

§ xviii. Lastly, just as we truly affirm that God does not will any man to perish, and for that reason has given each one the grace sufficient for salvation, we also do not deny that God works in some people in a special way, and in them grace prevails so much that they necessarily obtain salvation and God does not allow them to resist. It would be absurd to say that God did not extend himself towards the virgin Mary and the apostle Paul very differently than towards many others. In the same way, we cannot say that God loved the beloved disciple John and Judas the traitor equally. Nevertheless, since no one lacked the measure of grace which might have saved them, no one has any excuse.

Also, when God works in those to whom he has given this prevailing grace, he hides himself, to exclude any feeling of security or presumption, so that these people may be humbled, and the free grace of God may be seen to be greater, so that everything may be attributed to the free gift and nothing to the strength of the individual. When they remember the times of God's visitation to them when he argued\* and wrestled with them by his Light and Spirit, those who perish are forced to confess that there was a time when the door of mercy was open to them, and that they are justly condemned because they rejected their own salvation.

In this way the mercy and justice are established, and human will and strength are brought low and rejected. Man's condemnation depends on himself, and his salvation depends only on God.

Source: Robert Barclay, *Apology for the True Christian Divinity*, Proposition V & VI § xviii, (Glenside PA: Quaker Heritage Press, 2002) pp.131-132; and Roberti Barclaii, *Teologiae verè Christianae apologia*, facsimile (Amsterdam: Jacob Claus, 1676) pp. 92-93.

