

## THE NEW TESTAMENT TEACHING ON JUSTIFICATION

Introductory: The material principle of Lutheranism, "We are justified by grace, through faith, for the sake of Christ." So we will consider God's work of justification.

### I. The Nature of God's Act of Justifying the Sinner

- A. OT Background of the Concept;
- B. The Meaning of the Term dikaioō (Romans 3:28)
- C. The Significance of dikaioō (Romans 1:17)
- D. The Matter of "Reckoning" (Romans 4:3)
- E. Specific nuances as differentiated from "reconciliation," "redemption," "salvation," "victory."

### II. Motivation and Means for the Act of Justification

- A. Promise vs. Law (Gal. 3:22)
- B. Faith and Baptism (Gal. 3:26-29)
- C. For the Sake of Christ (Romans 5:18-21)

### III. Scope and Effect of the Act of Justifying

- A. From Abraham to the Nations (Gal. 3:8-14)
- B. The Matter of Objective Justification (Reconciliation) (2 Cor. 5:19)  
(Cf. also Col. 1:13-16)
- C. The Question of the Wrath of God (Romans 1:18ff. Rom. 3:5, and 5:9)
- D. Proclaiming Events and not just Possibilities (Once-for-all: Romans 6:10; Hebrews 7:27; 9:12; 10:10). (cf. especially, Heb. 4:2).

Conclusion: It is a settled fact in the history of salvation that the world has been reconciled to God through the work of Christ. The sins of all men have been forgiven. By faith (baptism) this fact is appropriated to the individual (subjective justification).

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MARTIN H. SCHARLEMANN,  
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