

KINGDOM.

LESSON 24

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.

2	SHARING (20 minutes) <i>[QUIET TIMES]</i> PSALM 71, 73, 78 and 82
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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 71, 73, 78 and 82). Listen to the person sharing, take him serious and accept him. Do not discuss what he shares. Take notes.

3	MEMORISATION (5 minutes) <i>[KEY VERSES IN ROMANS]</i> REVIEW KEY VERSES IN ROMANS
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Review two by two the last 5 memorised key verses in Romans.

(6) Romans 4:5. However to the man who does not work but trusts God who justifies the wicked, his faith is credited (imputed, ascribed, reckoned) as righteousness.

(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.

(8) Romans 5:3-4. Not only so, but we also rejoice in our sufferings, because we know that suffering produces perseverance; perseverance character; and character hope. And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us.

(9) Romans 6:13. Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness.

(10) Romans 6:23. For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

4	BIBLE STUDY (85 minutes) <i>[THE LETTER TO THE ROMANS]</i> ROMANS 6:12-23
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Introduce. Make use of the five steps method of Bible study to study Romans 6:12-23 together.

Romans 6:1-10 is a doctrinal exposition "what to believe", while Romans 6:11-16 is an exhortation "how to live".

Romans 6:17-23 is an encouragement with regard to the progress already made. This chapter is an example of the good order how to build up Christians: sound faith, consistent application and encouragement to persevere.

STEP 1. READ.	GOD'S WORD
Read. LET US READ Romans 6:12-23 together. Let us take turns to read one verse each until we have completed the reading.	

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)	

6:12-15

Discovery 1. Paul exhorts Christians that they have the responsibility to no longer live the unrighteous and unholy life, as non-Christians do by nature and as the false teachers, the Antinomians in Rome, teach.

(1) The unregenerate nature and the sinful nature.

- In Romans 6:1-11, Paul argued that God has already taken away “the old man” (the unregenerate nature or the absolute power of their unregenerate sinful nature) (Romans 6:6).
- In Romans 6:12-23 he exhorts Christians no longer to obey “sin” (“the evil desires of the sinful nature in the mortal body” that is still present in their regenerate state) (Romans 6:12).

Romans 6:12-13 teaches that Christians must not let sin reign in their mortal body. Christians have the personal responsibility not to live in accordance to their sinful nature, but in accordance to their regenerate nature (cf. Galatians 5:16-18).

Christians should rather offer the members of their physical bodies (their minds, eyes, ears, mouth, hands, feet, etc.) as “weapons (instruments) of righteousness” (Romans 6:13). Although the sinful nature is still present in the born-again Christian, the absolute (irresistible) power of sin has been broken! Christians are “legally freed from sins”¹ (Romans 6:7), that is, permanently freed from the guilt, impurity and power of sin. The sinful nature in the born-again Christian has already been condemned (doomed) to be destroyed. God is now already executing that judgement through the Christian “putting to death the misdeeds of the body” and living the new and holy life in the power of the Holy Spirit (Romans 8:13). The Christian has therefore graciously been given the ability to resist the sinful nature in him and to devote himself to the new and holy life.

(2) Living under law or under grace.

Romans 6:14-15 teaches that Christians must not live “under law”. Instead, they must live “under grace”. Paul teaches the relationship between law and grace. He encourages the Christians in their efforts to resist the corrupt desires of their sinful nature to live “under grace” (cf. “to live by the Spirit”, Galatians 5:16-26).

- Many people are still “under law”, that is, they try in their own power to be saved or to please God by doing the works of the (the ceremonial) law (cf. the Torah of the Jews², the legalism of some Christians and the Sharia of the Muslims³). The Bible says that people who try to be justified by the works of the law, will fail! The Bible says that Jews, legalistic Christians and Muslims do not have the legal state of justification and also not the moral state of holiness. They are not able to live the new, righteous and holy life, because they try to do it in their own power.
- But people who are “under grace” are people who have been saved by God’s grace through faith in Jesus Christ. They not only have the legal state of justification, but also the moral state of holiness! The Bible says that such Christians can never continue to live in sin. They may still fall into some sin, but they *do not want, cannot and will not* continue to live in that sin (cf. 1 John 3:6-9). They will repent of their sin, confess their sin and receive God’s forgiveness and grace to keep on resisting that sin! Thus, in order to live the new, righteous and holy life continually, Christians should enjoy God’s grace and make use of God’s grace (cf. Hebrews 12:14-15)! By continually receiving God’s grace through faith, they *want to, can and shall* continue to resist their sinful nature and devote themselves to the new, righteous and holy life. The sinful nature is present all the time, but by relying on God’s grace, the sinful nature will no longer be the master in a Christian’s life (Romans 6:14).
- In verse 15, Paul says that the doctrine of justification by grace through faith does not give any Christian the right to reject God’s moral law (the Ten Commandments) and continue to sin with impunity. Although Christians are never justified by keeping the law, they still need the (moral) law to show them how to live the Christian life (cf. chapter 7).

6:16-23

Discovery 2. Paul exhorts Christians that they have the responsibility to live the righteous and holy life.

Christians must no longer remain slaves of their sinful nature and do the sinful deeds that belong to the sinful nature. Instead Christians must be slaves of righteousness, that is, be committed to their righteous and holy state (position) and continue to live out the righteous and holy state and do righteous and holy deeds. While John 15:15 and Galatians 5:1 teach that only submission to Christ leads to true freedom, Paul in this context illustrates the true state or condition of Christians by two pictures about the relationship between a slave and his master.

¹ Greek: “Everyone who believes (present continuous tense), *remains* freed (present continuous tense) from everything he could *once for all* not (aorist tense) be freed (aorist tense) by the law of Moses (Acts 13:38-39). Thus also in Romans 6:7 “permanently freed from (the guilt, impurity and power of) sin” (Greek: *dedikaiótai* (perfect tense) *apo tés hamartias*. Justified, declared innocent, free!

² The works of the law (the Torah of the Jews) (before 1444 B.C.) consists of the following: you must believe that God is One (Deuteronomy 6:4); you must pray three times every day (Daniel 6:11); you must fast four times a year (Zachariah 8:19) and twice a week (Luke 18:12); you must give a tithe of your income to your religion (Malachi 3:10); and you must make a pilgrimage to Jerusalem three times a year (Deuteronomy 16:16). Other important laws are: male children must be circumcised (Leviticus 12:3) and women are impure/unclean for a period (Leviticus 12:4-5); you must keep the Sabbath on Saturday (Exodus 12:3); you may not eat pork (Deuteronomy 14:8) and women must wear women clothing (Deuteronomy 22:5).

³ The works of the law (the Sharia of Muslims) (after 722 A.D.) (more than 2000 years later!) consists of the following: you must believe that God is One; you must pray five times a day; you must fast a month every year; you must give a fortieth of your income to your religion; and you must make a pilgrimage to Mecca once in your life. Other important laws are: you must be circumcised, you must take part in the meetings on Fridays; you may not eat pork and woman must wear women clothing! It is clear that the Sharia (laws) of Islam follows the Torah (laws) of the Jews.

(1) Living under the master sin or under the master righteousness.

Before their conversion, Christians voluntarily dedicated themselves to remain slaves of their old lord, “sin”, that is, their sinful nature together with its manifestations of disobedience. “Sin” was such a powerful lord, that they could not do any “good” (in the eyes of God), but only obey “evil”. The consequence of living under the dominion of sin is that they were “spiritually dead” (Ephesians 2:1), would “die physically” (Hebrews 9:27) and thereafter inherit “eternal death” (or hell) (Revelation 21:8).

At their conversion, Christians devoted themselves to be slaves to their new lord, “righteousness” together with its manifestations of obedience. “Righteousness” here refers to righteousness in all its aspects and virtually means the same as “salvation” in all its aspects (cf. Romans 5:17). “Righteousness” is such a powerful lord, that Christians can obey everything that is “good” (in God’s eyes). The consequence of living under the dominion of righteousness is that Christians are “spiritually alive” (Ephesians 2:4-10), will be “physically resurrected” from the dead at Christ’s second coming and “will not be condemned” (to hell) (John 5:24).

(2) The consequences of living to serve impurity and wickedness
or living to serve righteousness leading to holiness (Romans 6:19).

Thus, Paul teaches that no human being can live without “a lord (master)”! No one in the world is really “free” or “independent”, in the sense that he has no lord over him. Everyone in the world has a lord to whom he voluntarily subjected himself and this lord is either “sin” or “righteousness”.

But the lord called “sin”, forces a person to put the members of his body as weapons or instruments in the service of unrighteousness. That leads to “a state of unholiness”, in which he is not able to resist sin or obey God. That means that he is “dead” in the fullest sense of the word.

But the lord called “righteousness” obligates a Christians to offer the members of his body as weapons or instruments in the service of righteousness. That leads to “a state of holiness” in which he is able to resist sin and to obey God.

When a Christian knows that these are the consequences of serving sin or righteousness, he will tend to devote himself to continued faithfulness to Jesus 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 6:12-23 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.)

Chapter 6

Question 1. What does Romans chapter 6 teach about holiness?

Notes.

(1) What is holiness (becoming a new man)?

The old man. Romans 6:6 says, “our old man” or “our old self” was crucified with Jesus Christ. The tense of this verb indicates that the old unregenerate nature in its entirety has *once-for-all* decisively been put to death. Our “old man” is our inward state and outward condition before regeneration. The old man is *not* regarded as being slowly put to death in a process over a period of time, but immediately and in its entirety at being born-again!

The new man. “Holiness” (Greek: *hagiasmos*) refers to “our new man” and is the inner state and outward condition of our being *after being born-again*. In Romans 6:19 and 22, the word “holiness” does not refer to the process of sanctification in which our behaviour becomes more holy, but rather to the state of holiness in which the Christian at rebirth is immediately and completely “holy” (separated from sin and dedicated to righteousness) “Jesus Christ is our holiness” (cf. 1 Corinthians 1:30). “Without holiness no one will see the Lord” (Hebrews 12:14) (cf. John 3:3,7). It is a reference to the ability given by God to resist sin, to obey him wholeheartedly and to live the new life. In Romans chapter 6 *the emphasis is not on the process of sanctification, but on the state of holiness.* The emphasis is on the once-for-all-decisive break with sin and the power of sin and an ability and commitment to righteousness.

(2) What is the purpose of holiness (becoming a new man)?

The purpose of the new man is to no longer let the members of his physical body be conditioned and controlled by the sinful nature (sinful tendencies) and no longer be used as weapons or instruments in the service of unrighteousness (sin).

“The body of sin” (Romans 6:6) is our physical body as determined, controlled and misused by the sinful nature as a weapon or instrument to serve the sinful nature (that is still present in the Christian). According to Romans 6:6 is the

purpose of *the once-for-all decisive* crucifixion (dying with Christ) of our “old man” (the unregenerate nature) “to do away with the body of sin” and “to stop the slavery to sin”. The crucifixion of our unregenerate nature sets the members of our physical body free from being a slave of our sinful nature. The members of our physical body as weapons or instruments of the sinful nature are made powerless, ineffective, even wiped out. The body of sin has already been sentenced to destruction and the sentence is now being carried out through living the new and holy life in the power of the Holy Spirit (Romans 8:13).

When a person becomes a (born-again) Christian, his physical body should no longer be conditioned and controlled by his sinful nature, but according to Romans 6:16, it should be conditioned and controlled by his regenerated state, that is, by his state of righteousness (his righteous/saved position in God’s eyes) that manifests itself in his state of holiness (the ability to resist sin and obey God) (Romans 6:18-19; Galatians 5:16-26).

(3) What is the evidence of holiness in life?

The evidence that someone has become a new (born-again) person, is that he lives in the state of holiness, that is, in the state or condition in which the power of sin in him has been broken (died) (Romans 6:2,7,11,14).

The Christian shows that he is no longer a slave to his sinful nature in the unregenerate state (Romans 6:6) when:

- he shows that “he lives a new life”: born-again, righteous and holy (Romans 6:4)
- he counts himself dead to sin and alive to God”: a Christian who lives for God under the rule of and in obedience to God (Romans 6:11)
- he “offers the members of his body as weapons or instruments of righteousness in the service of God” (Romans 6:13,19)
- he “wholeheartedly obeys the form of teaching (Greek: *tupos didachés*) to which Christ entrusted him” (Romans 6:17).

(4) What is the motive of holiness?

The most important doctrine in Romans chapter 6 is that, not the law, but grace is essential for the exercise of the righteous and holy state, that is, living the life of the new man (Romans 6:14).

People who are living “under law” have a self-righteous or legal spirit in which they exert themselves to obey the law and justify themselves (maintaining that they are keeping the works of the law). Their motive to keep the law is fear of God’s punishment or desire to earn their own salvation or receive it as a reward.

However, when people are living “under grace”, they are deeply aware that they *are already justified* by God’s sovereign and free grace, which they have received through faith in Jesus Christ. Their motivation to obey God is God’s love for them and their love for God. Their purpose to obey God is to glorify God.

(5) What is the certainty of holiness?

The certainty of a Christian of being a (born-again) new person, of having come into the state of holiness is grounded on the one hand in *the literal death* and resurrection of Christ 2000 years ago and on the other hand on *the spiritual death* and resurrection of the Christian with Christ the moment he believes. Just as the certain consequence of Christ’s death was his resurrection, likewise the certain consequence of the Christian’s dying to the power of sin is a new, righteous and holy life! The death and resurrection of Jesus Christ renders the righteousness (justification) and holiness (sanctification) of Christians certain! Christians share in Christ’s death in order that they may share in Christ’s resurrected life. Because of their once-for-all decisive spiritual death and resurrection with Christ, Christians *want to, can and shall* live the new resurrected life to God” (Romans 6:8-11)! Therefore, Christians not only *should* offer themselves to God as his slaves (Romans 6:13), but also *want to, can and shall* obey God’s will (Romans 6:16)! Christians are not only bound to obey, but they are made to obey in spite of the resistance of their still imperfectly sanctified nature. They cannot but obey, because Philippians 2:13 says: “It is God who works in you to will and to act according to his good purpose” (cf. Romans 8:30; Philippians 1:6; 1 Peter 1:1-2). Therefore Christians have the assurance that the power of their sinful nature shall never have absolute dominion or control over them anymore, not now and also not at any time in the future! The grace of God given to them in their spiritual death and resurrection with Christ, ensures that they want to, can and shall accomplish what they ought to do! Victory is certain (Romans 8:31,37). The struggle against sin is not hopeless, because the power of the sinful nature has been effectually (sufficiently) broken. The triumph of holiness has been secured by the completed salvation work of Christ (John 19:30). This is really good news! This is the gospel!

6:17

Question 2. What is meant by wholehearted obedience to the form (pattern, example) of the doctrine (the teaching) to which Christians were entrusted?

Notes.

(1) What is this form of teaching?

“The form of teaching” (Greek: *tupos didachés*) is “the pattern or standard of Christian teaching” (with respect to its contents and its method/approach), which was used by all the apostles and was recorded in the New Testament. It is the correct and fixed pattern of teaching the Christian doctrines (cf. 2 Timothy 1:13). It is especially illustrated in the book

of Romans and was also well known to the apostle Peter (2 Peter 3:12,14-16). This “correct and fixed pattern or form of teaching the Christian doctrines” regulated the thinking (doctrines) and practice (behaviour) of Christians. It taught for example the only true method of justification and sanctification. It is the whole Christian rule of faith and practice, that is, all the doctrines which all Christians in the world should believe and all the Christian practices which all Christians in the world should obey.

In Acts 20:17-35, the apostle Paul says that it was his task to testify without hesitation to the gospel of God’s grace and to proclaim “the whole will of God.” He taught for example the death and resurrection of Jesus Christ, the need to repent and have faith in Jesus Christ and the things pertaining to the kingdom of God, just as Jesus Christ did in all his parables.

For example, he taught that a church (congregation):

- must be led by a council of elders
- the elders must watch over each other
- the elders must be the overseers (bishops) of the congregation
- especially to avoid false teachers twisting the truth of the Bible
- the elders must be the shepherds (pastors) of the congregation
- especially to care for the weak and needy.

Paul also taught the only true method of salvation (justification and sanctification) (Romans 6:17). Christians today may not ignore, change, add to or take away from “the form or pattern of Christian doctrine or practice” (1 Corinthians 4:6; 2 Corinthians 4:2; Revelation 22:18-19)!

(2) Christians are subjected to this form of teaching.

Paul does not say that this correct and fixed form of teaching was entrusted to Christians, so that they may interpret and obey it as they please. On the contrary, all Christians in history have been entrusted to this correct and fixed form of doctrine and life (teaching and practice)! In a sovereign way God subjected all Christians in the world and in human history to his whole rule of faith and practice as revealed in the Bible. This implies that all that God wants Christians to believe and do is objective. It is not subjective and not dependent on the time, circumstances or people’s own interpretation. The contents of the Bible has not been invented or devised by people, but has been revealed by God (cf. 1 Corinthians 2:9-10). The matter of Christian doctrine and practice has been decided by God and not by the Church, church councils or leaders (for example, the pope)! In a sovereign way God has commanded Christians what to believe and how to live. Christians may not select certain things from the Bible to believe or to practice and ignore the rest. Christians are subjected in a sovereign way to “the whole will (plan) of God”!

(3) Christians wholeheartedly obey this form of teaching.

Christians were not passively transferred from one master to another. According to Romans 6:16-17, after God in a sovereign way broke the power of sin in them, Christians voluntarily, sincerely and gladly renounced their slavery to sin and gave themselves to God and to obedience of God! This implies that the person that receives Jesus Christ as *Saviour* also receives him as *Lord or Master*! The person that comes to Jesus Christ for justification also comes to Jesus Christ for sanctification! Obedience to the call to put your faith (trust) in Jesus Christ as your righteousness, implies the call to obedience to his whole revealed will (Act 20:27)! And God’s revealed will comes to us in a correct and fixed form of teaching doctrine and practice as revealed in the Bible! In order to grasp this correct and fixed form of Christian doctrine, Christians must do more Bible study and study whole Bible books within their contexts instead of only studying certain church doctrines and confessions of faith that are based on a selection of Bible verses scattered throughout the Bible.

6:19

Question 3. How can Christians devote the members of their physical body practically to the service of righteousness?

Notes. The Old and New Testaments emphasise the importance of offering the members of our body and our other human faculties in the struggle against sin. Some positive devotion of the members of your body is the following.

- Proverbs 4:23. Guard your *heart* above all else.
- Proverbs 4:26-27. Take only ways with your *feet* that are firm and not swerving.
- Proverbs 15:30. Use your *face* with a cheerful look to bring joy to people.
- Proverbs 19:20. Use your *ears* to listen to advice and accept instruction.
- Proverbs 24:16. Even when you fall seven times, use your *feet* to always rise again.
- Proverbs 24:27. Use your *hands* to finish your higher priorities first.
- Proverbs 24:32. Use your *eyes* to observe and learn lessons.
- Proverbs 25:15. Use your *mouths* to speak patiently and gently, which is very persuasive.
- Philippians 4:8. Use your *mind* to think about whatever is true, noble, right, pure, lovely, admirable, excellent and praiseworthy.

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 6:12-23.

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 6:12-23.

- 6:12. Make a commitment to submit to the lordship of Jesus Christ and no longer to allow your sinful nature to reign in your mortal body. No longer obey the evil desires of your sinful nature.
- 6:13,19. Make a daily commitment to offer the members of your body (your mind, heart, eyes, ears, tongue, hands, feet, etc.) as instruments that do the things that are right and holy in God’s eyes.
- 6:14. Decide to stop living “under law”, that is, to try in your own power to save yourself or to obey the rules of the law, for example, to go to the synagogue, church or mosque on a particular day, to do the religious practices (like the ritual prayers, fasting and giving of money) and wearing religious clothing that distinguish one from others, or celebrate particular religious festivals, keep certain religious food rules and thinking that you please your “god” when you force your family members or other people to also do these things, etc. In stead, decide to start living “under grace”, that is, to depend on the fact that you have already been saved by God’s grace through faith in Jesus Christ. God has already given you the state of righteousness, that is, he has already declared you righteous and henceforth regards and treats you as completely righteous! God has already given you the state of holiness, that is, he has given you the ability to resist sin and to obey him. As God’s spiritual child, you already stand in the most favourable relationship to God. Enjoy God’s grace and continually make use of God’s grace to live the new life, that is, to offer the members of your body to God as instruments of righteousness and holiness.
- 6:16. Realise that a person that offers himself to his sinful nature to obey the evil desires of his sinful nature is still a slave of his sinful nature. Obedience to the sinful nature leads to death (Romans 6:23a).
- 6:17. Obey “the form of teaching” to which all Christians have been entrusted. That is, know and obey the correct and fixed pattern of teaching the Christian doctrines that regulate the thinking and practice of Christians. For example, Romans chapter 6 teaches the only true method of justification as well as the only true method of sanctification.

2. Examples of personal applications from Romans 6:12-23.

I have committed my life to live the new, righteous and holy life to the glory of God.

I want to make the greatest effort to learn the correct and fixed form of the Christian teaching of doctrines. I realise that the book of Romans is one of the best examples in the Bible of this correct and fixed form of teaching of God’s will. That is why I will continue to study the book of Romans for myself and continue to teach the book of Romans to other Christians everywhere.

STEP 5. PRAY.

RESPONSE

LET US TAKE TURNS TO PRAY ABOUT ONE TRUTH THAT GOD HAS TAUGHT US in Romans 6:12-23.

(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 6:12-23 with another person or group of people.
- 3. **Personal time with God.** Have a quiet time from half a chapter of Psalm 84, 90, 91 and 92 each day. Make use of the favourite truth method. Make notes.

4. Memorisation. (1) God is incomparable: Isaiah 40:25-26. Daily review the last 5 memorised Bible verses.
5. Teaching. Prepare the parable of “the blind leading the blind” in Matthew 15:14 and the parable of “the wise and foolish builders” in Matthew 7:24-27. 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.