

For Whom Did Christ Die? by C. H. Spurgeon

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Now, you are aware that there are different theories of Redemption. All Christians hold that Christ died to redeem, but all Christians do not teach the same redemption. We differ as to the nature of atonement, and as to the design of redemption.

For instance, the Arminian holds that Christ, when He died, did not die with an intent to save any particular person; and they teach that Christ's death does not in itself secure, beyond doubt, the salvation of any one man living. They believe that Christ died to make the salvation of all men possible, or that by the doing of something else, any man who pleases may attain unto eternal life; consequently, they are obliged to hold that if man's will would not give way and voluntarily surrender to grace, then Christ's atonement would be unavailing. They hold that there was no particularity and speciality in the death of Christ. Christ died, according to them, as much for Judas in Hell as for Peter who mounted to Heaven. They believe that for those who are consigned to eternal fire, there was as true and real a redemption made as for those who now stand before the throne of the Most High.

Now, we believe no such thing. We hold that Christ, when He died, had an object in view, and that object will most assuredly, and beyond a doubt, be accomplished. We measure the design of Christ's death by the effect of it. If any one asks us, "What did Christ design to do by His death?" we answer that question by asking him another—"What has Christ done, or what will Christ do by His death?" For we declare that the measure of the effect of Christ's love, is the measure of the design of it. We cannot so belie our reason as to think that the intention of Almighty God could be frustrated, or that the design of so great a thing as the atonement, can by any way whatever, be missed of. We hold—we are not afraid to say that we believe—that Christ came into this world with the intention of saving "a multitude which no man can number;" and we believe that as the result of this, every person for whom He died must, beyond the shadow of a doubt, be cleansed from sin, and stand, washed in blood, before the Father's throne.

The greatness of Christ's redemption may be measured by the **EXTENT OF THE DESIGN OF IT**. He gave His life "a ransom for many." I must now return to that controverted point again. We are often told (I mean those of us who are commonly nicknamed by the title of Calvinists—and we are not very much ashamed of that; we think that Calvin, after all, knew more about the

Gospel than almost any man who has ever lived, uninspired), we are often told that we limit the atonement of Christ, because we say that Christ has not made a satisfaction for all men, or all men would be saved. Now, our reply to this is, that, on the other hand, our opponents limit it: we do not. The Arminians say, Christ died for all men. Ask them what they mean by it. Did Christ die so as to secure the salvation of all men? They say, “No, certainly not.” We ask them the next question—Did Christ die so as to secure the salvation of any man in particular? They answer “No.” They are obliged to admit this, if they are consistent. They say, “No; Christ has died that any man may be saved if”—and then follow certain conditions of salvation. We say, then, we will go back to the old statement—Christ did not die so as beyond a doubt to secure the salvation of anybody, did He? You must say “No;” you are obliged to say so, for you believe that even after a man has been pardoned, he may yet fall from grace, and perish. Now, who is it that limits the death of Christ? Why, you. You say that Christ did not die so as to infallibly secure the salvation of anybody. We beg your pardon, when you say we limit Christ’s death; we say, “No, my dear sir, it is you that do it.” We say Christ so died that He infallibly secured the salvation of a multitude that no man can number, who through Christ’s death not only may be saved, but are saved, must be saved, and cannot by any possibility run the hazard of being anything but saved. You are welcome to your atonement; you may keep it. We will never renounce ours for the sake of it.

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