

CONFESSION OF FAITH.

CHAPTER 11.-Of Justification.

VI. The Justification of Beleevers under the old Testament, was, in all these respects, one and the same with the justification of Beleevers under the new Testament¹.

Question 1.—*Is the justification of believers under the old Testament, in all respects, one and the same with the justification of believers under the new Testament?*

Answer.—Yes. Gal. 3:9,13,14; Rom. 4:22-24; Heb. 13:8. Thus the Socinians err, who maintain that the manner of justification is not one and the same, under both the Testaments. Because, 1.) Abraham was justified by faith in Christ, Gen. 15:6. God of his mere grace, held him righteous and justified, that had no righteousness in himself, whereby to subsist and stand before his justice seat, and that through faith in his promises, and in the promised Mediator, Rom. 4:9. 2.) Isaiah teaches, that both himself and other believers were justified by the knowledge of Christ, Isa. 53:11. 3.) Because the Holy Ghost expressly testifies, that Christ died for the believers under the Old Testament, Heb. 9:15. 4.) Because the justification of believing Jews under the Old Testament, and believers under the New are compared between themselves as equal, Acts 15:11.

Question 2.—*But were the elect, under the Old Testament dispensation, justified, before Christ's Mediatorial righteousness was actually wrought?*

Answer.—Yes. This appears from the following considerations: 1.) They had the promise of Christ, and salvation through him, Gen. 3:15; 17:7. 2.) From the Scripture testimony, that individuals among them were justified; as Abraham, Rom. 4:3; David, Ps. 32:5; Rachab and others, Heb. 11:4-9, 20-26, 31, 32. 3.) From the fact that believers were then saved, in faith and hope, as well as now; but there never was, since the fall, any possible way of salvation but by justification through Christ, John 14:6; Heb. 13:8. Divine justice could admit of no other way, Isa. 35:8, 9; Acts 4:12. 4.) From the fact that Christ's righteousness was as valid to justify before its actual performance, as after, and the same salvation, and way of salvation were exhibited by the Old Testament dispensation as by the New, 1 Cor. 5:7.

Question 3.—*Is the justification of believers, under the old dispensation, not so full or real as under the new?*

Answer.—1.) There can be no grades in justification; and it must be real, or an entire acquittal, or no salvation at all, Rom. 5:1. 2.) Old Testament saints had as full promises of forgiveness as we, Isa. 1:18; 43:25; Ps. 103:3. 3.) They rejoiced in full forgiveness, as much as we, Ps. 32:1,2,5.

Question 4.—*But were the Old Testament believers still under guilt and a sense of sin?*

Answer.—No. That justification and remission of sins was granted to them, not only do the clear promises of God given them concerning it plainly prove, Ex. 34:7; Ps. 32:1; 51:3,4; 65:3; 85:2,3; 103:3; 130:4; Isa. 1:18; 44:22; Mic. 7:18,19; but also the examples of Abraham, David, Daniel and others (on whom this grace was bestowed) certainly demonstrate, *cf.* Dan. 9:20. Nor should we have recourse to prophecy, as if Ps. 32, 51,

¹Gal. 3:9,13,14; Rom. 4:22-24; Heb. 13:8.

103 were prophetic, referring to the time and believers of the New Testament. It is evident that David applies them to himself and to believers in his own time, Rom. 4:6-8. Additionally, we ought to consider carefully the examples of Abraham, Jacob, Job, David, Hezekiah and others, who frequently testify their confidence in God and joy and consolation flowing from it; yea, and are proposed as an example to the believers of the New Testament, Rom. 4:3-5; Gal. 3:6; Heb. 11:2; 2 Cor. 4:13. For although it is true that this confidence and consolation was less in them as to degree (on account of the more rigorous economy under which they lived), still it cannot be doubted that their faith was the same as to species (with the effects inseparable from it), Rom. 5:20, 21.