

General Conclusion

The Conclusion

Dear open-minded reader, if in the fear of God you apply yourself to study the system of religion described here (which is consistent and harmonious both within itself as well as with the Scriptures of Truth), I do not doubt that you will say with me and with many others that this is the spiritual day of Christ's reappearance, in which he is again revealing the ancient paths of Truth and righteousness. Here you may see the Christian religion truly established and vindicated in all its parts, as a living, inward, spiritual, pure, and substantial thing. It is not a mere form, show, shadow, notion and opinion as it has been considered until now by too many people whose fruits declare that they lack the virtue* of the One whose name they bear. Many of them are so in love¹ with their empty forms and shadows that they continually slander us for calling them to the Substance, as if by doing so we denied or neglected the true form and outward part of Christianity; as God the searcher of hearts knows, this is a very great slander.

Because we have urged people to earnestly feel after God near and in themselves, telling them that their notions of God beyond the clouds will do them little good if they do not feel him near: hence they maliciously infer that we deny any God except that which is within us.

Because we tell people that only the Light and Law within them, not the letter outside them, can truly tell them their condition and lead them out of all evil: hence they say we vilify the Scriptures and value our own imaginations above them.

Because we tell people that their talk and belief about Christ's outward life, sufferings, death and resurrection will

¹ Latin: *adhærent*, "they are stuck to it."

not benefit them or justify them in the sight of God, no more than the Jews crying “the temple of the Lord, the temple of the Lord,”² but that they must know that Christ in them, whom they have crucified, is raised and justifies them, and redeems them from their iniquities: hence they say that we deny the life, death, and sufferings of Christ, justification by his blood, and remission of sins through him.

Because we tell them, while they are talking and deciding about the resurrection, that they have more need to know that the Just One, whom they have killed, is raised in themselves,³ and to be sure that they are participants in the first resurrection, and if this is so they will be more able to judge about the second: hence they say that we deny the resurrection of the body.

Finally,* because when we hear them talk foolishly about heaven and hell and the last judgment, we exhort them to get out of the hellish condition they are in and come down to the judgment of Christ in their own hearts,⁴ and believe in the Light and follow it, so that they may come to sit⁵ in the heavenly places that are in Christ Jesus: hence they maliciously say that we deny any heaven or hell but that which is within us, and that we deny any final* general judgment.

The Lord knows that these foul slanders are cast upon us whom God has raised up and gathered so that by us he might confound the wisdom of the wise, and bring to nothing the understanding of the prudent;⁶ so that only* by his own Spirit and Power in a despised people (so that no

² Jeremiah 7:4.

³ Latin: *ut justum, quem in se occiderunt, suscitatum cognoscant*, “that they know the just one, whom they have killed in themselves, is risen.

⁴ Latin: *ad iudicium veritatis in cordibus suis veniant*, “and come to the judgment of truth in their own hearts.”

⁵ Latin: *ut en hac vitâ sedeant in cælestibus locis*, “to sit in this life in the heavenly places.”

⁶ 1 Corinthians 1:19.

flesh might glory in his presence) he might pull down⁷ that dead, dark, corrupt image, that mere shadow and shell of Christianity with which Antichrist has deceived the nations. For this purpose he has called us to be a first-fruits of those that serve him, to worship him no longer in the oldness of the letter, but in the newness of the Spirit.

Although we are few in number compared to others, and we are weak in outward strength, which we completely reject, and we are foolish compared to the wise ones of this world, still as God has prospered us in the past despite much opposition, he will also do it in the future.⁸ Neither the artifice, wisdom, nor violence of men or devils shall be able to quench the little spark that has appeared, but it shall grow until it consumes whatever rises up to oppose it. The mouth of the Lord has spoken it; he that has risen in a small remnant shall arise and go on by the same arm of power in his spiritual manifestation until he has conquered all his enemies, until all the kingdoms of the earth become the Kingdom of Christ Jesus.

To him who has begun this work among the poor and small, not among the rich and great, and has revealed it to the poor, to babes and sucklings, not to the wise and learned; to him, the Only-Wise and Omnipotent GOD, be honor, glory, thanksgiving, and renown, from henceforth and forever. *Amen. Halelu-JAH.*⁹

Sources: Robert Barclay, *Apology for the True Christian Divinity*, (Glenside PA: Quaker Heritage Press, 2002) pp. 479-480 and Roberti Barclaii, *Teologiae verè Christianæ*

⁷ Latin: *exueret, everteret & destrueret*, “strip off, overturn, and destroy.”

⁸ Latin: *pro nobis stetit Deus, & adhuc stabit*, “God has stood firm for us and will stand the same in the future”

⁹ Barclay changes the spelling to show the origin of the word “aleluya” from the Hebrew *hallelu yah*, “praise God.”

apologia, facsimile (Amsterdam: Jacob Claus, 1676) pp. 372-374.