

# 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

*15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. 16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.*

—Romans 9:15-16—



STRAIGHT FROM THE BELOVED PASTOR'S HEART

## BOOK OF ROMANS CHAPTER 9 Lesson No. 26 THE SOVEREIGN GRACE OF GOD

Although professing believers accept that God is sovereign, yet when we talk about His sovereign grace, a lot of them refuse to believe it. This is even a much maligned subject and because this is one of the hardest doctrines to understand, we sometimes choose to be silent about it. However, this is still BIBLE and it must be taught to all our people.

THE CROSS; that SALVATION is wholly of the Lord and that He calls men according to the pleasure of His own will (Eph. 1 and 2; Rom. 8:24-33; 11:5-6). This is the BIBLE DOCTRINE. We reject any implication that this is "Calvinism" - a doctrine espoused by John Calvin. To attribute this Bible truth and declaration to man is to rob God of His glory and honor. John Calvin although a great reformer was never a Baptist and that he even became a persecutor of Baptist people and their faith.

Let us study the whole chapter and learn much from it to the glory of the Father and the lifting up of His Son.

### MESSAGE

#### **The Sovereign Grace of God**

**By Sovereign, we mean that God is absolutely FREE TO ACT AND CHOOSE ACCORDING TO HIS OWN WILL. He has all the absolute right and prerogative.** Man on the other hand must believe in Him [who is Holy and Just] and must understand that he is not in any position to question God's prerogative (Rom. 9:12-33).

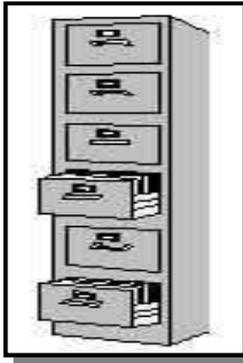
**By Grace means the goodness of God manifested toward the ill-deserving so that He authored His Plan of Salvation for sinful man.** We often define grace as the unmerited favor of God toward man (Eph. 2:8-9; Rom. 5:1-2; Titus 2:11-14).

Therefore, by SOVEREIGN GRACE, we mean, the ACT OF GOD WHEREBY HE CHOOSES MEN TO BE SAVED ON THE BASIS OF HIS GOODNESS ACCORDING TO HIS OWN WILL—COMPLETELY ON THE MERITS AND SUPREME SACRIFICE OF HIS OWN SON ON

**A. The burden of Paul (vv.1-3).** He was never a traitor to the Jews by turning to the Gentiles. He was just being obedient to the call of God. In fact, he anguished over the Jew's unbelief and even willing to be rejected of God for the salvation of his own kinsmen.

**B. The blessing of being an Israelite (vv.4-5 compare with Rom. 3:1-2).** Israelites have been chosen as a people and a nation of God. They were accorded benefits and privileges more than any other nations, the greatest of which is the coming of Christ in the flesh (v.5). The Jewish people unfortunately did not appreciate His coming and that being void of all spiritual understanding, they even crucified their Messiah. Jesus became a stumbling block and the Rock of Offense (vv.31-33).

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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:**

|         |                   |
|---------|-------------------|
| JULY 03 | PSALM 106:1-12    |
| JULY 04 | PSALM 33:20       |
| JULY 05 | LUKE 17:15        |
| JULY 06 | LAMENTATIONS 3:22 |
| JULY 07 | LAMENTATIONS 3:23 |
| JULY 08 | PROV 22:1-5       |
| JULY 09 | JAMES 4:14-15     |

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*

**C. The basic misunderstanding of the promise (vv.6-9).** Not all Israel is Israel. Though the covenant given to Abraham brought tremendous blessings and privileges to his seed, yet the real blessings and privileges come from the spiritual seed of Abraham—both Jews and Gentiles (Gal. 3:6-9).

**D. The brothers made as examples of God's sovereignty (vv.10-13).** Matthew Henry notes, "Grace does not run in the blood...for wise and holy reasons, not made known to us, He purposed to change Jacob's heart, and leave Esau to his own perverseness."

*-To be continued next Sunday  
—BMA's Messages 07.03.16*



## A Commentary on Romans 9

By Matthew Henry

The apostle, having asserted the true meaning of the promise, comes here to maintain and prove the absolute sovereignty of God, in disposing of the children of men, with reference to their eternal state. And herein God is to be considered, not as a rector and governor, distributing rewards and punishments according to his revealed laws and covenants, but as an owner and benefactor, giving to the children of men such grace and favour as he has determined in and by his secret and eternal will and counsel: both the favour of visible church-membership and privileges, which is given to some people and denied to others, and the favour of effectual grace, which is given to some particular persons and denied to others.

Now this part of his discourse is in answer to two objections. I. It might be objected, Isa. there unrighteousness with God? If God, in dealing with the children of men, do thus, in an arbitrary manner, choose some and refuse others, may it not be suspected that there is unrighteousness with him? This the apostle startles at the thought of: God forbid! Far be it from us to think such a thing; shall not the judge of all the earth do right? Gen. 18:25; Rom. 3:5, 6. He denies the consequences, and proves the denial.

1. In respect of those to whom he shows mercy, Rom. 9:15, 16. He quotes that scripture to show God's sovereignty in dispensing his favours (Exod. 33:19): I will be gracious to whom I will be gracious. All God's reasons of mercy are taken from within himself. All the children of men being plunged alike into a state of sin and misery, equally under guilt and wrath, God, in a way of sovereignty, picks out some from this fallen apostatized race, to be vessels of grace and glory. He dispenses his gifts to whom he will, without giving us any reason: according to his own good pleasure he pitches upon some to be monuments of mercy and grace, preventing grace, effectual grace, while he passes by others. The expression is very emphatic, and the repetition makes it more so: I will have mercy on whom I will have mercy. It imports a perfect absoluteness in God's will; he will do what he will, and giveth not account of any of his matters, nor is it fit he should. As these great words, I am that I am (Exod. 3:14) do abundantly express the absolute independency of his being, so these words, I will have mercy on whom I will have mercy, do as fully express the absolute prerogative and sovereignty of his will.