## THE AUGSBURG CONFESSION

## IV. [JUSTIFICATION]

<sup>1</sup> It is also taught among us that we cannot obtain forgiveness of sin and righteousness before God by our own merits, works, or satisfactions, but that we receive forgiveness of sin and become righteous before God by grace, for Christ's sake, through faith, <sup>2</sup> when we believe that Christ suffered for us and that for his sake our sin is forgiven and righteousness and eternal life are given to us. <sup>3</sup> For God will regard and reckon this faith as righteousness, as Paul says in Romans 3:21-26 and 4:5.

## V. [THE OFFICE OF THE MINISTRY]<sup>4</sup>

<sup>1</sup> To obtain such faith God instituted the office of the ministry, that is, provided the Gospel and the sacraments. <sup>2</sup> Through these, as through means, he gives the Holy Spirit, who works faith, when and where he pleases, in those who hear the Gospel. <sup>3</sup> And the Gospel teaches that we have a gracious God, not by our own merits but by the merit of Christ, when we believe this.

<sup>4</sup> Condemned are the Anabaptists and others who teach that the Holy Spirit comes to us through our own preparations, thoughts, and works without the external word of the Gospel.

## XIV. ORDER IN THE CHURCH

It is taught among us that nobody should publicly teach or preach or administer the sacraments in the church without a regular call.

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<sup>&</sup>lt;sup>4</sup> This title would be misleading if it were not observed (as the text of the article makes clear) that the Reformers thought of "the office of the ministry" in other than clerical terms.

<sup>&</sup>lt;sup>1</sup>Tappert, T. G. (2000, c1959). *The book of concord : The confessions of the evangelical Lutheran church* (36). Philadelphia: Fortress Press.