

DUTIFUL LIVING

Romans 13:8-14

In the last lesson we learned about our duty to government. We are to live dutiful lives—Lives based on certain principles. We don't live by our feelings—We must live according to what is right—DUTY!

Dr. Jack Hyles once preached a powerful sermon simply titled "*Duty*." You should read it.¹ In this sermon Hyles made this bold statement about duty: "I will say it again and again and again. The word "duty" [is] the most important word in the entire Christian language concerning service for God." Someone else said, "I slept and dreamed that life was beauty. I woke and found that life was duty." Another has said, "Duty is the cement which binds the whole moral edifice together."

I. **Our duty to PAY our debts** (vs. 8-10).

A. Our **FINANCIAL** debts (v. 8— "*Owe no man any thing...*").

1. This is not forbidding taking out a loan with payments spread out over time. Technically, you don't "owe" the lender anything until the payment comes due. If you pay before the due date, you don't "owe" anything until the next payment.
2. Banking and investing for gain is not wrong (Mt. 25:27; Luke 19:23).
3. What is forbidden are loans beyond your ability to repay when due (Ps. 37:21— "*The wicked borroweth, and payeth not again...*").

B. Our **FOREMOST** debt (vs. 8-10). Love should regulate every situation in our life.

1. LOVE is owed— If the Lord Jesus Christ, out of love for us, left heaven's glory to bear the shame and penalty for our sins, and those of others, are we not indebted to love the others for whom He died? This is one debt that can never be written off. The Christian will always be a love-debtor, no matter how much love he gives.

¹ <http://www.Baptist-City.com/sermons/duty.htm>

2. LAW is fulfilled (vs. 8-10 cf. Gal. 5:14; James 2:8). Jesus condensed the Ten Commandments into two “love” commandments (Mt. 22:37-39). The first three commandments deal man’s duty to love God—The last six deal with our duty to love our neighbor. If we love God and love others, we will not sin against them.

NOTE: The fourth commandment is a “link” between the two parts. The Sabbath was given as a “*sign*” between God and Israel (cf. Ex. 31:12-18; Ezek. 20:12). It was part of God’s ceremonial law to Israel. There is no command in the New Testament regarding the “the Sabbath.” Paul purposely omitted the fourth commandment as binding upon N.T. saints (cf. 14:5-6). Of all the sins mentioned in the N.T., breaking the Sabbath is never mentioned (cf. Mt. 12:1-8; Col. 2:14-16).

II. **Our duty to PERCEIVE the times** (vs. 11-12 cf. 1 Thess. 5:1-2).

- A. The **RISING** out of sleep (“...*now it is high time to awake out of sleep... the night is far spent, the day is at hand...*”).

1. “*High time*” is a reference to time running out. “*High time*” on an hourglass is when all the sand has run out of the top part and filled the bottom part. Then the glass is turned over and the sand starts running down again.



➡ On a modern clock, 12 o’clock is at the top. That is “*high time*.” When it’s “*high time*,” a new day is about to begin.

➡ Everything points to the imminent return of Christ: The return of Israel to the promised land; the rise of Russia and her support of the Arab cause; the brazen speaking out of atheism; the drawing together of the European powers; the apostasy of the professing Protestant church; the growing influence of Rome and modern ecumenical trends; the rapid advancements of science, technology, and communication; the unleashing of nuclear power; the awakening of China; the

growing empire of syndicated crime and the general lawlessness of men; the coldness of human hearts.

Salvation's three tenses—“...*now is our salvation nearer than when we believed.*”

(1) Past — **Procured** at Calvary.

(2) Present — **Produced** upon believing.

(3) Future — **Perfect** at the rapture. Our salvation is secure, but will not be complete until we have our new bodies at the rapture.

2. Night time— The current church age is likened to “night” (1 Thess. 5:1-9 cf. John 9:4). Whenever Christ is physically present on earth, it is considered “day.”
3. Day time— Christ’s coming reign in the millennial Kingdom is called “day” (2 Thess. 2:2; Mal. 4:1-2).

B. The **REMOVING** of the works of darkness (“...*let us therefore cast off the works of darkness.*”) Every thing characterized by darkness is to be “cast off” (2 Cor. 6:14; Eph. 5:8, 11 cf. Eph. 4:25; Col. 3:8)

C. The **RAIMENT** of warfare (“...*and let us put on the armour of light.*”). cf. Ephesians 6:11-17

➡ Failure to put on the armor will result in wounds that can incapacitate the believer rendering his testimony ineffective.

III. **Our duty for PURITY in our walk** (v. 13).

A. A **SINCERE** walk — “*Let us walk honestly, as in the day...*” Integrity — Living according to high principles.

B. A **SEPARATED** walk — Three related couplings.

1. **Public** behavior — “*Not in rioting and drunkenness...*” — Drunken partying.

2. **Promiscuous** behavior — “*Not in chambering and wantonness...*” Immoral activity in the bed chamber. The world calls it “shacking up” with someone you are not married to. “*Wan-*

tonness" is looseness, loose living (cf. 1 Tim. 5:11). Showing an absence of restraint. Having an "I don't care what others think" attitude.

3. **Personal** behavior— "*Not in strife and envying*. Not contentious, argumentative, or difficult to get along with.

IV. Our duty to PROTECT against the lusts of the flesh (v. 14).

- A. **Positive** — "*Put ye on the Lord Jesus Christ.*"

