

Romans 6:9

Authorized King James Version (KJV)

Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

Analysis

Knowing that Christ being raised from the dead dieth no more—eidotes hoti Christos egertheis ek nekrōn ouketi apothnēskēi (εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνήσκει). The perfect participle egertheis (having been raised) indicates permanent state: Christ remains in resurrection life. Ouketi (no longer, no more) emphasizes the finality—Christ's death was once-for-all (ephapax, though that word appears in v. 10). **Death hath no more dominion over him** (thanatos autou ouketi kyrieuei, θάνατος αὐτοῦ οὐκέτι κυριεύει)—kyrieuei (lords over, exercises mastery) is the same verb used of sin's dominion (v. 14).

Christ conquered death itself, stripping it of legal authority. His resurrection is qualitatively different from resuscitations (Lazarus died again); Christ's resurrection inaugurates the age to come. The theological implication: since believers are united to Christ, death no longer has final dominion over them either—they share Christ's victory. This grounds assurance: the same resurrection power that raised Christ operates in believers (Ephesians 1:19-20), guaranteeing both present sanctification power and future bodily resurrection.

Historical Context

Ancient paganism had many myths of dying and rising gods (Osiris, Dionysus, Adonis), but these were seasonal fertility cycles, not historical events or permanent conquests of death. Jewish expectation awaited eschatological resurrection, but Christ's resurrection as 'firstfruits' (1 Corinthians 15:20) was

unprecedented. Death was personified in Jewish literature (Hosea 13:14) as an enemy power; Christ's resurrection breaks death's tyranny. Early Christian preaching emphasized Christ's resurrection as God's vindication of Jesus and proof of His Messiahship.

Related Passages

Colossians 1:16 — All things created through Christ

Psalms 19:1 — Heavens declare God's glory

Study Questions

1. How does Christ's permanent victory over death assure you in your daily walk and future hope?
2. What 'dominion' of death (fear, despair, meaninglessness) still affects your life contrary to union with risen Christ?
3. How should the reality that death has 'no more dominion' over Christ (and you in Him) change your priorities?

Interlinear Text

εἰδότες	ὅτι	Χριστὸς	ἐγερθεὶς	ἐκ	νεκρῶν	οὐκέτι
Knowing	that	Christ	being raised	from	the dead	G3765
G1492	G3754	G5547	G1453	G1537	G3498	

ἀποθνήσκει	θάνατος	αὐτοῦ	οὐκέτι	κυριεύει
dieth	death	him	G3765	dominion over
G599	G2288	G846		G2961

Additional Cross-References

Romans 6:14 (Parallel theme): For sin shall not have dominion over you: for ye are not under the law, but under grace.

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.

Hebrews 7:25 (Parallel theme): Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Romans 5:14 (Parallel theme): Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

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