

You Died for Me

Summary:

When Christ cried out, "it is finished" (John 19:30), what was finished? *The atonement.*

- To atone means to cover/remove. It includes expiation (the removal of sin) and propitiation (God's wrath is appeased as the sinner is clothed in Christ's perfection).
- Was this atonement definite or potential? Did Christ's death merely make people "savable"? Did it accomplish anything definite?
- Did Christ atone for all without distinction (kinds) or all without exception (every single person who has ever and will exist)?

Does God know who will believe?

- If God chooses, predetermines, and elects (John 6:38; 14-16; 16:6-26; John 17; Eph.1:3-6) people to be saved (not savable), He knows. The atonement is definite.
- If God knows the future (Ps. 139:1-6; 147:5; Isa. 46:10; Acts 15:18 1 John 3:20), and even if He created a world and a redemptive timeline that "served" or was "compatible" with those whom He knows will choose Him, He knows who would choose Him. The atonement is still definite.

*No man, however, will choose God without God first choosing them, for man is dead in his sins and trespasses, hating God, and hating others (Ps. 51:5; Rom. 3; Eph. 2:1-10; Titus 3:1-7). God does not merely *assist* man. He causes man to be born again (John 3).

The only scenario of the atonement making people "savable" is if God does not know the future. If He does not know the future, He cannot be trusted (Num. 23:19).

Concerns from a Trinitarian viewpoint:

- The Father has a people whom He gave to His Son, whom the Son affirmed (John 6:37-40; John 10:1-30; 14; 17). Christ has "sheep and future sheep" (John 10:16-18).
- Why would Christ atone for those who are not His people and who will never be His people?
- Whom does the Holy Spirit regenerate if the Father gave the Son a definite people, yet Christ died (definitely/potentially?) for all without exception?

*The Trinitarian mission cannot compromise the essence of the Trinity, for God is one in will, nature, and power. He is essentially loving, personable, and communicative. "Variations" within redemptive history by each person of the Trinity are impossible, for God is one since there is a concurrence of every person in every act. God is one.

Bottom line: The Father gave to the Son a definite people for whom the Son would definitely atone. The Son definitely atoned for the people whom the Father definitely gave Him, and the Spirit will definitely regenerate, dwell, and preserve the same definite people whom The Father gave the Son, and whom the Son definitely atoned for since the Spirit is from the Father through the Son. There can be no "breakdown" in communicableness, for God is one.

All without exception (every) or all without distinction (kinds/types)? Definite or Potential?

- a. 1 Tim. 2:1-7:
- b. 1 Tim 4:10:
- c. Titus 2:11-14:
- d. 2 Peter 2:1:
- e. 2 Peter 3:9:
- f. Heb. 2:9:

Points of Application and Response on Why Definite Atonement Matters: