

Found Righteous! (Pt. 2)

Rom. 3:21-31

Romans

- I. Opening to the Letter (1:1-17)
- II. The Gospel Explained: Justification by Faith Alone (1:18—4:25)
 - A. Our Lack of Personal Righteousness (1:18—3:20)
 - B. God's Gift of Imputed Righteousness (3:21-31)
 - 1) The Explanation of Justification (21-26)
 - 2) The Implications of Justification (27-31)

The Three Transactions of Justification

1. God credits our sin to Christ.
2. God credits Christ's righteousness to us.
3. God forgives our sin and declares us forever righteous in His sight.

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- I. Justification has Always Been the Divine Plan (21).
- II. Justification is Appropriated by Faith Alone in Christ Alone (22a).

Origen (185-254 AD)

“Through faith, without the works of the Law, the thief was justified; because, for that purpose, the Lord inquired not what he had previously wrought, nor yet waited for his performance of some work after he should have believed; but, when about to enter into Paradise, He took him unto Himself for a companion, justified through his confession alone.”

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Basil (330-379 AD)

“This is the true and perfect glorying in God, when a man is not lifted up on account of his own righteousness, but has known himself to be wanting in true righteousness, and to be justified by faith alone in Christ. And Paul glories, in that he despises his own righteousness, and seeks the righteousness which is through Christ, even the righteousness which is from God by faith . . .”

Ambrose (340-397 AD)

“Without the works of the Law, to an ungodly man... believing in Christ, his *faith is imputed for righteousness*, as also it was to Abraham. How, then, can the Jews imagine, that through the works of the Law they are justified with the justification of Abraham, when they see that Abraham was justified, not by the works of the Law, but by faith alone? There is no need, therefore, of the Law, since through faith alone, an ungodly man is justified with God.”

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Jerome (347-419 AD)

“When an ungodly man is converted, God justifies him through faith alone, not on account of good works, which he possessed not.”

Augustine (354-430 AD)

“All who are justified through Christ, are righteous, not in themselves, but in Him.” ... Whence, then, have we merited (or obtained) this? By which of our precedent merits? Let no one here flatter himself. Let him rather return to his conscience, let him explore the secret hiding-places of his thoughts, let him return to the series of his actions.... He will find that he was worthy of nothing but punishment....

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Augustine (354-430 AD)

Good works follow after a justified person, they do not go before...for man can work no righteousness unless he first be justified. The Apostle says, 'Believing in Him who justifies the ungodly.' He begins from faith, in order to make it clear that, not good works, preceding justification, show what man hath merited, but that good works, following after justification, show what man hath received."

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