

Romans 13.8- Love Citizens, Urgency of the Times (2) 180b-183
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Romanos 13.8-10 Love Citizens 180b

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13.8 Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled the law.

I think that first phrase has often been misunderstood. First I will read the rest of this passage,

13.9 *For this,*

[referring to this love for the neighbor]

"YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT MURDER, YOU SHALL NOT STEAL, YOU SHALL NOT COVET," and if there is any other commandment, it is summed up in this saying, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF."

[a second reference to loving one's neighbor]

10 [I think verse 10 is somewhat parallel to 8 and 9] *Love does no wrong to a neighbor;*

[in verse 9 he makes a list of some kinds of wrongs that the old nature tends toward and then]

therefore love is the fulfillment of the law.

[going back to verse 8, kind of tying it all together.]

So, I think what Paul is doing here is that he is transitioning to a new concept—a concept from submission to authority to loving the citizens of the culture. When he says, 'Owe nothing to anyone' it is kind of a transition linking the fact that we owe the civil authorities—the government taxes, which are like a debt—to the idea of 'love'.

The reason I am bringing this out is that I think this passage is sometimes mis-applied to the idea of 'debt'. I think it is reading too much into it to interpret that you should not maintain any credit, ie,

credit was outlawed by this verse. There are reasons for that. We will look at verses to get to the conclusion that this is not prohibiting all credit and it is not absolutely eliminating all debt. Now it is a transition from the debt of government to, by way of analogy we owe, from God's perspective, to love one another. He gives some reasons for that: 'for he who loves his neighbor has fulfilled the law' and then he expands on that in the 2 following verses. So let's look at this concept, the issue of debt:

Issue of Debt

1. Permitted in OT - Exodus 22.25 *"If you lend money to My people, to the poor among you, you are not to act as a creditor to him; you shall not charge him interest."*

It was permitted in the OT, ie, it may not be totally unacceptable. 'If you lend...' seems to indicate that it is permissible. What he argues against is, charging interest to someone who is poor. There are other passages that indicate that you *can* even charge interest, but in some situations you may want to not charge it. In some passages 'usury' is mentioned; usury is excessive interest. This would be like the tendency of some of the tax collectors that we read of in the gospels.

So you can lend to another fellow Jew, or another believer, you might say. And it doesn't omit the lending to them, so in general it permits it. It is only prohibiting is the excessive interest.

Psalm 37.26 *All day long he is gracious and lends, And his descendants are a blessing.*

He lends, and in the context, the first you would lend to are those in close association, so would include fellow Jews. So it can't prohibit a fellow Jew from borrowing and at the same time allow a Jew to lend.

Deuteronomy 15.7 *"If there is a poor man with you, one of your brothers, in any of your towns in your land which the LORD your God is giving you, you shall not harden your heart, nor close your hand from your poor brother;*

2. Jesus - Matthew 5.42 *"Give to him who asks of you, and do not turn away from him who wants to borrow from you."*

Similar to the OT; we could make the same comment: If it's permissible to lend to a fellow Jew then it is not prohibiting that fellow Jew from borrowing. There are two things, giving and lending. There are some that would take 13.8 as saying that anytime you use a credit card or anytime you go into debt, even for your home, that you are going against Scripture.

3. Illegitimate debt

Things that go beyond needs or as a result of careless spending, perhaps simply for luxurious things or for our comfort—we need to be more careful with these things. And there are other principles that would apply to indebtedness.

4. Context - transition

13.8 is not specifically addressing the issue of debt here, but more a transition from having obligation to the government and now you have an obligation to fellow believers. It's not absolutely never going into debt or owing anything. It's a transition or a link between the two passages to stress this whole idea. Now he has moved from submitting to government to loving one another, this broad, all-encompassing love to one another.

13.8 Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled the law.

Love isn't just giving money. It includes time, effort—all the aspects that are captured by the concept of love.

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13.8 Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled the law.

OWE ὀφείλω (o-fây-lo)

1. Financial - Matthew 18.28-30 *“When he had begun to settle them, one who owed him ten thousand talents was brought to him. ...28 “But that slave went out and found one of his fellow slaves who owed him a hundred denarii; and he seized him and began to choke him, saying, ‘Pay back what you owe.’ ...30 “But he was unwilling and went and threw him in prison until he should pay back what was owed.*

A servant was forgiven a huge debt by his master. Another owes this servant a smaller amount but this servant is oppressive and has him thrown into jail. ‘To owe’ is used in this financial sense, as with Philemon whose debt Paul was willing to pay. But it is used more often in a broader sense:

2. Not financial - 1John 4.11 *Beloved, if God so loved us, we also ought to love one another.*

Same word, ‘to owe’, so we also ‘owe’ love to one another. We are indebted to love one another. This is kind of the focus in Romans 13.8.

3. Obligation - John 13.14 *“If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another’s feet.*

Again, ‘you...ought to’, the idea of obligation, something owed. 3John 8 *Therefore we ought to support such men, so that we may be fellow workers with the truth.*

Something that ought to be, almost in the sense of a debt. Non-financial way—more obligation than material or financial.

4. Spiritual (ὀφειλέτης o-fei-léh-tays) Romans 1.14 *I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish.*

Here, the noun form: ‘under obligation’... This is in the introduction to the whole book, laying out his ministry. Not owed to them, but God has blessed us so abundantly and with so much grace that it is like being under obligation or under debt.

8.12 *So then, brethren, we are under obligation, not to the flesh, to live according to the flesh—*
An ‘obligation’ related to the spiritual walk.

5. Both material & spiritual - Romans 15.27 *Yes, they were pleased to do so, and they are indebted to them. For if the Gentiles have shared in their spiritual things, they are indebted to minister to them also in material things.*

So we have an indebtedness in relation to spiritual things and in material things. Both the noun and the verb in this context.

6. Broadest sense - 13.8 Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled the law.

Owe no one anything—not in the financial sense although it could include that—but in some ways we are under obligation to God because He has so blessed us. We can have a sense of indebtedness to others and even the believer in terms of sharing the gospel with them. Like Paul says, he was under obligation to both Greek and gentile.

13.8 Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled the law.

He talks about a debt that never can be fully paid; you can never exhaust loving one another. The phrase ‘one another’, in most contexts refers to fellow believers. This one may be an exception; it is in the context of ‘neighbor’. In the 1st Century Jewish people thought of their neighbor as fellow Jews. But in the parable of the Good Samaritan and elsewhere, Jesus seems to broaden it whoever you encounter, including a Samaritan which was unheard of within Jewish thinking.

13.8 Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled the law.

And the passage says that one who loves his neighbor ‘has fulfilled the law’. In the nearer context, the usage of the word ‘neighbor’ broadens who this love is to be expressed to. From our perspective, we can think of it as a debt; we owe it. Not that we could ever pay God back—that’s not the idea—but the idea that we could be so grateful and appreciative for what God has bestowed upon us in terms of grace almost compels us, almost in terms of an obligation.

Love who?

1. One another - ἀλλήλων (ah-láy-lon) usually of believers
2. Neighbor - ἕτερος (héh-ter-os) the other

In Greek there are two words that refer to something that is different: one is ἄλλος (áh-los), related to ἀλλήλων (ah-láy-lon), and the other one is ἕτερος (héh-ter-os), different in nature or in kind or types. This is not even a common word for ‘neighbor’.

3. Context of society - all citizens

I think this is one of the exceptions where ἀλλήλων ah-láy-lon which is usually for believers, here has a broader sense in this particular context. Remember, words are used in a context and you have to look at that as well, not just its ordinary usage.

Fulfillment

1. Verb in 13.8 - πληρόω (play-ráh-o) accomplishing intent

And, the verse also talks about ‘fulfillment’, so this is an important word in this context: play-ráh-o. We have the verb in verse 8, and we will see the noun in verse 10. The commentators debate some about how this word is used in the context. The idea is not what people automatically think when they see the word ‘fulfillment’—that there is a prophecy involved and this is a fulfillment of a prophecy.

But this word is used in a much broader sense, outside of prophetic predictions. Here it is used to mean ‘accomplishing an intent’. So as you love others, you are accomplishing what all of the OT law *intended*. You don’t have to lead a legalist life and check off the different rules, wondering if you are keeping this or that commandment. If our focus in relating to one another is that of love, that will essentially accomplish all that the commandments intended.

That’s the scope of love, verse 9, and in verse 10 it is the summation of love.

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13.9 For this, “YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT MURDER, YOU SHALL NOT STEAL, YOU SHALL NOT COVET,” and if there is any other commandment, it is summed up in this saying, “YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.”

‘For this’, referring back to this fulfillment, to this intent of the law being fulfilled by love, now he lists several commandments.

The first four focus on loving God or in general a relationship to God. That is what Jesus sums up: if you love God with all your heart, mind and soul, you will fulfill the law, and if you love your neighbor as yourself.

This second part of the 10 commandments includes 6, some of which are listed here:

13.9 For this, “YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT MURDER, YOU SHALL NOT STEAL, YOU SHALL NOT COVET,” and if there is any other commandment, it is summed up in this saying, “YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.”

‘You shall not commit adultery.’ Now if you are loving your neighbors, the people that you associate with, then this is going to be the farthest thing from your mind because this is the opposite of love, violating a marriage relationship. And lest you think it’s an extreme case, Jesus also includes in the sermon on the mount where adultery comes from: from the heart attitude. So Jesus kind of equates adultery, the physical experience, with the inward desiring or lusting. So do not commit adultery in all of its senses. It is basically the opposite of loving.

Commandments

1. Adultery (7th) - marriage

So the 7th commandment, dealing with adultery, protects the family and specifically marriage.

13.9 For this, “YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT MURDER, YOU SHALL NOT STEAL, YOU SHALL NOT COVET,” and if there is any other commandment, it is summed up in this saying, “YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.”

Again, Jesus broadens it and goes to the origin of murder—in the heart, with anger. So He equates, in the sermon on the mount, murder and anger, going to the *roots*.

Commandments

1. Adultery (7th) - marriage
2. Murder (6th) - life

So the 10 commandments deal with the broader root causes and list the outworking of that anger resulting in murder. We could even make a broader application since attacking a life is attacking the image of God in man. They protect life in general, even the image-bearers of God so it is an attack on God as well.

That one is the 6th commandment. Why are they out of order? We don't know for sure other than there are some septuagint versions that have this same order. And, it is possible that Paul is quoting from the 10 commandment portion of the septuagint. And there are other places where they are out of order as well compared to the translations that we use.

13.9 For this, “YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT MURDER, YOU SHALL NOT STEAL, YOU SHALL NOT COVET,” and if there is any other commandment, it is summed up in this saying, “YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.”

Not stealing is the 8th commandment which protects property. So the 10 commandments deal with possessions, property.

Commandments

1. Adultery (7th) - marriage
2. Murder (6th) - life
3. Stealing (8th) - property

This one does not have an analogous statement from the sermon on the mount, but private property and ownership are assumed from the OT which lacks direct comments on socialism which often leads to lack of the right to private property. This right is assumed throughout Scripture.

13.9 For this, “YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT MURDER, YOU SHALL NOT STEAL, YOU SHALL NOT COVET,” and if there is any other commandment, it is summed up in this saying, “YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.”

You shall not covet; this is the one that goes to the heart directly and is the idea of desiring, broader than simply property. It could be someone's power or other 'belonging' that one desires. This is the one that Paul emphasized in the earlier chapters of Romans, as it convicted *him* of his sinfulness.

Commandments

1. Adultery (7th) - marriage
2. Murder (6th) - life
3. Stealing (8th) - property
4. Coveting (10th) - desires

13.9 For this, “YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT MURDER, YOU SHALL NOT STEAL, YOU SHALL NOT COVET,” and if there is any other commandment, it is summed up in this saying, “YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.”

He lists examples of these four from the second half of the 10 commandments that pertain to the relationship between one another, or between other people. The first half relates to our relationship to God. And lest he missed one, or someone says, ‘What about the one dealing with my... etc?’ He says, ‘if there is any other commandment, it is summed up... In other words, you don't have to know all 613 commandments of the OT, or you don't have to keep noting which ones you have obeyed, you simply concentrate on loving one another. They are summed up, all the commands you can read in the OT, or even in the NT; it is summed up. You might even think of it *recapitulating* the entire OT, the entire law.

Fulfillment

1. Verb in 13.8 - πληρώω (play-ráh-o) accomplishing intent
2. Summed up - ἀνακεφαλαιώω (ana-keh-fah-lai-ó-o) recapitulated, summed up

13.9 For this, “YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT MURDER, YOU SHALL NOT STEAL, YOU SHALL NOT COVET,” and if there is any other commandment, it is summed up in this saying, “YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.”

It is ‘summed up in this saying’, again with the word ‘neighbor’: “YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.” The idea is broader than simple ‘brothers and sisters’ in the NT context, and broader than just fellow Jewish people. This is quite common.

I think this passage also is distorted in our culture. It is used even by secularists—who are probably the ones who are distorting it more than people in the church. Oftentimes the culture affects the church more than the church affects the culture.

I think that the concept that you can’t love others until you love yourself is not the view of the 1st Century or even the view of the verse itself. It is actually normal to love yourself: you get your rest, get up, comb your hair, eat breakfast, buy the clothes you need—you meet all of your needs almost by nature, instinctively. I think that is more the idea. I don’t think it deals with the ‘self-image’ and some take it too far in that area. It’s instinctive to find warmth, food, our needs.

And just as we take care of all our needs as believers in doing what God would desire—not in a legalistic way, but almost in an instinctive way from the new nature, in the power of the Holy Spirit—is to think about what that person needs: warmth, food, etc. And even beyond material needs, as believers, do they need encouragement, emotional support, all the things people naturally need. How can I minister to them with the material and/or emotional or spiritual? That is the Principle.

One commentator says that one can make a distinction between trying to obey the law with all of the ‘ins and outs’, and making a *principle* that covers issues more broadly. And I think that is the thrust of this passage. If we can focus on the principle, then we cover all the right things without being legalistic. So the basic principle is thinking outside ourselves to see what the needs of others are and how I can meet them. That is how we love our neighbors as ourselves.

Commandments

1. Adultery (7th) - marriage
2. Murder (6th) - life
3. Stealing (8th) - property
4. Coveting (10th) - desires
5. 1st 4 of 10 - Matthew 22.37 *And He said to him, “YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR*

HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND.’ 38 “This is the great and foremost commandment.

Matthew 22 does a summation for the 1st four of the 10 commandments. The context: a legalist comes to the Lord and says, ‘Hey, I’ve done everything. What am I lacking?’ Essentially Jesus summarized the 1st four of the ten commandments as well as others that encourage us along the lines of our relationship to God.

6. 2nd 6 of 10 - Matthew 22.39 *39 “The second is like it, ‘YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.’ 40 “On these two commandments depend the whole Law and the Prophets.”*

Essentially Paul is saying this in Romans 13 as well. It’s the summation, and Paul uses the word ‘fulfillment’. Jesus fulfilled the law in every way, in all the multi-faceted ways that the word can be used—in the sense of the prophecies concerning the coming of the Messiah, and in the sense of giving the full *meaning* of the OT. Some of the passages that I mentioned from the sermon on the mount, include that bringing out the full meaning of the OT. And He also literally checked off all the many aspects, everything that the law requires, and you can say that He is the only one that *could and every did*, since He was sinless.

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b. Summation of Love	13.9
c. Significance of Love	13.10

13.10 Love does no wrong to a neighbor; therefore love is the fulfillment of the law.

This is the negative aspect. The law is designed to prevent harm to one another, protecting marriage, family, property, society, etc. ‘Love does no wrong to a neighbor’; again a reference the the *neighbor*. So we have unconditional love. What does it look like?

Unconditional Love

1. Unconditional - John 13.34 *“A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. 35 “By this all men will know that you are My disciples, if you have love for one another.”*
The word itself is ἀγάπη (ah-gáh-pay), so it is the unconditional love. It does not depend on the person being loved—it can be the most despicable, the most hateful, most antagonistic, and Jesus in John 13 tells how we should be characterized as believers. Love as He loved. In this context, Jesus is finishing His ministry, so it is not only the way He loved His disciples but the way He loved throughout His ministry.
2. Enemies - Matthew 5.44 *“But I say to you, love your enemies and pray for those who persecute you,*
It is unconditional, even loving your enemies, those that are persecuting and antagonistic to us.
3. Sacrificial - Ephesians 5.2 *and walk in love, just as Christ also loved you and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.*
Sacrificial: Christ died on the cross.
4. Pursued - 1Corinthians 14.1 *Pursue love, yet desire earnestly spiritual gifts, but especially that you may prophesy.*
To pursue, getting outside ourselves. We need to go beyond the instinct to take care of ourselves, and pursue it.
5. Growing - Philippians 1.9 *And this I pray, that your love may abound still more and more in real knowledge and all discernment,*
It should be growing. It's not static; it grows as believers.
6. Fervent - 1Peter 1.22 *Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart,*
It is a fervent love that includes emotions but does not necessarily depend on them because it is unconditional.
7. Comprehensive - 1Corinthians 16.14 *Let all that you do be done in love.*
It includes many aspects, has many facets.

13.10 *Love does no wrong to a neighbor; therefore love is the fulfillment of the law.*

Again, the word fulfillment.

Fulfillment

1. Verb in 13.8 - πληρόω (play-ráh-o) accomplishing intent

2. Summed up - ἀνακεφαλαιόω (ana-keh-fah-lai-ó-o) recapitulated, summed up
3. Noun in 13.10 - πλήρωμα (pláy-ro-ma) something filling up, condensed

In 13.8 have the verb form with the idea of accomplishing the intent of the law. Then in 13.10 the noun form, something filling up, filling to fullness. Or, you might think of 'love' as the condensation of the bigger body of laws and requirements if we focus simply on loving we essentially fulfill the intent of what God intends in the OT.

This is the Christian life, rather than a legalistic approach to Christianity. And we could summarize all of this as walking in the Spirit because God will produce that love through us, will alert us to the needs around us. Walking in the Spirit will also enable us to get outside of ourselves, and walking in the Spirit will produce all that God intends by the law.

[Romans 13.11, Matthew 16.13 Urgency of Times 182]

This passage, more than others, could have been written yesterday because it applies so closely to the local and world situation today—very similar to what believers in the first century were facing, times of instability and oppression: it was essential to stay in fellowship, to walk with the Lord even as a time of urgency. I think every time period of the church age should be viewed as a time of urgency because of the concept that Paul alludes to in chapter 13—in the 21st Century.

13.11 Do this, knowing the time, that it is already the hour for you to awaken from sleep; for now salvation is nearer to us than when we believed.

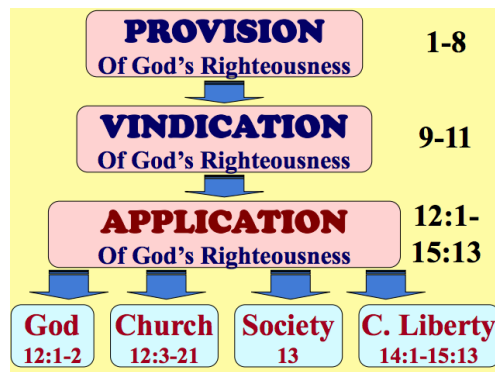
Written to the church in Rome, recognizing even at the time Paul lived there was creeping complacency, the tendency to kind of settle in to your Christian walk, probably neglecting a few things, not as fervent probably as when one first believed in Jesus Christ. So I think he is giving some encouragement to think in terms of the urgency of not only the times but living a life in the light of those times, a life of urgency. We need to think about 'knowing the time'.

The context is, near the end of the book, that having looked at the main doctrinal sections, chapters 1-8, God has provided His very own righteousness in terms of entering a relationship with Him and also in terms of walking with Him in righteousness.

Then there was a special issue with Israel—and the many Jewish people in the 1st Century, many of them having rejected their Messiah, so how do they fit into the plan of God? Did the church now replace

them? Paul is adamant in saying No, there is no replacement theology. We need to stress that today because a large portion of the church views the church as replacing the nation of Israel—which is a false doctrine and goes totally contrary to chapters 9-11.

So he is vindicating the righteousness of God in relationship to Israel. He is perfectly righteous to set them aside for a period of time only and then eventually all of Israel will be saved, chapter 11. We are kind of in between the time when they were set aside (and still are in terms of God's dealings) and the time when God will begin working to bring them to salvation during the Tribulation—after the rapture. But they are on the scene as a nation today, and I believe, preparing for this time that Paul is talking about 'knowing the time, that is is already the hour for you to awaken from sleep'. So chapters 9-11 dealing with God's righteousness in relation to Israel.



And then he is concluding the book with Applications, that is, What does this righteousness look like in everyday situations? He starts with the most important area, the relationship we have with God Himself, and it is one of yielding to Him like a living sacrifice and moment by moment walking with Him, renewing our minds, rejecting the world system, 12.1-2. This gives us a foundation to have a relationship with fellow believers in the body of Christ, so the church is the topic of 12.3-21. Spiritual gifts, then, are the primary focus of what Christianity should look like since we should all be ministering within our spiritual gifts in the situation the Lord creates for us in the body of Christ. Then the last part of chapter 12 deals with loving members within the church.

Next, we extend that relationship to the world, or society, chapter 13, our primary responsibility there being to government authorities and the institution of government that God established in Genesis 9, and we are to be submissive to it. Then another section on love—loving the

citizens of society as well. When we finish with chapter 13 we will look at Christian liberty.

Here is the same in outline form: Application to the Church chapter 12, and to Society in 13: we have already looked at Submission to Authority, 13.1-7, Summation of Love, 13.8-10, and now we are looking at a Stimulation or encouragement for Living in the Light which is the attitude we need, one of urgency, 11-14.

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3. Specifics for Living in Light	13.11-14
a. Significance of the Times	13.11

We start with the Significance of the Times, verse 11, the time frame in which we are living. We familiarize ourselves with the time in which Paul writes and we can draw some very clear parallels. There are 4 images that would have been very familiar in the 1st Century and in our culture as well. This helps us with the historical context and with what Paul is trying to communicate.

We stress the grammatical-historical-contextual approach more commonly described as a literal approach to Scripture. By literal we mean that we take the passages as they are intended by the original author and if he uses figures of speech then we take them as such, and we avoid reading into any passages any ideas that are not in the text or making literal statements within figurative statements, or even abusing statements that are intended to be taken as images or metaphorical. So, we let the author dictate and do everything we can to let the text speak for itself.

The counter way of approaching Scripture is exactly innate within us and our tendency. We have to guard because our tendency is to make the Scripture say what *we* want it to say. We tend to hear what we want to hear, such as in a marriage, but this is a basic difficulty of communication and easily spills over into our Bible study. So, we want to be constantly aware and not try to make a passage say what *we* want it to say—to fit my theology, my thinking, my desires, my perspective. But the grammatical-historical-contextual approach encourages us to let the text speak for itself.

So we do have imagery, metaphorical language you might say. And there are at least 4 images in this passage that you need to be aware of in order to take them in the way that Paul intended. Some of these images relate to time itself,

... Do this, knowing the time, that it is already the hour for you to awaken from sleep; for now salvation is nearer to us than when we believed.

4 Images

1. Time - hour, night, and day

... Do this, knowing the time, that it is already the hour ...

He is using the word *hour* in a broader sense, not a 24-hour day, referring to it in a broader sense. We do this commonly ourselves.

Then, when we get to verse 12: *The night is almost gone*... He is not talking about 5:00 am, just before the sun rises, but in a broader, more metaphorical sense. Similarly, the counter part to *night* is *day*, not 24-hours, and in general when the word *day* is used it refers to a period of time.

2. Awaken from sleep

The 2nd image is *awaken from sleep*. Again, it's not that you are tucked in your bed, it is more of a metaphorical, non-literal sense, a more spiritual sense that we will talk about.

3. Light and darkness

Thirdly, relating to night and day, he uses *light* and *darkness*. Again, it's not physical light and darkness; in a metaphorical sense he uses the concepts of light and darkness. Verse 12: *let us lay aside the deeds of darkness and put on the armor of light*.

4. Putting on clothes

A 4th image in verse 13: *Let us behave properly as in the day, not in carousing*, etc. And in verse 14: *But put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts*. This is common imagery for the Christian walk, putting on something which implies the taking off of something else, and those images are common in Paul and other writings.

So we have 4 images: relating to time, to sleeping or awakening, light and darkness and and putting on something using the imagery of putting on clothes. All of this imagery put together, in the 1st Century may be a reference, in verse 12:

5. First Century context - soldier on duty

...*put on the armor of light*. There is a reference to *light* again, the *armor of light* alludes to a 1st Century soldier on duty. Such a soldier in that culture saw these things. You can recognize that the duty of a soldier is to not only be alert and ready but live a life of urgency and can even lay down his life on any given day.

So I think all of the imagery here can be tied to the overall imagery of a soldier on duty. Oftentimes a soldier, the night before a scheduled battle or whatever, spent the time relaxing; it was not uncommon, as it isn't today, for them to go out participating in the carousing, like verse 13, even drunkenness, promiscuity, etc, often ending up in a brawl, a fight, strife, even jealousy among the troops. This is not uncommon today also. So a soldier on duty needed the exhortation to awake from sleep after a long night of carousing. Verse 12: *The night is almost gone, and the day is near*.

The imagery of light and darkness: The things that were pursued in the darkness must be left—since the day is dawning—and we need to put on the sense of urgency and look clearly at what is before us; otherwise we put our lives in danger of the battle.

Again, the imagery of *putting on*, and specifically the *armor of light* would relate very directly to a soldier that would put off whatever he had on in the night and put on this *armor* to be prepared for the battle of the day.

You might keep all that imagery in the back of your thinking because we also are like soldiers, in a spiritual battle, facing an enemy that is out to destroy us and we live in a culture that goes along with this. And the god of this world, to some extent, has control in the environment where we live.

We need to awaken from sleep; we can't be complacent, need to have a life of urgency and need to see those things that are of the light; we need to be awakened and be clear-sighted, not clouded with darkness. And, in Ephesian 6 we have a list of lots of armor that Paul encourages every believer to put on. So we need to be clothed with that spiritual armor. We want to apply these 4 images to the exhortation that Paul has given in 11-14 for every moment in the day in which we live.

13.11 Do this, knowing the time, that it is already the hour for you to awaken from sleep; for now salvation is nearer to us than when we believed.

'Do this' is not a command. It is almost an abrupt start of a new paragraph, the 3rd in chapter 13. The first: civil authorities, the 2nd with the concept of 'loving'. And then in verse 11, almost interrupting with 'Do this'. The translators are trying to give the idea of an encouragement, a motivational statement, so they include an imperative. Literally it is just 'And this', και τοῦτο (kahi toó-tah), almost adding to his talking about authorities and love another thing to implement in our Christian walk. So you can take it as a motivational encouragement; the NAS takes it this way.

13.11 Do this, knowing the time, that it is already the hour for you to awaken from sleep; for now salvation is nearer to us than when we believed.

What are we to do? *knowing the time*, a participle, an encouragement to be *aware* of the things around us. This reminds us of another relation to the 1st Century. Paul had a confrontation with Jewish leaders in the 1st Century—rebuking them for not knowing the time in which they were living. You are familiar with Matthew 16, where, for the very 1st time Jesus introduces the concept of the church and a new era in the time of God’s dealing. But before he gets into that He has a confrontation with the Sadducees and Pharisees.

Time of Messiah

Matthew 16.1-3 *The Pharisees and Sadducees came up, and testing Jesus,...*

They are questioning him. It is after chapter 12, the pivot point in the gospel of Matthew when Jesus announces, in Jewish terms, not using the word, that He is the Messiah, describing Himself as the Son of God fulfilling prophecy. And the crowds are following and there is growing opposition and questioning among the Jewish leaders. It reaches a climax in chapter 12: the leaders have concluded that Jesus is not the Messiah—is a false Messiah—and in chapter 12.14 they begin a plot to kill him.

This is chapter 16 where the plot is beginning to unfold and Jesus is dealing more and more with the disciples and preparing them for His crucifixion. And He still has these encounters with the Sadducees and Pharisees who are coming and testing Him, trying to find an occasion or reason to bring accusations to arrest and eventually kill Him. Things intensify until they bring Him before their leaders and crucify Him.

2 But He replied to them, “When it is evening, you say, ‘It will be fair weather, for the sky is red.’ 3 “And in the morning, ‘There will be a storm today, for the sky is red and threatening.’ Do you know how to discern the appearance of the sky, but cannot discern the signs of the times?

This is a rebuke: They are good at predicting the weather and they know what will happen in terms of the rain and sun, but when it comes to understanding the more significant things concerning the culture and the time, they have missed all of the things that are pointing to this special time (in the 1st Century).

Had they called to their memory passages like Daniel 9 that predicts very precisely when the Messiah would come or at least a

very, very significant dealing of God, they could have predicted the very time of the coming of the Messiah.

Or, they could have looked at other passages in the OT that foretold the signs of the coming of the Messiah and what Messiah would be like. Even Isaiah 53 that was probably very obscure even to the disciples, but passages that spoke of the messianic kingdom and the messiah and what He would be like—and the urgency of that time—the Jewish leaders actually missed.

There were plenty of signs within the 1st Century and within the Messiah Himself, the miracles that you see in chapters in Matthew 8-9, the signs that John speaks of in his gospel and the other characteristics that pointed to the time of the arrival of the Messiah. Things were clear enough to those that had a spiritual sense, that were actually attempting to live a godly life. And there were some Jews, like the disciples that Jesus called, who took note and understood the times.

Similarly in our passage Paul is saying, ‘and this do, knowing’, that is, *evaluating* the time in which which the 1st Century is unfolding’. And by the time in which Paul writes, Christ had died, so Isaiah had been fulfilled and the passages concerning the payment for sin, even going all the way back to Genesis 3.15 that there would be a descendent of the woman that would deal with sin in a very final way and an allusion to the crucifixion. So that had already taken place and Christ had already risen from the dead fulfilling Psalm 16 and other passages that were messianic.

And now, with the death and resurrection of Christ, knowing what Bible prophecy had in store and that Christ had already promised them He would return, there was an anticipation of the return of the Lord Jesus Christ. So I think Paul was developing this: that Christ could return at any moment to establish that kingdom that He had already introduced. No, there will not be signs of Christ’s coming, but we are to be aware of what *has been* revealed. Even in the 1st Century there was nothing that had not already been fulfilled. We will talk more about this.

Before we look more at the description of the time we live in, in the following part of verse 11, let’s take a look at some of these ‘time’ terms.

Time Terms

1. Time - καιρός (kahi-ráhs)

You probably don’t notice it when you read your Bible but in the Greek text there are 2 terms that appear quite commonly. One of them is this term: 86 times in the NT. There is another not so common:

Time (καιρός)

1. Terms- χρόνος (khráh-nahs) We get the word 'chronological' from it. It has the idea of *sequence* of time, or the unfolding of time.

καιρός (kahi-ráhs)

The 2 words can be used interchangeably. καιρός (kahi-ráhs) can be used that way, but it is a little bit different, probably emphasizing more the general idea of time; sometimes it has the idea of *periods* of time.

2. Usage -

unspecified -

specific occasions - Luke 4.13 *When the devil had finished every temptation, he left Him until an opportune time.*

καιρός (kahi-ráhs) may be more general, but it can be very specific as well. It speaks more of an occasion or an era even. Luke 4.13 is Jesus' temptation. The devil left Him until an opportune occasion, not so much a sequence of time but more in the sense of an occasion.

divine appointed time - Romans 5.6 *For while we were still helpless, at the right time Christ died for the ungodly.*

καιρός (kahi-ráhs), a divinely appointed time that Christ died. On God's timetable.

Luke 21.24 *and they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trampled under foot by the Gentiles until the times of the Gentiles are fulfilled.*

καιρός (kahi-ráhs), the Olivet Discourse. The *times* of the Gentiles, a particular, divinely appointed time. Beginning in 605 B.C.(the first wave of the exiles to Babylonia) through our time until the very end of the Tribulation, that is, the 2nd Coming of Christ. During all this time the Jews are dominated by the Gentiles. The time of the Gentiles will end when Israel is established again as the prominent nation at the 2nd Coming. (During the 70th week which is the Tribulation, God is *dealing with* Israel, but the nation is still dominated by a Gentile Babylon-like totalitarian world power until the end of that 'week', 7 years.)

eschatological - 1Thessalonians 5.1 *Now as to the times and the epochs, brethren, you have no need of anything to be written to you.*

times = khráh-nahs, kind of an emphasis on the unfolding of events that are part of these eras or epochs
epochs =kahi-ráhs

They didn't need anything more written to them. Paul had already written to the Thessalonians; there were some misconceptions so he had to write 1 and 2 Thessalonians to correct those misperceptions, but he had already given them a enough of the eschatology that they could expect.

2Thessalonians 2.6 *And you know what restrains him now, so that in his time he will be revealed.*

καιρός (kahi-ráhs): a specific timeframe that the evil one under Satan is allowed to operate in the world.

1Peter 1.17 *If you address as Father the One who impartially judges according to each one's work, conduct yourselves in fear during the time of your stay on earth;*

time = χρόνος (khráh-nahs), during the outworking of your stay on earth, the day by day unfolding of your life. The encouragement here: *conduct yourselves in fear*, almost what Paul is writing in this passage.

Within this divinely appointed time frame in which we are living, a certain attitude should be adopted, certain approach to life. Recognizing and knowing the times is knowing the characteristics of this time and what God has called us to accomplish in it.

13.11 Do this, knowing the time, that it is already the hour for you to awaken from sleep; for now salvation is nearer to us than when we believed.

11 The hour has come...12 The night is almost gone...He is using different terms to talk about the dawning of a different time frame, a different καιρός (kahi-ráhs). These are different times that God has appointed and sovereignly controls. He has given some prophetic detail so that we might be able to understand the times in which we live.

We should be awake, not complacent but active, involved in the things of the light. We need to have sensitivity to the times and evaluate. Think of the characteristics that you observe in this time that should be a motivation to us in our Christian life and walk and the urgency that we should have.

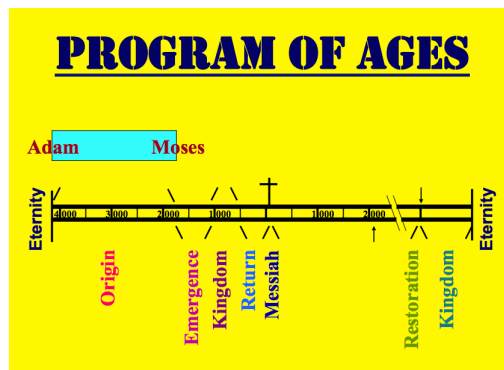
Live a life of urgency, filled with light to rescue those in darkness!

There are also references to timeframes which we call ‘Ages’, again the word καιρός (kahi-ráhs).

AGES

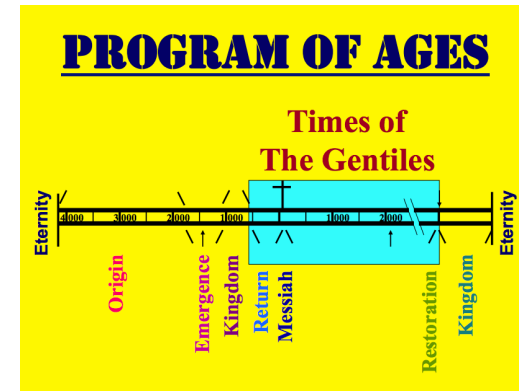
- > Eternity- A reference to a kind of time that exists before other ages. Ephesians 1.3, 10 refer to *before the foundation of the world*, and *the summing up of all things in Christ*.
- > Adam to Moses - a timeframe not mentioning the word itself. Romans 5.14 *Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.*

This is a time that Paul at least distinguishes. All of this is the basis or foundation of why we take a dispensational approach. We don't impose dispensationalism on the Bible; the Bible tells us that there are distinct periods of time that differ from one another in the dealings of God and the program of God in the ages. This is one and we can see the differences in the way that God is dealing with mankind.



AGES

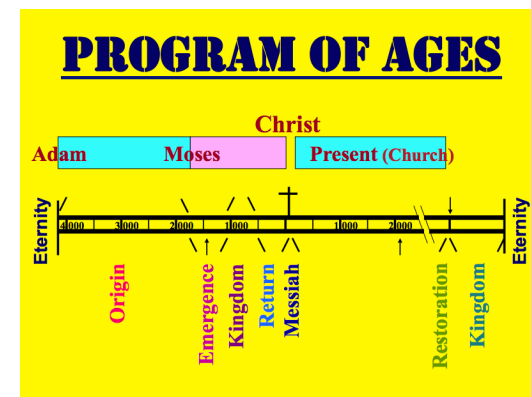
- > Eternity
- > Adam to Moses
- > Moses to Christ - a time of law and Christ is bringing in a time of grace, so the distinction of the law and the present time when Christ introduced grace.
- > Times of Gentiles - I identified these times as a very specific timeframe



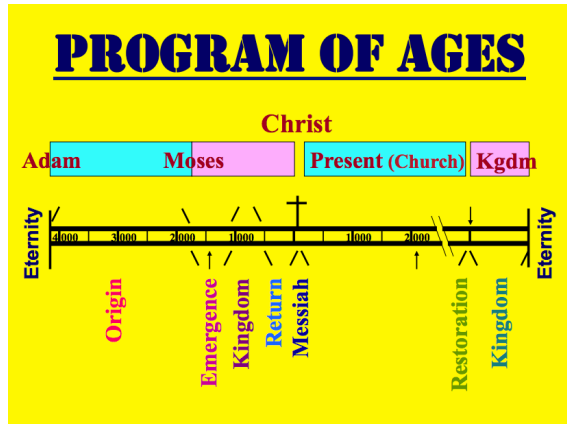
- > Jewish Times - We had some hints of that in Romans 9-11 also, but there are other verses that refer to Jewish times which would be after the formation of the nation all the way to the time of Messiah or Jesus.
- > Past - There are a lot of references to Past Times in contrast to the present time that we live in. We mentioned the Times of the Gentiles beginning in 605 a.C. when the Babylonians were in the process of destroying the nation of Israel, and from then Israel is being dominated by these Gentile nations.

Daniel has two sets of visions in the early part of the book, describing the major, dominate, totalitarian governments and empires that would dominate Israel beginning with Babylon. So I see the beginning of the Times of the Gentiles. This phrase comes from what Jesus describes in Luke 21, discussing the events preceding His second coming and also the second coming, he talks about the Times of the Gentiles. I see the end of it when Jesus establishes the kingdom when the nation of Israel will again be the prominent nation in world history.

- > Present - This is what we describe as the Church Age, the time that Paul is describing in the Romans 13.13-14 passage.



> Future - Paul is also discussing this, and there is a lot of detail concerning a future Age. This will be radically different from the time we are living in. There is a 7-yr period that transitions into a future radically different time when the Messiah returns.



This is just a thumbnail sketch of the times or ages that the Bible describes. There is a lot more that can be added. There is a Kingdom Era that is completely different from our era. It is not heaven. It is a specific timeframe in world history. Heaven is eternity, after a thousand-year period, the last in world history.

Now back to 13.11 where we left off in this verse.

13.11 Do this, knowing the time, that it is already the hour for you to awaken from sleep; for now salvation is nearer to us than when we believed.

‘Already the hour for you to awaken from sleep’: two images relating to time, the specific hour, not 60 minutes, and he is not talking about rubbing the sleep out of your eyes on awakening, but the thrust of the passage is to be aware, to be sober. Rather to be ready to face an enemy and do battle, to be ready to face whatever we may encounter.

Time Terms

1. Time - *καιρός* (kahi-ráhs)
Hour - *ώρα* (hó-rah)

2. Usage - as a timeframe or specific hours
specific hours - Matthew 20.3 “*And he went out about the third hour and saw others standing idle in the market place;... 5 “Again he went out about the sixth and the ninth hour, and did the same thing....9 “When those hired about the eleventh hour came, each one received a denarius.*”

Jesus is telling a parable: the master leaves at about the 3rd hour... This is a very specific, literal sense, 6:00. Then in the 6th and 9th hours he also went out to recruit.

Mark 15.25, it was the 3rd hour when they crucified Jesus. general, unspecified time Not referring to 60 minutes or a specific hour of a day but more general, a longer period of time, almost like the first word, *καιρός* (kahi-ráhs).

eschatological or divinely specified time - John 5.25 “*Truly, truly, I say to you, an hour is coming and now is, when the dead will hear the voice of the Son of God, and those who hear will live....28 “Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice*”

Used in this general prophetic sense, not so much a 60-minute timeframe, but a future time with the event in view, somewhat metaphorical, but a specific timeframe. In verse 28, a particular specific time when God is going to raise the dead—what Jesus is predicting here, like the rapture.

1John 2.18 *Children, it is the last hour; and just as you heard that antichrist is coming, even now many antichrists have appeared; from this we know that it is the last hour.*

That is, we are living in a period that is described as an *hour*; again, used in this broader eschatological sense that is already begun. There were antichrists in the 1st Century and we are living in that hour. But there is period in the *future* when a particular, specific antichrist, the ultimate one, will appear.

So that is the usages of the word *hour*. And the one that Paul is using in Romans 13, maybe is eschatological or at least that general, unspecified time. It is already the hour; it is that timeframe that I think 1John is describing where we are living amongst a spirit of antichrist, a spirit of false teaching, false doctrine, concepts, governments and in that timeframe we are to *awaken from sleep*.

13.11 Do this, knowing the time, that it is already the hour for you to awaken from sleep; for now salvation is nearer to us than when we believed.

This is a concept that occurs frequently, not only in the timeframe we are living in. The rest of the world is in darkness; they don’t

understand the significance of the time and we are called upon to awaken from sleep. Here are similar contexts, like Paul's, in calling upon us, although the Matthew 24 passage is very specific in terms of the 70th week of Daniel: it predicts the time frame when God is going to begin to work with the nation of Israel. But we are in a time that may be leading up to that time.

Matthew 24.43-44 *“But be sure of this, that if the head of the house had known at what time of the night the thief was coming, he would have been on the alert and would not have allowed his house to be broken into. 44 “For this reason you also must be ready; for the Son of Man is coming at an hour when you do not think He will.*

Not a 60-min hour, but in a time to be awake. The analogy: if you are asleep, a thief can come and break in, so we need to be aware of what is going on around us.

1Peter 4.7 *The end of all things is near; therefore, be of sound judgment and sober spirit for the purpose of prayer.*

The whole idea of being awake, being sober, aware, ready. He also uses this idea of the future; he is talking to people within the Church Age, so we are living in a timeframe, you might say beginning with the 1st Century, where this is the attitude that believers should always have—a sense of which at any moment the Lord can, in fact, bring about that resurrection, rapture, that we looked at. Our days, in fact, are numbered, and we need to live in the light of 1Peter 4.7.

1Peter 5.8 *Be of sober spirit, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour.* Again, same words same concept—being alert, awake, and in that context, referring to the battle, the war, the enemy that is seeking to devour us. So the reason that we need to be awake and aware is that we are in a battle; and if we are not awake we are going to be overtaken and suffer some consequences.

So verse 11 is the encouragement to awaken and then he gives some reasoning for that:

13.11 Do this, knowing the time, that it is already the hour for you to awaken from sleep; for now salvation is nearer to us than when we believed.

We can think about what sense of ‘salvation’ is the word used here. It is used in a literal sense in escaping from danger. And in a spiritual sense there are at three senses: past, our conversion or justification, present, the process of santificación, and then future, when delivered and glorified. Paul is writing this in the late 50's d.C. and for them each day that passed brought them nearer to this ultimate glorification or coming of the Lord when we will be delivered from the present world

system. ‘...than when we believed’ is a reference back to our initial salvación.

Time Terms

1. Time - καιρός (kahi-ráhs)
2. Hour - ώρα (hó-rah)
3. Near - ἐγγύς (ehn-góos) adverb, comparative, nearer ἐγγίζω (ehn-guíd-zo) verse 12 uses the verb form

Usage - close in space, or near in location - John 19.20

Therefore many of the Jews read this inscription, for the place where Jesus was crucified was near the city; (Jerusalem)

near in time - John 2.13 *The Passover of the Jews was near, Philippians 4.5 *Let your gentle spirit be known to all men. The Lord is near**

near personally: Romans 10.8 *But what does it say? “THE WORD IS NEAR YOU, in your mouth and in your heart”-- that is, the word of faith which we are preaching,*

imminent - Matthew 24.32 *Now learn the parable from the fig tree: when its branch has already become tender and puts forth its leaves, you know that summer is near; 33 so, you too, when you see all these things, recognize that He is near, right at the door.*

During the 7-yr period, the coming of the Lord is near, at any time, also. And, in this passage Romans 13.11

13.11 Do this, knowing the time, that it is already the hour for you to awaken from sleep; for now salvation is nearer to us than when we believed.

That is the significance of the times that we ought to be ready to face. And now he is going to give more stimulation to put on the *light* in view of being aware of this time, and that is verse 12. And, he introduces the word *night*. *The night is almost gone, and the day is near.*

13.12 The night is almost gone, and the day is near. Therefore let us lay aside the deeds of darkness and put on the armor of light.

He is using all these timeframes in a more non-literal sense. We would expect that the Greek word νόξ (nouks) is also.

Time Terms

1. Time - καιρός (kahi-ráhs)
2. Hour - ώρα (hó-rah)

3. Near - ἐγγύς (ehn-góos)
ἐγγίζω (ehn-guíd-zo)
4. Night - νύξ (nooks)

Night (νύξ)

1. Terms - νύξ (nooks) night
2. Usage -

literal darkness or night
as image of darkness - spiritually or metaphorically it can be used in a timeframe of darkness:

John 11.10 *“But if anyone walks in the night, he stumbles, because the light is not in him.”*

I think he is combining the literal ‘stumbles’ but then applies it ‘because the light is not in him. So the contrast is between ‘night’ and ‘light’, spiritual light.

1Thessalonians 5.1 *Now as to the times and the epochs, brethren, you have no need of anything to be written to you 2 For you yourselves know full well that the day of the Lord will come just like a thief in the night....5 for you are all sons of light and sons of day. We are not of night nor of darkness; ...7 For those who sleep do their sleeping at night, and those who get drunk get drunk at night.*

This is in an eschatological timeframe; and notice he uses 2 time words, χρόνος (khráh-nahs) and καιρός (kahi-ráhs) in verse 1. A reference to the outworking of time, χρόνος (khráh-nahs) and these periods/epochs/ages, καιρός (kahi-ráhs). Paul has taught the Thessalonians concerning these different times when God is working and they are aware of them.

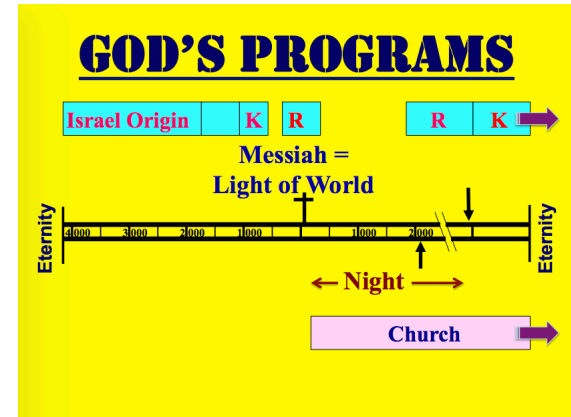
2 Now he uses *day*, contrasting with *night*....4-5 He uses νύξ in the sense of darkness.

6-8: several images as in Romans: light and darkness, night and day, sleeping at night, not sleeping, soberness, helmet of salvation.

Lots of images that parallel what we are talking about here. The age—ours—is a period of darkness, night. We need to be aware of what that means and aware of our surroundings and recognizing that we are in a spiritual battle and need to be fully awake, sober and ready to face the enemy who is prowling around. If we are complacent, not in fellowship, living like the rest of the world, not only will we not be effective in a lost and dying world, but also will be caught up in worldly things that will be destructive to us spiritually.

as period of dark time here in Romans 13.12

This time line has Israel on it: origin, a kingdom age, a return after an exile, then another dispersion, another return, 1948, leading up to God dealing with with them as a nation and kingdom. (This is actually all of world history on one slide.) Then on the bottom: paralleling that is the church age and Paul is describing that as *night*. The church is extended because, in resurrected form, it will be part of the Kingdom along with Israel. Night will be over when the church is taken. I think he is referring to the Messiah as the light in the world, and when He is gone, we are in the night. You might say it began when Christ ascended. But Paul is encouraging us to be ready as the day is about to dawn—when Christ will return.



The age in which we live is described as an evil age as these passages indicate. Also when Satan is in control:

Evil Age

1. Evil - Galatians 1.4 *who gave Himself for our sins so that He might rescue us from this present evil age, according to the will of our God and Father,*
2. Controlled by Satan - 2Corinthians 4.4 *in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God.*
Ephesians 2.2 *in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience.*

We have been called out of this world.

1John 5.19 *We know that we are of God, and that the whole world lies in the power of the evil one.*

He describes this age as darkness. But the day is near. Like the word for night, he is using *day* in a non-literal sense.

13.12 The night is almost gone, and the day is near. Therefore let us lay aside the deeds of darkness and put on the armor of light.

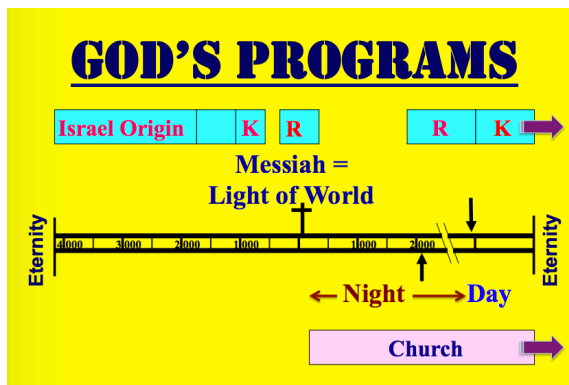
Time Terms

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2. Hour - ώρα (hó-rah)
3. Near - ἐγγύς (ehn-góos)
ἐγγίζω (ehn-guíd-zo)
4. Night - νύξ (nouks)
5. Day - ἡμέρα (khay-méh-ra)

Day ἡμέρα (khay-méh-ra)

1. Terms - ἡμέρα (khay-méh-ra) day
2. Usage -
24-hr literal day or light part of day
indefinite time
future eschatological time
here = when light of world returns in contrast with darkness & evil.

The night time is between the 1st and 2nd Comings. The light of the world will return. And in the meantime, if we are living a life of urgency we can be little lights in the darkness, representing *the* light of the world. So the *day* represents when the Lord returns to bring light, a new era, a new timeframe and Paul says that that time is *near*.



K = the kingdom of Israel, R = their return from exile
Then:
R = their return to land in 1948, K = the Millennial Kingdom

A new era, the Millennium will be a new era, and will be a Kingdom of *light* as opposed to darkness. Verses 13 and 14 kind of expand what he is saying in verse 12. Further verses also refer to Jesus as the light of the world. Jesus uses the same imagery. And we have already read that 1Thessalonians 5 passage where Paul contrasts the day and night, light and darkness, and encourages us to be awake from the sleep. These are images very common in the NT and they should encourage us along the idea of light.

13.12 The night is almost gone, and the day is near. Therefore let us lay aside the deeds of darkness and put on the armor of light.

4 Images

1. Time - hour, night and day
2. Awaken from sleep
3. Light and darkness - John 3.19-21 *“This is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil.*

1Thessalonians 5.4 *But you, brethren, are not in darkness, ...5 for you are all sons of light and sons of day. We are not of night nor of darkness; ...7 For those who sleep do their sleeping at night, and those who get drunk get drunk at night.*

2Corinthians 4.6 *For God, who said, “Light shall shine out of darkness,” is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ.*

6.14 *Do not be bound together with unbelievers; for what partnership have righteousness and lawlessness, or what fellowship has light with darkness?*

Ephesians 5.8-24 *for you were formerly darkness, but now you are Light in the Lord; walk as children of Light 9 (for the fruit of the Light consists in all goodness and righteousness and truth),*

13.12 The night is almost gone, and the day is near. Therefore let us lay aside the deeds of darkness and put on the armor of light.

Put on what is appropriate for battle:

4 Images

1. Time - hour, night and day
2. Awaken from sleep
3. Light and darkness
4. Putting on clothes - Ephesians 4.22 *that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, 23 and that you be renewed in the spirit of your mind, 24 and put on the new self, which*

in the likeness of God has been created in righteousness and holiness of the truth.

Colossians 3.10 *and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him-11..there is no...circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all. 12 So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience;*

2 Corinthians 6.4 *but in everything commending ourselves as servants of God, in much endurance, in afflictions, in hardships, in distresses,...7 in the word of truth, in the power of God; by the weapons of righteousness for the right hand and the left,*

10.4 or the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses.

13.13 Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy.

He is looking at the day in the future, that is, we anticipate it, but we are of the night. We belong to that future age. We are here in the process of rescuing people while Messiah, Jesus, is gone. And that light is not in carousing, drunkenness—which is pretty common. And here is a description of the deeds of darkness: He pairs together: sexual promiscuity and sensuality, which usually works itself out in strife and jealousy. I think there is a downward progression of these deeds. We are not to behave in that way because we live in a different power, we have different objectives and purposes in life.

So verse 13: Life in Darkness and verse 14 defines for us the armor of Light, because Christ is the light of the world.

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13.14 But put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts.

'But put on the Lord Jesus Christ'. That is the definition of the armor of light because Christ, in fact, is the light of the world.

Galatians 2.20 *"I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.*

That is what Paul is describing, that's the Armor of Light. It is allowing Christ to live Himself through us and in that He makes us lights to the rest of the world.

2Cor 4.6 *For God, who said, "Light shall shine out of darkness," is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ.*

This verse indicates that we can be light-bearers in the lost world. And to add on to that:

13.14 But put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts.

Don't put yourself in a position where you know your weaknesses and you know what will lead you to the next thing that distracts you away from being a light.

That is the conclusion of chapter 13 which transfers us into the next major subdivision, Applying God's Righteousness. We will see what Christian Liberty is, 14.1-15.13.

Live a life of urgency, filled with light to rescue those in darkness!