

The Apology to the Augsburg Confession: Article IV: Of Justification.

1] In the Fourth, Fifth, Sixth, and, below, in the Twentieth Article, **they condemn us, for teaching**

A. that men obtain remission of sins not because of their own merits,

B. but freely for Christ's sake, through faith in Christ.

[They reject quite stubbornly both these statements.]

For they condemn us both

A. for denying that men obtain remission of sins because of their own merits, and

B. for affirming that, through faith, men obtain remission of sins, and through faith in Christ 2] are justified.

But since in this controversy **the chief topic of Christian doctrine is treated**, which, **understood aright,**

1. illumines and amplifies the honor of Christ [which is of especial service for the clear, correct understanding of the entire Holy Scriptures, and

2. alone shows the way to the unspeakable treasure and right knowledge of Christ, and

3. alone opens the door to the entire Bible], and

4. brings necessary and most abundant consolation to devout consciences,

we ask His Imperial Majesty to hear us with forbearance in regard to matters of such importance.

3] For since the adversaries understand

1. neither what the remission of sins,

2. nor what faith,

3. nor what grace,

4. nor what righteousness is, they sadly corrupt this topic, and obscure the glory and benefits of Christ, and rob devout consciences of the consolations offered in Christ.

4] But that we may strengthen the position of our Confession, and also remove the charges which the adversaries advance against us, certain things are to be premised in the beginning, in order that **the sources of both kinds of doctrine, i.e., both that of our adversaries and our own, may be known.**

5] **All Scripture ought to be distributed into these two principal topics, the Law and the promises.**

For in some places it presents **the Law**, and in others

the promise concerning Christ, namely,

1. either when [in the Old Testament] it promises that Christ will come, and offers, for His sake, the remission of sins justification, and life eternal,

2. or when, in the Gospel [in the New Testament], Christ Himself, since He has appeared, promises the remission of sins, justification, and life eternal.

6] Moreover, in this discussion, **by Law** we designate **the Ten Commandments**, wherever they are read in the Scriptures. Of the ceremonies and judicial laws of Moses we say nothing at present.

7] Of these two parts **the adversaries select the Law**, because human reason naturally understands, in some way, the Law (for it has the same judgment divinely written in the mind); [the natural law agrees with the law of Moses, or the Ten Commandments] and **by the Law they seek the remission of sins and justification.**