

New Covenant Theology of The Blood of Christ (GRACE JUSTIFICATION)

We are currently studying the nine doctrines of the Blood of Christ connected to the Eucharist Cup.

(1 Cor.11:25) “In the same way He took **the cup** also after supper, saying, ‘**This cup is the new covenant in My blood**; do this, as often as you drink it, in remembrance of Me.”

New Covenant theology of the Blood of Christ: ([Click each subject to view Study Notes](#))

| | | | |
|--------------------------------------|----------------|--------------------------------------|----------------|
| Reconciliation | (Eph.2:13-16) | Redemption | (Eph.1:7-8) |
| Propitiation | (Rom.3:25-26) | Purification | (1 John 1:7-9) |
| Justification | (Rom.5:8-9) | Peace with God | (Col.1:20) |
| Forgiveness | (Eph.1:7) | New covenant | (1 Cor.11:25) |
| Victory in the Angelic Conflict (#1) | (Rev.12:10-11) | Victory in the Angelic Conflict (#2) | |

| |
|---|
| We will study the fourth of the nine Factors of Communion with God, Grace Justification. |
|---|

1. There are three different forms of the Greek word for Grace Justification.

The Greek verb form is dikaiōo (root from dike) [custom, rule, or justice]. dikaiōo refers to being acquitted or vindicated; to be deemed right, or to be made righteous.

(Rom.5:9) ”**Much more then, having now been justified** (dikaiōo/ a.p.ptc.nplm) **by His blood**, we shall be saved (sozo/ f.p.ind.1pl) from the wrath of God through Him.”

There are two forms of Greek nouns.

- Dikaiōma refers to a judicial declaration of acquittal from judicial guilt.
- Dikaiōsis refers to the person acquitted of judicial guilt as just or righteous.

These two Greek words are found in **Rom.5:18**:

“**So then** as through one transgression (Adam’s Original Sin) (Rom.5:12, 17) **there resulted** condemnation to all men, even so through one act of righteousness (dikaiōma) [declared acquitted] **there resulted** justification (dikaiōsis) [the acquitted person is now just or righteous] of life to all men.”

Justification changes the legal status of guilt under the [13 charges of Adam’s Original Sin](#) to acquittal and to a righteous status before God the Judge, by way of the **blood of the cross** of Jesus Christ.

(Rom.8:1-2) “There is therefore **now no condemnation for those who are in Christ Jesus**. For the law of the Spirit of life in Christ Jesus has **set you free** from the law of sin and death.”

2. Justification does not make one righteous, but rather declares the one believing the grace gospel of Jesus Christ to be acquitted and made righteous in Christ (Rom.5:8-11) (Rom.5:6-21).

The Greek word for righteousness is **dikaiōsune**.

(2 Cor.5:21) “He made (poieo/ a.a.ind 3ps) Him who knew no sin to be sin on our behalf, that we might become (ginomai/ a.p.subj 1pl) the righteousness of God in Him.”

The righteousness of God is imputed to every person at the moment that person believes the grace gospel of Jesus Christ (1 Cor15:3-4; Rom.1:16; Eph.2:8-9).

3. God’s package of salvation (**50 Things FREE**) is given based on faith-grace and not on Law-works.

(Rom3:28) “For we maintain that a man is justified (dikaioo/ p.p.infin) by faith apart from works of the Law.”

(Rom.4:5) “But to the one who does not work but **believes in Him who justifies (dikaioo/ p.a.ptc asm) the ungodly, his faith is credited as righteousness.**” (Titus 3:3)

Read point #2 again!

Justification (dikaiosis) and **righteousness** (dikaiosune) are inseparably united in salvation. They are the same coin in the Greek; one is heads and the other tails (Titus 3:5-7).

(Rom.3:21-26). “But now apart from the Law the **righteousness of God** has been manifested, being witnessed by the Law and the prophets, even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; for all have sinned and fall short of the glory of God, being justified as a gift by His grace through the redemption which is in Christ Jesus, whom God displayed publicly as a propitiation in His blood through faith. **This was to demonstrate His righteousness**, because in the forbearance of God He passed over the sins previously committed; for the demonstration, I say, of His righteousness at the present time, so that **He would be just and the justifier of the one who has faith in Jesus.**”

4. There are three phases of Justification:

- Justification of Salvation
- Justification of the Christian way of life
- Justification of the Believer in eternity.

Phases ONE and THREE are inseparably connected.

- **Phase One:**
Justification of salvation is the subject of this lesson (Rom.3:24; 1 Cor.6:11; Gal.3:24-26).
- **Phase three:**
Justification of the believer in eternity is based on salvation justification – “He was delivered over because of our transgressions and was raised because of justification.” (Rom.4:25; 5:18/ Titus 3:7)

(1 Cor.15:21-22) “For since by a man came death, by a man also came the resurrection of the dead. **For as** in Adam all die, **so also** in Christ all will be made alive.” (1 Cor.15:45; 2 Cor.5:6-8; Rom.8:30)

Phase two is the Christian way of life.

One day we will do another study on how these Factors of Communion with God work in the Christian way of life. “You see that a man is justified by works and not by faith alone.” (James 2:24) (The Faith Cycle) (Gal.3:11-14)