

## Obligations to our Fellow Man (vv. 8-10)

**VERSE 8** **Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled the law** (Μηδενὶ μηδὲν ὀφείλετε εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν· ὁ γὰρ ἀγαπῶν τὸν ἕτερον νόμον πεπλήρωκεν [*adj.dat.m.s. medeis nothing + adj.acc.nt.s. medeis not at all + pres.act.imper.2p. opheilo owe + part. ei w/neg. me except + pro.acc.m.p. allelon one another + pres.act.infin. agapao love + conj. gar + d.a.w/pres.act.part.nom.m.s. agapao + adj.acc.m.s. heteros another + d.a.w/noun acc.m.s. nomos law + pf.act.ind.3s. pleroo fulfill*]).

**VERSE 9** **For this, "YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT MURDER, YOU SHALL NOT STEAL, YOU SHALL NOT COVET,"** (τὸ γὰρ Οὐ μοιχεύσεις, Οὐ φονεύσεις, Οὐ κλέψεις, Οὐκ ἐπιθυμήσεις [*d.a.nom.nt.s. "For this" + conj. gar + neg. ou + fut.act.ind.2s. moicheuo commit adultery + neg. ou + fut.act.ind.2s. phoneuo murder + neg. ou + fut.act.ind.2s. klepto steal + neg. ou + fut.act.ind.2s. epithumeo covet/lust*]) **and if there is any other commandment, it is summed up in this saying, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF** [καὶ εἴ τις ἕτερα ἐντολή, ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιούται [ἐν τῷ] Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν [*conj. kai + part. ei if + pro.nom.f.s. tis any + adj.nom.f.s. heteros other + noun nom.f.s. entole commandment + prep. en in + d.a.w/noun loc.m.s. logos "saying" + pro.loc.m.s. houtos this + pres.pass.ind.3s. anakephalaioo sum up; 2x Eph. 1:10 + prep en w/loc.m.s. d.a. "namely + pres.act.imperr.2s. agapao love + d.a.w/adv. plesion neighbor r+ pro.gen.m.s. su your + adv. hos as + pro.acc.m.s. seautou yourself*])."

**VERSE 10** **Love does no wrong to a neighbor; therefore love is the fulfillment of the law** (ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη. [*d.a.w/noun nom.f.s. agape + d.a.w/adv. plesion neighbor + adj.acc.nt.s. kakos "wrong" + neg. ouk +*

*pres.dep.ind.3s. ergazomai bring about; “does” + conj. oun therefore + noun nom.nt.s. pleroma fulfillment + conj. oun therefore + noun gen.m.s. nomos law + d.a.w/noun nom.f.s. agape love*].

#### ANALYSIS: VERSES 8-10

1. In these verses Paul sets forth our Christian responsibilities to our fellow man.
2. Paul addresses the subject in terms of the law of love (divine).
3. Love does not displace the commandments found in the Law.
4. Rather it is by applying the commandments we demonstrate our love for our fellow man.
5. Our neighbor or fellow man encompasses all those we come in contact with, not just our next door neighbor.
6. The opening imperative is that we should not have any unpaid debts.
7. This imperative is not to be taken as being against borrowing from others in case of a living grace need.
8. Scripture allows this: Ex. 22:25 “The wicked borrows and does not repay, but the righteous shows mercy and gives.”
9. Some guidelines (a) Do not borrow unnecessarily; (2) a car or home are necessities; (3) make it your goal to be as debt free as possible; (4) pray about your financial decisions; (4) don't me a miser; (5) balance quality with value.
10. What we do owe our fellow man is love (v. 8b).
11. The commandments which follow illustrate how we should not treat our fellow man.
12. By adhering to these commandments taken from the Ten Commandments we exhibit love for our neighbor.
13. Love does not involve itself in adultery, murder, theft or coveting (MAS).
14. In 1 Cor. 13:4-7 is a listing of both the positive and negative manifestations of agape love.
15. All the commands pertaining to proper behavior can be summed up in one saying: “You shall love your neighbor as yourself.” (Lev. 19:18).
16. This is called “the golden rule.”
17. The words “as yourself” indicates that we do love ourselves, but not to the harm of others.
18. This excludes selfishness.
19. Concern for others fulfills Phil. 2:4.
20. It is unnatural for us not to love ourselves (Eph. 5:28-29).
21. When we esteem others above ourselves or when we make sacrifices for the good of others we fulfill the law of love (Jn. 15:13; Rom. 5:7).
22. Love for God is supreme.
23. Our love for others should never be at the sacrifice of our love, devotion, and service to God (Mk. 12:30-31).
24. By not harming your fellow man you fulfill the Law (v. 10).

#### The Approaching Consummation (vv. 11-14)

**VERSE 11 Do this, knowing the time, that it is already the hour for you to awaken**

**from sleep** [*Καὶ τοῦτο εἰδότες τὸν καιρὸν, ὅτι ὥρα ἤδη ὑμᾶς ἐξ ὕπνου ἐγερθῆναι, [conj. kai*

*and + pro.acc.nt.s. houtos this + pf.act.part.nom.m.p. oida know + d.a.w/noun acc.m.s. kairos*

time + conj. hoti that + noun nom.f.s. hora hour + adv. ede already + pro.acc.p. su + prep ek + noun abl.m.s. hupnos sleep + aor.pass.infin. egeiro rise, wake up]; **for now salvation is nearer to us than when we believed** [νῦν γὰρ ἐγγύτερον ἡμῶν ἢ σωτηρία ἢ ὅτε ἐπιστεύσαμεν [adv. nun now + conj. gar + adj.gen.s. engus near + pro.gen.p. ego + d.a.w/noun nom.f.s. soteria salvation + conj. hote when + conj. he even + aor.act.ind.1p. pisteuo believe]).

**VERSE 12 The night is almost gone, and the day is near** (ἡ νύξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν. ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους, ἐνδυσώμεθα [δὲ] τὰ ὅπλα τοῦ φωτός [noun nom.f.s. nuktos night + aor.act.ind.3s. prokopto advance; “almost gone” or far gone + conj. de and + d.a.w/noun nom.f.s. hemera day + pf.act.ind.3s. engizo draw near, approach]).

**Therefore let us lay aside the deeds of darkness and put on the armor of light** (ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους, ἐνδυσώμεθα [δὲ] τὰ ὅπλα τοῦ φωτός [conj. oun therefore + aor.mid.subj.1p. apotithemi throw off + d.a.w/noun acc.nt.p. ergon work; “deeds” + d.a.w/noun gen.nt.s. skotos darkness + conj. de + aor.mid.subj.1p. enduo put on + d.a.w/noun acc.nt.p. hoplon weapon; “the armor” + d.a.w/noun gen.nt.s. phos light]).

**VERSE 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** (ὡς ἐν ἡμέρᾳ εὐσχημόνως περιπατήσωμεν, μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ [conj. hos as + prep. en + noun loc.f.s. hemera day + adv. euschemonos properly; 1Cor. 14:40; 1 Thess. 4:12 + neg. me + loc.m.p. domos carousing + neg. me + noun loc.f.p. methe drunkenness + neg. me + noun loc.f.p. koite sex; sexual immorality + conj. kai + noun loc.f.p. aselgeia sensuality + neg me + loc.f.s. eris strife + conj. kai + noun loc.m.s. zelos zeal; jealousy]).

**VERSE 14 But put on the Lord Jesus Christ, and make no provision for the flesh**

**in regard to *its* lusts** (ἀλλὰ ἐνδύσασθε τὸν κύριον Ἰησοῦν Χριστόν καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιείσθε εἰς ἐπιθυμίας [*conj. alla but + aor.mid.imper.2p. enduo put on + d.a.w/noun acc.m.s. kurios lord + noun acc.m.s. Jesus + noun acc.m.s. Christ + conj. kai + d.a.w/noun gen.f.s. sarx flesh + noun acc.f.s. pronoia provision + neg. me + pres.mid.imper.2p. poieo do; "make" + prep eis in regard to + noun acc.f.p. epithumia lust*]).

**ANALYSIS: VERSES 11-14**

1. "And this *do*" introduces our orientation to ultimate sanctification in connection with the Rapture.
2. "Knowing the time" refers to the present dispensation with special emphasis on its conclusion (cf. Eph. 1:10).
3. "The hour" is used here of the Church Age (cp. 1 Jn. 2:18 "last hour"; as well as Jn. 4:21, 23).
4. In this present dispensation there is an intensification of evil (Gal. 1:4).
5. As things deteriorate it is imperative that we arise from sleep.
6. This same terminology is used by Paul in Eph. 5:14 and 1Thess. 5:6.
7. To be asleep is to remain out of fellowship ruled by the lust pattern of the STA.
8. Believers who are caught up in the temporal things fail in what is eternal and therefore ultimately important.
9. After all the cosmos as it has been and as we know it is passing away (1Jn. 2:8, 17).
10. Believers must keep close tabs on their daily lives in terms of redeeming the time by being FHS and applying the doctrine in their souls.
11. A major hurdle is to keep the STA in check (1 Cor. 15:34).
12. So to awaken from sleep is to get our eyes off the things of the cosmos and focus on Ph 3 reward.
13. "For now our salvation is nearer to us than when we first believed" indicates the fast approaching conclusion to Ph 2.
14. Here "salvation" is used of ultimate sanctification that occurs in connection with the resurrection of the body.
15. It is used in this way in the following verses: 1 Thess. 5:8, 9; Heb. 1:14; 9:28; 1 Pet. 1:5.
16. Ph 1 salvation is refereed is here as "when we believed" (cp. 1 Pet. 2:2).
17. Regardless of the proximity to the Rapture church age believers are to be aware that our lives are brief and so we should not remain in a state of sleep.
18. Now that we are in the Rapture generation we should take this very seriously.
19. The exhortation of v. 11 has its parallel in Titus 2:12, 13 & 1 Pet. 3:14.
20. The term "night" refers to history from the Fall to the 2<sup>nd</sup> Advent.
21. The terms "time" and "hour" and "night" refers to an extended period of time.
22. So if history from Adam to the thousand years is 6000 years then this represents the time of the rule of Satan and the prevalence of world wise evil (cf. 2 Pet. 3:8).

23. “The day” on the other hand refers the thousand year reign of Christ and it is “near” to each believer considering the fact life is brief.
24. Paul is not saying that the Rapture could occur in the life time of the Roman believers.
25. Peter had to die first according to Jesus’ pronouncement in Jn. 21:18, 19 (cp. 2 Pet. 1:14).
26. The Jews living in the land had to go into captivity.
27. Then there was to be a restoration process and the rebirth of national Israel.
28. Believers living in the centuries were to live with a keen awareness of their entrance into the afterlife.
29. Since the present time is one of increased evil believers are enjoined to “lay aside the deeds of darkness.”
30. See also Eph. 5:11.
31. This includes STA lusts and pursuits that take believers away from face-to-face teaching under right pastor in a local church.
32. The analogy in v. 12 is that of clothing as in “lay aside” and “put on.”
33. “The armor of light” refers to BD that protects us from deception and becoming a casualty in the angelic conflict.
34. “The night is almost gone, and the day is near” is to be taken from the perspective of the relatively short life span of our Ph 2.
35. We are in the night but the day is approaching, and when it arrives in all its fullness there will be no more night.
36. The armor is detailed in Eph. 6:13-17.
37. In v. 13 Paul tells believers to conduct themselves as if they were in “the day.”
38. And he follows this with a representative listing of STA vices common to the night in all periods of the CA (v. 13).
39. Appropriate behavior does not include six fold listing in these verses.
40. “Carousing” (pl.) refers to wild parties and the things that take place when people do not exercise self-restraint.
41. “Drunkenness” goes hand in hand with wild parties but occurs otherwise.
42. “Sexual promiscuity” refers to having multiple sex partners (pl).
43. And “sensuality” refers to enticement with respect to sexual lust.
44. The last two items also take place at such events.
45. Fights, quarrels and jealousy are often noted in these settings.
46. By total contrast we are to “put on the Lord Jesus Christ” which refers to our living in righteousness instead of associating with those who indulge the flesh with its lusts.
47. Paul also in this connection speaks of putting on the new man (Eph. 4:24; Col. 3:10).
48. We are under no obligation to the STA and its lusts (Rom. 8:12).
49. And we making no provision for the STA with its lusts requires separation from those who conduct themselves in moral darkness.

**END: Romans Chapter Thirteen**  
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