

IMPACT

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A Weekly Publication of the Metropolitan Bible Baptist Ekklesia Containing
Life-Changing Sunday School Lessons and BMA's Preaching Materials

Our Memory Verse

*For therein is the righteousness
of God revealed from faith to
faith: as it is written, The just
shall live by faith."*

—Romans 1:17—



STRAIGHT FROM THE
BELOVED PASTOR'S HEART

BOOK OF ROMANS **Lesson No. 16 THE JUST SHALL LIVE BY FAITH CHAPTER 1**

Hebrews 11:1 gives us the definition of biblical faith which constitutes two things:

1. **Confidence**— “*substance*

of things hoped for.” This is our belief that is real and true based on the Word of God. **2. Conviction**— “*evidence of things not seen.*” This is a proof by which a thing is proven and tested; not proven by the things we just see but proven by the truthfulness of God’s Word; the confidence and the conviction that God is there and that He declared Himself through His Word. Whatever His Word SAYS, WE BELIEVE. “*Blessed are they that have not seen, and yet have believed*” (John 20:27-29).

MESSAGE

1. **The believer’s walk is a continuing life of faith.** Three (3) times the Word of God has underscored its importance (v.17; Gal. 3:11; Heb. 10:38).
2. **Man deliberately turned away from their faith in God.** Using their finite mind for their own knowledge of God, they took away the joy of knowing God by faith (vv. 18-20).

3. **God was not slack in revealing Himself to man but man resorted to his own vain imagination for his belief in God**— “thinking they are wise, they became fools” (vv.21-22).

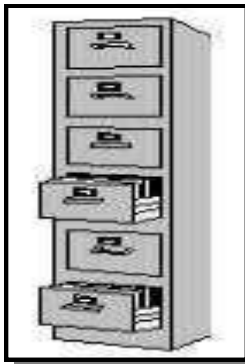
4. **Rejecting the reality of God’s existence, they turned to the god of their own making; basing their belief on the god that they can see, handle and touch (vv. 23-25).** This is the difference between Biblical faith and human belief.

5. **Human belief or believing in one’s self or in a material god has caused man to do abominable wickedness against God (vv. 26-27).** This is a deliberate act of idolatry.

6. **Man’s deification has led to rejecting any knowledge of God and doing all forms of unrighteousness (vv. 28-31).** Man has rejected to worship, honor and glorify God.

7. **Man’s rejection of true faith does not mean he has no knowledge of God’s judgment.** Man can only blame himself for what he does to his own life (v. 32) and this rejection is not excusable.

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The BMA ARCHIVES

Dr. Benny M. Abante's
PREACHING MATERIALS

**NOTHING SHALL OUR MOUTH SPEAK
BUT THE BLESSING OF THE WORD
AND THE GLORY OF GOD.**



**THROUGH THE BIBLE
IN A YEAR**

CHAPTERS TO READ THIS WEEK:

APRIL 24	PSALM 118:1-14
APRIL 25	ACTS 1:1-11
APRIL 26	PSALM 119:97-106
APRIL 27	1 KINGS 19:1-8
APRIL 28	JOHN 13:1-11
APRIL 29	LUKE 6:27-37
APRIL 30	2 CHRON. 15:1-12

To memorize one (1)
verse in every chapter,
tokens shall be
awarded to those who
can recite all memory
verses after every book.

Contd. from p. 1

CONCLUSION

The knowledge of God does not necessarily mean true faith or biblical faith. Man can retain his belief in God and yet not really know Him. All the gods of this world are the creation of man's vain imagination, crafted by his own hands to be worshiped by sight and not by faith (2 Cor. 5:7). The real knowledge of God both personal and experience can only come by faith in the person of the Lord Jesus Christ through the revelation of His Word. Biblical faith has given us something to look forward to (Titus 2:13). We are believers of the invisible God who manifested Himself in the person of the Lord Jesus Christ revealed to us through His Word (Col. 1:15; Heb. 11:27; 1 Tim. 1:17).

—**BMA's Messages 04.24.16**



Their gross idolatry, notwithstanding these discoveries that God made to them of himself; described here, Rom. 1:21-23, 25. We shall the less wonder at the inefficacy of these natural discoveries to prevent the idolatry of the Gentiles if we remember how prone even the Jews, who had scripture light to guide them, were to idolatry; so miserably are the degenerate sons of men plunged in the mire of sense. Observe,

1. The inward cause of their idolatry, Rom. 1:21, 22. They are therefore without excuse, in that they did know God, and from what they knew might easily infer that it was their duty to worship him, and him only. Though some have greater light and means of knowledge than others, yet all have enough to leave them inexcusable. But the mischief of it was that, (1.) They glorified him not as God. Their affections towards him, and their awe and adoration of him, did not keep pace with their knowledge. To glorify him as God is to glorify him only; for there can be but one infinite: but they did not so glorify him, for they set up a multitude of other deities. To glorify him as God is to worship him with spiritual worship; but they made images of him. Not to glorify God as God is in effect not to glorify him at all; to respect him as a creature is not to glorify

him, but to dishonour him. (2.) Neither were they thankful; not thankful for the favours in general they received from God (insensibleness of God's mercies is at the bottom of our sinful departures from him); not thankful in particular for the discoveries God was pleased to make of himself to them. Those that do not improve the means of knowledge and grace are justly reckoned unthankful for them. (3.) But they became vain in their imaginations, *en tois dialogismois*—in their reasonings, in their practical inferences. They had a great deal of knowledge of general truths (Rom. 1:19), but no prudence to apply them to particular cases. Or, in their notions of God, and the creation of the world, and the origination of mankind, and the chief good; in these things, when they quitted the plain truth, they soon disputed themselves into a thousand vain and foolish fancies. The several opinions and hypotheses of the various sects of philosophers concerning these things were so many vain imaginations. When truth is forsaken, errors multiply in infinitum—infinity. (4.) And their foolish heart was darkened. The foolishness and practical wickedness of the heart cloud and darken the intellectual powers and faculties. Nothing tends more to the blinding and perverting of the understanding than the corruption and depravedness of the will and affections. (5.) Professing themselves to be wise, they became fools, Rom. 1:22. This looks black upon the philosophers, the pretenders to wisdom and professors of it. Those that had the most luxuriant fancy, in framing to themselves the idea of a God, fell into the most gross and absurd conceits: and it was the just punishment of their pride and self-conceitedness. It has been observed that the most refined nations, that made the greatest show of wisdom, were the arrantest fools in religion. The barbarians adored the sun and moon, which of all others was the most specious idolatry; while the learned Egyptians worshipped an ox and an onion. The Grecians, who excelled them in wisdom, adored diseases and human passions. The Romans, the wisest of all, worshipped the furies. And at this day the poor Americans worship the thunder; while the ingenious Chinese adore the devil. Thus the world by wisdom knew not God, 1 Cor. 1:21. - **Matthew Henry**