

Romans 8:11a

Romans 8:10-11

10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

In this lesson we're going to take brief detour and discuss some things regarding the deity of Christ and His coming in the flesh as a man, as there is something that needs to be clarified in the first half of verse 11, which is actually going to serve as a basis for future lessons once we reach verse 14.

It would be very easy for us to simply read over the first portion of verse 11, and just assume that we understand it; but we don't have the luxury of *assuming*, at least without consequence. There are implications to this verse that need to be parsed out as we follow the logical progression of thought that results from us asking ourselves the inevitable questions that will arise. And as we will see, these implications are going to actually perfectly tie in to upcoming subject matters.

To me, this is yet another proof of the divine origin, order, sense and sequence of the written word of God—that God would make such a simple statement in the midst of discussing something that *appears* to be totally separate, and yet, when you follow the implications of that statement through to its logical conclusion, you see that it in fact sheds great light and insight into the things to come.

Here we see Romans 8:11 makes reference to *the Spirit of Him who raised up Jesus from the dead*. It is *the Spirit of Him* who raised up Jesus from the dead. So let me ask a question: *who is "Him" here in this verse? Who raised Jesus from the dead?*

We understand of course that, in the most general sense, it was *God* who rose Jesus from the dead:

1 Thessalonians 1:9-10

9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

10 And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

Acts 3:26

Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

But the scriptures get even more specific, and show us that it was *the Father* that rose Jesus from the dead; and we see this spoken to in Galatians chapter 1:

Galatians 1:1

Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead...

It is clear that *God* raised Jesus from the dead, and that *the Father* raised Jesus up from the dead, and I don't think anyone would argue those points, as *God* and *the Father* are synonymous, even among the cults. But look what Jesus says in the gospel of John, chapter 2:

John 2:18-21

18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

Jesus says clearly here that *He would raise Himself from the dead*. And so the first thing I want us to take away from this is that scripture equates Jesus Himself with God. If the scripture says that *God* rose Jesus from the dead, and then Jesus says that *He* is going to raise *Himself* from the dead, this indicates that Jesus is God. And I know we all may believe this, but we can't take

this simple truth for granted, and any way to demonstrate this from scripture should be well understood so that we can better defend the truth of Jesus's deity. But though I call our attention to this fact, this is actually not the point I'm going to be driving home today, though *it is* one of the main points that the gospel of John illustrates—that Jesus Himself *was and is* in fact God.

But look at what Jesus goes on to say in John chapter 10:

John 10:17-18

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

Jesus *received commandment* from God the Father, not only to *lay down His life*, but to *take it up again*. He had *power* to lay it down, and He had *power* to take it up again, but He had received *commandment* from the Father to do both of these things. If Jesus is God, why the commandment? And if He received commandment from the Father, how did He receive it?

We see a similar concept described in John chapter 5:

John 5:25-26

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself...

Now wait a minute; if Jesus is God, then why did He need the Father to *give Him to have life in Himself*? Jesus of course *is God*, so please don't misunderstand my rhetoric here. I'm simply trying to get us to think through these things. The Holy Ghost, as if anticipating any possible misunderstanding, opens the gospel of John as follows:

John 1:1-4

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

The Holy Ghost makes it clear here at the very beginning of this gospel that Jesus, the Word, *was God*, and was *He who created all things*, and is *He who is life*. And yet, as a man, Jesus had to *receive things of the Father*.

God the Son, in whom *was life*, and who *is life itself*, came to earth in the form of a man, and as a *man* demonstrated perfect and absolute reliance on the Father, so that it was *the Father* who worked *in* and *through* Him.

This is why Isaiah says He will be called *Everlasting Father*. Jesus was and forever will be the express image of God the Father. This is why Jesus says *if you have seen me you have seen the Father*. But Jesus, in reliance on the Father, actually acquired the rights to eternal life *and* positions of legal authority under God *for man, as a man*, as He never committed any sin or did anything contrary to God's will, and actually paid the sin debt we could never pay ourselves, to reconcile us to that standing.

And so John chapter one, at the very outset, makes it clear that Jesus, as God, always had life within Himself. And yet what is described later in John's gospel account is that Jesus, as a man, had to receive things of the Father *on behalf of man*. He had to *acquire* things as a man, in order to make a legal *provision* for man.

John chapter 5 describes Jesus being given, not eternal life within Himself as God, as this was already His, but life in Himself *as a man*, that He could then legally *give to man*. Jesus Christ fulfilled all of the things necessary to be a Mediator between God and mankind.

John 5:25-27

25 *Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.*

26 *For as the Father hath life in himself; so hath he given to the Son to have life in himself;*

27 *And hath given him authority to execute judgment also, because he is the Son of man.*

Of course, we spoke previously about that title, *Son of man*, and how that is specifically a Messianic title. But it is a Messianic title which reflects the Messiah's dominion in the earth as *man*. Christ is given all authority, even over *mankind itself*, even over the resurrection from the dead—and how appropriate that God, in judging man, would first *become* a man. In light of what we're speaking about here, *He would have to*, or else there would be *no man* to earn back what Adam lost—his connection to God, that is, his right to eternal life, and also his legal dominion in creation.

We have seen that *God* rose Jesus from the dead, and that *the Father* rose Jesus from the dead, and that *Jesus* said He would raise *Himself* from the dead. But we've also seen that Jesus, as a man, had to *receive things from* the Father. That even though Jesus as God *always* had eternal life within Himself, as He *is* life, the Father gave Him to have life in Himself as the Son of Man, and gave Him commandment to lay down His life, and to take it up again. Jesus said I have power to lay it down, and I have power to take it up again. Was that His power as God, or was that the power of the Father *in* Christ, as Christ relied on the Father?

Let's consider John 14:

John 14:9-10

9 *Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?*

10 *Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.*

Romans 8:11a

But if the Spirit of him that raised up Jesus from the dead dwell in you...

I know we've looked at this passage before, but we need to consider it again in light of the death, burial, and resurrection. If Romans 8:11a is communicating something to us about *the Spirit that raised up Jesus dwelling in us*, to perform a work *in us*, perhaps there's something there about that Spirit that rose up Jesus, and the way He did it, that we need to understand.

Look what Jesus actually says here: He says, the Father that "dwelleth" in me, he doeth the works. Romans 8:11 says, *But if the Spirit of him that raised up Jesus from the dead dwell in you...* And we know by now that this *dwelling* in Romans 8 is speaking to how we are to actually *mind the things of the Spirit*, that it is not something automatic, but requires our faith and participation. If it is the *same Spirit* that raised Jesus from the dead that is to *dwell in us*, but "the dwelling" is not automatic, then it must be that the Father dwelling in Christ, who did the works through Him, was not automatic either, because it is *the same Spirit*.

The works that Jesus accomplished *as a man, for man* were not done in the power of Christ's divinity, they were done as a man in reliance on the Father.

Now, when I begin to talk about these things, some will get the idea that I'm somehow diminishing the deity of Jesus Christ as God, and nothing could be further from the truth. Clearly Jesus is God, and His deity itself is demonstrated over and over again for us in the gospel accounts.

Jesus turns water into wine; He sees Nathan remotely under a fig tree; He is able to feed thousands from only five loaves of bread and two fishes. His deity and power as God is not in question whatsoever. Neither is His nature as a man who was entirely without sin. But these miracles themselves don't pertain to the substitutionary work of redemption *as a man, for man*. The things He did in regards to this work of redemption had to be accomplished by the same means that God is going to use in regards to us—not for us to accomplish some work of redemption obviously, that work was performed and could only ever be performed in the man Jesus Christ. But that same method by which Christ accomplished the work the Father gave to Him is the same the method by which we're to accomplish the work which He's given to us. Jesus, in living out a life in substitute for humanity, actually patterned something for us.

Did Jesus come as a man and just arbitrarily exercise His authority as God to accomplish the work of redemption? Or did He accomplish those things by legal means, so that He could legally acquire redemption and inheritance *for man*?

We see that indeed Jesus as a man did in fact have to go through some sort of process:

Luke 2:40-52

40 *And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.*

41 *Now his parents went to Jerusalem every year at the feast of the passover.*

42 *And when he was twelve years old, they went up to Jerusalem after the custom of the feast.*

43 *And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.*

44 *But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.*

45 *And when they found him not, they turned back again to Jerusalem, seeking him.*

46 *And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.*

47 *And all that heard him were astonished at his understanding and answers.*

48 *And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.*

49 *And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?*

50 *And they understood not the saying which he spake unto them.*

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

Jesus is said to wax strong in spirit—that is, He *became* strong in spirit; and He increased in wisdom. Jesus, as God, *already has* all power and all wisdom. So what is the strength and wisdom being spoken of here? It is the strength and wisdom of a man who's being perfected as a son of God.

Notice what the prophecy of Isaiah 50 says in regards to Jesus:

Isaiah 50:4-7

4 The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

5 The Lord God hath opened mine ear, and I was not rebellious, neither turned away back.

6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

7 For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

The Father taught Jesus in His humanity, He woke His ear to hear as the learned. It was as those who must learn, in other words, and it was through the ear to hear. This is speaking of the hearing of faith, that is, hearing the word of God itself, as faith cometh by hearing, and hearing by the word of God. This is why Jesus says those who have ears, let him hear. He is speaking of faith in God's words, to perceive the truth of the Scriptures. Jesus in His omniscience didn't need to learn anything. But as a man, Jesus had to learn the precepts and application of doctrine. This is not about Jesus learning new information factually, this is about Him applying the truths of the scriptures from the heart in a human body with a human soul and knowing them experientially. This was accomplished for Him by the hearing of faith, by the scriptures.

The word is how the Father draws and teaches:

John 6:44-45

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 *It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.*

We see here that to be *drawn* and to be *taught of God* requires *hearing*: every man that hath *heard*, and *learned*, it says. How do you learn? You learn by seeing and hearing and thinking. See the Calvinist wants to make this *hearing* some unseen, irrevocable force of God that no man can resist that draws men against the “illusion” of their own free will—but this *hearing* produces *learning*, and learning requires one's participation. But this hearing is not simply about hearing the words, it's about hearing and believing them, it's about faith in the word of God.

We see that God is still drawing men to Himself today *by His word*:

2 Thessalonians 2:13-14

13 *But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:*

14 *Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.*

God chose the Thessalonians to salvation by calling them *with the gospel*. It wasn't by some mystical, vague, unseen process that God never disclosed to us, that He employs out of His omnipotence and omniscience, to override the freewill choice of man to believe—it's by the very word of God, and it's an open-ended offer for anyone to believe. But I simply show you these passages to demonstrate that *the hearing* has everything to do with the word of God. And so when we read in Isaiah 50 of Jesus that the Lord God *awakened His ear to hear*, this is speaking to a process that required the scriptures.

This is not about Jesus learning new information factually, this is about Him applying the truths of scriptures from the heart, as a man, and knowing them *experientially*. This is about the effectual working of the word in a man's heart. God came and learned what it was like to be a part of His creation, and He learned what it was like *to suffer*, and even more so, He learned what it was like to suffer wrongfully at the hands of sinners for the sake of righteousness, for the sake of God's will. This is in part what the epistle of 1st Peter is about: *godliness*. Suffering for the sake of righteousness in a way that is honoring to God, in a way that reflects God's character. God is not concerned as much with how many verses of the Bible you can recite as He is about whether or not the character of His Son is being formed in you. Memorizing scripture is good, but better is one verse hidden in the heart than a thousand sitting in the head.

And so we're not talking about Jesus deity attributes here, we're talking about Him learning obedience to God's will even in the midst of persecution and suffering.

Do you think it was frightening for Jesus to go to the cross? Not just because of the fact that He would die a horribly painful death, but because He was actually going to descend into the heart of the earth, be severed from His physical body, and have to trust in the will of the Father, to trust that the Scriptures would be fulfilled just as they said. Psalm 16, about Jesus's death, actually speaks to this:

Psalm 16:1, 7-10

1 Preserve me, O God: for in thee do I put my trust...

7 I will bless the Lord, who hath given me counsel: my reins also instruct me in the night seasons.

8 I have set the Lord always before me: because he is at my right hand, I shall not be moved.

9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

Jesus had to place His trust in the Father, who had given Him counsel; and this counsel produced something within Him: it produced a confidence in Him, thus it says, He set the Lord always before Him, and that He was at His right hand, and that He would not be moved. It produced confidence and it produced joy—*therefore my heart is glad, and my glory rejoiceth*. He says, Thou wilt not leave my soul in hell—and so while Jesus had power to lay down His life and take it up again, it was not His power as God, it was the Father working in and through Him.

Jesus had *heard* and *been taught* of the Father, and had allowed those truths to produce something within His inner man. He esteemed what was on the other side of His suffering as *more valuable*. The book of Hebrews actually tells us this:

Hebrews 12:2

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.

Now, as if this lesson hasn't been controversial enough, let's ask ourselves another question: could Jesus have sinned? Or rather, did Jesus have a free will? Could Jesus have chosen not to go to the cross?

Hebrews actually speaks to this as well:

Hebrews 4:14-15

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Hebrews 12:3-4

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, striving against sin.

Hebrews 5:7-9

7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

8 Though he were a Son, yet learned he obedience by the things which he suffered;

9 And being made perfect, he became the author of eternal salvation unto all them that obey him...

Jesus hypothetically could have chosen *not* to go to the cross—He had that temptation in His flesh, and He actually had the power to ensure that it didn't happen. Look what Jesus says in the Garden of Gethsemane, prior to His arrest:

Matthew 26:53

Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

Jesus, in His authority as God, could have chosen to *not* die for mankind, but if He had done this, it would have been because of the weakness of His flesh as a man, and the scriptures would not have been fulfilled. Jesus, as a free-will, moral agent, in the body of a man, had the opportunity to disobey the Father's will—and to be clear, when we talk about sin here in this context, that is what we are talking about. We are not talking about lying, or stealing, or something of that nature. We are talking about Jesus as a man deviating from the work of redemption as dictated by the Father. But Jesus could not deviate from the will of the Father because of His identity.

And so, while Jesus had a free will, because of who He was He could not do anything other than the will of the Father. Jesus had heard and learned of the Father, and sought not to do His own will.

Jesus's life and death wasn't a legal substitution for fallen, sinful mankind if Jesus simply pulled all the strings in His omnipotence as God. His work in being instructed, edified, capable of enduring suffering in perfect godliness, even to the point of death—this was something that He had to do with the resources God made available to him as a man. He had to go through a legal process of edification as a man, of growing in wisdom, in hearing from the Father and being as one taught—and of being perfected by sufferings, as Hebrews says.

Jesus had a free will, and yet was entirely without sin. Let me ask you this: do you have free will? Yes. And while we may not be perfectly without sin, does scripture say that we *have* been set free from sin, and *have* been given a new identity, just as Christ lived out of His identity, and by the word of God, and not out of His flesh, and was able to live entirely in line with God's will. So too have we been given those same resources to allow us to be perfected in the same manner.

Now, it was God the Father who rose Jesus from the dead, but it was through Jesus's absolute reliance on the Father that allowed the Father to dwell in Him and allow Him to remain in the perfect will of the Father, thus, He defeated sin and death and hell, and was able to rise from the dead.

See, if Jesus didn't do the things He did in His humanity, out of His humanity, then they did not legally acquire redemption for man, because they did not suit the legal requirement of being an equitable substitute. Not only would His death not be a fair substitute, but His life would not be a fair substitute. What does the eternal, Holy, God of all creation have in common with sinful, fallen man? In what way would this be considered a "like and equal" substitute? It wouldn't.

Romans 8:11

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Notice verse 11 says that it is the Spirit of Him who raised up Jesus from the dead that is to dwell in us. We have made the case here that the Spirit "dwelling" in us, as described in this context, is not just a reference to us having the Holy Ghost, and is not something automatic, but is going to be accomplished by the word of God occupying our inner man, as it is by us minding the things of the Spirit which is how we walk after the Spirit, and thereby not fulfill the lusts of the flesh. And so, if it is the same Spirit that rose Jesus from the dead that is to dwell in us, would it stand to reason that it was the same mechanism by which this was accomplished in

both cases? That this dwelling of the Father in Jesus was not something that pertained to His Jesus's Divinity, but something that pertained to His relationship to God the Father as a man? We may think this strange, but consider this: Jesus, who is God, as a man, had to be baptized with the Holy Ghost, who is God. Time won't permit us to delve into the specifics in regards to this, but we see that within the work of redemption for mankind, all three persons of the Godhead were involved, and met at the nexus point of the actual man Jesus Christ. That is why Colossians 2:9 says, *in him dwelleth all the fulness of the Godhead bodily.*

And so we saw that it was *God* that raised Jesus from the dead, and it was *the Father* who raised Jesus from the dead, and that Jesus Himself was given power and commandment to raise *Himself* from the dead, and yet the scriptures get even more specific still, and show us that Christ was *quicken*ed, or, *made alive*, by *the Spirit* also:

1 Peter 3:18

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit...

We have made the case in previous lessons, and will make it here again, that the Spirit and the word are actually inseparable. Look what John the Baptist says of Jesus in John 3:34:

John 3:34

For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

We see John the Baptist making a connection between the words of God and the Spirit of God.

It was the Spirit of God that rose up Jesus from the dead, that allowed Him to have power to take up His own life again; but it was the power of the Spirit, of the word, hidden in Jesus' heart that allowed Him to endure all of the temptations as a man to get through His trials, and thus, receive power over sin and death and hell.

Romans 8:11 is not drawing a direct parallel between the process whereby Christ physically rose from the dead and whereby we are "quicken"ed, of course, because it was His sinless perfection that gave death no legal rights over Him, and which allowed Him to literally, physically rise from the dead. We *were not* and *are not* sinless in this life, and Romans 8 is not speaking about our physical resurrection from the dead. Romans 8 is speaking of a process by which we are to be

conformed to that sinlessness. The process is not *identical* to what Christ went through, it is "like as," if you will recall our doctrine from Romans 6.

Romans 6:4

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

We cannot confuse the eternal life of Jesus as the eternally self-existent Son of God, as a member of the Godhead, with the eternal life that He legally purchased for mankind. These are two separate issues. Jesus is God, and has always been, and will always be, and as John chapter 1 says, all things were made by Him, and in Him was life, and that life was the light of men. He was the Word in the beginning, and He was with God and He was God. So we must be clear on this issue. The deity of Jesus Christ as God is abundantly clear from the scriptures. But the work He performed as *a man*, to legally acquire redemption *for man*, was something that had to be done, not from His own omnipotence, that is, not from His own eternal power as God, but it had to be done legally as a man.

And Christ, as the legal Mediator now between God and man, is going to be the mechanism by which we are able to have the Father be in us also:

Ephesians 4:4-6

4 There is one body, and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, one baptism,

6 One God and Father of all, who is above all, and through all, and in you all.

And so, who rose Jesus from the dead? It was Jesus, but it was Jesus in the flesh of a sinless man in total reliance on the Father, by the commandment and power of the Father, which was accomplished through the Spirit and the word. It is a "like as" process that God the Father took Jesus through as *a man* that He is going to take us through. And it begins here in Romans 8 as we allow that same Spirit contained in the word to dwell in us, to free us from the sin of our flesh.

As we've followed this statement at the beginning of Romans 8:11 through to its logical conclusion, it has lead us to a place that directly relates, not only to what we're going to see in the rest of Romans 8:11, but also to some things beyond, as we continue in this chapter.

