

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

“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 of the faith of Abraham; who is the father of us all...”

—Romans 4:16—



STRAIGHT FROM THE
BELOVED PASTOR'S HEART

BOOK OF ROMANS CHAPTER 4 Lesson No. 20 THE ONLY PLAN OF REDEMPTION: SALVATION BY GRACE THROUGH FAITH

As there are many genealogy or the law but through the righteousness of religions in the world, there are faith (Rom. 4:13-17). As many plans of redemption 1.4. His faith in Christ made him strong over [salvation] for man. Religion 1.4. His faith in Christ made him strong over unbelief and uncertainties of life (Rom. 4:19-21). has confused man and made a 2. The life of David also showed faith in Christ (Rom. 4:6-8). With all of David's big mockery of the truth. Martin Luther for one, a German Catholic priest, confused and unsure of life, opened the Word of God and there the Spirit of God revealed to him the folly of his religion, got convicted by it and converted to Christ. He nailed a 96-page thesis on the door of his parish in declaration that man is justified by faith alone. From Adam to the last man on earth, there is always only one plan of salvation and that is SALVATION BY GRACE THROUGH FAITH. Romans 4 fully explained and revealed this truth.

MESSAGE

1. The life of Abraham revealed that salvation is by grace through faith (Rom. 4:1-5). All of what Abraham has done is not to earn his salvation but the evidence of his faith in Christ. What was established in the faith of Abraham?

1.1. That only by faith in Christ can one be made righteous (Rom. 4:3, 5).

1.2. That this faith is not only given to the Jews but to the Gentiles as well for Abraham believed God even before the rite of the circumcision (Rom. 4:9-12).

1.3. To be heirs and seed of Abraham is not by

1.4. His faith in Christ made him strong over unbelief and uncertainties of life (Rom. 4:19-21).

2. The life of David also showed faith in Christ (Rom. 4:6-8). With all of David's transgressions, sins and wrongdoings, he never wavered in his faith in God. He believed:

2.1. That the blessedness of man is based upon the imputed righteousness of Christ (Rom. 4:6).

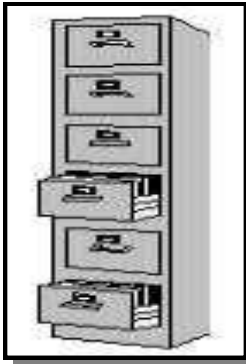
2.2. That forgiveness comes not by works of man but by the atonement of Christ (Rom. 4:7-8).

2.3. He cried out to God for mercy and cleansing of his sins, believing that by the sacrifice of God's Son, he can be wholly cleansed (Psalm. 51:1-7).

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CONCLUSION

This is where our faith differs from others who call themselves “Christians” or even Bible believers. As the song says, “Our faith has found a resting place,” and that is in Jesus Christ our Lord. Grace, pure grace not because of our own merits or works but always and only upon Christ and what He has done for us. We will never be deserving. We can never be able to repay God. But the only thing that He wants from us is to be OBEDIENT to His will and WALK in His path. And for sure, BY



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 22	1 PETER 45:5-9
MAY 23	HEBREWS 12:1-4
MAY 24	EPHESIANS 5:15-21
MAY 25	PHILIPPIANS 1:12-21
MAY 26	PSALM 116:15
MAY 27	ISAIAH 61:10
MAY 28	1 SAMUEL 1:9-20

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

ROMANS Chapter 4

By Matthew Henry

The great gospel doctrine of justification by faith without the works of the law was so very contrary to the notions the Jews had learnt from those **that sat in Moses' chair, that it would hardly go** down with them; and therefore apostle Paul insists very largely upon it, and labors much in the confirmation and illustration of it. He had before proved it by reason and argument, now in this chapter he proves it by example, which in some places serves for confirmation as well as illustration. The example he pitches upon is that of Abraham, whom he chooses to mention because the Jews gloried much in their relation to Abraham, put it in the first rank of their **external privileges that they were Abraham's seed,** and truly they had Abraham for their father. Therefore this instance was likely to be more taking and convincing to the Jews than any other. His **argument stands thus: "All that are saved are** justified in the same way as Abraham was; but Abraham was justified by faith, and not by works; **therefore all that are saved are so justified;"** for it would easily be acknowledged that Abraham was the father of the faithful. Now this is an argument, not only à pari—from an equal case, as they say, but à fortiori—from a stronger case. If Abraham, a man so

famous for works, so eminent in holiness and obedience, was nevertheless justified by faith only, and not by those works, how much less can any other, especially any of those that spring from him, and come so far short of him in works, set up for a justification by their own works? And it proves likewise, *ex abundantia*—the more abundantly, as some observe, that we are not justified, no not by those good works which flow from faith, as the matter of our **righteousness; for such were Abraham's works, and are we** better than he? The whole chapter is taken up with his discourse upon this instance, and there is this in it, which hath a particular reference to the close of the foregoing chapter, where he has asserted that, in the business of justification, Jews and Gentiles stand upon the same level. Now in this chapter, with a great deal of cogency of argument, I. He proves that Abraham was justified not by works, but by faith, Rom. 4:1-8. II. He observes when and why he was so justified, Rom. 4:9-17. III. He describes and commends that faith of his, Rom. 4:17-22. IV. He applies all this to us, Rom. 4:22-25. And, if he had now been in the school of Tyrannus, he could not have disputed more argumentatively. ❀❀❀