

# Romans 8:11 Commentary

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Chart from recommended resource [Jensen's Survey of the NT](#) - used by permission  
[Romans Overview Chart](#) - Charles Swindoll

## 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
<b>SIN</b>	<b>SALVATION</b>	<b>SANCTIFICATION</b>	<b>SOVEREIGNTY</b>	<b>SERVICE</b>
<b>NEED FOR SALVATION</b>	<b>WAY OF SALVATION</b>	<b>LIFE OF SALVATION</b>	<b>SCOPE OF SALVATION</b>	<b>SERVICE OF SALVATION</b>
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 chart above				

- R **Ruin** (Romans 1:17 – 3:20) – The utter sinfulness of humanity
- O **Offer** (Romans 3:21-31) – God's offer of justification by grace
- M **Model** (Romans 4:1-25) – Abraham as a model for saving faith
- A **Access** (Romans 5:1-11) – The benefits of justification
- N **New Adam** (Romans 5:12-21) – We are children of two "Adams"
- S **Struggle w/ Sin** (Romans 6:1-8:39) Struggle, sanctification, and victory

**Romans 8:11** 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. (**NASB: Lockman**)

**Greek:** [ei de to pneuma tou egeirantos \(AAPMSG\) ton lesoun ek nekron oikei \(3SPA\) en humin, o egeiras \(AAPMSN\) Christon ek nekron zoopoiesei \(3SFAI\) kai ta thneta somata humon dia tou enoikountos \(PAPNSG\) autou pneumatos en humin.](#)

**Amplified:** And if the Spirit of Him Who raised up Jesus from the dead dwells in you, [then] He Who raised up Christ Jesus from the dead will also restore to life your mortal (short-lived, perishable) bodies through His Spirit Who dwells in you. ([Amplified Bible - Lockman](#))

**Barclay:** If the Spirit of him who raised Jesus from the dead dwells in you he will make even your mortal bodies alive through his Spirit indwelling in you. ([Westminster Press](#))

**ESV:** 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.

**NET** Moreover if the Spirit of the one who raised Jesus from the dead lives in you, the one who raised Christ from the dead will also make your mortal bodies alive through his Spirit who lives in you.

**NLT:** The Spirit of God, who raised Jesus from the dead, lives in you. And just as he raised Christ from the dead, he will give life to your mortal body by this same Spirit living within you. ([NLT - Tyndale House](#))

**Phillips:** I said that our nature is "dead" in the presence of Christ, and so it is, because of its sin. Nevertheless once the Spirit of him who raised Jesus from the dead lives within you he will, by that same Spirit, bring to your

whole being new strength and vitality. ([Phillips: Touchstone](#))

**Wuest:** And assuming that the Spirit of the One who raised up Jesus out from among the dead is in residence in you, He who raised from among the dead Christ Jesus, will also make alive your mortal bodies through the agency of the Spirit who is resident in you.

**Young's Literal:** and if the Spirit of Him who did raise up Jesus out of the dead doth dwell in you, He who did raise up the Christ out of the dead shall quicken also your dying bodies, through His Spirit dwelling in you.

**BUT IF (SINCE) THE SPIRIT OF HIM WHO RAISED JESUS FROM THE DEAD DWELLS IN YOU: ei de to pneuma tou egeirantos (AAPMSG) ton lesoun ek nekron oikei (3SPA) en humin:**

- Ro 8:9; 4:24,25; Acts 2:24,32,33; Ephesians 1:19,20; Hebrews 13:20; 1Peter 1:21
- [Romans 8 Resources](#)

## **BAD NEWS GOOD NEWS!**

In Romans 8:10 Paul gave us the "bad news" that our body is dead because of sin but now counters with the good news that our dead body will be resurrected. The same Spirit that raised Jesus' body from the dead will raise ours from the dead (Hallelujah!) and he adds that each will be raised "in his own order: Christ the first fruits, after that those who are Christ's at His coming, and He is the first fruits of all who will follow." (1Cor 15:23). In other words the "first fruits" assures the fruits (so to speak) will follow.

**If** introduces a first class conditional statement which is a fact. In other words the "if" does not introduce doubt, but means *"if, as is the case"* (or "since"). Note that again (like Ro 8:10 above) Paul introduces this clause with **'but'** indicating contrast with the body of death.

Note that the pronoun "Him" in the phrase **"the Spirit of Him Who raised Jesus"** is a reference to the **Father** not to the Spirit. It was God the Father Who raised Jesus. And yet it was also the Spirit! The same Spirit Who miraculously brought about conception of the life of Jesus the Man in Mary's womb (Mt 1:20) is the same Spirit Who was also involved in giving life to Jesus after He died as a Man! Oh, mystery of mysteries. How great is our salvation! (Heb 2:3)

The New Testament affirms the role of the Father in the resurrection in several other passages...

"And **God** raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power. (Acts 2:24)

Now **God** has not only raised the Lord, but will also raise us up through His power. (1Cor 6:14)

"knowing that **He** (God the Father) Who raised the Lord Jesus will raise us also with Jesus and will present us with you." (2Cor 4:14)

And elsewhere the Scripture affirms that the Spirit was intimately involved in the resurrection of our Lord. And so in Paul's introduction to Romans he writes...

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, (Ro 1:4NAS)

And Jesus Christ our Lord was shown to be the Son of God when God powerfully raised him from the dead **by means of the Holy Spirit**. (Ro 1:4NLT)

who was appointed the Son-of-God-in-power **according to the Holy Spirit** by the resurrection from the dead, Jesus Christ our Lord. (Ro 1:4NET)

That God the Father and God the Spirit are involved in the resurrection of Jesus Christ should not surprise us. The great Puritan writer **John Owen** explains how grace is in Jesus and yet the effecting Agent of that grace is the Spirit of Jesus (Acts 16:7, Phil 1:19-note, Ro 8:9-note). Owen writes

**THOUGHT** - Everything God does He does as the triune God. Each Person of the Trinity is involved in every action of God. Yet at the same time each Person has a special role to fulfill in that work....There is no good that we receive from God but it is brought to us and wrought in us by the Holy Spirit. Nor is there in us any good towards God, any faith, love, obedience to His will, but what we are enabled (Ed: Note not "helped")

which implies we have some ability and just need a little "push!") to do so by the Holy Spirit. ([Pneumatologia. Or, A Discourse Concerning the Holy Spirit](#))

As an aside remember that the Bible says every Christian has the Holy Spirit. The question is does the Holy Spirit have you? Is the Holy Spirit at home in your heart and life?

**Raised (1453) (egeiro)** means to waken, rouse from sleep, from sitting or lying, from disease and here means to wake up from death, of which sleep is the emblem. Here Paul says the Spirit raised Jesus. In Ro 4:24, Acts 2:24, Eph 1:19-20, Heb 13:20, 1Pe 1:21 we see that it is God the Father Who raised Jesus from the dead. There is no conflict, for the Trinity functions in perfect synchrony and unity, even if we cannot fully comprehend how that occurs.

**Dwells (3611) (oikeo)** from **oikos** = home) means to live, inhabit or dwell in a certain place as one's home. To inhabit a house. Oikeo is speaks of dwelling often with a figurative sense - sin (Ro 7:17), Spirit (1Cor 3:16), marriage partners (1Cor 7:12).

In this passage **oikeo** is in the **present tense** = "is dwelling" or continually dwells. This fact is important for it emphasizes that the Spirit is not an occasional visitor (as He was in the OT) but that He takes up residence in God's children. In fact the present tense even underscores that the Spirit continually indwells us not only in this life, but in the one to come! (cp John 14:16) And of course now we never have to pray the prayer of David in Ps 51:11b "Do not take Your Holy Spirit from me!" Praise God! Of course we can still blunt His effect and power by sin, so we need to keep short accounts!

**Charles Stanley** - The significance of the term **oikeo** is that it speaks of permanency. The idea is that the Holy Spirit takes up residency in believers—forever. He doesn't just pass through. He makes us His home. He comes to stay. (The Wonderful Spirit-Filled Life)

What an awesome truth that the Spirit of the Living God would make His home in ever redeemed sinner. He lives in the believer, not simply paying a fleeting visit but making His "home" in us, even as in 1Cor 7:12-13 a husband and a wife dwell together (interesting as this brings to mind the picture of union and oneness which is true as a result of our entry into the New Covenant)!

**BDAG** summarized - (1) To dwell in a place - live, dwell (Ge 24:3, 27:44), in marriage (1Cor 7:12-13) Of the Spirit of God Who dwells in believers (Ro 8:9, 11, 1Cor 3:16). Of "good" not dwelling (Ro 7:18). Of the principle of Sin (the "virus" inherited from Adam) dwelling in every human body, even believers (Ro 7:17). (2) To inhabit a place (Ge 24:13). In a transcendent sense (1Ti 6:16).

**Friberg** - (1) intransitively dwell, live; (a) literally, of marriage live with, live together as husband and wife (1Co 7.12, 13); (b) figuratively, of spiritual indwelling reside in (1Cor 3.16); (2) transitively inhabit, dwell in something (1Ti 6.16) (Analytical Lexicon)

**Liddell-Scott** - A. transitive - to inhabit, occupy, ll., Hdt., Att.:—Pass. to be inhabited, ll., Hdt., etc.; 2. Pass. to be settled, of those to whom new abodes are assigned, ll. those who have been settled, i.e. those who dwell on the mainland, Hdt.; of cities, to be situated, to lie ll. to manage, direct, govern, like dioikeo, Soph., etc. B. intransitive - to dwell, live, be settled, Homer, etc.; "sweet is it to live free from cares," Soph. ll. of cities, in a pass. sense, to be settled, be situated, Hdt., Xen. 2. to conduct oneself or be conducted so and so "to a state with habits of self-control would be well governed," Plat.

**Oikeo** in the Septuagint - Gen 4:16.20; 16:3; 19:30; 20:1. To inhabit [ti] Gen 24:13; to live, to dwell Gen 4:16; to be situated; the (inhabited) world 2Sa 22:16; Is 21:12 live, dwell, return

The derivative verb **enoikeo** is used by Paul in commanding Timothy to "Guard, through the Holy Spirit who dwells in (enoikeo - present tense) us, the treasure which has been entrusted to you.

**Oikeo** - 9x in 9v -

Romans 7:17 So now, no longer am I the one doing it, but sin which **dwells** in me.

Romans 7:18 For I know that nothing good **dwells** in me, that is, in my flesh; for the willing is present in me, but the doing of the good is not.

Romans 7:20 But if I am doing the very thing I do not want, I am no longer the one doing it, but sin which **dwells** in me.

**Comment** - Paul is saying "I would never—in any way, shape, or form—choose to do this, but it is the **Sin**' living in my 'house,' **oikeo**, causing me to do it."

Romans 8:9 However, you are not in the flesh but in the Spirit, if indeed the Spirit of God **dwells** in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.

Romans 8:11 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.

1 Corinthians 3:16 Do you not know that you are a temple of God and that the Spirit of God **dwells** in you?

**Zodhiates** - This indwelling of the Spirit of God in the individual believer—in you and me—is not a transient visit but a permanent presence. The Greek verb is oikeí, from oikéō, which refers to dwelling in a house permanently. In fact, the word for "house," even in Modern Greek, is oikía.

**Wayne Barber** - In other words, He has taken up residence within our life. It is in the **present active indicative**. Continuously He dwells in our life, of His own accord (active voice) and write it down, it is a fact (indicative) you see. In other words, this is something that you just take home and understand. God says He has taken up residence in your life. The Holy Spirit taking up residence in your life is proof of your holiness before God. Understand that.

1 Corinthians 7:12 But to the rest I say, not the Lord, that if any brother has a wife who is an unbeliever, and she consents to **live** with him, he must not divorce her.

13 And a woman who has an unbelieving husband, and he consents to **live** with her, she must not send her husband away.

1 Timothy 6:16 who alone possesses immortality and **dwells** in unapproachable light, whom no man has seen or can see. To Him be honor and eternal dominion! Amen.

**Oikeo** - 79x - Ge 4:16, 20; 16:3; 19:30; 20:1; 24:3, 13; 25:27; 27:44; 29:19; 34:16, 21, 23; 35:1; 36:7f; Ex 2:15; 16:35; Deut 28:30; Josh 21:42; Jdg 9:21, 41; 10:1; 11:3, 8, 26; 20:15; 21:9f, 12, 21; 2 Sam 15:8, 19; 19:32; 1 Kgs 3:17; 2 Kgs 4:13; 6:1f; 19:36; 1 Chr 4:41; 2 Chr 34:9; Ezra 4:6, 17; Neh 3:26; 4:12; 7:3; 13:4; Esther 1:1; Ps 17:12; 84:10; Pr 8:26; 10:30; 21:9, 19; 25:24; 27:10; Isa 5:8; 6:5; 21:12; 30:19; 33:16; 34:11; 37:37; Jer 35:7, 10f, 15; 40:4, 10; 42:14; 43:2; 48:28; Ezek 38:11; Dan 4:1, 11; 6:25; Hag 1:4

**Sanday and Headlam** remark that **oikeo** "denotes a settled permanent penetrative influence." ([Romans 8 Commentary](#))

Note the truth of the Trinity in this verse. God the Father's Spirit vitalizes us here and now, even though we are sinful human beings, infusing us with that same power which raised Jesus from the dead, enabling us to live holy lives. Every one of our spiritual failures shouts out, "We can't." And every spiritual victory affirms, "But He can!"

**HE WHO RAISED CHRIST JESUS FROM THE DEAD WILL ALSO GIVE LIFE TO YOUR MORTAL BODIES** : ο εγειρας (AAPMSN) **Christon ek nekron zoopoiesei (3SFAI) kai ta thneta somata humon**: (Ro 6:4,5; Isaiah 26:19; Ezekiel 37:14; John 5:28,29; 1Corinthians 6:14; 15:16,20, 21, 22; 1Corinthians 15:51, 52, 53, 54, 55, 56, 57; 2Corinthians 4:14; Ephesians 2:5; Philippians 3:21; 1Thessalonians 4:14, 15, 16, 17; 1Peter 3:18; Revelation 1:18; 11:11; 20:11, 12, 13) (Mortal: Ro 6:12; 1Corinthians 15:53; 2Corinthians 4:11; 5:4)

**He Who raised Christ Jesus** - This appears to refer to the Father, but as explained above, the Spirit was also active in the resurrection of Christ Jesus.

**Christ** ([5547](#))(**Christos** from **chrío** = to rub or anoint, consecrate to an office) means one who has been anointed, symbolizing appointment to a task. The majority of the NT uses refer to Jesus (exceptions = "false Christs" - Mt 24:24, Mk 13:22).

**Jesus** ([2424](#))(**Iesous**) is [transliteration](#) of the Greek Iesous, which in turn is the transliteration of the Hebrew name **Jehoshua** (**Yehoshua**) or **Jeshua** (**Yeshua**) which mean Jehovah is help or Jehovah is salvation. Stated another way the Greek Iesous corresponds to the OT **Jehoshua** (**Yehoshua**) which is contracted as **Jeshua** (**Yeshua**).

Jews believed that God would raise the dead at the end of this age. Paul modifies this belief adding that God has already raised Jesus, and His resurrection is a sure sign that the rest of the resurrection will transpire as promised.

Not only has the spirit of the Christian been made alive (see Ro 8:10), but in time the body which is now under the curse of death will be resurrected as well. The facts that God raised Christ Jesus and has given us the indwelling Spirit guarantees every believer's future resurrection, a glorious truth repeated many times by Paul...

Behold, I tell you a mystery; we shall not all sleep, but we shall all be changed, 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 shall be changed. For this perishable must put on the imperishable, and this mortal must put on immortality. But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, "DEATH IS SWALLOWED UP in victory. "O DEATH, WHERE IS YOUR VICTORY? O DEATH, WHERE IS YOUR STING?" The sting of death is sin, and the power of sin is the law; but thanks be to God, who gives us the victory through our Lord Jesus Christ. Therefore, my beloved brethren,

be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord. (1Cor 15:51-57)

For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself. (see **note** Philippians 3:20, 3:21)

For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus. For this we say to you by the word of the Lord, that we who are alive, and remain until the coming of the Lord, shall not precede those who have fallen asleep. 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 shall rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and thus we shall always be with the Lord. Therefore comfort one another with these words. (1Thes 4:14-18-see notes )

**Raised** (awakened) ([1453](#))(**egeiro**) means to rise (stand up) from a sitting or lying position (Mt 8:26, 9:5), to awaken from sleep (Mt 8:25), figuratively to "awaken" from death (rise up), describing the bringing back of Jesus from the dead.

**Give life** ([2227](#)) (**zoopoieo** from **zoós** = alive + **poieo** = to make) means to revitalize, make alive, quicken, vivify.

**John** uses **zoopoieo** in a similar way as Paul writing...

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

"It is the Spirit who **gives life**; the flesh profits nothing; the words that I have spoken to you are spirit and are life. (John 6:63)

Why did Paul use "**give life to**" instead of "**raise**" when describing men's bodies? **Godet** comments that...

Once again we see how carefully Paul weighs every term he uses. We have a new proof of the same in the use of the two expressions (egeirantos), to awake (raised) (applied to Jesus), and (zoopoesei), to quicken (to give life) (applied to believers). The death of Jesus was a sleep, unaccompanied with any dissolution of the body...; it was therefore enough to awake Him. In our case, the body, being given over to destruction, must be entirely reconstituted; this is well expressed by the word quicken ("give life"). ([Romans Commentary Online](#))

**Vine** writes that "The reference is not to the impartation of some special energy of life and power to our bodies in their present state, but to the effect upon them of the shout of the Lord at the time of the Rapture (1Thes. 4:17; see **note** Philippians 3:20, 3:21; 1Cor 15:52, 53). What is mortal will then be "swallowed up of life." The statement in this eleventh verse is to be put in connection with that at the close of the seventh chapter, where the assurance is given that Christ will deliver us "out of the body of this death" (see **note** Romans 7:24) ([Vine, W. Collected writings of W. E. Vine. Nashville: Thomas Nelson](#))

**S Lewis Johnson** observes that...

this verse is the final answer to the cry of Ro 7:24 (note). The power of indwelling sin and physical death over the believer's body is destroyed in the bodily resurrection. The logic of the apostle is clear. The presence of the Spirit of God in our mortal bodies is the guarantee of the bodily resurrection, for He is the one who raised up Jesus Christ.

Now one must be clear here. When Paul says, "*the one who raised up Christ Jesus from the dead*," he is referring, not to the Holy Spirit, but to the Father. It is not, "the Spirit who raised up Jesus from the dead," but, "the Spirit of the One Who raised up Jesus from the dead," that is, the Father God. It is the Father Who raised up the Son, and that is the universal testimony of the Bible. The reason for that is that it is important to make plain that the sacrifice of the Son is acceptable to the Father. Therefore, the almost universal testimony of the New Testament is that the Father raised the Son (cf. Acts 2:24, 32; 3:15, 26; 4:10; 5:30; 26:8; 1 Cor. 6:14; 2 Cor. 4:14). Thus, regeneration and the indwelling of the Spirit of the God of the resurrection naturally involve the resurrection of the believer's body. All are parts of the one process of redemption. If God has done the work of regeneration, He will accomplish the work in resurrection.

**What a wonderful promise that is for the believer! Our spirits are already alive; our bodies soon shall be.** ([Romans 8:5-17](#)) (Bolding added)

**THROUGH HIS SPIRIT WHO** (continually) **INDWELLS YOU: dia tou enoikountos (PAPNSG) autou pneumatos en humin** (Ro 8:9; John 7:38,39; 14:17)

**Through (dia)** - Identifies the **instrument**, that is, a means whereby something is achieved, performed, or furthered. Whenever you encounter a **through** used in this sense, instead of "passing through," indifferently, it behooves the diligent disciple to pause and ponder the spiritual dynamic that the writer is explaining (prayerfully relying of course on your Teacher, the Holy Spirit to illuminate the sacred text.) You may be pleasantly surprised at the insights you glean!

Regarding the question of the role of the Spirit in giving life to our mortal bodies, **Leon Morris** notes that "The Spirit is not usually linked with resurrection, but here he seems to be. It is not clear whether Paul is saying that the Spirit is to be the agent in raising us or the guarantee that we will be raised. Both are true, and it does not seem to matter greatly which way we resolve the textual problem. ([Morris, L. The Epistle to the Romans. W. B. Eerdmans: Inter-Varsity Press](#))

**Matthew Henry** reminds us that in this verse Paul gives...

Two great assurances of the resurrection of the body are mentioned:

(1.) **The resurrection of Christ:** He that raised up Christ from the dead shall also quicken. Christ rose as the head, and first-fruits, and forerunner of all the saints, 1Cor 15:20. The body of Christ lay in the grave, under the sin of all the elect imputed, and broke through it. O grave, then, where is thy victory? It is in the virtue of Christ's resurrection that we shall rise.

(2.) **The indwelling of the Spirit.** The same Spirit that raiseth the soul now will raise the body shortly: By his Spirit that dwelleth in you. The bodies of the saints are the temples of the Holy Ghost, 1 Co. 3:16; 6:19. Now, though these temples may be suffered for awhile to lie in ruins, yet they shall be rebuilt. The tabernacle of David, which has fallen down, shall be repaired, whatever great mountains may be in the way. The Spirit, breathing upon dead and dry bones, will make them live, and the saints even in their flesh shall see God. (Ibid)

**Indwells (1774) (enoikeo** from **en** = in + **oikéo** = dwell) (Click word study on [enoikeo](#)) means to take up residence, make one's home in or among. To live in, inhabit; dwell in. Note that three of the five NT uses refer to indwelling of Spirit or God. All the NT uses of enoikeo are metaphorical.

**Vine** observes that **enoikeo** "is used, with a spiritual significance only, of (a) the indwelling of God in believers, 2Co 6:16; (b) the indwelling of the Holy Spirit, Ro 8:11; 2Ti 1:14; (c) the indwelling of the word of Christ, Col. 3:16; (d) the indwelling of faith, 2Ti 1:5; (e) the indwelling of sin in the believer, Ro 7:17. ([Vine, W E: Vine's Complete Expository Dictionary of Old and New Testament Words. 1996. Nelson](#))

Our spirits have been regenerated by the Holy Spirit, and our physical bodies ultimately will be resurrected by the Holy Spirit, Who continues to indwell our spirit bodies even after death. In other words, God promises **spiritual resurrection** life now (Ro 6:4, 8, 11, Php 3:10-see **notes** Ro 6:4, 6:8, 11 cp Php 3:10) for each believer's mortal body and **physical resurrection** in the future for that mortal body (Ro 6:5-note, 1Cor 6:14, 15:42, 53 2Cor 4:14).

**Warren Wiersbe** - What a difference it makes in your body when the Holy Spirit lives within. You experience new life, and even your physical faculties take on a new dimension of experience. When evangelist D. L. Moody described his conversion experience, he said: "I was in a new world. The next morning the sun shone brighter and the birds sang sweeter... the old elms waved their branches for joy, and all nature was at peace." Life in Christ is abundant life. ([Wiersbe, W: Bible Exposition Commentary. 1989. Victor](#))

**Wayne Barber** - "Do you think God is through with your body? No - in fact to show you how much victory you have over the flesh, this old body that now the Spirit has power over, one day is going to die and will be raised up so that you can live in it forever, free then from even the PRESENCE of SIN, much less the power of SIN. So you see that we are free from any control of the FLESH. You say Wayne, "That's not true. I've been controlled recently by it." Maybe so but what Paul is explaining is that now when the flesh controls you, it is because you choose to be, not because of the work of grace that God has done in your heart. We choose it now. The whole emphasis of this section is that the "factory has been taken over by new management". We have not changed outwardly. Our bodies are still the same. What has changed outwardly is my behavior because some ONE has come in & has changed me inwardly. The spirit is alive even though this body continues to reek of the stench of death & will someday die.

**Bishop Moule** waxes eloquent on this passage writing "Wonderful is this deep characteristic of the Scripture; its Gospel for the body. In Christ, the body is seen to be something far different from the mere clog, or prison, or chrysalis, of the soul. It is its destined implement, may we not say its mighty wings in prospect, for the life of glory. As invaded by sin, it must needs pass through either death or, at the Lord's Return, an equivalent transfiguration. But as created in God's plan of Human Nature it is forever congenial to the soul, nay, it is necessary to the soul's full action. And whatever be the mysterious mode (it is absolutely hidden from us as yet) of the event of Resurrection, this we know, if only from this Oracle, that the glory of the immortal body will have profound relations with the work of God in the sanctified soul. No mere material sequences will bring it about. It will be "because of the Spirit"; and "because

of the Spirit dwelling in you,” as your power for holiness in Christ. ([The Epistle of Paul the Apostle to the Romans - Online](#))