

Romans
Lesson 6
4:1 to 4:25

Romans 4

1 What then shall we say that Abraham, our forefather, discovered in this matter? 2 If, in fact, Abraham was justified by works, he had something to boast about—but not before God. 3 What does the Scripture say? "Abraham believed God, and it was credited to him as righteousness."

4 Now when a man works, his wages are not credited to him as a gift, but as an obligation. 5 However, to the man who does not work but trusts God who justifies the wicked, his faith is credited as righteousness. 6 David says the same thing when he speaks of the blessedness of the man to whom God credits righteousness apart from works:

7 "Blessed are they
whose transgressions are forgiven,
whose sins are covered.

8 Blessed is the man
whose sin the Lord will never count against him."

1. What is the relationship between boasting and works?

2. Does boasting draw us closer to God?

3. Is believing a work?

4. When God credited righteousness to Abraham was it as wages or as a gift?

5. Why should a person not work?

6. Does David speak of works as having something to do with being credited with righteousness?

7. How can we know that ones transgressions are not forgiven by works?

8. Did David think that God was unjust for not counting someone's sin against them?

9 Is this blessedness only for the circumcised, or also for the uncircumcised? We have been saying that Abraham's faith was credited to him as righteousness. 10 Under what circumstances was it credited? Was it after he was circumcised, or before? It was not after, but before! 11 And he received the sign of circumcision, a seal of the righteousness that he had by faith while he was still uncircumcised. So then, he is the father of all who believe but have not been circumcised, in order that righteousness might be credited to them. 12 And he is also the father of the circumcised who not only are circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.

9. Is this blessedness only for the circumcised or also for the gentiles?

10. Did God credit Abraham's faith as righteousness before or after he was circumcised? (See Genesis 15:1-6 and Genesis 17:1-14, 22-24)

11. How can Abraham be father of both those that are circumcised and those who are not circumcised?

12. Did what Abraham believed when it was counted to him for righteousness have anything to do with sin or the forgiveness of sin? (Genesis 15:1-6)

13. What is credited to those who believe?

14. If someone is circumcised, what else should he or she do to truly be a child of Abraham?

15. If faith was before circumcision, does (or should) circumcision change the principle of faith?

16. What can we learn here about how Paul uses the Scriptures?

13 It was not through law that Abraham and his offspring received the promise that he would be heir of the world, but through the righteousness that comes by faith. 14 For if those who live by law are heirs, faith has no value and the promise is worthless, 15 because law brings wrath. And where there is no law there is no transgression.

16 Therefore, the promise comes by faith, so that it may be by grace and may be guaranteed to all Abraham's offspring—not only to those who are of the law but also to those who are of the faith of Abraham. He is the father of us all. 17 As it is written: "I have made you a father of many nations." He is our father in the sight of God, in whom he believed—the God who gives life to the dead and calls things that are not as though they were.

17. Why does Paul so boldly and simply state that it was not through the law that Abraham and his offspring received the promise? (See Galatians 3:15-17)

18. Why does Paul say that if those who live by the law are heirs the promise is worthless? (See Galatians 3:14-18)

19. How is it that the law brings wrath?

20. Why is it that where there is no law there is no transgression?

21. How is it that the promise that comes by faith is for those that are of the law and those that are not of the law?

22. Those who are of the law must also be part of what action of Abraham to have the promise?

23. In what way is Abraham father of us who are Christians but not Jews?

24. In the book of Ruth in what sense is redemption giving life to the dead?

25. What things that do not exist (or did not exist) did God call as though they did exist?

18 Against all hope, Abraham in hope believed and so became the father of many nations, just as it had been said to him, "So shall your offspring be." 19 Without weakening in his faith, he faced the fact that his body was as good as dead—since he was about a hundred years old—and that Sarah's womb was also dead. 20 Yet he did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God, 21 being fully persuaded that God had power to do what he had promised. 22 This is why "it was credited to him as righteousness." 23 The words "it was credited to him" were written not for him alone, 24 but also for us, to whom God will credit righteousness—for us who believe in him who raised Jesus our Lord from the dead. 25 He was delivered over to death for our sins and was raised to life for our justification.

26. Against what hope did Abraham have to believe?

27. What did Abraham believe in if it was against all hope?

28. How long did Abraham wait for the promise of his first offspring? (See Genesis)

29. Did Abraham's faith make him deny the fact that his body was as good as dead?

30. Did Abraham make some positive confessions about his body?

31. In what sense was Abraham trusting that God was going to give life to the dead?

32. What was Abraham fully persuaded about?

33. In what ways are our faith and righteousness similar to Abraham's?

34. Do we also believe that God can give life to the dead?

35. What is the meaning of "was raised to life for our justification"?

36. If Jesus died for our sins why is it that He does something else for our justification? (John 20:16-17 Hebrews 9:11-14)
