

§ xv. Fourthly, by this teaching we do not intend in any way to lessen or diminish the atonement and sacrifice of Jesus Christ, but on the contrary we magnify and exalt it. We believe that all the things recorded in the holy Scriptures happened, the birth, life, miracles, sufferings, resurrection and ascension of Christ; we also think that believing it is a duty incumbent on everyone to whom it pleases God to reveal it and bring them into knowledge of it. Indeed we think that it is damnable unbelief not to believe when it has been revealed. That divine seed inclines everyone to believe in it, although to some the seed does not reveal the explicit external knowledge, still the seed always accepts the truth* *ubi declaratur*, where it is declared. We firmly believe it was necessary for Christ to come, so that by his death and sufferings he might offer himself as a sacrifice to God for our sins, who “bore our sins in his own body on the tree.”¹ We also believe that whoever receives remission of sins only receives it by virtue of that most satisfactory sacrifice, and in no other way. It is “by the obedience of that one that the free gift comes to everyone for their justification.”² We affirm that all people partake of the fruit of Adam’s fall in this way: because of that evil seed which is communicated to them through him they are inclined to evil, although thousands of thousands are ignorant of Adam’s fall and never knew that the forbidden fruit was eaten. In the same way many may come to feel the influence of this holy and divine Seed and Light, and may be turned

¹ 1 Peter 2:23

² see Romans 5

from evil to good by it, although they know nothing of Christ's coming in the flesh, whose obedience and sufferings purchased this benefit* for them. We affirm it is absolutely necessary that everyone believe, to whom it pleased God to give the knowledge of the history of Christ's outward appearance. In the same way we freely admit that the outward knowledge is very comforting to those who submit to the inward Seed and Light, and are led by it. Not only does the sense of Christ's love and sufferings tend to humble them, but also they are strengthened in their faith and encouraged to follow the excellent example that he has left us, "who suffered for us, leaving us an example so that we would follow his steps"(1 Peter 2:21). Many times we are edified and refreshed by the gracious sayings which proceed out of his mouth. So the history is beneficial and consoling, as long as it is united* with the mystery and never without it; but the mystery can be beneficial without the explicit outward knowledge of the history.

Source: Robert Barclay, *Apology for the True Christian Divinity*, Proposition V & VI § xv (Glenside PA: Quaker Heritage Press, 2002) pp. 122-123; and Roberti Barclaii, *Teologiae verè Christianae apologia*, facsimile (Amsterdam: Jacob Claus, 1676) pp. 85-86.