Editors' Introduction

We began this English version of Barclay's *Apology* while working on our translation of this important work into Spanish. Barclay's seventeenth-century language and style are so involved that disentangling his sentences enough to understand his meaning is often the hardest part of the translation process. We came to realize that the linguistic barriers make the book almost as inaccessible to the contemporary English reader as it is to those who don't read English. Most readers have had to rely on *Barclay's Apology in Modern English*, an abbreviated paraphrase of the original published in 1967 by Dean Freiday. Our version is not a paraphrase, but rather a selection of excerpts which we have made as representative of the whole book as we can. Each excerpt is translated fully and accurately into modern English, based not only on Barclay's seventeenth century English but also on his original Latin text. A paraphrase is liable to the unconscious bias of the editor which may distort the original purpose of the author. In the case of our version, our biases may have influenced the selection of the excerpts, but within each excerpt the text is as faithful to Barclay's original as we can make it. We invite readers to compare our translations with the original text, and to suggest other passages which should be included in a further edition.

Historical Context

Quakerism began as a movement among ordinary people in the middle of seventeenth century England. Thanks to the protestant emphasis on reading the Bible, many English people were able to read, although few of the middle class had advanced education. The works written by most early

Quakers show their religious fervor and a wide knowledge of the Bible, but generally lack systematic theological analysis, and contain few references to theological works or to the writings of the ancient Church Fathers. Robert Barclay was an exception; his education enabled him to write a systematic defense of Friends' theology which gave intellectual backing to Quaker ideas and practices. The original meaning of the word "apology" is an explanation and defense of ideas, not a recognition of error.

In 1679, a year after Barclay published the English version of the Apology, Elizabeth Bathurst finished *Truth Vindicated*, a shorter treatise about the same ideas, which was published in 1695. The Quakers didn't pay much attention to Bathurst's work, perhaps because she was a woman, and also because she lacked the formal theological education which was not accessible to women in those days. *Truth Vindicated* was republished by a group of Quaker women in 1996,[1] but it is still little known among modern Quakers.

During the three and a half centuries of our Quaker tradition, Friends have written many books about our history, spiritual experience, efforts for social justice, the community of the church, etc. But there has been no successor to Barclay's theological work until the 1990 publication of *A Living Faith* by Wilmer Cooper, a historical review of Quaker theology. During all this time, Friends have recognized the *Apology* as the normative declaration of their religious thought. It has been published in many editions and distributed throughout the Society of Friends. It has been said that, next to the Bible, the *Apology* was the most common book in Quaker homes. During the nineteenth-century divisions in the Society of Friends, Quakers of all branches cited the *Apology* as an authority.

[1] *Hidden in Plain Sight*, ed. M. Garman et al. pp. 339-429

Robert Barclay was born in 1648 during the English Civil War; his family belonged to the Scottish aristocracy and he was a distant cousin of the royal house of Stuart. He received an excellent education from the Calvinists in Scotland and the Jesuits in Paris. He became a Quaker at the age of nineteen. His famous description of this convincement is found in the Eleventh Proposition of the book, at the end of section vii. He began to publish tracts in defense of Quakerism, and at the age of thirty he published his most important work, the *Apology*, first in Latin in 1676 and later in English in 1678. He was an active Friend for the rest of his life, serving the Society in many ways but especially defending Quakerism publicly and traveling in the ministry. He died in 1690 a few weeks after the death of his personal friend George Fox. William Penn wrote this testimony about Barclay:

> We sometimes travelled together both in this Kingdom and in Holland and some parts of Germany, and were Inward in divers Services from first to last; and the Apprehension and Sense I had of him was this, he loved the Truth and Way of God as revealed among us, above all the World, and was not ashamed of it before Men; but Bold and Able in Maintaining it: Sound in Judgment, Strong in Argument, Cheerful in Travails and Suffering; of a Pleasant Disposition, yet Solid, Plain and Exemplary in his Conversation. He was a Learned Man, a good Christian, and Able Minister, a Dutiful Son, a Loving Husband, and Tender and Careful Father, an Easy Master, and a good and kind Neighbor and Friend.[2]

Thanks to his education, Barclay wrote fluently in Latin. In that time, Latin was the language of scholarship and theology in all of Europe. By writing the *Apology* first in Latin, he made use of his intellectual preparation to put his work within reach of theologians in many countries. He

[2] Quoted in Trueblood, p. 5

published his own translation into English two years later in order to put it in the hands of English readers, because only a select minority could read it in Latin. The style of the *Apology* is complex and repetitive, and it is more than 500 pages long.

The *Apology* offers and exhaustive defense of Friends' ideas about the theological controversies of the day between Quakers and other religious groups, especially the Calvinists whose theology was predominant in England at the time. For this reason it doesn't include many other important theological themes, such as the Trinity or the Atonement, in which Quakers were generally in agreement with other Christians. It also does not say much about distinctive Quaker practices such as women's ministry or marriage without clergy, although Barclay's own wedding after the manner of Friends caused a big scandal.

Historical background of Quakerism

In order to understand the circumstances in England in the middle of the seventeenth century, we need to briefly review what happened in the preceding 150 years, beginning around 1500. It was a time of social upheaval in Europe, with rapid and profound changes. At that time people did not distinguish between politics, society, and religion as we do today. In all of Europe governments imposed religious uniformity and persecuted those who had different ideas. The dynastic history of the kings of England is of key importance in understanding the mounting tensions which culminated between 1640 and 1660 in civil war, revolution, and regicide.

Religious change in England under the Tudors.

At the beginning of the sixteenth century, England in the south and Scotland in the north were independent kingdoms. The Protestant Reformation was beginning in Europe, but both England and Scotland remained catholic. King Henry VIII, of the house of Tudor, married Katherine of

Aragon, the daughter of Ferdinand and Isabella of Spain. This marriage resulted in a single daughter, Mary Tudor. When it became clear that Katherine would not have any more children, Henry convinced himself that the lack of a son was a sign from God that his marriage was illegal.[3] Henry asked the Pope for a divorce (technically an annulment) from Katherine, but the Pope refused. After years of fruitless negotiations with Rome, Henry declared himself "the only Supreme Head in earth of the Church of England." The English Bishops approved the divorce, and Henry married Anne Boleyn, a Protestant noblewoman, who gave birth to a single daughter, Elizabeth.

The separation of the Church of England from the Church of Rome which started under Henry VIII began a long, difficult, and violent process of religious change. In England there was much interest in the teachings of Luther and Calvin, but Henry's attitude was ambiguous. He rejected the authority of the Pope but he also rejected Lutheranism. He closed the monasteries and confiscated their property, and sponsored the publication of the Bible in English. He required his subjects to swear loyalty to him as Supreme Head of the church, and executed those who refused the oath, but he also executed people suspected of Lutheranism. A few years later he executed his wife Anne for adultery. His next wife, also a Protestant, died giving birth to Edward VI, Henry's only legitimate son. Henry died in 1547 after three more childless marriages.

Henry's three children had different mothers and their different religions were imposed on the kingdom one after the other. Edward VI decreed changes in the church to make it more Calvinist, but he died at age sixteen. His Catholic sister Mary, daughter of Katherine of Aragon, succeeded to the throne; she married her cousin Philip II of Spain and did everything she could to return England to the

[3] Based on Leviticus 20:21

Church of Rome. People who remained Protestant were executed or forced into exile in other countries; about three hundred "heretics" were burned at the stake. The extreme persecution under Mary I scandalized all of Europe. She died childless in 1558, and the people of England remember her as "Bloody Mary."

The government of England returned to Protestantism when Elizabeth I, the last heir of Henry VIII, came to the throne as Supreme Governor of the church. The exiles who had escaped to Calvinist countries returned to England and exerted much influence in an unstable and turbulent religious situation. Organized denominations had not yet been developed and the various points of view were struggling for dominance. Elizabeth's policy was pragmatic; she didn't care about private beliefs as long as people didn't cause problems. She said "I would not open windows into men's souls." Her long reign was a time of stability and cultural flourishing. One important event was the defeat of the Spanish Armada in 1588, an attempt by Philip II to dethrone Elizabeth and re-establish Roman Catholicism. Because of the close link between religion and politics, Elizabeth considered both Catholics and Protestants as possible threats, and oppressed the most notable leaders of both groups.

The royal house of Stuart and the English Civil War

When Elizabeth, the "Virgin Queen," died unmarried in 1603, the throne of England passed to her cousin James Stuart, who was already king of Scotland (the original cause of modern name "United Kingdom of Great Britain"). Many people in England feared that the Stuart Kings wanted to take away their traditional liberties, especially the rights of Parliament which protected the people against abuses by the Crown. The kings of this family believed in the doctrine of "the divine right of kings" which taught that a king received his throne from God and therefore should have absolute and arbitrary power. In addition, although

Scotland was officially Calvinist, it was suspected that some of the Stuarts were secret Catholics who wanted to forcibly re-impose the Church of Rome. The English had not forgotten the Spanish aggression of 1588, nor the 1572 Massacre of Saint Bartholomew's Day in France, begun by the Catholic monarchy, in which thousands of French Protestants were killed. In November of 1605 there was the famous Gunpowder Plot, in which 36 barrels of powder were discovered in the basement of the Parliament building; it was a conspiracy by a group of Catholics to assassinate the King during the opening of Parliament. Fear and repression of Catholics increased.

James I is remembered for the famous translation of the Bible which he sponsored (the King James Bible). He accepted the established Church of England which taught mostly Protestant doctrine but had English-language worship services similar to the Catholic rituals. The Church was part of the state, and everyone was required by law to attend and to pay tithes for its maintenance. Some of the clergy were faithful to their responsibilities, but for many others it was merely a source of income. Many people considered the established Church a worldly institution, formal, superstitious, and lacking in spirituality.

Various movements arose for church reform, mostly Calvinist in tendency and inspired by the King James Bible, the first Bible which was within reach of the general population. Some people, called puritans, wanted to reform the established church from within, purifying it of ceremonies, hierarchy, ornaments, and other customs they considered popish. They rejected rituals and instrumental music during worship, and the celebration of Christmas and other church feasts. They emphasized preaching instead of the eucharist. There were so many sects it is very hard to disentangle them. A few groups which called themselves "Seekers" rejected all organized worship and met to pray together in silence; later many Seekers joined the Quaker

movement. The last Proposition of the *Apology* reflects the puritan influence in its sections on clothing and customs, and soberness of life.

Charles I, the son of James I, came to the throne in 1625, one year after the birth of George Fox. He was sharply criticised for his wars and taxes and for his violation of the rights of the Parliament; it was also suspected that he sympathized with Catholicism. After a long struggle between the king and Parliament, the English Civil War broke out in 1642, five years before Fox began his ministry. During the Civil War, whichever group seized power in a region of the country persecuted those who disagreed with its position, and religious questions continued being an important, and somtimes dangerous element in politics. Many groups and individuals published books and pamphlets, generally with extreme political and theological ideas and heated attacks against people who held other opinions. Some proposed the abolition of private property and of all distinctions of social class. Others advocated the violent overthrow of all human government, as preparation for the Second Coming of Christ, which they believed was imminent.

The Restoration

In 1649 Parliament executed King Charles I, and England became a republic or "Commonwealth" under Oliver Cromwell. After Cromwell's death in 1658, the government became so chaotic that in 1660 Charles II, the elder son of Charles I, was invited to return from exile and assume the throne. The new king, who had had to escape from the kingdom during the Civil War, had to be very careful in his relations with Parliament, saying that he didn't want to "resume his travels." Parliament imposed religious uniformity and prohibited meetings for worship by disident groups such as the Quakers and others, apart from those of the established church.

The leaders of the established Church suspected that Friends were heretics and conspirators. The Quakers kept publishing their books and treatises to spread their ideas and to defend themselves. Hundreds of Friends suffered severe persecution including confiscation of property and imprisonment; many died in prison, victims of illness caused by terrible conditions. Margaret Fell and other Quakers appealed to the new King and to his brother James, asking for the imprisoned Friends to be set free. Charles II believed in religious toleration, but could not do much to help the dissidents because it was suspected that his support for toleration was a cover for his hidden desire to reinstall Catholicism. In addition, all dissidents were under suspicion because of the efforts of small dissident groups to bring about another violent revolution which they believed would bring about the millenial reign of Christ. This was the chief motive for the publication of the famous Quaker declaration of 1660: "we do certainly know, and so testify to the world, that the spirit of Christ, which leads us into all Truth, will never move us to fight and war against any man with outward weapons, neither for the kingdom of Christ, nor for the kingdoms of this world."

In 1685 Charles II converted to Catholicism on his deathbed, and was followed by his younger brother James II, who had become a Catholic secretly in 1669 and publically in 1676. Under the pretext of toleration, James II made many arbitrary changes which favored Catholics, a policy which was the chief cause for his deposition from the throne in 1688. During the following century there were various conspiracies and invasions aimed at returning the throne to James, and later to his son and grandson.

In 1689 the Act of Toleration put an end to the persecution of Quakers and other religious minorities, although they were excluded from the universities and from government positions. The hostility towards Catholicism continued, and it was only in 2013 that the British

Parliament repealed the law which excluded any Catholic from the throne.

Theology

In Barclay's times, Calvinist theology was predominant in England and in Scotland. Roman Catholicism had been prohibited and was considered dangerous in its political implications as well as its theology. Practicing Catholics were heavily fined and were excluded from public office, and Catholic priests were in danger of execution if captured in the kingdom. Among Protestants in England, there were three major groups which differed less in theology than in their preferences about the method of church government.

One of these branches held that the church should be governed by bishops under the supreme authority of the King, and for that reason was called "episcopalian." Once the political situation was normalized after the restoration of the monarchy in 1660, the established Church of England had great political power over the persecution and repression of other religious groups, including the Quakers. Its theology was essentially Calvinist, although some of its leaders accepted other theological ideas, for example that of free will. The Church of England is still the established church in England, under the supreme authority of Queen Elizabeth II. Daughter churches in other countries are called Anglican or Episcopalian.

The Presbyterian branch believed that the church should be governed by a synod of elders (presbyters) which would determine its theology and the criteria for selection of ministers in local churches. Its theological opinions were strictly Calvinist. The established church of Scotland was (and still is) the Presbyterian Church. Scottish opposition to the imposition of bishops was one of the principal causes of the conflict which developed into the English Civil War.

The Independent branch believed that each local church or congregation should be free to govern itself and to

choose its minister. Oliver Cromwell seems to have preferred this branch, but his political role overshadowed his personal theological opinions. Cromwell also wanted to extend religious toleration to all Protestants but he didn't have enough power to impose it. The Independent churches generally had Calvinist theology, although with more variation among them than in the other branches. Over time, they formed the Congregational Church, which is now part of the United Church of Christ.

In addition to these three main branches there were smaller groups and sects, including the Quakers and the Baptists. The Puritans were not a sect, but rather a way of thinking. The name "Puritan" originally referred to Calvinists who wanted to continue within the Church of England but wanted to "purify" it of aspects they disapproved of. Some of those Puritans lost hope that they could purify the church from within, and established "separatist" groups. Later, the term "Puritan" came to refer to any strict Calvinist.

Barclay wrote the *Apology* following the basic format of Calvin's *Institutes of Religion*. He didn't deal with some subjects, such as the Trinity, because in those areas the Quakers didn't disagree with other Protestant groups. Barclay's fifteen theses summarize the areas in which the Friends differed from the prevailing Calvinism of the period, and other areas in which the Calvinists differed among themselves.

The distinctive aspects of Calvinism are often summarized in five points, using the acronym "TULIP": Total Depravity; Unconditional Election; Limited Atonement; Irresistible Grace; Perseverance of the Saints.[4]

Total Depravity – As a result of Adam's fall, all of Adam's descendants are spiritually dead in their trespasses

[4] https://www.gotquestions.org/doctrines-of-grace.html

and sins. This does not mean that all people are as bad as they could be. Rather, this doctrine says that nobody can save themselves; we are all incapable of making the least step towards salvation. Any good action comes from divine influence rather than from human nature.

Unconditional Election – Human beings are unable to initiate a saving response to God. From the beginning of the world God mercifully elected particular people for salvation. Election and predestination are unconditional; they depend entirely on the decision of God. Human beings do not merit salvation by actions nor by their nature. God saves the individual by an exclusive act of sovereignty without regard to human initiative or desire.

Limited Atonement – It cannot be said that Christ died for all humanity. Rather, the purpose of the atonement was to secure the redemption of particular people. All those whom God has elected and Christ died for will be saved. It is not so much that Christ's atonement is limited as that it is intended for specific people — God's elect. Calvinists cannot offer a universal invitation to salvation, because they know that some of those who hear them are not among the elect and therefore cannot be saved.

Irresistible Grace – God has elected particular people to be the recipients of Christ's atoning work. These people are drawn to Christ by a grace that is irresistible. God changes the heart of the rebellious unbeliever so that he now desires to repent and be saved. God's elect will be drawn to Him, and that grace that draws them is, in fact, irresistible. Grace is the unmerited, irresistible power of God which saves from their sins people who otherwise would be condemned to Hell.

Perseverance of the Saints – The particular people God has elected and drawn to Himself will persevere in faith. None of those whom God has elected will be lost; they are eternally secure in Him because they have received the power to live a holy life.

At the beginning of the seventeenth century there was a serious division in calvinism about these five points, caused by the ideas of a Dutch theologian called Jacob Arminius (1560-1609). For our purposes, the two most important points in this controversy are free will and the limits of atonement. Strict Calvinist theology can accept free will in human affairs, but denies that human beings can accept or reject salvation since this depends on the unconditional decision of God. Arminians believe that free will enables human beings to seek salvation and decide whether to accept or reject it on their own initiative. They also believe in universal or unlimited atonement; they affirm that Jesus died for all of humanity and that every individual has the possibility of being saved by faith in Christ.

As one reads the *Apology*, these ideas come up over and over. Barclay tries to present Quakerism as a valid orthodox Christian faith, but insists on certain points of difference from the prevailing theology of his time. It often seems that he is saying, "yes, we agree with you, except . . . ." His strongest attack against Calvinism as a theological system occurs in the beginning of Proposition V & VI.

Selection and translation

This modern English translation grew out of our work of translating the *Apology* into Spanish for the benefit of Latin American and Spanish-speaking Friends. It became clear to us that, before we could translate the ideas from English to Spanish, we needed to wrestle with Barclay's long and convoluted English sentences. In other words, we had to be sure what the seventeenth century English text *means* before we could translate it. That is not always a straightforward or simple task. We gradually developed a method of producing a modern English version, carefully checked with the 1676 Latin text, before translating it into Spanish. This is the text which we offer here.

We call this work a "translation" into modern English because we have produced it with all the fidelity and care which goes into our translations into Spanish. This is not a paraphrase nor a summary; it includes all the ideas, and as much of the style as we could manage, of the original English and Latin texts. In this our work differs from Dean Freiday's *Barclay's Apology in Modern English*, which is an abbreviated paraphrase, not a translation line by line.[5]

This English text includes all the material which we have translated into Spanish. However, it is not a full translation of the *Apology* because limitations of time and the pressure of other work have compelled us to include only excerpts. We have tried to include a comprehensive selection of the main ideas of each Proposition and some of Barclay's logical and biblical defense of those ideas. We refer readers who are interested in the details of his defense to the original text, available in print in many editions, and on the Quaker Heritage Press website, www.qhpress.org.

In this selection we include all Barclay's preliminary materials and his conclusion, including the full text of the fifteen Theses. The Theses were published first, and the *Apology* was written to explain and defend them in fifteen Propositions. We have included excerpts of the principal arguments in each Proposition, as well as passages which are well-known among English-speaking Friends. We have tried to choose excerpts which represent the full spectrum of Barclay's thought, resisting the temptation to emphasize the parts which might reflect our personal preferences or opinions. The Apology is typical of the theological writing of its time in the repetitiveness of its style and in its sharp polemical tone; we have omitted much of that. We are

[5] For an extended discussion of Dean Freiday's text, we recommend "An Examination of a Book Entitled *Barclay's Apology in Modern English* edited by Dean Freiday" by Larry Kuenning, printed as an Appendix to the most useful 2002 edition of the *Apology* published by Quaker Heritage Press and Peter D. Sippel.

grateful for the suggestions of additional passages which we have received from Mary Hopkins, Will Taber, and Brian Drayton.

We have based our translation on the English original, since it was the final version Barclay edited. Sometimes the Latin text clarifies phrases which are ambiguous in English. When an additional word occurs in Latin which does not change the meaning of the sentence, we have included it in the translation, marking it with an asterisk (*). When there are significant differences between the English and Latin we have translated the English, and included the Latin text in footnotes.

The Bible has also served us as a tool. Like many other Quakers of his time, Barclay often uses biblical language without any indication of where it comes from. When we sense a biblical eco, we use a concordance to check whether it comes from the Bible, including a footnote if we find the reference. Generally Barclay uses the King James version, but at times he seems to be using a different version, perhaps his own translation, and sometimes he includes words or phrases which are not found in the biblical text, perhaps because he is quoting from memory. In his Latin text, Barclay generally uses a translation which we have not been able to identify, perhaps his own; we are quite sure that it is not Jerome's Vulgate.

In our translation of formal seventeenth-century English, at times we find words which are difficult to understand or even seem contradictory. The most extreme case we have found is the word "objective" in a context in which the modern ear requires the word "subjective." We discovered that the meanings of these two words have been exactly interchanged since Barclay's time. When Barclay said "objective" he was expressing the idea which we now call "subjective" and vice versa. The Oxford English Dictionary has been an indispensable resource in these situations. It not only gives exhaustive definitions of each word, but also

provides a record of the evolution of meanings through time, which enables us to understand how these problematic words were used in the seventeenth century.

Another issue which arises frequently is the use of the term "man" to refer to all of humanity, which was standard practice in the seventeenth century. We have avoided this when we can by the use of more inclusive words, such as "humankind" instead of "mankind." However, in many instances we have been forced to retain the seventeenth century usage for the sake of clarity, since only extensive modifications of the text would enable us to use completely inclusive language. We apologize to the reader for this, and assure you that it was not done carelessly, but only because we were forced to choose between the modern concern for inclusive language and our commitment to stick as close to the original text as possible.

Our intention has been to produce a faithful translation for the modern reader. In the seventeenth century the art of writing required very long sentences with a complex structure of subordinate clauses. To make the text clearer, we have divided many sentences into two or three shorter ones. When necessary to make antecedents clear, we repeat the original noun. We have tried to translate directly, without paraphrases. In some cases, the meaning of the original has seemed to us ambiguous and opaque in both English and Latin; we have resisted the temptation to guess the meaning and have tried to reproduce the lack of clarity of the original.

Barclay put the fifteen brief theses at the beginning of the book. Each thesis is repeated as a heading for the proposition which explains it. Within the proposition, the text is divided into sections identified with § followed by lower-case roman numerals. To assist the reader who may wish to consult the original text, we have included the section numbers in the extracts we have translated. Brief omissions are indicated with elipses (. . .) and longer

omissions by three asterisks on a separate line (* * *). When Barclay identifies biblical citations in his text, we include them in the text in parentheses. The majority of the footnotes are our own, including biblical references identified by ourselves or by other editors. Footnotes written by Barclay are identified by his initials, RB.

Because of his desire to make his ideas accessible to everyone, Quaker or not, Barclay generally doesn't use the specifically Quaker forms of speech which had already begun to be developed. He speaks directly about God and Christ, usually without the symbolic language and circumlocutions which the early Quakers used, such as Seed, Light, that which is pure, etc. He also generally doesn't use the passive voice to avoid directly attributing action to God, a formulation which was already well established among Quakers, for example saying "this was revealed to me" rather than "God revealed this to me." There were serious reasons for these typically Quaker forms of speech. Friends were intensely conscious that all words are inadequate to fully express the divine. They avoided direct words because of reverence and humility, and because they wanted to speak the truth without exaggerating their own level of understanding. Barclay is quite unusual among early Friends in his avoidance of these Quaker customs.

For about twenty years we have been working from time to time on this translation of extracts from the *Apology*. We have learned a great deal about history, theology, and the beginnings of Quakerism. Our faith and our spiritual lives have been deepened. Some parts of the *Apology* deal with questions which were very controversial at the time but which are not emphasized nowadays. In other places it seems that Barclay is talking directly to us about matters which are still of highest importance. Although generally his prose is formal and stresses logic, from time to time he speaks about spiritual experience in a way which echoes in

our hearts beyond any theological question. In closing, we offer one passage of this kind:

> They come to enjoy and feel the arising of this Life, and as it prevails in each person it becomes a flood of refreshment and floods over all the meeting. What is human, the human part and human wisdom is denied and chained down in every individual, and God is exalted; his Grace rules in the heart, and his Name comes to be one in all, and his glory shines forth and covers all. . . . and we enjoy and possess the holy fellowship and "communion of the body and blood of Christ,"[6] which feeds and nourishes our inward man.[7]

Susan Furry & Benigno Sánchez-Eppler
2018

[6] I Corinthians 10:16
[7] Eleventh proposition, § vii