

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 being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

—Romans 5:1—



STRAIGHT FROM THE BELOVED PASTOR'S HEART

BOOK OF ROMANS CHAPTER 5 **Lesson No. 21 JUSTIFICATION BY FAITH: ITS MOTIVE, BENEFITS AND NEED**

By definition, **JUSTIFICATION** [Greek word, *dikaioma*] is a judicial decision of God by which He gave favor to acquit man and declare him

acceptable to Him through the merits of Christ, particularly His death on the cross wherein He shed His blood (Rom. 5:8-9). In simple terms, God looked at you by way of repentance and faith in Christ and declared you righteous! Praise God.

MESSAGE

1. His Motive—He loved us so much (Rom. 5:8).

- 1.1. He took pity upon His children (Psalm 103:13).
- 1.2. He had mercy upon His children (Titus 3:5; Rom. 9:16). Note, *futile* [producing no result] and *inutile* [not worth using] are the works of man's religion.
- 1.3. His grace is abundant (Rom. 5:17, 20). His favor, lovingkindness and good will are all abundant. By His Grace,
 - 1.3.1. We are saved (Rom.5:21; Eph. 2:5).
 - 1.3.2. We are kept (1 Peter 5:10).
 - 1.3.3. We have gifts for the ministry (Rom. 12:6).
 - 1.3.4. We labor (1 Cor. 15:10).
 - 1.3.5. We give (2 Cor. 8:6-9).

1.3.6. We have strength in weakness (2 Cor. 12:9).

1.3.7. We were counted worthy to preach (Eph. 3:8).

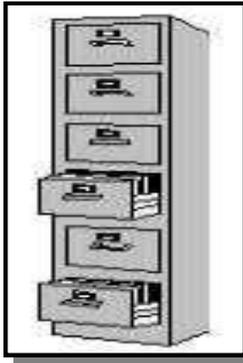
2. His Benefits. Herein is the greatness and lovingkindness of our God manifested (Rom. 5:1-11). Justification is the source of blessings in one life (Ryrie Bible).

- 2.1. We have peace (Rom. 5:1).
- 2.2. We rejoice in hope (Rom. 5:1-2).
- 2.3. We glory in tribulations (Rom. 5:3-4).
- 2.4. We are kept saved (Rom. 5:10).
- 2.5. We have joy (Rom. 5:11).

3. The Need of Justification (Rom. 5:12-19).

- 3.1. By one man's sin, DEATH has reigned; but by one man's righteousness, WE ARE JUSTIFIED (Rom. 5:12-18).
- 3.2. By one man's disobedience, we were made sinners; but by one man's obedience, WE WERE MADE RIGHTEOUS (Rom. 5:19).

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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:

MAY 29	JER 32:27
MAY 30	JUDGES 7:2-8
MAY 31	EXODUS 20:8-11
JUNE 01	PSALM 23:2-3
JUNE 02	1 JOHN 4:7-10
JUNE 03	PSALM 19:1-6
JUNE 04	JOHN 4:7-14

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

"Therefore being justified by faith" should guide our thoughts each day and give us the confidence to lead faithful lives—serving the Lord the best way we can. This should overcome our fears and even our doubts that we can always live in the peace of God that passes all understanding. This should also make us proud not of ourselves but of the grace of God. This should motivate us to live righteous lives in the midst of this crooked generation and be a witness of this marvelous and saving grace to others.

—*BMA's Messages 05.29.16*



Romans 5, A Commentary by Matthew Henry

First, By the offence and disobedience of one many were made sinners, and judgment came upon all men to condemnation. Here observe, 1. That Adam's sin was disobedience, disobedience to a plain and express command: and it was a command of trial. The thing he did was therefore evil because it was forbidden, and not otherwise; but this opened the door to other sins, though itself seemingly small. 2. That the malignity and poison of sin are very strong and spreading, else the guilt of Adam's sin would not have reached so far, nor have been so deep and long a stream. Who would think there should be so much evil in sin? 3. That by Adam's sin many are made sinners: many, that is, all his posterity; said to be many, in opposition to the one that offended, Made sinners, *katestathesan*. It denotes the making of us such by a judicial act: we were cast as sinners by due course of law. 4. That judgment is come to condemnation upon all those that by Adam's disobedience were made sinners. Being convicted, we

are condemned. All the race of mankind lie under a sentence, like an attainder upon a family. There is judgment given and recorded against us in the court of heaven; and, if the judgment be not reversed, we are likely to sink under it to eternity. Secondly, In like manner, by the righteousness and obedience of one (and that one is Jesus Christ, the second Adam), are many made righteous, and so the free gift comes upon all. It is observable how the apostle inculcates this truth, and repeats it again and again, as a truth of very great consequence. Here observe, 1. The nature of Christ's righteousness, how it is brought in; it is by his obedience. The disobedience of the first Adam ruined us, the obedience of the second Adam saves us,—his obedience to the law of mediation, which was that he should fulfil all righteousness, and then make his soul an offering for sin. By his obedience to this law he wrought out a righteousness for us, satisfied God's justice, and so made way for us into his favour. 2. The fruit of it. (1.) There is a free gift come upon all men, that is, it is made and offered promiscuously to all. The salvation wrought is a common salvation; the proposals are general, the tender free; whoever will may come, and take of these waters of life. This free gift is to all believers, upon their believing, unto justification of life. It is not only a justification that frees from death, but that entitles to life. (2.) Many shall be made righteous—many compared with one, or as many as belong to the election of grace, which, though but a few as they are scattered up and down in the world, yet will be a great many when they come all together. Righteousness imputed to us for justification, implanted in us for sanctification; and both by Jesus Christ our Lord, through the power and efficacy of Christ, the great prophet, priest, and king, of his church.