

Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Mt 20:28

Who gave himself a ransom for all, to be testified in due time. 1Ti 2:6

There is here an apparent contradiction. On one hand Jesus said that He gave His life a ransom for *many* and, on the other Paul said that Christ gave his life a ransom for all. Anyone with reverence for the Word of God knows that these statements cannot be contradictory. Both of these statements are correct and therefore they must be harmonious. So, how can this apparent contradiction be resolved?

First, in Mt.20.28 *many* is an indeterminate portion of a larger number. *Many* distinguishes *some* from all. So, many of a larger, all-comprehensive number are ransomed. This all-comprehensive number can be called *all without exception*.

Second, in 1Ti.2.6, *all* takes into account only those that are ransomed. This entire group is without distinction, because they are all equally ransomed. So, *all* in this instance can be called *all without distinction*.

The word *all* is often defined incorrectly. For this reason, the statements in which this word is used are also misunderstood. For example, *all* is almost always used with reference to some things or some people in particular. In Mt.3.5, 6 it is written,

Mt 3:5,6 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins.

Here the word *all* does not mean that Judaea and Jordan became vacated to the extent that no one was left in those places. Here, *all* is understood in a limited sense and refers to a particular people. To whom does *all* refer? It only refers to *all* that desired to receive John's baptism? All of these were from these places. So, when we fail to correctly define just this one little word the truth becomes distorted in some measure.

In 1Ti.2.6 *all* means *all without distinction*. In other words *all* refers to all kinds of people, not every person without exception; people without distinction (without regard to their being rich or poor, healthy or sick, master or servant, and color). The topic of 1Ti.2.1-8 demands that *all* be defined in this way. Paul encouraged Timothy to make prayers and supplications for *all men*. (v.1) These men are described as *kings* and *all that are in authority*. (v.2) Verses 4 and 5 continue to state that Christ would have all men to be saved because he is a mediator between God and *men*. It is for *all* of these that He gave Himself a ransom. Therefore, *all* can only be interpreted to mean *all without distinction*, or all kinds of men. As it is not the will of God for us to entertain prayer for all men without exception, it was not the will of God for Christ to ransom every man without exception. The Word of God says no such things. However, the Word of God states in clearest terms that Christ gave His life a ransom for every man without distinction.

For Whom Did Christ Give His Life a Ransom?

*Re 5:9, 10 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: **for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;** and hast made **us** unto our God kings and priests: and we shall reign on the earth.*

He did not ransom every man when He died. How do we know that? Some men die in their sins. Clearly a ransom price had not been paid for these which perished. Conversely, how can any man perish whose ransom price was paid for by Jesus Christ?

Mt.18.11 For the Son of man is come to save that which was lost.

12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Joh 17:12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

Joh 6:39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

So, there is not a contradiction in Mt.20.28 and 1Ti.2.6 at all. When the Word of God is rightly divided these two verses state one, harmonious message: Christ ransomed many from *all without exception*, and the many ransomed are *all without distinction*. This doctrine is called *particular redemption*.

file: Matthew