

Apology — Robert Barclay — 165-167

The true Light which enlightens all
extract of Proposition V & VI §xxviii

§ xxviii Regarding those who have the Gospel preached to them and have the saving and sanctifying use of all outward kinds of assistance:¹ such people still come to have Jesus born* and brought forth in them by the inward Gift, Grace, and Light. In the same way everyone else may also come to be saved by means of this same Light. God calls, invites, argues,* and strives with everyone on their day² and saves many although he did not see fit to communicate this outward knowledge to them. Therefore we, who have the experience of the inward and powerful work of this Light in our hearts, which is *Jesus* revealed in us, cannot stop proclaiming the day of the Lord³ that has arisen, crying out with the woman of Samaria, “Come, see a man who told me all things that I ever did. Could this be the Christ?”⁴ We proclaim it so that all* others may come and feel the same thing in themselves, so that they may know that that little seed* which reproves them in their hearts, no matter how much they despised and neglected it before,* is actually the Gospel preached *within* them, Christ the wisdom and power of God, who is seeking to save their souls through that Seed....

This is that universal evangelical principle by which this salvation of Christ is shown to all men, Jew and Gentile, Scythian and Barbarian, of every country or nation

¹ Latin: *externae cujuslibet scientia*, “of whatever kind of outward knowledge,”

² Latin: *die quodam visitationis*, “on a certain day of visitation.”

³ Latin: *silere nequaquam possumus, sed diem Domini oportet nos promugare & annunciare*, “we can by no means be silent but it befits us to publish and announce the day of the Lord.”

⁴ John 4:29.

whatsoever. And therefore in our time God has raised up for himself faithful witnesses and evangelists to preach his everlasting Gospel again, and to direct everybody to mind the Light in them, both the high professors¹ who boast of the Law and the Scriptures and the outward knowledge of Christ, as well as the infidels and heathen who don't know Christ that way (which was Paul's ministry – Acts 26:18).^{*} So that they may all come to mind the Light in them, and know Christ in them, “the Just One, τὸν δίκαιον, the one they have killed so long, and made merry over him, and he has not resisted” (James 5:6²); so that they may all give up their sins, iniquities, false faith, professions, and outside righteousness, and may be crucified by the power of his cross in them, so that they may know that Christ within is the “hope of glory,”³ and may come to walk in his Light and be saved, by him who is the “true Light which enlightens every man who comes into the world.”⁴

Source: Robert Barclay, *Apology for the True Christian Divinity*, Proposition V y VI §xxviii (Glenside PA: Quaker Heritage Press, 2002) pp. 165-167; and Roberti Barclaii, *Teologiae verè Christianae apologia*, facsimile (Amsterdam: Jacob Claus, 1676) pp. 120-121.

¹ Those who profess or claim a lot.

² Barclay's text is longer than the biblical text.

³ Colossians 1:27

⁴ John 1:9.