

§ vi. The doctrine of universal redemption, the death of Christ for everyone, is so evident in the Scripture testimony that scarcely any other article of the Christian faith is stated so frequently, so plainly, or so positively. It is what makes it so true that the preaching of Christ is the Gospel, the proclamation of good news to everyone. That is the way the angel declared the birth and coming of Christ to the shepherds (Luke 2:10) “Behold I bring you good tidings of great joy, which shall be to all people” — he doesn’t say to a few people. If the coming of Christ had not brought a possibility of salvation to *all*, it should have been called bad tidings of great sorrow to most people. The angel would not have had any reason to sing “Peace on earth and good will towards men.” If most of humankind had been shut out from receiving any benefit from it, how could Christ send out his disciples to “preach to Gospel to every creature” (Mark 16:15)? That is a very comprehensive commission! — *to every son and daughter of humankind*. Without any exception, he commands them to preach salvation to all, repentance and remission of sins to all; warning and exhorting everyone, as Paul did (Colossians 1:28). How could they have preached the Gospel with confidence *to every man*, as ministers of Jesus Christ should do, if salvation by the Gospel had not been possible to everyone? . . . The Gospel invites *everyone*, and certainly Christ did not intend to deceive most of humankind when he invites and says, “Come unto me all you that labor and are heavy laden

and I will give you rest.”¹ If *everyone* ought to seek him and expect salvation by him, he must have made *salvation possible* for everyone; for who is required to seek what is impossible? Certainly, telling people to do what is impossible is making fun of them.

Source: Robert Barclay, *Apology for the True Christian Divinity*, Proposition V & VI § vi (Glenside PA: Quaker Heritage Press, 2002) pp. 104-105; and Roberti Barclaii, *Teologiae verè Christianae apologia*, facsimile (Amsterdam: Jacob Claus, 1676) pp. 69-70.

¹ [Matthew 11:28](#)