

Joyfully Justified

Student's study guide in justification by faith

by

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Based on

THE BIBLE: English Standard Version

[Joyfully Justified](#) by Roger Smalling

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Introduction

This study is a return to the biblical gospel, through which the student will learn how to preach with greater conviction, experience a new freedom from legalism and a fresh fellowship with God.

The church is flooded with false gospels today. Media has exposed Christians to every “*wind of doctrine*” (Ephesians 4:14).

Not since the reformation has there existed such a need for clear Biblical answers as to what Jesus came to save us from and how he applies that saving work.

Lesson 1: Importance

This lesson corresponds to Chapter 1 in **JOYFULLY JUSTIFIED**.

Objective

To show there exists only one message of salvation, the problem it resolves and the importance of defining it correctly. Students will enjoy a fresh perspective of the richness of justification and its centrality in salvation. This will affect their entire world view, self-concept, manner of prayer, evangelism and relationship to other Christians.

Students will be prepared to defend biblical teaching on salvation and refute objections, as the Bible requires, ... *so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it.* Titus 1:9

Westminster Shorter Catechism:

Question 1: What is the chief end of man?

Answer: Man's chief end is to glorify God, and to enjoy him forever.

All Christians understand the importance of glorifying God. Yet many fail to enjoy fellowship with God the Father. They perceive him more as an entity to serve than a personality to enjoy. They have put a barrier between themselves and the Father. This study will help identify what is that barrier and how to remove it.

Effects of fellowship with God the Father:

- A new security of salvation
- Freedom from a guilty conscience
- Avoids legalism
- Better understanding of how to grow in grace
- Greater confidence in evangelism
- An appreciation of their identity and authority in Christ

Diagnostic: A few key questions

The importance of justification: Galatians 1:6-9

V.6- *so quickly deserting*

V.8- *not that there is another one...*

Note: the difference in Greek between *HETEROS* and *ALLO*:

HETEROS means something of a different kind.

ALLO means something of the same kind.

When it comes to the definition of the gospel, we have the right and duty to be uncompromising and dogmatic.

V.8,9- *Accursed* in Greek is *anathema* and means “cursed of God.”

Romans 1— The problem to resolve

Read Romans 1:18-20, 2:5, 5:9

1. According these verses, from what is the gospel designed to save us? _____

2. What happens to those whose righteousness does not exceed that of the Scribes and Pharisees, according to Matthew 5:20? _____
3. What is the point of reference for the concept of righteousness?
Deuteronomy 4:8; Romans 2:13 _____
4. What is the point of reference as to sin? 1 John 3:4 _____
5. What is the point of reference as to judgment? Romans 2:12 _____
6. Does the divine law apply to everyone or only to believers? Romans 3:19

7. Does God require that the righteousness of the law be fulfilled in believers?
Romans 8:4. Yes _____ No _____

Key principle

The only point of reference as to moral injunctions is the law of God and he requires perfect obedience to that law.

The revelatory function of the law

8. What does the law reveal about God? Romans 3:1-4 _____
9. What does the law reveal about man? Romans 3:19,20 _____
10. The cause for the wrath of God? Romans 1:18 _____

From this lesson we learn...

- The problem to resolve in the gospel is that humanity is under the wrath of God.
- The doctrine of justification by faith alone in Christ alone is the gospel.
- There exists one sole single version of the biblical message of salvation. Those who deviate from it are cursed of God.
- The benefits of understanding justification are ample and profound.

Quiz

True or false

1. _____ The main problem to solve in the gospel is human poverty, ill health and lack of self esteem.
2. _____ An important consequence of understanding justification is freedom from legalism.
3. _____ The apostle Paul recognized different legitimate perspectives of the gospel.
4. _____ The problem to solve in the gospel is how to obtain the righteousness necessary to escape the wrath of God.
5. _____ One purpose of the gospel is to make it possible to enjoy fellowship with God.

Lesson 2: Definitions and background

Corresponds to Chapters 2 and 3 of **JOYFULLY JUSTIFIED**.

Objective

Define the term *justify* and show the reason for its necessity through the covenant of works and the law.

Definition

Justification is a legal declaration by God that a person is righteous compared with his law. The grounds is the perfect righteousness of Christ, imputed by faith alone, in Christ alone.

- It is a _____ declaration from God.
- It is involved with _____.
- Its basis is _____.
- That righteousness is _____ to the believer.
- The means by which it is credited is _____.

Does *justification* mean “made righteous” or “declared righteous?” Luke 7:29; 16:15; 1 Timothy 3:16

- Justification means _____.
- Justification does not mean _____.

Therefore justification is not a process. It is a divine declaration from God, the moment a person puts faith in Christ.

Biblical Anthropology: Genesis 1:26,27

1. What is the status of mankind before God? _____
2. Did humanity lose its status as the image of God after Adam fell? James 3:9
Yes _____ No _____

Covenant of works: Westminster Confession, Chapter 19, Article 1

God gave to Adam a law, as a covenant of works, by which He bound him and all his posterity, to personal, entire, exact, and perpetual obedience, promised life upon the

fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it.

What is a covenant?

A covenant is a contract between two parties. The Bible uses the term *covenant* because of the particular nature of the relationship between God and man.

Two possible kinds of covenant

SUNTHEKE: An agreement between equals.

DIATHEKE: An agreement between a benefactor and beneficiary, such as the adoption of a child.

What elements are necessary for a contract to be valid?

- Identify the participants
- Benefits
- Conditions each party must fulfill.
- Termination: How long does the contract last?
- Validation: How to confirm the contract as legitimate. In today's society, signatures validate a contract. In ancient times, it was by vows or by witnesses.

The question of obedience

1. What degree of obedience does God require? Matthew 5:18, 48; James 2:8-10;
1 Peter 1:15 _____
2. What is promised for obedience? Leviticus 18:5; Deuteronomy 8:1; Proverbs 7:2;
Matthew 19:7 _____

The disconnect between free will and responsibility: Romans 3:9-19

3. Does God still require obedience despite human inability to comply?
Yes _____ No _____

Discussion question: If the above is so, how can it be just?

Of Good Works: Confession of Faith, Chapter 16, Article 1

Good works are only such as God has commanded in His holy Word, and not such as, without the warrant thereof, are devised by men, out of blind zeal, or upon any pretense of good intention.

From this lesson we learn...

- Mankind is still the image of God, although fallen.

- The covenant of works is still in force and applies to everyone, everywhere.
- God requires perfect obedience as the condition for life.
- Partial obedience is disobedience.
- The moral law of God in the Old Testament is the only point of reference that God recognizes for moral terminology.

Quiz

True or false

1. _____ God requires that the righteousness of the law be fulfilled in Christians.
2. _____ Justification is a process.
3. _____ Sanctification is a process.
4. _____ God requires obedience from mankind despite man's inability to comply.
5. _____ God accepts partial obedience.

Lesson 3: The covenant of grace

Corresponds to Chapters 2 and 3 of **JOYFULLY JUSTIFIED**.

Objective

Explain the covenant of grace as the foundation principle of justification.

Covenant with Abraham: Genesis 17; Galatians 3

In both these chapters, we find the elements of a contract as discussed in the previous lesson.

Group exercise



Genesis 17

1. Who are the participants? Verse 1 _____
2. What is the condition to fulfill? V.1 _____
3. What are the benefits? V.7 _____
4. How long does the covenant last? V.7 _____

Galatians 3

1. Find in this chapter the same elements in the covenant with Abraham. _____
2. According to verses 1 and 7, who are the participants? _____
3. What is the condition that God requires of Abraham? _____
4. According to verse 9, what is the condition for entering the covenant? _____
5. What does Paul call the covenant with Abraham in verse 8? _____
6. According to verse 13, from what are we redeemed? _____
7. Who validates the covenant? V.23,24 _____

Based on comparison between Genesis 17 and Galatians 3, can we say that the covenant with Abraham is the Christian covenant of grace? Yes _____ No _____

End of group exercise

From this lesson we learn...

- The covenant with Abraham is the Christian covenant and is called the covenant of grace.
- Christ fulfilled the covenant condition of perfect obedience as our substitute, which is why the Abrahamic covenant is called the covenant of grace.
- We enter the covenant by faith, just as Abraham did and are therefore counted as Abraham's descendants.
- The covenant was confirmed by the sacrifice of Christ.

Quiz

True or false

1. _____ Justification is inseparable from the covenant with Abraham.
2. _____ Galatians 3 confirms that the covenant with Abraham is the covenant of grace.
3. _____ Christ confirmed the covenant with Abraham by his sacrifice on the cross.
4. _____ According to Paul in Galatians, the children of Abraham are the Jews today.
5. _____ God required perfection from Abraham as the condition of the covenant.

Lesson 4: Imputation

Corresponds to Chapter 4 in **JOYFULLY JUSTIFIED**.

Objective

Show imputation as the central aspect of justification.

Definition of imputation

Attributing to the account of a person that which pertains to another. This is the central concept in justification and the key to understanding reconciliation of sinners with God.

Reconciliation by imputation: 2 Corinthians 5:19-21

1. According to this text, what was *counted* to Christ? _____
2. What, in turn was counted to us? _____

The theological term for mutual imputation is called _____

In verse 19, the phrase, _____ *their trespasses against them* translates the Greek word *LOGIZOMAI*. This is the word Paul uses in Romans 4 to explain the concept of imputation of the righteousness of Christ to the believer's account. For a clear understanding of justification, a grasp of this word is essential.

Imputation in Romans 3:22

3. From where does righteousness originate? _____
4. By means of what does righteousness come? _____
5. To whom does righteousness come? _____

Romans 4, the key chapter on imputation

In this chapter, Paul elaborates on what he said in Chapter 3. He explains why the means of righteousness is faith and not works.

Uses of *LOGIZOMAI* in Romans 4

This Greek word translates as *count* in the ESV, as *credit* in the NIV and *impute* in the KJV. Uses of the word can be found in verses _____.

...just as David also speaks of the blessing of the one to whom God counts righteousness apart from works: Verse 6

... blessed is the man against whom the Lord will not count his sin. Verse 8

6. Although the word *LOGIZOMAI* is not used in Philippians 3:9, how is the concept expressed? _____

Other uses of LOGIZOMAI in the LXX

Genesis 15:6; Leviticus 7:18; 27:23

The Catholic concept: Infusion

The Catholic Church rejects the concept of imputation in favor of *infusion*. This means a partial righteousness is infused into the soul of the person at baptism so that the person will be able to start earning merits by character development.

Discussion: Why is the concept of infusion, instead of imputation, erroneous?

Imputation and the representative principle in the covenant of works: The Adam-Christ parallel. Romans 5:12-21

The concept of imputation implies that one person may be represented by another. How does this apply in the covenant of works with Adam? See the group exercise below.

Group exercise

In Romans 5:12-20 we find four things that are counted to us from the fall of Adam. What are they and in which verses are they found?

- _____
- _____
- _____
- _____

End of exercise

Discussion: Read Romans 5:17. Does this appear just? _____

Discussion: In Romans 5:20, what is mean by *where sin increased, grace abounded all the more...*? _____

7. Adam was innocent before the fall. What do believers inherit from Christ?
V.19 _____

8. How does this relate to 2 Corinthians 5:21? _____

The Arminian error: Justification consists only in the forgiveness of sins.

- Absence of sin is not righteousness. It is innocence.
- Righteousness consists in something to do, not merely in something to avoid.
- Christ is our righteousness. This is not simply freedom from sin. 1 Corinthians 1:30

From this lesson we learn...

- Imputation is fundamental in the concept of justification.
- Imputation means attributing to a person what belongs to another.
 - The fall of Adam and all its consequences were credited to the account of all his descendants.
 - The grace of Christ is counted to his descendants, believers.
 - In the domain of theology, the word *commutation* refers to the imputation of the guilt of our sins to Christ and the imputation of his righteousness to us.

Quiz

True or false

1. _____ Imputation is fundamental in the concept of justification.
2. _____ The word *imputation* means “attributing to one person what belongs to another.”
3. _____ The term *commutation* means “mutual imputation.”
4. _____ Two aspects of justification are the forgiveness of sins and the imputation of the righteousness of Christ.
5. _____ Reconciliation with God is the objective of imputation.

Lesson 5: The righteousness and mediation of Christ

Corresponds to Chapter 4 of **JOYFULLY JUSTIFIED**.

Objective

Explain the substitution of Christ and the nature of the righteousness imputed to us.

In what does the righteousness of Christ consist?

1. Is it human righteousness, divine righteousness or both? Romans 5:18,19
-

Passive and active obedience

Compare Philippians 2:8 with Hebrews 5:5-8.

Some teach that the obedience of Christ in going to the cross is the only obedience that is credited to us. Others teach that the obedience of Christ in his life under the law is also credited to us.

2. Which is the biblical teaching? See Hebrews 5:1-5 and Galatians 4:1-5.
-

The mediation of Christ

3. In 1 Timothy 2:5, what does Paul emphasize in the mediation of Christ?
-

4. According to Hebrews 9:13-15, what did Christ earn for himself by his sacrifice?
-

From this lesson we learn...

- The righteousness of Christ imputed to us is a human righteousness, divinely acquired and applied.
- The active obedience of Christ refers to his life under the law. His passive obedience refers to his death on the cross. Both are credited to the believer.

Quiz

True or false

1. _____ The righteousness we receive in justification is a human righteousness, divinely acquired and applied.
2. _____ When we are justified, God infuses a partial righteousness in our souls.

3. _____ According to reformed theology, the passive obedience of Christ in his sacrifice on the cross, as well as his active obedience under the law, is attributed to the believer.
4. _____ The sacrifice of Jesus earned for him his office of mediator.

Lesson 6: The faith that justifies

Corresponds to Chapters 5 and 6 in **JOYFULLY JUSTIFIED**.

Objective

Define and discuss the biblical definition of saving faith versus popular notions along with Arminian, Catholic and neo-Charismatic errors.

1. What is the biblical definition of faith according to Romans 4:21?

2. What is the origin of biblical saving faith? John 6:44,65; Acts 13:48; 18:27; 1 Timothy 1:14; Hebrews 12:2; Philippians 1:29; _____

Components of justifying faith

Romans 4:16-21- The example of Abraham

Three elements of biblical faith:

- Information: *Notitia*
- Logic: *Assensus*
- Trust: *Fiducia*

The cause of justification: Agent versus instrument

Romans 3:22 and Philippians 3:9

Are we saved *because of* faith?

Greek: *DIA PISTEOS* versus *DIA PISTIN*— *by faith* versus *because of faith*. The latter is not found in the New Testament.

Is faith itself our righteousness?

The Old Testament verse most commonly cited by the apostles is Genesis 15:6: *And he believed the LORD, and he counted it to him as righteousness.*

Does this mean that faith itself is the righteousness imputed? See the Arminian error below:

Arminian error

A common Arminian teaching, coming from John Wesley, is that our faith itself is credited for righteousness. This is false for several reasons:

- Christ is our righteousness, 1 Corinthians 1:30. We cannot be justified by two different sources of righteousness.
- This would amount to self-righteousness, treating Christ as a mere supplement to our own.
- Our faith is imperfect.
- The Greek text does not support this interpretation. See below.

EIS DIKAIOSUNE= toward righteousness, i.e., with a view to obtaining righteousness; not *ANTI DIKAIOSUNE*= instead of righteousness.

The neo-Charismatic error

This movement insists that faith is a mystic force a believer can manipulate to obtain what he desires. It is not mere trust in God, according to this view. In fact, this thinking is ancient Gnosticism disguised as Christianity. An example of this false teaching is...

Charles Capps:

Faith is the substance, the raw material.... that God used to create the universe, and he transported that Faith with His words.... Faith is the substance of things, but you cannot see faith. Faith is a spiritual force.

According to such thinking, faith as a mystical force, is so important that even God is dependent on it.

James 2

V.14- *Can that faith save him?*

V.19- *You believe that God is one; you do well. Even the demons believe—and shudder!*

V.20- *Do you want to be shown, you foolish person, that faith apart from works is useless?*

V.21- *Was not Abraham our father justified by works when he offered up his son Isaac on the altar?*

V.22- *You see that faith was active along with his works, and faith was completed by his work...*

How do we make our faith grow? Answer: _____

From this lesson we learn...

- Faith means trusting God to keep his promises.
- The grace of God is the source of saving and faith and is given to the elect.
- Christ is the only agent of salvation and faith is the instrument. False teachers normally confuse the difference between agent and instrument.
- Faith is not a good work or virtue in and of itself. It must be linked to Christ to be the instrument for communicating grace.
- The Bible teaches that justified people will be obedient to God.

Quiz

True or false

1. _____ Faith, by itself, is such an important virtue that God rewards it with grace.
2. _____ James taught that faith plus works equals salvation.
3. _____ The Bible teaches the doctrine of the inevitability of the obedience of those who are justified.
4. _____ Faith itself is our righteousness.
5. _____ Saving faith is given to the elect and to those alone.

Lesson 7: Benefits and practical results

Corresponds to Chapters 7,9 and 10 in **JOYFULLY JUSTIFIED**.

Objective

Describe the benefits of justification, legal and experiential.

Group exercise

According to Romans 5:1-19, what are the experiential benefits of justification?

V.1 _____

V.2 _____

V.9 _____

V.17 _____

End of exercise

Adoption

After our sins have been forgiven and the righteousness of Christ has been credited to us, the legal benefit that follows is adoption as children of God.

Galatians 4:4-7

1. What did God do that made our adoption as children possible? _____
2. What hindered our adoption as children of God? _____
3. What did God grant us when he adopted us as his children?
_____. See also Galatians 3:14.

Discussion: According to verse 7, what kind of relationship with God the Father is normal for adopted children? How does this differ from a type of legal relationship?

Security of salvation

Group exercise

Answer the following questions based on the book of 1 John.

4. What is the natural motivation of those who are saved? 1 John 3:3

5. Of what are those born of God incapable? 1 John 3:9

6. Who or what hinders Christians from practicing a life of sin? 1 John 5:18

7. In the final analysis, what is the cause of our obedience according to
Philippians 2:11-12? _____

Answer the following based on Romans 6:15-18:

8. Are sinners capable of not sinning? _____

9. What do Christians naturally seek? _____

10. How do justified people, not under condemnation, behave?

*There is therefore now no condemnation for those who are in Christ Jesus.
Romans 8:1*

End of exercise

The golden chain of salvation: Romans 8:30

11. How many of those whom God predestines does he also call? _____

12. How many of those he calls are also justified? _____

13. How many of those he justifies does he glorify? _____

Freedom from legalism: Galatians 5

14. What kind of slavery is Paul referring to in verse 1? _____

15. According to verse 5, on what do we base our hope of righteousness?

16. What is the warning Paul gives in verse 13? _____

Discussion: What are the experiential benefits of justification?

From this lesson we learn...

- Experiential benefits of justification are peace with God, access to grace, the love of God among others.
- Legal benefits of justification are adoption as sons, security of salvation and freedom from legalism.

Quiz

True or false

1. _____ We are justified by faith but sanctified by obedience to the law.
2. _____ Our continued acceptance with God is based on our continued obedience to the moral law.
3. _____ All those justified will be glorified.
4. _____ Since we are not under the law as the means of justification, the law has absolutely no use for the Christian.
5. _____ Freedom from the law, by means of justification, is freedom to sin.

Lesson 8: Errors

Corresponds to Chapter 8 in **JOYFULLY JUSTIFIED**.

Objective

Show how certain groups teach false gospels by changing the definitions of words related to justification. A mature believer must be aware of this satanic method.

The characteristic of all false gospels

Every false gospel follows the pattern expressed in Romans 10:1-3. What is that pattern?

Catholicism

At the Council of Trent in 1545, the Catholic Church declared anathemas on whoever teaches justification by faith alone. ¹

Catholicism says: Faith yes, but not faith *alone*.

This is why there can be no unity between evangelical Christians and Catholics. A Catholic-Protestant ecumenism is apostasy.

Catholic definitions

Faith: Intellectual acknowledgement that the doctrines of the Catholic Church are correct. Personal trust in Christ is unnecessary. Faith is a meritorious virtue, deserving grace.

Grace: An initial divine impetus to help a person start the process of earning salvation by merits.

Justification: A process of attaining righteousness in two phases:

Phase one: Forgiveness of the sin of Adam through baptism.

Phase two: Infusion of a partial righteousness to earn eternal life by merits.

Instrumental cause: Baptism, not faith

Infusion versus imputation: A partial righteousness is infused into the soul of the person to start him on the road for developing a meritorious character.

Arminianism

Justification: Forgiveness only. Justification can be lost through returning to a life of sin. The Arminian fears that permanent justification grants a license to sin. They misinterpret Romans 8:1 as conditional. ²

Obedience: A perfect obedience is unnecessary; distinguishes between mortal sins and venial, as Catholicism does. Mortal sins can lose justification.

Imputation: Faith itself is our righteousness; misinterprets Romans 4, ignoring Romans 3:22 and Philippians 3:9.

Grace: The divine disposition to forgive us. Grace is not sovereign in Arminianism.

Neo-Charismatics and Pentecostals

Justification: Same as Arminians

Faith: A mystical force that one can manipulate to obtain whatever he or she may desire. Faith is not a mere trust in God but a force to apply. This view is really nothing more than ancient Gnosticism disguised as Christianity.

A complete study of this theme is found in Smalling's book, **THE PROSPERITY MOVEMENT.**

From this lesson we learn...

- All false gospels teach a person may be saved in part by their own righteousness instead of submitting to the righteousness of God in Christ, who earned it for us on the cross.
- Catholicism distorts the words corresponding to justification by giving them other definitions than those indicated by the Bible, such as:
 - Grace is a divine impetus to help a person on the road to merit eternal life.
 - Faith is mental assent to the dogmas of the church, not a personal faith in Jesus Christ.
 - Justification is a process that begins at baptism through which God infuses a partial righteousness.
- Arminianism holds that justification is involved only with forgiveness of sins, not a permanent imputation of the perfect righteousness of Christ.
- Charismatics and some Pentecostals confuse the difference between agent and instrument by attributing to faith itself a saving or healing power.

Quiz

True or false

1. _____ In the gospel, faith is the saving agent and Christ is the instrument.
2. _____ Justification is involved only with the forgiveness of sins.
3. _____ Faith, in itself, is a powerful force.
4. _____ When we are justified, God infuses a partial righteousness in our souls.

5. _____ Catholic-Protestant ecumenism is a good idea from a biblical perspective.

Lesson 9: Review and conclusions

Objective

Review of the essential principles of justification.

Covenant of works

- The promise of life under the condition of perfect obedience.
- Adam broke the covenant of works, which resulted in the condemnation of the entire human race.
- The covenant of works is expressed in the moral law of the Old Testament.
- The duration of the covenant of works depends on perfect obedience as the condition.
- The righteous wrath of God is the problem to solve in the question of salvation.

The covenant of grace

- The covenant with Abraham is the Christian covenant.
- This covenant incorporates perfection as the condition, as in the covenant of works.
- Christ fulfilled all the conditions for the covenant and of the moral law as the second Adam, both in his life and in his substitutionary death.

Imputation

The basis for acceptance with God is not only the forgiveness of sins but also the imputed righteousness of Christ. Adam no longer represents the believer; Christ does.

Agent and instrument

Christ is the agent who brings to fruition the work of salvation through faith alone. Faith, in and of itself, has no saving power.

Benefits

Freedom from the wrath of God, fear, law-based acceptance and legalism. A new identity as adopted children of God.

Evangelism

Through a better understanding of the gospel, one can have a clearer understanding of how to evangelize.

The promise

At the beginning of this study, the teacher promised to show what is the barrier that hinders us from enjoying God the Father fully.

We put rules between God and us as conditions for him to accept us more than he already has. By doing that, we base our acceptance with God on the quality of our own

obedience, instead of the obedience of Christ. The only thing between ourselves and God the Father is the cross and that is not a barrier. It is an invitation.

God is no longer our judge but our Father. His wrath is satisfied and he will never be angry with us. We are no longer criminals before a court. We are children with hurts.

Diagnostics

Initial diagnostic: Justification by faith

To be presented at the beginning of the first class so that students may understand their need of the subject.

True or false

1. _____ Justification means to be made righteous.
2. _____ Faith is the efficient cause of our justification.
3. _____ Justification is a process through which God makes us righteous.
4. _____ With the coming of Christ, it is no longer necessary that the righteousness of the law be fulfilled in us.
5. _____ Saving faith is a virtue that deserves reward.
6. _____ The essential aspect of justification is involved with this: The forgiveness of sins.
7. _____ Being righteous means being innocent.
8. _____ Justification can be lost through mortal sin.
9. _____ We are righteous before God simply because we are forgiven.
10. _____ When we put our faith in Christ, God infuses righteousness in our souls.

Final diagnostic: Justification by faith

This diagnostic can be given at the end of the course to verify that the students understood the material.

True or false

1. _____ Justification is a legal declaration by which God declares a person not guilty before his holy law.
2. _____ According to the apostle Paul, the word *justify* is virtually synonymous with *salvation*.
3. _____ Sanctification is a process.
4. _____ The word *justify* means “declare righteous.”
5. _____ Two aspects of justification are the forgiveness and imputation of the righteousness of Christ.
6. _____ The central aspect in justification is the concept of imputation.
7. _____ Believers are as justified on earth as the saints in heaven.
8. _____ Romans 4 is the key chapter in the New Testament on imputed righteousness of Christ.
9. _____ The meeting point between God and man is the imputed righteousness of Christ.
10. _____ Grace comes by faith alone, precisely because faith is not inherently meritorious.

Syllabus for Students of Miami International Seminary

This course is a study in the doctrine of justification by faith, Sola Fide, and counts as Soteriology 102 for students of MINTS.

Objective and benefits

This study will give the student a new sense of security in his relationship with God, a positive identity as a Christian and freedom from legalism and self-condemnation.

The study will also grant a clearer perspective of what is the gospel and help the student to preach, teach and live the message of salvation with greater conviction and confidence.

Materials

The book **JOYFULLY JUSTIFIED** by Smalling is the textbook for the course.

A student's study guide will be given out at the beginning of the course.

The Bible used will be the English Standard Version (ESV.) Chapters to be studied are Genesis 17; Galatians 1,3,4; Romans 3,4,5.

The textbook exists only in electronic form and may be obtained in the following ways:

- Downloadable free in Word or PDF from Smalling's website: www.smallings.com
- Kindle version: Cost \$2.99, Amazon Kindle, search "Roger Smalling."

Evaluations

To be determined by the teacher.

Essay requirements

MINTS requires essays and/or book reports from all students for this course.

- Certificate level: A book report of three pages on a book with no less than 300 pages.
- Bachelor level: Essay with a total reading of 300 pages and length of essay no less than 10 pages.
- Master level: Essay of no less than 15 pages, having read no less than 600 pages.

Bibliographic references must follow the exact form as the example below, with accurate punctuation, italics where required and number of pages read of the works cited.

Doe, John. *Sola Fide Among Extraterrestrials*. Wacko Publications: Area 51, Nevada, 2013. (299 pages)

Endnotes

¹ Quote borrowed from <http://www.bible-reading.com/crisis.html#4b>. This quote in turn is from *Christianity in Crisis*, by Hank Hanegraaf.

Another similar quote by Capps is:

He framed the world with His words. You cannot build without substance. He took words--faith-Filled words were God's substance. Here, essentially, is what God did. God filled His words with faith. He used His words as containers to hold His faith and contain that spiritual force and transport it out there into the vast darkness by saying 'Light be!' That's the way God transported His faith causing creation and transformation.

Dynamics of Faith & Confession. Tulsa, OK: Harrison House, 1987, 28-29, emphasis in original.

¹ See Catholic Encyclopedia on this point. Quoted in the textbook.

² As pointed out in the textbook, there are no conditional clauses in Romans 8:1. The clause "who walk according to the spirit" is descriptive of those who are not condemned, i.e. justified.