

KINGDOM.

LESSON 20

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| 1 | PRAYER |
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Group leader. Pray for God's guidance through his Spirit, for awareness of his presence and for listening to his voice. Commit your group and this lesson about preaching God's kingdom to the Lord.

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| 2 | SHARING (20 minutes) <i>[QUIET TIMES]</i> PSALM 23, 24, 25 and 27 |
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Take turns and **share** (or **read** from your notes) in short what you have learned from one of your quiet times with God out of the assigned Bible passages (Psalm 23, 24, 25 and 27). Listen to the person sharing, take him serious and accept him. Do not discuss what he shares. Take notes.

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| 3 | MEMORISATION (5 minutes) <i>[KEY VERSES IN ROMANS]</i> (7) ROMANS 5:1-2a |
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Review two by two.

(7) Romans 5:1-2a. Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith into this grace in which we now stand.

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| 4 | BIBLE STUDY (85 minutes) <i>[THE LETTER TO THE ROMANS]</i> ROMANS 5:12-21 |
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Introduce. Make use of the five steps method of Bible study to study Romans 5:12-21 together.

Romans 5:1-11 summarised some of the blessings of being justified. Romans 5:12-21 emphasises the Christian's legal (judicial) status (position), namely that he is justified in the eyes of God.

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| STEP 1. READ. GOD'S WORD Read. LET US READ Romans 5:12-21 together. Let us take turns to read one verse each until we have completed the reading. |
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| STEP 2. DISCOVER. OBSERVATIONS Consider. WHICH TRUTH IN THIS PASSAGE IS IMPORTANT FOR YOU? Or WHICH TRUTH IN THIS PASSAGE TOUCHES YOUR MIND OR HEART? Record. Discover one or two truths that you understand. Think about them and write your thoughts in your notebook. Share. (After the group members have had about two minutes to think and write, take turns to share). Let us take turns to share with one another what each of us has discovered. (Remember: In every small group, the group members will share different things) |
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5:12-19

Discovery 1. The comparison between Adam and Christ illustrates that God does not simply deal with people on the bases of their *individuality* (their works), but also on the bases of their *solidarity* with either Adam or Christ (their position).

There is a striking analogy between "our fall in solidarity with Adam" and "our justification in solidarity with Jesus Christ". The justification of all people who believe in Jesus Christ is *illustrated* by the fall of all people who are descendents of Adam. Just as "sin, condemnation and death" in which all members of the human race are involved, can never be explained in purely individualistic terms, but only through their solidarity with (that is, through their physical descent from) Adam, likewise, "righteousness, justification and life" in which all Christians share, can never be obtained on purely individualistic terms (exertion of faith), but only in solidarity with (that is, their position in) Jesus Christ!

- (1) Verse 12 explains only the first part of the comparison,
"Just as people-bound-to-Adam are doomed,
(so people-bound-to-Christ are justified)".

Just as the sin of Adam (his disobedience) set in operation the inevitable consequences of condemnation and death for all-people-who-descend-from-Adam, so the righteousness of Christ (his obedience) set in operation the inevitable consequences of justification and life for-all-believers-in-Jesus-Christ (Romans 5:18-19)!

- (2) Verse 13-14 explains that the one transgression of Adam was the cause of the fall of all mankind.

This is the first parenthesis (interlude, grammatically not connected to the previous sentence). The fact that people died long before the Law of Moses was given (1446 B.C.), proves that the cause of the fall was not the personal individual sins of people, but the one transgression of Adam. Adam is therefore the representative or head of all people on earth that are naturally born. When Adam fell into sin, the whole human race fell into sin!

Adam was *an example (pattern or type)* of Jesus Christ, the One still to come. Likewise, Jesus Christ is *the Representative or Head* of all people on earth that have been spiritually born-again (who believe in Jesus Christ) (John 1:12-13). Adam and Christ are the two historical figures of God's redemptive revelation: Adam made redemption necessary and Christ made redemption a reality.

- (3) Verse 15-17 explains that the similarity between the fall and salvation is not completely parallel.

This is the second parenthesis. It explains that the similarity between the fall into sin on the one hand and salvation from sin on the other hand is not completely parallel. The gracious work of Christ is much greater in scope (outlook on contents) and in direction than the destructive work of Adam.

- (4) Verse 18-19 explains the whole comparison,
"Just as all people bound to Adam are doomed,
so all people bound to Christ are justified".

Just as Adam's transgression (his fall into sin) led to the condemnation of all his natural descendants (all human beings in history), so the righteousness of Christ (his death and resurrection) led to the justification of all believers in Jesus Christ (that is, all people who have received God's abundant provision of grace and of the gift of righteousness (Romans 5:17)). Just as Adam's disobedience caused God to declare, regard and treat all natural people as sinners, so Christ's obedience causes God to declare, regard and treat all believers in Jesus Christ as completely righteous.

5:20-21

Discovery 2. A summary of the contrast between man's sin and God's grace.

- (1) The law was added to the one transgression in order to increase sin.

"The law was added so that the trespass might increase" (Romans 5:20). "The law" was added to the covenant of grace in the period between Adam and Christ (1446 B.C.) (Galatians 3:17,19). "The law" here stands for the whole Mosaic Law, the whole organised system of the Old Testament. Before the first coming of Christ and before faith in Jesus Christ became a reality, "the whole world was a prisoner of sin." Even the believers in the Old Testament period were held prisoners by the law, locked up until faith in Jesus Christ was revealed. The law was put in charge to lead people to Christ and to justification by faith" (Galatians 3:22-24). The law was brought in, not to be the means of gaining eternal life, but to be the means of realising the greatness of sin and death and the necessity of salvation through a Saviour. The more knowledge man had of the law, the greater was his responsibility, because where there is law, there is transgression (Romans 4:15). The more the law worked in the heart and mind of man, the more man's aversion against God is aroused and the more it caused him to transgress God's righteous commandments (Romans 7:8,11,13). Thus, the only contribution of the law in the time between Adam and Christ was to multiply transgressions and sins!

- (2) The increase of sin of man brings about the much greater increase of God's grace.

God's plan was to bring good out of evil. His design was to allow man's sin to abound (because they did not keep the law and could not keep the law), so that his grace may even super-abound! "Where sin increased, grace increased all the more". All the many sins in the world became the occasion of the most wonderful display of God's grace! Instead of sin grace began to reign through the righteousness of Jesus Christ, (that is, through the righteousness which Christ accomplished by his death and resurrection and thereafter applied through His Spirit in the lives of believers)!

Although the law is still a very effective means to multiply the evil that people do (cf. Romans 7:7-8), God's grace has become a far more effective means (than the law) to produce both righteousness and new life! Although the influence of evil on the world is still very great, causing death in the fullest sense of the word (spiritual death, physical death and eternal death), the influence of God's righteousness in the world is far greater and causes life in the fullest sense of the word (the born-again new life that now grows to a complete and perfect eternal life).

The beneficial influences of God's grace infinitely transcend the evil influences of sin. God's grace is producing far more good in this world than the evil which sin produces in this world. An increasing number of people are saved and transformed by grace. The influence of evil caused by Adam's fall into sin is far outweighed by the influence of good that is brought by the first coming of Christ!

STEP 3. QUESTION.

EXPLANATIONS

Consider. WHICH QUESTION ABOUT ANYTHING IN THIS PASSAGE WOULD YOU LIKE TO ASK TO THIS GROUP?

Let us try to understand all the truths in Romans 5:12-21 and ask questions about the things we still do not understand.

Record. Formulate your question as clearly as possible. Then write your question in your notebook.

Share. (After the group members have had about two minutes to think and write, let each person first share his question.)

Discuss. (Then, choose a few of these questions and try to answer them by discussing them together in your group.)

(The following are examples of questions the students might ask and some notes about the discussion of the questions.)

5:14

Question 1. What does Paul mean when he says that Adam was an example (pattern, type) of the coming Jesus Christ?

Notes. The apostle Paul teaches that every person in the world stands in a certain relationship to both Adam and Christ. Through the one trespass of Adam, all people in the world are doomed in God's eyes. And through the one righteous act of Christ (his death and resurrection), all believers in Christ are justified in God's eyes.

Romans 5:12 has been interpreted differently by people mainly because people hold different views about the relationship between the acts of their ancestors and its consequences for their descendants.

(1) The modern age tends to emphasise individualism.

In this present age of individualism, people reject the idea that there is any relationship between the sins of their ancestors and its consequences for them as their descendants. They hold that every individual may *only* be held responsible for his own evil deeds and as a consequence suffers *only* for his own sins¹.

They interpret Romans 5:12 as follows: The first man to commit a personal sin was Adam. Therefore the first person who deserved to suffer and die was only Adam. Sin and death entered into human history for the first time through Adam. All his descendants *only followed his bad example!* They too committed personal sins and as a consequence died. Only in this way the bad example of Adam caused the fall of all people into sin. Death came to all people because all people followed the bad example of Adam and sinned as an individual.

(2) The Bible teaches both our solidarity with one another as well as our personal responsibility.

There is definitely a relationship between the sins of our ancestors and its consequences for us as their descendants. The Bible teaches that every individual is responsible for his own evil deeds (sins) and its consequences, not only for himself, but also for his descendants! The Bible gives several examples:

The prophets Ezekiel and Jeremiah. The Israelites living in exile in Babylon blamed the sins of their ancestors for their present misery in exile. They said, "The fathers eat sour grapes and the children's teeth are set on edge" (Ezekiel 18:2). The prophet Ezekiel emphasised the responsibility of every individual for his own sins and its consequences. "The soul who sins is the one who will die" (Ezekiel 18:4). Every sinner will die for his own sins. Also the apostle Paul taught the same: "God will give to each person according to what he has done" (cf. Romans 2:6)!

The Israelites maintained their innocence: "Why has the LORD decreed such a great disaster against us? What wrong have we done? What sin have we committed against the LORD our God?" Then say to them,

- **Solidarity:** "It is because your fathers forsook me," declares the LORD, "and followed other gods and served and worshipped them. They forsook me and did not keep my law (This refers to solidarity with the sins of their fathers)
- **Individuality:** "But you (as individuals) have behaved more wickedly than your fathers. See how each of you is following the stubbornness of his evil heart instead of obeying me.

So, I will throw you out of the land into a land neither you nor your fathers have known, and there you will serve other gods (Jeremiah 16:10-13)." The prophet Jeremiah emphasized both individual responsibility for personal sins and solidarity with the sins of the forefathers.

That is why God punished the Israelites as individuals and as a nation (solidarity) for their sins and sent them as individuals and as a nation into exile in Babylon.

The Ten Commandments in Exodus 20 emphasise the solidarity of every individual with the other people in the human race.

Solidarity in the blessing: On the one hand, the Ten Commandments encourage people to personal obedience to God's commandments, because obedience to God's commandments has positive influence on their descendants. In Exodus 20:6, God promises "to show mercy to a thousand generations of those who love me and keep my commandments."

Solidarity in the curse: But In Exodus 20:5 he also warns that he would punish the children for the sin of the fathers to the third and fourth generation of those who hate me." Everyday we can see the influence of fathers on their children in countries where people are disobedient to the laws of the land, misuse alcohol and drugs, commit illegal sex, criminality, racism, hatred and religious extremism!

¹ Hinduism believes that one's personal karma (the effect of the balance between one's good and evil works) determines whether he will climb up or slide down in the wheel of rebirths (samsara). Jews and Muslims believe that the balance between one's good and evil works on the scales at the last judgment determines whether one goes to Paradise or is cast into hell. Humanists and legalists believe that the balance between their good and evil works determines their future.

There is therefore solidarity between us and our children and our children's children. The Bible not only teaches the personal responsibility of each individual, but also the solidarity of each individual with his family, with his religious group, with his community, with his nation and even with all humanity in the whole world. What happens to other people definitely effects what happens to me! And what happens to me definitely effects what happens to other people!

In Romans 5:12-19, the apostle Paul also emphasises the (natural) solidarity of all people with their ancestor (Adam) and the (spiritual) solidarity of all Christians with their Saviour (Christ)! He teaches that what happened to Adam had an effect on all people belonging to the human race. And he teaches what happened to Christ had an effect on all people belonging to Jesus Christ. That is why Paul calls Adam "an example (pattern, type)" of the coming Jesus Christ. The personal transgression (sin) of Adam and the consequences of his disobedience (death in the fullest sense of the word) has an effect on every person that is naturally born. Likewise, the completed work of salvation of Jesus Christ and its consequences of his obedience (eternal life in the fullest sense of the word) has an effect on every person that is born-again (that believes in Jesus Christ) (John 1:12-13). The personal transgression of Adam led to the (spiritual, physical and eternal) death for every natural man. Likewise, "the reception of the abundant provision of grace and of the gift of righteousness" (acquired by the obedience of Christ) leads to reigning in eternal life for every person that believes in Jesus Christ.

In Romans 5:12-19, Paul does not contrast the sin and death of the individual Adam to the sin and death of all people that lived after him. He rather contrasts the sin and death, brought by Adam to all people in the world, to the righteousness and life, brought by Jesus Christ to all Christians in the world! The solidarity of a believer with Christ is contrasted to the solidarity of a natural person with Adam.

In verse 19 he says that the disobedience of the one man, Adam, *made* the many sinners. The word "made" (Greek: *kathistémi*) means "to legally constitute". Adam's one act of disobedience made or legally constituted every individual of the human race in the state of being *guilty, a sinner*! "A sinner" means a person who misses the right relationship to God, to other people and to himself, because he does not yet believe in Jesus Christ (cf. John 16:9). "A sinner" means a person who misses a personal relationship with God, who misses God's purpose for his life and who lacks God's holy characteristics in his life, because he has not yet become what God intends people to be. In the eyes of the God of the Bible not a single member of the human race is holy and righteous! God declares, regards and treats every member of the human race in his or her natural state as "a sinner" on account of Adam's transgression.

In verse 19 Paul also says that through the obedience of the one man, Christ, "the many are made (Greek: *kathistémi*) righteous." The one act of obedience of Christ (John 10:11) has made or legally constituted many (all believers in Christ, that is, "all who received God's abundant provision of grace and of the gift of righteousness") (Romans 5:17-18) in the state of being *forgiven, justified*. In the eyes of the God of the Bible all (born-again) Christians are righteous! God declared, regarded and treated every believer in Jesus Christ as "a righteous person" on the ground of the one act of obedience of Jesus Christ (his death and resurrection).

Paul teaches that just as all people by nature have sinned in solidarity with their representative, Adam, and are consequently doomed to death in solidarity with Adam, likewise all believers in Jesus Christ have died and are raised from death in solidarity with their Representative, Jesus Christ. The acquired righteousness of Jesus Christ has been imputed to them (2 Corinthians 5:21).

Of course, all natural people did not literally sin through Adam and all believers in Christ did not literally die with Christ or were raised with Christ. But the one sin of Adam has in a judicial and real sense been ascribed (imputed) to all natural people as their sin. Likewise, the death and resurrection of Jesus Christ has in a judicial and real sense been ascribed (imputed) to all believers in Jesus Christ as their death to the old life and resurrection to the new life.

How should Christians view "solidarity"? "Solidarity" is more than merely following *the sinful example* of Adam.

In Psalm 51:5, David says that he was born with a sinful nature. And in Job 14:4, Job says that no one can bring what is pure from the impure. Not only Adam's sinful example, but also Adam's sinful nature was passed on to all his descendants in the human race. Adam's sinful act was ascribed (imputed) to all natural people.

And in Romans 5:12-19, Paul says that not only Adam's sinful nature, but also Adam's sinful state (legal position) was passed on to his descendants in the human race.

Thus, all human beings in history have a share not only in the sinful example of Adam, but also in the sinful deed, the sinful state and the sinful nature of Adam!

5:15-17

Question 2. How is the work of Christ greater than the work of Adam?

Notes. Romans 5:15-17 explains that the similarity between "the fall into sin" and "salvation from sin" is not completely parallel. The gracious work of Christ is much greater in scope (outlook on the contents) and in direction than the destructive work of Adam.

(1) The gracious work of Christ is much greater in scope than the destructive work of Adam (Romans 5:15-16)!

Christians are saved from:

- the consequences (death in its fullest meaning) of Adam's one transgression (original sin)
- the consequences of our own innumerable personal transgressions
- the consequences of the innumerable transgressions of other people

The consequences are: guilt and condemnation, shame and rejection, impurity and sickness, defeat and eternal punishment (damnation)!

The one transgression (and not all the other transgressions) of one man (Adam) was reckoned (imputed) to all his descendants, so that all his natural descendants (all people) are declared "unrighteous". His unrighteousness brought nothing good to man. In order to demonstrate his justice, God in his forbearance left all the other sins committed before the first coming of Christ unpunished" (Romans 3:25-26).

But all transgressions (without exception) of all believers are reckoned (imputed) to their one Representative (Christ) (1 Peter 2:24), so that all his spiritual descendants (Christians) are declared "righteous"! His righteousness brought incalculable good (advantage, benefit) to an uncountable number of believers in Christ.

Therefore, the scope of God's gracious work of salvation is many times bigger than the scope of Adam's destructive work!

(2) The gracious work of Christ is much more positive in direction than the destructive work of Adam (Romans 5:17).

Adam's transgression caused everyone and everything to move in a negative direction, to "righteous condemnation" and "death" in its fullest sense. But Christ's righteousness causes everything to move in a positive direction, to "gracious justification" and "life" in its fullest sense! This proves that God takes much more pleasure in bestowing grace than in executing judgement (Ezekiel 18:23; 33:11; Romans 5:15,20). Paul acknowledges the negative operation of judgement. Judgement works relentlessly, so that many died (spiritually, physically and eternally)!

But Paul also acknowledges the positive operation of grace. Grace not only negates the negative operation of judgement and death, but also abounds unto the opposite, unto justification and life! The completed work of salvation of Christ did not merely restore man's legal position in God's eyes from "the absolute negative to the neutral" (zero-line), but from "the absolute negative to the absolute positive"! Sin reigned through condemnation unto death, but grace reigned through righteousness unto life (Romans 5:21)! God's judgement has enormous consequences, but God's grace has much greater achievements! Christians are not only saved from death and meaninglessness, but are saved to possess eternal life, which includes an eternal meaningful life and task on the new earth!

"God's mercy triumphs over God's judgement" (James 2:13)!

5:18

Question 3. Does the Bible teach that all people in the world will be saved?

Notes. If verse 18 were taken out of context, *it would seem* that it teaches universal salvation: "Just as all people who have ever lived in the world are legally condemned because of Adam's one sin, so also all people who have ever lived in the world will be legally justified because of the one act of righteousness of Christ."

The words "all people" in the Bible do not always mean "every individual who ever lived on earth without exception".

(1) The universal term "all" must be limited by the necessary condition connected with the blessing.

Romans 5:17 says that the condition for justification is "to receive God's abundant provision of grace and of the gift of righteousness." Likewise, the rest of the Bible teaches that only those people who "receive Jesus Christ (believe in him) will be saved (cf. John 1:12-13; 3:16-18,36). Thus, the Bible does not teach universal salvation. The condition for salvation is faith in Jesus Christ (receiving Christ with empty hands).

(2) The universal term "all" must be limited by the nature of the subject or the context.

For example, in Mark 1:37, 5:20, and 11:32, "all people" must be limited to all the people mentioned in the context, because "Not everyone on earth is looking for Jesus". "Not all the people on earth were amazed about what Jesus had done for them." And "not everyone on earth held that John the Baptist was a prophet".

Likewise, in Romans 5:18, the words "condemnation for all men" must be limited to those who descended from Adam by ordinary generation, because Christ himself is the exception. And likewise, the words "justification that brings life for all men" must be limited to those who are connected to Jesus Christ through faith (cf. 1 Corinthians 15:22-23). Paul does not think about numbers, but about the way God's plan operates! God condemns all people connected to Adam, but he justifies all people connected to Christ.

(3) The universal term “all” is used to combat the sinful attitude of exclusiveness of the Jews in general, when they say that the Jews are better than the Gentiles (non-Jews).

Paul emphasizes that there is essentially no difference between a Jew and a Gentile.

- “All people” who are saved, are saved in the same manner, regardless whether they are originally Jews or non-Jews. (Acts 10:34-35; Romans 2:11; 3:22; 10:12)! Whoever has Jesus Christ, has eternal life, but whoever does not believe in Jesus Christ, already stands condemned (doomed) (John 3:18,36; 1 John 5:11-13).
- “All people” can only have one and the same God as God (Romans 3:29-30).
- “All people” that are saved can only belong to one people of God (John 10:16; 1 Corinthians 12:13; Galatians 3:28; Ephesians 2:11-22; 3:2-6; Colossians 3:10-11; Revelation 21:9-16). All Jews and non-Jews who believe in Jesus Christ are “brothers” of Jesus Christ (Matthew 12:50; 25:40; Hebrews 2:11-12).

The term “all” in Ephesians 1:10, Philippians 2:10 and Colossians 1:20 needs explanation. ²

STEP 4. APPLY.

APPLICATION

Consider. WHICH TRUTHS IN THIS PASSAGE ARE POSSIBLE APPLICATIONS FOR CHRISTIANS TODAY?

Share and record. Let us brainstorm with one another and record a list of possible applications from Romans 5:12-21.

Consider. WHICH POSSIBLE APPLICATION DOES GOD WANT YOU TO TURN INTO A PERSONAL APPLICATION?

Record. Write this personal application down in your notebook. Feel free to share your personal application.

(Remember that people in every group will apply different truths or even make different applications of the same truth. The following is a list of possible applications.)

1. Examples of possible applications from Romans 5:12-21.

- 5:12. Realise that God takes into account not only my many personal (individual) sinful deeds, but also my sinful state (legal position) and my sinful nature (condition) due to my solidarity with Adam.
- 5:13-14. Realise that Adam’s sin brought me as a natural human being into the legal state (position) of condemnation. Adam’s transgression makes my salvation (redemption) an absolute necessity! But also realise that Christ’s righteousness (acquired through his death and resurrection for me in my place) brought me as a believer in Jesus Christ into the legal state (position) of righteousness. The obedience of Christ makes my salvation an absolute assurance.
- 5:17-19. Be absolutely convinced that God’s grace, which came through Jesus Christ, triumphs over man’s sins, which came through Adam. Be absolutely convinced that God takes much more pleasure in bestowing grace than in executing judgement.
- 5:20. Use the law (for example the Ten Commandments) in the Bible to understand better what “sin” is and to realise just how sinful people are in their natural state.

2. Examples of personal applications from Romans 5:12-21.

I do not want to forget that God does not only deal with people *as individuals*, but also deals with them as part of a *community* in their solidarity with either Adam or Christ. I want to remember that how I live has not only an effect on me, but also on other people and especially my children.

I experience great joy to know that the good influence of God’s grace in this world is many times greater than the evil influence of sin in the world! The grace of God triumphs over the sins of man. I want to remember that the reign of God’s grace in my life is expressed by being justified by faith in Jesus Christ and by living the new and righteous life with Jesus Christ in this world.

² The word “all” does NOT teach *universal reconciliation* in the sense of *universal salvation*. Sin ruined the universe and everything in it. Sin ruined the harmony between creatures to one another and between creatures and the Creator, God. Through the blood of Christ “sin”, in principle, was conquered. The demand of the law (God’s righteous requirement) has been satisfied (Romans 3:25). The curse on creation has been born (Galatians 3:13).

Accordingly, harmony has been restored and peace was made. The universe was restored to its proper relationship to God in the sense that Jesus Christ rules over the entire universe in the interest of the Church and to the glory of God. As the reward for his perfect obedience, Jesus Christ was exalted to the right hand of God to a position of all authority and all power over everyone and everything (Matthew 28:18).

However, there is a difference in the manner in which various creatures submit to Christ’s authority and rule and thus in the manner they are “reconciled” to God.

On the one hand the evil angels and evil people will submit ruefully, unwillingly. In their case peace (harmony) is imposed, but not welcomed. They have, in principle, been stripped of their power (Colossians 2:15). They have been brought into subjection (1 Corinthians 15:24-28; Ephesians 1:21-22). “The God of peace will bruise Satan under your feet shortly” (Romans 16:20). And all their evil designs are constantly being overruled for good!

On the other hand, the good angels and believers in Christ submit joyfully, willingly and eagerly! This authority and power of Jesus Christ leads directly to the new universe and new earth on which only righteousness dwells (2 Peter 3:14; Revelation 21:1).

STEP 5. PRAY.**RESPONSE**

LET US TAKE TURNS TO PRAY ABOUT ONE TRUTH THAT GOD HAS TAUGHT US in Romans 5:12-21. (Respond in your prayer to what you have learned during this Bible study. Practise to pray only in one or two sentences. Remember that people in every group will pray about different issues.)

5

PRAYER (8 minutes)

[INTERCESSION]
PRAY FOR OTHERS

Continue to pray in groups of two's or three's. Pray for one another and for the people in the world (Romans 15:30; Colossians 4:12).

6

PREPARATION (2 minutes)

[ASSIGNMENT]
FOR NEXT LESSON

(Group leader. Give the group members this preparation for at home in writing or let them copy it down).

1. **Commitment.** Be committed to make disciples, build the church and preach the kingdom.
2. **Preach, teach or study** Romans 5:12-21 with another person or group of people.
3. **Personal time with God.** Have a quiet time from half a chapter of Psalm 31, 32, 33 and 34 each day. Make use of the favourite truth method. Make notes.
4. **Memorisation.** (8) Romans 5:3-4. Daily review the last 5 memorised Bible verses.
5. **Teaching.** Prepare the parable of "the reserved seats at a feast" in Luke 14:8-11 and the parable of "the Pharisee and the tax collector" in Luke 18:9-14. Make use of the six guidelines for interpreting parables.
6. **Prayer.** Pray for someone or something specific this week and see what God is doing (Psalm 5:3).
7. **Update your notebook** on preaching God's kingdom. Include your notes on quiet time, your memorisation notes, your Bible study notes and this preparation.