

**John 19:30**  
**For Whom Did Christ Die?**

**Introduction:**

Last time we dealt with the crucial matters surrounding the doctrine of the atonement. In particular we looked at the necessity of the Atonement: Why did Christ Die? Looking at the profoundness of that question, our final analysis within the plan of God, there were no other options to be saved except through the atoning work of Christ on the Cross. (Anselm gave the answer to the question: Why did God become Man?) This leads us to the next profound question, especially when studying the doctrine of the atonement: For Whom Did Christ Die? When we get to the answer to this question we will see that from Scripture that there are no other options than that Christ die for the elect.

**I. UNIVERSAL TERMS**

**A. What did Christ finish on the cross? John 19:30**

1. Was the atoning work of Christ a potential atonement or was it an actual accomplishment?
2. Jesus explicitly excludes some of His hearers – See John 10:11cf. 10:26

**B. The “World” and “All Men”**

1. Sometimes the Bible uses the word, “world” to depict the physical fabric of heaven and earth- Job 34:13
2. Sometimes it refers to the earth alone – Psa. 24:1; 98:7; 90:2
3. Sometimes it refers to every single human being – Rom. 3:6,19
4. Sometimes it refers to only to one large group, which is the most dominant meaning – John 12:19
5. If we say it always means everybody then we are going to have trouble explaining other texts: Luke 2:1; I John 2:2

**II. LOOKING AT THE MAJOR QUESTION**

**A. Did Christ’s death actually atone for the sins of anyone? Did Christ’s death actually redeem anyone? And if He did, whom?**

1. Christ’s death was not an actual atonement but rather that which makes atonement possible. (Arminian View)
2. It was an actual atonement for the sins of God’s elect, with the result that these are saved. (Calvinistic View)
3. It was an actual atonement for the sins of all human beings, so that all are saved. (Universalistic View)

**B. Eliminating number 3, because the Bible clearly teaches that not all human beings are saved and some are indeed lost –John 17:12; Luke 16:19-31**

**C. The Substitutionary Death of Christ**

1. The sacrifice of Christ was in behalf of another. It was not a possibility or contingent upon us or anyone else.
2. The Sacrifice of Christ was an actual accomplishment. (John Murray “Redemption Accomplished and Applied) Turn To: John 6:37-39
3. The Arminian limits the *power* of the Atonement and the Calvinist limits the *scope* of the Atonement.

**D. Objections:**

1. The Arminian believes that the atoning work of Christ was provided for everybody and the only thing that makes it or breaks it is belief or unbelief.
2. The Arminian fails to deal accurately with the nature of sin.

**E. Refutation of the Arminian position - John Owen, “The death of death in the death of Christ” Vol. 10**

1. If Jesus died for all the sin of the whole human race, unbelief included, and then all are saved which the Bible denies.
2. The only viable position is that Jesus died for the elect only. See (Matt. 1:21; 20:28; John 13:1; Gal.3:13; Eph.5:25)

**Conclusion:**

*Some still object saying if God did not intend to save us all and if Christ did not take away the sins of the world, then it is not possible to offer salvation to all indiscriminately.*

1. ***We are to offer salvation to everyone because we are told to do it. We do not know who the elect are and the fact is that God is glorified in the presentation of the gospel Ezekiel 33:11***
2. ***The gospel presentation is not so much an offer as it is a command to repent and believe. Acts 17:30***
3. ***We must not lie and tell our hearers of the gospel that Christ died for everybody. You may say Christ died for the Sinner, You may say Christ died for the believing sinner. The gospel message is Jesus has done everything necessary for salvation therefore COME IF YOU ARE THIRSTY AND COME IF YOU ARE HEAVY LADDEN WITH SIN AND BELIEVE IN JESUS AS YOUR SAVIOR AND LORD.***