

United with Christ in the Spirit

The Pneumatological Dimension of the Doctrine of Justification

Harald Hegstad

MF Norwegian School of Theology, Religion and Society, Norway

harald.hegstad@mf.no

1. Christology as key to the ecumenical understanding of justification

The Christological perspective has been a decisive key in the breakthrough in the ecumenical understanding of the doctrine of justification. Justification is not only about the relation between humans and God and the effects of this relation; it has also to do with the presence of Christ himself in the life of the believer. From the Lutheran side, the Finnish school of Luther interpretation has delivered important contributions to this understanding. Questions can be raised, however, on whether this emphasis has sufficiently taken into account the role of the Holy Spirit in justification. The Christological focus of the doctrine might thus have led to a certain pneumatological deficit. If so, it is important to look for resources that will help to overcome it.

Traditionally, the doctrine of justification has been understood as the most divisive issue between Roman Catholics and Protestants. The traditional understanding of this disagreement has been that while Roman Catholics have held an effective understanding of justification as the work of God's healing grace in the believer, Protestants have advocated a forensic understanding of justification as the imputed forgiveness of sins. To further clarify this contrast, while the first group has understood grace as the gift of God imparted to the believer, thereby healing the sinner from his/her sin, the latter has understood grace as the favor of God, whereby God declares the unjust to be just.¹

The *Joint Declaration on the Doctrine of Justification by the Lutheran World Federation and the Roman Catholic Church* (JDDJ), signed by representatives from the Vatican and the Lutheran World Federation in 1999, was an important contribution to bridging this divide between Catholic and Lutheran theology.² Since its publication, the World Methodist Council, the Anglican Communion, and the World Communion of Reformed Churches have joined the declaration, making it an important document extending in influence beyond the Lutheran-

Catholic bilateral relationship. In March 2019, leaders of the five world communions adhering to the JDDJ issued a statement recommitting themselves to the message of salvation expressed within it.³

In the JDDJ, forensic and effective understandings of justification are no longer seen as entailing the exclusion of alternatives. Rather, in its interpretation of justification, the declaration combines the two aspects into a comprehensive understanding by using the idea of union with Christ as a key. A central text in this respect is paragraph 22, which expresses the common understanding of the two parties in the following way:

We confess together that God forgives sin by grace and at the same time frees human beings from sin's enslaving power and imparts the gift of new life in Christ. When persons come by faith to share in Christ, God no longer imputes to them their sin and through the Holy Spirit effects in them an active love. These two aspects of God's gracious action are not to be separated, for persons are by faith united with Christ, who in his person is our righteousness (1 Cor 1:30): both the forgiveness of sin and the saving presence of God himself.

Here, the forensic aspect is present insofar as "God no longer imputes to them their sin," and the effective aspect is also evident in the assertion that "[God] effects in them an active love." These aspects are not simply added to one another. Rather, they are connected Christologically by the concept of union with Christ, "who in his person is our righteousness

2. The Finnish rereading of Luther

An important precondition for the use of the idea of union with Christ as a key for keeping the forensic and the effective aspects together in JDDJ is the discussion within Lutheran theology initiated by the so-called Finnish school of Luther research, represented by Tuomo Mannermaa (1937–2015) and his followers at the University of Helsinki. These scholars advanced a renewed reading and interpretation of Martin Luther's understanding of justification. According to this rereading, Luther's understanding of justification is far more complex than the forensic version of the doctrine that became dominant in post-Reformation Lutheranism.⁴

For Mannermaa, the idea of Christ indwelling in the believer is the key to understanding justification in the appropriate way, which also keeps the forensic and effective aspects together. According to this interpretation, Luther did not only understand faith as a belief in something *outside* the believer, but also viewed it as an expression of Christ's presence *within* the believer. In justification, Christ is not only giving his gifts or merits; he is also giving himself, becoming present by faith both with his person and his work in the believer. This understanding implies that the gift of salvation is really present in the believer without becoming the believer's *own* righteousness, thus safeguarding against work righteousness. This righteousness is really present as *Christ's* righteousness; thus, it is justification by grace alone, and not by our own merits. Simo Peura summarizes this understanding in the following way:

This interpretation is based on the thesis that both grace and gift are a righteousness given in Christ to a Christian. This donation presupposes that Christ is really present and that he indwells the Christian. Christ on the one hand is the grace that is given to the sinner that protects him against the wrath of God (the forensic aspect), and on the other hand he is the gift that renews and makes the sinner righteous (the effective aspect). All this is possible only if Christ is united with the sinner through the sinner's faith. So, the crucial point of this interpretation is *unio cum Christo*.⁵

According to the Finnish interpretation of Luther, Christ's presence in faith also means that the believer participates in the divine nature of Christ, which implies that salvation might be understood as *theosis*. This is a perspective that has been especially fruitful in ecumenical conversations between Lutheran and Orthodox theologians.⁶

An important point for the Finnish interpretation of Luther is that we are talking about a *real* connection between Christ and the believer. This is to be seen in contrast to the dominating tendency in neo-protestant theology after Kant, where faith was understood as a transcendental *effect* of God's will rather than God's actual presence in the world. Here, the presence of Christ is merely understood as a subjective experience of the effects the impression of Christ has in the believer. Faith is thus understood as a purely anthropological phenomenon, even if it is the result of the divine will. This neo-protestant understanding has also been influential in the interpretation of Luther.⁷

In contrast, Mannermaa claims that the presence of Christ in the believer should be understood as real in an ontological sense. To underline this point, he even uses the term *real-ontic* ("real-ontisch") in reference to Christ's presence in the believer.⁸ This conception is anchored in what he characterizes as Luther's Trinitarian ontology, according to which the work of God in the believer is identical with God's own being. What this means is that the believer in his/her faith participates in God's own reality.⁹

3. The lack of pneumatology in the Finnish interpretation

Even if Mannermaa's interpretation of Luther has formed a "school" of Luther research in Finland, this does not mean that his position has been exempt from criticism from other Finnish scholars. Building on his results, Mannermaa's followers have developed and even criticized aspects of his interpretation. In what follows, I will focus on the criticism raised by one of Mannermaa's students, Miikka Ruokanen, regarding the pneumatological dimension of Mannermaa's understanding of justification. Ruokanen also criticizes other aspects of Mannermaa's interpretation, but here I will only refer to his criticism regarding the role of the Spirit.¹⁰

According to Ruokanen, Mannermaa assigns a very limited role to the Holy Spirit in his understanding of justification. Only when analyzing Luther's understanding of sanctification does he bring in pneumatology. This lacking awareness of the Spirit in the context of justification misses important aspects of Luther's understanding, Ruokanen claims.

Thus, when Mannermaa defines justification in Christological terms as the presence of Christ in the believer, this is done without explicit reference to the role of the Holy Spirit. This is not

in accord with Luther as Ruokanen reads him. For Luther, the union with Christ is at the same time a union with the Holy Spirit. According to Ruokanen, “It is exactly in and through his Holy Spirit that ‘Christ is present in faith’ and present in the sinner.”¹¹ Further, “[A] union between Christ and the believer is simultaneously a union between the Holy Spirit and the believer, *unio cum Christo in Spiritu sancto*.”¹²

In Ruokanen’s view, a consequence of the omitted pneumatological dimension in this understanding of Christ’s presence is that faith tends to be construed as an anthropological reality. As Ruokanen claims:

It is typical of Luther research and Lutheran theology to use the expression *sola fide* with no reference to God’s Holy Spirit. Consequently, there is a great danger of comprehending faith as an anthropological reality, something accomplished by the human psyche. The reality of “Christ being present in the faith itself” (*in ipsa fide Christus adest*) is by definition a Pneumatological reality: it is in his Holy Spirit that Christ is present in faith. Faith is a perfect gift of the Trinitarian God or otherwise it is a human achievement and thus a merit.¹³

According to Ruokanen, Luther understands justification by faith solely as the work of the Holy Spirit through the preaching of the Word. The Spirit brings the gift, and the Spirit is also the gift itself.¹⁴

Given that the presence of Christ in the believer is a presence in and through the Spirit, this likely means that the problems with Mannermaa’s “ontological” understanding of Christ’s presence become less acute. The “real-ontic” character of this presence does not then refer to a special ontological category reserved for this Christological presence, but is rather an expression of a Trinitarian understanding of the Spirit as the vehicle of God’s presence in the world.

4. The presence of Christ as dependent on the presence of the Spirit

Even if Mannermaa’s interpretation has often been understood as a “new” interpretation of Luther, it is not without precedents. Other Luther scholars have also argued that a purely forensic understanding of justification is not in accordance with Luther.¹⁵ The most significant predecessor in this regard was the Danish Lutheran theologian Regin Preter (1907–1990), who introduced his ideas in his 1944 dissertation *Spiritus Creator*.¹⁶

In this work, Preter articulates an interpretation of Luther’s understanding of justification that comes close to the later Finnish school, namely by submitting that the core of justification is the indwelling of Christ in the believer. Preter thus defines justification in the following way: “The righteousness of the gospel is Christ really present as a redeeming reality.”¹⁷ This interpretation implies that justifying faith is not primarily to be undertaken with an anthropological perspective; instead, the process is defined by its object, the present Christ. In Preter’s words, “Faith in Christ is a real union with the living Christ as a redeeming reality.”¹⁸

While coming close to Mannermaa in his interpretation of Luther, Prenter far more explicitly links the indwelling of Christ to the work of the Holy Spirit. For Prenter, the real presence of Christ is mediated by the Spirit. It is thus impossible to separate Christ and the Spirit. There is no other spirit than the Spirit of Christ, there is no other Christ than he who is brought near by the Spirit, and Christ manifests himself to us only in the Spirit. The idea of the Holy Spirit is not an unimportant interpolation, stresses Prenter, and should instead be considered as a key issue in Luther's account of Christ's presence in the believer.¹⁹

The Spirit's role is not limited to bringing Christ near or creating faith. The Spirit is also herself present in the believer. The question thus arises as to "the relation between the truly present Holy Spirit and the truly present Christ in the work of the Spirit."²⁰ Both are equally important, according to Prenter's interpretation of Luther. The idea of the indwelling Christ does not make the idea of the real presence of the Spirit superfluous. On the contrary, *the presence of Christ is dependent on the presence of the Spirit*. In Prenter's words, "[T]he Holy Spirit is a real and divine sphere of revelation in which the risen Christ alone is present as a present and redeeming reality. Outside of this real and divine sphere Christ is only an idea."²¹ This implies that "there never can be a real presence of Christ except in and by the work of the Spirit."²²

For Luther, this understanding of the Spirit is intimately connected to a Trinitarian concept of God. What this means is that the Spirit is not only the power of God, as something other than God. More specifically, "Luther never doubts that the Spirit is God himself personally and not a mere divine manifestation of power," says Prenter.²³ This Trinitarian approach implies that the divine persons always work together in their relationship to the world. On the one hand, Christ is always present because the Spirit is present and makes Christ present. On the other hand, the Spirit is not present without making Christ present. For Prenter, "Luther knows of no influence of the Spirit which is not Christ-centered. The Spirit always works by making Christ present."²⁴

According to Prenter, Luther also draws an interesting parallel between the role of the Spirit in the incarnation, and the role of the Spirit in making Christ present in the believer. The conception of Christ by the Holy Spirit in the Virgin Mary thus parallels "his *mystica incarnatio* by which he is spiritually born in the believer."²⁵ Thus, the conformity of Christ "can be effected only through conception by the Holy Spirit, that is, by the birth of Christ in us *spiritualiter*."²⁶

5. The pneumatology of the Joint Declaration

In the preceding, we have seen that Mannermaa's interpretation of Luther has been criticized for not attending sufficiently to the pneumatological aspect of justification. We have also seen that the renewed interpretation of Luther advanced by the Finnish school was important in the process that led to the agreement between Lutherans and Catholics in the JDDJ. This raises the question of whether there is a similar lack of pneumatology in the JDDJ as in Mannermaa's interpretation of Luther. If this is the case, one could ask if the pneumatological

perspectives in Luther's theology that have been brought to attention by Ruokanen and Prenter could enrich the account of justification in the JDDJ.

The Holy Spirit is referred to in several places in the declaration. However, in contrast to the Christological element, the pneumatological aspects are not very dominant. On the one hand, the Spirit is understood as the agent that gives justifying faith in the following way: "Faith is itself God's gift through the Holy Spirit who works through word and sacrament in the community of believers and who, at the same time, leads believers into that renewal of life which God will bring to completion in eternal life" (par. 25). At the same time, the Spirit is not only understood as the giver, but also as the gift that the believer receives: "By grace alone, in faith in Christ's saving work and not because of any merit on our part, we are accepted by God and receive the Holy Spirit, who renews our hearts while equipping and calling us to good works" (par. 15).

The Spirit is also an agent for uniting the believer with Christ through baptism: "We confess together that in baptism the Holy Spirit unites one with Christ, justifies, and truly renews the person" (par. 28). This is explicitly described in Trinitarian terms: "Justification thus means that Christ himself is our righteousness, in which we share through the Holy Spirit in accord with the will of the Father" (par. 15). However, even if the Spirit is understood as the agent who unites with Christ, the Spirit is not explicitly linked to the actual understanding of the continuing presence of Christ in the believer.

Valuable insights in the themes that are covered by the JDDJ might come not only from the two traditions behind the declaration, but also from other confessional traditions. It is interesting to note that some parts of the criticisms that have been raised by representatives from other traditions have been related to the role of the Spirit. In an ecumenical anthology on the JDDJ from 2003, Orthodox theologian Valerie A. Karras characterizes the pneumatology of the JDDJ as weak. According to Karras, in conversations with Orthodoxy on the themes that are raised by the JDDJ, the role of the Holy Spirit would have to play a central role. From an Orthodox position, this would mean that there would be a closer integration of spirituality and sacramental theology in dogmatic theology. These areas are only occasionally referred to in the JDDJ, and Karras notes that the Catholic participants seems to be more concerned with these areas than the Lutherans.²⁷

In the same anthology, Pentecostal theologian Frank D. Macchia also criticizes the pneumatology of the JDDJ. Even though he commends the achievements of the declaration, he claims that the declaration seems to lack a proper pneumatological foundation.²⁸

6. Justified in the Spirit: A Pentecostal contribution

Macchia gives his own constructive contribution to this question in his book *Justified in the Spirit* (2010), arguing for a pneumatological reconstruction of the doctrine of justification. Macchia is critical of traditional understandings of justification, especially the forensic account of justification so common in Protestant theology. In this context, he recognizes the

contribution of the Finnish Luther interpretation as a step in the right direction. At the same time he criticizes the Finns for finding so little room for the work of the Spirit in justification.²⁹

According to Mannermaa, faith is the basis of justification because faith makes Christ present. Within this construal, Macchia finds an anthropological emphasis that makes human faith the agent of Christ's presence. According to Macchia, this understanding risks overlooking the role of the Spirit as "the referent when it comes to the presence of Christ or of God in us."³⁰ Further, in Macchia's view, "The principle of participation is primarily theological (in the Spirit) and only secondarily anthropological (by faith)."³¹ This does not mean that faith does not play any role, but Macchia stresses that faith is only the vessel that the Spirit uses: "It is not faith that is the real presence of Christ, provides the basis of justification, gives birth to a new person, bears fruit, or represents the 'divinity' incarnated in works. The Spirit does all of these things *by means* of faith in Christ, and even without or beyond it."³²

Macchia points to certain tendencies, exhibited by both Luther and other reformers as well as modern Protestant theologians, to assign a greater role to the Spirit in justification. However, he finds these efforts implicit or nonspecific since they assign the Spirit an "instrumentalist function of facilitating an encounter with Christ."³³ What is still needed in the doctrine of justification, according to Macchia, is "an effort at defining the indwelling Spirit as the very substance of justifying righteousness."³⁴

Macchia's objection to Mannermaa's account is not very different from the criticism raised by Ruokanen (see above). The interpretation of Luther by Ruokanen and Prenter shows that there are resources within the Lutheran tradition itself to overcome this problem. At the same time, seeing the question in a wider ecumenical framework and learning from other traditions is also necessary. In this context, Macchia's contribution is valuable, as it provides insights from a Pentecostal perspective. This perspective helps to ensure that a renewed emphasis on the role of the Spirit in the doctrine of justification not only remains a theoretical exercise of Trinitarian theology, but rather points to an experienced reality. According to Macchia, for Pentecostals, the Christian experience has been "concentrated on the enjoyment of the divine presence within an intimate communion with God."³⁵ In the context of the doctrine of justification, this means that "[t]he declared word of justification or pardon is not merely spoken; it is felt in the divine presence or embrace."³⁶ Because this is an experience of the Spirit's presence, such an understanding is not anthropocentric, Macchia points out.³⁷

Macchia finds the way forward for the doctrine of justification in developing a truly Trinitarian framework for the understanding of justification. He finds such a framework described, but not explained or explicated, in the JDDJ. Only such a framework will secure the Spirit a role not solely in the subjective appropriation of salvation, but also in Christ's accomplishment of righteousness and our participation in it.³⁸ Macchia thus calls for a "pneumatological Christology" as well as a "christological pneumatology" in order to understand the community and cooperation among the divine persons in their fulfillment of divine justice in the world.³⁹

7. United with Christ in the Spirit

The question of the Spirit's role in justification thus raises more fundamental questions regarding the relation between the work of Christ and the work of the Spirit, and between Christology and pneumatology. In Western theology, the work of the Spirit has often been understood as an extension of the work of Christ: When Christ has fulfilled his work, he sends the Spirit to convey this work to the world. This structure is usually also reflected in the doctrine of justification.

Jürgen Moltmann has taken up this basic issue of Western theology in his pneumatological work *The Spirit of Life*. For Moltmann, the one-sidedness in Western theology is reflected in the *filioque* addendum in the Nicene Creed, which in his view is both superfluous and leads to a subordinated role for the Spirit. Instead, he argues for an understanding of the innertrinitarian relationships where neither Son nor Spirit are subordinated to the other but instead accompany one another. In Moltmann's view, "The Orthodox theologians are right when they talk about a reciprocal 'accompaniment'—the Spirit accompanies the begetting of the Son, and the Son accompanies the procession of the Spirit."⁴⁰

This implies an insoluble bond between the Son and the Spirit, which is also in the economy of salvation. The Spirit *accompanies* the Son, *rests in* the Son, and *shines from* the Son, says Moltmann.⁴¹ The Spirit is not only the Spirit of Christ, but Christ is also the Christ of the Spirit. More specifically, Jesus is conceived by the Spirit (Luke 1:35), the Spirit comes over Jesus in his baptism (Mark 1:10), and Jesus does his ministry "filled with the power of the Spirit" (Luke 4:14 NRSV). When Jesus is raised from the dead, it is in the power of the Spirit (Romans 1:4).⁴²

Moltmann is not alone in this way of thinking, as is shown in the ongoing work on "Spirit Christology" by several scholars.⁴³ Such developments are not indicative of an adoptionist Spirit Christology understanding of Jesus as *becoming* the Son of God through the Spirit. This movement is instead best construed as Spirit Christology in a Trinitarian framework, meaning that Jesus is filled with the Spirit because the Son and the Spirit are always together in the life of the Trinity. Where the Son is, also the Spirit is, and vice versa. When the Son is incarnated in Jesus, the Spirit is necessarily present; when the Spirit does her work in the world, she brings the Son near.

This idea also applies to justification, for when Christ is united with the believer, such union is made possible by the Spirit—not just as an instrument or facilitator, but as an integrated aspect of the union with Christ. Just as Jesus practiced his earthly ministry in the power of the Spirit, so is he present in the believer in the power of the Spirit. This also implies that being united with Christ means to be filled by the Spirit, as Christ and the Spirit are always together. As Paul says, "Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness" (Romans 8:9b–10 NRSV). Such a view of justification points to an integrated understanding of salvation where the work of Christ and the work of the Spirit are not understood as separate events. To be united with Christ and to be baptized by the Spirit are two aspects of the same salvation.

Integrating the understanding of justification within a comprehensive view of the Spirit's work in the world might also broaden the scope of the doctrine from mainly dealing with the relationship between the individual believer and Christ. Understanding justification as a work of the Spirit connects justification to the creative and redemptive role of the Spirit for the whole of creation, thus positioning justification as an anticipation not just of personal salvation, but of the renewal of the world.

ENDNOTES

- 1 Cf. McGrath, A. E. (2005). *Iustitia Dei: A history of the Christian doctrine of justification*. Cambridge: Cambridge University Press.
- 2 *Joint declaration on the doctrine of justification*. (2000). Grand Rapids, MI: Eerdmans.
- 3 <https://www.lutheranworld.org/jddj>
- 4 Braaten, C. E., & Jenson, R. W. (1998). *Union with Christ: The new Finnish interpretation of Luther*. Grand Rapids, MI: Eerdmans; Mannermaa, T. (1989). *Der im Glauben Gegenwärtige Christus: Rechtfertigung und Vergottung: Zum Ökumenischen Dialog*. Hannover: Lutherisches Verlagshaus; Mannermaa, T. (2005). *Christ present in faith: Luther's view of justification*. Minneapolis: Fortress Press. Regarding the Finnish contribution to the process leading up to the JDDJ, see Forsberg, J. (1997). *Der finnische Beitrag zum Dokument gemeinsame Erklärung zur Rechtfertigungslehre*. In O. Bayer, R. W. Jenson, & S. Knuutila (Eds.), *Caritas Dei: Beiträge zum Verständnis Luthers und der gegenwärtigen Ökumene: Festschrift Für Tuomo Mannermaa Zum 60. Geburtstag* (pp. 152–169). Helsinki: Luther-Agricola-Gesellschaft.
- 5 Peura, S. (1998). Christ as favor and gift: The challenge of Luther's understanding of justification. In C. E. Braaten & R. W. Jenson (Eds.), *Union with Christ: The new Finnish interpretation of Luther* (pp. 42–69). Grand Rapids, MI: Eerdmans.
- 6 Kärkkäinen, V.-M. (2004). *One with God: Salvation as deification and justification*. Collegeville, MN: Liturgical Press; Peura, S. (1994). *Mehr als ein Mensch? Die Vergöttlichung als Thema der Theologie Martin Luthers von 1513 bis 1519*. Mainz: Zabern; Peura, S., & Raunio, A. (Eds.). (1990). *Luther und Theosis: Vergöttlichung als Thema der abendländischen Theologie*. Helsinki: Luther-Agricola-Gesellschaft.
- 7 Mannermaa, T. (1998). Why is Luther so fascinating? Modern Finnish Luther research. In C. E. Braaten & R. W. Jenson (Eds.), *Union with Christ: The new Finnish interpretation of Luther* (pp. 1-20). Grand Rapids, MI: Eerdmans; Saarinen, R. (1989). *Gottes Wirken auf uns: Die transzendente Deutung des Gegenwart-Christi-Motivs in der Lutherforschung*. Stuttgart: Steiner Verlag.
- 8 Mannermaa (1989, p. 57).

- 9 Mannermaa, T. (1993). Hat Luther eine trinitarische Ontologie? In A. Ghiselli, K. Kopperi, & R. Vinke (Eds.), *Luther und Ontologie: Das Sein Christi im Glauben als strukturierendes Prinzip der Theologie Luthers* (pp. 28–27). Helsinki: Luther-Agricola-Gesellschaft. This understanding of Christ's presence in ontological terms has been criticized by, among others, Reinhard Flogaus. Flogaus agrees with Mannermaa that Luther's understanding of justification is not limited to the forensic aspect and that it also implies a union with Christ in faith. However, he does not agree with Mannermaa that Luther understands the union with Christ by means of philosophical concepts from scholastic substance ontology. See Flogaus, R. (1997). *Theosis bei Palamas und Luther: Ein Beitrag zum ökumenischen Gespräch*. Göttingen: Vandenhoeck & Ruprecht, especially pp. 337–339, 377–378, and 414.
- 10 Ruokanen, M. (2019). Remarks on Tuoma Mannermaa's interpretation of Martin Luther's Lectures on Galatians. In P. Kärkkäinen & O.-P. Vainio (Eds.), *Apprehending love: Theological and philosophical inquiries*. Helsinki: Luther-Agricola-Society. Cf. Kärkkäinen (2004, pp. 63–64).
- 11 Ruokanen (2019, p. 387).
- 12 Ruokanen (2019, p. 392).
- 13 Ruokanen (2019, p. 390).
- 14 Ruokanen (2019, p. 388).
- 15 Two Scandinavian examples are Jensen, O. J. (1987). *Kristi person: Til betydningen av læren om Kristi person i Martin Luthers teologi 1520–1546*. Bergen; Højlund, A. C. (1992). *Ved gaven helbreder han naturen: Helbredelsestanken i Luthers retfærdiggørelseslære*. Kolon, Århus.
- 16 Prenter, R. (1953). *Spiritus creator*. Philadelphia: Muhlenberg Press. (Original work published in Danish in 1944)
- 17 Prenter (1953, p. 31).
- 18 Prenter (1953, p. 29).
- 19 Prenter (1953, pp. 61–62).
- 20 Prenter (1953, p. 59).
- 21 Prenter (1953, p. 61).
- 22 Prenter (1953, p. 61).
- 23 Prenter (1953, p. 176).
- 24 Prenter (1953, p. 54).
- 25 Prenter (1953, p. 11).

- 26 Prenter (1953, p. 11).
- 27 Karras, V. A. (2003). Beyond justification: An Orthodox perspective. In W. G. Rusch (Ed.), *Justification and the future of the ecumenical movement: The joint declaration on the doctrine of justification* (pp. 99–131). Collegeville, MN: Liturgical Press.
- 28 Macchia, F. D. (2003). Justification and the spirit of life: A Pentecostal response to the Joint Declaration. In W. G. Rusch (Ed.), *Justification and the future of the ecumenical movement: The joint declaration on the doctrine of justification* (pp. 133-149). Collegeville, MN: Liturgical Press.
- 29 Macchia, F. D. (2010). *Justified in the spirit: Creation, redemption, and the triune God* (pp. 38–74). Grand Rapids, MI: Eerdmans.
- 30 Macchia (2010, p. 53).
- 31 Macchia (2010, p. 53).
- 32 Macchia (2010, p. 54).
- 33 Macchia (2010, p. 73).
- 34 Macchia (2010, p. 73).
- 35 Macchia (2010, p. 79).
- 36 Macchia (2010, p. 80).
- 37 Macchia (2010, p. 85).
- 38 Macchia (2010, p. 297).
- 39 Macchia (2010, p. 300).
- 40 Moltmann, J. (1992). *The spirit of life: A universal affirmation*. Minneapolis, MN.: Fortress Press, p. 307.
- 41 Moltmann (1992, p. 308).
- 42 Moltmann (1992, pp. 60–73).
- 43 Habets, M. (2010). *The anointed son: A trinitarian spirit Christology*. Eugene, OR: Pickwick; Macchia, F. D. (2018). *Jesus the spirit baptizer: Christology in light of Pentecost*. Grand Rapids: Eerdmans.