Ecumenical dialogue is particularly fruitful for those chosen by their churches to participate. I was assigned to the Lutheran–Roman Catholic Dialogue in Australia near the end of the four year conversation on justification. At the heart of the Dialogue's common statement are these words:

Lutherans and Roman Catholics together see justification as God’s free and saving action in Christ whereby our sin is forgiven and we are both declared and made righteous (italics added). Together we confess that it is solely by grace and through faith that we are justified and not through our own merits. Together we say that justification cannot be separated from regeneration, sanctification, and the renewal of our hearts by the Holy Spirit. Together we affirm that justification, or salvation in Christ, is central and normative to our Christian faith.1

Not just ‘declared righteous’, but ‘made righteous’. In conversation during a break one of the Catholic colleagues commented on that aspect of justification with words to this effect: ‘You know, I always used to think that what you Lutherans believe about justification is just a legal fiction—that there is a kind of outer coating of imputed righteousness, but essentially one is still a sinner.’ Those words, said quite casually over a cup of coffee, were almost revelatory, because what she described was what I had often felt as a young Lutheran finding my way in life: God is good and gracious, God forgives sin, God declares one to be righteous for Christ's sake—but it is all outside of one like a coating, and inside one is still a horrible sinner. The point is this: dialogue helps you, both as an individual and as a community of faith, to see yourself as others see you, and to see where your theological self-understanding may lack something vital.

Over the years I have come to believe and understand more deeply that in justification God both declares and makes one righteous. But how does this work theologically? If one is not only declared righteous but is actually made righteous and is righteous, what then is the relationship between justification and sanctification in the life of a believer? Again, it was an insight from dialogue that brought greater clarity.

‘Union with Christ’ emerges as a major theme in Luther studies

In the 1970s Finnish Archbishop Martti Simojoki asked younger members of the theological faculty of the University of Helsinki to find ‘a firm point of departure’ for the fledgling dialogue between the Evangelical Lutheran Church in Finland and the Russian Orthodox Church.\(^2\) This group, headed by Tuomo Mannermaa, focused on a concept that stands out in Luther’s exposition of justification by faith, especially as that is found in the Galatians commentary of 1535. Commenting on Galatians 2:16, ‘yet we know that a person is not justified by works of the law but through faith in Jesus Christ’, Luther said that ‘[true faith] takes hold of Christ in such a way that Christ is the object of faith, or rather not the object, but, so to speak, *in ipsa fide Christus adest*’—in faith itself Christ is present.\(^3\) The notion that Christ is present in faith ‘...implies a real participation in God, and it corresponds in a special way to the Orthodox doctrine of participation in God, namely the doctrine of theosis.’\(^4\)

At Kiev in 1977 Tuomo Mannermaa read a lecture on ‘Salvation interpreted as justification and deification’, and in the ensuing conversation the dialogue partners discovered ‘with mutual astonishment’ considerable common ground that had at its centre a parallel between justification and deification ‘based on a shared belief in the real presence of Christ in the word of God, in the sacraments, and in worship’.\(^5\)

This fruitful dialogue was the impetus for a seminal study by Mannermaa which in English translation bears the title *Christ present in faith: Luther’s view of justification*.\(^6\) In this book, and in subsequent work of the new wave of Finnish Luther research, it is shown that later Lutheranism lost sight of something important in Luther’s teaching on justification.

Later Lutheran teaching heavily emphasised the forensic nature of justification—that righteousness is imputed.\(^7\) For example, we read in the 1577 Formula of Concord:

---


\(^{5}\) Kurt E Marquart, ‘Luther and Theosis’, *Concordia Theological Quarterly* 64/3 (July 2000): 182,183.

\(^{6}\) Tuomo Mannermaa, *Christ present in faith: Luther’s view of justification*, edited and introduced by Kirsi Stjerna (Minneapolis: Fortress, 2005); originally published in German as *Der im Glauben gegenwärtige Christus: Rechtfertigung und Vergottung zum ökumenischen Dialog* (Hannover: Lutherisches Verlagshaus, 1989).

\(^{7}\) See Olli-Pekka, *Justification and participation in Christ: the development of the Lutheran doctrine of justification from Luther to the Formula of Concord (1580)*, (Leiden and Boston, Brill, 2008), especially 209–221.
Therefore the righteousness which by grace is reckoned to faith or to the believer is the obedience, the passion, and the resurrection of Christ when he satisfied the law for us and paid for our sin.\(^8\)

There is no doubt that in speaking this way of imputation, the Lutheran tradition was following in the footsteps of Luther:

A Christian is not someone who has no sin or feels no sin; he is someone to whom, because of his faith in Christ, God does not impute his sin. This doctrine brings firm consolation to troubled consciences amid genuine terrors. It is not vain, therefore, that so often and so diligently we inculcate the doctrine of the forgiveness of sins and of the imputation of righteousness for the sake of Christ.\(^9\)

But that is not the whole story. The problem with the later theology is that, with its singular emphasis on imputed righteousness, there is a tendency on the one hand to separate Christ from his work and benefits, and on the other hand Christ from the believer. It is not just Christ's obedience, atonement for sin, and righteousness that faith appropriates, but Christ himself. Righteousness is indeed imputed from outside us (\textit{extra nos}), but only because Christ himself has been grasped in the heart and dwells within (\textit{in nobis}). Faith takes hold of Christ as the ring encloses the gem, to use Luther's image for it:

Here it is to be noted that these three things are joined together: faith, Christ, and acceptance or imputation. Faith takes hold of Christ and has Him present, enclosing Him as the ring encloses the gem. And whoever is found having this faith in the Christ who is grasped in the heart, him God accounts as righteous.\(^10\)

Mannermaa and the Finnish school thus uphold the real presence of Christ in faith as the key for understanding Luther's teaching on justification. Luther, for his part, did not invent the doctrine, but found it in the New Testament, and above all in his beloved 'Katie von Bora', the epistle to the Galatians. Perhaps nowhere is the notion of the indwelling Christ spelt out more clearly than in his comment at Galatians 2:20, where it reads: \textit{Nevertheless, I live; yet not I, but Christ lives in me.}

When [Paul] says: 'Nevertheless, I live,' this sounds rather personal, as though Paul were speaking of his own person. Therefore he quickly corrects it and says: 'Yet not I.' That is, 'I do not live in my own person now, but Christ lives in me.' The person does indeed live, but not in itself or for its own person. But who is this 'I' of whom he says: 'Yet not I'? It is the one who has the Law and is obliged to do works, the one that is a person separated from Christ. This 'I' Paul rejects; for 'I,' as a person distinct from Christ, belongs to death and hell. This is why he says: 'Not I, but Christ lives in me.' Christ is my 'form,' which adorns my faith as color.


\(^9\) LW 26: 133.

\(^{10}\) LW 26: 132.
or light adorns a wall. (This fact has to be expounded in this crude way, for there is no spiritual way for us to grasp the idea that Christ clings and dwells in us as closely and intimately as light or whiteness clings to a wall.) ‘Christ,’ he says, ‘is fixed and cemented to me and abides in me. The life I now live, He lives in me. Indeed, Christ Himself is the life that I now live. In this way, therefore, Christ and I are one.’

Union with Christ and the relationship between justification and sanctification

Galatians 2:20 brings closely together two things: faith and life. This brings up the question of the roles of justification and sanctification in the life of the believer. The later Lutheran tradition was at pains to keep justification and sanctification quite separate:

[T]he proper order between faith and good works is bound to be maintained and preserved, as well as between justification and renewal or sanctification. For good works do not precede faith, nor is sanctification prior to justification.

The notion of Christ present in faith does not blur the distinction between justification and sanctification, but it certainly brings them into closer proximity, because both have their source in the Christ who dwells in the believer. Again, at Galatians 2:20, Luther comments:

For this life is in the heart through faith. There the flesh is extinguished; and there Christ rules with His Holy Spirit, who now sees, hears, speaks, works, suffers, and does simply everything in him, even though the flesh is still reluctant. In short, this life is not the life of the flesh, although it is a life in the flesh; but it is the life of Christ, the Son of God, whom the Christian possesses by faith.

Luther was entirely consistent in this teaching, for as early as 1519 we find it in his treatise on ‘Two kinds of righteousness’:

Through faith in Christ, therefore, Christ’s righteousness becomes our righteousness and all that he has becomes ours. ..... [The one] who trusts in Christ exists in Christ; he is one with Christ, having the same righteousness as he. It is therefore impossible that sin should remain in him. This righteousness is primary; it is the basis, the cause, the source of all our own actual righteousness.

Luther goes on to describe the relationship between the two kinds of righteousness using the imagery of marriage:

---

11 LW 26: 167.
13 LW 26: 172.
14 LW 31: 298.
Therefore through the first righteousness arises the voice of the bridegroom who says to the soul, ‘I am yours’, but through the second comes the voice of the bride who answers, ‘I am yours’. .... Then the soul no longer seeks to be righteous in and for itself, but it has Christ as its righteousness and therefore seeks only the welfare of others.\textsuperscript{15}

Mannermaa rightly highlights ‘Christ present in faith’ as the key for understanding the relationship between justification and sanctification in Luther’s theology:

Luther’s view of the relationship between justification and sanctification … lends a perspective for looking at the distinction from the center that unites the two: this center is the notion of Christ who is present in faith. The logic of the Reformer’s thinking is as follows: In faith, human beings are really united with Christ. Christ, in turn, is both the forgiveness of sins and the effective producer of everything that is good in them (his italics). Christ is the true subject and agent of good works in the believer….\textsuperscript{16}

Luther himself succinctly summed up the relationship between justification and sanctification in the life of believers when he wrote these oft quoted words:

We conclude, therefore, that a Christian lives not in himself, but in Christ and in his neighbor. Otherwise he is not a Christian. He lives in Christ through faith, in his neighbour through love. By faith he is caught up beyond himself into God. By love he descends beneath himself into his neighbour. Yet he always remains in God and in his love….\textsuperscript{17}

Logically and theologically, but not temporally, justification always precedes sanctification, faith comes before works, the passive righteousness of Christ before the active righteousness of the believer.\textsuperscript{18} Not temporally, because Christ present in faith means that Christ is always present in the believer bestowing both grace and gift.

**Union with Christ and the bestowal of grace and gift**

On the basis of Romans 5:15, Luther was wont to distinguish between grace (\textit{gratia, favor}) and gift (\textit{donum}), while at the same time holding them together. On the one hand, grace and gift are essentially ‘the same thing, namely, the very righteousness which is freely given to us through Christ.’\textsuperscript{19} And yet they are to be distinguished:

\textsuperscript{15} Ibid, 300.
\textsuperscript{16} Mannermaa, \textit{Christ present in faith}, 49.
\textsuperscript{17} ‘The freedom of a Christian’, in LW 31: 371. The expression ‘…caught up beyond oneself into God’ is an example of the congruence between Luther’s way of thinking and the Orthodox teaching on \textit{theosis}.
\textsuperscript{18} For the insight that distinguishes ‘logically’ and ‘temporally’ I am indebted to Marquart, ‘Luther and \textit{Theosis}’, 202.
\textsuperscript{19} Martin Luther, \textit{Lectures on Romans} (1515,1516), LW 25: 306.
Between grace and gift there is this difference. Grace actually means God's favor, or the good will which in himself he bears toward us, by which he is disposed to pour out Christ and the Holy Spirit with his gifts into us. This is clear from chapter 5:15, where St Paul speaks of 'the grace and gift in Christ', etc. The gifts and the Spirit increase in us every day, but they are not yet perfect since there remain in us the evil desires and sins that war against the Spirit. ... Nevertheless grace does so much that we are accounted completely righteous before God. For his grace is not divided or parceled out, as are the gifts, but takes us completely into favour for the sake of Christ our Intercessor and Mediator. And because of this, the gifts are begun in us.

Writing on ‘Christ as favor and gift’, Simon Peura sums up Luther’s teaching as follows:

Christ himself is grace and gift. Christ himself is the grace that covers a sinner and hides him from God's wrath, and Christ himself is the gift that renewes the sinner internally and makes him righteous. This occurs, then, when Christ unites himself with a sinner.

It is because Christ is present in believers not only as favor (grace) but also as donum (gift) that they participate in the divine life, and here the congruence with the Orthodox understanding of theosis becomes apparent. Mannermaa writes:

Thus, in addition to being ‘favour’ (forgiveness), Christ is also ‘gift.’ In other words, the presence of Christ means that the believer participates in forgiveness of sin and in the ‘divine nature.’ And when participating in God’s essence, the Christian also becomes a partaker of the attributes of this essence.

**Union with Christ and the means of justification**

‘In faith itself Christ is present’: Luther's insight recognises that union with Christ is at the heart and centre of Christian faith and life. Faith holds fast to the God and Father who ‘raised from the dead Jesus our Lord, who was handed over to death for our trespasses and was raised for our justification’ (Rom 4:24,25). Yet the death and resurrection of Christ occurred almost two thousand years ago, so what are the ‘means’ that bring Christ and his salvation to our time? Lutheran theology is wont to speak of the ‘means of grace’ and identifies them simply as ‘word and sacrament’, which is code for the proclamation of the gospel and the sacraments of baptism and the eucharist. In his brief confession of 1528 Luther unfolds his theology of word and sacrament in a wonderfully simple and

20 ‘Preface to the Epistle of St Paul to the Romans 1546 (1522)’, in LW 35: 369; the words in italics represent Simo Peura’s emendation, in Simo Peura, ‘Christ as favor and gift (donum): the challenge of Luther’s understanding of justification’, in Braaten and Jenson, *Union with Christ*, 43.

21 Ibid, 53.

22 Mannermaa, *Christ present in faith*, 21.

23 Luther’s ‘Confession concerning Christ’s Supper’ (LW 37:161–372) concludes with a brief third part (360–72) which Luther regards as a confession of his faith ‘before God and the world’ that he is determined to stand by until his death (360).
yet profoundly Trinitarian manner that emphasises God’s gracious self-giving to a fallen humanity:

These are the three persons and one God, who has given himself to us all wholly and completely, with all that he is and has. The Father gives himself to us, with heaven and all the creatures, in order that they may serve us and benefit us. But this gift has become obscured and useless through Adam’s fall. Therefore the Son himself subsequently gave himself and bestowed all his works, suffering, wisdom, and righteousness, and reconciled us to the Father, in order that restored to life and righteousness, we might also know and have the Father and his gifts. But because this grace would benefit no one if it remained so profoundly hidden and could not come to us, the Holy Spirit comes and gives himself to us also, wholly and completely. He teaches us to understand this deed of Christ which has been manifested to us, helps us receive and preserve it, use it to our advantage and impart it to others, increase and extend it. He does this both inwardly and outwardly—inwardly by means of faith and other spiritual gifts, outwardly through the gospel, baptism, and the sacrament of the altar, through which as through means or methods he comes to us and inculcates the suffering of Christ for the benefit of our salvation.24

Here again we see Christ truly present as grace—bestowing righteousness and reconciling us to the Father, and as gift—that restored to life and righteousness we might know and have the Father and his gifts.

Apart from Simo Peura who discusses baptism,25 Finnish scholars seem not to explore Luther’s writings dealing with the sacraments when presenting his understanding of union with Christ and what that means for his theology of justification. In what follows I hope to show that Luther’s understanding of the presence of Christ as ‘grace’ and ‘gift’ is discernible also in his sacramental theology.

**Baptism**

In Luther’s theology baptism is ‘the beginning point of justification’.26 In the Large Catechism Luther emphasises that ‘you should honor and exalt Baptism on account of the Word’,27 and because the word is with the water according to God’s ordinance, ‘Baptism is a sacrament, and it is called Christ’s Baptism’.28 It is rightly called Christ’s baptism because it is a sacrament of salvation: ‘To be saved, we know, is nothing else
than to be delivered from sin, death, and the devil and to enter into the kingdom of Christ and live with him forever."\(^{29}\)

Thus baptism is the beginning point of justification, but not its end, for ‘in baptism ... every Christian has enough to study and practice all his or her life. Christians always have enough to do to believe firmly what baptism promises and brings—victory over death and the devil, forgiveness of sin, God's grace, the entire Christ, and the Holy Spirit with his gifts.'\(^{30}\) Here we have the same linking of grace and gift that we noted earlier in the discussion on justification.

In an earlier treatise, that against Latomus (1521), Luther had explained this distinction more fully:

Now we finally come to the point. A righteous and faithful man doubtless has both grace and gift. Grace makes him wholly pleasing so that his person is wholly accepted, and there is no place for wrath in him any more, but the gift heals from sin and from all corruption of body and soul. It is therefore most godless to say that one who is baptised is still in sin, or that all his sins are not fully forgiven. .... Everything is forgiven through grace, but as yet not everything is healed through the gift. The gift has been infused, the leaven has been added to the mixture. It works so as to purge away the sin for which a person has already been forgiven. ....Thus [each person] will not boast before God of the cleanliness which he has in himself, but will rather glory in the grace and gift of God, and in the fact that he has a gracious God on his side who does not impute this sin and besides this, has given the gift through which it is purged away.\(^{31}\)

We find the same theology of justification in a brief treatise on baptism (1519):

Faith means that one firmly believes all this: that this sacrament not only signifies death and resurrection at the Last Day, by which a person is made new to live without sin eternally, but also that it assuredly begins and achieves this; that it establishes a covenant between us and God to the effect that we will fight against sin and slay it, even to our dying breath, while he for his part will be merciful to us, deal graciously with us, and—because we are not sinless in this life until purified by death—not judge us with severity.\(^{32}\)

Peura rightly comments: ‘Luther's standpoint is that Baptism and faith unite a Christian with Christ (\emph{unio cum Christo}).’\(^{33}\) Because of Christ forgiveness of sins, life and salvation are freely given and imputed to the baptised person, while at the same time renewal of

\(^{29}\) LC 4: 25, in ibid.
\(^{30}\) LC 4: 41, trans as in R Kolb and T Wengert, eds, \emph{The Book of Concord: the Confessions of the Evangelical Lutheran Church} (Minneapolis: Fortress, 2000), 461.
\(^{31}\) 'Against Latomus’, LW 37:229,30.
\(^{32}\) 'The holy and blessed sacrament of baptism', LW 35: 35.
\(^{33}\) Peura, ‘Baptism, justification’, 119.
life and the daily struggle against sin has begun.\textsuperscript{34} This entirely corresponds to Luther’s understanding of justification as ‘grace’ and ‘gift’.

**Eucharist**

One would think that if ever there were a place in Luther’s theology to go looking for ‘union with Christ’ and how that impacts the doctrine of justification, it would surely be his writings on the Lord’s supper. It is therefore somewhat surprising to find (as far as this writer has been able to determine) that little attention has been paid to union with Christ and justification in Luther’s eucharistic theology. Do we in fact find in Luther’s treatises on the Lord’s supper the understanding of the righteousness of God in Christ as both ‘grace’ and ‘gift’, that is, as Carl Braaten neatly puts it, the righteousness that is ‘not only forensically imputed to sinners but also a Real Presence in whom sinners participate through faith empowered by the Holy Spirit’?\textsuperscript{35}

I have only begun to look into this question, but thus far I have found less in Luther’s treatises than I would have hoped for. For example, when speaking of the benefits of the Lord’s supper the Small Catechism simply state that the words ‘for you’ and ‘for the forgiveness of sins’ mean that ‘forgiveness of sins, life, and salvation are given to us in the sacrament’.\textsuperscript{36} Similarly, in the Large Catechism we read that ‘we go to the sacrament because there we receive a great treasure, through and in which we obtain the forgiveness of sins.’\textsuperscript{37} Perhaps a little more is hinted at where Luther adds that the sacrament is ‘the very gift he has provided for me against my sins, death, and all evils.’\textsuperscript{38}

A richer theology of the benefits of the Lord’s Supper is to be found in earlier writings, for example, in Luther’s sacramental trilogy of 1519, the third part of which is his first extended statement on the Lord’s supper.\textsuperscript{39} In this early writing Luther emphasises communio: ‘The significance or effect of this sacrament is fellowship of all the saints. From this it derives its common name synaxis [Greek] or communio [Latin], that is, fellowship.’\textsuperscript{40} Luther shows that there are two sides to this fellowship, which are paralleled by the notions of ‘grace’ and ‘gift’ in later writings. First there is participation in the suffering of Christ, through which we receive God’s love and grace, the forgiveness of sins and eternal life. Secondly, as we share in this divine love, we respond by sharing love with one another, and especially with those in need of our love:

The immeasurable grace and mercy of God are given us in this sacrament to the end that we might put from us all misery and tribulation [Anfechtung] and lay

\textsuperscript{34} Ibid, 119,20.  
\textsuperscript{35} Carl E Braaten, ‘Response to Simo Peura, “Christ as favor and gift”’, in Braaten and Jenson, eds, *Union with Christ*, 73.  
\textsuperscript{36} SC, The Sacrament of the Altar, 5,6 (*The Book of Concord KW*, 362).  
\textsuperscript{37} LC, The Sacrament of the Altar, 22.  
\textsuperscript{38} Ibid.  
\textsuperscript{39} ‘The blessed sacrament of the holy and true body of Christ, and the brotherhoods’, in LW 35: 49–73.  
\textsuperscript{40} Ibid, 50.
it upon the community … and especially on Christ. Then we may with joy find strength and comfort, and say, ‘Though I am a sinner and have fallen, though this or that misfortune has befallen me, nevertheless I will go to the sacrament to receive a sign from God that I have on my side Christ's righteousness, life and sufferings, with all holy angels and the blessed in heaven and all pious men on earth'. Here your heart must go out in love and learn that this is a sacrament of love. As love and support are given you, you in turn must render love and support to Christ in his needy ones. …. Here the saying of Paul is fulfilled, “Bear one another’s burdens, and so fulfil the law of Christ” [Gal.6:2].

Notice that at this stage in the development of his theology Luther is still at ease about including the saints with Christ. Further on in the treatise Luther reiterates the same thought about communio with explicit mention of union with Christ:

Thus in the sacrament we too become united with Christ, and are made one body with the saints, so that Christ cares for us and acts on our behalf. As if he were what we are, he makes whatever concerns us to concern him as well, and even more than it does us. In turn we so care for Christ, as if we were what he is, which indeed we shall finally be—we shall be conformed to his likeness. As St. John says, ‘We know that when he shall be revealed we shall be like him’ [I John 3:2]. So deep and complete is the fellowship of Christ and all the saints with us. Thus our sins assail him, while his righteousness protects us. For the union makes all things common, until at last Christ completely destroys sin in us and makes us like himself, at the Last Day. Likewise by the same love we are to be united with our neighbours, we in them and they in us.

This is the rich and wonderful sacramental theology of Luther before it became narrowed and hemmed in by strong polemics on two fronts: against the Roman notion of the mass as a sacrifice and a good work on the one hand, and against the denial of the real presence of Christ by Zwingli et alii on the other. If Finnish Luther scholars are looking for convergence between Lutheran theology of justification and Orthodox theology of theosis, here it is indeed—founded upon union with Christ through the gift of his body and blood in the sacrament. A further point is that in reading this treatise one notices a more easy interplay, a greater fluidity, between the righteousness and love of Christ as both ‘grace’ and ‘gift’ (to use a later way of speaking about it). And yet there is never the slightest hint of synergism, for all comes from Christ and all is offered to him. In a treatise written the next year (1520), in which Luther deals with the question of the mass as a good work and sacrifice, Luther makes it very clear that in the sacrament we do not offer prayer, praise, thanksgiving, and ourselves as well, in our own name and person, ‘but we are to lay it upon Christ and let him present it for us’ for ‘we do not offer Christ as a sacrifice, but Christ … offers us’.

41 Ibid, 54.
42 Ibid, 59.
As already indicated, strong polemics tended to narrow Luther’s theological exposition of the benefits of the sacrament in later writings; yet in 1526, when his first foray ‘against the fanatics’ is made, the earlier theology of communio and the two kinds of love is still there. Delivered first as a sermon, the tone is more pastoral than in the harsh treatises that followed. I have selected a passage that demonstrates union with Christ, the forgiveness of sins (‘grace’), and the response of faith (‘gift’):

But when Christ is given to you, forgiveness of sins is also given to you, and all that is procured through the treasure. If you have grasped it with your heart … and if you believe it, you must say: ‘No work, no deed will help me out of my sins, but I have another treasure, the body and blood of my Lord, given to me for the forgiveness of sins. This is the only treasure, the only forgiveness, and there is no other in heaven or on earth.’ 45

Now there remains the part concerning the fruit of the sacrament. …. It is nothing other than love. …. As he gives himself for us with his body and blood in order to redeem us from all misery, so we too are to give ourselves with might and main for our neighbours. 46

Conclusion

Finnish scholars have made a very important contribution to our understanding of justification by highlighting the christological dimension—union with Christ. They have shown that a one-sided emphasis on justification as imputed righteousness does not do justice either to Luther’s doctrine of justification or to the New Testament texts from which Luther drew his teaching. The focus on union with Christ makes it possible to stress both aspects of justification, while keeping the right distinction between God’s overwhelming mercy in the forgiveness of sins for Christ’s sake on the one hand, and the gift of renewal and sanctification made possible by life in Christ on the other. In this paper I have tried to show that it is important to look for this christological understanding of justification in all the means of justification—not only in the word of the gospel, but also in the sacraments of baptism and holy communion.

44 ‘The sacrament of the body and blood of Christ—against the fanatics’, LW 36:335–61.
46 Ibid, 352.