

Romans 14:7-9 Commentary

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Romans 14:7 For not **one** of us **lives** for **himself**, and not **one dies** for **himself**; ([NASB: Lockman](#))

Greek: oudeis gar hemon heauto ze (3SPA1) kai oudeis heauto apothneskei (3SPA1)

Amplified: None of us lives to himself [but to the Lord], and none of us dies to himself [but to the Lord, for] ([Amplified Bible - Lockman](#))

NLT: For we are not our own masters when we live or when we die. ([NLT - Tyndale House](#))

Phillips: The truth is that we neither live nor die as self-contained units. ([Phillips: Touchstone](#))

Wuest: For no one lives with reference to himself, and no one with reference to himself dies

Young's Literal: For none of us to himself doth live, and none to himself doth die;

ROMANS ROAD to RIGHTEOUSNESS

Romans 1:18-3:20	Romans 3:21-5:21	Romans 6:1-8:39	Romans 9:1-11:36	Romans 12:1-16:27
SIN	SALVATION	SANCTIFICATION	SOVEREIGNTY	SERVICE
NEED FOR SALVATION	WAY OF SALVATION	LIFE OF SALVATION	SCOPE OF SALVATION	SERVICE OF SALVATION

God's Holiness In Condemning Sin	God's Grace In Justifying Sinners	God's Power In Sanctifying Believers	God's Sovereignty In Saving Jew and Gentile	God's Glory The Object of Service
Deadliness of Sin	Design of Grace	Demonstration of Salvation		
		Power Given	Promises Fulfilled	Paths Pursued
Righteousness Needed	Righteousness Credited	Righteousness Demonstrated	Righteousness Restored to Israel	Righteousness Applied
God's Righteousness IN LAW	God's Righteousness IMPUTED	God's Righteousness OBEYED	God's Righteousness IN ELECTION	God's Righteousness DISPLAYED
Slaves to Sin	Slaves to God			Slaves Serving God
Doctrine				Duty
Life by Faith				Service by Faith
Modified from Irving L. Jensen's excellent work " Jensen's Survey of the NT "				

FOR NOT ONE OF US LIVES FOR HIMSELF : oudeis gar hemon heauto ze (3SPA1):

"The truth is that we neither live nor die as self-contained units." (Phillips)

For - Functions here as a **term of explanation**. Pause to ponder this term, asking what is Paul explaining? Here Paul is explaining why we should do what do "for the Lord."

Cranfield - "The first **gar (for)** indicates that the purpose of Ro 14:7–9 (for these three verses are to be taken closely together) is to support what has been said in v. 6. That both weak and strong alike do what they do, as they follow their different ways, as service of the Lord, is necessarily true, since no Christian at all (humon must mean 'of us Christians', not 'of us men') lives or dies 'to himself', that is, with no other object in view than his own gratification, for, in fact, all Christians live 'to the Lord', that is, they live with the object of pleasing Christ, they seek to use their lives in His service, and, when it comes to dying, they glorify Him by committing themselves to His keeping. ([A Critical and Exegetical Commentary on the Epistle to the Romans, volume I](#))

As **J B Phillips** paraphrases it "we neither live nor die as self-contained units."

For not one of us lives for himself - James Denney explains that "The truth which has been affirmed in regard to the Christian's use of food, and observance or non-observance of days, is here based on a larger truth of which it is a part. His whole life belongs not to himself, but to his Lord. "No one of us liveth to himself," does not mean, "every man's conduct affects others for better or worse, whether he will or not"; it means, "no Christian is his own end in life; what is always present to his mind, as the rule of his conduct, is the will and the interest of his Lord". The same holds of his dying. He does not choose either the time or the mode of it, like a Roman Stoic, to please himself. He dies when the Lord will, as the Lord will, and even by his death glorifies God. ([Romans 14 Commentary - Expositors Greek Testament](#))

Henry Alford - This verse illustrates the kurios (**Ed**: Lordship of Christ) of the former, and at the same time sets in a still plainer light than before, that both parties, the eater and the abstainer, are servants of another, even Christ. ([Romans 14 Commentary](#))

In all of Scripture, there is no greater call for holy living and for submission to the sovereign and unconditional lordship of Jesus Christ. Paul's point is that whether one is a strong or or weak, a sincere believer feels free or not free to do certain things out of the same motive: to please his Lord. Neither one is more or less spiritual or faithful because of his convictions about practices such as those discussed above. Being "strong" in this sense is **not** synonymous with being spiritual, and being "weak" is not synonymous with being fleshly. The problem is that some believers of both persuasions thought themselves to be more spiritual and the others more fleshly. Paul's whole purpose in these verses, and in the larger context of (Ro 14:1–15:13), was to disabuse believers of those false, divisive, and destructive notions.

James Denney - The truth which has been affirmed in regard to the Christian's use of food, and observance or non-observance of days, is here based on a larger truth of which it is a part. His whole life belongs not to himself, but to his Lord. "No one of us liveth to himself," does not mean, "every man's conduct affects others for better or worse, whether he will or not"; it means, "no Christian is his own end in life; what is always present to his mind, as the rule of his conduct, is the will and the interest of his Lord". The same

holds of his dying. He does not choose either the time or the mode of it, like a Roman Stoic, to please himself. He dies when the Lord will, as the Lord will, and even by his death glorifies God. In Romans 14:14 ff. Paul comes to speak of the influence of conduct upon others; but here there is no such thing in view; the prominence given to **for the Lord** three times in Romans 14:8 shows that the one truth present to his mind is the all-determining significance, for Christian conduct, of the relation to Christ. This (ideally) determines everything, alike in life and death; and all that is determined by it is right. ([Romans 14 - The Expositor's Greek Testament](#))

Morris - There is a sense in which "no man is an island", for all our actions affect our fellowmen. But that is not what Paul is saying here. His thought is rather that neither in life nor in death can we escape the fact that what we do and are we do and are before God. Neither in life nor in death are we quite alone; we do both before God. No one lives or dies "for himself" (GNB). It is God, not self, that is important ultimately; to concentrate on self is to neglect our Maker and to sin against him (Black quotes D. M. Baillie, "the very essence of sin is self-centeredness"). V. P. Furnish sums up this section of the epistle by saying, "All these expressions refer to man's release from the tyranny of a life turned in upon itself, preoccupied with its own ambitions and accomplishments, and thus alienated from its true destiny"; he cites 2 Cor. 5:15 (Theology and Ethics in Paul [Nashville, 1968], p. 181). ([The Epistle to the Romans- Leon Morris](#))

Spurgeon - No true Christian lives to himself, and therefore as he lives to God we have no right to judge his course of action... I think the first instinct of one who has been himself called by grace is to go and call others. When Christ appears to Mary, Mary runs to the disciples to tell them that the Lord has spoken to her. Samuel is chosen that he may carry the message to Eli. And let each believer feel that he is favored by God that he may take a blessing to others, "for none of us liveth to himself, and no man dieth to himself."

Charles Hodge comments that "**himself**" means "in dependence on himself. This verse is an amplification and confirmation of the preceding (**Ed**: Notice the **for = term of explanation**). The principle on which both the classes of persons just referred to acted, is a true Christian principle. No Christian considers himself as his own master, or at liberty to regulate his conduct according to his own will, or for his own ends; he is the servant of Christ, and therefore endeavors to live according to his will and for his glory. They, therefore, who act on this principle, are to be regarded and treated as true Christians, although they may differ as to what the will of God, in particular cases, requires. No man dies to himself, i.e. death as well as life must be left in the hands of God, to be directed by his will and for his glory. The sentiment is, 'We are entirely his, having no authority over our life or death.' ([Romans 14 - Hodge's Commentary on Romans](#))

AND NOT ONE OF US DIES FOR HIMSELF: kai oudeis heauto apothneskei (3SPAI);

- Ro 14:9; 2Corinthians 5:15; Galatians 2:19,20; Philippians 1:20, 21, 22, 23, 24; 1Thessalonians 5:10; Titus 2:14; 1Peter 4:2)

Paul asks the Corinthian saints "Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought with a price: therefore glorify God in your body. ([1 Corinthians 6:19,20](#))

J Vernon McGee comments that "*not one of us lives for himself, and not one dies for himself*" is generally quoted as a proof text that our lives affect others [Ed: in the sense of John Donne's "No man is an island."]. However, that thought is not in this passage. The truth is that we as Christians cannot live our lives apart from Christ. Whether you live, you will have to live to Him; whether you die, you will have to die to Him. Our Christian conduct is not gauged by the foods spread out on the table, but by the fact that our lives are spread out before Him. That is the important thing. One day we are going to have to give an account of the things we have done in this life." (Thru the Bible Commentary)

Paul is saying that all believers, strong and weak, live out their lives accountable to God.

A T Robertson - Life and death focus in the Lord.

C H Spurgeon - I think the first instinct of one who has been himself called by grace is to go and call others. When Christ appears to Mary, Mary runs to the disciples to tell them that the Lord has spoken to her. Samuel is chosen that he may carry the message to Eli. And let each believer feel that he is favored by God that he may take a blessing to others, "for none of us liveth to himself, and no man dieth to himself."

James Denney - The truth which has been affirmed in regard to the Christian's use of food, and observance or non-observance of days, is here based on a larger truth of which it is a part. His whole life belongs, not to himself, but to his Lord. 'No one of us lives to himself' does not mean, 'every man's conduct affects others for better or for worse, whether he will or not'; it means, 'no Christian is

his own end in life; what is always present to his mind, as a rule of his conduct, is the will and the interest of his Lord.' The same holds true of his dying. He does not choose either the time or the mode of it, like a Roman Stoic, to please himself. He dies when the Lord wills, as the Lord will, and even by his death glorifies God. In Ro 14:14 Paul comes to speak of the influence of conduct upon others; but here there is no such thing in view; the prominence given to the Lord three times in Ro 14:8 shows that the one truth present to his mind is the all-determining significance, for Christian conduct, of the relation of Christ. This (ideally) determines everything, alike in life or death; and all that is determined by what is right. ([Romans 14 - The Expositor's Greek Testament](#))

Vincent on "for himself" - For himself. But unto Christ. See Ro 14:8. Hence the meaning "a Christian should live for others," so often drawn from these words, is not the teaching of the passage.

Wayne Barber

Well, in Ro 14:7 Paul says, "For not one of us lives for himself, and not one dies for himself."

If you are a believer, sincere in your walk, that is who he is talking about. You don't live for yourself, and you don't die for yourself because you are not your own.

Ro 14:8 continues, "For if we live, we live for the Lord, or if we die, we die for the Lord; therefore whether we live or die, we are the Lord's."

There is your principle. There is no greater statement of the Lordship of Jesus Christ in every single believer's life. If I am eating, then I ought to eat for Him. If I am drinking, whatever I am doing, it is to Him. If I mess up and do it wrong, He is the Lord and He is the judge and He will deal with me about it. So every man is under the Lordship of Jesus Christ, the stronger and the weaker.

1Corinthians 6:20 he says, "For you have been bought with a price, therefore glorify God with your body."

Sometimes we don't do that, do we? Therefore we have to be chastened and disciplined, and God will do that. But our motive is to live unto Him.

Ephesians 1:7 (note) says, "In Him we have redemption through His blood."

He paid a great price for us. We are His property. We are His own. He is talking about people who love God, people who have differing opinions on things but they are doing what they are doing because they love God. It is the motive of their heart to serve Him. He says, "You had better back off and don't be their lord and judge because if they believe that, then you are not to be lord over them. Hopefully you will have an opportunity to encourage them and instruct them." That is what the Christian community is all about. But don't shun them, don't demean them, if they are doing with sincerity what they are doing, for all of us live unto the Lord. (Romans 14:1-6)

Romans 14:8 for if we live, we live for the Lord, or if we die, we die for the Lord; therefore whether we live or die, we are the Lord's. (NASB: Lockman)

Greek: ean te gar zomen (1PPAI) to kuriozomen (1PPAI) ean te apothneskomen (1PPAS) , to kurio apothneskomen (1PPAI). ean te oun zomen (1PPAI) ean te apothneskomen (1PPAS), tou kuriou esmen (1PPAI)

Amplified: If we live, we live to the Lord, and if we die, we die to the Lord. So then, whether we live or we die, we belong to the Lord.

NLT: While we live, we live to please the Lord. And when we die, we go to be with the Lord. So in life and in death, we belong to the Lord.

Phillips: At every turn life links us to God, and when we die we come face to face with him. In life or death we are in the hands of God.

Wuest: For, whether we are living, with reference to the Lord we are living. Whether we are dying, with reference to the Lord we are dying. Therefore, whether we are living or whether we are dying, we belong to the Lord;

Young's Literal: for both, if we may live, to the Lord we live; if also we may die, to the Lord we die; both then if we may live, also if we may die, we are the Lord's;

FOR IF WE LIVE WE LIVE FOR THE LORD OR IF WE DIE WE DIE FOR THE LORD: ean te gar zomen (1PPAI) to kuriozomen (1PPAI) ean te apothneskomen (1PPAS) to kurio apothneskomen (1PPAI) :

DEAD OR ALIVE: BELIEVERS BELONG TO CHRIST

"At every turn life links us to God, and when we die we come face to face with him. In life or death we are in the hands of God." (Phillips)

"For, whether we are living, with reference to the Lord we are living. Whether we are dying, with reference to the Lord we are dying. Therefore, whether we are living or whether we are dying, we belong to the Lord;" (Wuest)

For - Functions here as a **term of explanation**. Pause to ponder this term, asking what is Paul explaining?

Cranfield - he probable explanation of the **for** (gar) at the beginning of Ro 14:8 (where an adversative conjunction might perhaps seem rather more natural) is that the positive statement in Ro 14:8a is felt to be an elucidation of the negative statement in Ro 14:7. (A critical and exegetical commentary on the Epistle to the Romans)

If we live - The idea is "while we are alive." And Paul amplifies this in Col 3:4 explaining that Christ is our life.

If we die - The idea here is "when we die."

John Stott comments - Life and death seem to be taken as constituting together the sum total of our human being. While we continue to live on earth and when through death we begin the life of heaven, everything we have and are belongs to the Lord Jesus and must therefore be lived to his honor and glory. ([Romans- God's Good News for the World -Bible Speaks Today](#))

Warren Wiersbe - Paul emphasized the believer's union with Christ: "Whether we live, therefore, or whether we die, we are the Lord's" (Ro 14:8). Our first responsibility is to the Lord. If Christians would go to the Lord in prayer instead of going to their brother with criticism, there would be stronger fellowship in our churches. ([Bible Exposition Commentary](#))

Lord's (2962)(kurios) signifies He Who has complete sovereignty, absolute authority, total ownership and unrivaled power

THOUGHT - Does this describe Jesus in my life? ... where I go, what I watch, what I buy, etc? Is He Lord over every area of my life?

What we do for other believers, we do not only for their sakes but for our Lord's sake, because, **whether we live or die, we are the Lord's**. Christ is our mutual **Lord**, our mutual sovereign; and therefore everything we do, even in our dying, should be to please and to glorify our sovereign Savior and Lord. He is our Owner; we are His slaves, His possessions. We live (and die) to serve Him, not to please ourselves. Since each believer belongs to Christ, it is out of place for strong to despise the weak or the weak to judge the strong concerning non-essential issues or matters not central to our Christian faith.

Henry Alford - The inference,—that we are, under all circumstances, living or dying (and a fortiori eating or abstaining, observing days or not observing them), Christ's: His property. ([Romans 14 Commentary](#))

Charles Hodge - The same sentiment as in the preceding verse, rather more fully and explicitly stated. In Romans 14:7, Paul had stated, negatively, that the Christian does not live according to his own will, or for his own pleasure; he here states affirmatively, that he does live according to the will of Christ, and for his glory. This being the case, he is a true Christian; he belongs to Christ, and should be so recognized and treated. It is very obvious, especially from the following verse, which speaks of death and resurrection, that Christ is intended in the word Lord, in this verse. It is for Christ, and in subjection to his will, that every Christian endeavors to regulate his heart, his conscience, and his life. This is the profoundest homage the creature can render to his Creator; and as it is the service which the Scriptures require us to render to the Redeemer, it of necessity supposes that Christ is God. This is rendered still plainer by the interchange, throughout the passage (Romans 14:6-9), of the terms Lord and God: 'He that eateth, eateth to the Lord, for he giveth God thanks. We live unto the Lord; we are the Lord's. For to this end Christ died and rose, that he might be the Lord,' etc. It is clear that, to the apostle's mind, the idea that Christ is God was perfectly familiar. Whether we live, therefore, or die, we are the Lord's. We are not our own, but Christ's, 1Corinthians 6:19. This right of possession, and the consequent duty of devotion and obedience, are not founded on creation, but on redemption. We are Christ's, because he has bought us with a price. ([Romans 14 - Hodge's Commentary on Romans, Ephesians and First Corinthians](#))

Spurgeon - The very design of our Lord's work is to make us live unto him and not as the servants of our fellow men; we are therefore very wrong when we attempt to make our brethren the servants of our opinions and ideas. Let us leave them to serve the

Lord as their consciences teach them.

Spurgeon's devotional from Morning and Evening (June 10 AM) - If God had willed it, each of us might have entered heaven at the moment of conversion. It was not absolutely necessary for our preparation for immortality that we should tarry here. It is possible for a man to be taken to heaven, and to be found meet to be a partaker of the inheritance of the saints in light, though he has but just believed in Jesus. It is true that our sanctification is a long and continued process, and we shall not be perfected till we lay aside our bodies and enter within the veil; but nevertheless, had the Lord so willed it, he might have changed us from imperfection to perfection, and have taken us to heaven at once. Why then are we here? Would God keep his children out of paradise a single moment longer than was necessary? Why is the army of the living God still on the battle-field when one charge might give them the victory? Why are his children still wandering hither and thither through a maze, when a solitary word from his lips would bring them into the centre of their hopes in heaven? The answer is—they are here that they may "live unto the Lord," and may bring others to know his love. We remain on earth as sowers to scatter good seed; as ploughmen to break up the fallow ground; as heralds publishing salvation. We are here as the "salt of the earth," to be a blessing to the world. We are here to glorify Christ in our daily life. We are here as workers for him, and as "workers together with him." Let us see that our life answereth its end. Let us live earnest, useful, holy lives, to "the praise of the glory of his grace." Meanwhile we long to be with him, and daily sing—

My heart is with him on his throne,
And ill can brook delay;
Each moment listening for the voice,
'Rise up, and come away.'

Stedman notes that Paul is "not talking about funerals, and life and death in that sense. He is talking about those who feel free to enjoy liberty to the fullest. They are living, while others, because of deep convictions of their own, limit themselves, and to that degree they are dying, because death is limitation... The important thing is that we belong to the Lord. He understands." That, therefore, is what we ought to remember in our relationships with one another. We belong to the Lord. We are brothers and sisters. We are not servants of each other. We are servants of the Lord and he has the right to change us." ([On Trying to Change Others - Romans 14:1-12](#))

THEREFORE WHETHER WE LIVE OR DIE WE ARE THE LORD'S: ean te oun zomen (1PPAI) ean te apothneskomen (1PPAS), tou kuriou esmen (1PPAI):

- Titus 2:14 Ro 14:7, 8, 9 1Co 6:19, 20 2Co 5:15 2Pe 2:1 1Pe 2:9; Rev 1:6;5:10 Ex 19:5 Dt 7:6; 14:2 Isa 43:21 Mal 3:17
- John 21:19; Acts 13:36; 20:24; 21:13; Philippians 2:17,30; 1Th 5:10
- 1Corinthians 3:22,23; 15:23; 1Th 4:14, 15, 16, 17, 18; Revelation 14:13

Therefore - Always pause and ponder this **term of conclusion**.

Live (2198)(zao) refers here to literal physical life (opposite of death, Acts 22:22, 25:24, 28:4, Ro 7:1-3, 1Cor 7:39)

Die (599)(apothnesko from apo = marker of dissociation implying a rupture from a former association, separation, departure, cessation + thnesko = die) literally (as here) describes physical death, although in some contexts it is used figuratively. Death for a believer is not separation but consummation! Thus Scripture often speaks of a believer's demise euphemistically as falling asleep (in Christ). Absent from the body present with the Lord. From fellowship now too often flawed by our sins, to a future fellowship without flaw and without end in Him!

We are the Lord's - "We belong to the Lord." (Robertson) Believers are His possession now and forever (Titus 2:14 1Co 6:19-20 2Co 5:15 1Pe 2:9). While we live, we live to please the Lord. And when we die, we go to be with the Lord. So in life and in death, we belong to the Lord. The sentiment is, "We are entirely His, having no authority over our life or death." No part of our life or death, not even our seemingly insignificant opinions about matters of indifference, is outside the boundaries of our responsibility to our Lord.

John MacArthur - The last phrase of Ro 14:8 is one of the greatest injunctions to holy living in all the Bible: **We are the Lord's**." Every Christian is subject to the unconditional sovereignty of God. **We are the Lord's--we are His possession** First Corinthians 6:19-20 says, "Know ye not that ... ye are not your own? For ye are bought with a price." I'm not my own, so I don't live to myself and I don't die to myself. I am His, so I live to Him and I'll die to Him. All believers have the same relationship to the Lord; we all serve the sovereign Lord we have embraced as our Redeemer. If we're weak and we limit ourselves to living a certain way, we do so because we believe we are pleasing Him. If we enjoy our freedom in Christ, we do so because we believe we are pleasing Him. Since those are matters of preference and not sin, let's not cause a rift in the church over them... Some would have us believe that weak believers accept Jesus as their Savior, but not as their Lord. He may not yet understand all that his new life in Christ means,

but he understands the basics of the Christian life--and nothing is more basic than the lordship of Christ in the believer's life. No one can tell me that I can have Jesus as Savior but not as Lord. In all the years I've known Christ, there has never been a time when I didn't sense a tremendous weight of responsibility to obey Him. Jesus is Lord. ([Receiving One Another with Understanding, Part 2](#))

F B Meyer (Our Daily Walk) Devotional = LOVE AND LIBERTY

"None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord: and whether we die, we die unto the Lord: whether we live, therefore, or die, we are in the Lord's."--Ro 14:7-8.

THE KEY to this wonderful chapter, so full of sound judgment and sanctified common sense, is the reiterated reference which the Apostle makes to the Lord, which occurs some ten times in fourteen verses. The fact of Jesus being Lord both of the living and of those who have died, and are living on the other side of death, is the solution of the difficulty as to what the Christian should do or leave undone. Let each of us stand before the judgment-seat of Christ, or at least before the reflection of that tribunal which is mirrored in the tranquil expanse of conscience, and we shall have an unerring guide for conduct.

The question agitated in Rome was as to the observance of the seventh or first day of the week as the Christian Sabbath; and, what principle should direct the use of food--that of Leviticus, or of common use. The Apostle insists that these are not questions which affect either our personal salvation or our acceptance with God. In his opinion they are matters for each individual Christian to settle and decide for himself. There are certain factions clear as light, or black as night, about which there can be no controversy; but there are other questions for the solution of which each must apply one or other of these general principles for guidance through the maze.

What would Jesus Christ, my Lord and Master, wish me to do? I am His servant, and He will let me know His will by the teaching of His Spirit in my heart. Whether I act or forbear, it must be done unto Him; and in my liberty or abstinence I must give Him thanks.

What is best for others? I have an influence over some; perhaps more look to me for guidance than I know. I must be on my guard not to put a stumbling block in another's way. Though certain things are innocent to me, yet, if they will destroy, directly or indirectly, one for whom Christ died, it will be better for me to abstain from them.

What is best for myself? I ask God not to lead me into temptation, but I must not put myself into it. I must put aside all weights as well as sins, that I may follow Christ as He goes forth to the conquest of evil.

PRAYER - O Lord and Master, may we be faithful to Thee in the little things, always following the inner light, till it lead us into the perfect day. AMEN.

Romans 14:9 For to [this end](#) [Christ died](#) and [lived](#) again, that He might be [Lord both](#) of the [dead](#) and of the [living](#). ([NASB: Lockman](#))

Greek: eis touto gar Christos apethanen (3SAAI) kai ezesen (3SAAI) hina kai nekron kai zonton (PAPMPG) kurieuse

Amplified: For Christ died and lived again for this very purpose, that He might be Lord both of the dead and of the living.

NLT: Christ died and rose again for this very purpose, so that he might be Lord of those who are alive and of those who have died.

Phillips: Christ lived and died that he might be the Lord in both life and death.

Wuest: for to this end Christ both died and lived, in order that He might exercise lordship over both dead ones and living ones.

Young's Literal: for because of this Christ both died and rose again, and lived again, that both of dead and of living he may be Lord.

FOR TO THIS END CHRIST DIED AND LIVED AGAIN THAT HE MIGHT BE LORD BOTH OF THE DEAD AND OF THE LIVING:

- Isaiah 53:10, 11, 12; Luke 24:26; 2Corinthians 5:14; Hebrews 12:2; 1Peter 1:21; Revelation 1:18
- Matthew 28:18; John 5:22,23,27, 28, 29; Acts 10:36,42; 2Timothy 4:1; 1Peter 4:5

For (gar) - For is a **term of explanation**. Pause to ponder what Paul is explaining. This theological truth supports the premise that whether we are alive or dead we belong to the Lord Jesus. This is why He died and rose again.

To this end - Literally "to this" as "end" is added by the translators. Other versions have "for this purpose." In explaining why we "are the Lord's" possession (Ro 14:8), Paul now in turn explains the purpose of the Lord's death and resurrection.

Died and lived again - Clearly His Crucifixion and the resurrection (both **died** and **lived** are aorist tense which describe a historical event, His death and resurrection.)

Stott reminds us of the context of Romans 14 explaining that "Because he is our Lord, we must live for him. Because he is also the Lord of our fellow Christians, we must respect their relationship to him and mind our own business. For he died and rose to be Lord. ([Romans- God's Good News for the World -Bible Speaks Today](#))

Henry Alford - And this lordship over all was the great end of the Death and Resurrection of Christ. By that Death and Resurrection, the crowning events of his work of Redemption, He was manifested as the righteous Head over the race of man, which now, and in consequence man's world also, belongs by right to Him alone. ([Romans 14 Commentary](#))

Christ's death and resurrection are given as grounds for Him to exercise lordship over both the dead and the living.

That (hina) expresses the purpose of His death and resurrection that He might be Lord. **Morris** explains that "There is of course a sense in which Jesus was always Lord; that follows from his essential nature. Being who and what he is, he is necessarily Lord of all. But Paul is not talking about that. He is referring to what happened as a result of Jesus' atoning work; that brought about "the lordship of redemptive relationship" (Murray). In a very special sense Christ is Lord of those to whom he brought salvation through his atoning death. Paul sees both the dead and the living as under the scope of this lordship. ([The Epistle to the Romans- Leon Morris](#))

Denney adds that hina "denotes God's purpose in subjecting His Son to this experience... it through Christ's resurrection that His lordship over the realm of death is established, so that not even in that dark world do those who are His cease to stand in their old relation to Him." ([Romans 14 - The Expositor's Greek Testament](#))

Might be Lord (Master) ([2961](#))(**kurieuo** from noun **kurios** = master - power of control rather than physical strength) means to rule, to have dominion over, to exercise authority, to have control over others or to exercise lordship over. (Lk 22:25, Ro 14:9, 2Co 1:24). Scripture personifies various things which control human life including law (Ro 7:1), Sin (Ro 6:14) and death (Ro 6:9), but here speaks of the literal Lord of lords!

John MacArthur - The accomplishment of Christ's death (Ro 14:9) Scripture specifically states that Jesus died to be Lord (as opposed to Savior). It is hard for me to conceive how people believe someone can have Jesus as their Savior, yet not have any sense of submission to His lordship. Jesus died and rose that He might be Lord. The Greek verb kurieu[ma]o is translated here as "might be Lord." The noun form is kurios, the common word for Lord. Jesus died and rose to be Lord of both the living and the dead. The dead refer to saints already in glory. Christ died to reign over the saints in His presence and the saints still on earth. He has dominion over all creation and a special mediatorial function on behalf of His own people (Heb. 2:17; 7:25). It is impossible to deny the lordship of Jesus Christ without denying His work on the cross. ([Receiving One Another with Understanding. Part 2](#))

He might be Lord - James Denney explains that it is "through Christ's resurrection that His lordship over the realm of death is established, so that not even in that dark world do those who are His cease to stand in their old relation to Him. ([Expositors Greek Testament](#))

Dead ([3498](#))([see study below on nekros](#))

Paul explains in Ephesians that God manifested "the working of the strength of His might (This is the same mighty power) 20 which He brought about in Christ, when He raised Him from the dead, and seated Him at His right hand in the heavenly places, 21 far above all rule and authority and power and dominion, and every name that is named, not only in this age, but also in the one to come. 22 And He put all things in subjection under His feet, and gave Him as head over all things to the church, 23 which is His body, the fulness of Him who fills all in all. (Ephesians 1:19, 20, 21, 22, 23-note)

Writing to the Philippian church Paul explained that...

God raised him up to the heights of heaven and gave him a name that is above every other name, 10 so that at the name of Jesus every knee will bow, in heaven and on earth and under the earth (**the dead and the living!**), 11 and every tongue will confess that Jesus Christ is Lord, to the glory of God the Father. (Php 2:9, 10, 11-note)

THOUGHT: Dear reader, I cannot imagine you would be interested in reading these notes if you had not yet bowed your knee to the Lord of all the universe, but on the outside chance that there is one reading who has yet to confess Jesus as Lord and believe in their heart that they might be saved, may today be the day of the eternal salvation of your eternal soul (Ro 10:9, 10-note, Acts 16:31, 4:12 2Co 6:2). Bow today, by grace through faith (Ep 2:8, 9-note), but if you do not, be assured you will one day be forced to bow but then it is too late for salvation (cp He 9:27, 28-note)

Hodge - By his death he purchased them for his own, and by his resurrection he attained to that exalted station which he now occupies as Lord over all, and received those gifts which enable him to exercise as Mediator this universal dominion. The exaltation and dominion of Christ are frequently represented in the Scriptures as the reward of his sufferings: "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow," etc. Phil. 2:8, 9. This authority of Christ over his people is not confined to this world, but extends beyond the grave. He is Lord both of the dead and the living. ([Romans 14 - Hodge's Commentary on Romans](#))

We are not our own but Christ's (1Co 6:19-note). This right of possession, and the consequent duty of devotion and obedience, are not founded on creation but on redemption. We are Christ's because he has bought us with a price.

In all of Scripture, there is no greater call
for holy living and for submission <
to the sovereign and unconditional
lordship of Jesus Christ.

To deny the lordship of Jesus Christ in the life of *any* believer is to subvert the full work, power, and purpose of His crucifixion and resurrection. Christ's Lordship is the foundational truth for the **unity** of the Church amidst **diversity** of opinion.

Neither the strong nor the weak lives for himself or dies for himself, and for the same reason—both of them live for the Lord and both of them die for the Lord. What we do for other believers, we do not only for their sakes but for our Lord's sake, because, whether we live or die, we are the Lord's. Christ is our mutual Lord, our mutual sovereign; and therefore everything we do, even in our dying, should be to please and to glorify our sovereign Savior and Lord.

Newell - The argument of Ro 14:7, 8, 9 is that each one of us is living or dying absolutely unto the Lord, - whose we are. We are not in any sense one another's lords, but belong to Christ alone, Who died and lived that He might rule over us all, and not we be lords of each other! or of the faith of others.' Therefore comes the searching question (in Ro 14:10-12). (Ro 14:10-note) ([Romans 14](#))

Steven Cole - Jesus is the Lord of all; thus we all will give an account of our lives to Him. Romans 14:9: "For to this end Christ died and lived again, that He might be Lord both of the dead and of the living." Christ, of course, was the Lord of all before He came to this earth. He is the eternal Son of God. But in coming to this earth as a man, Jesus subjected Himself to death on our behalf. When God raised Him from the dead, He conquered death once and for all. God highly exalted Him to His right hand and put all things in subjection to Him as the crucified and risen Lord (Eph. 1:19-23; Phil. 2:5-11). By virtue of His death and resurrection, He is "Lord both of the dead and of the living" (14:9). This means that He is the Judge of the living and the dead (Acts 10:42; 2Ti 4:1; 1 Pet. 4:5). As Paul told the Athenians (Acts 17:31), God "has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead." Or, as Jesus Himself told the Jews (John 5:22-23), "For not even the Father judges anyone, but He has given all judgment to the Son, so that all will honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him." By the way, that is a strong claim of Jesus' deity. You see the same thing in our text, where Paul freely moves between "Lord" (referring to Jesus) and "God" (referring to the Father). In Romans 14:10, Paul says (according to the best manuscripts), "For we will all stand before the judgment seat of God." In 2 Corinthians 5:10, he says, "For we must all appear before the judgment seat of Christ" Since God and Christ are one (John 10:30), it's the same judgment seat. We all will give an account of ourselves to God and Christ.

Perhaps you're thinking, "But I thought that there is no condemnation for Christians (Rom. 8:1). I thought that we will not come into judgment (John 5:24). How is it, then, that we all will stand before the judgment seat of God?"

Paul cites first a phrase from Isaiah 49:18, "'As I live,' says the Lord," followed by Isaiah 45:23, "Every knee shall bow to Me, and every tongue shall give praise to God." Then Paul concludes (14:12), "So then each one of us will give an account of himself to God." The point is, God is the sovereign Lord of all and hence He has the right to judge all, including believers. For believers, it will not be a determination of heaven or hell, but rather a judgment of our works. Paul explains in 1 Corinthians 3:12-15:

Now if any man builds on the foundation with gold, silver, precious stones, wood, hay, straw, each man's work will become evident; for the day will show it because it is to be revealed with fire, and the fire itself will test the quality of each man's work. If any man's work which he has built on it remains, he will receive a reward. If any man's work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire.

I'm not sure what it means to "suffer loss" at the judgment, but I don't want it to happen to me! It must involve a moment of deep regret and shame over what I have done or not done with the spiritual gifts that God has entrusted to me. But, clearly, I should live in light of that certain day ahead when I will stand before the Lord to give an account. Have I lived in light of His purposes? Have I used my time, talents, and treasure to seek first His kingdom and righteousness (Matt. 6:33)? Will I be able to say, with Paul (2 Tim. 4:7), "I have fought the good fight, I have finished the course, I have kept the faith"?

4. Since God is the Judge of all, we must not judge other believers or regard them with contempt.

Romans 14:10, "But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we will all stand before the judgment seat of God." Again, this does not refer to judging our brothers over matters of sin or serious doctrinal error. We must judge one another on these matters. In this context, it refers to not judging one another over non-essential matters where the Bible gives no commands. This calls for discernment. The fact that I will stand before the judgment seat of God gives me the courage to confront a believer who is in sin or who is promoting serious error when by nature I would not do anything (Ezek. 33:1-10). It gives me the courage to teach difficult truths from God's Word that I would be prone to skip.

But the fact that I will stand before God's judgment seat should also cause me to refrain from speaking against a brother who may be doing or saying something that is not clearly commanded in Scripture. If I think that what he is doing or saying is spiritually immature or will cause him or others spiritual harm, I may need gently to come alongside and offer correction at the proper time. But if it's a neutral matter, then I should assume that he is doing it for the Lord and let the Lord be his judge.

Conclusion - A traveler, between flights at an airport, bought a small package of cookies. Then she sat down and began reading a newspaper. Gradually, she became aware of a rustling noise. From behind her paper, she was flabbergasted to see a neatly dressed man helping himself to her cookies. Not wanting to make a scene, she leaned over and took a cookie herself. A minute or two passed, and then came more rustling. He was helping himself to another cookie! By this time, they had come to the end of the package, but she was so angry she didn't dare allow herself to say anything. Then, as if to add insult to injury, the man broke the remaining cookie in two, pushed half across to her, ate the other half, and left. Still fuming some time later when her flight was announced, the woman opened her handbag to get her ticket. To her shock and embarrassment, there she found her pack of unopened cookies! Sometimes, we judge others very wrongly! (Leadership, Spring, 1991, p. 45.)

Perhaps our text can best be summed up by saying, "**Don't judge your brother on non-essential matters, because God will judge him. Judge yourself, because God will judge you**" (paraphrased from F. Godet, Commentary on Romans [Kregel], p. 459).

Application Questions -

1 How can we determine whether a non-essential matter is spiritually harmful or not? When should we talk with a brother or sister about such matters?

2 Where are you at on the matter of Sunday being the Christian Sabbath? Could you use Sundays more profitably than you do?

3 What are some areas where you are prone to judge other Christians or to look on them with contempt?

4 Do you live in light of standing before Christ for judgment of your works? How can we make this more central in our daily lives? ([Why We Should Not Judge Others Romans 14:5-12](#)) (Bolding added)

Wayne Barber

Ro 14:9 says, "For to this end Christ died and lived again, that He might be Lord both of the dead and of the living."

I want to encourage you that when you finish your life someday, you can look at others and look at God and say, "I have lived my life, not perfect, but I have dealt with sin. I have dealt with mistakes as best I know how, but I have lived my life so as my convictions have never been compromised. Fallen, failed, yes, but never compromised. But I have also lived my life so that because of my life my brother's convictions were never compromised or defeated." Now that is the way we are supposed to live.

The Apostle Paul said something in Acts 23:1 that caught my attention when he spoke before the council. It says, "And Paul, looking intently at the Council, said, 'Brethren, I have lived my life with a perfectly good

conscience before God up to this day."

Can you say that? Have you lived your life that way? That doesn't mean perfection at all. Paul wouldn't even want you to think that. It simply means that the convictions that governed him have continued to govern him until that day but in such a way that he didn't take his convictions and cram them down somebody else's throat to where their convictions somehow were demeaned and scorned. That is a balanced life.

You say, "**I can't live that way.**" Neither can I, but God never said we could. He can, and He always said He would. You live Romans 12:1 (note), Ro 12:2 (note) and let Him take care of the rest of it. A love without hypocrisy is going to be developed in you. It is going to cause you to see people in the body differently and people outside the body differently. It is even going to cause you to treat people who persecute you in a different way than you ever thought possible. As a matter of fact, you are going to have a respect for government authority that you never dreamed you would have. You are even going to pay your taxes without grumbling. But not only that, you are not going to cause a weaker brother to stumble with the freedom that you have found under grace.

How is your spirit? Is it celebrating Christ, celebrating His resurrection, celebrating His life in you? Then it is going to be seen in the way you handle people. It is going to be seen in the way you handle a weaker brother. (Romans 14:1-6)

Dead (3498) (**nekros** from **nékus/nekys** = a corpse > English - necropsy, necrophobia, necrophilia, etc) literally describes that which is devoid of life, that which is in the condition in which breath and all vital functions have ceased (Acts 20:9). **Nekros** means deprived of vital force. Lifeless. Useless.

Nekros often refers to resurrection from the dead (Mt 10:8, 11:5, 14:2, 17:9, 22:31-32, 27:64, Mt 28:7, Mk 6:14, 9:9, 12:25-26, etc).

Jesus condemned the Pharisees as "like whitewashed tombs full of dead men's bones." (Mt 23:27) The guards at the tomb "became like dead men." (Mt 28:4)

Vine - Nekros is used of (a) the death of the body, cf. Jas. 2:26, its most frequent sense: (b) the actual spiritual condition of unsaved men, Mt. 8:22; John 5:25; Eph. 2:1, 5; 5:14; Phil. 3:11; Col. 2:13; cf. Luke 15:24: (c) the ideal spiritual condition of believers in regard to sin, Ro 6:11: (d) a church in declension, inasmuch as in that state it is inactive and barren, Rev. 3:1: (e) sin, which apart from law cannot produce a sense of guilt, Ro 7:8: (f) the body of the believer in contrast to his spirit, Ro 8:10: (g) the works of the Law, inasmuch as, however good in themselves, Ro 7:13, they cannot produce life, Heb. 6:1; 9:14: (h) the faith that does not produce works, Jas 2:17, 26; cf. James 2:20. ([Dead - Vine's Expository Dictionary of NT Words](#))

BDAG summarized - (1) pertaining to being in a state of loss of life (2) pertaining to being so morally or spiritually deficient as to be in effect dead... (a) of persons... of the prodigal son either thought to be dead, missing, or morally dead, depraved Lk 15:24, 32. Of a congregation that is inactive, remiss Rev 3:1 (b) of things... dead works that cannot bring eternal life (Heb 6:1, 9:14)... of sin where there is no law, sin is dead, i.e. sin is not perceptible (Ro 7:8)... Of the believer, in whom Christ lives:... the body (of sarx [flesh] and sin) is dead Ro 8:10. (3) Pertaining to having never been alive and lacking capacity for life, dead, lifeless... Of polytheistic objects of cultic devotion.

Gary Hill - figuratively not able to respond to impulses, or perform functions ("unable, ineffective, dead, powerless," L & N); unresponsive to life-giving influences (opportunities); inoperative to the things of God. nekros ("corpse-like") is used as a noun in certain contexts ("the dead"), especially when accompanied by the Greek definite article. The dead (Gk nekroi) with the article (hoi nekroi) refers to the dead considered as "a definitely conceived whole (Jn 5:21; 1Cor 15:52; 2Cor 1:9; Col 1:18)" (G. Winer, Grammar, 153). (**See excellent resource The Discovery Bible to enable deeper Word Studies** = <http://www.helpsbible.org> - see [reviews of "The Discovery Bible"](#))

Friberg - (1) of persons; (a) literally; (i) of human beings and animals no longer physically alive dead, lifeless, deceased (Acts 28:6; James 2.26a); (ii) substantively v. dead person (Lk 7.15); on nekroi the dead, dead people (MK 12.26); (b) figuratively; (i) of persons unable to respond to God because of moral badness or spiritual alienation dead, powerless (Eph 2.1, 5); (ii) of persons regarded as dead because of separation dead (Lk 15.24, 32); (iii) of persons no longer under the control of something dead to (Ro 6.11); (2) of things; literally lifeless (e.g. idols); figuratively, of what is of no benefit morally or spiritually utterly useless, completely ineffective (Heb 6.1; James 2.26) ([Analytical Lexicon of the Greek New Testament- Barbara Friberg and Neva](#)

[F. Mille Timothy Friberg](#)).

Webster's definitions of **dead** = lacking power to move, feel, or respond; inanimate, inert; no longer active; figuratively, used to describe anything that has lost any attribute (as energy, activity, radiance) suggesting life; incapable of being stirred emotionally or intellectually

- [Dead - International Standard Bible Encyclopedia](#)

Wilson's Dictionary of Bible Types - Dead - Matthew 8:22 = Here those who are spiritually dead are requested to bury those who are physically dead. The undertaker may be dead to GOD, having no Saviour, no eternal life, and has never been born again. He is described as dead to GOD. The friend whom he is to take care of in death is physically dead. That one lies helpless in the casket. So he, the undertaker, pays no attention to GOD. Romans 6:11 = This word is used to describe the attitude of a true believer toward sin, wickedness and evil. (See also Colossians 3:3, 1Pe 2:24). Colossians 2:13 = Again as in Matthew 8:22, the Holy Spirit describes the condition of the unsaved soul in the sight of GOD. GOD speaks to the sinner, but there is no response. He calls him, but there is no reply. He commands him, but there is no obedience. He loves him, but receives no affection in return. The soul is dead toward GOD. Hebrews 6:1 = These works are those which have no value in GOD's sight, and do not produce GOD's life in the experience of others. They are nearly always religious works, which are observed by those in false religions. They have no spiritual value whatever. (See also Hebrews 9:14). Revelation 20:14 = When the soul is forever cast out of GOD's presence after the final judgment of the Great White Throne, this is characterized as "the second death." The first death is the physical death when the soul is separated from the body, and can no longer go to church services, nor hear songs, nor see the flowers, nor mingle among Christians. The second death takes place when that disembodied soul which has been in hell since its first death, is taken out of hell, is reunited with his body in the second resurrection, is judged at the Great White Throne in his body, and then both body and soul are cast into the lake of fire, to be punished forever in conscious torment. Never again can that person see or have any relationship whatever with the GOD and the Saviour who would have saved him had he trusted Him. In this passage the figure used by the Holy Spirit is "the container for the thing contained." The "grave," called in this passage death, gives up the body and hell gives up the soul. Just as the believer in the first resurrection goes to the Judgment Seat of CHRIST in his body to be judged, so the sinner in the second resurrection and in his body is judged at the Great White Throne and forever cast out of GOD's presence. ([Dead - Wilson's Dictionary of Bible Types](#))

Complete Biblical Library Greek-English Dictionary - Nekros in Classical Greek - From the time of Homer and following nekros was a common word used to describe persons and animals that had died. It was probably used first as a noun, "dead body," and then later as an adjective, "dead." Its early occurrences as an adjective appear from 500 B.C. (cf. Liddell-Scott). A body without life (psuchē [5425]) was just a "corpse, inanimate, mere matter." However, **nekros** could also refer to the spirit or "shade" of the dead individual as a "dweller in the netherworld" (Homer Odyssey 10.526; cf. Liddell-Scott). The word's meaning also extended to include lifeless and inanimate "things" (nekra), such as stone and wood. **Figurative uses of nekros** also appear in the classical period. Evil men were occasionally described as "dead"; Stoic philosophers picked up the term to describe false teachers as well as their words. Evidently "dead" meant "dying," or "leading to death," or perhaps "not life-giving." Similarly, wealth was said to be dead. Even the body, while still alive, came to be called "dead" in this same sense of "destined to die," and the soul (psuchē) was referred to as "death-bearing," because it was considered to be still carrying the body. ([Complete Biblical Library - Greek-English Dictionary - Ralph W.; Gilbrant, Thoralf Harris](#))

Stoic writers used **nekros** figuratively based on three criteria "(a) What is nekros is what is not controlled by the psychē, soul, or the nous, the mind, or spirit, i.e. the world of the senses. (b) Also nekros is the physical part of man, i.e. his sōma, body, which the nous has to drag around with itself, the part of man which he has in common with the zōa, the animal world, and which separates him from what is divine. (c) Finally nekros is also used to describe that which does not accord with one's own standards of judgment, determined by nous, e.g. false teachers or philosophers. All three definitions are based on the assumption that nothing but the consciousness of the highest and most sublime in us (nous) is worthy of being described as alive. Hence, all that does not come under its control is dead. (NIDNTT)

Nekros - 128x in 120v in **NAS** - Translated: corpse(1), dead(122), dead man(3), dead men(1), dead men's(1). Usage: corpse(1), dead(122), dead man(3), dead men(1), dead men's(1).

Matthew 8:22 But Jesus said to him, "Follow Me, and allow the **dead** (spiritually) to bury their own (physical) **dead**."

Matthew 10:8 "Heal the sick, raise the **dead**, cleanse the lepers, cast out demons. Freely you received, freely give.

Matthew 11:5 the BLIND RECEIVE SIGHT and the lame walk, the lepers are cleansed and the deaf hear, the **dead** are raised up, and the POOR HAVE THE GOSPEL PREACHED TO THEM.

Matthew 14:2 and said to his servants, "This is John the Baptist; he has risen from the **dead**, and that is why miraculous powers are at work in him."

Matthew 17:9 As they were coming down from the mountain, Jesus commanded them, saying, "Tell the vision to no one until the Son of Man has risen from the **dead**."

Matthew 22:31 "But regarding the resurrection of the **dead**, have you not read what was spoken to you by God: **32** 'I AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB '? He is not the God of the **dead** but of the living."

Matthew 23:27 "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which on the outside appear beautiful, but inside they are full of **dead** men's bones and all uncleanness.

Matthew 27:64 "Therefore, give orders for the grave to be made secure until the third day, otherwise His disciples may come and steal Him away and say to the people, 'He has risen from the **dead**,' and the last deception will be worse than the first."

Matthew 28:4 The guards shook for fear of him and became like **dead** men.

7 "Go quickly and tell His disciples that He has risen from the **dead**; and behold, He is going ahead of you into Galilee, there you will see Him; behold, I have told you."

Mark 6:14 And King Herod heard of it, for His name had become well known; and people were saying, "John the Baptist has risen from the **dead**, and that is why these miraculous powers are at work in Him."

Mark 9:9 As they were coming down from the mountain, He gave them orders not to relate to anyone what they had seen, until the Son of Man rose from the **dead**. **10** They seized upon that statement, discussing with one another what rising from the **dead** meant.

26 After crying out and throwing him into terrible convulsions, it came out; and the boy became so much like a corpse that most of them said, "He is **dead**!"

Mark 12:25 "For when they rise from the **dead**, they neither marry nor are given in marriage, but are like angels in heaven. **26** "But regarding the fact that the **dead** rise again, have you not read in the book of Moses, in the passage about the burning bush, how God spoke to him, saying, 'I AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, and the God of Jacob '? **27** "He is not the God of the **dead**, but of the living; you are greatly mistaken."

Luke 7:15 The **dead** man sat up and began to speak. And Jesus gave him back to his mother.

22 And He answered and said to them, "Go and report to John what you have seen and heard: the BLIND RECEIVE SIGHT, the lame walk, the lepers are cleansed, and the deaf hear, the **dead** are raised up, the POOR HAVE THE GOSPEL PREACHED TO THEM.

Luke 9:7 Now Herod the tetrarch heard of all that was happening; and he was greatly perplexed, because it was said by some that John had risen from the **dead**,

60 But He said to him, "Allow the **dead** to bury their own **dead**; but as for you, go and proclaim everywhere the kingdom of God."

Luke 15:24 for this son of mine was **dead** and has come to life again; he was lost and has been found.' And they began to celebrate.

32 'But we had to celebrate and rejoice, for this brother of yours was **dead** and has begun to live, and was lost and has been found.'

Luke 16:30 "But he said, 'No, father Abraham, but if someone goes to them from the **dead**, they will repent!' (Wrong! Jesus rose from the dead but men still refuse to repent!) **31** "But he said to him, 'If they do not listen to Moses and the Prophets, they will not be persuaded even if someone rises from the **dead**.'"

Gary Hill - from the dead (ek nekrōn) – "Dives had said **from the dead**, but used a different preposition (apo). It is well-nigh impossible to give the English reader this nice play of prepositions. The general distinction is apo, 'from the outside'; ek, 'from within.' ... Abraham's preposition (ek, 'out of') implies a more complete identification with the dead than Dives' apo, 'from'" (WS, 202)(**See their excellent resource The Discovery Bible to enable deeper Word Studies** = <http://www.helpsbible.org> - see [reviews of "The Discovery Bible"](#))

Luke 20:35 but those who are considered worthy to attain to that age and the resurrection from the **dead**, neither marry nor are given in marriage;

37 "But that the **dead** are raised, even Moses showed, in the passage about the burning bush, where he calls the Lord THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB. 38 "Now He is not the God of the **dead** but of the living; for all live to Him."

Luke 24:5 and as the women were terrified and bowed their faces to the ground, the men said to them, "Why do you seek the living One among the **dead**?"

46 and He said to them, "Thus it is written, that the Christ would suffer and rise again from the **dead** the third day,

John 2:22 So when He was raised from the **dead**, His disciples remembered that He said this; and they believed the Scripture and the word which Jesus had spoken.

John 5:21 "For just as the Father raises the **dead** and gives them life, even so the Son also gives life to whom He wishes.

25 "Truly, truly, I say to you, an hour is coming and now is, when the **dead** will hear the voice of the Son of God, and those who hear will live.

John 12:1 Jesus, therefore, six days before the Passover, came to Bethany where Lazarus was, whom Jesus had raised from the **dead**.

9 The large crowd of the Jews then learned that He was there; and they came, not for Jesus' sake only, but that they might also see Lazarus, whom He raised from the **dead**.

17 So the people, who were with Him when He called Lazarus out of the tomb and raised him from the **dead**, continued to testify about Him.

John 20:9 For as yet they did not understand the Scripture, that He must rise again from the **dead**.

John 21:14 This is now the third time that Jesus was manifested to the disciples, after He was raised from the **dead**.

Acts 3:15 but put to death the Prince of life, the one whom God raised from the **dead**, a fact to which we are witnesses.

Acts 4:2 being greatly disturbed because they were teaching the people and proclaiming in Jesus the resurrection from the **dead**.

10 let it be known to all of you and to all the people of Israel, that by the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the **dead**-- by this name this man stands here before you in good health.

Acts 5:10 And immediately she fell at his feet and breathed her last, and the young men came in and found her **dead**, and they carried her out and buried her beside her husband.

Acts 10:41 not to all the people, but to witnesses who were chosen beforehand by God, that is, to us who ate and drank with Him after He arose from the **dead**. 42 "And He ordered us to preach to the people, and solemnly to testify that this is the One who has been appointed by God as Judge of the living and the **dead**.

Acts 13:30 "But God raised Him from the **dead**;

34 "As for the fact that He raised Him up from the **dead**, no longer to return to decay, He has spoken in this way: 'I WILL GIVE YOU THE HOLY and SURE blessings OF DAVID.'

Acts 17:3 explaining and giving evidence that the Christ had to suffer and rise again from the **dead**, and saying, "This Jesus whom I am proclaiming to you is the Christ."

31 because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the **dead**." 32 Now when they heard of the resurrection of the **dead**, some began to sneer, but others said, "We shall hear you again concerning this."

Acts 20:9 And there was a young man named Eutychus sitting on the window sill, sinking into a deep sleep; and as Paul kept on talking, he was overcome by sleep and fell down from the third floor and was picked up **dead**.

Acts 23:6 But perceiving that one group were Sadducees and the other Pharisees, Paul began crying out in the Council, "Brethren, I am a Pharisee, a son of Pharisees; I am on trial for the hope and resurrection of the **dead!**"

Acts 24:21 other than for this one statement which I shouted out while standing among them, 'For the resurrection of the **dead** I am on trial before you today.'

Acts 26:8 "Why is it considered incredible among you people if God does raise the **dead**?"

23 that the Christ was to suffer, and that by reason of His resurrection from the **dead** He would be the first to proclaim light both to the Jewish people and to the Gentiles."

Acts 28:6 But they were expecting that he was about to swell up or suddenly fall down **dead**. But after they had waited a long time and had seen nothing unusual happen to him, they changed their minds and began to say that he was a god.

Romans 1:4 who was declared the Son of God with power by the resurrection from the **dead**, according to the Spirit of holiness, Jesus Christ our Lord,

Romans 4:17 (as it is written, "A FATHER OF MANY NATIONS HAVE I MADE YOU") in the presence of Him whom he believed, even God, who gives life to the **dead** and calls into being that which does not exist.

24 but for our sake also, to whom it will be credited, as those who believe in Him who raised Jesus our Lord from the **dead**,

Romans 6:4 Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the **dead** through the glory of the Father, so we too might walk in newness of life.

9 knowing that Christ, having been raised from the **dead**, is never to die again; death no longer is master over Him.

11 Even so consider yourselves to be **dead** (dead to the power of) to sin, but alive to God in Christ Jesus.

13 and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the **dead**, and your members as instruments of righteousness to God.

Romans 7:4 Therefore, my brethren, you also were made to die to the Law through the body of Christ, so that you might be joined to another, to Him who was raised from the **dead**, in order that we might bear fruit for God.

8 But sin, taking opportunity through the commandment, produced in me coveting of every kind; for apart from the Law sin is **dead**.

MacArthur - Not lifeless or nonexistent (see notes on 5:12, 13), but dormant. When the law comes, sin becomes fully active and overwhelms the sinner. (MacArthur Study Bible)

Romans 8:10 If Christ is in you, though the body is **dead** because of sin, yet the spirit is alive because of righteousness. **11** But if the Spirit of Him who raised Jesus from the **dead** dwells in you, He who raised Christ Jesus from the **dead** will also give life to your mortal bodies through His Spirit who dwells in you.

Wuest - The believer's human body is **dead** in the sense that it has death in it because of sin, Adam's sin which brought both spiritual and physical death to each member of the race. The believer's spirit is alive (zōē) in that the Holy Spirit energizes it with divine life which is righteous in its quality. Eternal life is not only unending in its nature, but also ethical and spiritual in its content. (Wuest's word studies from the Greek New Testament)

Romans 10:7 or 'WHO WILL DESCEND INTO THE ABYSS?' (that is, to bring Christ up from the **dead**)."

9 that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the **dead**, you will be saved;

Romans 11:15 For if their rejection is the reconciliation of the world, what will their acceptance be but life from the **dead**?

Romans 14:9 For to this end Christ died and lived again, that He might be Lord both of the **dead** and of the living.

1 Corinthians 15:12 Now if Christ is preached, that He has been raised from the dead, how do some among you say that there is no resurrection of the **dead**?

13 But if there is no resurrection of the **dead**, not even Christ has been raised;

15 Moreover we are even found to be false witnesses of God, because we testified against God that He raised Christ, whom He did not raise, if in fact the **dead** are not raised.

16 For if the **dead** are not raised, not even Christ has been raised;

20 But now Christ has been raised from the **dead**, the first fruits of those who are asleep.

21 For since by a man came death, by a man also came the resurrection of the **dead**.

29 Otherwise, what will those do who are baptized for the dead? If the **dead** are not raised at all, why then are they baptized for them?

32 If from human motives I fought with wild beasts at Ephesus, what does it profit me? If the **dead** are not raised, LET US EAT AND DRINK, FOR TOMORROW WE DIE.

35 But someone will say, "How are the **dead** raised? And with what kind of body do they come?"

42 So also is the resurrection of the **dead**. It is sown a perishable body, it is raised an imperishable body;

52 in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the **dead** will be raised imperishable, and we will be changed.

2 Corinthians 1:9 indeed, we had the sentence of death within ourselves so that we would not trust in ourselves, but in God who raises the **dead**;

Galatians 1:1 Paul, an apostle (not sent from men nor through the agency of man, but through Jesus Christ and God the Father, who raised Him from the **dead**),

Ephesians 1:20 which He brought about in Christ, when He raised Him from the **dead** and seated Him at His right hand in the heavenly places,

Ephesians 2:1 And you were (spiritually) **dead** in your trespasses and sins, **5** even when we were (spiritually) **dead** in our transgressions, made us alive together with Christ (by grace you have been saved), (See also Col 2:13).

MacArthur - A sobering reminder of the total sinfulness and lostness from which believers have been redeemed. "In" indicates the realm or sphere in which unregenerate sinners exist. They are not dead because of sinful acts that have been committed but because of their sinful nature (cf. Matt. 12:35; 15:18, 19). (The MacArthur Study Bible)

Wuest - The word "**dead**" is **nekros**, "spiritually dead, that is, destitute of a life that recognizes and is devoted to God, because given up to trespasses and sins, inactive as respects doing right." It should be kept clearly in mind that death is not extinction of being or inactivity. Spiritual death is the state of separation from God and His life. Death itself is a separation, whether physical, the separation of the person from his body, or spiritual, the separation of the person from God. The state of death spoken of here is "in trespasses and sins." It is the dative of reference, "dead with reference to trespasses and sins." That is, this state of death had to do with trespasses and sins. It was not physical death, although that is caused in the last analysis by sin. (Wuest's word studies from the Greek New Testament)

Ephesians 5:14 For this reason it says, "Awake, sleeper, And arise from the **dead**, And Christ will shine on you."

Philippians 3:11 in order that I may attain to the resurrection from the **dead**.

Colossians 1:18 He is also head of the body, the church; and He is the beginning, the firstborn from the **dead**, so that He Himself will come to have first place in everything.

Colossians 2:12 having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the **dead**. **13** When you were **dead** in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions,

1 Thessalonians 1:10 and to wait for His Son from heaven, whom He raised from the **dead**, that is Jesus, who rescues us from the wrath to come.

1 Thessalonians 4:16 For the Lord Himself will descend from heaven with a shout, with the voice of the

archangel and with the trumpet of God, and the **dead** in Christ will rise first.

Comment: A reference to the rapture.

2 Timothy 2:8 Remember Jesus Christ, risen from the **dead**, descendant of David, according to my gospel,

2 Timothy 4:1 I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the **dead**, and by His appearing and His kingdom:

MacArthur - Christ will ultimately judge all men in 3 distinct settings: 1) the judgment of believers after the Rapture (1 Cor. 3:12–15; 2 Cor. 5:10); 2) the sheep and goats judgment of the nations, in which believers will be separated from unbelievers (Matt. 25:31–33, for entrance into the millennial kingdom); and 3) the Great White Throne judgment of unbelievers only (Rev. 20:11–15). Here, the apostle is referring to judgment in a general sense, encompassing all those elements. (Ibid)

Hebrews 6:1 Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from **dead** works and of faith toward God,² of instruction about washings and laying on of hands, and the resurrection of the **dead** and eternal judgment.

Hebrews 9:14 how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from **dead** works to serve the living God?

17 For a covenant is valid only when men are **dead**, for it is never in force while the one who made it lives.

Hebrews 11:19 He considered that God is able to raise people even from the **dead**, from which he also received him back as a type.

35 Women received back their **dead** by resurrection; and others were tortured, not accepting their release, so that they might obtain a better resurrection;

Hebrews 13:20 Now the God of peace, who brought up from the **dead** the great Shepherd of the sheep through the blood of the eternal covenant, even Jesus our Lord,

James 2:17 Even so faith, if it has no works, is **dead**, being by itself.

26 For just as the body without the spirit is **dead**, so also faith without works is **dead**.

1 Peter 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the **dead**,

1 Peter 1:21 who through Him are believers in God, who raised Him from the **dead** and gave Him glory, so that your faith and hope are in God.

1 Peter 4:5 but they will give account to Him who is ready to judge the living and the **dead**. **6** For the gospel has for this purpose been preached even to those who are (spiritually) **dead**, that though they are judged in the flesh as men, they may live in the spirit according to the will of God.

Revelation 1:5 and from Jesus Christ, the faithful witness, the firstborn of the **dead**, and the ruler of the kings of the earth. To Him who loves us and released us from our sins by His blood--

17 When I saw Him, I fell at His feet like a **dead** man. And He placed His right hand on me, saying, "Do not be afraid; I am the first and the last, **18** and the living One; and I was **dead**, and behold, I am alive forevermore, and I have the keys of death and of Hades.

Revelation 2:8 "And to the angel of the church in Smyrna write: The first and the last, who was **dead**, and has come to life, says this:

Revelation 3:1 "To the angel of the church in Sardis write: He who has the seven Spirits of God and the seven stars, says this: 'I know your deeds, that you have a name that you are alive, but you are **dead**.'

Revelation 11:18 "And the nations were enraged, and Your wrath came, and the time came for the **dead** to be judged, and the time to reward Your bond-servants the prophets and the saints and those who fear Your name, the small and the great, and to destroy those who destroy the earth."

Revelation 14:13 And I heard a voice from heaven, saying, "Write, 'Blessed are the **dead** who die in the Lord from now on!'" "Yes," says the Spirit, "so that they may rest from their labors, for their deeds follow with them."

Revelation 16:3 The second angel poured out his bowl into the sea, and it became blood like that of a **dead** man; and every living thing in the sea died.

Revelation 20:5 The rest of the **dead** did not come to life until the thousand years were completed. This is the first resurrection.

12 And I saw the **dead**, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the **dead** were judged from the things which were written in the books, according to their deeds. 13 And the sea gave up the dead which were in it, and death and Hades gave up the **dead** which were in them; and they were judged, every one of them according to their deeds.

Nekros - 47v in the non-apocryphal Septuagint -

Ge 23:3-4, 6, 8, 11, 13, 15 = All of the uses refer to the death of Abraham's wife Sarah; Lev 21:5; Nu 19:16; Dt 14:1; 18:11; 28:26; Jdg 4:22; 19:28; 1Sa 31:8; 2Sa 19:6; 2Kgs 19:35; 23:30; 2Chr 20:24; Ps 31:12; 38:20; 88:4, 10; 106:28; 115:17; 143:3; Eccl 9:3-5; Isa 5:13; 8:19; 14:19; 22:2; 26:14, 19; 34:3; 37:36; Jer 7:33; 9:22; 19:7; 33:5; Lam 3:6; Ezek 9:7; 11:6f; 32:18; 37:9

Complete Biblical Library Greek-English Dictionary - In the Septuagint **Nekros** usually translates the Hebrew word *mûth*, “dead person,” but also translates several other words suggestive of deceased persons or corpses. Sometimes the dead are pictured as going to a dark “underworld” (Hades) where there is—at least in relation to the world of the living—no consciousness (Ps 88:3-12; 115:17; 143:3; Eccl 9:3-6) and no hope (Eccl 9:4; Isa 26:14). At other times there is the hint that the souls of the dead still exist and may be joined in their “pit” (Ezek 32:18-32, cf. 2Sa 12:23 and Homer *Odyssey* 10.526 above) and that there is the possibility (Ezek 37:9), and even the hope (Isa 26:19, cf. Job 19:26; Da 12:2 - Ed: Although *nekros* not used in the latter two passages, only Isa 26:19), of a resurrection to life. ([Complete Biblical Library - Greek-English Dictionary](#))