

## **PUTTING ON THE LORD JESUS CHRIST—13:11-14**

Paul gives us a further reason for doing all the things he had been calling us to do from the beginning of the 12<sup>th</sup> chapter. This is dealing with practice. We looked at the first argument that Paul used to encourage Christians to fulfill all the commandments. It's the whole question of love as the fulfillment of the law. Paul now introduces us to another argument. It is a passage of eloquence. In the very start of this passage at verse 11, we see two parts again. They are doctrine and practice. The statement is "know the time" and the practice is "awake out of sleep".

Paul treats the practice or application the same way he does all over the epistles. The New Testament never deals with conduct and behavior by themselves, never. There is never a scripture passage that tells us our conduct but doesn't discuss doctrine. Our actions are based upon our knowledge. Practical daily living is always intimately associated and intermixed. It is very important to realize the interrelationship of faith and works doctrine and practice.

We don't do things to become a Christian. We live like this because we are Christians. The Reformation fought for justification by faith against works for salvation.

If we get this down, we can avoid the extreme dangers of antinomianism, or legalism. Antinomianism is a belief that you have nothing to do with the law at all.. This person who believes this is not concerned with conduct. This has caused all sorts of turmoil in the church through history. It is very subtle. One danger is that we can become intellectuals only concerned about doctrine.. It can be very orthodox. Some are so orthodox but they contradict their doctrine by their conduct. There is no evidence of sanctification in their lives and that does damage to the doctrine.

Calvinists always have a danger of going into antinomianism. There has always been a charge against them, true or not, but there is a certain amount of validity of that charge.

Another group who are charged with that would be believism, formerly known as Sandemanianism which says you don't need to worry about feelings as long as you believe in the Lord Jesus. They believe all one has to do is confess Christ but their lives never change.

Another teaching is "take it by faith" Thank God for it whether you feel it or not. But their lives show they don't have it.

A form of mysticism says feelings is what matters. The experience is everything. Another form is a preoccupation with phenomena. That was the problem in Corinth. They are consumed with the gifts.

The other extreme is legalism which says what matters daily life and living.

Paul keeps a balance. He never deals with conduct and behavior without providing motives.

How are we to live the Christian life? Did Paul ever teach the victorious Christian life? NO This teaches that people are miserable because they fail, or fall into particular sins but can be happy, or be delivered, or live a victorious life. They will ask "Do you want a victorious life?" Then they try to bring one to a crisis. If you want this kind of life, you can have it now. You can get complete deliverance right now.

This theology starts with self, not God. The Bible never starts with our happiness. It is about God and His holiness. Christianity is not a system to make us happy. Christianity is not designed to always give us the comforts of life and ease. Phil 1:29 says we have been granted suffering for His sake. Scripture does not teach, all you have to do is surrender

and believe or take it by faith.

Paul uses fear as a motivation for sanctification 13:1-10 is the argument of fear. If you resist those powers, you put yourself under judgment.

Paul is reasoning with his readers. Realize what you are doing. You have to face God's judgment. Also in verse 5 is wrath and conscience sake.

1. THE WAKE UP-CALL -- 13:11

A. Understanding *the times*

\_\_\_\_\_ We are to have an understanding of the plan and purpose of salvation.

Motives are based on great doctrines, like the first 11 chapters.

Time(Kairos)—era, epoch, age

The particular time or season in which we live

Christians and non Christians are totally at odds at their point of view of time and history. You know this time. You understand the time.

Nobody else possesses this view.

Non-Christians cannot detect real purpose in history. They see no plan.

Julian Huxley held the view that everything is chance and there is no definite purpose in anything. Philosophers, historians, scientists do not understand history and do not understand time.

Christians understand our present time.

There are two types of history; man's history, a history that God permits.

God allows us to do certain things but He still is in total control. This is known as His permissive will. The Bible includes wars, and kings, and nations. They are all on the stage where God produces His redemption.

The second kind of history is the history of God's plan and purpose.

He not only permits it, He produces it. He predetermines this history.

Certain things will happen at a certain time. Gen 15:16, Gal 4:4

God is always the initiator, the great cause. There is a predetermined end.

This time is thought of primarily in relationship to Christ. It is the time between His first and second coming. This is the last days. Know this time in which we are living, we understand it.

If we understand the present time, we will know what to do with our time. What about this present time? What kind of time is it?

1 Chron 12:32, Matt 16:1-3, Gal 1:4, 2 Cor 6:2, 1 Cor 7:29

If we understand the present time, we will seek to lead others to Christ. It is not time for us to just make money, or a name for ourselves, or to just have good times. God has given us life and has given us time. We do not have it forever.

Jonathan Edward's sermon on redeeming the time:Eph 5:16

1.Consider that you are accountable to God for your time

He resolved never to lose one moment of time.

2.Consider how much time you have lost already

You can never make up lost time.

3.Consider how you may improve the present time

B. The sleeping Christian

A lethargic condition—must rouse yourself shake yourself out of the Condition, just drifting along, slack Many just want to be spectators And watch the few be active.

Jonah 1:6, Matthew 26:39-ff

C. The sleeping unbelievers---Matthew 25:1-13

There was the Great Awakening led by George Whitefield and Jonathan Edwards in the 1700's that wakened many sleepers. They were awakened to hear the gospel and believe it.

B. SALVATION IS NEARER 13:11

Past salvation, present salvation, *future salvation*

The great day that is coming is the greatest motivator to how we live now.

That is the coming of the Lord and Savior, the blessed hope.

There will be a judgment. We don't want to be ashamed at His coming. 1 Jn 2:28

Are you living in the light of your glorification.

C. NIGHT AND DAY 13:12

As we look out in the world we see it as night.

What the world calls enlightenment we call darkness.

Why do we need government? It is because of the nature of life in this world and the sinful conduct by man.

Darkness—Jn 3:19, 8:12, 1 Cor 4:5, Col 1:10-13, 1 Pet 2:9

It is the darkness of ignorance. This is what the Fall did to man in cutting him off from the vital and most essential knowledge.

It is dark in regard to God Himself. What light they have is artificial.

Night represents man's depravity as day represents dawning.

Our view of this present world, a condemned world, under the wrath of God.

All the efforts of all the politicians of every party will never change it.

D. LAY ASIDE 13:12-13

These are a list of sins. As Christians we are not to look necessarily at the Particular temptation, but realize the truth about yourself. This is the way to overcome sin. Its not so much dealing with the sin itself, but to see yourself as you are. No matter how hoily you are, sin is always dangerous.

Carousing(Komos) It was used for victory celebration. But this turned into drunken and immoral disorder. It meant wild parties, sexual orgies, brawls associated with drunkenness.

Drunkenness(Methe)—This was intentional and habitual intoxication.

In Gal 5:21 and 1 Pet 4:3 both these words are side by side.

Sexual promiscuity(Koite) At first meant bed or bedroom. It then became known as going to bed with someone

Sensuality(Aselgeia)—No restraint, shameless excess. It was used for Lewd sexual immorality, of uninhibited and unabashed lasciviousness Sexual debauchery and abandonment that is much like our society of today.

Strife and jealousy

E. PUT ON THE LORD JESUS CHRIST- 13:14

Phil 3:13-14

Make no provision of the flesh.—This has the basic meaning of forethought. planning ahead. It starts in the minds. The flesh is powerful to bring to fruition, the sin that is thought of in the mind.

The flesh is a man left to himself. It is the natural man, the human nature

Make no provision for the natural man. Don't feed self, put self out.

Make no provision for self.

Put on doctrine concerning our Lord.

Follow His example.

Deliberately partake of Him, rely on Him

Hide in Him