

Romans 6:12-23

Bible Study Romans 6

EXEGESIS:

ROMANS 6: A REVIEW

In the first half of this chapter (vv. 1-11) Paul established that with our baptism we became new creatures – we died with Christ and were resurrected to a new life with him. Therefore, we must consider ourselves “dead to sin, but alive to God in Christ Jesus our Lord” (v. 11).

In the rest of this chapter (vv. 12-23), Paul specifies the theological implications of our new birth. We must act according to this new nature. It is not appropriate for us to give dominion over our lives to sin – to become slaves to it – now that we have been resurrected with Christ. Instead, we need to give dominion to God – become slaves of God. Paul does not imply that we are free in the sense of having no master. We serve sin or God. No choice.

Paul often makes paired contrasts to demonstrate this point. “In this lectionary, there are three pairs that come into play: Sin versus justice (or sin versus God), freedom versus slavery, and wages versus gift” (Gaventa, 384).

ROMANS 6:12-14: THEREFORE, DO NOT SIN REIGN

12 Let not sin therefore reign in your mortal body, so that you obey it in its lusts (Greek: epithumiais – passions or lust); 13 Nor present your members to sin as an instrument (Greek: hopla – weapons, tools) of iniquity; but present yourselves to God as living from the dead, and your members to God as instruments (hopla) of righteousness. 14 For sin will not have dominion over you; for you are not under the law, but under grace.

“...well...” (v. 12) joins what follows with what Paul has previously said. He has established that we are new people in Christ (vv. 1-11). Now, state what this means regarding our conduct (vv. 12-23).

“Let no sin reign in your mortal body” (v. 12). “The pleasures of sin take place in a body that, even at its best, remains mortal and fleeting, but Paul is talking about a life in Christ that brings eternal joy. It is absurd to let what is going to die have supreme position” (Morris, 257). “The battle is spiritual and is fought, lost, or won with the believer’s daily decisions regarding how to use his or her body” (Moo, 383).

Study Of Romans 6 5a

Florence Morgan Gillman



Study Of Romans 6 5a:

An Exegetical Bibliography of the New Testament: Romans and Galatians Günter Wagner, 1983 Library has v 1 3
A Study of Romans 6:5a Florence Morgan Gillman, 1992-01-01 This volume presents a thorough history and interpretation and contributes a careful analysis of this enigmatic verse speculating on a union between the believer and his her own death to sin It also engages in creative reflection upon the origins of the Pauline language in the verse *New Testament Tools and Studies* Bruce Manning Metzger, **The Knowledge of Christ Jesus My Lord** Veronica Koperski, 1996 Employing the traditional tools of historical critical methodology as well as a selected mix of techniques from newer literary criticism this book provides a close analysis of the syntactic and semantic content of Phil 3 7 11 in its immediate and broader context concluding that this passage represents a very high christological statement on the part of Paul and discusses some of the implications of these findings in regard to the interpretation of Phil 2 5 11 the wisdom ambience of the letters of Paul and relevance for modern christologies In Philippians 3 7 11 Paul makes a very strong statement about how much Christ Jesus means to him This study seeks to demonstrate how the passage within its context gives expression to a high christological statement which is frequently disregarded in treatments of Pauline christology Chapter One presents a concise summary of the history of exegesis of Phil 3 7 11 and identifies the elements present within that history which indicated the desirability of a more in depth treatment Chapter Two focuses on the entire letter to the Philippians as the context of interpretation of Phil 3 7 11 beginning with a discussion of the methodology employed in the remainder of the work Chapter Three focuses on Phil 3 7 11 first considering the textual variants within these verses then describing in detail the relation of the complex sentence consisting of vv 8 11 Chapters Four and Five deal with those issues of semantics in vv 8 11 which require more extensive treatment Chapter Six returns to a consideration of the meaning of knowledge of Christ concluding with a consideration of the results of this study for current discussions of New Testament Christology **Index to periodical literature on the Apostle Paul** Bruce M. Metzger, 2019-07-01 Preliminary Material Bibliographical Articles on Paul Historical Studies on the Life of Paul Critical Studies of the Pauline Literature Pauline Apocrypha Theological Studies The History of the Interpretation of Paul and of his Work Index of Authors **An Index to Periodical Literature on the Apostle Paul** Mills, 2019-07-01 The volume updates an important earlier work by Bruce M Metzger Index to Periodical Literature on the Apostle Paul first published in 1960 which undertook to list periodical materials available before 1960 This volume was the first book in the New Testament Tools and Studies series published by Brill As with Metzger's volume this new work lists periodicals in a wide spectrum of languages including English and Russian This volume adds considerably to the 3 013 entries of Metzger's original work To facilitate use the original classification and numbering scheme developed by Metzger is retained in the new references as well as in a few from a second edition by Metzger 1970 They are inserted in their proper classification by subject and date and are indicated by the original number with an alpha extension In a few instances new classifications are

offered e.g. structuralism *Commentary on Romans* Ernst Kasemann, 1994 Emphasizing theological rather than historical questions Kasemann divides Romans into sections according to what he sees as the key theological concept of the letter the righteousness of God Detailed bibliographies are provided for each section of the text *Commentary on the Gospel of John: Bible Study Notes and Comments* David Pratte, 2018-12-25 Bible study notes and commentary on the New Testament Gospel of John Emphasizes understanding the text with practical applications Intended to be helpful to all Christians including teachers and preachers while avoiding an emphasis on technical issues Written from the conservative viewpoint of faith in the Bible as the absolute inerrant verbally inspired word of God Comments include discussion of these topics Evidence for faith in the Deity of Jesus Testimony of miracles and fulfilled prophecy Jesus public ministry and teaching Work of John the Baptist and of Jesus apostles Jesus death burial and resurrection **Unity and Continuity in Covenantal Thought** Andrew Woolsey, 2012-12-06 Over the years some scholars have argued for competing streams of covenantal thought within the reformed tradition For instance some have pitted Calvin against the Calvinists some have tried to detect unilateral and bilateral approaches to the covenant and still others have set federalism against predestinarianism In this landmark survey of covenant theology Andrew A Woolsey assesses the reformed tradition and finds that the development of diverse formulas actually maintained substantial agreement on the basic contours of covenantal thought Unity and Continuity in Covenantal Thought examines the historiographical problems related to the interpretation of the Westminster Standards delving into the issue of covenantal thought in the Westminster Standards followed by an exhaustive analysis of nineteenth and twentieth century scholarship on covenant After surveying patristic and medieval backgrounds Woolsey's study looks in detail at a representative list of writers who contributed to the early development of federal thought Luther Oecolampadius Zwingli Bullinger Calvin and Beza The final part of his study explores the early orthodox approach to covenant and the rise of emphasis on the covenants of works and grace in the thought of Heidelberg theologians Ursinus and Olevianus the English Puritans Cartwright Fenner and Perkins and Scottish divines Knox Rollock and Howie Here is a substantial contribution to the study of reformed thought on covenant from its reformation origins to the more detailed formulations of the early to mid-seventeenth century **If Sons, Then Heirs** Caroline Johnson Hodge, 2007-07-13 Christianity is widely understood to be a universal religion that transcends the particularities of history and culture including differences related to kinship and ethnicity In traditional Pauline scholarship this portrait of Christianity has been justified by the letters of Paul Interpreters claim that Paul eliminates ethnicity or at least separates it from what is important about Christianity This study challenges that perception Through a detailed examination of kinship and ethnic language in Paul's letters Johnson Hodge argues that notions of peoplehood and lineage are not rejected or downplayed by Paul instead they are central to his gospel Paul's chief concern is the status of the gentile peoples who are alienated from the God of Israel Ethnicity defines this theological problem just as it shapes his own evangelizing of the ethnic and religious other According to Paul God has responded to the

gentile predicament through Christ Johnson Hodge details how Paul uses the logic of patrilineal descent to construct a myth of origins for gentiles through baptism into Christ the gentiles become descendants of Abraham adopted sons of God and coheirs with Christ Although Jews and gentiles now share a common ancestor they are not collapsed into one group of Christians for example They are separate but related lineages of Abraham Through comparisons with other ancient authors Johnson Hodge shows that Paul is not alone in his strategic use of kinship and ethnic language Because kinship and ethnicity present themselves as natural and fixed yet are also open to negotiation and reworking they are effective tools in organizing people and power shaping self understanding and defining membership If Sons Then Heirs demonstrates that Paul s thinking is immersed in the story of Israel He speaks not as a Christian theologian but as a first century Jewish teacher of gentiles responding to concrete situations in these early communities of Christ followers As such Paul does not reject or critique Judaism but responds to God s call to be a light to the nations

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