

It would appear that, whereas the kingdom of God's left hand, in Luther's terms, has to do entirely with this world, the kingdom of God's right hand does not have to do entirely with the other world, but also with this.

Correspondingly, being a Christian also has to do with this world as well as with the other. This is presumably why Luther can say or imply—apparently self-contradictorily—both that being a Christian is a matter of "person," as distinct from "office," and that being a Christian is itself a matter of "office," as distinct from "person." Insofar as being a Christian is understood in the strict and proper sense to mean having come to obedient faith in God through Jesus Christ (i.e., unreserved trust in God's love and unqualified loyalty to its cause), it is clearly a matter of "person," as distinct from "office." But insofar as being a Christian is understood in the broad and improper sense to mean sincerely believing and doing all the things that a Christian at least implicitly believes and does, it is clearly a matter of "office," as distinct from "person."

Also relevant in this connection is the distinction between the visible church of the called, which is the church only in a broad and improper sense of the term, and the invisible church of the chosen, which is the church in the strict and proper sense. Implicit in this distinction is the distinction between Christians who are such in the broad and improper sense of sincerely believing and doing all that Christians in the strict and proper sense at least implicitly believe and do, on the one hand, and Christians in the strict and proper sense of those who have come to obedient faith in God through Jesus Christ, on the other hand.

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