

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 all have sinned and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus...seeing it is one God which shall justify the circumcision by faith and uncircumcision through faith.”



STRAIGHT FROM THE BELOVED PASTOR'S HEART

BOOK OF ROMANS

Lesson No. 18 SIN, RIGHTEOUSNESS, JUSTIFICATION AND THE BLOOD OF CHRIST CHAPTER 3

Romans Chapter 2 Christ died in due season for the ungodly (Rom. 5:6); and that we are justified in His blood (Rom. 5:9). Christ ended up by speaking how He privileged the Jewish people who were but they remained vain in their faith. Here in chapter 3, we find the Bible still speaks about the benefits and advantages accorded to them as Jewish people (vv. 1-2). To them were committed the Oracles of God and yet as a people they refused to believe them. Most of the Jews had no understanding of the grace of God. They chose to lead a life of pride and unbelief. Apostle Paul wrote in verses 3-5, *“Let God be true, every man a liar,”* which points out that it is very possible for a man to have a Bible in his hand but not in his heart. Protestants are like that today and many even call themselves evangelists yet ignorant of the faith of God (v.3) and for being *“justified by his grace through the redemption that is in Christ Jesus”* (v.24).

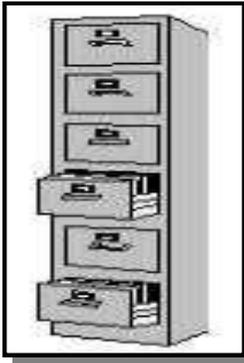
MESSAGE

A. Definitions of Terms

1. Justified (justification) - **Hebrew, “sadaq”;** **Greek, “dikaios.”** In legal sense, it is declaring one just or righteous, a term used by the Apostle Paul, being a lawyer. He declared that all men are not only born in sin but they have committed actual transgressions which render them liable to condemnation (Eph. 2:3); that

2. Grace—**Greek, “charis.”** As there are a good number of definitions of the word *Grace*, in this sense, it is related to *Justification* which is an **attitude on God’s part that proceeds entirely from within Himself and never conditioned by anything in the object of His favor.** Romans 4:4 explains that **if salvation is given on the basis of man’s work, then it is given by God as payment of debt.** However, grace declares that salvation is received as a pure gift from God, something that man has not earned and that is where true faith comes in.

3. Redemption—**Hebrew, “padah” which means to rescue; Greek, “agorazo” which means to purchase; Greek, “lutron” which means a ransom.** In the Old Testament, redemption means deliverance. Hence, God is the Redeemer and Deliverer of Israel. In the New Testament, redemption is rendered as ransom for men are held under the curse of the law, *“Christ has redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangeth on a tree:”* (Gal. 3:13) or of sin itself—*“But I see another law in my members, warring*



The BMA

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:

MAY 08	1 THESS. 4:13-18
MAY 09	2 COR. 12:7-10
MAY 10	EPH. 2:1-10
MAY 11	LUKE 5:17-26
MAY 12	1 COR. 11:23-34
MAY 13	MARK 4:35-41
MAY 14	2 COR. 4:1-12

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

4. Propitiation—**Greek, “hilaskomai”** which means reconciliation that is related to the Old Testament word atonement [chattah]. On the Day of Atonement, the high priest offers a blood of sacrifice as an offering for sin—to cover, appease and effect reconciliation. Propitiation is related to the Old Testament *mercy seat or hilasterion* (Heb. 9:5-7), a name for the lid or covering of the ark of the covenant situated in the holy of holiest in the temple or tabernacle. The Lord Jesus Christ is our Propitiation (Rom. 3:25). See how important the blood of the Lord Jesus Christ is!

5. Righteousness—**Hebrew, “tsedeq”** the state of Him who is such as He ought to be (Thayer). Only God is righteous. **Man’s righteousness is based upon God’s righteousness.** It is not earned but imputed to us by Christ as our Righteousness (Rom. 3:21-23).

6. Remission—**Greek, “paresis”** which means taking away the penalty of sins or the forgiveness of sins. All these words are related to one another as the effect of the shedding of the blood of Christ. Remission for our sins would also mean God passing over sins or forgiving our sins (Heb. 9:20-22).

7. Forbearance—**Greek, “anoche”** which

speaks of God’s patience, holding back his judgment (Rom. 2:4; 3:25; 2 Peter 3:9). God is holding back His judgment and He acts according to His righteousness.

8. Sin— **“hamartia”** which means to miss the mark; to violate the law of God both in thought and action (Rom. 3:23).

To be continued next Sunday.

—BMA’s Messages 05.08.16

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Now concerning this righteousness of God observe, (1.) That it is manifested. The gospel-way of justification is a highway, a plain way, it is laid open for us: the brazen serpent is lifted up upon the pole; we are not left to grope our way in the dark, but it is manifested to us. (2.) It is without the law. Here he obviates the method of the judaizing Christians, who would needs join Christ and Moses together—owning Christ for the Messiah, and yet too fondly retaining the law, keeping up the ceremonies of it, and imposing it upon the Gentile converts: no, says he, it is without the law. The righteousness that Christ hath brought in is a complete righteousness. (3.) Yet it is witnessed by the law and the prophets; that is, there were types, and prophecies, and promises, in the Old Testament, that pointed at this. The law is so far from justifying us that it directs us to another way of justification, points at Christ as our righteousness, to whom bear all the prophets witness. See Acts 10:43.

-Matthew Henry