

**ST. JOHN'S LUTHERAN CHURCH**  
**Red Bud, Illinois**  
**Adult Bible Class**  
***“Justification and Sanctification***

***1 Corinthians 1:30-31*** And because of Him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption, so that, as it is written, “Let the one who boasts, boast in the Lord.”

Dikaioo “to justify” in the New Testament:

In ancient Greek writings this verb is generally used for “to regard as right.” It is also used for “to treat someone rightly” or “to secure justice for someone.” In the Greek translation of the Old Testament, the Septuagint (LXX), the use is forensic (that is, belonging to a court of law) but mostly in the positive sense “to pronounce righteous” or “to vindicate.” From this meaning it is used for “to acquit” and “to prove innocent.”

In the New Testament the legal connection is almost always used. Divine vindication is a common reference. Most of the usages are in Paul’s writings. In Paul we find first the legal use. The wicked are justified by faith on the basis of God’s gracious action in Christ. This justifying is a saving acquittal which takes place in the present. It has the objectivity of relationship, enacted at the cross and received by faith. The idea of judgment is always present, but dikaioo is a present act of grace through Christ.

Yet Paul’s use of the term also makes a contribution to the question of experience. The once-for-all justification accomplished by Christ on the cross (objective) and our personal justification by faith now (subjective) go together. Justification is a finished work of God’s grace, yet the term “by faith” shows that this is also a continuing present act, so that we cannot separate the objective act of Christ’s work for us and our subjective apprehending of this grace by Holy Spirit given faith.

God is righteous, but His righteousness is an expression of grace that also displays His justice in the concrete form of an act of atonement in Christ on the cross. God’s righteousness is judicial and gracious at the same time in the one act of salvation in Christ. God’s righteousness is a combination of judgment and grace which He displays by imparting to us His forgiveness and drawing us into His kingdom which the last judgment will fully manifest.

God’s righteousness means our justification. God’s righteousness is forensically ascribed to believers. The justified (“just as if I’d” never sinned) are “right” before God, not because they are in and of themselves, but because God declares them to be in, through and because of Jesus Christ’s life, death and resurrection for them. God’s pardoning is an authoritative summons which is not dependent upon our human response. But it is a saving relationship that is defined as taking place “by faith” which is placed in Christ.

Paul closely links justification with the atonement of Christ. The new feature is that His liberating death is our identification with Christ in His vicarious (“substitutionary”) death. Our crucifixion with Christ means our liberation from sin.

(The above largely is condensed from an article by G. Schrenk in Theological Dictionary of the New Testament, Eerdmans Publishing Company, Grand Rapids, MI, 1985, pages 173-176.)

Dikaioo “to declare righteous or free.” This is “the basis for the dominant theological truth in Paul’s Letters and the Scriptures. When referring to the sinner’s relationship to God, ‘justify’ means a verdict, a legal act whereby a person is declared righteous, i.e., forgiven. Justification of the sinner does not depend on obedience to the Law.” *Lutheran Study Bible, page 1903*

While justification is a New Testament term that is used almost exclusively in Paul's writings, it is based on God's relationship with Abram (Abraham) in the Old Testament. See **Genesis 15:1-6** where the relationship is God's promise, Abram's faith and God crediting that to Abram as righteousness in His sight.

**Acts 13:38-39** Paul preaches in the synagogue of Pisidian Antioch (Galatia, central Asia Minor). This is the application of the message. "Through \_\_\_\_\_ the forgiveness of sins is \_\_\_\_\_ to you."

"Through Him everyone who \_\_\_\_\_ is \_\_\_\_\_ from \_\_\_\_\_ you could not be justified from by the \_\_\_\_\_ of Moses." What God's law could not do for our salvation because of our sin, Jesus has done for our forgiveness. That becomes ours by believing in Him.

**Romans 3:20** What can't the law do? \_\_\_\_\_

What does the law do for us? \_\_\_\_\_

**Romans 3:21-26** Righteousness is "from \_\_\_\_\_" apart from law but comes "through \_\_\_\_\_ in \_\_\_\_\_ to all who \_\_\_\_\_."

All "are justified \_\_\_\_\_ by His \_\_\_\_\_ through the \_\_\_\_\_ that came by \_\_\_\_\_."

God is "just and the One who \_\_\_\_\_ those who have \_\_\_\_\_ in \_\_\_\_\_."

**Romans 3:27-30** We are "justified by \_\_\_\_\_ apart from observing the \_\_\_\_\_."

"There is one God who will \_\_\_\_\_ the circumcised (Jews) by \_\_\_\_\_ and the uncircumcised through that \_\_\_\_\_ faith."

**Romans 4:1-5** Paul reaches back into the Old Testament to show how the "father" of God's Old Testament people, Abraham, was justified, made right, in God's sight by God's gracious promise and Abraham's faith in that promise. Who are the people that God justifies? "the \_\_\_\_\_" who have "\_\_\_\_\_"

**Romans 4:22-25** What does it take for God to "credit righteousness for us"?

Why should we believe in God? "who \_\_\_\_\_ Jesus our Lord from the \_\_\_\_\_"  
What is there to believe about Jesus? "He was \_\_\_\_\_ over to \_\_\_\_\_ for our sins and was \_\_\_\_\_ to life for our \_\_\_\_\_."

**Romans 5:1-2** "Therefore, since we have been \_\_\_\_\_ through \_\_\_\_\_" Now what do we have based upon that? "\_\_\_\_\_ with God through our Lord \_\_\_\_\_"

"We have gained access by \_\_\_\_\_ into this \_\_\_\_\_ in which we now stand"

"And we rejoice in the \_\_\_\_\_ of the \_\_\_\_\_ of God"

**Romans 5:9** Also, now justified, what else do we have? "saved from God's \_\_\_\_\_ through Him"

**Romans 5:16-17** What one word does Paul use three times to describe what Jesus has done for us?

**Romans 5:18-19** What was the "one act of righteousness" and "obedience of the one man" that brings life and righteousness?