

Romans – Gospel of God Exalted

Facilitated by Sister Patricia Weaver

Zoom Meeting ID:

 **828 7580 6094** ►

Thursday October 2, 2025

Women of Excellence

Bible Study 7pm

Memory Verse

Romans 13:12 (NLT) The night is almost gone; the day of salvation will soon be here. So, remove your dark deeds like dirty clothes, and put on the shining armor of right living.

Put on the Lord Jesus Christ (Continued)

Romans 13:12–14 (NLT)

¹² The night is almost gone; the day of salvation will soon be here. So, remove your dark deeds like dirty clothes, and put on the shining armor of right living.

¹³ Because we belong to the day, we must live decent lives for all to see. Don't participate in the darkness of wild parties and drunkenness, or in sexual promiscuity and immoral living, or in quarreling and jealousy. ¹⁴ Instead, clothe yourself with the presence of the Lord Jesus Christ. And don't let yourself think about ways to indulge your evil desires.

Romans 13:12–14 (NASB95)

- 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 properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy.
- 14 But put on the Lord Jesus Christ, and make no provision for the flesh in regard to *its* lusts.

Romans – Gospel of God Exalted

Facilitated by Sister Patricia Weaver

POINT 3 - THROW OFF!

Let us therefore lay aside the deeds of darkness and put on the armor of light (12b)

The present age is like a night of sin that has just about run its course. The day of eternal glory is about to dawn for believers. This means that we should cast off all the filthy garments of worldliness—that is, everything associated with unrighteousness and evil.

Lay aside here carries the idea of forsaking, or renouncing, and in this context refers to repentance from **the deeds of darkness**, a general term that includes all sins in which a believer may indulge. The Lord is grieved by all sin, but the sins of His own children bring special grief to “the Holy Spirit of God, by whom [we] were sealed for the day of redemption” (Eph. 4:30).

We sin by choice, voluntarily clothing ourselves with its evil. In the Spirit’s power we can reverse that decision and **lay aside** sin, disrobe ourselves of it. Paul uses the same figure in admonishing believers at Ephesus to “lay aside the old self, which is being corrupted in accordance with the lusts of deceit” (Eph. 4:22). He told believers in Colossae to put away “anger, wrath, malice, slander, and abusive speech from your mouth. Do not lie to one another, since you laid aside the old self with its evil practices” (Col. 3:8–9)

Paul next moves from the negative to the positive, from emphasizing confession and genuine repentance in the laying aside of the destructive darkness of sin to putting on the protective **light** of righteousness.

Romans – Gospel of God Exalted

Facilitated by Sister Patricia Weaver

Paul uses the imagery of a soldier who had dressed himself in party clothes and spent the night in reveling. As the day dawns, the commander orders him to wake up, take off his night clothes, and **put on the armor** he needs to fight the day's battle. **Armor** is made for warfare, and its purpose is to protect the one who wears it. By the *indwelling Spirit* working through our new nature in Christ, we not only have every resource necessary to forsake the deeds of darkness but also every resource we need to **put on the armor of light**. God's own **light** provides divine protection in our battle against Satan's supernatural powers of darkness as well as against the natural darkness of human sin, to which, even as believers, we still are so prone.

The armor of light is “the full armor of God,” which we are to put on in order “to stand firm against the schemes of the devil. For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places” (Eph. 6:11–12). We cannot be spiritually and morally safe in anything less than “the full armor of God,” in order to “be able to resist in the evil day, and having done everything, to stand firm” (v. 13). God's full **armor of light** includes the girdle of “truth, ... the breastplate of righteousness,” feet shod “with the preparation of the gospel of peace, ... the shield of faith with which[we] will be able to extinguish all the flaming missiles of the evil one,” and “the sword of the Spirit, which is the word of God” (vv. 14–17).

In his gospel account, John describes Jesus as “the true light which, coming into the world, enlightens every man” (John 1:9), and in his first letter he proclaims that “God is light, and in Him there is no darkness at all” (1 John 1:5). He goes on to say that those who truly belong to God are also characterized by the light of divine righteousness. “If we say that we have fellowship with Him and yet walk in the

Romans – Gospel of God Exalted

Facilitated by Sister Patricia Weaver

darkness, we lie and do not practice the truth; but if we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin” (vv. 6–7; cf. 2:6). Sin and righteousness are as incompatible and mutually exclusive as darkness and light. Paul admonished Ephesian believers, “You were formerly darkness, but now you are light in the Lord; walk as children of light” (5:8). The Christian’s spiritual **armor** is the **light** of God’s own holiness and purity, with which He desires His children to be constantly clothed. It is the clothing of spiritual purity and integrity, a reflection of our Lord’s holiness that—whether they recognize it or not—all the world can see.

POINT 4 - THROW OFF! (continued)

Romans 13:13 (NASB95) Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy.

Therefore, because we are children of light and have available the Lord’s own **armor of light**, we should **behave properly as in the day**.

To **behave properly** is to live in a way that pleases God. It is to live honestly before our Lord and before men, to live an outward life that is consistent with our inner nature in Christ, to live a sanctified life that reflects our justified life. It is to live a life that is “**to be found by Him in peace, spotless and blameless**” (2 Pet. 3:14).

The Christian who is not living a holy and obedient life is a Christian who does not comprehend the significance of the Lord’s return. On the other hand, the believer who understands the coming judgment and is daily looking for His Lord to appear is a believer whose overriding purpose is to please and honor His Lord by

Romans – Gospel of God Exalted

Facilitated by Sister Patricia Weaver

consistent holy living. The Christian who longs for Christ's coming is characterized by "holy conduct and godliness," because he is "looking for and hastening the coming of the day of God, ... looking for new heavens and a new earth, in which righteousness dwells" (2 Pet. 3:11–13).

We are to **behave properly as in the day**, because, as children of God, "**we are of the day**" and therefore should "**be sober, having put on the breastplate of faith and love, and as a helmet, the hope of salvation. For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ**" (1 Thess. 5:8–9).

.Returning again to the negative, Paul, as he often does, mentions a number of specific sins, characteristics of our lives that reflect spiritual darkness rather than light, the night of unrighteousness rather than the day of righteousness.

First on the list is **carousing**, a term often used of a military or athletic victory celebration. Because such festivity frequently turned into drunken and immoral disorder, *carousing* came to be used of any wild partying, sexual orgies, brawls, and sometimes even rioting especially when associated with **drunkenness**, the second sin mentioned here. **Drunkenness** most often was used of intentional and habitual intoxication. It is interesting that in Galatians 5:21 and 1 Peter 4:3 carousing and drunkenness are also found side-by-side.

The next two sins mentioned here, **sexual promiscuity and sensuality**, also are closely associated. **Sexual promiscuity** literally refers to a bed or bedroom. But it came to have the same connotation that the phrase "going to bed" with someone of the opposite sex carries today. In the New Testament the word is used both of the honored marriage bed (Heb. 13:4) and of immoral **sexual promiscuity**, as it does here.

Romans – Gospel of God Exalted

Facilitated by Sister Patricia Weaver

Sensuality has the basic meaning of shameless excess and the absence of restraint. It was used almost exclusively of *sexual immorality*. It refers to much of modern society and that is often flaunted almost as a badge of distinction.

Strife refers to persistent contention, bickering, petty disagreement, and enmity. It reflects a spirit to win that fights to have its own way, regardless of cost to itself or of harm to others. It is produced by a deep desire to prevail over others, to gain the highest prestige, and recognition possible. **Strife** is characterized by self-indulgence and egoism. It has no place even for simple tolerance, much less for humility or love.

Jealousy in this present passage is properly translated in the very negative sense of **jealousy** (“envying,” KJV) James twice connects “jealousy” with “selfish ambition” (**James 3:14, 16**). **Strife** and **jealousy** were the two specific fleshly sins that caused the deep, divisions in the church at Corinth (1 Cor. 3:3).

Discussion Questions

- 1. What are believers to put off and why?**
- 2. What are the three categories that believers are to put off? Which do most believers have the biggest problem with? Why?**
- 3. What stood out to you in this section ?**

Romans – Gospel of God Exalted

Facilitated by Sister Patricia Weaver

POINT 5 - PUT ON!

But put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts. (13:14).

As mentioned at the beginning of this chapter, **to put on the Lord Jesus Christ** represents the continuing spiritual *growth* of those who have become children of God through faith in His Son, Jesus Christ. **“Having been firmly rooted” in Christ, we are “now being built up in Him” (Col. 2:7).** And as we grow in Christ, the old clothing of sinful thoughts and habits is continually being discarded, and *His* divine clothing of righteousness, truth, holiness, and love is being put on. As the process of sanctification progresses, the Lord’s character becomes more and more our own character. In that sense, the single purpose of a Christian is to continually **put on the Lord Jesus Christ**. This is what Paul had in mind when he said he had only “one thing” to do—pursue the goal of Christlikeness, which will be the prize in glory **(Phil. 3:13–14).**

“Beloved, now we are children of God,” John tells us, **“and it has not appeared as yet what we shall be. We know that, when He appears, we shall be like Him, because we shall see Him just as He is. And everyone who has this hope fixed on Him purifies himself, just as He is pure” (1 John 3:2–3).** Looking for Christ’s coming with loving expectation purifies our lives, because to long for Him is to want to please Him, and to want to please Him is to want to be like Him. Christ already is formed in us in the sense that He indwells us and has given us His own nature. But, like John, we should look forward to the glorious day when **“we shall be like Him, because we shall see Him just as He is” (1 John 3:2).**

We grow from one level of Christ’s glory to another as we faithfully study and meditate on His Word, as we commune with Him in prayer, as we rely on His Holy

Romans – Gospel of God Exalted

Facilitated by Sister Patricia Weaver

Spirit, and as we “stimulate one another to love and good deeds, not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more, as you see the day drawing near” (Heb. 10:24–25).

An athlete may don the uniform and take the name of a championship team, but it is his performance, not his team’s uniform or name, that determines his own value as a player. A judge may put on the appropriate robe of his office, but it is his judicial knowledge and wisdom that determine his own merit as a judge. In a much deeper, but somewhat similar way, the person who receives Christ as Savior takes on the name of Christian. But the quality of his Christianity is determined by his own spiritual faithfulness.

Once again, Paul uses contrast to make his point, this time in reverse order from that of verse 12. Here the order is first to put on Christ and His righteousness and then to put off sin, by making **no provision for the flesh in regard to its lusts**.

Provision has the basic meaning of forethought, of planning ahead. More often than not, the sins we commit develop from wrong ideas and lustful desires that we have allowed to linger in our minds (cf. James 1:14–15). The longer we permit them to stay, the more **provision** we make **for the flesh** to bring them to fruition. The ungodly person does not stumble into sin but “plans to do evil” (Prov. 24:8).

The devout Puritan preacher Thomas Manton wrote, “Every corruption has a voice,” meaning that every sort of sin finds a way to bring itself to man’s mind and heart. To feel the desire to sin is evidence of the presence of sin in us. To fulfill that desire is evidence of the power of sin over us. As long as we are in our mortal bodies, we will experience the presence of sin within us. But at no time does a Christian *have* to yield to sin’s power. Because we have the provision of Christ’s

Romans – Gospel of God Exalted

Facilitated by Sister Patricia Weaver

own nature and Spirit within us, we do not have to make **provision for the flesh** by fulfilling **its lusts**.

The flesh does not refer primarily to our physical bodies but to our remaining humanness, our lingering tendency to sin, which finds expression through our bodies. It is for that reason that, “**having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body**” (Rom. 8:23). The **provision** for sin originates in our hearts, minds, emotions, and will, which are still influenced powerfully by **the flesh**. It is only as we “**walk by the Spirit**” that we “**will not carry out the desire of the flesh**” (Gal. 5:16). And to walk by the Spirit is to live by the WORD.

Discussion Questions

1. What are we to put on and why?
2. How do you practically “put on the Lord Jesus Christ?”
3. Explain how the second half of vs.14 can be applied to dealing with sinful habits. (Provision meaning to think or plan ahead)
4. What was most meaningful to you in this lesson, and how can you **APPLY IT TO YOUR LIFE?**

Closing Prayer