

ROMANS Lesson 7

FIRST DAY

Read the Lesson 6 notes

SECOND DAY:

Read Romans 4:1-5

Abraham Justified by Faith

[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.

Question 3

Romans 3:27; [27] Where, then, is boasting? It is excluded. On what principle? On that of observing the law? No, but on that of faith.

Question 4a

Genesis 12:1-9; The Call of Abram

[12:1] The LORD had said to Abram, “Leave your country, your people and your father's household and go to the land I will show you.

[2] “I will make you into a great nation and I will bless you;
I will make your name great,
and you will be a blessing.
[3] I will bless those who bless you,
and whoever curses you I will curse;
and all peoples on earth
will be blessed through you.”

[4] So Abram left, as the LORD had told him; and Lot went with him. Abram was seventy-five years old

when he set out from Haran. [5] He took his wife Sarai, his nephew Lot, all the possessions they had accumulated and the people they had acquired in Haran, and they set out for the land of Canaan, and they arrived there.

[6] Abram traveled through the land as far as the site of the great tree of Moreh at Shechem. At that time the Canaanites were in the land. [7] The LORD appeared to Abram and said, “To your offspring I will give this land.” So he built an altar there to the LORD, who had appeared to him.

[8] From there he went on toward the hills east of Bethel and pitched his tent, with Bethel on the west and Ai on the east. There he built an altar to the LORD and called on the name of the LORD. [9] Then Abram set out and continued toward the Negev.

Genesis 15:1-6, 18; God's Covenant With Abram

[15:1] 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.

Genesis 18:1 The Three Visitors

[18:1] The LORD appeared to Abraham near the great trees of Mamre while he was sitting at the entrance to his tent in the heat of the day.

Genesis 17:1-10, 23;

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The Covenant of Circumcision

[17:1] 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 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.

Genesis 17:23 [23] On that very day Abraham took his son Ishmael and all those born in his household or bought with his money, every male in his household, and circumcised them, as God told him.

THIRD Day:

Romans 4:6-8

[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."

Question 6

2 Samuel 11-12; David and Bathsheba

[11:1] In the spring, at the time when kings go off to war, David sent Joab out with the king's men and the whole Israelite army. They destroyed the Ammonites and besieged Rabbah. But David remained in Jerusalem.

[2] One evening David got up from his bed and walked around on the roof of the palace. From the roof he saw a woman bathing. The woman was very beautiful, [3] and David sent someone to find out about her. The man said, "Isn't this Bathsheba, the daughter of Eliam and the wife of Uriah the Hittite?" [4] Then David sent messengers to get her. She came to him, and he slept with her. (She had purified herself from her uncleanness.) Then she went back home. [5] The woman conceived and sent word to David, saying, "I am pregnant."

[6] So David sent this word to Joab: "Send me Uriah the Hittite." And Joab sent him to David. [7] When Uriah came to him, David asked him how Joab was, how the soldiers were and how the war was going. [8] Then David said to Uriah, "Go down to your house and wash your feet." So Uriah left the palace, and a gift from the king was sent after him. [9] But Uriah slept at the entrance to the palace with all his master's servants and did not go down to his house.

[10] When David was told, "Uriah did not go home," he asked him, "Haven't you just come from a distance? Why didn't you go home?"

[11] Uriah said to David, "The ark and Israel and Judah are staying in tents, and my master Joab and my lord's men are camped in the open fields. How could I go to my house to eat and drink and lie with my wife? As surely as you live, I will not do such a thing!"

[12] Then David said to him, "Stay here one more day, and tomorrow I will send you back." So Uriah remained in Jerusalem that day and the next. [13] At David's invitation, he ate and drank with him, and David made him drunk. But in the evening Uriah went out to sleep on his mat among his master's servants; he did not go home.

[14] In the morning David wrote a letter to Joab and sent it with Uriah. [15] In it he wrote, "Put Uriah in

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the front line where the fighting is fiercest. Then withdraw from him so he will be struck down and die.”

[16] So while Joab had the city under siege, he put Uriah at a place where he knew the strongest defenders were. [17] When the men of the city came out and fought against Joab, some of the men in David's army fell; moreover, Uriah the Hittite died.

[18] Joab sent David a full account of the battle. [19] He instructed the messenger: “When you have finished giving the king this account of the battle, [20] the king's anger may flare up, and he may ask you, ‘Why did you get so close to the city to fight? Didn't you know they would shoot arrows from the wall? [21] Who killed Abimelech son of Jerub-Besheth? Didn't a woman throw an upper millstone on him from the wall, so that he died in Thebez? Why did you get so close to the wall?’ If he asks you this, then say to him, ‘Also, your servant Uriah the Hittite is dead.’”

[22] The messenger set out, and when he arrived he told David everything Joab had sent him to say. [23] The messenger said to David, “The men overpowered us and came out against us in the open, but we drove them back to the entrance to the city gate. [24] Then the archers shot arrows at your servants from the wall, and some of the king's men died. Moreover, your servant Uriah the Hittite is dead.”

[25] David told the messenger, “Say this to Joab: ‘Don't let this upset you; the sword devours one as well as another. Press the attack against the city and destroy it.’ Say this to encourage Joab.”

[26] When Uriah's wife heard that her husband was dead, she mourned for him. [27] After the time of mourning was over, David had her brought to his house, and she became his wife and bore him a son. But the thing David had done displeased the LORD.

2 Samuel 12

Nathan Rebukes David

[12:1] The LORD sent Nathan to David. When he came to him, he said, “There were two men in a certain town, one rich and the other poor. [2] The rich man had a very large number of sheep and cattle, [3] but the poor man had nothing except one little ewe lamb he had bought. He raised it, and it grew up with him and his children. It shared his food, drank from

his cup and even slept in his arms. It was like a daughter to him.

[4] “Now a traveler came to the rich man, but the rich man refrained from taking one of his own sheep or cattle to prepare a meal for the traveler who had come to him. Instead, he took the ewe lamb that belonged to the poor man and prepared it for the one who had come to him.”

[5] David burned with anger against the man and said to Nathan, “As surely as the LORD lives, the man who did this deserves to die! [6] He must pay for that lamb four times over, because he did such a thing and had no pity.”

[7] Then Nathan said to David, “You are the man! This is what the LORD, the God of Israel, says: ‘I anointed you king over Israel, and I delivered you from the hand of Saul. [8] I gave your master's house to you, and your master's wives into your arms. I gave you the house of Israel and Judah. And if all this had been too little, I would have given you even more. [9] Why did you despise the word of the LORD by doing what is evil in his eyes? You struck down Uriah the Hittite with the sword and took his wife to be your own. You killed him with the sword of the Ammonites. [10] Now, therefore, the sword will never depart from your house, because you despised me and took the wife of Uriah the Hittite to be your own.’

[11] “This is what the LORD says: ‘Out of your own household I am going to bring calamity upon you. Before your very eyes I will take your wives and give them to one who is close to you, and he will lie with your wives in broad daylight. [12] You did it in secret, but I will do this thing in broad daylight before all Israel.’”

[13] Then David said to Nathan, “I have sinned against the LORD.”

Nathan replied, “The LORD has taken away your sin. You are not going to die. [14] But because by doing this you have made the enemies of the LORD show utter contempt, the son born to you will die.”

[15] After Nathan had gone home, the LORD struck the child that Uriah's wife had borne to David, and he became ill. [16] David pleaded with God for the child. He fasted and went into his house and spent the nights lying on the ground. [17] The elders of his household stood beside him to get him up from the

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ground, but he refused, and he would not eat any food with them.

[18] On the seventh day the child died. David's servants were afraid to tell him that the child was dead, for they thought, "While the child was still living, we spoke to David but he would not listen to us. How can we tell him the child is dead? He may do something desperate."

[19] David noticed that his servants were whispering among themselves and he realized the child was dead. "Is the child dead?" he asked.

"Yes," they replied, "he is dead."

[20] Then David got up from the ground. After he had washed, put on lotions and changed his clothes, he went into the house of the LORD and worshiped. Then he went to his own house, and at his request they served him food, and he ate.

[21] His servants asked him, "Why are you acting this way? While the child was alive, you fasted and wept, but now that the child is dead, you get up and eat!"

[22] He answered, "While the child was still alive, I fasted and wept. I thought, 'Who knows? The LORD may be gracious to me and let the child live.' [23] But now that he is dead, why should I fast? Can I bring him back again? I will go to him, but he will not return to me."

[24] Then David comforted his wife Bathsheba, and he went to her and lay with her. She gave birth to a son, and they named him Solomon. The LORD loved him; [25] and because the LORD loved him, he sent word through Nathan the prophet to name him Jedidiah.

[26] Meanwhile Joab fought against Rabbah of the Ammonites and captured the royal citadel. [27] Joab then sent messengers to David, saying, "I have fought against Rabbah and taken its water supply. [28] Now muster the rest of the troops and besiege the city and capture it. Otherwise I will take the city, and it will be named after me."

[29] So David mustered the entire army and went to Rabbah, and attacked and captured it. [30] He took the crown from the head of their king—its weight was a talent of gold, and it was set with precious stones—and it was placed on David's head. He took a

great quantity of plunder from the city [31] and brought out the people who were there, consigning them to labor with saws and with iron picks and axes, and he made them work at brickmaking. He did this to all the Ammonite towns. Then David and his entire army returned to Jerusalem.

Psalms 32; 51;

Blessed is he
whose transgressions are forgiven,
whose sins are covered.

[2] Blessed is the man
whose sin the LORD does not count against him
and in whose spirit is no deceit.

[3] When I kept silent,
my bones wasted away
through my groaning all day long.

[4] For day and night
your hand was heavy upon me;
my strength was sapped
as in the heat of summer.

Selah

[5] Then I acknowledged my sin to you
and did not cover up my iniquity.
I said, "I will confess
my transgressions to the LORD"—
and you forgave
the guilt of my sin.

Selah

[6] Therefore let everyone who is godly pray to you
while you may be found;
surely when the mighty waters rise,
they will not reach him.

[7] You are my hiding place;
you will protect me from trouble
and surround me with songs of deliverance.

Selah

[8] I will instruct you and teach you in the way you
should go;

I will counsel you and watch over you.

[9] Do not be like the horse or the mule,
which have no understanding
but must be controlled by bit and bridle
or they will not come to you.

[10] Many are the woes of the wicked,
but the LORD's unfailing love
surrounds the man who trusts in him.

[11] Rejoice in the LORD and be glad, you righteous;

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sing, all you who are upright in heart!

Psalms 51:1 *For the director of music. A psalm of David. When the prophet Nathan came to him after David had committed adultery with Bathsheba.*

Have mercy on me, O God,
according to your unfailing love;
according to your great compassion
blot out my transgressions.
[2] Wash away all my iniquity
and cleanse me from my sin.
[3] For I know my transgressions,
and my sin is always before me.
[4] Against you, you only, have I sinned
and done what is evil in your sight,
so that you are proved right when you speak
and justified when you judge.
[5] Surely I was sinful at birth,
sinful from the time my mother conceived me.
[6] Surely you desire truth in the inner parts;
you teach me wisdom in the inmost place.
[7] Cleanse me with hyssop, and I will be clean;
wash me, and I will be whiter than snow.
[8] Let me hear joy and gladness;
let the bones you have crushed rejoice.
[9] Hide your face from my sins
and blot out all my iniquity.
[10] Create in me a pure heart, O God,
and renew a steadfast spirit within me.
[11] Do not cast me from your presence
or take your Holy Spirit from me.
[12] Restore to me the joy of your salvation
and grant me a willing spirit, to sustain me.
[13] Then I will teach transgressors your ways,
and sinners will turn back to you.
[14] Save me from bloodguilt, O God,
the God who saves me,
and my tongue will sing of your righteousness.
[15] O Lord, open my lips,
and my mouth will declare your praise.
[16] You do not delight in sacrifice, or I would bring
it;
you do not take pleasure in burnt offerings.
[17] The sacrifices of God are a broken spirit;
a broken and contrite heart,
O God, you will not despise.
[18] In your good pleasure make Zion prosper;
build up the walls of Jerusalem.
[19] Then there will be righteous sacrifices,
whole burnt offerings to delight you;
then bulls will be offered on your altar.

FOURTH DAY:

Read Romans 4:9-15

[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.

[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.

Question 9

Genesis 15:1-6; God's Covenant With Abram

[15:1] 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.”

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[6] Abram believed the LORD, and he credited it to him as righteousness.

Genesis 17:10-14, 24-27; [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 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.”

[24] Abraham was ninety-nine years old when he was circumcised, [25] and his son Ishmael was thirteen; [26] Abraham and his son Ishmael were both circumcised on that same day. [27] And every male in Abraham's household, including those born in his household or bought from a foreigner, was circumcised with him.

Galatians 3:15-18; The Law and the Promise

[15] Brothers, let me take an example from everyday life. Just as no one can set aside or add to a human covenant that has been duly established, so it is in this case. [16] The promises were spoken to Abraham and to his seed. The Scripture does not say “and to seeds,” meaning many people, but “and to your seed,” meaning one person, who is Christ. [17] What I mean is this: The law, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the promise. [18] For if the inheritance depends on the law, then it no longer depends on a promise; but God in his grace gave it to Abraham through a promise.

FIFTH DAY

Read Romans 4:16-25

[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.

[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.

SIXTH DAY:

Review Romans 4

Abraham Justified by Faith

[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.”

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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:

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[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.

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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.

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