

The Bigger Picture (vv. 7-8)

VERSE 7 For not one of us lives for himself, and not one dies for himself (οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῆ καὶ οὐδεὶς ἑαυτῷ ἀποθνήσκει [*conj. gar + pro.nom.m.s. oudeis no one + pro.gen.p. ego "us" + pro.dat.m.s. heautou himself + pres.act.ind.3s. zao live + conj. kai + pro.nom.m.s. oudeis + pro.dat.m.s. heautou + pres.act.ind.3s. apothnesko die*]);

VERSE 8 for if we live, we live for the Lord, or if we die, we die for the Lord (ἐάν τε γὰρ ζῶμεν, τῷ κυρίῳ ζῶμεν, ἐάν τε ἀποθνήσκωμεν, τῷ κυρίῳ ἀποθνήσκομεν. [*conj. ean if + part. te so + part. gar for + pres.act.subj.1p. zao live + d.a.w/noun dat.m.s. kurios + part. te + conj. ean + pres.act.subj.1p. anothnesko die + d.a.w/noun dat.m.s. kurios + pres.act.ind.1p. apothnesko die*]); **therefore whether we live or die, we are the Lord's** [ἐάν τε οὖν ζῶμεν ἐάν τε ἀποθνήσκωμεν, τοῦ κυρίου ἐσμέν [*conj. ean "whether" + part. te + conj. oun therefore + part. te so + pres.act.subj.1p. zao live + conj. ean "whether" + part. te + pres.act.subj.1p. anothnesko + d.a.w/gen.m.s. kurios + pres.act.ind.1p. eimi*]).

ANALYSIS: VERSES 7-8

1. The modus operandi Paul has given believers with regard to food and special days is now viewed with respect to a larger truth.
2. The believer's life belongs to the Lord and is to be lived not for self but for the Lord (cf. 1 Cor. 6:19 "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?").
3. The believer who is making the maturity adjustment knows that he is not to live in his own self-interest.
4. Such a believer is occupied with the reality that he is to live in accordance with the directive, geographical, and viewpoint will of God.
5. The same holds true with the believer's death.
6. The timing and manner of death is in the Lord's hand.
7. The believer who is fully acclimated to the plan of God will acclimate to death knowing he has a far better future.
8. Death in no way undermines our relationship to God as His children.
9. Spiritual growth enables the believer to view death as a promotion and not as a negative.
10. Physical death is our portal into the very presence of Christ (Phil. 1:21-23).
11. Death cannot separate us from God.
12. Even with respect to the physical body that dies there is future hope via resurrection.
13. For the believer God has removed "the sting" of death (1Cor. 15:55-56 cp. Hos. 13:14).

14. An insect without its stinger attacking a person is the point of this analogy.
15. And so the inspired writer of Scripture mocks death something the unsaved person cannot successfully do.
16. In conclusion “not one of us lives for himself, and not one dies for himself.”

What Makes This All Possible (v. 9)

VERSE 9 For to this end Christ died and lived again, that He might be Lord both

of the dead and of the living (εἰς τοῦτο γὰρ Χριστὸς ἀπέθανεν καὶ ἔζησεν, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ [*prep. eis + pro.acc.nt.s houtos + conj. gar + noun nom.m.s. Christ + aor.act.ind.3s. apothnesko die + conj. kai + aor.act.ind.3s. zao live; “lived again” + conj. hina that + adj.gen.m.p. nekros dead + conj. kai + pres.act.part.gen.m.p. zao live + aor.act.subj.3s. kureio be lord of*]).

ANALYSIS: VERSE 9

1. In this verse we have the basis for what is set forth in v. 8 as per the words “to this end.”
2. This verse presents the background to how Christ attained His lordship.
3. There was never any question with respect to His deity, but the issue here is His humanity.
4. Jesus humanity suffered and died on the cross.
5. However, He did not die as a result of crucifixion rather He died by tapping into His humanity and removing His soul/spirit (Lk. 23:46; cp. Jam. 2:26 “the body without the spirit is dead...”).
6. “Lived again” refers to His overcoming physical death via a resurrection body.
7. Thus establishing His lordship over all things as the glorified God-Man.
8. So Jesus entered the realm of death and conquered it not just for Him, but for all who are believers.
9. Christ rules supreme over believers whether they are among the dead or living.
10. He conquered death and so we who are His will conquer death.
11. So Christ has dominion over both realms.
12. This verse deals exclusively with believers.
13. He exercises dominion over all humanity including unbelievers (Jn. 5:26-29).
14. This verse succinctly sets forth the basis for our assurance that we are His whether dead or alive.
15. The thing that makes all this a reality is the fact of His sufferings during the three hours of darkness.
16. Also, He had to live out His life without so much as having committed one sin!

Overriding Reason to Avoid Judging and Contempt (vv. 10-12)

VERSE 10 But you, why do you judge your brother (σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; [pro.nom.s. su + conj. de + interog. tis why? + pres.act.ind.2s. krino + d.a.w/noun acc.m.s. adelphos + pro.gen.m.s. su])?

Or you again, why do you regard your brother with contempt (ἢ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου [conj. e or + conj. kai also + pro.nom.s. su + interrog. tis + pres.act.ind.2s. exouleneo look down on, treat with contempt + d.a.w/noun acc.m.s. adelphos + pro.gen.m.s. su])

For we will all stand before the judgment seat of God (πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ θεοῦ [adj.nom.m.p. pas all + conj. gar + fut.mid.ind.1p. paristemi stand + d.a.w/noun dat.nt.s. bema + d.a.w/noun gen.m.s. theo]).

VERSE 11 For it is written, "AS I LIVE, SAYS THE LORD, EVERY KNEE SHALL BOW TO ME, AND EVERY TONGUE SHALL GIVE PRAISE TO GOD (γέγραπται γάρ, Ζῶ ἐγώ, λέγει κύριος, ὅτι ἐμοὶ κάμψει πᾶν γόνυ καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ θεῷ [pf.pass.ind.3s. grapho + conj. gar + pres.act.ind.1s. zao live + pro.nom.m.s. ego + pres.act.ind.1s. lego + noun nom.m.s. kurios + conj. hoti + pro.dat.s. ego "to Me" + fut.act.ind.3s. kampto bow + adj.nom.nt.s. pas + nom.nt.s. gonu knee + conj. kai + adj.nom.f.s. pas + noun nom.f.s. galossa tongue + fut.mid.ind.3s. exomologeio confess, acknowledge; translated "shall praise" + d.a.w/noun dat.m.s. theos ."]

VERSE 12 So then each one of us will give an account of himself to God (ἄρα [οὖν] ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει [τῷ θεῷ] [conj. ara so + conj. oun then + adj.nom.m.s. ekastos each one + pro.gen.p. ego + prep. peri + pro.gen.m.s. eautou himself + noun acc.m.s. logos "account" + fut.act.ind.3s. didomi give + d.a.w/noun dat.m.s. theos]).

ANALYSIS: VERSES 10-12

1. Paul returns to the topic in verse 3.
2. It concerns mistreatment of believers on the part of the weak and the strong.
3. The weak are those who are uninformed with regard to food and days.

4. Their consciences are not in line with Bible teaching and hold legalistic notions.
5. The strong are those who are well informed and not legalistic.
6. In verse 10 the weak are those who are judging the strong in the first line (v. 10a).
7. In v. 10b we have the strong that hold the weak “with contempt.”
8. When these two categories misapply they assume the prerogative of God.
9. The reproofs of verse 10 draw support from the appeal to “judgment [Bema] seat of God.”
10. Here and in 2 Cor. 5:10 (“For we must all appear before the judgment seat of Christ, so that each one may be recompensed for the deeds of the body, according to what he has done, whether good or bad.”) is the documentation for a future evaluation of each CA believer’s Ph 2.
11. 1 Cor. 3:10-19 describes the judgment in terms of divine versus human good.
12. In v. 11 Paul cites Isa. 45:23 to support a future and final judgment.
13. The quoted by interpretation is inclusive of all humanity.
14. CA believers will receive theirs in connection with the Rapture.
15. OT saints will receive theirs at the 2nd Advent.
16. All unbelievers will receive theirs at the Great White Throne Judgment.
17. In this context the emphasis is on CA believers.
18. All mankind will collectively and individually acknowledge God and His Son willingly.
19. All will bow the knee and confess who and what Christ is (v. 11).
20. This same truth is also affirmed in Phil. 2:10-11.
21. This includes the most antagonistic and God-hating individuals of history.
22. The “account” given is to God and not to men.
23. So instead of wrongful judging of other believers we should be quick to judge ourselves in the light of the scriptures.
24. By avoiding mental attitude sins and actions we avoid divine discipline (“Do not judge, so that you will not be judge” Matt.7:1), and loss of reward at the Bema.
25. Legitimate evaluation of believers’ misconduct is necessary, just as we judge ourselves.
26. Evaluation of the weak believer’s misplaced scruples in the matter of food, drink, and days is legitimate as long as it is not taken to far.
27. The weak positive believer should be shown grace and patience.
28. Don’t play God as you don’t have all the facts.