitiation for our sins, and not for ours only, but also for the sins of *the whole world*." Surely the whole world includes the totality of the human race. But as if to put this beyond the possibility of cavil, the apostle uses the same expression in another connection, in such a way as shows us that it must include all mankind. "We are of God, and the whole world lieth in wickedness," (v. 19). The term "world," when it is used to mean a part of the race, generally signifies the unregenerate portion of mankind, in contradistinction to believers in Jesus. Sometimes, however, it means all men, as when it is said that Jesus gave his flesh for the life of *the world*. John (vi. 51.)

We direct attention next, to those passages, in which the term "all" is used, to express the extent of Christ's death. In 2 Cor. v. 14, 15, the apostle Paul infers that all men are dead, from the fact that Christ died for all. He was regarded as being beside himself, because of the way in which he laboured in the gospel. But he tells us how he judged; he says, "for we thus judge, that if one died for all, then were all dead." If then all men are dead—dead in trespasses and in sins—are sinners,—it must be true that Jesus died for all. Paul says again, that Jesus "gave himself a ransom *for all*." (1 Tim. ii. 6.). When this passage is viewed in the light of the context, it appears a very strong one for universal atonement. The apostle exhorts that supplications, prayers, intercessions, giving of thanks, be made for all men. The reason for this exhortation is, it is good and acceptable in the sight of God our Saviour to do so. The reason why it is good and acceptable in the sight of God to pray for all men is, God will have all men to be saved, and to come to the knowledge of the truth; and the evidence that God desires the salvation of all men is, there is one God, and one mediator, between God and men, who gave himself a ransom for all. These and such passages are additional supports for the doctrine of universal atonement.

But there is an expression in scripture, which teaches not simply that Jesus died for the world, the whole world, for all men, but for every individual man. It occurs in Heb. ii. 9. Christ "tasted death for every man." This surely is explicit enough.

But as if the Divine Spirit was desirous that nothing should be lacking in the evidence for the universality of the atonement, he has put on record a number of passages, in which it is declared or implied, that Jesus died for those that perish.