

Fifth and Sixth Theses

*Concerning the Universal Redemption by Christ
and also the Saving and Spiritual Light which enlightens every one*

Fifth Thesis

Out of his infinite love,¹ God, who does not delight in the death of the sinner, but wants all to live and be saved, has so loved the world, that he gave his only Son, a Light,² so that whoever believes in Him should be saved. This Light enlightens every one that comes into the world, and makes plain everything that is reproved,³ and teaches “temperance, righteousness, and godliness; this Light enlightens the hearts of all people in a day⁴ for their salvation. [This is what reproveth the sin of all individuals, and would work out the salvation of all]⁵ if they did not resist. It is not less universal than the seed of sin, because it was purchased by the death of the one who tasted death for every man: for as in Adam all die, even so in Christ all shall be made alive.⁶

Sixth Thesis

This principle (or proposition) easily solves all the objections against the universality of Christ’s death. It is not necessary to resort to the ministry of angels and other miraculous means⁷ which, they say, God uses to communicate the doctrine and history of Christ passion to people who have made good use of the first or common grace, but life in those places in the world where the outward preaching of the Gospel is unknown. According to this principle, just as some of the old philosophers might have been saved, so also nowadays some people (whom providence has placed in those remote parts of the world⁸ where there is no knowledge of the history) may be allowed to partake of the divine mystery, if they receive and do not resist that grace “of which a manifestation is given to every man for his benefit.”⁹ If one accepts this most* certain doctrine that there is an evangelical and saving Light and Grace in everyone, then against all the objections of those who want to deny it, we have established and confirmed the universality of the love and

¹ Latin: *infinia sua bonitate*, “his infinite goodness.”

² In both English and in Latin, Barclay uses “Light” as an appositive to “Son,” implying that the Son is the Light; it is especially clear in the Latin: *ut filium suum unigenitum, Lumen dederit*, “that he gave his only begotten son, a Light.”

³ Ezekiel 18:23, Isaiah 49:6, John 3:16 & 1:9, Titus 2:11, Ephesians 5:13 RB

Barclay’s note does not make clear which citation refers to specific phrases.

⁴ Latin: *pro tempore*, “for a time” We think this refers to the day of visitation (see Fifth and Sixth Proposition, §xii).

⁵ The bracketed phrase is omitted in the list of the fifteen theses at the beginning of the book, but is included in the repetition of the fifth thesis at the beginning of the Fifth and Sixth Proposition. In the Latin version it appears in both places.

⁶ I Corinthians 15:22 RB.

⁷ Latin: *prodigiosos illos modos*, “those prodigious or monstrous means”

⁸ Latin: *quos nativitatis fors posuit in remotis mundi partibus*, “whom the accident of birth placed in remote parts of the world.”

⁹ I Corinthians 12:7 RB.

mercy of God towards humanity, both in the death of his beloved Son, the Lord Jesus Christ, and in the manifestation of the Light in the heart.

Therefore Christ has tasted death for every man,¹⁰ not only for all kinds of men as some people foolishly say, but for *every one, of all kinds*. The benefit of Christ's offering¹¹ is not only extended to people who have the distinct outward knowledge of his death and sufferings as declared in the Scriptures, but it is also extended to people who are excluded from the benefit of this knowledge by some unavoidable circumstance. We willingly admit that this knowledge is very beneficial and encouraging but it is not absolutely necessary for people from whom God himself has withheld it.¹² Though they are ignorant of the history, God can make them participants in the mystery of his death if they allow his Seed and Light (which enlightens their hearts) to take its place. In that Light they experience communion with the Father and the Son,¹³ and in that way wicked people become holy and come to love that power by whose inward and secret¹⁴ touches they feel that they are turned from the evil to the good, and learn to do to others what they want others to do to them.¹⁵ Christ himself affirms that this covers it all.¹⁶

Those who have denied that Christ died for every person have taught falsely and erroneously.¹⁷ And the full Truth has not been taught sufficiently by those others who affirm that he died for all, but add that it is absolutely necessary to have the outward knowledge in order to receive the saving effect. Among this second group, the Remonstrants¹⁸ of Holland have fallen short, along with many others who affirm universal redemption, because they don't attribute the universality of this salvation to the divine and evangelical principle of *Light* and *Life* with which Christ has enlightened every man who comes into the world. This is plainly and excellently declared in these scriptures: Genesis 6:3, Deuteronomy 30:14, Psalms 50:1*, Job 28:28*, John 1:7-9, John 1:16*, Romans 10:8, Titus 2:11.

Fuente: Robert Barclay, *Apology for the True Christian Divinity* (Glenside PA: Quaker Heritage Press, 2002) pp. 96-98; y Roberti Barclaii, *Teologiae verè Christianae apologia*, facsimile (Amsterdam: Jacob Claus, 1676) pp. 62-64 .

¹⁰ Hebrews 2:9 RB.

¹¹ Latin: *cujus oblationis & victimæ beneficium*, "the benefit of the offering and sacrifice of Christ."

¹² Latin: *impossibilem fecit*, "made it impossible"

¹³ Latin: *si scilicet obtemperent semini et lumini ejus, illucenti cordibus suis, in quo lumine communio habetur cum Patre et Filio*, "that is to say, if they are submissive to his seed and light, which enlightens their hearts, that light in which there is communion with the Father and the Son."

¹⁴ Here "secret" means "intimate" rather than "clandestine."

¹⁵ In Latin this is stated in the negative form: *quod sibi fieri nolunt, alteri non facere*, "Not to do to others what they don't want done to them."

¹⁶ Matthew 7:12.

¹⁷ Latin: *hæreticè*, "heretically."

¹⁸ The Remonstrants (also called Arminians) protested against various aspects of the Calvinist theology of predestination; they affirmed that the saving work of Christ was for everyone.