

## CONFESSION OF FAITH.

### CHAPTER 11.-Of Justification.

III. Christ by his obedience, and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father's Justice in their behalf<sup>1</sup>. Yet, in as much as he was given by the Father, for them<sup>2</sup>; and, his obedience and satisfaction accepted in their stead<sup>3</sup>; and, both, freely, not for any thing in them; their Justification is only of free grace<sup>4</sup>; that, both the exact justice, and rich grace of God, might be glorified in the justification of sinners<sup>5</sup>.

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Question 1.—*Did Christ by his obedience and death, fully discharge the debt of all those who are thus justified, and did he make a proper, real, and full satisfaction to the Father's justice in their behalf?*

*Answer.*—Yes. Rom. 5:8-10, 19; 1 Tim. 2:5, 6; Heb. 10:10, 14; Dan. 9:24, 26; Isa. 53:4-6, 10-12. So then, the Papists err, who maintain, that Christ has not made a full satisfaction to divine justice, for the sins of those who are justified; and that human satisfactions do, in part, satisfy the justice of God for sin. Because 1.) The prophet says, He hath borne our griefs, *etc.*, Isa 53:4, 5. 2.) By one offering, he has perfected forever them that are sanctified, Heb. 10:14. 3.) Human satisfactions being finite, can never fully satisfy in part, or in whole, the infinite justice of God, for the punishment of sin, Job 35:6. 4.) He has blotted out the handwriting of ordinances, which was against us, which was contrary to us, and took it out of the way, nailing it to his cross, Col. 2:14. 5.) There is nothing more frequent in Scripture, than that Christ was a propitiation for our sins, Rom. 3:25; 1 John 2:2. 6.) Christ says, I lay down my life for my sheep, *etc.*, John 10:15, 18. 7.) The Son of Man came to give his life a ransom for many, Matt. 20:28; 1 Tim. 2:6; Eph. 5:2; Gal. 3:13; Rev. 5:9.

Question 2.—*Was Christ given by the Father for those thus justified, and was his obedience and satisfaction accepted in their stead?*

*Answer.*—Yes. God did not spare his own Son but delivered Him up for those thus justified by Faith, Rom. 8:32. Now, as long as Christ is outside of us and we are out of Christ, we can receive no fruit from another's righteousness, Eph. 3:17; Gal. 2:20. God willed to unite us to Christ by a two-fold bond—one natural, the other mystical—in virtue of which both our evils might be transferred to Christ and the blessings of Christ pass over to us and become ours, 1 Pet. 3:18; Isa. 45:24, 25. The former is communion of nature by the incarnation; the latter is the communion of grace by mediation, Heb. 2:11; 2 Cor. 5:21. Thus, His obedience and satisfaction being accepted by God, Matt. 3:17; Eph. 5:2, is imputed to those justified, 2 Cor. 5:21.

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<sup>1</sup> Rom. 5:8-10, 19; 1 Tim. 2:5, 6; Heb. 10:10, 14; Dan. 9:24, 26; Isa. 53:4-6, 10-12.

<sup>2</sup> Rom. 8:32.

<sup>3</sup> 2 Cor. 5:21; Matt. 3:17; Eph. 5:2.

<sup>4</sup> Rom. 3:24; Eph. 1:7.

<sup>5</sup> Rom. 3:26; Eph 2:7.

Question 3.—*Is their justification only of free grace; that, both the exact justice, and rich grace of God, might be glorified in the justification of sinners?*

*Answer.*—Yes. The fact that Christ's righteousness is the ground of justification, and that his righteousness in strict rigor fully satisfies all the demands of the divine law, Eph. 1:7, instead of being inconsistent with the perfect freedom and graciousness of justification, vastly enhances its grace, Jer. 33:16. It is evident that God must either sacrifice his law, his elect, or his Son, Gal. 2:21; 3:21. It is no less plain that it is a far greater expression of love and free grace to save the elect at the expense of such a sacrifice than it would be to save them either at the sacrifice of principle or in case no sacrifice of any kind was needed, Rom. 5:8, 9. The cross of Christ is the focus in which the most intense rays alike of divine grace and justice meet together, in which they are perfectly reconciled, Ps. 85:10. This is the highest reach of justice, and at the same time and for the same reason the highest reach of grace the universe can ever see, Jer. 23:5, 6. The *self-assumption* of the penalty upon the part of the eternal Son of God is the highest conceivable vindication of the absolute inviolability of justice, and at the same time the highest conceivable expression of infinite love, Rom. 3:24, 26. Justice is vindicated in the vicarious suffering of the very penalty in strict rigor, Isa. 42:21; 45:21. Free grace is manifested—1.) In the admittance of a vicarious sufferer, Isa. 53:6. 2.) In the gift of God's beloved Son for that service, 1 John 4:10; Rom. 4:25. 3.) In the sovereign election of the persons to be represented by him, John 17:24. 4.) In the glorious rewards which accrue to them on condition of that representation, Eph. 2:7.