

A Measure of the Light

extract from Proposition V & VI § xi

§ xi. First, God, who out of his infinite love sent his Son, the Lord Jesus Christ, into the world, who tasted death for every man,¹ has given to every person, —whether Jew or Gentile, Turk or Scythian, Indian or Barbarian, of whatever nation, country, or place— a certain day or time of visitation.² During this day or time it is possible for them to be saved, and to partake of the fruit of Christ's death.

Second, for this purpose God has given and communicated to every person a measure of the Light of his own Son, a measure of grace, a measure of the Spirit, which the Scripture describes by various names, for example “the seed of the Kingdom” (Matthew 13:18-19); the “Light that makes all things plain” (Ephesians 5:13); the “Word of God” (Romans 10:17); “manifestation of the Spirit given for benefit” (1 Corinthians 12:7); “a talent” (Matthew 25:15); “a little leaven” (Matthew 13:33); “the Gospel preached in every creature” (Colossians 1:23).³

Third, in and by this Light and Seed God invites, calls, exhorts, and strives with every man, in order to save him; and if this is received and not resisted it works the salvation of all, even of those who are ignorant of the death and sufferings of Christ and of Adam's fall. It makes them feel their own misery, and share inwardly in the sufferings of Christ, and makes them partakers of his Resurrection, becoming holy, pure, righteous, and recovered out of their

¹ Hebrews 2:9

² See 1 Peter 2:12

³ In both English and Latin, the words which Barclay puts in quotation marks are not exact quotations from the Bible although they do reflect the meaning of the verse. The citations of 1 Corinthians and Matthew 25 are more exact.

sins. Those who have the outward knowledge of Christ are saved by the same process, which opens their understanding to apply rightly the things that are revealed in the Scriptures and to use them for salvation. But in both groups this may be resisted and rejected, and then God is said to be resisted and pressed down, and Christ to be crucified again and put to shame among men. To those who resist and refuse him, he becomes their condemnation.

Sources: Robert Barclay, *Apology for the True Christian Divinity*, Proposition V & VI § xi (Glenside PA: Quaker Heritage Press, 2002) pp. 115-116 and Roberti Barclaii, *Teologiæ verè Christianæ apologia*, facsimile (Amsterdam: Jacob Claus, 1676) p. 79.