



Day 1

 Please pray for holy guidance and insight before you begin today's study.

 The following passage is an excerpt from chapter 3 to help us move into Romans 4:

Romans 3:21-24 [NIV-1984]

²¹ But now a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify. ²² This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference, ²³ for all have sinned and fall short of the glory of God, ²⁴ and are justified freely by his grace through the redemption that came by Christ Jesus.

God Is Faithful

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."

Q1. Briefly, who is the patriarch Abraham [Abram]?

Genesis 15:1-6

¹ After this, the word of the LORD came to Abram in a vision: "Do not be afraid, Abram. I am your shield your very great reward."

² But Abram said, "O Sovereign LORD, what can you give me since I remain childless and the one who will inherit my estate is Eliezer of Damascus?"

³ And Abram said, "You have given me no children; so, a servant in my household will be my heir."

⁴ Then the word of the LORD came to him: "This man will not be your heir, but a son coming from your own body will be your heir."

⁵ He took him outside and said, "Look up at the heavens and count the stars - if indeed you can count them." Then he said to him, "So shall your offspring be."

⁶ Abram believed the LORD, and He credited it to him as righteousness.

Q2. What did Abram (Abraham) do that God liked?


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Q3. From verse 3, how was Abraham righteous before God?

Q4. Is it important for us today to be righteous before God?

Yes? } Why?
No? }

Q5. Is there a difference in “righteousness before God” between the folks of the Old Testament and those of the New Testament? How?

 By the way Abraham was not the first person to be so honored by God as righteous; here is another:

Genesis 6:8

⁸ But Noah found favor in the eyes of the LORD. ⁹ This is the account of Noah: Noah was a righteous man, blameless among the people of his time, and he walked with God.

Q6. If we are supposed to do good “works” for others, then why shouldn’t we tell others about our good “works”? Wouldn’t that be a great encouragement and example to others?

Matthew 6:1-4 [English Standard Version (ESV)] [Giving to the Needy] [Jesus taught:]

¹ “Beware of practicing your righteousness before other people in order to be seen by them, for then you will have no reward from your Father who is in heaven.

² “Thus, when you give to the needy, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by others. Truly, I say to you, they have received their reward. ³ But when you give to the needy, do not let your left hand know what your right hand is doing, ⁴ so that your giving may be in secret. And your Father who sees in secret will reward you.

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Day 2

⁴ Now when a man works, his wages are not credited to him as a gift, but as an obligation.

Q7. Why are wages considered an “obligation”?

Deuteronomy 24:14-15 [The Message (MSG); a paraphrase]

Don't abuse a laborer who is destitute and needy, whether he is a fellow Israelite or foreigner living in your land and in your city. Pay him at the end of each workday; he's living from hand to mouth and needs it now. If you hold back his pay, he'll protest to God and you'll have sin on your books.

1 Timothy 5:18 [NIV-1984]

For the Scripture says, “You shall not muzzle an ox when it treads out the grain,” and, “The laborer deserves his wages.”

James 5:1-6 [NIV-1984]

¹ Now listen, you rich people, weep and wail because of the misery that is coming upon you. ² Your wealth has rotted, and moths have eaten your clothes. ³ Your gold and silver are corroded. Their corrosion will testify against you and eat your flesh like fire. You have hoarded wealth in the last days. ⁴ Look! The wages you failed to pay the workmen who mowed your fields are crying out against you. The cries of the harvesters have reached the ears of the Lord Almighty. ⁵ You have lived on earth in luxury and self-indulgence. You have fattened yourselves in the day of slaughter. ⁶ You have condemned and murdered innocent men, who were not opposing you.

⁵ However, to the man who does not work but trusts God who justifies the wicked, his faith is credited as righteousness.

Q8. Who are the “wicked” in this verse?

Q9. How does “God . . . [justify] the wicked”?

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Q10. Does the phrase “to the man who does not work” refer to a person who does not work for a living? Or does it refer to a person who does not perform “good deeds”? Or other?

Does not work? Yes? No? Thoughts?

Does not perform good deeds? Yes? No? Thoughts?

Other? Yes? No? Thoughts?

Romans 4:4-5 [The Holy Bible, International Children’s Bible® Copyright© 1986, 1988, 1999, 2015 by Thomas Nelson. A paraphrase.]

⁴ When a person works, his pay is not given to him as a gift. He earns the pay he gets. ⁵ But a person cannot do any work that will make him right with God. So, he must trust in God. Then God accepts his faith, and that makes him right with God. God is the One who can make even those, who are evil, right in his sight.

Q11. How is the person made right with God?

Day 3


⁶David 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." [Psalm 32:1,2]

Q12. Verse 6: Who is the “David” that Paul references?

Q13. What race or people-group were the first Christians?

Q14. Did the early Christians believe that all the old Jewish rites had to be followed, including circumcision?

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 Paul's Letter to the Romans logically and persuasively refutes the arguments of the early Jewish Christians who believed that a person had to follow the Jewish ceremonial laws and customs before the person could become a Christian. In many of Paul's letters to churches, he admonished them for subverting the clear message of the Gospel of Christ Jesus, because they allowed preachers to teach 'salvation plus many of the old Jewish rites' (e.g., circumcision).

Acts 15:1-11, 19, 24, 28-29 [NIV-1984]

¹ Some men came down from Judea to Antioch and were teaching the brothers: "Unless you are circumcised, according to the custom taught by Moses, you cannot be saved."

² This brought Paul and Barnabas into sharp dispute and debate with them.

So, Paul and Barnabas were appointed, along with some other believers, to go up to Jerusalem to see the apostles and elders about this question. ³ The church sent them on their way, and as they traveled through Phoenicia and Samaria, they told how the Gentiles had been converted. This news made all the brothers very glad.


⁴ When they came to Jerusalem, they were welcomed by the church and the apostles and elders, to whom they reported everything God had done through them.

⁵ Then some of the believers who belonged to the party of the Pharisees stood up and said, "The Gentiles must be circumcised and required to obey the law of Moses."

⁶ The apostles and elders met to consider this question. ⁷ After much discussion, Peter got up and addressed them: "Brothers, you know that some time ago God made a choice among you that the Gentiles might hear from my lips the message of the gospel and believe. ⁸ God, who knows the heart, showed that he accepted them by giving the Holy Spirit to them, just as he did to us. ⁹ He made no distinction between us and them, for he purified their hearts by faith. ¹⁰ Now then, why do you try to test God by putting on the necks of the disciples a yoke that neither we nor our fathers have been able to bear? ¹¹ No! We believe it is through the grace of our Lord Jesus that we are saved, just as they are." . . .

¹⁹ [The Lord's half-brother James became a leader in the early church and he addressed Peter, Paul, and the other Apostles in the assembly:] "It is my judgment, therefore, that we should not make it difficult for the Gentiles who are turning to God. . .

²⁴ [The assembly agreed to send a letter to the Gentile Believers in Antioch, Syria, and Cilicia:] We have heard that some went out from us without our authorization and disturbed you, troubling your minds by what they said. . . ²⁸ It seemed good to the Holy Spirit and to us not to burden you with anything beyond the following requirements: ²⁹ You are to abstain from food sacrificed to idols, from blood, from the meat of strangled animals and from sexual immorality. You will do well to avoid these things. Farewell.

 The fact that the letter from the Jerusalem Christian leadership omitted any requirement that Gentiles were to submit to Jewish rituals and observances was critical. While Pharisaical Christians continued to push their agenda of 'Christ plus Jewish rituals', they were in error. Satan loved them for their zeal in perverting the Gospel of our Lord!

Romans 3:28-30 [NIV-1984] [In chapter 3 Paul argued against the Jewish rite of circumcision as a way to be justified, declared sinless]

²⁸ For we maintain that a man is justified by faith apart from observing the law. ²⁹ Is God the God of Jews only? Is he not the God of Gentiles too? Yes, of Gentiles too, ³⁰ since there is only one God, who will justify the circumcised by faith and the uncircumcised through that same faith.

Q15. Verse 6 (↑): Does works, or 'doing good,' make a person righteous – or right – before God?


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Day 4

⁹Is 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. ¹⁰Under what circumstances was it credited? Was it after he was circumcised, or before? It was not after, but before!


Q16. Verse 9: Why was it important that Paul answer his question, "Is this blessedness only for the circumcised, or also for the uncircumcised?"

Q17. Verse 10: How do we know that Paul was correct when he answered his own question about Abraham's faith, righteousness, and circumcision by writing, "It was not after, but before!"?

 The Book of Genesis is written in chronological order – in a sequence of events from the birth of the earth to the death of Joseph. In the following passages, please note the missing chapter and verses between the time of Abram's belief in Genesis 15:6 and giving of the covenant of circumcision in Genesis 17:1-14:

Genesis 15:6

Abram believed the LORD, and He credited it to him as righteousness.

 Time elapsed between Abram's (Abraham's) belief and God giving the Jews the act of circumcision.

Genesis 17:1-14

¹ When Abram was ninety-nine years old, the LORD appeared to him and said, "I am God Almighty; walk before me and be blameless. ² I will confirm my covenant [a promise that will never be broken] between me and you and will greatly increase your numbers."

³ Abram fell facedown, and God said to him, ⁴ "As for me, this is my covenant with you: You will be the father of many nations. ⁵ No longer will you be called Abram; your name will be Abraham, for I have made you a father of many nations. ⁶ I will make you very fruitful; I will make nations of you, and kings will come from you. ⁷ I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you. ⁸ The whole land of Canaan, where you are now an alien, I will give as an everlasting possession to you and your descendants after you; and I will be their God."

⁹ Then God said to Abraham, "As for you, you must keep my covenant, you and your descendants after you for the generations to come. ¹⁰ This is my covenant with you and your descendants after you, the covenant you are to keep: Every male among you shall be circumcised. ¹¹ You are to undergo circumcision, and it will be the sign of the covenant between me and you. ¹² For the generations to

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come every male among you who is eight days old must be circumcised, including those born in your household or bought with money from a foreigner — those who are not your offspring. ¹³ Whether born in your household or bought with your money, they must be circumcised. My covenant in your flesh is to be an everlasting covenant. ¹⁴ Any uncircumcised male, who has not been circumcised in the flesh, will be cut off from his people; he has broken my covenant."

Q18. Verse 10: "It was not after, but before!": Why is this distinction important?

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Day 5

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.

Q19. What are some of the characteristics that may have marked Abraham's life, since the Lord recognizes his belief?


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Q20. What does a seal as in "a seal of the righteousness" represent?

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 Ethical implications of circumcision can be observed in the metaphorical usage of the term. The uncircumcised are those who are insensitive to God's leadership. Circumcision of the heart implies total devotion to God (Deuteronomy 10:16; Jeremiah 4:4); however, the uncircumcised ear cannot hear so as to respond to the Lord (Jeremiah 6:10); and the uncircumcised of lips cannot speak (Exodus 6:12). Circumcision was therefore an external sign of an internal singularity of devotion of Yahweh [God]. [Source: Holman Bible Dictionary, published by Broadman & Holman, ©1991]

Q21. Does a ceremony or a ritual or a tradition or a custom actually make a person right with God?

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Colossians 2:8 [A warning from Paul:]

See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the basic principles of this world rather than on Christ.

Q22. What label is given traditionally to uncircumcised men? Jew? Or Gentile?

Q23. Is Abraham symbolically our father, too?

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.

Q24. To whom does verse 12 refer?

Men? Women? Gentile? Jew? Believer? Unbeliever? Sinner? Other?

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.

Q25. Paul wrote, “he would be heir of the world”; to what “world” is Paul referring? (See Genesis 17:8 ↑)

Q26. If Abraham is symbolically our father, too; are we heirs to anything like Abraham’s direct offspring?

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Day 6

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.

Q27. Verse 15: why does “law bring wrath”?

Q28. Verse 15: what is the culture of the USA attempting to do?

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.

Ephesians 2:4-5

⁴ But because of his great love for us, God, who is rich in mercy, ⁵ made us alive with Christ even when we were dead in transgressions — it is by grace you have been saved.

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. 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

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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.

Q29. If you wanted to summarize the gift of salvation to a non-Believer, what might you say?

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