

Ladies Bible Study

Week 10

(Week 9 in your lessons)

November 11, 2025

Romans 4:12 – “And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.”

Having established the fact that Abraham is the father of the _____ Gentiles, Paul now adds that he is also the father of the circumcision.

He is not only the father of those who are not out of the circumcision, namely, the Gentiles, but he is also the father of those exercising the same faith he exercised when he was uncircumcised like the Gentiles. In this verse, Paul affirms that Abraham is the father of the Jews and the Gentiles.

Romans 4:13-25

As the apostle has shown that righteousness is imputed to believers entirely apart from circumcision, he now proceeds to _____ that is imputed entirely apart from the Law.

This would interest Romans as well as Jews, for among the Romans, Law was held in such high regard that the echo of the Roman Code, as well as that of the Law of Moses, can be heard in our British and American courts of justice.

Romans 4:13 - “For the promise, that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith.”

1. The book of Genesis positively affirms that God promised to make Abraham and his seed a great nation in whom all the families of the earth would be blessed.
2. Paul says that it was not given “through” the Law. The promise was given “through” the righteousness of faith.

It should be carefully noted that God does not hold the great men of Scripture up to us because of their moral goodness. Almost invariably their records are spoiled by _____ and sin. But God bids us behold their faith and observe how He blessed them for believing.

We have already seen this from verses 1-5, and it is emphasized with great force in Hebrews 11.

There is one constant in Hebrews 11 - "By faith.....by faith.....by faith.

Many of the sins and shortcomings of these "heroes of faith" are omitted from Heb.11, for God's purpose in this chapter is to show how he honored their faith. Indeed, this great chapter opens and closes with the declaration that those listed all "obtained a good report through faith."

It is amazing what God will do for men if they will simply believe Him and trust Christ for salvation.

Romans 4:14 - "For if they which are of the law be heirs, faith is made void and the promise made of none effect."

For the sake of argument, Paul says, if those "of the law" are heirs, then we have a twofold conclusion.

1. If the promise is given to those who are under the Law, faith "is made void" - vain, empty.
 - a. The Law is not of faith but of works - you can find that in Galatians 3:12.
 - b. It is not a _____ with faith.
2. If those under the Law were made heirs of the Abrahamic promise, then, Paul says, the Law would be made of none effect, would be nullified.

The basic requisite was that the promise had to be given to a righteous man and his seed. God never takes into His confidence and gives promises to wicked men.

Due to the weakness of the flesh, the Mosaic Law utterly failed to make any man righteous. Therefore, if the promise depended upon the Law to qualify men to receive it, no righteous person would be found, and the promise would be nullified and ineffectual.

Romans 4:15 - "Because the law worketh wrath: for where no law is, there is no transgression."

Every criminal knows that "the law worketh wrath," and every sinner should know it. The Scriptures abound with testimony to this effect:

Galatians 3:19 - "It (the Law) was added because of transgressions."

Romans 3:19 - "That every mouth may be stopped, and all the world may become guilty before God."

Romans 5:20 - It entered "that the offence might abound."

Romans 7:13 - "That sin, by the commandment, might become exceeding sinful."

Col. 2:14 - Its decrees are said to be "against us," and "contrary to us."

Gal. 3:10 - "As many as are of the works of the law are under the curse."

Instead of the Law producing righteousness, that which was necessary for the giving and functioning of the promise, it "works", produces, effects, and yields wrath.

According to Paul, the main purpose of the Law was to _____ upon those under it the exceeding sinfulness of sin.

The statement, "where no law is, there is no transgression," supports the thought that there is a direct correlation between knowing the law and the wrath of God. The Law was God's will; to disobey it was a transgression which resulted in God's wrath.

Yet, with all this testimony from the Word of God, men will continue to seek to gain salvation by the works of the Law, approaching God on their terms, which He will never accept.

He will not sell justification at any price, certainly not for a few paltry "good" works, offered by men whose entire lives have been corrupted by _____.

Romans 4:16 - "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which of the faith of Abraham; who is the father of us all."

In as much as the two previous verses point out the impossibility of the promise being given through the Law, Paul says, "it is of faith."

God's purpose for doing it this way was in order "that it might be by grace." Even as the law and works are inseparable, likewise, grace and faith are joined together. Grace makes faith available to sinners, thereby making it possible for God to count their faith for righteousness.

Apart from the grace of God which has provided Jesus Christ as our sin-substitute, and the faith by which we are identified with Him, it would be impossible for God to count sinners righteous.

The Abrahamic promise was given out of faith, according to the principle of grace, "to the end the promise might be sure to all the seed." If the promise was out of the Law, it would have been limited to those under the Law, but since it is out of grace it includes every individual whether in or out of the sphere of the law.

According to the flesh, Abraham was the forefather of the Jews. According to the principles of grace and faith, wherein his faith was counted for righteousness, he is the father of us _____ in this age of grace.

Romans 4:17 - "(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were."

Abraham was the father of all believers and God quickeneth the dead and calleth those things which be not as though they were. This was the God who Abraham had come to know and in whom he had placed his faith.

Thus the difference between one hundred year old Abraham's laughter at the promise of Isaac's birth, and that of his barren ninety year old wife, Sarah, should be carefully noted. Indeed laughter is mentioned three times in this connection - most significantly:

1. Abraham fell upon his face (before God) and laughed (Gen. 17:17); the laughter of faith and wonder that a child should be born to a man of a hundred years of age with a barren wife of 90!

2. Sarah laughed within herself (Gen. 18:12); the laughter of unbelief.

"And the Lord said....wherefore did Sarah laugh?is anything too hard for the Lord?"

3. Abraham and Sarah laughed (Gen. 21:3,6-7): "Abraham called the name of his son.....Isaac (laughter)....and Sarah said, God hath made me to laugh, so that all that hear will laugh with me...who would have said unto Abraham that Sarah should have given children suck? For I have born him a son in his old age."

Clearly Sarah, after being rebuked for inwardly ridiculing God's promise, took the rebuke deeply to heart, for we read in Heb. 11:11: "Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful who had promised."

But before all this Abraham had believed God "who quickeneth the dead, and calleth those things which be not as though they were." Why should he take into consideration the deadness of his own body or that of Sarah's womb? What did that have to do with it?! God had _____!!

Romans 4:18 - "Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, so shall thy seed be."

Hope served to stimulate Abraham's faith to believe that which was out beyond hope. The result of this - he "became" the father of many nations, which means, the father of the Gentiles.

This verse suggests that Paul is thinking about Abraham as the father of all the Gentiles who are not identified with him in faith, whose faith is counted for righteousness. Abraham has become the father of the believing Gentiles "according to that which was spoken." God gave him the promise, he believed what God said, and now occupies this prominent position, the father of all those to whom God gives faith to believe unto righteousness.

Romans 4:19 - "And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb."

The thought of this verse, is that Abraham, not being weak in faith as one in this position might be considering his circumstances. What circumstance is this verse talking about? Abraham was sexually impotent and Sarah, his wife, did not have menstrual periods. In other words, as a man who was strong in faith, Abraham reflected on the _____ - they were against him and Sarah producing progeny.

Romans 4:20 - "He staggered (wavered) not at the promise of God through unbelief; but was strong in faith, giving glory to God."

Even though Abraham observed physical factors which militated against the fulfillment of the promise of God given to him, he was not "staggering or wavering" in unbelief. Satan undoubtedly did everything he could to get Abraham to reflect on the obstacles which stood in the way of the fulfillment of the promise, such as the sexual deadness of him and his wife, but this did not make him sway to and fro in unbelief.

Since God gave Abraham faith in the first place, it logically follows that He would be the _____ of his faith.

Abraham gave glory to God prior to the time when God made him strong in faith. In spite of Satan's effort to destroy Abraham's confidence in God's promise, the very opposite resulted - Abraham was divinely stimulated to give "glory", praise, and honor to God.

Subsequent to Abraham glorifying God, Paul says that God strengthened his faith. Generally, in Divine-human relations, God is the initiator, the One who sovereignly calls, gives grace-including faith, and who makes righteous and alive in Christ.

Romans 4:21 - "and being fully persuaded that, what he had promised, he was able to perform."

This verse gives us insight into Abraham's faith. God was the One who had fully convinced Abraham that His promise was true. When we recognize that God was both the initiator and perpetuator of Abraham's faith, and that apart from God he would have fallen flat on his face before Satan, then it necessarily follows that God is the One who completely convinced him to believe His word. God not only gave Abraham the promise, but He also gave him the faith which fully persuaded him that it would be fulfilled.

Now let us look at what Abraham was convinced God could do, namely, "that what he had promised, he was able also to perform." This refers back to the promise, which God Himself had made to Abraham at a given point of time in the past and affirms that it is still in effect. Granting the validity of the promise, and that it is still in effect, Satan's argument was that God could not fulfill it due to physiological conditions. God's ability, power, and might was being challenged. In spite of this, Abraham was fully convinced that God did have the ability and power "to do" or perform what he had promised.

Romans 4:22 - "And therefore it was imputed to him for righteousness."

This verse reverts back to the truth introduced in verse 3, and restated in verse 9, namely, that Abraham's faith "was imputed to him for righteousness."

Having related the historical facts of how Abraham believed God against all odds in verses 18-21, Paul says, "therefore", on which account, for this reason it was "imputed," counted, reckoned, and calculated for righteousness.

Paul gives his readers a glimpse of the _____ involved in Abraham's believing God. How that in spite of Satan's efforts to get him to doubt the word of God, he persisted in his faith in God's promise.

This verse gives us the grand conclusion, God's evaluation of Abraham's unswerving exercise of faith in His word, i.e. – faith is equivalent to righteousness.

Finally, as we come to the end of this section dealing with the fact that Abraham's faith was counted for righteousness, we need to consider the rationale behind the principle that faith in what God has said to us equals righteousness.

The very fact that Abraham believed the promise of his Perfect God is significant; it tells us something about Abraham himself. In view of what Jesus says in John 3:19-21, sinners within themselves do not seek God, who is Light.

This leads us to conclude:

1. God infused in Abraham faith which identified him with the One who is Perfect light.
2. As one made perfect by the gift of Divine faith, Abraham had faith in God's word, the external evidence of his faith-righteousness.

There are five essential characteristics of faith:

1. Faith must have a valid content. Paul quotes Genesis 17:5; the content of Abraham's faith was valid because that content was the revelation of God (17a).
2. Faith must have a valid object. The object of Abraham's faith was God, the giver of the revelation (17b).
3. Faith is contrary to hope and yet rests upon hope. This is a hope in which there is no element of uncertainty (18a).
4. Faith has a purpose. The purpose of Abraham's faith was that he might become the father of many nations, realizing the promises given him in the Abrahamic covenant (Gen. 12:1-3, 18b).
5. Faith produces works. Abraham's faith conditioned the way he lived. He staggered not at (did not doubt) God's promises.

As Christians _____, they should grow in faith. This was the experience of Abraham. Early in his pilgrimage with God, he could not trust God to protect him in Egypt. This was weak faith. He was later able to trust God, in sacrificing his son Isaac. This was strong faith. The Christian life is a continual growing adventure in faith!!

Romans 4:23 – “Now it was not written for his sake alone, that it was imputed to him:”

There is no question about it – the preceding verses have made it crystal clear, the faith given to Abraham was counted for righteousness.

The main point of this verse is: why did God cause this statement to be written in the Book of Genesis? Was it because of Abraham? Of course not, for Abraham was physically dead when this portion of God’s Word was written. God obviously communicated this truth to Abraham; it was undoubtedly recorded in writings which were later incorporated into the Book of Genesis, for the sake of those who would read it.

The evidence is clear, the principle of faith-righteousness is latent in the Old Testament Scriptures, but it was buried under the Law, with the exception of a few. On this side of the Cross, this principle springs into full bloom; there is now immediate expiation of sins instead of atonement for sins, for faith identifies the elect with Christ our sin-substitute and with Christ our righteousness.

Old Covenant:

- atonement - sin was covered temporarily through repeated sacrifices
- Kaphar - Hebrew word literally meaning “to cover”

New Covenant:

- expiation - sin is removed completely and immediately because of Christ’s one, perfect sacrifice.

Through faith, believers are UNITED WITH CHRIST.

- As our sin-substitute, He took the penalty we deserved - 2 Cor. 5:21
- As our righteousness, His obedience is credited to us - 1 Cor. 1:30

So faith doesn’t just acknowledge what Christ did - it joins us to Him so that what is true of Christ becomes true of us.

Look at the chart on the next page:

CONCEPT	FOCUS	DIRECTION	KEY EFFECT	VERSE
Expiation	sin removed	Us to God	cleansing & forgiveness	Heb. 9:26
Propitiation	wrath satisfied	God to Us	justice & mercy united	Rom. 3:25
Atonement/ Reconciliation	relationship restored	God ↔ Us	peace & unity with God	Rom. 5:10-11

Christ's sacrifice expiates our sin, propitiates God's wrath, and results in our atonement — _____ with God forever.

Romans 4:24 - "But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;"

This verse specifically says that the statement, faith was counted to Abraham for righteousness, was written in the Book of Genesis "for us also." The context makes it evident, the pronoun does not refer to the Jews who were under Law, who had the Book of Genesis as a part of their Scripture, but it refers to us who are being saved in this present age of Grace.

The fact that this verse begins the way it does, emphasizes that this faith-righteousness statement was not written for Abraham, but rather for us, we who by faith are members of the Body of Christ. This statement was written for the sake of us to whom righteousness “shall be imputed.”

The Jews looked for the imminent coming of the Messiah. He was always on the brink of coming to establish His Kingdom in their midst. As Paul writes the truth in this verse he recognizes that the Messiah did come, He offered His kingdom to Israel, it was rejected, and it was replaced with the Body of Christ – the church, an _____, secret, spiritual program.

This program operates on the basis of Grace. God gives faith whereby He counts His elect righteous on the basis of the substitutionary death of Jesus Christ. As Paul looks back he reflects on this age of Grace as on the brink of coming, like the Messiah associated with it, even though it did not actually begin until over 1400 years after the statement regarding Abraham’s faith-righteousness written in the Book of Genesis.

Romans 4:25 - “Who was delivered for our offences, and was raised again for our justification.”

This verse speaks of two things which God the Father effected for us through Jesus Christ. First, He was “delivered for our offences.” God the Father delivered up, gave over, and handed over His Son to the cruel death of the Cross. Why did the Father make this supreme sacrifice of His Son? He was motivated by love and mercy “on account of” our trespasses, offences, sin! For God to remain just, and to simultaneously justify sinners under the sentence of death, His moral integrity demanded that a sinless substitute assume our sin and death penalty. Thanks be to God, Jesus Christ was willing to be made sin and death for us, that we might become the righteousness of God in Him.

Second, we observe in this verse that Jesus Christ “was raised again for our justification.” Why did God raise Him? It was because of
“_____.”

Since the Living Christ is the very essence of our righteousness, which is a prerequisite for our justification, it follows that no resurrection would mean no identification with the Living Christ – no righteousness equals no justification.

This is where Christianity differs from all the other religions of the world. It proclaims an accomplished redemption and points to the evidence in the resurrection of Christ, confirmed “by many infallible proofs.”

The great lesson of this chapter, then, is that justification before God is not obtained by the performance of any religious rite, nor by the observance of the Law, but by faith alone in the One who died for our sins and rose again.