

Seventh Thesis
Concerning Justification

In everyone who receives¹ this Light and does not resist it, it becomes in them a holy, pure, spiritual birth, which brings forth holiness, righteousness, purity, and all the other blessed fruits² which are acceptable to God. By this holy birth, which is *Jesus Christ formed within us* and working his works *in us*, we are sanctified and also justified in the sight of God, according to the Apostle's words: "But you are washed, you are sanctified, you are justified in the name of the Lord Jesus and by the Spirit of our God."³ It is not because of our own actions done in our own will, nor because of any good works in and of themselves; rather it is *Christ*, who is both the *gift* and the *giver*, and the cause of these effects *in us*. Just as he has reconciled us while we were enemies, in his wisdom Christ saves us and justifies us in this way, as the same apostle says elsewhere: "According to his mercy he saved us, by the washing⁴ of regeneration and the renewing of the Holy Spirit."⁵

Fuente: Robert Barclay, *Apology for the True Christian Divinity* (Glenside PA: Quaker Heritage Press, 2002) pp. 167-168; y Roberti Barclaii, *Teologiae verè Christianae apologia*, facsimile (Amsterdam: Jacob Claus, 1676) pp. 121-122.

¹ Latin: *religiosè eam recipiunt*, "receives it reverently."

² Latin: *præclaros illos fructus*, "noble fruits."

³ I Corinthians 6:11 RB

⁴ Latin: *lavacrum*, in ecclesiastical Latin it also means "water of baptism."

⁵ Titus 3:5 RB