

## Questions on Romans chapter 4

1. Why does Paul introduce Abraham? Verse 1.
  
  
  
  
  
  
  
  
  
  
2. Why might Abraham have “gloried” (boasted) if he had been justified by works? Verse 2.
  
  
  
  
  
  
  
  
  
  
3. On what grounds did God forgive Abraham and declare him righteous? Verse 3.
  
  
  
  
  
  
  
  
  
  
4. Could Abraham have been justified by works? If not, why not? Verse 4.
  
  
  
  
  
  
  
  
  
  
5. What kind of works could bring salvation as a debt? Verse 5.
  
  
  
  
  
  
  
  
  
  
6. What does “imputeth” mean? To whom does God impute righteousness? Verse 6.

7. To whom does God not impute sin? Verses 7-8.

8. Since Abraham was counted righteous before he was required to be circumcised, what can we say about the Gentiles? Verse 9.

9. How does Paul refute the possible objection of the Jews that Abraham was circumcised, thus justified by works of law? Verse 10.

10. What do we learn from the fact that Abraham is the father of the Gentiles though they be not circumcised? Verse 11.

11. In what way is Abraham regarded as the father of both Jews and Gentiles? Verse 12.

12. In what sense was Abraham promised to be heir of the world? Verse 13.

13. What is Paul showing the Jews concerning the promise of the Messiah? Verse 14.

14. Why were Abraham and the Gentiles not guilty of transgressing the law? Verse 15.

15. Why wouldn't the promise have been made sure to all if made on the condition that people keep the law? Why wouldn't it have been by grace if people had kept the law perfectly? Verse 16.

16. What is referred to by the phrase "calleth those things which be not as though they were"? Verse 17.

17. What was difficult about the promise to Abraham to become the father of many nations in that he had to "believe against hope"? Verse 18.

18. What evidence is given that Abraham was not weak in faith? Verse 19.

19. How do we know Abraham was not puffed up over his strong faith? Verse 20.

20. What would be a manifestation of weak faith in the case of Abraham? Verse 21.

21. What was it about Abraham's faith that caused God to count or reckon it for righteousness or justification? Verse 22.

22. For whose sake, besides Abraham's, was it written that it was imputed to him for righteousness? Verse 23.

23. What must we believe to be reckoned righteous? Verses 24-25.

24. How can Paul and James be reconciled? (See Whiteside's explanation in his commentary on Romans on page 95)