

Roman 4:1-5

SUBJECT: The Faith that
saves
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9/1/54
GD

3. ^{no other way} that you might choose directly previous, meaningful
Bull, 3 directly create
^{3, X} ^{Indefinite, save 2m. 5.5:1}
^{with other or another - Order bank}
of a near want to & mark, what had had last
go this?

4. no other way
suitable for your purposes
(1) open to its widest
(2) deep, spacious. Sounding
(3) open to most unobstructed
& easy, not, grades 1, 108; 3/4. not above road

(3) open to the most reflected, deepest
per 3:18
et 23

(4) open to the most walls
(4) life to the most walls, etc
snow -

(5) open to sun
can draw a wide around up. can decide
Salvador (to seat, road. Not to be under trees)
Takes 3: 5-7
per 10: 49

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Romans 4: 1-5

THE FAITH THAT SAVES.

Rom 2:16 "my gospel"
This gospel of Paul's = Romans 3: 10, 23, 27, 28; 4: 3-5 =
tremendously, violently unpopular, opposed.
- in the Jewish nation. Damascus, Jerusalem (to Cilicia), Jew. saved by
Tyre to Cilicia.
- in the Jewish church. And not all you, corposa; judaizans of Galatia, Co.

conflicts (diametrically opposite) legalism, Pharisaism, self-righteousness, humanism, the glorification of man, human pride.
Paul's gospel begins - total human depravity, nature corrupt, bankrupt
complete helplessness, man to save himself
our righteousness (Rom 3: 10) is fully rags.

We are saved - by grace, thru faith, wholly great from works.

Look upon Pharisaism, legalizing as the enemy of God. Pharisaism,
legalism, self-righteousness, comes before the cross in
a righteousness all its own, a character self-made,
prepared to take responsibility himself, vindictively,
challenges God's responsibility. ^{like man and god in the last days} Rom. 4: 4 his
salvation a debt God owes, payment for works.
(a Jack Kerouac - come to God, tell it to Christ. "No man for
man, Christ by killed (killed) - he won't out. A matter
for us. Result - To Christ, opens finally to mind.

a Pharisee of the Pharisees, Paul, into saw more
clearly, helplessness before actual requirements of God,
God himself must justify - Rom. 3: 27 totally excluded.
a poor law-condemned, self-destroying sinner, looking to Jesus.
(a In my hand no girdle, bring
enjoy to thy cross I say.

(b) Good Samaritan ¹⁷ carry: "A poor, miserably,
helpless man, on thy dead ass I find."

Salvation is a gift, a grace, a way of God.
Not of our works, goodness, but of God.

1. Abraham (Rom 4:1-3) friend, God, father of the
faithful, father of many nations (Jews, Moslems, &c.). Accepted,
justified before God by his works? Rom 4:2 no. But because
believed, trusted, God. 4:3. His works not always
acceptable - "now that of glory . . ." not he trusted, was
sure in that trust.

2. The ungodly, the lost sinner (you, you) Rom 4:5,
are likewise accepted, justified, by God, a grace, given us
accept their faith.

(1) God does it all effects, ungodly to justify themselves
are of no avail. all efforts to become good in God to them
never are fruit.

(2) Why Jesus not 21:31 "justifies,hardt. before you?" The Pharisees
rehabilitated by cleanliness, good works, clothed in one self-righteousness.
(3) Why Jesus saying 3:14ff. to the scribes, good men, "in heaven
deserves good shall not perish . . ."
(4) Paul, 1 Cor 1:30ff. "what do we have? . . . become good . . ."

GOD JUSTIFIES THE UNGOODLY.

God helps the sick.
God saves the sinners.

(a) The girl, virgin? I am in "now"

3. This justification, mercy, grace, favor, salvation,
or the ground, basis, merit of atonement is Christ Jesus.

Rom 4: 28, 29; 5: 6, 8, 11.

God did not justify us, accept us, on ground of broken heart,
tears, prayers, penance. Accepts wholly or partly ?
atonement is Christ. I could never make it.

(a) come my tears from you
... God no longer know
thee for my work not above
They cannot save me thou alone.

^{in effect}
^{just}
^{work}

^{to work}
^{though}

The faith that saves
Wholly depending upon, trusting in Jesus. Not Jesus
and my good works, not you and my tears, not Jesus
and my reputation ^{and belief} ~~and doubt~~ Jesus alone. Centres in
and Jesus finally, eternally, irresistably, exclusively, only.

To ^{the} Roman - Rom 3: 16

To sorrowing Mary Martha - Jn 11: 23, 26

To righteous Cornelius - Acts 10: 43

To the Philippian jailor - Acts 16: 31

To the church, Thess. - Thess. 2: 16

The very fact that a man depends partly on X can partly
on something else to save him shows that he has more
believed in, fully trusted (1 Cor 2: 13, 18) ..

(a) y. the story of mary is unplanned. 'never quite lit all his
weight down.'

The fact that saves

Committing our salvation wholly to Jesus.

II Tim. 1:12.

Have not committed money to back - up Lord & Co.
" " " package, express co. - or keep it
" " " letter, P.O. - or hold it.

against that day, to the end of the way.

Cast at your feet. I, friend, friend there.

But your now know to expect your master who
comes empty with nothing to pay. Isa. 55.1

Mat 6:37 "not cast out"
(b) Dr. Scobell: By Mat 6:37
"I say unto you that good deeds"

Mat 11:28 "come!"

For, I come. I entice my people, treacherously among
I push around thy cross. If I die, I will die clinging
to Thee. . . But never friend... everlastingly %.

(b) Take you every - "a poor, mite, fugitive man, or of
and also I fall"

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7/54

(GF) Rom. 4:1-5 The Way of Salvation.
THE FAITH THAT SAVES

Paul's gospel. Rom. 2:16 "my gospel"
Gal. 1:11, 12 "not of man, but by revelation of Jesus Christ"
Summary: Rom. 1:15-18, 3:10, 23, 27, 28; 4:1-5, 21-25

violently opposed: In the Jewish nation: ^{Damascus}
Jes. send to Syria
Jes. saves by baptism the Gentiles.

In the Jewish & Gentile Church. The line distinctly drawn
at Antioch. Voice of the Jewish teachers clear - their doctrine
stated. Acts 15:1 "I say... if you may believe in Christ as
we have, but you must no more - mind obey law of Moses.
Add to your faith in Christ, believe to mortal law, then we will give you
new commandments."

Not a conflict of yesterday, but a line of hostility today.

"What must I do to be saved?"
(1) you must believe in Christ and belong to neither church, neither world
take you to heaven.
(2) " " " " " ^{and} do good works. justified by your works.
(3) " " " " " ^{and} keep Sabbath, meals, etc.
(4) " " " " " ^{and} be baptized. By me (with baptism)

The gospel of Paul cuts at the base of all human righteousness. ^{teaching}
Rom. 4:4 A debt God owes man. A wrong, reward, I earn,
virtually challenges God approbation.
comes before God dressed in a righteousness all its own;
a class to self-made, prepared to take responsibility himself.

Paul sees more clearly than anyone else our helplessness
before actual requirements of God. Our righteousness
as filthy rags (Isa. 64:6). Our works, baptisms, observances,
were sufficient. This comes short.

It is God who must justify. If we are ever saved,
saved by grace through faith apart from our works. Salvation
is a gift, a grace, a mercy of God. Not of works, goodness, but
of God.

Paul illustrates with Abraham. Rom. 4: 1-3

Abraham, friend of God, nation & the faithful, faith of many nations
(Jew, Moslem, VG) accepts, justifies before God by his works?
Rom. 4: 2. "not before God?" You know his lip! Could not wait.
Works not acceptable. But he trusted Rom 4: 3 saved in that trust.

Rom. 4: 5 the lost, law-condemned sinners (which includes
us all) we are saved by being unto justification the way people.

(a) "But I am no man." "We all sinners
"The world, you & I, are all
But justifying ourselves, deals the curse,
Our efforts to become good to justify ourselves are
futile. God . . .

This justification, mercy, grace, forgiveness, salvation, as ground of basis of
mind of atonement is Christ Jesus. Rom. 4: 3, 8, 25; 5: 6, 8, 11.

But not justifying us, accepting us basis of our fears, prayer, penitence, by being

"solely . . . atonement in Christ."

I could never enough, pray enough, be good enough to deserve . . .

could I trace your favor
be adopted after enough

Then for ever could not leave
There would ever other place.

In fact, there was no place else.

Except, it is the cross I bring.

(a) Serampore, grain, we carry. "To whom minnow helpless worm

On thy hand am I fall."

That is the faith that saves.

wholly depending upon Jesus. Trusting in Jesus.

Not Jesus and my tree, and good works, = my religion . . . but Jesus alone.

Finally, directly, immediately, spontaneously, only in Jesus. Centered in . . .

To the Samaritan Nicodemus. Jn 3: 14

To sorrowing Mary Martha. Jn 11: 23, 26

To right-wrong Cornelius Act 10: 43

To the Philippians jailor. Act 16: 31

To the church of Thessaloniki. Rom. 4: 5

And my hearers .

"I am saved - all glory to Y as to mother church . . .

" . . . the 7 sacraments . . .

" . . . my good works . . .

" . . . my water baptism . . .

No. But nothing . . . to thank for. 5: 7

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3/5/4