

Romans 14:9

Authorized King James Version (KJV)

For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

Analysis

For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living—Eis touto gar Christos apethanen kai ezēsen, hina kai nekrōn kai zōntōn kyrieuē (εἰς τοῦτο γὰρ Χριστὸς ἀπέθανεν καὶ ἐζήσεν, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ). Eis touto (for this purpose) states Christ's redemptive goal: establishing universal Lordship. Apethanen kai ezēsen (died and lived) summarizes the gospel—death and resurrection. Some manuscripts add anestē (rose again), making the triad explicit: death, resurrection, life.

Hina kyrieuē (ἵνα κυριεύσῃ, that He might be Lord) expresses purpose—Christ's death-resurrection secured His rule over nekrōn kai zōntōn (dead and living). This is cosmic Lordship: Christ rules the living now, and He rules the dead (those who've died and await resurrection). Philippians 2:9-11 expands this: 'every knee shall bow...every tongue confess Jesus Christ is Lord.' His Lordship, purchased by blood, is the ground of mutual submission in Romans 14—we're all under one Lord, accountable to Him alone.

Historical Context

Early Christians confessed 'Jesus is Lord' (Kyrios Iēsous)—the first creed (Romans 10:9, 1 Corinthians 12:3). This was revolutionary: Caesar claimed 'Lord' (Kyrios Kaisar), but Christians gave ultimate allegiance to Christ. His Lordship, secured by resurrection, relativizes all earthly authorities and disputes. If Christ is Lord of the dead, death doesn't separate believers from Him (8:38-39). If He's Lord of the

living, all of life is worship. This shaped Christian martyrdom theology: confessing 'Jesus is Lord' even unto death, because His Lordship transcends Caesar's sword.

Related Passages

Ephesians 2:8 — Salvation by grace through faith

John 3:16 — God's love and salvation

James 2:17 — Faith and works

Romans 1:17 — The righteous shall live by faith

Study Questions

1. How does Christ's purchased Lordship (through death and resurrection) affect your daily acknowledgment of His authority?
2. What does it mean practically that Christ is 'Lord of the dead and living'— how does this shape your view of death and life?
3. If Christ is Lord of both you and the brother you disagree with, how should that reshape your attitude toward disputable matters?

Interlinear Text

εἰς	τοῦτο	γὰρ	Χριστὸς	καὶ	ἀπέθανεν	καὶ	ἀνέστη	καὶ
to	this	For	end Christ	and	died	and	rose	and
G1519	G5124	G1063	G5547	G2532	G599	G2532	G450	G2532
ἀνέζησεν,	ἵνα	καὶ	νεκρῶν	καὶ	ζώντων	κυριεύσῃ		
revived	that	and	of the dead	and	living	he might be Lord		
G326	G2443	G2532	G3498	G2532	G2198	G2961		

Additional Cross-References

Revelation 1:18 (Parallel theme): I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Luke 24:26 (References Christ): Ought not Christ to have suffered these things, and to enter into his glory?

Hebrews 12:2 (Parallel theme): Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Matthew 28:18 (Parallel theme): And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

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