

Lesson 33: Living in Common Grace Society

Romans 13:8-14

⁸ Owe nothing to anyone except to love one another;
for **he who loves his neighbor has fulfilled *the* law.**

(1) 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."

(2) ¹⁰ Love does no wrong to a neighbor; therefore love is the fulfillment of *the* law.

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.

¹² The night is almost gone, and the day is near.

Therefore

(1) let us lay aside the deeds of darkness
(2) and put on the armor of light.

¹³ Let us behave properly as in the day, (do)
not in carousing and drunkenness, (do not)
not in sexual promiscuity and sensuality, (do not)
not in strife and jealousy. (do not)

¹⁴ But put on the Lord Jesus Christ, (do)
and make no provision for the flesh in regard to *its* lusts. (do not)

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Introduction

The community of believers is a community within a much larger community. We are the special grace kingdom existing as a light in the midst of the common grace kingdom. Christians have swung to both sides of the pendulum, on one far side walling themselves off from society and on the other conforming to the values and behaviors of their society.

Remembering back to Romans 12:1-2, Paul challenges us to present ourselves to God as an act of worship out of a heart of thankfulness and wonder towards his great mercies. We respond from the heart. We present our bodies. And we renew our minds. How do we renew our minds so as to present ourselves as members of a common human society in a way that is pleasing and acceptable to God?

Paul recommends two perspectives for us to adopt as we venture out. Renew your mind in this way. Live with this perspective.

1. Live as though you owe a debt of love to everyone you encounter.
2. Live as though you are waking up to the clear light of day.

Let's read the text, Romans 13:8-14. How are we as Christians to live in human society?

[Read Romans 13:8-14]

Paul's first principle here for living in society is to live as though you owe a debt of love to everyone you meet. This principle is covered in our first three verses.

1. Live as though you owe a debt of love to everyone you meet. (13:8-10)

Paul connects this scenario back to the previous one with the language of debt. He ended his exhortation on submitting to governing authorities with the practical command to pay taxes as that which we owe to the governing structures of our society. The context of owing nothing to anyone comes from having just said, "Do not owe the government anything, but pay up."

But Paul is not staying on the financial topic. He is using the language to set us up for a shocker. Owe nothing to anyone is a great bit of wisdom, and we can work towards that. Clear your debts. Pay your bills. Owe nothing. But then Paul goes and adds, "except to love one another." He sets us up with a debt that never gets repaid. The only debt you have is to love each other. Just that. That's it. That simple.

He does not explain why we have this debt. We can imagine that we owe this debt because of what God has done for us. God has loved us. So, we now owe love to everyone God loves, which is everyone. Remember Jesus' parable about the servant forgiven much by his master who then went out and threw men under him in prison for not paying the small debts they owed him. The master didn't take too kindly to that. As we have been forgiven, so we forgive. As we have been loved, so we love. It is the ultimate idea of paying it forward. The overflowing love of God to us never ceases and is never repaid. If we pay that forward, then our debt to others as a debt to God always stands. We always have something to pay ahead.

This is not to say that we pay off our debt to God by loving others. Rather, we show our gratitude to God and worship of God by imitating him. That's the idea that you pick up on in Ephesians 5:1-2, "Be imitators of God as beloved children; 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."

We can also think about a debt of love as an obligation of our new nature. That lines up with 8:12-13 that we are under obligation to live according to the Spirit because we have been made alive in the Spirit. This is who we are now. We are sons and daughters of God. We have been made new creatures in Christ. We are being conformed into his image. Therefore, we have a moral obligation, not imposed on us but which arises out of our new nature, to live with integrity, to live out who we are becoming.

The focus on love is interesting when we remember that Paul already addressed sincere love in Romans 12:9-21. So, we could ask, "Why come back to love, now?" So, let's review the logical connections in our first three scenarios of this application section of Romans. Our first scenario was about the body of Christ, that was in 12:3-8. Then Paul gave us the sincere love passage which mostly focused on believers loving one another in the new gospel community. Having raised there a question of justice, Paul moved to the third scenario in 13:1-7 to address government. And there we had to think about the church as a community within a community. We are the special kingdom of God. We are made up of believers in Jesus Christ, who live in the common grace community, which is the community of all men, separated from God, but not left absolutely cut off.

Now in our fourth scenario Paul is moving from relating to the authorities in society to people in general in society. And he brings us back to love. Though in this love passage he takes us to the Ten Commandments. And by bringing the Ten Commandments into the conversation, Paul creates links with at least three different legal contexts.

First, there is a connection to the context of law in society. Paul has just said that if we do good in society, we do not have to live in fear of the governing authorities. The Ten Commandments were the center piece of Jewish legal code. What does it mean to do good in human society? Well, obey the Ten Commandments. That is a great model to go by.

Second, there is a connection to the context of Mosaic law. Now, Paul has argued already that Christ is the end of the law. Romans 1-11 showed us how that kind of language raises huge questions. If Christ is the end of law, does that mean we are without law as individuals? And it is not only a question about personal morality. We can see here it is also a question about social order. Paul addressed that question of lawlessness in chapters 5-8, arguing that grace ends the law, but is the beginning of an even greater practical righteousness being lived out by those made alive in Jesus Christ. Bringing up the Ten Commandments here provides Paul another opportunity to show how the end of the Mosaic Covenant does not equate to an abandonment of moral obligation for New

Covenant believers. We have an obligation to love our neighbor which will fulfill the moral obligations to members of society that were required by Mosaic law.

Third, there is a connection to the context of Jesus' teaching on the Ten Commandments. We noted that Paul's language on love in chapter 12 made a couple of allusions back to Jesus' teaching in the Sermon on the Mount. In a section of the Sermon on the Mount, Matthew 5:21-48, Jesus gave an expanded teaching on the Ten Commandments. According to Jesus, "do not murder" covers more than not killing someone. We will come back to Jesus' development of the Commandments in a moment. Paul's words here also bring out Jesus' famous teaching that the whole of the Law and the Prophets depend on the two commandments to love God and to love your neighbor, that's in Matthew 22:37-39. Though Paul's reference to law connects us to three different contexts, Romans law, Mosaic law and Jesus' teaching on law, this connection to the teaching of Jesus is the primary one for us in our interpretation of Paul here.

This perspective on viewing ourselves with a debt of love to the members of society around us is described in the first three verses of our passage. It starts with an exhortation and a claim in verse 8 which is followed up with two supporting statements, one in verse 9 and the other in verse 10. Let's consider these three verses and then come back to Jesus' teaching about the Ten Commandments.

The Exhortation and Claim (13:8)

In verse 8, Paul exhorts us to consider ourselves as having a debt of love to others. And he then adds this claim to that exhortation, "he who loves his neighbor has fulfilled the law." The next two verses support that claim that loving your neighbor fulfills the law. Let's read the first supporting statement in verse 9.

Supporting statement 1 (13:9)

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."

Now, if verse 8 stood alone we might think Paul's statement that loving our neighbor fulfills the law was a reference back to obeying the law of human society laid down by governing authorities. Instead, we see that Paul has the Mosaic Law in mind, which was a morally, higher version of civil law than you would have found in the Roman society. Paul's claim is that loving our neighbor fulfills the high version of Mosaic civil code. The command to love your neighbor was not new to Jesus. It was a quote from Moses. It comes from Leviticus 19:18. Leviticus 19 is an important chapter in Mosaic Law in that it establishes the basis for law. Moses begins and repeats through the chapter this injunction from God, "You shall be holy, for I the Lord your God am holy." "Why should you obey these laws? Because they reflect my holiness as God. I am holy. You be holy." What does it look like to be holy? Well, Leviticus 19 gives us a practical list and in that list he includes commands like love your neighbor and love the foreigner in your midst. Jesus had the foundational principle of being holy as God is holy in mind during his Sermon on the Mount. And he said it this way there, "Therefore you are to be perfect, as your heavenly Father is perfect." The character of God is our model and our motivation for law.

The Ten Commandments starts with laws referring to our relationship with God and then moves to laws referring to our relationship with people. The law to honor our father and mother could be seen as a link between the two. Paul refers here only to the Ten Commandments dealing with other people. And that makes sense when we recognize that he is helping us understand how to live in relationship to people in human society. And in helping us to do that he is quoting those commands specifically from the Ten Commandments that address that, that address living in society.

It is not clear why Paul choose to start with adultery instead of murder. He changes the order. And I am not sure exactly why he dropped out, "Do not bear false testimony." That commandment is about justice, and it's about not subverting the courts as a false witness. So, perhaps it does not fit as well with his theme of focusing on others in society. But after skipping that ninth commandment, "Do not bear false witness," he does include the tenth commandment. And that tenth commandment stands out as the one commandment that is not enforceable. It's a commandment of the heart. So, while we might find evidence that someone has committed adultery, or murder, or theft, it is quite difficult to prove whether someone is coveting or not, unless that coveting actually leads to an act of adultery, or murder or theft, because the coveting begins in our heart. That's important when Jesus starts to develop these commandments. He is going to start with the heart. And it is interesting to note that that is a principle in the Ten Commandments itself. The Ten Commandments includes at least one command that is a heart command.

At the end of the verse Paul adds a catch all comment, "and if there is any other commandment it is summed up in this saying, you shall love your neighbor as yourself." By saying, "if there is any other commandment," we see that Paul chose laws that apply specifically to his current context, but we also see with he uses a catch all comment, so that we do not need to overly think about what he left out, because he is saying that all of the law. These four commandments sum up the whole social and moral requirements of the law. Which in turn are going to be summed up in the one command to love your neighbor.

Paul is not reapplying here the Mosaic law to believers in Jesus. He is saying that if you live out the law of love given to us by Jesus, then you will indeed fulfill the law of Moses. The Mosaic code still has this value for us, in that it helps us consider, to understand from God's point of view, what does it truly mean to love our neighbor in society.

Supporting statement 2 (13:10)

In verse 10, Paul makes a second supporting statement. "Love does no wrong to a neighbor; therefore love is the fulfillment of the law." Here he simply points out that if we follow a principle of love then we will not wrong our neighbor. We will not wrong him through adultery or through murder or through theft. We will not even wrong him through coveting his stuff. The requirement of civil law is met by doing no harm, by not wronging.

In fact, if we truly do love our neighbor then we will go far beyond the expectations of civil law. The laws of society focus on preventing harm, not on requiring good. We see this in the Ten Commandments. The bar is pretty low. Do not commit adultery. Do not murder. Do not steal. Those are extreme examples of bad behavior. They are enforceable laws meant to curb the harm of sin in society.

The law of love that Paul advocates is a positive command. To love is not merely to resist harming somebody but to work for the good of somebody. This debt of love, this insistent that we should love our neighbor goes far beyond what's required by social law. The Old Testament code had to provide enforceable civil laws for a nation. But it also pointed to this higher moral law. There is more, than might first appear, to the commandments do not murder, do not commit adultery, and do not steal. Let's consider that. Let's consider how Jesus taught these commands.

The Moral Continuum of the Ten Commandments

Can we really imagine that God would be happy with our behavior if all we succeeded in doing was to not commit murder? Is that the bar? I did not commit murder today. God must be really happy with me! I resisted the urge. Everybody is still alive. God must just think I am wonderful.

Now, in the Sermon on the Mount, Jesus teaches us that the act of taking someone's life is only the most negative extreme of murder. He says to call someone a fool is also to break the law of murder. There is a negative continuum that moves from thoughts to words to actions. That changes our perspective. Have I murdered someone today? Have I hated in my mind, with my words, with my actions another person today? To murder is to disdain someone's life so much that you would be

willing to remove their life for your own desire or gain. That disdain begins in the mind. When we begin to devalue or disdain or disrespect the life of another human being in our mind, then we are beginning down the continuum of murder.

The next step on the continuum is the move from hateful thoughts to hateful words. To communicate disdain, to put down, to devalue, to dismiss, to show distaste or hate for another human being with our words is to murder. It is to take life. "You're nothing. That was stupid. You're an idiot. You know what, you are a moron. I don't care what you do. You just like your father. You never get it right. I hate you. I wish you were dead." Those are words of murder. Those words that suck life. They take life. And they are on this continuum. Words can move in intensity and in hatefulness down the continuum and at some point, just as thoughts move to words, words move to actions. To spit on, to scratch, to pull hair, to kick, to hit, all with the intent of harming, devaluing another person, that is murder. Until you finally get to the most negative extreme which is actually taking another person's life. To sum up, disdain for the life of another human being expressed in thoughts, words or actions is the sin of murder.

Recognizing murder to cover a range of negative thoughts and behaviors, much more than killing a person, we might still ask, "Is this what God is after? Is God pleased with me if I succeed in not murdering in my mind, in my words, in my actions?" I think it is a good thought. You are resisting sin. It is a start. But it is not the goal.

It is not enough to just recognize the negative side of the continuum. God calls us not only to abstain from death but to pursue life. So, we turn our back on these things. We turn our back on murder and death, and we turn to face to Jesus Christ, to the positive side of the continuum. So, now we need to ask, "What is the positive opposite of murder? What's the extreme opposite on the positive side? What's the opposite of murder?" We might say, "Love." That would be natural, and it would be close. But when I am of the positive opposite extreme, I am thinking of something more concrete, more specific. I like John 15:13 as the positive opposite to murder, "Greater love has no one than this, that one lay down his life for his friends." The opposite of disdaining someone's life so much that you would remove it is to esteem someone's life so much that you would give up yours to preserve theirs.

It is rare that a human being is called to act on this positive extreme of laying down their physical life for someone else. But on the continuum of love we have opportunity all the time to set aside our life, to set aside our desires, our needs for the sake of someone else. To take our time and our energy to give life to another human being. Love calls us to the thoughts, the words, the actions that affirm and build up life. This is the opposite of murder. It is creating life, affirming life, building life.

So, avoiding the negative side of the continuum may enable us to keep the laws of society but we do not pay off the debt of love with that. Love is not simply not harming. Love is actually moving forward in helping. Love is a positive action. Words like these, "You did that so well. I appreciate the work you put in. I am so glad God put you in this family. Can I give you a helping hand? That's a great idea. I really appreciate your honesty, or I appreciate your kindness, or I admire your courage." There are a thousand examples of sincere, wholesome words that instead of taking life give life. That's what you have to ask yourself. "What kind of words are regularly coming out of my mouth. Am I a person who takes life with my words? Or am I a person who gives life with my words?"

And beyond our words are our actions, actions that help out, actions that communicate concern, respect, value, love. All of this is in the command, "Do not murder." Do not disdain the life of your neighbor, but love your neighbor by showing you value her life.

Now, how about the command, "Do not commit adultery?" Does it work the same way? Well, what do you think? Would you guess that my wife is happy and satisfied with me if the height of my moral behavior is to not commit adultery. "Hi honey. I didn't commit adultery again today. Aren't you so pleased with me?" No. That's an awfully low bar. It is the civil code. And it's a law that is enforceable. It's to place value and integrity on the family. But the negative side of this command starts long before a married person actually has sex with somebody else.

Jesus taught that if a man looks on a woman with lust in his heart, then he has committed adultery. I do not think Jesus meant that initial attraction or lust that just springs to mind that you have no control over. I think he meant that first moment when we start to turn that initial attraction or lust over in our mind. As soon as we take it and do something with it. As soon as we take a mental step forward, that's crossing the line, that's adultery. When we then create a narrative in our minds of carrying out any kind of romantic relationship or sexual action in our minds, we are going further and further into adultery. And those thoughts then come out as words and words move to action.

And again, God does not call us simply to resist the negative side of the continuum. He doesn't just want us to avoid death. He wants us to live life. So, we turn our backs on the thoughts, words and acts of adultery, and we face toward Jesus. What would you say is the positive opposite of adultery? I like Ephesians 5:25 for this one, "Love your wives, just as Christ also loved the church and gave himself up for her." My wife does not want me to just not commit adultery, she wants me to give my life for her. She wants me to love her and desire intimacy with her. She wants relationship and with me. She wants me to show my love through actions that communicate that I value her, and that I think she is wonderful. This is life in Jesus. When my thoughts, words and actions show love to my wife.

And also, we could add when my thoughts, words and actions treat other women who are not my wife with respect as my sisters in Christ. Loving my neighbor in this means that when sexual thoughts come into my mind connected to women I may meet in society, I reject those thoughts, and I replace those thoughts with thoughts of value and esteem. I say to myself in my mind that she is a creation of God. She is in the image of God. And she deserves the respect and esteem that everyone made in God's image deserves as one loved and gifted by him. To love my neighbor is to consider how to show respect, how to show value.

So now, how about, "Do not steal?" I will leave you to consider how this continuum works. How does stealing begin as thoughts in the mind on the negative side? And what is the positive opposite of stealing? How does it work in the mind positively? And what are the positive actions that are the opposite?

In regard to "Do not covet" that command could fit well on the continuum of all the others. To covet is a desire in my mind that can pull me down the wrong side of the continuum for do not murder, or for do not commit adultery, or for do not steal. All of these can follow a desire to have that which is not rightly mine. Desiring what's not mine can lead towards murder or towards theft or towards adultery. Covetousness expresses dissatisfaction with what God has given and with the circumstances he has allowed me to be in. The positive opposite is to turn my face towards Jesus and to find satisfaction in him.

Before moving on there is one last question for verses 8-10. "Who should we love? Who is our neighbor?" Well, we know that already don't we? We all know the story Jesus told of the despised Samaritan who was the real neighbor to the injured Jew. The man beside you is your neighbor. The woman you pass on the way is your neighbor. Everyone in your society is your neighbor. And if they desire your harm, you might want to say, "They are no neighbor. They are my enemy." And that may be true. That's a fair point. But then I think Jesus also had something to say about our enemies.

In order to renew our minds to think rightly about living as new creatures in society, Paul first says, "Live as though you owe a debt of love to everybody you meet." Now, in verses 11-14 he gives us a second thought for engaging society. He says, "Live as though you are waking up to the clear light of day."

2. Live as though you are waking up to the clear light of day.

Paul writes in verses 11-12, "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. The night is almost gone, and the day is near." So, it is not yet daytime, but it's not quite night either. It is the early hours of the morning. The night is almost gone. The day is near. It is time to wake up. Paul's picture is the picture of the coming day, and it communicates both urgency and clarity.

Urgency of the Day

The urgency lies in the arrival of something new and momentous. We already noticed Paul's ability to use the word salvation in either the past tense as in 8:24, "For in hope we have been saved" or in future tense as in 5:9, "we shall be saved from the wrath of God through him." So, when Paul speaks here of the nearness of salvation, he does not mean we are not yet saved. And it does not mean that Paul is inconsistent. It is a recognition of the already but not yet reality of our salvation. We are already declared righteous and thus, secure in forgiveness, in our salvation. But we are not yet complete and whole. Paul said earlier, "we await the redemption of our bodies." And the creation also awaits its renewal along with the glory of the children of God. Jesus is coming again. He is going to create a new heaven and a new earth. We will live with him in a glorified existence. The full salvation of all things is yet to come, and Paul says it is nearer than when we first believed. The full light of day is about to rise up.

It is not exactly clear what Paul means by our salvation is nearer. The letter to the Romans comes about 25 years after the resurrection of Jesus. That means the earliest Christian communities have had a generation to grow up in church and now even have some grandbabies of the first believers in church. Even if some of the first disciples expected Jesus to return quite soon, by the time of writing Romans there has been some time for those expectations to be somewhat tempered.

Jesus also teaches a sense of urgent preparation for his coming in certain parables, such as the one about the thief who may come in the night or the servant whose master has gone on a trip or the ten virgins waiting the coming of the bridegroom to come. All of those are in Matthew 24:42-25:13. So, even though he would not return for more than 2000 years, God still communicated this way. He wants us alert in every generation. He wants us to live with a sense of urgency at the coming of Christ. Live as though he will come tomorrow. You never know when you will see Jesus face to face. It might be tomorrow. It will certainly be no longer than the length of your life. Every day we are closer to the day we stand before our Savior, whether at his coming to us or our going to him. We can see the gleam of dawn peaking over the horizon, lighting up the landscape. The night is nearly over.

Clarity of the Day

The coming dawn gives a sense of urgency. The coming dawn also brings clarity. We have begun to see with the eyes of faith. It is that moment of the morning where everything has been dark, but all the sudden you realize that you can make out all the shapes. We have begun to see reality. We see sin as death. We turn our backs on the night of adultery, of murder, of hatred and theft. And we turn to face the light of Jesus Christ. And we begin to see what true life really is. The coming day is bringing clarity.

Paul then gives us a therefore verse in verse 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." There are two actions involved in getting dressed. The first is to take off your night clothes. The second is to dress as a soldier of Christ. "Lay aside the deeds of darkness. Put on the armor of light." Then in verses 13 and 14 Paul starts both with what we are to do, with the positive, with the putting on of the armor of light. And they both make statements about what we are not to do, about laying aside the deeds of darkness.

The do statements are general and unspecified. In verse 13, "behave properly as in the day" and in verse 14, "put on the Lord Jesus Christ." These are general exhortations to positive behavior which are similar to Paul's "owe no one anything but the debt of love" and "love your neighbor as yourself." These are quite general. They are not really specific. But to get an idea of what it might look like concretely all we have to do is go back to the sincere love section of 12:9-21 where we had about 20 positive exhortations. There was plenty there for us to do.

In our present verses, Paul gets a little more concrete with what we are not to do. We are not to live in the sins of human society. "Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy." The first two pairs of prohibitions could fit under the typical meaning of the word "to party." So, no partying. Carousing

is associated with excessive feasting and goes along naturally with drunkenness. The Greek word translated in my Bible as sexual promiscuity is just the word for sex, but the context indicates inappropriate sex, which in Paul's mind would have been any sex outside of marriage between a husband and wife. Sensuality was a more general word for all kinds of inappropriate behavior. Strife and jealousy fit in with this kind of party scene. Drinking, sex and sensuality quite frequently lead to strife, and to argument, and to jealousy. Those two words also fit with the dark side of human society in general.

Verse 14 just then adds, "make no provision for the flesh in regard to its lusts." And this is a great challenge for us in our already but not yet state as we enter into society. With our body not yet transformed, we still covet what is not ours, and we still desire what is not life. And these are the types of things that society urges on us. "You will find life in this. It's fun. Nobody's going to get hurt." But if we have lived long enough, we know that is foolishness. Somebody always gets hurt. And we have been hurt. These types of behaviors tear down who we are and who we are meant to be. They hurt us. But more than that, they always hurt other people. Sex outside of marriage leaves a trail of pain and dysfunction. Drunkenness, drug use does the same thing. Jealousies and arguments and bitterness tear away at our heart and at our soul. That living a life of sensuality hurts no one is simply a false narrative.

Conclusion

We are called to live life in society; to be in society but not of it; to be salt and to be light. As you go to work or to school or the gym or the cinema or the club or the beach, wherever you go that there are other people, keep these two principles in mind. Live as though you owe everyone around you a debt of love. And live knowing that you are waking up in Jesus to the clear light of day. So, you are putting off the things of night, and you are putting on the things of day.

Reflection Questions

1. What stands out to you as important, confusing, interesting or strange in Romans 13:8-14?
2. What is a possible positive opposite for, "Do not steal"? What are thoughts, words and actions that lie along the negative side of the continuum of "Do not steal"? What are thoughts, words and actions that lie on the positive side of that same continuum?
3. Imagine that you are upset or frustrated by another person. Think of a recent past experience, maybe while standing in a ticket line or trying to return an item to a store or interacting with a teacher or confronting a neighbor. Try to remember your emotions. Now imagine that person as someone to whom you owe a debt of love. How does that change your emotions towards that person? How might that have changed your behavior?
4. How does owing a debt of love to other people affect your perspective towards the poor or oppressed or struggling in society? Does it change your perspective towards someone in need to consider yourself in debt to them?
5. How does thinking about the eminence of Christ's return and the coming of his kingdom affect how you live day by day? What do you think it would look like to live with a sense of urgency?
6. Why do you think Paul chooses the examples he chooses in verse 13 as representative behaviors not proper to the daytime?
7. What does it mean to you, to put on Christ?