

Leviticus 18:1-5

1 Then the LORD spoke to Moses, saying, 2 “Speak to the children of Israel, and say to them: ‘I am the LORD your God. 3 According to the doings of the land of Egypt, where you dwelt, you shall not do; and according to the doings of the land of Canaan, where I am bringing you, you shall not do; nor shall you walk in their ordinances. 4 **You shall observe My judgments and keep My ordinances, to walk in them: I am the LORD your God.** 5 **You shall therefore keep My statutes and My judgments, which if a man does, he shall live by them: I am the LORD.’”**

Galatians 3:15-22

15 Brethren, I speak in the manner of men: Though it is only a man’s covenant, yet if it is confirmed, no one annuls or adds to it. 16 Now to Abraham and his Seed were **the promises** made. He does not say, “And to seeds,” as of many, but as of one, “And to your Seed,” who is Christ. 17 And this I say, that the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect. 18 **For if the inheritance is of the law, it is no longer of promise; but God gave it to Abraham by promise.** 19 What purpose then does the law serve? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was appointed through angels by the hand of a mediator. 20 Now a mediator does not mediate for one only, but God is one. 21 Is the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law. 22 But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe.

St. Luke 10:23-37

23 Then He turned to His disciples and said privately, “Blessed are the eyes which see the things you see; 24 for I tell you that many prophets and kings have desired to see what you see, and have not seen it, and to hear what you hear, and have not heard it.”

25 And behold, a certain lawyer stood up and tested Him, saying, “Teacher, what shall I do to inherit eternal life?” 26 He said to him, “What is written in the law? What is your reading of it?” 27 So he answered and said, “**‘You shall love the LORD your God with all your heart, with all your soul, with all your strength, and with all your mind,’ and ‘your neighbor as yourself.’**” 28 And He said to him, “You have answered rightly; **do this and you will live.**”

29 But he, wanting to justify himself, said to Jesus, “And who is my neighbor?” 30 Then Jesus answered and said: “A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded him, and departed, leaving him half dead. 31 Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side. 32 Likewise a Levite, when he arrived at the place, came and looked, and passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion. 34 So he went to him and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him. 35 On the next day, when he departed, he took out two denarii, gave them to the innkeeper, and said to him, ‘Take care of him; and whatever more you spend, when I come again, I will repay you.’

36 So which of these three do you think was neighbor to him who fell among the thieves?” 37 And he said, “He who showed mercy on him.” Then Jesus said to him, “Go and do likewise.”

Deuteronomy 6:4-6 “Hear, O Israel: The Lord our God, the Lord is one! ⁵**You shall love the Lord your God with all your heart, with all your soul, and with all your strength.** ⁶And these words which I command you today shall be in your heart.”

Deuteronomy 11:18 “Therefore **you shall lay up these words of mine in your heart** and in your soul, and bind them as a sign on your hand, and they shall be as frontlets between your eyes.

Deuteronomy 29:18 “so that there may not be among you man or woman or family or tribe, **whose heart turns away today from the Lord our God**, to go and serve the gods of these nations, and that there may not be among you a root bearing bitterness or wormwood;

Leviticus 19:18 ‘You shall not take vengeance, nor bear any grudge against the children of your people, but **you shall love your neighbor as yourself**: I am the Lord.

Exodus 20:5-6 “... For I, the Lord your God, am a jealous God, visiting the iniquity of the fathers on the children to the third and fourth generations of those who hate Me, ⁶but showing mercy to thousands, to those who love Me and keep My commandments.”

John 14:15 “If you love Me, keep My commandments.

John 15:10 “If you keep My commandments, you will abide in My love, just as I have kept My Father’s commandments and abide in His love.”

John 7:19 “Did not Moses give you the law, yet **none of you keeps the law**? Why do you seek to kill Me?”

Apology IV. Justification

¹⁸ Thus they bury Christ; men should not use him as mediator and believe that for his sake they freely receive the forgiveness of sins and reconciliation, but should dream that they merit the forgiveness of sins and are accounted righteous by **their own keeping of the law** before God. This in spite of the fact that **the law is never satisfied**, that reason performs only certain external works and meanwhile neither fears God nor truly believes that he cares. Though they talk about this disposition, yet without the righteousness of faith man can neither have nor understand the love of God....

³⁴ Our opponents concentrate on the commandments of the second table, which contain the civil righteousness that reason understands. Content with this, **they think they satisfy the law of God**. Meanwhile they do not see the first table, which commands us to love God, to be sure that God is wrathful at our sin, to fear him truly, and to be sure that he hears us. But without the Holy Spirit, the human heart either despises the judgment of God in its smugness, or in the midst of ^(tr-131) punishment it flees and hates his judgment. ³⁵ So it does not obey the first table. It is inherent in man to despise God and to doubt his Word with its threats and promises. Therefore men really sin even when they do virtuous things without the Holy Spirit; for they do them with a wicked heart, and **(Rom. 14:23) “whatever does not proceed from faith is sin.”** Such people despise God when they do these things, as Epicurus did not believe that God cared for him or regarded or heard him.⁷ This contempt for God corrupts works that seem virtuous, for God judges the heart.

LOVE AND THE KEEPING OF THE LAW

¹²² Here our opponents urge against us the texts, “If you would enter life, keep the commandments” (Matt. 19:17), “The doers of the law will be justified” (Rom. 2:13), and many similar passages regarding the law and works. Before answering these, we must say what we believe about love and the keeping of the law.

¹²³ It is written in the prophet (Jer. 31:33), “I will put my law upon their hearts.” In Rom. 3:31 Paul says that faith does not overthrow but upholds the law. Christ says (Matt. 19:17), “If you would enter life, keep the commandments.” And again, “If I have not love, I am nothing” (1 Cor. 13:2). ¹²⁴ These and similar passages assert that we should begin to keep the law ever more and more. We are not speaking of ceremonies, but of Decalogue, the law that deals with the thoughts of the heart. ¹²⁵ Since faith brings the Holy Spirit and produces a new life in our hearts, it must also produce spiritual impulses in our hearts. What these impulses are, the prophet shows when he says (Jer. 31:33), “I will put my law upon their hearts.” After we have been justified and regenerated by faith, therefore, we begin to fear and love God, to pray and expect help from him, to thank and praise him, and to submit to him in our afflictions. Then we also begin to love our neighbor because our hearts have spiritual and holy impulses.

¹²⁶ This cannot happen until, being justified and regenerated, we receive the Holy Spirit. First, **it is impossible to keep the law without Christ; it is impossible to keep the law without the Holy Spirit.** ¹²⁷ But the Spirit is received by faith, according to Paul’s word (Gal. 3:14), “That we might receive the promise of the Spirit through faith.” ¹²⁸ **Then, too, how can the human heart love God while it knows that in his terrible wrath he is overwhelming us with temporal and eternal calamities? The law always accuses us, it always shows that God is wrathful.** ¹²⁹ **We cannot love God until we have grasped his mercy by faith. Only then does he become an object that can be loved.**

¹³⁰ Although it is somewhat possible to do civil works, that is, the outward works of the law, without Christ and the Holy Spirit, **still the impulses of the heart toward God, belonging to the essence of the divine law, are impossible without the Holy Spirit;** this is evident from what we have already said. ¹³¹ But our opponents are fine theologians! They look at the second table and political works; about the first table they care nothing, as though it were irrelevant, or at best they require only outward acts of worship. **They utterly overlook that eternal law, far beyond the senses and understanding of all creatures: “You shall love the Lord your God with all your heart” (Deut. 6:5).**

¹³² But Christ was given so that for his sake we might receive the gift of the forgiveness of sins and the Holy Spirit, to bring forth in us eternal righteousness and a new and eternal life. Therefore we cannot correctly keep the law unless by faith we have received the Holy Spirit. Paul says that **faith does not overthrow but upholds the law** (Rom. 3:31) because the law can be kept only when the Holy Spirit is given.

¹³⁴ By the “veil” Paul means human opinion about the entire law, both the moral and the ceremonial; that is, **hypocrites think that outward and civil works satisfy the law of God** and that sacrifice and ritual justify before God *ex opere operato*. ¹³⁵ But this veil is removed from us, and this error taken away, when God shows us our uncleanness and the greatness of our sin. Only then do we see how far we are from keeping the law. Then we recognize how our flesh in its smugness and indifference does not fear God or truly believe in his providential care, but supposes that men are born and die by chance. Then we experience our failure to believe that God forgives and hears us. But when we are consoled by faith through hearing the Gospel of the

forgiveness of sins, we receive the Holy Spirit, so that we can think rightly about God, fear him, and believe in him. From this it is clear that without Christ and without the Holy Spirit **we cannot keep the law.**

¹⁴⁵ Selecting love, which is only one of these effects of faith, our opponents teach that love <sup>(tr-
163)</sup> justifies. From this it is clear that they teach only the law. They do not teach that we must first receive the forgiveness of sins by faith, nor that on account of Christ, the mediator, we have a gracious God. They think this is on account of our love, though they do not and cannot say what the nature of this love is. ¹⁴⁶ **They claim to keep the law,** though this glory properly belongs to Christ. In opposition to the judgment of God they set a trust in their own works, for they say they earn grace and eternal life by merit. Such a trust is simply wicked and vain. In this life **we cannot satisfy the law, because our unspiritual nature continually brings forth evil desires, though the Spirit in us resists them.**

Apology IV. Justification

¹⁵⁹ Now let us reply to the objection of the opponents referred to above. They are right when they say that **love is the keeping of the law, and obedience to the law certainly is righteousness.** But they are mistaken when they think that we are justified by the law. We are not justified by the law; but we receive the forgiveness of sins and reconciliation by faith for Christ's sake, **not for the sake of love or the keeping of the law.** From this it necessarily follows that we are justified by faith in Christ.

¹⁶⁰ When **this keeping of the law and obedience to the law is perfect,** it is indeed righteousness; but in us it is weak and impure. Therefore it does not please God for its own sake, and it is not acceptable for its own sake. ¹⁶¹ From what we have said it is clear that justification does not mean merely the beginning of our renewal, but the reconciliation by which we are later accepted. Nevertheless, it is more clearly evident now that **this incipient keeping of the law** does not justify, because it is accepted only on account of faith. We must not trust that we are accounted righteous before God **by our own perfection and keeping of the law,** but only because of Christ.

¹⁶² This is so because, first of all, Christ does not stop being the mediator after our renewal. It is an error to suppose that he merely merited "initial grace" and that afterward we please God and merit eternal life by our keeping of the law. ¹⁶³ Christ remains the mediator. We must always be sure that for his sake we have a gracious God in spite of our unworthiness. Paul clearly teaches this when he says (1 Cor. 4:4), "I am not aware of anything against me, but I am not thereby justified." But he believes that he is accounted righteous by faith for Christ's sake, according to the statement (Ps. 32:1; Rom. 4:7), "Blessed is he whose transgression is forgiven." This forgiveness is always received by faith. Thus also the imputation of the righteousness of the Gospel is through the promise. Therefore it is always received by faith; we must always hold that we are accounted righteous by faith for the sake of Christ. ¹⁶⁴ **If those who are regenerated are supposed later to believe that they will be accepted because they have kept the law, how can our**

conscience be sure that it pleases God, **since we never satisfy the law?** Therefore we must always go back to the promise.¹⁶⁵ This must sustain us in our weakness, and we must firmly believe that we are accounted righteous on account of Christ, “who is at the right hand of God, who indeed intercedes for us” (Rom. 8:34). If anyone thinks that he is righteous and acceptable because of **his own keeping of the law** rather than because of Christ’s promise, he insults this high priest. It is hard to understand how a man can do away with Christ, the propitiator and mediator, and then imagine that he is righteous before God.

¹⁶⁶ Again, what need is there for a long argument? All the Scriptures and the church proclaim that **the law cannot be satisfied**. **The incipient keeping of the law** does not please God for its own sake, but for the sake of faith in Christ.¹⁶⁷ Without this, **the law always accuses us**. For who loves or fears God enough? Who endures patiently enough the afflictions that God sends? Who does not often wonder whether history is governed by God’s counsels or by chance? Who does not often doubt whether God hears him? Who does not often complain because the wicked have better luck than the devout, because the wicked persecute the devout? Who lives up to the requirements of his calling? Who loves his neighbor as himself? Who is not tempted by lust?¹⁶⁸ Therefore Paul says (Rom. 7:19), “I do not do the good I want, but the evil I do not want is what I do.” Again (Rom. 7:25), “I of myself serve the law of God with my mind, but with my flesh I serve the law of sin.” Here he openly says that he serves the law of sin. And David says (Ps. 143:2), “Enter not into judgment with thy servant; for no man living is righteous before thee.” Even this servant of God prays God to avert his judgment. Again (Ps. 32:2), “Blessed is the man to whom the Lord imputes no iniquity.” Therefore in our present weakness **there is always sin that could be imputed to us**; about this he says a little later, “Therefore let every one who is godly offer prayer to thee” (Ps. 32:6). Here he show that even the godly must pray for the forgiveness of sins.

¹⁶⁹ More than blind are those who do not believe that evil desires in the flesh are sins, about which Paul says (Gal. 5:17), “The desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh.”¹⁷⁰ The flesh distrusts God and trusts in temporal things; in trouble it looks to men for help; it even defies God’s will and runs away from afflictions that it ought to bear because of God’s command; and it doubts God’s mercy. The Holy Spirit in our hearts battles against such feelings in order to suppress and destroy them and to give us new spiritual impulses.¹⁷¹ But later we shall assemble more testimonies on this subject, though they are obvious throughout not only the Scriptures but also the holy Fathers.

¹⁷² Augustine says very clearly, “**All the commandments of God are kept when what is not kept is forgiven.**”¹ Therefore even in good works he requires our faith that for Christ’s sake we please God and that the works in themselves do not have the value to please God.¹⁷³ Against the Pelagians, Jerome writes, “We are righteous, therefore, when we confess that we are sinners; and our righteousness does not consist in our own merit, but in God’s mercy.”² ¹⁷⁴ In the incipient keeping of the law, therefore, we need a faith which is sure that for Christ’s sake we have a gracious God. For mercy can be grasped only by faith, as we have said so often.¹⁷⁵ When Paul

says, therefore, that the law is established through faith (Rom. 3:31), this should not be taken to mean only that those who have been regenerated by faith receive the Holy Spirit and that their impulses agree with God's law. Even more important, it must be added that we should realize how far we are from the perfection of the law.¹⁷⁶ Therefore we dare not believe that we are accounted righteous before God on account of our keeping of the law; for our conscience to be at peace we must seek justification elsewhere. As long as we flee God's judgment and are angry at him, we are not righteous before him.

¹⁷⁷ We must conclude, therefore, that being reconciled by faith we are accounted righteous because of Christ, not because of the law or our works. The incipient keeping of the law pleases God because of faith; because of faith our failure to keep it is not imputed to us, although the sight of our impurity thoroughly frightens us.¹⁷⁸ If, then, we must seek justification elsewhere, our love and works do not justify. Far above our purity — yes, far above the law itself — should be placed the death and satisfaction of Christ, bestowed upon us to assure us that because of this satisfaction and not because of our keeping of the law we have a gracious God.

¹⁷⁹ Paul teaches this when he says in Gal. 3:13, "Christ redeemed us from the curse of the law, being made a curse for us." That is, the law condemns all men, but by undergoing the punishment of sin and becoming a sacrifice for us, the sinless Christ took away the right of the law to accuse and condemn those who believe in him, because he himself is their propitiation, for whose sake they are now accounted righteous. But when they are accounted righteous, the law cannot accuse or condemn them, **even though they have not really satisfied the law**. He writes to the same effect in Col. 2:10, "You have come to fullness of life in him." It is as though he were saying, "Though **you are still far away from the perfection of the law**, still the remnants of your sin do not condemn you, because for Christ's sake we have a firm and sure reconciliation through faith, though sin still sticks to your flesh."

¹⁸⁰ Because of his promise, because of Christ, God wishes to be favorably disposed to us and to justify us, not because of the law or our works: this promise we must always keep in view. In this promise timid consciences should seek reconciliation and justification, sustaining themselves with this promise and being sure that because of Christ and his promise they have a gracious God. Thus works can never pacify the conscience; only the promise can do this.¹⁸¹ Therefore, if we are to seek justification and peace of conscience elsewhere than in our love and works, love and works do not justify; still they are virtues, in keeping with the righteousness of the law, to the extent that they fulfill the law. And to that extent this obedience of the law justifies by the righteousness of the law. But God accepts this **imperfect righteousness of the law** only because of faith. Therefore it does not justify; that is, it neither reconciles nor regenerates nor of itself makes us acceptable before God.

¹⁸² From this it is evident that we are justified before God by faith alone, since by faith alone we receive the forgiveness of sins and reconciliation for Christ's sake, and reconciliation or

justification is something promised because of Christ, not because of the law. Therefore it is received by faith alone, **though the keeping of the law follows** with the gift of the Holy Spirit.

²²² No one can draw anything more from this text than that love is necessary. This we grant. It is also necessary not to steal. It would be a fallacy to reason that because it is necessary not to steal, therefore not stealing justifies; for justification is not the approval of a particular act but of the total person. Hence this passage from Paul is not against us; only our opponents should not add their own whims to it. For he is not saying that love justifies but that “I am nothing”; that is, faith is extinguished, no matter how great it may have been. He is not saying that love conquers the terrors of sin and death; that we can set our love against the wrath and judgment of God; **that our love satisfies the law of God**; that by our love we have access to God even without Christ, the propitiator; that by our love we receive the promised forgiveness of sins — Paul is saying none of these things. He does not believe that love justifies, for we are justified only when we take hold of Christ, the propitiator, and believe that for his sake God is gracious to us. Nor is justification even to be dreamed without Christ, the propitiator. ²²³ Let our opponents remove the promise about Christ, let them abolish the Gospel, if Christ is unnecessary and by our love we can conquer death and can have access to God without him as propitiator.

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Apology IV. Justification

²⁸⁷ The opponents’ whole system is derived either from human reason or from the teaching of the law rather than the Gospel. **They teach two modes of justification, one based upon reason, the other based upon the law, neither one based upon the Gospel or the promise of Christ.**

²⁸⁸ **The first mode of justification, according to them, is that men merit grace by good works — first by the merit of congruity, then by the merit of condignity.**¹ This mode is a doctrine of reason. Being blind to the uncleanness of the heart, reason thinks that it pleases God if it does good, but when men are in great peril they add other forms of worship to get rid of the terrors of conscience. The heathen and the Israelites sacrificed human victims and undertook many other painful works to appease the wrath of God. Later on men thought up monastic orders, which competed in the austerity of their observances to counteract the terrors of conscience and the wrath of God. Because this mode of gaining justification is reasonable and is preoccupied with outward works, it can be understood and, to some extent, its requirements can be met. For this reason the canonists have twisted ecclesiastical regulations. They did not understand why the Fathers had enacted them, namely, not that we should seek righteousness through these works but that for the sake of social tranquillity there should be some order in the church. In this way they have also distorted the sacraments, especially the Mass, through which they seek righteousness, grace, and salvation *ex opere operato*.

²⁸⁹ **The other mode of justification, handed down by the scholastic theologians,² teaches that we are righteous through a certain disposition (which is love) infused by God, that with the help of this disposition we obey the law of God both outwardly and inwardly, and that such obedience to the law is worthy of grace and eternal life.** This is obviously a doctrine

of the law. Truly the law says, “You shall love the Lord your God” (Deut. 6:5) and “You shall love your neighbor” (Lev. 19:18). Therefore love is the fulfilling of the law.

²⁹⁰ A Christian can easily evaluate both modes, since **both exclude Christ and therefore both are to be rejected**. The ungodliness of the first is obvious because it teaches that our works are a propitiation for sin. The second contains much that is harmful. It does not teach us to avail ourselves of Christ in our regeneration. It does not teach that justification is the forgiveness of sins. It does not teach that the forgiveness of sins precedes our love, but it imagines that we produce an act of love whereby we merit the forgiveness of sins. It does not teach that by faith in Christ we overcome the terrors of sin and death. Without any warrant it teaches that men come to God through their own keeping of the law and not through Christ, the propitiator. Then it imagines that this very keeping of the law with[out] Christ, the propitiator, is a righteousness worthy of grace and eternal life, although even a weak and feeble keeping of the law is rare, even among saints.

²⁹¹ But the Gospel was not given to the world in vain. Christ was not promised, revealed, born, crucified, and raised in vain. Whoever reflects on this will easily understand that we are justified neither by reason nor by the law. We are therefore obliged to disagree with our opponents on justification. **The Gospel shows another way. It compels us to make use of Christ in justification. It teaches that through him we have access to God through faith (Rom. 5:2), and that we should set him, the mediator and propitiator, against the wrath of God. It teaches that by faith in Christ we receive the forgiveness of sins, reconciliation, and victory over the terrors of sin and death.**

²⁹² Thus Paul says, too, that righteousness is not by the law but by the promise, in which the Father has given the assurance that he wishes to forgive and to be reconciled for Christ’s sake. This promise is received by faith alone, as Paul declares in Rom. 4:13. Faith alone accepts the forgiveness of sins, justifies, and regenerates. Then love and other good fruits follow. As we have already stated, we teach that a man is justified when, with his conscience terrified by the preaching of penitence, he takes heart and believes that he has a gracious God for Christ’s sake.

²⁹³ This faith is accounted for righteousness before God (Rom. 4:3, 5). When the heart is encouraged and quickened by faith in this way, it receives the Holy Spirit. **Through his renewal we can keep the law, love God and his Word**, obey God in the midst of afflictions, and practice chastity, love toward our neighbor, and so forth. **Even though they are a long way from the perfection of the law, these works please God on account of the justifying faith that for Christ’s sake we have a gracious God.** These things are plain and in conformity with the Gospel, and any sound mind can grasp them.

Apology XII. Penitence

⁸⁸ Finally, when will the conscience find peace if we receive the forgiveness of sins because we love or keep the law? For the law will always accuse us because we never satisfy the law of God. As Paul says (Rom. 4:15), “The law brings wrath.”

¹⁴² Regarding the law they say that in condescension to our weakness God has fixed a certain limit which man is bound to observe, namely, **the commandments**; over and above this, that is by the works of supererogation, he can make satisfaction for the sins he commits. Here are men who imagine that we can keep the law in such a way as to do even more than it requires, but Scripture cries out everywhere that we are far away from the perfection that the law requires. These men imagine that God’s law deals with external, civil righteousness. **They do not see that**

it requires us to love God “with all our hearts,” etc. (Deut. 6:5) and condemns every aspect of lust in human nature. Therefore **no one does as much as the law requires**, and it is foolish of them to imagine that we can do even more. For though we can do external works that God’s law does not require, it is vain and wicked to trust that thereby we make satisfaction to God’s law.

Apology XXVII. Monastic Vows

²⁴ But look at the impudence of our opponents! Not only do they teach that these observances are services that justify. They also say that they are more perfect services than other ways of life, that is, that they merit forgiveness of sins and justification more than the others. To this they add many other false and wicked ideas. They imagine that they observe both precepts and counsels.² Since they dream that they have merits of supererogation, these liberal men then sell them to others.²⁵ All this is full of pharisaical vanity. **It is the height of wickedness to believe that they satisfy the Ten Commandments in such a way that there are merits left over, when these Commandments accuse all the saints, “You shall love the Lord your God with all your heart” (Deut. 6:5), and again, “You shall not covet” (Ex. 20:17).** The prophet says (Ps. 116:11), “All men are liars”; that is, they do not think correctly about God, they do not fear him enough, they do not believe God enough. Therefore it is false for the monks to boast that the observance of a monastic life **satisfies** the Commandments and does more than the Commandments.

FC EP. V. Law and Gospel

⁵ **4.** But the Gospel, strictly speaking, is the kind of doctrine that teaches what a man who has not kept the law and is condemned by it should believe, namely, that Christ has satisfied and paid for all guilt and without man’s merit has obtained and won for him forgiveness of sins, the “righteousness that avails before God,”⁶ and eternal life.

FC SD. III. The Righteousness of Faith

¹⁴ Therefore the righteousness which by grace is reckoned to faith or to the believers is the obedience, the passion, and the resurrection of **Christ when he satisfied the law for us** and paid for our sin.

⁵⁷ Since, as was mentioned above,⁹ it is the obedience of the entire person, therefore it is a perfect satisfaction and reconciliation of the human race, since it satisfied the eternal and immutable righteousness of God revealed in the law.¹ This obedience is our righteousness which avails before God and is revealed in the Gospel, upon which faith depends before God and which God reckons to faith, as it is written, “For as by one man’s disobedience many will be made sinners, so by one man’s obedience many will be made righteous” (Rom. 5:19), and “the blood of Jesus, his Son, cleanses us from all sin” (1 John 1:7), and again, “The righteous shall live by his faith” (Hab. 2:4).