

Romans Chapter Thirteen

Romans 13:1-7 – Subjection to Civil Authority

v1. "LET EVERY SOUL BE IN SUBJECTION TO THE HIGHER POWERS: FOR THERE IS NO POWER BUT OF GOD; AND THE POWERS THAT BE ARE ORDAINED OF GOD." (ASV)

All power is by the will of God. He permits it. An example of this is given in **I Samuel 8:1-22**. The Israelites demanded a king. God said that in so doing they rejected Him as their ruler but yet He ordained that they should have their request fulfilled. The Holy Spirit records for us through the prophet Daniel:

"AND HE CHANGETH THE TIMES AND THE SEASONS; HE REMOVETH KINGS, AND SETTETH UP KINGS; HE GIVETH WISDOM UNTO THE WISE, AND KNOWLEDGE TO THEM THAT HAVE UNDERSTANDING." **Daniel 2:21** (ASV)

John 19:10-11 Jesus before Pilate "PILATE THEREFORE SAITH UNTO HIM, SPEAKEST THOU NOT UNTO ME? KNOWEST THOU NOT THAT I HAVE POWER TO RELEASE THEE, AND HAVE POWER TO CRUCIFY THEE? JESUS ANSWERED HIM, THOU WOULDST HAVE NO POWER AGAINST ME, EXCEPT IT WERE GIVEN THEE FROM ABOVE: THEREFORE HE THAT DELIVERED ME UNTO THEE HATH GREATER SIN." (ASV)

To be in subjection is to come under the will of another, to subject oneself, to obey. The term bears no idea of participation in that rule, no idea of sharing authority, but of submission to another's power. The extent of this submission to human governments is clearly defined by Jesus and the apostles.

Titus 3:1 "PUT THEM IN MIND TO BE IN SUBJECTION TO RULERS, TO AUTHORITIES, TO BE OBEDIENT, TO BE READY UNTO EVERY GOOD WORK," (ASV)

I Peter 2:13-16 "BE SUBJECT TO EVERY ORDINANCE OF MAN FOR THE LORD'S SAKE: WHETHER TO THE KING, AS SUPREME; OR UNTO GOVERNORS, AS SENT BY HIM FOR VENGEANCE ON EVIL-DOERS AND FOR PRAISE TO THEM THAT DO WELL. FOR SO IS THE WILL OF GOD, THAT BY WELL-DOING YE SHOULD PUT TO SILENCE THE IGNORANCE OF FOOLISH MEN: AS FREE, AND NOT USING YOUR FREEDOM FOR A CLOAK OF WICKEDNESS, BUT AS BONDSERVANTS OF GOD." (ASV)

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But when conflict and contention comes between the commandments of God and the commandments of earthly rulers; we are also given very specific definition as to who is to be obeyed. When the apostles had been imprisoned in Jerusalem for preaching the gospel and were brought before the council charged with disobedience to the command that they had been given not to preach in the name of Jesus,

"BUT PETER AND THE APOSTLES ANSWERED AND SAID, WE MUST OBEY GOD RATHER THAN MEN." **Acts 5:29** (ASV)

So at the same time that we are subject to the commandments of government, when those commandments are truly in violation, not necessarily of our conscience, but truly the commandments of God then God's word rules.

v2. "THEREFORE HE THAT RESISTETH THE POWER, WITHSTANDETH THE ORDINANCE OF GOD: AND THEY THAT WITHSTAND SHALL RECEIVE TO THEMSELVES JUDGMENT." (ASV)

To seek to resist or overthrow civil government would be to resist the ordinance of God, because civil government is the institution of God for the punishment of evildoers. I repeat, since governments are such by divine appointment, then the logical conclusion follows that anyone who resists or refuses to subject himself (when this subjection does not violate God's law) resists not merely man, or an abstract institution, but resists "THE ORDINANCE OF GOD". Those who resist are in actuality resisting the law or will of God, reserving unto ourselves judgment by a righteous and just God. When there is no inherent conflict between the claims of God and those of the government upon us; we must render what is due to each, as Jesus said. (**Matthew 22:21**) Does this mean then, that our forefathers sinned against God when they overthrew British rule over the 13 colonies that made up the beginning of the United States? Or did they but carry out God's will to create a new government for the people that became this nation? I know what I want the answers to be but I'm not sure that I know God's answer to these questions. I do know how it applies to me today.

v3. "FOR RULERS ARE NOT A TERROR TO THE GOOD WORK, BUT TO THE EVIL. AND WOULDST THOU HAVE NO FEAR OF THE POWER? DO THAT WHICH IS GOOD, AND THOU SHALT HAVE PRAISE FROM THE SAME:" (ASV)

God tells us through the pen of the Apostle Peter to submit:

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"...UNTO GOVERNORS, AS SENT BY HIM FOR VENGEANCE ON EVIL-DOERS AND FOR PRAISE TO THEM THAT DO WELL." **I Peter 2:14** (ASV)

"AND WHO IS HE THAT WILL HARM YOU, IF YE BE ZEALOUS OF THAT WHICH IS GOOD?" **I Peter 3:13** (ASV)

Other texts such as **Acts 4:18-20** and **Acts 5:29**, along with **Romans 13:22** make clear that this direction bears in mind a government that functions basically as God would have it function. The rulers about which Paul was speaking "...ARE NOT A TERROR TO THE GOOD WORK, BUT THE EVIL". If a government is a terror to good works, than it is not functioning as God would have it function. Paul makes it clear that a government is ordained for the function of vengeance upon the man that does evil.

v4. "FOR HE IS A MINISTER OF GOD TO THEE FOR GOOD. BUT IF THOU DO THAT WHICH IS EVIL, BE AFRAID; FOR HE BEARETH NOT THE SWORD IN VAIN: FOR HE IS A MINISTER OF GOD, AN AVENGER FOR WRATH TO HIM THAT DOETH EVIL." (ASV)

If one will do that which is good, he will be praised by the just ruler who rules justly, because "...HE BEARETH NOT THE SWORD IN VAIN: FOR HE IS A MINISTER OF GOD, AN AVENGER FOR WRATH TO HIM THAT DOETH EVIL." Verse 3 speaks of "FEAR OF THE POWER" and this includes the fear which should reduce wrongdoing and fear of the result of judgment when crimes are committed. Thus we find that deterrence and retribution are involved in the God's plan for governing mankind. But man's tendency is to underestimate and downplay the punitive power of just punishment; to virtually eliminate this all-important aspect of governmental authority in today's society. God's instructions are not centered on protecting the rights of the criminal, but rather, on the punishment of evildoers. The terms "good" and "evil" here have reference to the will of God and thus carry absolute meaning. There is no shading of meaning or degrees of good or evil, no gray area, with God.

The law of Christ (**Romans 13:1-7**) teaches that it is possible (in at least some circumstances) for non-Christians (as in this context) and thus anyone (including Christians) to punish (without sin) evil-doers (up to and including the taking of human life), as a policemen, soldier, judge or executioner duly authorized to exercise the authority of civil government. To deny this truth is to deny (1) that all men are subject to the law of Christ, or (2) that **Romans 13:1-7** is a part of the law of Christ, or (3) that punishment of evil-doers is good in the sight of God.

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It should be noted that the magistrate or judge sitting in the seat of judgment is not involved in judging all the sins of the individual facing them. But rather; he is to be concerned with the deed or "work"; that specific outward behavior that can be seen and known that brought someone to his judgment seat.

v5. "WHEREFORE YE MUST NEEDS BE IN SUBJECTION, NOT ONLY BECAUSE OF THE WRATH, BUT ALSO FOR CONSCIENCE' SAKE." (ASV)

"I COUNSEL THEE, KEEP THE KING'S COMMAND, AND THAT IN REGARD OF THE OATH OF GOD." **Ecclesiastes 8:2** (ASV)

In **Romans 13:5** Paul sums up the reasons why one should submit to governmental authorities: (1) because of the government's "WRATH" (power to inflict corporal and/or capital punishment with the sword), and (2) because one must be in subjection to the government's authority to have a clear conscience before God who has ordained or appointed our civil authority. The necessity of obedience is not merely externally suggested, or to obey as a mere animal would obey to avoid punishment but is based upon inward, moral, ethical demand. It is to be a conscious response to a higher power.

"BE SUBJECT TO EVERY ORDINANCE OF MAN FOR THE LORD'S SAKE:..."
I Peter 2:13 (ASV)

v6. "FOR THIS CAUSE YE PAY TRIBUTE ALSO; FOR THEY ARE MINISTERS OF GOD'S SERVICE, ATTENDING CONTINUALLY UPON THIS VERY THING." (ASV)

If the civil officer is to perform his God-given ministry, he must have the material means to discharge these duties. Therefore God (**v.6**) puts paying of taxes into conjunction with the fact that a just ruler was a minister of God's service, one who is "ATTENDING CONTINUALLY UPON" God's method (through civil powers) of dealing with evil-doers. We ought not to enjoy the profit, protection and authority of our government while refusing to pay our just share of its costs. This means we must pay our taxes. The word translated "minister" here that is used to refer to the collectors of taxes is different from the word translated minister verse 4. The "minister" in verse 4 is a servant or attendant to government. The word translated minister in verse 6 is one used to designate those who administer God's will and is the same as we find used in reference to the service of God and sometimes of the highest form of ministry in the worship of God (**Luke 1:23; Acts 13:2; Romans 15:16, 27; II Corinthians 9:12; Philippians 2:17**).

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Payment of our taxes therefore is not an imposition put upon us by a tyrannical government, but the necessary and proper participation on the part of our role as children of God in support of our government.

v7. "RENDER TO ALL THEIR DUES: TRIBUTE TO WHOM TRIBUTE IS DUE; CUSTOM TO WHOM CUSTOM; FEAR TO WHOM FEAR; HONOR TO WHOM HONOR." (ASV)

Luke 20:25 "AND HE SAID UNTO THEM, THEN RENDER UNTO CAESAR THE THINGS THAT ARE CAESAR'S, AND UNTO GOD THE THINGS THAT ARE GOD'S." Parallel records are found in **Matthew 22:21** and **Mark 12:17**

Further, for the proper service rendered by rulers, all men owe proper honor and respect to them. We have debts of money (taxes) to be sure, but beyond that we have debts of honor and respect. For example contrary to the mindset of some of the people I knew in college; policemen are not "pigs" but police officers who are to act in service to God by enforcing the laws of civil government. Judges, jailers fill honorable positions in God's plan for the government of mankind. Paul reiterated this reasoning in **I Timothy 2:1-2** in calling for prayer for magistrates. Elected officials, no matter how much we dislike their policies or positions, are carrying out God's purpose in administering the government ordained by God.

In summary of this section of chapter 13; those who refuse to pay taxes to government appointed to carry out a God-given function and those who refuse to respect, honor or pray for the welfare of just rulers; commit sin.

Romans 13:8-10 – Love Fulfills God's Law

v8. "OWE NO MAN ANYTHING, SAVE TO LOVE ONE ANOTHER: FOR HE THAT LOVETH HIS NEIGHBOR HATH FULFILLED THE LAW." (ASV)

What is God referring to when he wrote, "OWE NO MAN ANYTHING?" Is he saying that it is wrong for us to be in debt? Does this apply to any and all indebtedness? If so, I dare say that most, if not all of us, are living in sin. I have no doubt but that God is referring back to the preceding verse and telling us to be sure that we pay our debts, but I also believe that more is involved than just that. In fact, the context bears out that something more is under consideration. When we buy on credit, and thus have debts to pay, we have every hope that one day the debt will be paid, and we can receive a receipt with the welcomed words, "paid in full." However, God lets us know that there is one debt that will never be paid in full, and this is the debt of love to one another. We will never reach the point in life that we can say that we have fully satisfied that debt.

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This is a debt that will go with us to the grave. I know of no way that inspiration could have impressed this fact on our minds more, than to have worded our text as it is. To emphasize this we remember the two greatest commandments as Jesus himself described them - love God and thy neighbor; **Matthew 22:37-40**.

The apostles instruct us further

Galatians 5:14 "FOR THE WHOLE LAW IS FULFILLED IN ONE WORD, EVEN IN THIS: THOU SHALT LOVE THY NEIGHBOR AS THYSELF." (ASV)

Colossians 3:14 "AND ABOVE ALL THESE THINGS PUT ON LOVE, WHICH IS THE BOND OF PERFECTNESS." (ASV)

James 2:8 "HOWBEIT IF YE FULFIL THE ROYAL LAW, ACCORDING TO THE SCRIPTURE, THOU SHALT LOVE THY NEIGHBOR AS THYSELF, YE DO WELL:" (ASV)

v9. "FOR THIS, THOU SHALT NOT COMMIT ADULTERY, THOU SHALT NOT KILL, THOU SHALT NOT STEAL, THOU SHALT NOT COVET, AND IF THERE BE ANY OTHER COMMANDMENT, IT IS SUMMED UP IN THIS WORD, NAMELY, THOU SHALT LOVE THY NEIGHBOR AS THYSELF." (ASV)

Do we realize how important love for our fellowman really is? Paul ended the previous verse "FOR HE THAT LOVETH ANOTHER HATH FULFILLED THE LAW." In this verse, Paul lists a number of things that love for our fellowman will keep us from doing. Surely love will prevent our committing adultery, killing, stealing, bearing false witness, and coveting. How can we do these things if we love our neighbor as much as we love ourselves?

v10. "LOVE WORKETH NO ILL TO HIS NEIGHBOR: LOVE THEREFORE IS THE FULFILMENT OF THE LAW." (ASV)

If all of mankind had the proper love in their heart, we could do away with all armed forces, all policemen, all jails and penitentiaries, etc., because there would be no need for them. There would be no wrongdoing. All business transactions would be honest and above board, gossip and slander would never be heard and in fact, it would be like heaven here on earth. Oh, if we could only train people to love their neighbor as much as they love themselves! It is no wonder that James called this the "ROYAL LAW" (**James 2:8**). Our Lord said,

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"ALL THINGS THEREFORE WHATSOEVER YE WOULD THAT MEN SHOULD DO UNTO YOU, EVEN SO DO YE ALSO UNTO THEM: FOR THIS IS THE LAW AND THE PROPHETS." **Matthew 7:12**

This is often called "The Golden Rule," and truly it is. But I fear that the modern version practiced most often is, "Do unto others before they get a chance to do unto you."

Still others have the idea that we are to wait and see how the other fellow is going to treat us, and then treat him accordingly. But that isn't what Jesus said; he said that we are to treat the other person like we want them to treat us.

Romans 13:11-14 – Live Like We Will Die Tomorrow

v11. "AND THIS, KNOWING THE SEASON, THAT ALREADY IT IS TIME FOR YOU TO AWAKE OUT OF SLEEP: FOR NOW IS SALVATION NEARER TO US THAN WHEN WE FIRST BELIEVED." (ASV)

This is a warning by Paul that becomes more important as each day goes by. As a part of our practical Christian living, Paul reminds us and the Roman Christians of the brevity and uncertainty of this life and the certainty of ever approaching eternity and judgment.

I Corinthians 15:34 "AWAKE TO SOBERNESS RIGHTEOUSLY, AND SIN NOT; FOR SOME HAVE NO KNOWLEDGE OF GOD: I SPEAK THIS TO MOVE YOU TO SHAME." (ASV)

Ephesians 5:14 "WHEREFORE HE SAITH, AWAKE THOU THAT SLEEPEST, AND ARISE FROM THE DEAD, AND CHRIST SHALL GIVE THEE LIGHT." (ASV)

The message that Paul is giving us here in Romans 13 perhaps can be better understood by looking at what he clearly means in a parallel passage that uses almost identical language.

I Thessalonians 5:1-11 "BUT CONCERNING THE TIMES AND THE SEASONS, BRETHREN, YE HAVE NO NEED THAT AUGHT BE WRITTEN UNTO YOU. FOR YOURSELVES KNOW PERFECTLY THAT THE DAY OF THE LORD SO COMETH AS A THIEF IN THE NIGHT. WHEN THEY ARE SAYING, PEACE AND SAFETY, THEN SUDDEN DESTRUCTION COMETH UPON THEM, AS TRAVAIL UPON A WOMAN WITH CHILD; AND THEY SHALL IN NO WISE ESCAPE. BUT YE, BRETHREN, ARE NOT IN DARKNESS, THAT THAT DAY SHOULD OVERTAKE YOU AS A THIEF: FOR

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YE ARE ALL SONS OF LIGHT, AND SONS OF THE DAY: WE ARE NOT OF THE NIGHT, NOR OF DARKNESS; SO THEN LET US NOT SLEEP, AS DO THE REST, BUT LET US WATCH AND BE SOBER. FOR THEY THAT SLEEP SLEEP IN THE NIGHT: AND THEY THAT ARE DRUNKEN ARE DRUNKEN IN THE NIGHT. BUT LET US, SINCE WE ARE OF THE DAY, BE SOBER, PUTTING ON THE BREASTPLATE OF FAITH AND LOVE; AND FOR A HELMET, THE HOPE OF SALVATION. FOR GOD APPOINTED US NOT INTO WRATH, BUT UNTO THE OBTAINING OF SALVATION THROUGH OUR LORD JESUS CHRIST, WHO DIED FOR US, THAT, WHETHER WE WAKE OR SLEEP, WE SHOULD LIVE TOGETHER WITH HIM. WHEREFORE EXHORT ONE ANOTHER, AND BUILD EACH OTHER UP, EVEN AS ALSO YE DO."
(ASV)

It is obvious that Paul is warning in **I Thessalonians 5** that the time of the second coming of Christ is uncertain; that he could come at any time. Therefore, Christians knowing this (about the times and seasons) should be prepared always for His coming. Paul is teaching virtually the same thing in **Romans 13** and **I Thessalonians 5** so we use the one to better understand the other.

Knowing this, it was time for the Romans to wake out of sleep. Seeing that we do not know when the Lord may return or when our life here may end, it behooves all Christians in every age to always be ready. This we do know: the coming of the Lord and our eternal salvation is nearer than it was when Paul wrote these words, nearer than when we obeyed the gospel, nearer than yesterday. This should be enough to shake us out of our apathy.

Yet many today, in and out of the church, are sound asleep as far as their awareness of eternity and judgment is concerned. Too many have their eyes focused on this world. "This world is too much with us." It is only by making a conscious and diligent effort to look beyond this world and its troubles, problems, concerns, etc. that we will be alert and ready when we are ushered into eternity. When we look at the Apostle Paul and his endurance and faithfulness to God it becomes obvious that this was the secret of his success in serving God.

v12. "THE NIGHT IS FAR SPENT, AND THE DAY IS AT HAND: LET US THEREFORE CAST OFF THE WORKS OF DARKNESS, AND LET US PUT ON THE ARMOR OF LIGHT." (ASV)

Paul describes Christians as "CHILDREN OF LIGHT AND THE CHILDREN OF THE DAY: WE ARE NOT OF THE NIGHT, NOR OF DARKNESS..." we "...ARE OF THE DAY" (**I Thessalonians 5:5, 8**). We are to "CAST OFF THE WORKS OF DARKNESS" and to "PUT ON THE ARMOR OF LIGHT" (**Romans 13:12**).

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Throughout the Bible "DARKNESS" and "NIGHT" are figures representing ignorance and sin. "LIGHT" and "DAY" represent knowledge and righteousness. So it is here in the Roman letter as well.

"BUT NOW DO YE ALSO PUT THEM ALL AWAY: ANGER, WRATH, MALICE, RAILING, SHAMEFUL SPEAKING OUT OF YOUR MOUTH: LIE NOT ONE TO ANOTHER; SEEING THAT YE HAVE PUT OFF THE OLD MAN WITH HIS DOINGS," **Colossians 3:8-9** (ASV)

These to whom Paul was writing had already learned and obeyed the truth. They were children of the day, having already been enlightened and their lives were to reflect that enlightenment. They were to cast off the works of darkness and:

"AND HAVE NO FELLOWSHIP WITH THE UNFRUITFUL WORKS OF DARKNESS, BUT RATHER EVEN REPROVE THEM; FOR THE THINGS WHICH ARE DONE BY THEM IN SECRET IT IS A SHAME EVEN TO SPEAK OF." **Ephesians 5:11-12** (ASV)

They were to put on the armor of light. We know from **Ephesians 6** and **I Thessalonians 5** that this armor includes truth, righteousness, the gospel of peace, faith, salvation, love, and the word of God.

"BE NOT YE THEREFORE PARTAKERS WITH THEM; FOR YE WERE ONCE DARKNESS, BUT ARE NOW LIGHT IN THE LORD: WALK AS CHILDREN OF LIGHT (FOR THE FRUIT OF THE LIGHT IS IN ALL GOODNESS AND RIGHTEOUSNESS AND TRUTH), PROVING WHAT IS WELL-PLEASING UNTO THE LORD;" **Ephesians 5:7-10** (ASV)

"WHEREFORE TAKE UP THE WHOLE ARMOR OF GOD, THAT YE MAY BE ABLE TO WITHSTAND IN THE EVIL DAY, AND, HAVING DONE ALL, TO STAND." **Ephesians 6:13** (ASV)

v13. "LET US WALK BECOMINGLY (HONESTLY, KJV), AS IN THE DAY; NOT IN REVELLING AND DRUNKENNESS, NOT IN CHAMBERING AND WANTONNESS, NOT IN STRIFE AND JEALOUSY." (ASV)

We find similar instruction to other Christians:

"THAT YE MAY WALK BECOMINGLY (HONESTLY, KJV) TOWARD THEM THAT ARE WITHOUT, AND MAY HAVE NEED OF NOTHING." **I Thessalonians 4:12**

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"HAVING YOUR BEHAVIOR SEEMLY (HONEST, KJV) AMONG THE GENTILES; THAT, WHEREIN THEY SPEAK AGAINST YOU AS EVIL-DOERS, THEY MAY BY YOUR GOOD WORKS, WHICH THEY BEHOLD, GLORIFY GOD IN THE DAY OF VISITATION." **I Peter 2:12**

Then Paul begins to warn them and us about certain works of darkness and lists them in three groups of two; rioting or reveling and drunkenness, chambering and wantonness, strife and envying or jealousy.

"RIOTING" or "REVELLING" is from the word *komos*. It indicates a carousal at which dancing and drinking were almost always present. In fact the *komos* in Greek was often the result of intoxication. It is no accident that the oldest Mardi Gras organization in New Orleans is named "Comus" after the Greek word for revel. It would be difficult to find a better example of reveling than the conduct that takes place in the streets of New Orleans on Mardi Gras unless it would be that in Rio. Another is the "Red River Revel" held annually in the city of Shreveport, Louisiana.

"DRUNKENNESS" is the Greek word *methe*. What must always be remembered is that "drunk" is not an absolute state that is reached just before becoming insensible, but rather a process. The process of drunkenness begins with the first sip. At that point one is "one sip drunk." Research into the effects of alcohol reveals that a normal person is affected by only one drink. The first part of the brain to be effected is that which controls our moral choices and inhibitions, the very things that Christians should never relax.

"CHAMBERING" is from the Greek word *koite*. It primarily applied to a place to lie down and practice fornication. Today it would describe a room in a house of prostitution. The temples of the female goddesses of fertility such as Astarte or Aphrodite contained many chambers specifically for this purpose. Surely no one who believes the Bible needs to be persuaded that such is wrong. But our society, racing to discard Biblical morality, has done its best to make fornication, in almost every form, respectable. We must, for the sake of our young people and older people as well, do our best to combat this permissiveness that has invaded our culture. There are few things more persuasive than the approval of their peers or society in general to encourage people to sin.

"WANTONNESS" is the Greek word *aselgeia*. It is elsewhere translated "lasciviousness." Jesus tells us in **Mark 7:21-22** that it proceeds from the heart, and refers not only to lewd thoughts but also to lewd and shameless conduct. Such is aptly described as works of darkness, things too shameful to do in the light of day or even to speak of.

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"STRIFE" is translated from *eris*. It is not related to striving for the gospel or contending for the faith, but rather it is the strife that is the result and expression of enmity. It is striving for the purpose of doing harm, not good. This, of course, is contrary to Christian love which is to sincerely want for all, even our enemies, only that which is good.

"BUT IF YE HAVE BITTER JEALOUSY AND FACTION IN YOUR HEART, GLORY NOT AND LIE NOT AGAINST THE TRUTH." **James 3:14** (ASV)

"BUT IF YE HAVE BITTER ENVYING AND STRIFE IN YOUR HEARTS, GLORY NOT, AND LIE NOT AGAINST THE TRUTH." **James 3:14** (KJV)

"FINALLY, BRETHREN, WHATSOEVER THINGS ARE TRUE, WHATSOEVER THINGS ARE HONORABLE, WHATSOEVER THINGS ARE JUST, WHATSOEVER THINGS ARE PURE, WHATSOEVER THINGS ARE LOVELY, WHATSOEVER THINGS ARE OF GOOD REPORT; IF THERE BE ANY VIRTUE, AND IF THERE BE ANY PRAISE, THINK ON THESE THINGS."
Philippians 4:8 (ASV)

v.14 "BUT PUT YE ON THE LORD JESUS CHRIST, AND MAKE NOT PROVISION FOR THE FLESH, TO FULFIL THE LUSTS THEREOF." (ASV)

We are children of God, members of the body of Christ:

Galatians 3:26-27 "FOR YE ARE ALL SONS OF GOD, THROUGH FAITH, IN CHRIST JESUS. FOR AS MANY OF YOU AS WERE BAPTIZED INTO CHRIST DID PUT ON CHRIST."

Consequently we are to live as children of God, we are to live as though we are "IN CHRIST", we are to walk in a new life (**Romans 6:4**), a life that is different from that normally found in the inhabitants of this world. A new life that we must grow into just as babies must grow into adulthood (**I Peter 2:2**).

We must feed, nourish, and train ourselves in order live and survive spiritually, just as we must feed, nourish and train our physical body for it to survive physically.

By doing so we will not make provision or excuse, will not allow ourselves to surrender to the lusts of the flesh or to return to the life of sin that we may have abandoned. We have crucified, put to death, the old man of sin (**Romans 6:6, Galatians 5:24**). God will provide all that we need to accomplish this (**Philippians 4:19**).

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I Corinthians 10:13 "THERE HATH NO TEMPTATION TAKEN YOU BUT SUCH AS MAN CAN BEAR: BUT GOD IS FAITHFUL, WHO WILL NOT SUFFER YOU TO BE TEMPTED ABOVE THAT YE ARE ABLE; BUT WILL WITH THE TEMPTATION MAKE ALSO THE WAY OF ESCAPE, THAT YE MAY BE ABLE TO ENDURE IT." (ASV)