

## 76] to attain remission of sins = to be justified

### Apology of the Augsburg Confession IV

Attain  
Obtain  
Apprehend

Acquire  
Comfort ourselves  
Receive



God says  
He is  
righteous

*That We Obtain Remission of Sins by Faith Alone in Christ.*

75] We think that even the adversaries acknowledge that, in justification, the remission of sins is necessary first. For we all are *what* under sin. Wherefore we reason thus:— ⊕ = Atonement = Christ did

76] To attain the remission of sins is to be justified, according to Ps. 32, 1: *Blessed 77] is he whose transgression is forgiven. By faith alone in Christ*, not through love, not because of love or works, do we acquire the remission of sins, although love follows faith. 78] *Therefore by faith alone we are justified*, understanding justification as the making of a righteous man out of an unrighteous, or that he be regenerated.

79] It will thus become easy to declare the minor premise [that we obtain forgiveness of sin by faith, not by love] if we know how the remission of sins occurs. The adversaries with great indifference dispute whether the remission of sins and the infusion of grace are the same change [whether they are one change or two]. Being idle men, they did not know what to answer [cannot speak at all on this subject]. In the remission of sins, the terrors of sin and of eternal death, in the heart, must be overcome, as Paul testifies, 1 Cor. 15, 56 sq.: *The sting of death is sin, and the strength of sin is the Law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.* That is, sin terrifies consciences, this occurs through the Law, which shows the wrath of God against sin; but we gain the victory through Christ. How? By faith, when we comfort ourselves by confidence in the mercy promised for 80] Christ's sake. Thus, therefore, we prove the minor proposition. The wrath of God cannot be appeased if we set against it our own works, because Christ has been set forth as a Propitiator, so that for His sake, the Father may become reconciled to us. But Christ is not apprehended as a Mediator except by faith. Therefore, by faith alone we obtain remission of sins, when we comfort our hearts with confidence in the mercy promised for 81] Christ's sake. Likewise Paul, Rom. 5, 2, says:

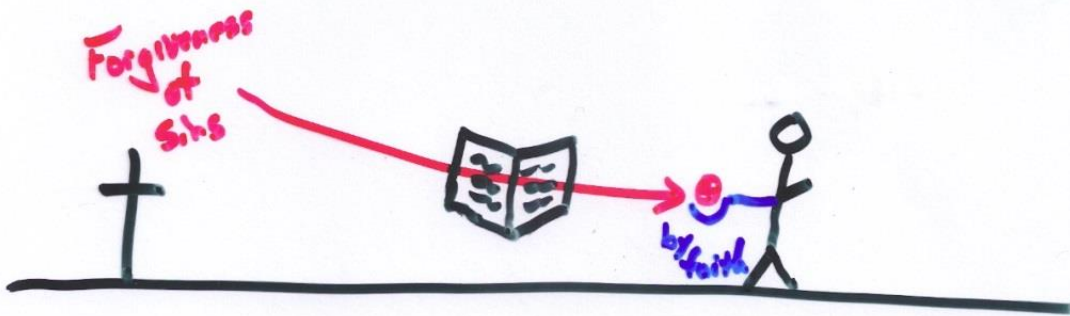


*By whom also we have access, and adds, by faith.* Thus, therefore, we are reconciled to the Father, and receive remission of sins when we are comforted with confidence in the mercy promised for Christ's sake. The adversaries regard Christ as Mediator and Propitiator for this reason, namely, that He has merited the habit of love; they do not urge us to use Him now as Mediator, but, as though Christ were altogether buried, they imagine that we have access through our own works, and, through these, merit this habit, and afterwards, by this love, come to God. Is not this to bury Christ altogether, and to take away the entire doctrine of faith? Paul on the contrary, teaches that we have access, i.e., reconciliation, through Christ. And to show how this occurs, he adds that we have access by faith. By faith, therefore, for Christ's sake, we receive remission of sins. We cannot set our own love and our own works over against God's wrath.

82] *Secondly.* It is certain that sins are forgiven for the sake of Christ, as Propitiator, Rom. 3, 25: *Whom God hath set forth to be a propitiation.* Moreover, Paul adds: *through faith.* Therefore this Propitiator thus benefits us, when by faith we apprehend the mercy promised in Him, and set it against the wrath and judgment of God. And to the same effect it is written, Heb. 4, 14. 16: *Seeing, then, that we have a great High Priest, etc., let us therefore come with confidence.* For the Apostle bids us come to God, not with confidence in our own merits, but with confidence in Christ as a High Priest; therefore he requires faith.

83] *Thirdly.* Peter, in Acts 10, 43, says: *To Him give all the prophets witness that through His name, whosoever believeth on Him, shall receive remission of sins.* How could this be said more clearly? We receive remission of sins, he says, through His name, i.e., for His sake; therefore, not for the sake of our merits, not for the sake of our contrition, attrition, love, worship, works. And he adds: When we believe in Him. Therefore he requires faith. For we cannot apprehend the name of Christ except by faith. Besides he cites the agreement of all the prophets. This is truly to cite the authority of the Church. [For when all the holy prophets bear witness, that is certainly a glorious, great excellent, powerful decretal and testimony.] But of this topic we will speak again after a while, when treating of "Repentance."





84] *Fourthly. Remission of sins is something promised for Christ's sake. Therefore it cannot be received except by faith alone. For a promise cannot be received except by faith alone. Rom. 4, 16: Therefore it is of faith that it might be by grace, to the end that the promise might be sure;* as though he were to say: "If the matter were to depend upon our merits, the promise would be uncertain and useless, because we never could determine when we would have sufficient merit." And this, experienced consciences can easily understand [and would not, for a thousand worlds have our salvation depend upon ourselves]. Accordingly, Paul says, Gal. 3, 22: *But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.* He takes merit away from us, because he says that all are guilty and concluded under sin; then he adds that the promise, namely, of the remission of sins and of justification, is given, and adds how the promise can be received, namely, by faith. And this reasoning, derived from the nature of a promise, is the chief reasoning [a veritable rock] in Paul, and is often repeated. Nor can anything be devised or imagined whereby this argument of Paul can be overthrown. Wherefore 85] let not good minds suffer themselves to be forced from the conviction that we receive remission of sins for Christ's sake, only through faith. In this they have sure and firm consolation against the terrors of sin, and against eternal death, and against all the gates of hell. [Everything else is a foundation of sand that sinks in trials.]

86] But since we receive remission of sins and the Holy Ghost by faith alone, faith alone justifies, because those reconciled are accounted righteous and children of God, not on account of their own purity, but through mercy for Christ's sake, provided only they by faith apprehend this mercy. Accordingly, Scripture testifies that by faith we are accounted righteous, Rom. 3, 26. We, therefore, will add testimonies

Promise

definition

\*[  
definition

which clearly declare that faith is that very righteousness by which we are accounted righteous before God, namely, not because it is a work that is in itself worthy, but because it receives the promise by which God has promised that for Christ's sake He wishes to be propitious to those believing in Him, or because He knows that *Christ of God is made unto us wisdom, and righteousness, and sanctification, and redemption*, 1 Cor. 1, 30.

87] In the Epistle to the Romans, Paul discusses this topic especially, and declares that, when we believe that God, for Christ's sake, is reconciled to us, we are justified freely by faith. And this proposition, which contains the statement of the entire discussion [the principal matter of all Epistles, yea, of the entire Scriptures], he maintains in the third chapter: *We conclude that a man is justified by faith, without the deeds of the Law*, Rom. 3, 28.

**TRUE**  
① Justification  
" Receiving Forgiveness

**FALSE**  
②  $\frac{0}{1}$   
The world is Justified  
Believers are Justified  
Forgiven

**TRUE**  
② Attainment : Justification  
" " Forgiveness  
Forgiveness : Forgiveness  
Achieved : Distributed  
and : and  
Won : Received

**FALSE**  
All are :  
Forgiven : (Some)  
At the :  
Cross :

**TRUE**  
③ He paid : I was  
for my sins : forgiven when  
at cross : I believed.  
(not yet) :  
forgiven) :

**FALSE**  
Universal :  
Forgiveness : (Some)  
:

④ What's going on at the means of grace?



Atonement



Jesus died  
for ALL

Jesus'

Atonement

But at cross, none are  
yet forgiven, justified



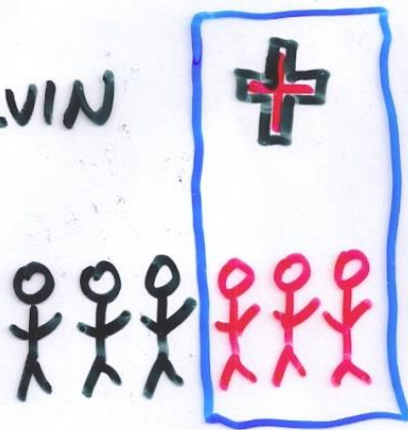
Jesus died  
for you,  
(Believe it)

= Faith in  
Jesus' Atonement  
Saves



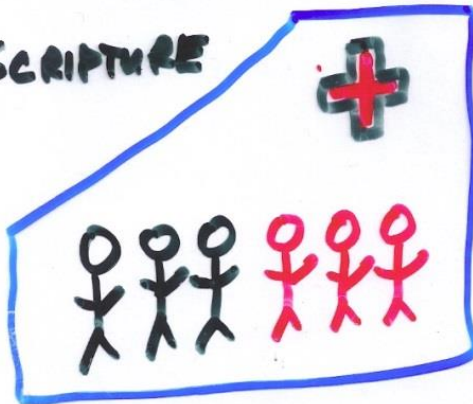
Justified  
Forgiven  
Saved

CALVIN



Limited  
Atonement  
" Jesus died  
only for  
believers

SCRIPTURE



Universal  
Atonement  
" Jesus died  
for ALL

All are  
declared righteous  
forgiven  
saved.  
[not going to Heaven]

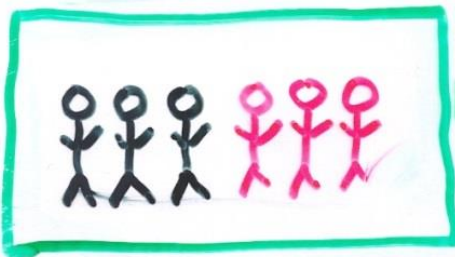
Universal  
Forgiveness  
[Objectively  
Justified]

All are  
going to be saved  
Yes, all are going  
to Heaven

Universal  
Salvation

Atonement 

Universal Forgiveness  
All are Justified

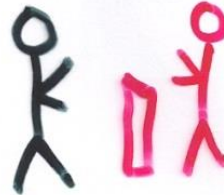


Declaration


Objective Justification

You were  
forgiven at  
the cross

= You are already  
Objectively  
Justified at  
the cross.



 Subjectively Justified

Atonement   
Jesus died  
for ALL

Jesus'  
Atonement

But at cross, none are  
yet forgiven, justified



Jesus died  
for you,  
(Believe it)

= Faith in  
Jesus' Atonement  
Saves



Justified  
Forgiven  
Saved