

—"not imputing their trespasses unto them"—For if it be true that reconciliation is made for every individual, then it follows that with regard to every individual, his trespasses are not imputed to him, and consequently that all are saved—But all are not saved. It is not true, therefore, of all, that their trespasses are not imputed to them, and hence the term "world" in this place must be restricted to those whose sins are or shall be forgiven.

II. We now proceed, *secondly*, to consider the class of texts in which the words "all" and "every" are used in connection with the work of Christ. To this class belong such texts as 2 Cor. v. 14, 15; 1 Tim. ii. 6; and Heb. ii. 9. Before entering upon the particular examination of these texts, it may be observed, that as in the case of the terms "world" and "whole world" the idea of absolute universality is not necessarily implied in the words "all" and "every." This is proved by a reference to the following passages. In Mark i. 5, it is said of John the Baptist that there went out unto him all the land of Judea and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.* Here *all* does not include every individual in the land of Judea or in Jerusalem. They were not all baptized without exception. Some out of every locality and of every class may have been baptized; but it is expressly recorded of the Scribes and Pharisees (Luke vii. 30), that "they rejected the counsel of God against themselves, being not baptized of him." With respect to the word "every," it can also be shown that it does not always imply absolute universality. Thus, in Col. i. 28, Paul, speaking of Christ says, "whom we preach warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." Did Paul literally warn every man without exception? Did he teach every individual without exception? Here the word "every" must necessarily be interpreted in a restricted sense. The words "all" and "every" then, do not necessarily imply the idea of absolute universality; and hence we might dispense with any further examination of the class of texts before us. It may be well, however, to advert to some of them with greater particularity.

2 Cor. v. 14, 15, "The love of Christ constraineth us, because we thus judge, that if one died for all then were all dead, and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again." It is evident that the *all* for whom Christ died cannot include any but such as are said to have been dead. But were all dead in the sense in which Paul here uses the expression? How are we to interpret the phrase "being dead"? It is not of course to be understood in its literal sense. The meaning will appear by referring to the parallel passages, in Rom. vi. 8.—"Now, if we be dead with Christ we believe we shall also live with him," and Rom. vii. 4.—"Wherefore my brethren ye also are become dead to the law, by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that ye should bring forth fruit unto God." In both these passages Paul argues from the fact that believers are united with Christ in his death, and thus died with him to the law, argues that they should rise to newness of life. It is the same argument he urges in the passage in Corinthians. It is this, if Christ died for all, then all for whom He died were judicially dead unto Him, and hence they should be united with Him as well in His resurrection as in His death; and therefore, live not unto themselves, but unto Him who died for them and rose again.—This text therefore so far from opposing, is strongly confirmatory of the doctrine of particular redemption. It teaches that Christ died only for those who were judicially dead unto him, and whose union with Him in His death, secures their rising again to newness of life.

1 Tim. ii. 6. Christ "gave himself a ransom for all to be testified in due time." Here it is to be

observed that Paul is giving a reason why we are to pray for all men without distinction of classes. "I exhort (says he in verses 1, 2,) that first of all supplications, prayers, intercessions and giving of thanks, be made for all men; for kings and all that are in authority, &c." We are to intercede for kings as well as for their subjects. One class of persons are to be prayed for as well as another, the high as well as the low—those who exercise as well as those who are subject to authority.—As a motive to this, Paul informs us (verse 4.) that God will have all men to be saved—not that every individual will be saved,—but that some out of every class will obtain salvation; and further, he adds, (verse 6) that Christ gave himself a ransom for all—that is, he gave himself to ransom sinners, not of one particular class, but of all classes. He gave himself a ransom for kings as well as for their subjects. In short He gave himself a ransom for all classes without distinction, which is very different from giving himself a ransom for every individual without exception.

Heb. ii. 9—"We see Jesus who was made a little lower than the angels, for the suffering of death, crowned with glory and honour; that He, by the grace of God, might taste death for every man." There is in the original no word for "man." The literal translation of the Greek is, "for every one," or for "each" of whom? This we must determine from the context. Now, it appears from the context that the Apostle is speaking of those "many sons" who were to be brought unto glory—of those whom Christ calls His "brethren," and of whom He says, "Behold, I and the children which God hath given me." The legitimate meaning therefore of the statement in verse 9, is, that Christ tasted death for every one, or for each of those many sons, who were given him by the Father. This will appear more evident, if we consider that the Apostle is shewing the necessity of Our Lord's assuming, not an angelic, but a human nature. One reason given, is, that Christ must make a real, and therefore a vicarious atonement. He must suffer as a substitute in the room and stead of each of those whom He will bring into glory. For every one of them individually and personally He must taste of death. Had He come into the world, merely to make a general or public manifestation of the Divine hatred to sin, He might have effected this by assuming the nature, or taking hold of angels. But He came to make a real atonement for the children of men given to Him by the Father. It was therefore necessary that He should assume human nature, and so be qualified to become a personal substitute, and to taste death for each and every one of those who were to be redeemed from among men.

Other texts of this class admit of similar explanations to those now given. It is therefore unnecessary to refer to them more particularly.

III. It only remains then that we attend to the third class of the texts—those, namely, in which it seems to be implied that there are some who perish, for whom Christ died. Those usually quoted under this class are Rom. xiv. 15, 1 Cor. viii. 11 Heb. x. 29, and 2 Pet. ii. 1.

The first two verses are of similar import. In Rom. xiv. 15, it is said, "Destroy not him with thy meat for whom Christ died." In 1 Cor. viii. 11, it is said, "through thy knowledge shall the weak brother perish for whom Christ died." Before attempting an explanation, it may be proper to refer to 1 John i. 10, where we read, "if we say that we have not sinned we make God a liar." What is the meaning of this? Does it mean that God is actually made a liar by the fact of man's declaring himself to be without sin? This certainly is not the meaning; for it is impossible for God to lie. The meaning evidently is that the tendency of the delineation in question is to make God a liar. In point of fact God is not made a liar. Still, he who says that he has not sinned, does all he can to falsify the Divine Word. Now reverting to the texts in Rom. and Cor., we shall find that they admit of a similar interpretation.—

In point of fact, it is as impossible for a brother in Christ to perish, as it is for God to lie. Still by your walking uncharitably, you do all you can to destroy that brother for whom Christ died. You cannot indeed do it. It is, however, the tendency of your conduct to effect his ruin, and you are guilty of as great a sin as if the thing were possible.

Heb. x. 29—"Of how much sorer punishment suppose ye shall be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified an unholy thing, and hath done despite to the Spirit of Grace." On this text it is to be observed in the first place, that it is doubtful to whom the pronoun "he" is to be applied in the latter part of the verse, whether to Christ or to the man that rejects him. If, as is likely, it refers to Christ, then of course no objection to our doctrine can be drawn from this passage. Admitting, however, that "he" is to be taken as applicable to the man who despises Christ, it is still doubtful in what sense we are to interpret the word "sanctified." It may mean simply separate and that in a sense which does not imply regeneration, in which case, the objection will at once disappear. But should it even be admitted that "sanctified" is to be taken in its more common sense, as implying a real interest in Christ, we have to observe that the apostle's argument does not require us to believe that the person in question has a real interest in Christ. He professes to be sanctified by the blood of Christ. He professes to be regenerated. His profession is indeed false. On the ground of his profession, however, he is judged and condemned to the sorest punishment. He is condemned because, he in a manner, contemptuously tramples on that precious blood, by which, although falsely, he professes to be sanctified.

The last text which we notice, is, 2 Pet. ii. 1* where it is said that there shall be false teachers "who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." It may serve as a sufficient explanation of this text, that the parties referred to, may be supposed to profess, and in the judgment of charity may be regarded as bought by Christ; although, in point of fact, they were not among the number of those for whom he made his soul an offering for sin, and respecting whom it is said, he shall see of the travail of his soul and be satisfied.

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SHORT NOTES ON THE PSALMS.

PSALM II.

"1. Why do the heathen rage, and the people imagine a vain thing?"

Infidel communities, like individuals, may sometimes be maddened into rage against God himself. But how blind their fury—how impotent their malice!

"2. The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying."

Sovereigns and rulers derive their power from God; and it is their highest glory to be His ministers for good to their subjects: yet do they sometimes rise in rebellion against Him, and combine their councils and their arms to oppose the Kingdom of His Anointed Son.

"3. Let us break their bands asunder, and cast away their cords from us."

History furnishes many examples in addition to that found during the period of the personal ministry of the Son of God, and specially predicted

* This verse may be read interrogatively like the first, "why do the kings of the earth set themselves, &c." The Hebrew often admits of such an ellipsis, as is here supposed of the particle for "why."