

# KINGDOM.

# LESSON 8

<b>1</b>	<b>PRAYER</b>
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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.

<b>2</b>	<b>SHARING</b> (20 minutes) <b>[QUIET TIMES]</b> <b>JUDGES 13 - 16</b>
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**Take turns** and **share** (or **read** from your notes) in short what you have learned from one of your personal times with God out of the assigned Bible passages (Judges chapters 13, 14, 15 and 16). Listen to the person sharing, take him serious and accept him. Do not discuss what he shares. Take notes.

<b>3</b>	<b>MEMORISATION</b> (5 minutes) <b>[KEY VERSES IN ROMANS]</b> <b>(2) ROMANS 1:17</b>
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**Review** two by two.

**(2) Romans 1:17.** For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: "The righteous will live by faith".

<b>4</b>	<b>BIBLE STUDY</b> (85 minutes) <b>[THE LETTER TO THE ROMANS]</b> <b>ROMANS 2:17-29</b>
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**Introduce.** Make use of the five steps method of Bible study to study **Romans 2:17-29** together.

In Romans 2:17-20, Paul addresses the Jews directly and enumerates the privileges and prerogatives on which Jews prided themselves. In Romans 2:21-24, he shows the Jews that, *if they failed to carry out the obligations or teachings involved in all the privileges they enjoyed, those privileges only aggravated their condemnation.* Notice the rising scorn and indignation of Paul against the hypocrisy of the Jews: "You teach others, but you do not teach yourself". "You preach against wrongdoing, but you yourself steal, commit adultery and rob temples". "You brag about the law, but dishonour God by breaking the law". "You cause the Gentiles to blaspheme God!" In Romans 2:25-27, Paul evaluates being circumcised or not at all. And in Romans 2:28-29, Paul teaches clearly the real nature and purpose of circumcision.

<b>STEP 1. READ.</b>	<b>GOD'S WORD</b>
<b>Read.</b> LET US READ Romans 2:17-29 together. Let us take turns to read one verse each until we have completed the reading.	

<b>STEP 2. DISCOVER.</b>	<b>OBSERVATIONS</b>
<b>Consider.</b> WHICH TRUTH IN THIS PASSAGE IS IMPORTANT FOR YOU? Or WHICH TRUTH IN THIS PASSAGE TOUCHES YOUR MIND OR HEART? <b>Record.</b> Discover one or two truths that you understand. Think about them and write your thoughts in your notebook. <b>Share.</b> (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)	

## **2:17-20**

### **Discovery 1. Paul's exposure of Jewish externalism with regard to their stand on their privileges and their position.**

#### **(1) The privileges on which the Jews prided themselves (Romans 2:17-18).**

The name "Jew" is first mentioned in the Bible in 2 Kings 16:6 (before 586 B.C.). During and after the Babylonian exile (from the destruction to the rebuilding of the temple, 586 to 516 B.C., 70 years) it was the name in which the Jew prided himself. The name means a member of the state of Judah. They called themselves "Jews" and were proud to be Jews.

They "relied" on the law, that is, they "rested" in the sense of "found comfort and support" in possessing the law and speaking about the law. But they did not practise the law.

They “gloried in God”, that is, they said that they worshipped the one and only true God. In reality that was merely an empty boast!

They “knew God’s will”, that is, they possessed the Old Testament as the revelation of God’s will. They “approved of what is excellent”, that is, they continually argued about God’s will and tested what is in accordance with God’s will (the law), rejecting what differs from it and approving what is in accord with it. They were “instructed in the law” (literally: “received catechism in the law”) (Greek: *katécheó*) (Nehemiah 8:8).

**(2) The position in which the Jews prided themselves (Romans 2:19-20).**

The Jews considered themselves to be greatly superior to all other nations in the world. They regarded the Gentile nations as “spiritually blind” and believed that only Jews were capable of instructing the Gentiles. This gave the Jews a feeling of superiority instead of responsibility. They said that the Gentile nations were in darkness, ignorant and immature, because they did not know the law! The Jews equated “ignorance” (Greek: *afrón*) of the law with “immaturity” (Greek: *népios*) and thus knowledge of the law with maturity.

In itself “the guiding of the blind”, “being a light for those that are in the dark”, “being an instructor for the foolish and a teacher of infants” were virtues. Yet Paul said that these same virtues were vices with the Jews, because they boasted about things they themselves failed to do! The Jews boasted that they possessed in the book of the Old Testament (law) “the embodiment of knowledge and truth”. This means that they boasted that they possessed knowledge and truth in a *well-ordered* form (cf. “the form of teaching” in Romans 6:17 and the pattern of sound teaching” in 2 Timothy 1:13). Nevertheless, the Jews possessed only *an outward form* of righteousness, but lacked the inner reality of that righteousness (cf. 2 Timothy 3:5)!

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**2:21-24**

**Discovery 2. The flagrant inconsistency between what the Jews professed and what they actually practised.**

The distorted conception of their advantages made the Jews self-complacent, and their self-complacency made them hypocritical. In order to shock the Jews out of their self-complacency, Paul exposes their hypocrisy. He gives three illustrations of the teachings of Jews which they themselves did not follow. The Jews *continually* (present tense) committed theft, adultery and idolatry.

Idolatry and sexual immorality were precisely the sins of the Gentiles (cf. Romans 1:24-25), which the Jews condemned most severely, yet committed themselves (Psalm 50:16-18; Jeremiah 5:30-31; Jeremiah 6:13-14). The Jewish commentary<sup>1</sup> mentions examples of theft among the intellectuals, shameless adultery among the rabbi’s and the robbing of temples. Also Jesus Christ gives examples of how the life of the Pharisees was not consistent with their teaching (Matthew 23, Mark 7:9-13; Luke 11:37-52). Nothing would have provoked the resentment of the Gentiles more than the desecration of their temples. The Jews turned their own temple into “a den of robbers” (Matthew 21:13) and robbed God of what belonged to him (cf. Mark 7:11).

The Jews bragged about possessing the law, but dishonoured God by breaking the law. According to James 2:10 and James 4:11-12, disobedience of the law is an insult against the majesty of the Lawgiver, God himself, and is the cause why Gentiles blaspheme God. The Gentiles expected and the Bible taught a nation to be like their god (Psalm 115:8). And if a nation committed such crimes, then their “god” must be a thief, an adulterer and a temple robber! In this way Jews dishonoured the God of the Bible.

**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 2:17-29 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.)

**2:25-27**

**Question 1. How can Paul say that physical circumcision still has value?**

*Notes.*

**(1) The physical circumcision of the Jews had value only if the requirements of the Old Testament covenant (the covenant of grace) were kept (Romans 2:25).**

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<sup>1</sup> “Kommentar zum Neuen Testament aus Talmud und Midrasch” of Strack en Billerbeck III p.107-115

The word “law” has several different meanings in the Letter to the Romans and the correct meaning is dependent on the context of the word. Here, the word “law” does not refer to the various Old Testament ceremonial laws, but rather to “the Old Testament covenant”. In this Old Testament covenant, God promised that he would be the God of his people Israel and that Israel would be the people of God (Genesis 17:7; Leviticus 26:12). This was a covenant (an agreement) with a promise and grace.

The requirements of this covenant (Romans 2:26) was faith in God’s promise (cf. Genesis 15:5-6; cf. John 6:28-29) which was shown in obedience (Genesis 22:17-18; Hebrews 4:2,6; James 2:17,22). The sign and seal of this covenant was physical circumcision (Genesis 17:9-14).

Physical circumcision in the Old Testament was not a religious duty, but rather the sign of a religious duty! Paul maintained that physical circumcision only had value for Jews when Jews fulfilled the requirement of faith shown by their obedience. If the Jews had no faith and no obedience, their claim on God’s covenant promises was mere presumption (arrogance) and even an empty mockery!

Thus, in Romans 2:25-27, keeping (the requirements of) “the law” is equal to keeping (the requirements of) “the covenant” which God made with the patriarchs. When the requirements of God’s covenant (that is, faith shown in obedience) are disregarded or broken, the circumcision of the Jews is regarded by God as uncircumcision! Then the outward sign loses its significance (Romans 2:25)!

**(2) Gentiles who are not physically circumcised do not annul God’s covenant if the requirements of the covenant are kept (Romans 2:26).**

Here, keeping (the requirements of) “the law” does not refer to unbelieving Gentiles who obey their moral nature and conscience as in Romans 2:14. It rather refers to Gentiles who have become Christians as in Romans 1:16-17. The majority of the Gentile Christians were physically uncircumcised. But because Christians fulfilled the requirements of the covenant by their faith in Jesus Christ and obedience to Jesus Christ, Christians become “the real people of God” (2 Corinthians 6:16; 1 Peter 2:9-10) and are even called the “Israel of God” (Galatians 6:12-16)<sup>2</sup>. Although these Gentile Christians were uncircumcised in their bodies (flesh), they were circumcised in their hearts (spirits) and God regarded this as the only real circumcision (Romans 2:28-29)! The external rite of circumcision of the body has no value apart from that which it signifies! But when that which the rite of physical circumcision signifies is present, the absence of the sign in the body does not annul God’s covenant of grace!

**(3) The physically circumcised Jews will be condemned by the physically uncircumcised Christians (Romans 2:27).**

The Christians from among the Gentiles will judge Israel (1 Corinthians 6:2). Christians fulfil the requirements of the law (the covenant). The Jews possess the requirements of the law (the covenant) in written form, but have broken the law (the covenant). Therefore people who are genuine believers and show it in their obedience will judge all other people!

The believing Gentiles of Nineveh<sup>3</sup> in the Old Testament time will stand up in the final judgement day and condemn the unbelieving Jews in the time of Jesus (Matthew 12:41-42). The faith of the physically uncircumcised Gentile believers will condemn the unbelief of the physically circumcised Jews!

All this proves that an external and physical rite like physical circumcision or baptism with water has no saving power because God is “Spirit” and demands inward spiritual obedience.

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**2:28-29**

**Question 2. What is the real nature and goal of physical circumcision?**

**Notes.**

During the time of Abraham (2067 B.C.), physical circumcision was a sign of justification by faith (Romans 4:11). But long after the time of Moses (1407 B.C.) even after the Babylonian exile (587 B.C.), the Jewish religious teachers and leaders have changed the meaning of physical circumcision into a sign of justification by works of the law (John 7:19,22; Galatians 5:1-4).

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<sup>2</sup> God’s people in the Old Testament and God’s people in the New Testament are called by the same names: God’s *firstborn son* (Exodus 4:22; Jeremiah 31:9; Hebrews 12:23); God’s *sons and daughters* (Isaiah 43:6-7; 2 Corinthians 6:18); *the wife or bride of God* (Isaiah 54:1,11-12; Revelation 21:9-10); *the Twelve Tribes* (Genesis 49:28; Revelation 7:4; 21:12; James 1:1); *a kingdom of priests* (Exodus 19:6; 1 Peter 2:9; revelation 1:6); *a holy nation* (Exodus 19:6; 1 Peter 2:9); *God’s chosen people* (Deuteronomy 7:6; 1 Peter 2:9); *God’s covenant people* (Leviticus 26:12; 2 Corinthians 6:16); *the dispersion/diaspora* (Deuteronomy 30:1; Ezekiel 12:15; Esther 3:8; 1 Peter 1:1); *sheep* from the sheep-pen of Israel and sheep from the other nations (Ezekiel 34; John 10:16); *Israel* (1 Samuel 7:23; Galatians 6:14-16); *Jews* (Zachariah 8:22-23; Romans 2:28-29); *Zion* (Isaiah 51:16; 52:7; Hebrews 12:22-24); *the Jerusalem that is below and the Jerusalem that is above* (Galatians 4:25-26); *the temple of God* (2 Corinthians 6:16).

God calls *his Church* to himself by the preaching of *the gospel* during the Old Testament period (Romans 10:18-21; Galatians 3:8; Hebrews 4:1-3) and the New Testament period (Acts 20:24; cf. 13:44-49). Believers from among the Jews and the Gentiles are baptised by one Spirit to one Body of Christ and were given one Spirit to drink (1 Corinthians 12:13); are together called *the Church* (Hebrew: qahal; Greek: ekklesia) (Psalm 107:32; Matthew 16:18; Acts 8:2; Acts 9:1); are together *members of one Body* (Ephesians 3:6); together *heirs* (Ephesians 3:6; Galatians 3:29) and together *sharers in all God’s promises* (Ephesians 3:6; 2 Corinthians 1:20)! Cf. manual 3, supplement 12.

<sup>3</sup> Nineveh is modern Mosul in Iraq.

**(1) Physical circumcision was originally a sign of justification by faith (Romans 4:11).**

**Physical circumcision during the time of Abraham (2067 B.C.).** God made a covenant of promises and grace with Abraham. In this covenant, he graciously promised Abraham three things: First. Abraham would become the father of many nations on earth. His descendants would be as numerous as the stars in the sky or the sand on the seashore. And the LORD would be the God of his descendants. Second. God would give the land of Canaan to Abraham's descendants. These first two promises were already fulfilled by the time Joshua conquered the land (1497-1387 B.C.)(Joshua 21:43-45; 23:14-16). Third. God would bless all the nations of the earth through one of Abraham's descendants (Genesis 12:1-3,7; 15:1-6,18-21; 17:1-14; 22:17-18). The third promise was fulfilled at the first coming of Christ (Galatians 3:16).

Abraham believed God and God reckoned it to him as righteousness (Genesis 15:6). God gave Abraham physical circumcision as the sign and seal of this covenant of God's promises and God's grace. Physical circumcision was therefore a visible sign and seal that God justified people through faith (Romans 4:11)! The people who were physically circumcised were obligated to keep this covenant of God's promises and God's grace. They were obligated to continue to live as people justified by faith, that is, as God's covenant people in this world.

**Physical circumcision during the time of Moses (1407 B.C.).** During the Old Testament period the outward, physical circumcision also had an inward, spiritual meaning. The foreskin that was cut away symbolised uncleanness and physical circumcision of the body pointed to the spiritual circumcision of the heart. The cutting away of the uncleanness of the body (flesh) symbolised the cutting away of the uncleanness of the heart (Deuteronomy 10:16; 30:6; Jeremiah 4:4). Thus, during the Old Testament period circumcision of the body was a visible symbol of a much higher reality, namely, the spiritual circumcision of the heart. The circumcision of the body during the Old Testament period pointed to *the later rebirth by the Holy Spirit* during the New Testament period (Romans 2:28-29).

**Physical circumcision by itself has no significance whatsoever.** Circumcision has no significance when someone does not believe in the God of the Bible (or Jesus Christ), but nevertheless tries to be justified by keeping the law (for example, by undergoing physical circumcision). Physical circumcision of the body without spiritual circumcision of the heart is worthless. Religious ceremonies (like physical circumcision) remains the work of man, but spiritual circumcision of the heart is the work of God (the Spirit of God)!

Therefore the unbelievers and unrighteous people in the Bible are called "the uncircumcised in heart" (Jeremiah 9:25-26; Acts 7:51). But Jewish as well as Gentile Christians, who worship by the Spirit of God and glory in Christ, are called "the true circumcision" (Philippians 3:3)! All natural Jews are called "Israel according to the flesh" (Greek: Israel kata sarx) (1 Corinthians 10:18), but all people who have put their trust in the crucified Christ and live the crucified life are the genuine people of God and are called "the Israel of God" (Galatians 6:12-16; cf. Romans 9:6b)! Abraham may be "the physical father" of those who call themselves Jews, but he is "the spiritual father" of all people who believe in the God of the Bible, regardless whether they were originally Jews or Gentiles (Romans 4:11; John 8:37-44).

Keeping the law (in the sense of the moral, ceremonial and civil laws of Israel) cannot and will not justify any human being in the world, because no human being can or has kept the whole law (Galatians 3:10; James 2:10).

**(2) Physical circumcision later became a sign of justification by works of the law (John 7:19,22).**

**Physical circumcision after the Babylonian exile (586 B.C.).** About 1500 years after Abraham, during the Babylonian exile (587 B.C.) the Jewish religious teachers and leaders changed the original meaning of physical circumcision! The original meaning of physical circumcision: "a sign of the justification by faith (in what God has said and done)" was changed into "a sign of the justification by the works of the law (which people do)." The Jews no longer regarded physical circumcision of the body (flesh) as the sign and seal of being justified by faith or of being spiritually circumcised in heart, but regarded it as God's pledge (solemn promise) that God would give eternal life to people who obeyed the (moral, ceremonial and civil) law!

Leviticus 18:5 says, "The man who obeys them (God's decrees and laws), will live by them (in the sense of: will live a prosperous life). But the Jews interpreted it wrongly as: "The man who obeys the law, will receive eternal life." Since that time Jews believed that physical circumcision was the sign and seal that God justified (or saved) people through the works of the law, even though God *never* gave that meaning to physical circumcision!

Physical circumcision on the eighth day of a newborn son became the most important work of the law (John 7:19-24)! Physical circumcision became a human religious ceremony that saved (justified) the person (Acts 15:1)! The work of man with respect to the body had replaced the work of God in the heart!

**Physical circumcision during the New Testament period (50 A.D.).** About A.D. 50 the apostle Paul wrote in his letter to the Galatians that if someone lets himself be physically circumcised, because he believes that he would be justified by keeping the law, he was obligated to keep the whole law (perfectly) (Galatians 5:1-4)! Paul also taught that no one in the world keeps or is able to keep the whole law (Romans 3:10-18). Therefore God would not justify anyone in the world on the basis of keeping the law (Romans 3:19-20,28).

It is obvious that the Jews in the New Testament time regarded their keeping of the law (especially physical circumcision) as a means that in some way secured their justification or salvation. They taught, “Unless you are (physical) circumcised according to the custom of Moses, you cannot be saved” (Acts 15:1). Other Jewish rabbis taught that “no (physical) circumcised man will see hell”. And they alleged that “God swore to Abraham, that no one, who was (physical) circumcised, should be sent to hell”. They told everyone that “Abraham sits before the gate of hell and does not allow any (physical) circumcised Israelite to enter there.” Thus, physical circumcision became the outward sign of Jewish nationalism!

This teaching of the Jewish rabbis is certainly not based on the facts of the Bible and must be rejected!

### **(3) Fake Jews and worthless physical circumcision.**

The word “Jew” (Hebrew Jehudi or Judi) is derived from the tribe of Judah (Hebrew: Jehudah) and is probably derived from the word “to praise” (Hebrew: hodah) (Genesis 29:35; 49:8). Paul said that a real Jew receives his praise from God (because he believed in the God of the Bible and obeyed him), while a fake Jew desires to receive his praise from people (due to the fact that he has been circumcised). Jesus condemned the Jews, because they relied on outward appearance and were always seeking praise from one another (John 5:44). Paul regards a mere outward physical Jew as a fake Jew. Natural descent from Jacob does not make a descendant of Jacob a real Jew in God’s eyes!

In the time of the New Testament physical circumcision was no longer a sign of God’s covenant of grace with believers, but had become a human custom based on the ceremonial law of Moses (John 7:22). However, the outward sign of physical circumcision has no value without the spiritual circumcision of the heart!

### **(4) Genuine Jews and the real spiritual circumcision.**

A genuine “Jew”, that is, a believer that receives his praise from God, is not characterised by what he is outwardly and physically, but what he is inwardly and spiritually! The only genuine “Jew” is “a Jew in concealment (not outward)” and real circumcision is “circumcision of the heart, by the Spirit” and not according to the ceremonial law (Romans 2:29a)! Negatively stated, a person who is not circumcised in heart (not born again) will receive no praise, approval or recognition from God (Romans 2:29b)! Positively stated, a person who is spiritually circumcised in the heart through the work of the Holy Spirit, will receive praise, approval and recognition from God! Thus, “the only genuine Jew” (that is, person that is approved by God) is a Christian, no matter whether he was originally a natural Jew or a natural Gentile! Only such a person receives praise from God! Fake Jews receive their praise and honour from other Jews who have allowed themselves to be circumcised. But genuine Jews receive their praise from God.

The prophet Jeremiah already exhorted the Jews not to boast in human wisdom, strength and riches, but in knowing the God of the Bible and understanding his revelation. God would punish the nations (like Egypt, Judah and Ammon) because they have only been circumcised “in the flesh (body)” and not “in the heart” (Jeremiah 9:23-26)!

The apostle warned against religious teachers and leaders who enforce physical circumcision on people. They are called “the mutilators of the flesh”. Only people who worship God in the Spirit, who glory in Christ Jesus and who put no confidence in the flesh (physical circumcision, but rather on the fact that they are circumcised in their heart/ born again) are “the (true) circumcision” (Philippians 3:2-3).

The New Testament clearly teaches that physical circumcision as a part of the ceremonial law (Leviticus 12:3) has been *fulfilled* by Jesus Christ (Matthew 5:17) and is *fulfilled* for believers in Jesus Christ through their solidarity with the death and resurrection of Jesus Christ (Colossians 2:11-12). Physical circumcision has consequently been *cancelled* (Colossians 2:14) and *abrogated* (Ephesians 2:15). “In Christ Jesus, neither (physical) circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love” (Galatians 5:6). “Neither (physical) circumcision nor uncircumcision means anything anymore; what counts is being a new creation” through justification by faith and rebirth by the Holy Spirit. All people who follow this rule, regardless whether they are Jews or non-Jews are really the people of God and are called “the Israel of God” (Galatians 6:15-16; cf. 2 Corinthians 6:16)! But all physical circumcised Jews are called “the Israel according to the flesh” (1 Corinthians 10:18, cf. Romans 9:6)!

## **STEP 4. APPLY.**

## **APPLICATIONS**

**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 2:17-29.

**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 2:17-29.**

2:17. Never brag about your Jewish nationality and the fact that you rely on the law (the Torah or sharia) in your relationship to God.

2:21. When you teach others, make very sure that you first teach yourself (Luke 6:41-42)!

2:22. Never preach something that you do not practise yourself (Matthew 23:3)!

- 2:24. Remember that non-Christians judge your God by your conduct (Psalm 115:8)!  
 2:29. Make very sure that you are circumcised in your heart by the Holy Spirit (cf. 2 Corinthians 13:5).  
 2:29. Don't look for the praise of people, but seek God's recommendation (cf. 2 Corinthians 10:18).

**2. Examples of personal applications from Romans 2:17-29.**

I want to proclaim the whole gospel message. This means that I must proclaim both salvation through faith in Jesus Christ, as well as judgement for those who remain unbelievers (Romans 2:16). I must include the proclamation of the final judgement day in the gospel message (cf. John 3:18,36).

I want to teach that every outward religious ceremony (sign) like physical circumcision, baptism with water or the Lord's Supper has no meaning at all if the inward reality of which it is a sign is absent. I will proclaim to all people that unless they are circumcised in their heart through faith in Jesus Christ (cf. John 1:12-13) they will remain lost.

<b>STEP 5. PRAY.</b>	<b>RESPONSE</b>
LET US TAKE TURNS TO PRAY ABOUT ONE TRUTH THAT GOD HAS TAUGHT US in Romans 2:17-29. (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.)	

<b>5</b>	<b>PRAYER</b> (8 minutes)	<b>[INTERCESSION] PRAY FOR OTHERS</b>
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*Continue to pray* in groups of two's or three's. Pray with one another for one another and for the people in the world (Romans 15:30; Colossians 4:12).

<b>6</b>	<b>PREPARATION</b> (2 minutes)	<b>[ASSIGNMENT] FOR NEXT LESSON</b>
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*(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 2:17-29 with another person or group of people.
3. Personal time with God. Have a quiet time from half a chapter of **1 Samuel 2, 3, 7 and 8** each day. Make use of the favourite truth method. Make notes.
4. Memorisation. **(3) Romans 2:5.** Daily review the last 5 memorised Bible verses.
5. Teaching. Prepare **the parable of "the seed growing in secret"** contained in Mark 4:26-29, **the parable of "the yeast"** contained in Luke 13:20-21 and **the parable of "the mustard seed"** contained in Mark 4:30-32. 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.