**The Gospel in Romans (4): the saving righteousness of God**

Review of the previous lessons:

* Paul wants to present the good news to the Roman church (1:1-17)
* Paul presents the bad news that all humanity has sinned against God, and are facing the wrath/judgment of God (1:18-3:20)

The impossible situation that humanity is facing: If God gives us law to show us what standard is set before us, and none of us can reach that standard by our deeds, and the consequence of that is facing the wrath of God, how can we be made right in front of God? Who can provide that saving way?

**3:21-26 heart of gospel – men made right before God**

* The most prominent element in the gospel is that it made known God’s righteousness
* The reception of this righteousness is by faith, not by work
* It is universal (not universalism where everyone will be saved, but every nation/people have equal access to gain this righteousness)
* Justification
* How did God forgive people before Christ? How can God be just if he passes over sin?

There’s no place for boasting because men made right before God not by works, but by faith. And this is true for both the Jews and gentiles.

Two prominent examples of justification by faith in Jewish figures: Abraham and David

**4:9-25 How justification relates to circumcision/law/faith**

* 9-12 a) justification comes before circumcision. b) The obedience of circumcision was a sign of an already existing faith. We are not set free by our obedience; we are set free to and for obedience.
* 13-16 a) justification comes way before law. b) Justified by law and justified by faith cannot coexist, otherwise the promise would be worthless. c) The purpose of law is to bring wrath.
* 17-25 a) the object of our faith is God who gives life to the dead and “creation ex nihilo”; b) the circumstance of our faith is under hopelessness. c) our faith in Jesus Christ (that he died for us and raised to life for us) justified us before God.

Do we find the grace of God in today’s lesson?

“Credited/counted to his as righteousness” – imputation. How does that work? We have no righteousness of our own. But when we believe in Christ’s saving sufficiency, by faith we receive his saving righteousness as if it were our own! It is “counted to us,” or credited to our account. As Christ takes our sin upon himself on the cross, receiving the wrath of the Father which is sin’s due penalty, Christ’s perfect obedience and sinless sacrifice and triumphant victory are reckoned to be ours.