

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

Ernst Kasemann



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. *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 **New**

Testament Tools and Studies Bruce Manning Metzger, 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 **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 *Commentary on Ephesians, Philippians, and Colossians: Bible Study Notes and Comments* David Pratte,2019-01-16 Bible study notes and commentary on the New Testament books of Ephesians Philippians and Colossians 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 Redemption through Christ The church in God s eternal purpose Salvation by grace through faith The new life in Christ Relations between husbands and wives parents and children Victory over Satan by the armor of God The Deity of Jesus Joy in Christ Bible BibleStudy **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 Aspects of the Study of Roman History Thomas Spencer Jerome,1923 **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

NIV, The MacArthur Study Bible Thomas

Nelson, 2013-10-01 John MacArthur is considered one of the top Biblical scholars living today He has spent his entire ministry poring through Scripture digging into every difficult passage with the exegesis skills of a world class scholar His intellect and formal training are balanced with the compassion courage and practical voice of a teaching pastor The award winning MacArthur Study Bible is considered among the elite of study Bibles It is packed cover to cover with tools that offer a profound yet down to earth approach to understanding the Scriptures Dr MacArthur has written dozens of bestselling books including The Gospel According to Jesus The MacArthur New Testament Commentary Series Slave and A Tale of Two Sons This edition includes many features to help you navigate and understand the Scriptures New International Version Bible text More than 20 000 study notes over 50 maps charts book introductions outlines timelines articles from Dr John MacArthur Index to Key Bible Doctrines NIV Concordance Messianic Prophecies in the Old Testament Topical Index An Outline of Systematic Theology A Timeline of OT Kings and Prophets A NT Chronology How We Got the Bible How to Study the Bible A Harmony of the Gospels The MacArthur Study Bible helps you unleash God s truth one verse at a time Order your copy today This Bible offers supplemental information on the following topics Inspiration Gospel Purposes of God Faithfulness of God

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 Jamieson,1884 A commentary, critical and explanatory, on the Old and New Testaments, by R. Jamieson, A.R. Fausset
 and D. Brown. (Portable comm.). Robert Jamieson,1863 **Under Construction** Bobbe Harris,2008-06 Hell Hath No Fury
 Like A Woman Scorned Diamond Jones finally thinks she has met her knight in shining armor and her Mr Right She is
 convinced when she and the handsome Andre Ploushette become an item that all the lying and games men play are a thing of
 the past However as their relationship progresses Diamond learns that her Mr Right not only has some hidden dark secrets
 but a life that will make her truly see that there is a thin line between love and hate *Hidden in Contradiction* Jeff
 McSwain,2023-09-22 Does God s grace grab you and stir you to purposeful Spirit filled living Or is the gospel that you hear
 and preach big on belief and short on embodiment Do you see a need for change whether personal ecclesial or social that
 transcends us righteous vs them wicked polarizations Beginning with every person s participation in Christ as a keystone to
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 belovedness we share as humans hidden with Christ in God Avoiding simplistic categories McSwain exalts the total goodness
 of every person in this world by virtue of creation in Christ while also acknowledging the simultaneous contradiction the total
 depravity of every person by virtue of the fall If ignoring our human duplicity contributes to relational fractures at every level
 McSwain s dimensional view of human agency urges us to embrace the redemptive truth of our identity in Christ and to
 refuse our false destructive selves that have been crucified with Christ Filled with scriptural exegesis and practical
 illustrations that pastors and teachers will especially appreciate this project is a refreshing application of Christology to
 anthropology and everyday life an inspiring work of systematic theology aimed at systematic change **Inaugurated
 Resurrection in Earliest Christianity** Daniel W. Hayter,2025-09-04 Daniel W Hayter explores the concept of inaugurated
 resurrection within earliest Christianity the view that believers have experienced a present resurrection with Christ in
 advance of their final resurrection at his return He argues that belief in inaugurated resurrection is already discernible in
 Paul s own writings in large part due to the influence of Scripture suggesting that the influence of Ezekiel 36 37 on Paul s
 understanding of the gift of the Spirit helps to explain this belief Paul saw inaugurated resurrection as a way of speaking of
 receiving the Spirit Hayter thus examines the reception of Ezekiel 36 37 in Second Temple Jewish literature in order to

situate Paul's own understanding of these chapters in the wider Jewish context and follows with an extensive exploration of Ezekiel 36-37 in Paul's own writings. He argues that Paul understood Ezekiel's vision of the resurrection of dry bones to have been fulfilled in the present in the gift of God's Spirit to those in Christ that Paul's understanding of Ezekiel is then brought to bear on a close exegesis of Romans 6:1-14 and that Paul's view of the Spirit in light of Ezekiel 36-37 helps to explain the strong connection between inaugurated resurrection and baptism. Hayter concludes that far from being non-bodily inaugurated resurrection by baptism in one Spirit implies incorporation into the resurrected body of Christ.

Jesus' Death in New Testament Thought: Two-Volume Complete Edition David A. Brondos, 2018-07-16

Jesus Death in New Testament Thought is unlike anything written on the subject to date. It represents a radical break with the traditional models or theories of atonement based on ideas such as penal substitution, participation in Christ, and the Christus Victor motif, claiming that all of these ideas as commonly understood are foreign to New Testament thought. On the basis of his analysis of second temple Jewish thought, Brondos demonstrates that for Jews in antiquity what atoned for sins and led people to be declared righteous in God's sight was not sacrifice, suffering, or death in themselves, but the renewed commitment to living in accordance with God's will, which they manifested by means of their sacrificial offerings and at times their willingness to endure suffering and death out of faithfulness to that will. According to the thought of Jesus' first followers in accordance with a divine plan conceived of before the ages, in Jesus, God had sent his Son in order to establish around him a community of people fully committed to practicing the love, justice, solidarity, and righteousness associated with God's will for all. Jesus' dedication to this task led to confrontation and conflict with the powers and authorities of his day, who sought to silence him by having him put to death. Because he stood firm and remained faithful to that task rather than backing down from it, he was crucified on a Roman cross. Paradoxically, however, in this way he laid the basis for the existence of the community God had desired from the start, stamping it forever as one to which no one could truly belong without assuming the same firm commitment to Jesus and everything for which he had lived and died. Those who form part of this community, living out of faith under Jesus as their risen Lord, come to practice God's will as redefined through Jesus and on that basis are forgiven and accepted as righteous by God. Thus, by giving up his life out of love for others in faithfulness to the task his Father had given him, Jesus has attained the redemption, reconciliation, cleansing, and justification of those who now live under his lordship as members of the worldwide community of believers from all nations that God has established through him and his death in fulfillment of the promises that God had made of old to his people Israel.

In Volume 1, Brondos looks to the relevant texts from antiquity to trace the background and development of these ideas. His argument will leave the reader with no doubt that Jesus' first followers understood the salvific significance of his death or blood in the manner just outlined and therefore that the traditional interpretations of his death that have prevailed from patristic times to the present do not reflect faithfully their thought as we find it in the New Testament. In Volume 2, Brondos examines the formulaic allusions to Jesus' death that we find scattered

throughout the New Testament and other early Christian writings so as to demonstrate that these are precisely the ideas that lie behind those allusions. At the same time, through his analysis of the writings of Melito of Sardis and Irenaeus of Lyons, he provides clear evidence that by the late second century, ideas that are foreign to those texts began to be read back into them, with the result that the original understandings of Jesus' death that had developed among his first followers came to be replaced by other understandings that run contrary to their thought. In his Conclusion, Brondos argues that only by rejecting the traditional models of atonement and returning to the New Testament teaching on this central doctrine can the Christian church respond effectively to the crisis it faces today and bring about the restoration of the type of communities envisioned by Jesus and his first followers.

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