

Sample Comparison

Original

1689 London Baptist Confession of Faith

Chapter 11: Of Justification

1. Those whom God effectually calleth, he also freely justifieth,¹ not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous;² not for anything wrought in them, or done by them,³ but for Christ's sake alone; not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in his death for their whole and sole righteousness by faith,⁴ which faith they have not of themselves; it is the gift of God.⁵

¹Romans 3:24; 8:30. ²Romans 4:5–8; Ephesians 1:7. ³1 Corinthians 1:30, 31; Romans 5:17–19. ⁴Philippians 3:8, 9; Ephesians 2:8–10. ⁵John 1:12; Romans 5:17.

2. Faith thus receiving and resting on Christ and his righteousness, is the alone instrument of justification;⁶ yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.⁷

⁶Romans 3:28. ⁷Galatians 5:6; James 2:17, 22, 26.

3. Christ, by his obedience and death, did fully discharge the debt of all those that are justified; and did, by the sacrifice of himself in the blood of his cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf;⁸ yet, inasmuch as he was given by the Father for them, and his obedience and satisfaction accepted in their stead, and both

Modern-Language Version

Confessing the Faith

Chapter 11: Justification

1. Those God effectually calls he also freely justifies.¹ He does this, not by infusing righteousness into them but by pardoning their sins and accounting and accepting them as righteous.² He does this for Christ's sake alone and not for anything produced in them or done by them.³ He does not impute faith itself, the act of believing, or any other gospel obedience to them as their righteousness. Instead, he imputes Christ's active obedience to the whole law and passive obedience in his death as their whole and only righteousness by faith.⁴ This faith is not self-generated; it is the gift of God.⁵

¹Romans 3:24; 8:30. ²Romans 4:5–8; Ephesians 1:7. ³1 Corinthians 1:30, 31; Romans 5:17–19. ⁴Philippians 3:8, 9; Ephesians 2:8–10. ⁵John 1:12; Romans 5:17.

2. Faith that receives and rests on Christ and his righteousness is the only instrument of justification.⁶ Yet it does not occur by itself in the person justified, but it is always accompanied by every other saving grace. It is not a dead faith but works through love.⁷

⁶Romans 3:28. ⁷Galatians 5:6; James 2:17, 22, 26.

3. By his obedience and death, Christ fully paid the debt of all those who are justified. He endured in their place the penalty they deserved. By this sacrifice of himself in his bloodshed on the cross, he legitimately, really, and fully satisfied God's justice on their behalf.⁸ Yet their justification is based entirely on free grace, because he was given by the Father for them, and his obedience and

freely, not for anything in them,⁹ their justification is only of free grace, that both the exact justice and rich grace of God might be glorified in the justification of sinners.¹⁰

⁸Hebrews 10:14; 1 Peter 1:18, 19; Isaiah 53:5, 6. ⁹Romans 8:32; 2 Corinthians 5:21.

¹⁰Romans 3:26; Ephesians 1:6,7; 2:7.

4. God did from all eternity decree to justify all the elect,¹¹ and Christ did in the fullness of time die for their sins, and rise again for their justification;¹² nevertheless, they are not justified personally, until the Holy Spirit doth in time due actually apply Christ unto them.¹³

¹¹Galatians 3:8; 1 Peter 1:2; 1 Timothy 2:6.

¹²Romans 4:25. ¹³Colossians 1:21, 22; Titus 3:4–7.

5. God doth continue to forgive the sins of those that are justified,¹⁴ and although they can never fall from the state of justification,¹⁵ yet they may, by their sins, fall under God's fatherly displeasure;¹⁶ and in that condition they have not usually the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.¹⁷

¹⁴Matthew 6:12; 1 John 1:7, 9. ¹⁵John 10:28.

¹⁶Psalms 89:31–33. ¹⁷Psalms 32:5; Psalms 51; Matthew 26:75.

6. The justification of believers under the Old Testament was, in all these respects, one and the same with the justification of believers under the New Testament.¹⁸

¹⁸Galatians 3:9; Romans 4:22–24.

satisfaction were accepted in their place. These things were done freely, not because of anything in them,⁹ so that both the exact justice and the rich grace of God would be glorified in the justification of sinners.¹⁰

⁸Hebrews 10:14; 1 Peter 1:18, 19; Isaiah 53:5,

6. ⁹Romans 8:32; 2 Corinthians 5:21.

¹⁰Romans 3:26; Ephesians 1:6,7; 2:7.

4. From all eternity God decreed to justify all the elect,¹¹ and in the fullness of time Christ died for their sins and rose again for their justification.¹² Nevertheless, they are not justified personally until the Holy Spirit actually applies Christ to them at the proper time.¹³

¹¹Galatians 3:8; 1 Peter 1:2; 1 Timothy 2:6.

¹²Romans 4:25. ¹³Colossians 1:21, 22; Titus 3:4–7.

5. God continues to forgive the sins of those who are justified.¹⁴ Even though they can never fall from a state of justification,¹⁵ they may fall under God's fatherly displeasure because of their sins.¹⁶ In that condition they will not usually have the light of his face restored to them until they humble themselves, confess their sins, plead for pardon, and renew their faith and repentance.¹⁷

¹⁴Matthew 6:12; 1 John 1:7, 9. ¹⁵John 10:28.

¹⁶Psalms 89:31–33. ¹⁷Psalms 32:5; Psalms 51; Matthew 26:75.

6. In all these ways, the justification of believers under the Old Testament was exactly the same as the justification of believers under the New Testament.¹⁸

¹⁸Galatians 3:9; Romans 4:22–24.