

Phase 1 : EXEGETICAL INVESTIGATION

Romans 13:11-14

STEP # 1 : READ the passage like a P.R.O.

The New International Version	The New King James Version	New American Standard Bible : 1995 Update
11 And do this, understanding the present time. The hour has come for you to wake up from your slumber , because our salvation is nearer now than when we first believed .	11 And do this, knowing the time, that now it is high time to awake out of sleep ; for now our salvation is nearer than when we first believed.	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 nearly over ; the day is almost here. So let us put aside the deeds of darkness and put on the armor of light.	12 The night is far spent , the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armor of light.	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.
13 Let us behave decently , as in the daytime, not in orgies and drunkenness, not in sexual immorality and debauchery , not in dissension and jealousy .	13 Let us walk properly , as in the day, not in revelry and drunkenness, not in lewdness and lust , not in strife and envy .	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 .
14 Rather, clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the sinful nature.	14 But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts.	14 But put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts.

“And do this” - What is Paul referring to? Do what?
What do we need to understand about the present time?
In what way are Christians asleep? What does it mean to wake up?
“Our salvation is nearer now ...” - Aren’t we saved already?
In what sense is it still future?
Orgies? Debauchery? Dissension? Jealousy – Envy?
How do we clothe ourselves with the Lord Jesus Christ?
“make no provision” “do not think how to gratify” - How is this done?

The New Living Translation

The New Testament : An Expanded Translation

The Message

11 Another reason for right living is that you know how late it is; time is running out. Wake up, for the coming of our salvation is nearer now than when we first believed.

And this, knowing the strategic season, that it is an hour now for you to awake out of sleep, for now our salvation is nearer to us than when we believed. The night has long been on its way, and the day has arrived.

But make sure that you don't get so absorbed and exhausted in taking care of all your day-by-day obligations that you lose track of the time and doze off, oblivious to God.

12 The night is almost gone; the day of salvation will soon be here. So don't live in darkness. Get rid of your evil deeds. Shed them like dirty clothes. Clothe yourselves with the armor of right living, as those who live in the light.

Therefore, let us at once and once for all put off the works of the darkness, and let us at once and once for all clothe ourselves with the weapons of the light.

The night is about over, dawn is about to break. Be up and awake to what God is doing! God is putting the finishing touches on the salvation work he began when we first believed. We can't afford to waste a minute, must not squander these precious daylight hours in frivolity and indulgence, in sleeping around and dissipation, in bickering and grabbing everything in sight.

13 We should be decent and true in everything we do, so that everyone can approve of our behavior. Don't participate in wild parties and getting drunk, or in adultery and immoral living, or in fighting and jealousy.

13 In the same manner as in the day let us order our behavior in a seemly fashion, not in carousals and drunkenness, not in sexual intercourse and a dissolute abandon, not in strife and jealousy.

Get out of bed and get dressed! Don't loiter and linger, waiting until the very last minute.

14 But let the Lord Jesus Christ take control of you, and don't think of ways to indulge your evil desires.

But clothe yourselves with the Lord Jesus Christ and stop making provision for the sinful nature with a view to a passionate craving.

Dress yourselves in Christ, and be up and about!

Today's English Version**Young's Literal Translation****The New Century Version**

11 You must do this, because you know that the time has come for you to wake up from your sleep. For the moment when we will be saved is closer now than it was when we first believed.

11 And this, knowing the time, that for us, the hour already is to be aroused out of sleep, for now nearer is our salvation than when we did believe;

11 Do this because we live in an important time. It is now time for you to wake up from your sleep, because our salvation is nearer now than when we first believed.

12 The night is nearly over, day is almost here. Let us stop doing the things that belong to the dark, and let us take up weapons for fighting in the light.

12 the night did advance, and the day came nigh; let us lay aside, therefore, the works of the darkness, and let us put on the armour of the light;

12 The “night” c is almost finished, and the “day” d is almost here. So we should stop doing things that belong to darkness and take up the weapons used for fighting in the light.

13 Let us conduct ourselves properly, as people who live in the light of day—no orgies or drunkenness, no immorality or indecency, no fighting or jealousy.

13 as in day-time, let us walk becomingly; not in revellings and drunkennesses, not in chamberings and lasciviousnesses, not in strife and emulation;

13 Let us live in a right way, like people who belong to the day. We should not have wild parties or get drunk. There should be no sexual sins of any kind, no fighting or jealousy.

14 But take up the weapons of the Lord Jesus Christ, and stop paying attention to your sinful nature and satisfying its desires.

14 but put ye on the Lord Jesus Christ, and for the flesh take no forethought—for desires.

14 But clothe yourselves with the Lord Jesus Christ and forget about satisfying your sinful self.

Why was there a need for this portion to be written?

“The night is almost over and the day is almost here” - Why was this reference mentioned? What is he referring to?

The enumeration of the deeds of darkness (verse 13) seems to come in couplets – what’s the significance?

STEP # 2 - REALIZE your Subjectivity

- The Apostle Paul seems to be talking here about the Second Coming, my theological bias is for Classical Pre-millennialism but whether this position has a bearing on the interpretation of the passage is NOT certain yet. My guess is – it won't since the emphasis seems to be on the kind of life we live knowing that Jesus' return is imminent.
- It seems the Apostle Paul is talking about the future tense of salvation. My theological bias is for the security of salvation (once saved, always saved). This has to be clarified in what is Paul referring to when he said "our salvation is nearer now than when we first believed."
- The deeds of darkness – the 3 couplets Paul wrote about is culturally a touchy subject like in the case of drunkenness. Since I don't drink, my bias is I can quickly dismiss drinking as sin. But how about those who drink and has the self-control not to get drunk, would that be permissible? How do you know if one has drunk more than enough?
- Personal bias – is there a sin(s) I am allowing to remain in my heart and mind that I might justify since it's not included in the list that Paul gave in this passage?
- Am I willing for these biases to be challenged/corrected/changed so they won't interfere in any way with my exegesis of the passage?

STEP # 3 - RETRACE the Historical Background

Date and Authorship

The early church and even modern critics agree with the letter's opening verses: This is the Apostle Paul's letter to the Romans. Most commentators believe Paul wrote this letter in A.D. 56 or 57, while the apostle was in Corinth. Phoebe, from nearby Cenchrea, carried the letter ([Rom. 16:1–2](#)), and Gaius ([16:23](#)) was the most prominent of Paul's Corinthian converts ([1 Cor. 1:14](#)). Thus Paul's letter reached Rome several years before he came to the city as a prisoner to be tried by Caesar's court ([Acts 28](#)).¹

There is almost universal agreement that Paul was the author of this epistle. This is based on statements in [chapters 1](#) and [15](#), on the style and argument put forth in the intervening chapters, and on the testimony of all from ancient times who quote the epistle.

The only questions raised regarding authorship concern [chapter 16](#) and the doxologies. In [16:3–16](#) there is a long list of persons to whom greetings are sent. Priscilla and Aquila are mentioned

¹Richards, L. (1991). *The Bible reader's companion*. Includes index. (Ro 1:1). Wheaton, Ill.: Victor Books.

in 16:3-5, but Acts 18:18, 19 declares that Paul left them in Ephesus. Because of this, some have concluded that Romans 16, containing these names, originally was addressed by Paul to Ephesus. Epaenetus is mentioned in 16:5, where he is referred to as the first fruits of Asia (i.e. of Asia Minor). This also is assumed to support the conclusion that this section was written to Ephesus. But the evidence does not demand this conclusion. Priscilla and Aquila traveled a great deal. Since they originally came from Italy (Acts 18:2), it would not be strange for them to return. The fact that Epaenetus was the first convert of Asia Minor does not prove that he lived there all of his life. One of Paul's consistent practices was that he did not send greetings by name to individuals in places where he personally had ministered (cf. I Cor, II Cor, I and II Thess, Phil, Eph (Ephesus and Asia Minor), and Gal). But in Romans and Colossians he does greet persons by name. In these places where he had not been he could include everyone he knew, in order to establish rapport. Or if he made a selection, the purpose would be evident, so that no one would feel slighted.

This letter was written by Paul on his third missionary journey. Since the apostle spent three months in Greece (Acts 20:3) and he recommends Phoebe, the deaconess from Cenchrea (eastern seaport of Corinth) who probably carried the letter to Rome, it is very likely that the letter was written from Corinth. But it is possible that another Grecian city, such as Philippi, was the place. Dates for the epistle have ranged from A.D. 53 to A.D. 58. The years 55 or 56 seem to be the most likely dates for the letter.

Occasion and Purpose for Writing

The apostle planned to leave Greece and go to Palestine with the collection he had gathered from the Gentile churches. Paul wanted this collection to be presented to the poor saints at Jerusalem by him personally along with representatives from the Gentile churches. He felt that this gesture by the Gentiles would show their love for their Christian brothers in Palestine and demonstrate the unity of the church. He then intended to go to Rome. From Rome he wanted to go to Spain. Before Paul turned his back for a time on his westerly goals, he penned this mighty letter to the Romans and sent it westward.

What kind of a writing is Romans? It is a letter to a group (or groups) of believers in Rome. The fact that it expresses mighty, profound, and sublime thoughts about God does not invalidate the classification of this book as a letter. Paul had prayed for the readers unceasingly (1:9, 10) and longed to have fellowship with them (1:11). He wanted them to pray for him because of the dangers that threatened (15:30-32). Hence Romans is not a systematic doctrinal treatise. Paul's thoughts are developed logically, but he surely does not try to present all of his doctrinal teaching. Nor is Romans a controversial essay—a polemic for Pauline Christianity against Jewish Christianity. The *unity* and *oneness* of believers is central in the metaphor of the olive tree in Romans 11.

Romans is a letter of instruction touching upon those main truths of the Gospel that Paul felt were needed by those in Rome. Since the needs of Gentiles were similar whether they were in Rome or Colosse, there is a universal note in the teaching. Romans is a summary of key truths that Paul taught in the churches where he spent some time proclaiming the Gospel. One reason this epistle has had such wide influence is that God guided his servant to present these superb thoughts in a letter so that scholar and layman alike could lay hold of truths that would shape their eternal destiny.

WHEN and WHERE this Epistle was written we have the means of determining with great precision, from the Epistle itself compared with the Acts of the Apostles. Up to the date of it the apostle had never been at Rome (Ro 1:11, 13, 15). He was then on the eve of visiting Jerusalem with a pecuniary contribution for its Christian poor from the churches of Macedonia and Achaia, after which his purpose was to pay a visit to Rome on his way to Spain (Ro 15:23–28). Now this contribution we know that he carried with him from Corinth, at the close of his third visit to that city, which lasted three months (Ac 20:2, 3; 24:17). On this occasion there accompanied him from Corinth certain persons whose names are given by the historian of the Acts (Ac 20:4), and four of these are expressly mentioned in our Epistle as being with the apostle when he wrote it—Timotheus, Sosipater, Gaius, and Erastus (Ro 16:21, 23). Of these four, the third, Gaius, was an inhabitant of Corinth (1Co 1:14), and the fourth, Erastus, was “chamberlain of *the city*” (Ro 16:23), which can hardly be supposed to be other than Corinth. Finally, Phoebe, the bearer, as appears, of this Epistle, was a deaconess of the Church at Cenchrea, the eastern port of Corinth (Ro 16:1). Putting these facts together, it is impossible to resist the conviction, in which all critics agree, that Corinth was the place from which the Epistle was written, and that it was dispatched about the close of the visit above mentioned, probably in the early spring of the year 58.

The FOUNDER of this celebrated church is unknown. That it owed its origin to the apostle Peter, and that he was its first bishop, though an ancient tradition and taught in the Church of Rome as a fact not to be doubted, is refuted by the clearest evidence, and is given up even by candid Romanists. On that supposition, how are we to account for so important a circumstance being passed by in silence by the historian of the Acts, not only in the narrative of Peter’s labors, but in that of Paul’s approach to the metropolis, of the deputations of Roman “brethren” that came as far as Appii Forum and the Three Taverns to meet him, and of his two years’ labors there (Ac 28:15, 30)? And how, consistently with his declared principle—not to build on another man’s foundation (Ro 15:20)—could he express his anxious desire to come to them that he might have some fruit among them also, even as among other Gentiles (Ro 1:13), if all the while he knew that they had the apostle of the circumcision for their spiritual father? And how, if so, is there no salutation to Peter among the many in this Epistle? or, if it may be thought that he was known to be elsewhere at that particular time, how does there occur in all the Epistles which our apostle afterwards wrote from Rome not one allusion to such an origin of the church at Rome? The same considerations would seem to prove that this church owed its origin to no prominent Christian laborer; and this brings us to the much-litigated question.

When did Peter and Paul arrive at Rome? If one compares the statements in the early Church Fathers with the New Testament evidence, it seems unlikely that either apostle reached Rome before A.D. 60, several years after Romans was written. If Peter had been at Rome when Paul wrote this epistle, Paul certainly would have sent him greetings. Paul’s longstanding desire to preach in Rome (Rom 1:11-13) and his policy of not building upon another man’s foundation (15:20) make it seem unlikely that Peter was even in Rome before the time of the writing of Romans.

For WHAT CLASS of Christians was this Epistle principally designed—Jewish or Gentile? That a large number of Jews and Jewish proselytes resided at this time at Rome is known to all who are familiar with the classical and Jewish writers of that and the immediately subsequent periods; and that those of them who were at Jerusalem on the day of Pentecost (Ac 2:10), and formed probably part of the three thousand converts of that day, would on their return to Rome carry the glad tidings with them, there can be no doubt. Nor are indications wanting

that some of those embraced in the salutations of this Epistle were Christians already of long standing, if not among the earliest converts to the Christian faith. Others of them who had made the apostle's acquaintance elsewhere, and who, if not indebted to him for their first knowledge of Christ, probably owed much to his ministrations, seemed to have charged themselves with the duty of cherishing and consolidating the work of the Lord in the capital. And thus it is not improbable that up to the time of the apostle's arrival the Christian community at Rome had been dependent upon subordinate agency for the increase of its numbers, aided by occasional visits of stated preachers from the provinces; and perhaps it may be gathered from the salutations of the last chapter that it was up to that time in a less organized, though far from less flourishing state, than some other churches to whom the apostle had already addressed Epistles. Certain it is, that the apostle writes to them expressly as a Gentile Church ([Ro 1:13, 15](#)); and though it is plain that there were Jewish Christians among them, and the whole argument presupposes an intimate acquaintance on the part of his readers with the leading principles of the Old Testament, this will be sufficiently explained by supposing that the bulk of them, having before they knew the Lord been Gentile proselytes to the Jewish faith, had entered the pale of the Christian Church through the gate of the ancient economy.

Original Readers

One gains help in understanding the letters or epistles of the New Testament by learning as much as possible about the people who first received these writings. This is surely true regarding the letter to the Romans. Although most of the first eleven chapters of the book seem quite general, in the last five chapters the reader is made aware of a particular community with particular needs. Then we realize that the teaching of the first eleven chapters, though universal in outlook, contains certain emphases which Paul felt were especially needed by believers in Rome (the right basis of judgment of those who did not know the Jewish law, the relation of the Gentiles to Abraham and the patriarchs, etc).

The apostle addresses his letter to believers—"To all those who are in Rome, beloved by God, called to be saints" ([1:7](#)). Paul's practice in writing to churches was to have the word "church" in the salutation (cf. [I Cor 1:2](#); [II Cor 1:1](#); [Gal 1:2](#); [I Thess 1:1](#); [II Thess 1:1](#)) or the word "saint" as the designation of those addressed ([Eph 1:1](#); [Phil 1:1](#); [Col 1:2](#)). The address here is a variation of the second of these procedures. The greeting in Romans does not imply a strongly knit church organization, and [chapter 16](#) gives a picture of small groups of believers rather than of one large group.

Were these believers predominantly Jewish or Gentile? This question must be answered in the light of what Romans explicitly says. It is true that a good deal of the content relates to the Jewish people—God's dealing with them in the past, the present, and the future. But the readers are addressed in a manner which leaves no doubt that they were predominantly Gentile (see [1:5, 6](#); [1:13](#); [11:13](#); [15:15, 16](#)). There probably were Jewish Christians in the church, but they constituted a minority.

It seems pertinent to ask how the church at Rome was founded. Unfortunately there are no documents from the first century that provide the answer. A number of suggestions have been made. It has been asserted that the "strangers of Rome, Jews and proselytes," who witnessed the coming of the Holy Spirit ([Acts 2:10](#)) may have returned to the city and established a nucleus of believers there. However, the Christians after Pentecost did not immediately feel themselves distinct from Judaism nor begin to start local churches in distinction from the

synagogues. Hence, the beginning of a Christian church in Rome right after Pentecost is unlikely. Others believe that the church in Rome was founded by missionaries from Antioch (cf. Hans Lietzmann, *The Beginnings of the Christian Church*, trans. Bertram Lee Woolf, pp. 111, 133, 199). Since Antioch was a missionary center, this is certainly plausible. But the best suggestion seems to be that the church was founded and enlarged by converts of Paul, Stephen, and the other apostles who traveled to the imperial city either on business or to live there.

PLAN and CHARACTER Of this Epistle.

Of all the undoubted Epistles of our apostle, this is the most elaborate, and at the same time the most glowing. It has just as much in common with a theological treatise as is consistent with the freedom and warmth of a real letter. Referring to the headings which we have prefixed to its successive sections, as best exhibiting the progress of the argument and the connection of its points, we here merely note that its first great topic is what may be termed *the legal relation of man to God* as a violator of His holy law, whether as merely written on the heart, as in the case of the heathen, or, as in the case of the Chosen People, as further known by external revelation; that it next treats of that legal relation as wholly *reversed* through believing connection with the Lord Jesus Christ; and that its third and last great topic is *the new life* which accompanies this change of relation, embracing at once a blessedness and a consecration to God which, rudimentally complete already, will open, in the future world, into the bliss of immediate and stainless fellowship with God.²

Unfolding of the Thought

Paul begins with some preliminary comments to prepare the reader for all that he intends to write (1:1-17), and so establishes excellent rapport between himself and his readers. Then he launches forth into the subject of the importance of righteousness in man's relations with God (1:18-8:39). He first graphically points out that man is not righteous, then carefully answers the question: How does a man become righteous before God? He re-enforces this with a discussion of how a man should live who has become righteous before God. Being a Jew, Paul looked at mankind as divided into two classes—Jew and Gentile. As a Christian, how should he look at these two divisions? He answers this when he surveys the plan of God for Jew and Gentile (9:1-11:36). Here he lays a distinct basis for a Christian philosophy of history. Then, coming to the area of application, he gives specific exhortations for Roman Christians concerning their outlook, attitude, and action (12:1-15:13). In conclusion he shows his deep interest in the Roman believers (15:14-16:27). They were in his territory and he intended to visit them. Until that was possible, he had to send greetings by mail, give a final warning, and commit them to God, who alone could establish them.

In studying Romans, we must not forget the whole of which each individual passage is only a part. To tear a passage out of its context is always harmful; in Romans it may bring a complete reversal of Paul's meaning.³

²Jamieson, R., Fausset, A. R., & Brown, D. (1997). A commentary, critical and explanatory, on the Old and New Testaments. On spine: Critical and explanatory commentary. (Ro 1:1). Oak Harbor, WA: Logos Research Systems, Inc.

³Pfeiffer, C. F. (1962). The Wycliffe Bible commentary : New Testament (Ro 1:1). Chicago: Moody Press.

STEP # 4 - RELATE the Passage Contextually

Outline of Contents

1:1–17 - The letter opening

- 1:1–7 - Prescript
- 1:8–15 - Thanksgiving and occasion
- 1:16–17 - The theme of the letter

1:18–4:25 - The gospel and the righteousness of God by faith

- 1:18–32 - God's wrath on the Gentiles
- 2:1–3:8 - God's wrath on the Jews
- 3:9–20 - The guilt of all humankind
- 3:21–26 - The righteousness of God
- 3:27–4:25 - 'By faith alone'

5:1–8:39 - The gospel and the power of God for salvation

- 5:1–11 - The hope of glory
- 5:12–21 - The reign of grace and life
- 6:1–23 - Freedom from bondage to sin
- 7:1–25 - Freedom from bondage to the law
- 8:1–30 - Assurance of eternal life in the Spirit
- 8:31–39 - Celebration of the believer's security

9:1–11:36 - The gospel and Israel

- 9:1–6a - The issue: Paul's anguish over Israel
- 9:6b–29 - Israel's past: God's sovereign election
- 9:30–10:21 - Israel's present: disobedience
- 11:1–10 - Israel's present: 'a remnant by grace'
- 11:11–32 - Israel's future: salvation
- 11:33–36 - The awesome purpose and plan of God

12:1–15:13 - The gospel and the transformation of life

- 12:1–2 - The heart of the matter: a renewed mind
- 12:3–8 - Humility and gifts
- 12:9–21 - Love
- 13:1–7 - The Christian's responsibility to government
- 13:8–10 - Love and the law
- 13:11–14 - **Recognizing the times**
- 14:1–15:13 - Appeals for unity

15:14–16:27 - The letter closing

15:14–33	-	Paul's ministry and plans
16:1–16	-	Commendation and greetings
16:17–20	-	Warning about false teachers
16:21–27	-	Final greetings and doxology ⁴

Contextual Outline

Introduction (1:1–17)

- A. Salutation (1:1–7)
- B. Explanation (1:8–17)

I. Sin (1:18–3:20—Righteousness Needed)

- A. The Gentiles under sin (1:18–32)
- B. The Jews under sin (2:1–3:8)
- C. The whole world under sin (3:9–20)

II. Salvation (3:21–5:21—Righteousness Imputed)

- A. Justification explained (3:21–31)
- B. Justification expressed: the example of Abraham (4:1–25)
- C. Justification experienced (5:1–21)

III. Sanctification (6–8—Righteousness Imparted)

- A. Our new position in Christ (6)
- B. Our new problem in the flesh (7)
- C. Our new power in the Spirit (8)

IV. Sovereignty (9–11—Righteousness Rejected)

- A. Israel's past election (9)
- B. Israel's present rejection (10)
- C. Israel's future redemption (11)

V. Service (12:1–15:13—Righteousness Practiced)

- A. Consecration to God (12)
- B. **Subjection to authority** (13)
- C. Consideration for the weak (14:1–15:13)

⁴Carson, D. A. (1994). New Bible commentary : 21st century edition. Rev. ed. of: The new Bible commentary. 3rd ed. / edited by D. Guthrie, J.A. Motyer. 1970. (4th ed.) (Ro 1:1). Leicester, England; Downers Grove, Ill., USA: Inter-Varsity Press.

Conclusion (15:14–16:27)

- A. Paul's faithfulness in the ministry (15:14–21)
- B. Paul's future in the ministry (15:22–33)
- C. Paul's friends in the ministry (16:1–23)
- D. Final benediction (16:24–27)⁵

STEP # 5 - RECOGNIZE the Literary Genre & Figures of Speech

This passage is an Epistolary material, an exposition – a carefully reasoned argument

“wake up from your slumber” - idiomatic or metaphoric

“The night is nearly over and the day is almost here” - idiomatic or metaphoric

STEP # 6 - RESEARCH the Meaning of Key Words and Phrases

Verse 11

2540 kairov" [קַיְרוֹב / קַיְרוֹב] n m. Of uncertain affinity; TDNT 3:455; TDNTA 389; GK 2789; 87 occurrences; AV translates as “time” 64 times, “season” 13 times, “opportunity” twice, “due time” twice, “always + 1722 + 3956” twice, not translated once, and translated miscellaneously three times. **1** due measure. **2** a measure of time, a larger or smaller portion of time, hence: **2A** a fixed and definite time, the time when things are brought to crisis, the decisive epoch waited for. **2B** opportune or reasonable time. **2C** the right time. **2D** a limited period of time. **2E** to what time brings, the state of the times, the things and events of time.⁶

2540. kairov" קַיְרוֹב; a prim. word; *time, season*:— age(1), epochs(2), occasion(1), opportune time(1), opportunity(3), proper time(5), right time(1), season(1), seasons(4), short*(1), time(54), times(11), while(1).⁷

⁵Wiersbe, W. W. (1997, c1992). Wiersbe's expository outlines on the New Testament (Ro 1:1). Wheaton, Ill.: Victor Books.

⁶Strong, J. (1996). Enhanced Strong's Lexicon. Ontario: Woodside Bible Fellowship.

⁷Thomas, R. L. (1998, 1981). New American Standard Hebrew-Aramaic and Greek dictionaries : Updated edition. Anaheim: Foundation Publications, Inc.

Research *kairos*" in the NT.³⁴

It does not occur in the spatial sense in the NT, and the material is found only at Hb. 11:15: "the (divinely given) opportunity." The temporal use, however, is widespread.

a. The "fateful and decisive point," with strong, though not always explicit, emphasis (except at Ac. 24:25) on the fact that it is ordained by God. In accordance with the NT concept of God, however, there is now a clearer grasp of the rich and incalculable and gracious goodness of God in the gift of the *kairos*" and of the judicial severity of its once-for-all demand.

Thus the seriousness of decision, already present in the Greek concept of *kairos*", is given an intensity which we find strange both in the religious proclamation of Jesus and in the moral demands of Paul. The more fully the end is viewed together with present fulfillment, the more urgent is the demand of the *kairos*", which recurs with each moment of the Christian life, and which in its instantaneousness requires of the Christian that he should recognise it and concretely fulfil its demand (R. 13:8–10) in the exercise of brotherly love (R. 13:11).

b. "The specific and decisive point, especially as regards its content." Here again there is a strong emphasis on the fact that the *kairos*" is divinely ordained, but the original implication of a decision to be made by man is greatly weakened. On the other hand, the thought of God's fixed and predetermined plan of salvation is very clear. According to a schedule of relative development God lays down in advance the main points in the history of salvation. He gives them their content, and believers may await them with confident assurance. In Pauline writings *kairos*" is first found with *i[diō*" (mostly in the plural) in a *dat. temporis* as the time which God has ordained and filled with content, whether it be the time of the manifestation of the Logos in Jesus (Tt. 1:3) and of the attestation of the divine love (*martuvrion*) by Jesus in His crucifixion (1 Tm. 2:6), or the time of the epiphany of Christ (1 Tm. 6:15) and of the ensuing felicity of believers in the *basileiva* (Gl. 6:9). God Himself will put them in an absolute schedule in accordance with the requirements of salvation history, and a prior fixing of the year or the day would be opposed to the divine sovereignty (Ac. 1:7). *kairos*" then becomes a technical term for the last judgment or the end.³⁷

5610 *w{ra* [𐤠𐤒𐤁 / 𐤠𐤒𐤁𐤅] n f. Apparently a primary word; TDNT 9:675; TDNTA 1355; GK 6052; 108 occurrences; AV translates as "hour" 89 times, "time" 11 times, "season" three times, and translated miscellaneous five times. 1 a certain definite time or season fixed by natural law and returning with the revolving year. 1A of the

seasons of the year, spring, summer, autumn, winter. **2** the daytime (bounded by the rising and setting of the sun), a day. **3** a twelfth part of the day-time, an hour, (the twelve hours of the day are reckoned from the rising to the setting of the sun). **4** any definite time, point of time, moment.⁸

1453. **ejgeivrw** מַעֲבִירָא; a **prim. vb.**; *to waken, to raise up.*⁹

ejgeivrw [מַעֲבִירָא/מַעֲבִירָא] **v.** Probably akin to the base of 58 (through the idea of collecting one's faculties); **TDNT** 2:333; **TDNTA** 195; **GK** 1586; 141 occurrences; **AV** translates as "rise" 36 times, "raise" 28 times, "arise" 27 times, "raise up" 23 times, "rise up" eight times, "rise again" five times, "raise again" four times, and translated miscellaneously 10 times. **1** to arouse, cause to rise. **1A** to arouse from sleep, to awake. **1B** to arouse from the sleep of death, to recall the dead to life. **1C** to cause to rise from a seat or bed etc. **1D** to raise up, produce, cause to appear. **1D1** to cause to appear, bring before the public. **1D2** to raise up, stir up, against one. **1D3** to raise up i.e. cause to be born. **1D4** of buildings, to raise up, construct, erect.¹⁰

4991. **swthriva** שְׁוֹתְרִיבָא; from 4990; *deliverance, salvation:—* deliverance(2), preservation(1), salvation(42).¹¹

swthriva [שְׁוֹתְרִיבָא/שְׁוֹתְרִיבָא] **n f.** Feminine of a derivative of 4990 as (properly, abstract) noun; **TDNT** 7:965; **TDNTA** 1132; **GK** 5401; 45 occurrences; **AV** translates as "salvation" 40 times, "the (one) be saved" once, "deliver + 1325" once, "health" once, "saving" once, and "that (one) be saved + 1519" once. **1** deliverance, preservation, safety, salvation. **1A** deliverance from the molestation of enemies. **1B** in an ethical sense, that which concludes to the souls safety or salvation. **1B1** of Messianic salvation. **2** salvation as the present possession of all true Christians. **3** future salvation, the sum of benefits and blessings which the Christians, redeemed from all earthly ills, will enjoy after the visible return of Christ from heaven in the consummated and eternal kingdom of God. *Additional Information:* Fourfold salvation: saved from the penalty, power, presence and most importantly the pleasure of sin.¹²

Research - swv/zw and swthriva in the New Testament.

I. swv/zw and swthriva for the Saving of Physical Life.

⁸Strong, J. (1996). *Enhanced Strong's Lexicon*. Ontario: Woodside Bible Fellowship.

⁹Thomas, R. L. (1998, 1981). *New American Standard Hebrew-Aramaic and Greek dictionaries* : Updated edition. Anaheim: Foundation Publications, Inc.

¹⁰Strong, J. (1996). *Enhanced Strong's Lexicon*. Ontario: Woodside Bible Fellowship.

¹¹Thomas, R. L. (1998, 1981). *New American Standard Hebrew-Aramaic and Greek dictionaries* : Updated edition. Anaheim: Foundation Publications, Inc.

¹²Strong, J. (1996). *Enhanced Strong's Lexicon*. Ontario: Woodside Bible Fellowship.

Apart from religious usage *swv/zw* and *swthrive* occur in the NT only in relation to an acute danger to physical life. The meaning “preservation” or “maintaining” of the natural constitution of a person or thing is not found. The verb and noun denote the saving of the shipwrecked crew and passengers in the account of Paul’s shipwreck in *Ac. 27:20, 31, 34*. *swv/zw* has the same sense in the story of the stilling of the storm (*Mt. 8:25*) and that of Peter walking on the water (*Mt. 14:30*), both times only in Mt. The related *diaswv/zw* occurs in *Ac. 27:43 f; 28:1, 4*.⁹⁶ *swv/zw* means to save and succour in mortal stress in the mocking of Jesus on the cross (*Mk. 15:30* and *par.*; *Lk. 23:39*; *Mk. 15:31* and *par.*; *Mt. 27:49*), also *Hb. 5:7*: *iJkethrive" pro;" to;n dunavmenon awv/zein aujto;n ejk qanavtou ... prosenevgka*", and *Jn. 12:27*: *pavter, sw`sovn me ejk th`" w{ra" tauvth"*, if this is meant as a *par.* to Gethsemane.⁹⁷ *Hb. 11:7* refers to the deliverance of the righteous of the old covenant: *Nw`e ... kateskeuvasen kibwto;n eij" swthrivevan tou` oi[kou aujtou`*, Cf. *1 Pt. 3:20* (*dieswvqhsan*); the ref. in *Ac. 7:25* and *Jd. 5* is to the redemption of Israel out of Egypt.

II. *swv/zw* and *swthrive* in Their Theological Sense.

1. In Paul.

In Paul *swv/zw* and *swthrive* are obviously limited quite intentionally to the relation between man and God. When Paul is referring to other dangers from which he asks God for deliverance, and receives this from him, he uses *rJuvomai*, → VI, 1002, 38 ff. Even apart from this there are other differences in his use of *swv/zw* and *swthrive*. The object of salvation is not the *yuchv*; it is either the whole man or his *pneu`ma* (*1 C. 5:5*). Again, forgiveness of sins, reconciliation and justification are differentiated, though not sundered, from *swqh`nai*. In *R. 5:9 f.* *dikaiwqh`nai* and *katallagh`nai* are notably distinguished from the future *swqhvsesai* by the *nu`n* and the *aor. part.* Primarily, then, *swthrive* is for Paul a future, eschatological term, cf. *1 C. 5:5*: *i{na to; pneu`ma swqh`/¹¹¹ ejn th`/ hJmevra/ tou` kurivou*, *1 C. 3:15*: *aujto;" de; swqhvsetai, ou{tw" de; wJ" dia; purov*". Particularly plain is *ejgguvteron hJmw`n hJ swthrive h] o{te ejpisteuvsamen* in *R. 13:11*, cf. *Phil. 1:28; 2:12; 2 Th. 2:13*;¹¹² *1 Th. 5:8 f.* Since *swv/zw* and *swthrive* refer to the Last Judgment in these passages, both words can be used as comprehensive terms for salvation. Cf. *R. 9–11*, which deal with the deliverance and salvation of Israel and the Gentiles (*11:11, 26; 10:9, 13*), and also *2 Th. 2:10* and *2 C. 7:10*, where the antonym *qavnato*" brings out plainly the comprehensive sense of *swthrive*.¹¹³

The content of the coming *swthrive* is developed by Paul along two lines. On the one hand it is salvation from approaching wrath, *R. 5:9; 1 C. 3:15; 5:5; 1 Th. 5:9*, cf. *1 Th.*

1:10. This deliverance, as one should here render *swthrive*, takes place on the day of the Lord's judgment, **2 C. 5:10**. But Paul in **R. 5:9 f.** could hardly have differentiated this awaited *swthrive* from accomplished *sikaiwqh`nai* or *katallagh`nai* if *swthrive* had not had for him another and positive content as well. As *dikaiwqh`nai* and *swqhvsesqai* are distinguished in **R. 5**, so God's *dikaiou`n* is distinguished from His *doxavzein* in **R. 8:30** (→ II, 217, 17 ff.; 867, 20 ff.). This passage indicates that endowment with the divine *dovxa* is the positive content of *swthrive*. The context in which *th` / ga;r ejlpivdi ejswvqhmen* (**R. 8:24**) stands shows that this *ejswvqhmen* in hope has *ajpoluvtrwsi" tou` swmato" hJmw`n* as its content.¹³

1451. **ejgguv"** מְיֻחָּם; of **unc. or.**; *near* (in place or time):— close(1), near(27), nearby(1), nearer(1), ready(1).¹⁴

ejgguv" [מְיֻחָּם / מְיֻחָּם] **adv.** From a primary verb *agcho* (to squeeze or throttle, akin to the base of 43); **TDNT** 2:330; **TDNTA** 194; **GK** 1584; 30 occurrences; **AV** translates as “nigh” 13 times, “at hand” six times, “nigh at hand” four times, “near” four times, “from” once, “nigh unto” once, and “ready” once. **1** near, of place and position. **1A** near. **1B** those who are near access to God. **1B1** Jews, as opposed to those who are alien from God and his blessings. **1B2** The Rabbis used the term “to make nigh” as equivalent to “to make a proselyte”. **2** of time. **2A** of times imminent and soon to come pass.
15

4100. **pisteuvw** פִּיֶּטְעוּב; from 4102; *to believe, entrust*:— believe(118), believed(73), believers(3), believes(29), believing(10), do(1), entrust(1), entrusted(6), entrusting(1), has faith(1).¹⁶

pisteuvw [פִּיֶּטְעוּב] **v.** From 4102; **TDNT** 6:174; **TDNTA** 849; **GK** 4409; 248 occurrences; **AV** translates as “believe” 239 times, “commit unto” four times, “commit to (one's) trust” once, “be committed unto” once, “be put in trust with” once, “be commit to one's trust” once, and “believer” once. **1** to think to be true, to be persuaded of, to credit, place confidence in. **1A** of the thing believed. **1A1** to credit, have

¹³Theological dictionary of the New Testament. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) (Vol. 7, Page 989-995). Grand Rapids, MI: Eerdmans.

¹⁴Thomas, R. L. (1998, 1981). New American Standard Hebrew-Aramaic and Greek dictionaries : Updated edition. Anaheim: Foundation Publications, Inc.

¹⁵Strong, J. (1996). Enhanced Strong's Lexicon. Ontario: Woodside Bible Fellowship.

¹⁶Thomas, R. L. (1998, 1981). New American Standard Hebrew-Aramaic and Greek dictionaries : Updated edition. Anaheim: Foundation Publications, Inc.

The word has no special significance in Paul, who stays within the frame-work of Jewish usage. Conversion is illumination, a transition from darkness to light. It is seen in analogy to creation in 2 C. 4:6. God’s creative activity is repeated in the work of the apostle. This figurative description of conversion derives from Judaism¹⁶³ and was widespread in Christianity, Ac. 26:18; 1 Th. 5:4 f.; Eph. 5:8; 1 Pt. 2:9.¹⁶⁴ Worth noting is the dualistic intensification by mention of the “god of this aeon,” v. 4. Darkness characterises paganism as evil both as a sphere and as a state, R. 13:12. We have here a typically Pauline, eschatological argument in favor of the demand to set aside the works of darkness, cf. also Eph. 5:11; Gl. 5:19 ff.

1746 ejnduvw [𐤌𐤍𐤅𐤃𐤅𐤅 / 𐤌𐤍𐤅𐤃𐤅𐤅] v. From 1722 and 1416 (in the sense of sinking into a garment); TDNT 2:319; TDNTA 192; GK 1907; 29 occurrences; AV translates as “put on” 18 times, “clothed with” twice, “clothed in” twice, “have on” twice, “clothe with” once, “be endued” once, “arrayed in” once, “be clothed” once, and “vr put on” once. **1** to sink into (clothing), put on, clothe one’s self.²²

3696 o{plon [𐤌𐤍𐤏𐤓 / 𐤌𐤍𐤏𐤓] n n. Probably from a primary hepo (to be busy about); TDNT 5:292; TDNTA 702; GK 3960; Six occurrences; AV translates as “weapon” twice, “instrument” twice, and “armour” twice. **1** any tool or implement for preparing a thing. 1A arms used in warfare, weapons. **2** an instrument.²³

5457 fw` " [𐤌𐤍𐤏𐤓 / 𐤌𐤍𐤏𐤓] n n. From an obsolete phao (to shine or make manifest, especially by rays, cf 5316, 5346); TDNT 9:310; TDNTA 1293; GK 5890; 70 occurrences; AV translates as “light” 68 times, and “fire” twice. **1** light. 1A the light. 1A1 emitted by a lamp. 1A2 a heavenly light such as surrounds angels when they appear on earth. 1B anything emitting light. 1B1 a star. 1B2 fire because it is light and sheds light. 1B3 a lamp or torch. 1C light, i.e brightness. 1C1 of a lamp. **2** metaph. 2A God is light because light has the extremely delicate, subtle, pure, brilliant quality. 2B of truth and its knowledge, together with the spiritual purity associated with it. 2C that which is exposed to the view of all, openly, publicly. 2D reason, mind. 2D1 the power of understanding esp. moral and spiritual truth.²⁴

Verse 13

4043. peripatevw 𐤌𐤍𐤏𐤓𐤅𐤅𐤅𐤅; from 4012 and 3961; *to walk*:— behave(2), conduct ourselves(1), conduct yourselves(1), leading...life(1), leads...life(1), prowls

²²Strong, J. (1996). Enhanced Strong's Lexicon. Ontario: Woodside Bible Fellowship.

²³Strong, J. (1996). Enhanced Strong's Lexicon. Ontario: Woodside Bible Fellowship.

²⁴Strong, J. (1996). Enhanced Strong's Lexicon. Ontario: Woodside Bible Fellowship.

around(1), so occupied(1), walk(50), walk about(1), walk around(2), walked(7), walking(21), walking around(1), walks(5)²⁵

peripatevw [𐤀𐤌𐤁𐤆𐤅𐤅 / 𐤀𐤌𐤁𐤆𐤅𐤅] **v.** From 4012 and 3961; **TDNT** 5:940; **TDNTA** 804; **GK** 4344; 96 occurrences; **AV** translates as “walk” 93 times, “go” once, “walk about” once, and “be occupied” once. **1** to walk. **1A** to make one’s way, progress; to make due use of opportunities. **1B** Hebrew for, to live. **1B1** to regulate one’s life. **1B2** to conduct one’s self. **1B3** to pass one’s life.²⁶

2156 eujšmovnw" [𐤌𐤅𐤓𐤌𐤅𐤓 / 𐤌𐤅𐤓𐤌𐤅𐤓] **adv.** From 2158; **GK** 2361; Three occurrences; **AV** translates as “honestly” twice, and “decently” once. **1** in a seemly manner, decently.²⁷

2970 kw`mo" [𐤌𐤅𐤓𐤌𐤅𐤓 / 𐤌𐤅𐤓𐤌𐤅𐤓] **n m.** From 2749; **GK** 3269; Three occurrences; **AV** translates as “revelling” twice, and “rioting” once. **1** a revel, carousal. **1A** a nocturnal and riotous procession of half drunken and frolicsome fellows who after supper parade through the streets with torches and music in honour of Bacchus or some other deity, and sing and play before houses of male and female friends; hence used generally of feasts and drinking parties that are protracted till late at night and indulge in revelry.²⁸

2845 koivth [𐤌𐤅𐤓𐤌𐤅𐤓 / 𐤌𐤅𐤓𐤌𐤅𐤓] **n f.** From 2749; **GK** 3130; Four occurrences; **AV** translates as “bed” twice, “conceive” once, and “chambering” once. **1** a place for laying down, resting, sleeping in. **1A** a bed, couch. **2** the marriage bed. **2A** of adultery. **3** cohabitation, whether lawful or unlawful. **3A** sexual intercourse.²⁹

766 ajsevlgeia [𐤅𐤓𐤌𐤅𐤓 / 𐤅𐤓𐤌𐤅𐤓] **n f.** From a compound of 1 (as a negative particle) and a presumed selges (of uncertain derivation, but apparently meaning continent); **TDNT** 1:490; **TDNTA** 83; **GK** 816; Nine occurrences; **AV** translates as “lasciviousness” six times, “wantonness” twice, and “filthy” once. **1** unbridled lust, excess, licentiousness, lasciviousness, wantonness, outrageousness, shamelessness, insolence.³⁰

Research on Debauchery

²⁵Thomas, R. L. (1998, 1981). *New American Standard Hebrew-Aramaic and Greek dictionaries* : Updated edition. Anaheim: Foundation Publications, Inc.

²⁶Strong, J. (1996). *Enhanced Strong's Lexicon*. Ontario: Woodside Bible Fellowship.

²⁷Strong, J. (1996). *Enhanced Strong's Lexicon*. Ontario: Woodside Bible Fellowship.

²⁸Strong, J. (1996). *Enhanced Strong's Lexicon*. Ontario: Woodside Bible Fellowship.

²⁹Strong, J. (1996). *Enhanced Strong's Lexicon*. Ontario: Woodside Bible Fellowship.

³⁰Strong, J. (1996). *Enhanced Strong's Lexicon*. Ontario: Woodside Bible Fellowship.

“License.”³¹ mostly in the physical sphere: In the NT only the older and sensual sense of “voluptuousness” or “debauchery” is relevant (Mk. 7:22). Man necessarily falls victim to this when cut off from God. It characterises Sodom and Gomorrah (2 Pt. 2:7) and the pagan world generally (Eph. 4:19), also heresy and apostasy (Jd. 4; 2 Pt. 2:2, 18). The special sense of sexual excess is probable in Gl. 5:19 and certain in R. 13:13; 2 C. 12:21; 2 Pt. 2:2, 18.³¹

2054 e[ri] [𐤀𐤓𐤓 / 𐤀𐤓𐤓] **n f.** Of uncertain affinity; **GK** 2251; Nine occurrences; **AV** translates as “strife” four times, “debate” twice, “contention” twice, and “variance” once. **1** contention, strife, wrangling.³²

e[ri] (𐤀𐤓𐤓), ido (𐤓𐤓𐤓), hJ (𐤀𐤓𐤓): **n.fem.**; = **Str** 2054—**1. LN** 39.22 **strife**, dissension, conflict (Ro 1:29; 13:13; 1Co 1:11; 3:3; 2Co 12:20; Gal 5:20; Php 1:15; 1Ti 6:4; Tit 3:9+), for another **interp**, see next; **2. LN** 33.447 **quarrel**, to speak discord, argue, for another **interp**, see prior; note: there is overlap in the verses and entries³³

2205 zh`lo [𐤆𐤓𐤓 / 𐤆𐤓𐤓] **n m/n.** From 2204; **TDNT** 2:877; **TDNTA** 297; **GK** 2419; 17 occurrences; **AV** translates as “zeal” six times, “envying” five times, “indignation” twice, “envy” once, “fervent mind” once, “jealousy” once, and “emulation” once. **1** excitement of mind, ardour, fervour of spirit. **1A** zeal, ardour in embracing, pursuing, defending anything. **1A1** zeal in behalf of, for a person or thing. **1A2** the fierceness of indignation, punitive zeal. **1B** an envious and contentious rivalry, jealousy.³⁴

2419 zh`lo (𐤆𐤓𐤓), ou (𐤓𐤓), oJ (𐤀𐤓) or ou (𐤓𐤓), tov (𐤓𐤓): **n.masc.** or **neu.**; = **DBLHebr** 7863; **Str** 2205; **TDNT** 2.877—**1. LN** 25.46 **earnest concern**, deeply devoted zeal (Ro 10:2; 2Co 7:7); **2. LN** 88.162 **jealousy**, envy, resentment (Ac 13:45); **3. LN** 78.25 **extremely**, intensely, fierce, raging (Heb 10:27)³⁵

Verse 14

³¹Theological dictionary of the New Testament. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) (Vol. 1, Page 490). Grand Rapids, MI: Eerdmans.

³²Strong, J. (1996). Enhanced Strong's Lexicon. Ontario: Woodside Bible Fellowship.

³³Swanson, J. (1997). Dictionary of Biblical Languages with Semantic Domains : Greek (New Testament). Oak Harbor: Logos Research Systems, Inc.

³⁴Strong, J. (1996). Enhanced Strong's Lexicon. Ontario: Woodside Bible Fellowship.

³⁵Swanson, J. (1997). Dictionary of Biblical Languages with Semantic Domains : Greek (New Testament). Oak Harbor: Logos Research Systems, Inc.

1746 ejnduvw [מְנַדְּבֵן / מְנַדְּבֵן] v. From 1722 and 1416 (in the sense of sinking into a garment); **TDNT** 2:319; **TDNTA** 192; **GK** 1907; 29 occurrences; **AV** translates as “put on” 18 times, “clothed with” twice, “clothed in” twice, “have on” twice, “clothe with” once, “be endued” once, “arrayed in” once, “be clothed” once, and “vr put on” once. **1** to sink into (clothing), put on, clothe one’s self.³⁶

4160. poievw פויעוּ; a **prim.** word; *to make, do:*— accomplished(1).³⁷

poievw [פויעוּ / פויעוּ] v. to make. 1A with the names of things made, to produce, construct, form, fashion, etc. 1B to be the authors of, the cause. 1C to make ready, to prepare. 1D to produce, bear, shoot forth. 1E to acquire, to provide a thing for one’s self. 1F to make a thing out of something. 1G to (make i.e.) render one anything. **1G1** to (make i.e.) constitute or appoint one anything, to appoint or ordain one that. **1G2** to (make i.e.) declare one anything. 1H to put one forth, to lead him out. 1I to make one do something. **1I1** cause one to. 1J to be the authors of a thing (to cause, bring about). **2** to do. **2A** to act rightly, do well. **2A1** to carry out, to execute. **2B** to do a thing unto one. **2B1** to do to one. **2C** with designation of time: to pass, spend. **2D** to celebrate, keep. **2D1** to make ready, and so at the same time to institute, the celebration of the passover. **2E** to perform: to a promise.³⁸

4307 provnoia [פְּרוֹנוֹיָא / פְּרוֹנוֹיָא] n f. From 4306; **TDNT** 4:1011; **TDNTA** 636; **GK** 4630; Two occurrences; **AV** translates as “providence” once, and “provision” once. **1** forethought, providential care. **2** to make provision for a thing.³⁹

Research on *pronoevw*.

The verb means “to perceive in advance,” “to note beforehand,” “to foresee,” פְּרוֹנוֹיָא, though it can easily come to mean “to know or to think in advance,”⁴⁰

4561 savrx [סַוּרְךָ / סַוּרְךָ] n f. Probably from the base of 4563; **TDNT** 7:98; **TDNTA** 1000; **GK** 4922; 151 occurrences; **AV** translates as “flesh” 147 times, “carnal” twice, “carnally minded + 5427” once, and “fleshly” once. **1** flesh (the soft substance of the living body, which covers the bones and is permeated with blood) of both man and

³⁶Strong, J. (1996). *Enhanced Strong's Lexicon*. Ontario: Woodside Bible Fellowship.

³⁷Thomas, R. L. (1998, 1981). *New American Standard Hebrew-Aramaic and Greek dictionaries* : Updated edition. Anaheim: Foundation Publications, Inc.

³⁸Strong, J. (1996). *Enhanced Strong's Lexicon*. Ontario: Woodside Bible Fellowship.

³⁹Strong, J. (1996). *Enhanced Strong's Lexicon*. Ontario: Woodside Bible Fellowship.

⁴⁰Theological dictionary of the New Testament. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) (Vol. 4, Page 1009-1010). Grand Rapids, MI: Eerdmans.

beasts. **2** the body. **2A** the body of a man. **2B** used of natural or physical origin, generation or relationship. **2B1** born of natural generation. **2C** the sensuous nature of man, “the animal nature”. **2C1** without any suggestion of depravity. **2C2** the animal nature with cravings which incite to sin. **2C3** the physical nature of man as subject to suffering. **3** a living creature (because possessed of a body of flesh) whether man or beast. **4** the flesh, denotes mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God.⁴¹

1939 ejpiqumiva [𐤌 𐤒 𐤅 𐤏 𐤇 𐤋 𐤏 𐤅 𐤋 / 𐤌 𐤒 𐤅 𐤏 𐤇 𐤋 𐤏 𐤅 𐤋 𐤏 𐤅 𐤋] **n f.**
From 1937; **TDNT** 3:168; **TDNTA** 339; **GK** 2123; 38 occurrences; **AV** translates as “lust” 31 times, “concupiscence” three times, “desire” three times, and “lust after” once. **1** desire, craving, longing, desire for what is forbidden, lust.⁴²

ejpiqumiva 𐤌 𐤒 𐤅 𐤏 𐤇 𐤋 𐤏 𐤅 𐤋; from 1937; *desire, passionate longing, lust:—* coveting(2), desire(4), desires(8), earnestly(1), impulses(1), long(1), lust(5), lustful(1), lusts(15).⁴³

STEP # 7 - REWRITE the text using a Structural Diagram

⁴¹Strong, J. (1996). *Enhanced Strong's Lexicon*. Ontario: Woodside Bible Fellowship.

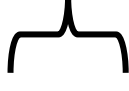
⁴²Strong, J. (1996). *Enhanced Strong's Lexicon*. Ontario: Woodside Bible Fellowship.

⁴³Thomas, R. L. (1998, 1981). *New American Standard Hebrew-Aramaic and Greek dictionaries* : Updated edition. Anaheim: Foundation Publications, Inc.

Romans 13:11-14 (NIV)

11 And do this,
understanding
the present time.

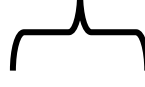
The reason
The motivation
The basis



The hour has come
for you

to wake up from your slumber,
because our salvation
is nearer now
than when we first believed.

Action point
1 – Wake up
Also provides
the reason



12 The night is nearly over; the day is almost here.

So let us
put aside
the deeds of darkness and
put on
the armor of light.

Action point
2 – Put
aside or to
Clean up



13 Let us
behave decently,
as in the daytime,
not in orgies
and drunkenness,
not in sexual immorality
and debauchery,
not in dissension
and jealousy.

List of
things
that we
need to
put
aside



Rather, clothe yourselves
with the Lord Jesus Christ,
and
do not think
about how to
gratify the desires
of the
sinful nature.

Action
point # 3
Dress up
Tells us
how to do
it,
positively
&
negatively