

IMPACT

10 JULY 2016

Volume XLI No. 27

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. 27 THE SOVEREIGN GRACE OF GOD**

E. The Benefactor according to God's Sovereignty (vv. 14-24): 3. Because of His grace and mercy, we have not been abandoned or left alone in sin and condemnation.

1. God becomes our benefactor without our works or what we can offer because all of us are under sin and condemnation. And this is all because of His grace. Matthew Henry notes, *"So that those who are saved must thank God only and those who perish must only their own selves to blame"* (Hosea 13:9).

2. This should cause us to glorify God alone than question Him and "find fault in Him" (vv.19-21).

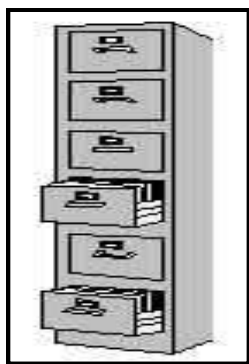
F. The Benefits of His Grace and Mercy (vv.22-30).

1. His mercy reaches us who are not His people.
2. Even among His unbelieving people, there is a remnant according to His grace.

CONCLUSION

What should be our attitude as God's people? Should it not be that of thanksgiving and sacrifice while we are here on earth as we all wait for His coming? It would be the greatest height of ungratefulness when we forget that we have been called by His grace. If not for His salvation, we will all be in total darkness and we are still wallowing in the mire of sin (v.29). What should we do to our loved ones and friends who are still outside the saving grace of the Lord? Reach out! Pay the debt! And pay it forward!

-BMA's Messages, 07.10.16



The BMA ARCHIVES

Dr. Benny M. Abante's
PREACHING MATERIALS

Contd. from p. 1

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.

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

**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 10	PHIL 3:8
JULY 11	PROVRBS 11:18
JULY 12	ISAIAH 40:28
JULY 13	PSALM 119:16
JULY 14	MARK 10:45
JULY 15	1 SAMUEL 17:37
JULY 16	ISAIAH 43:25

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

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.