

## Romans 8:11

### Romans 8:9-11

**9** *But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.*

**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 the last several lessons we've discussed how this "dwelling" that is mentioned here is actually to be distinguished from the reality of us simply possessing the Personhood of the Holy Ghost, and that it is actually something that is descriptive of us *minding the things of the Spirit*, that is, allowing the truths of our *identification with* and *union* to the Lord spiritually to begin to renew our thinking, so that our minds begin to be renewed after the image of *Him*.

I want us to consider Colossians chapter 3:

### Colossians 3:8-11

**8** *But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.*

**9** *Lie not one to another, seeing that ye have put off the old man with his deeds;*

**10** *And have put on the new man, which is renewed in knowledge after the image of him that created him:*

**11** *Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.*

As I've said before, this doctrine we're learning of here in Romans is the backbone for all of the subsequent doctrine we're going to receive in Paul's epistles. We cannot take it for granted; if we get *this* wrong, it *will* show up later and compromise our understanding. But notice what the Holy Ghost says here in Colossians 3:10, that we have the ability to "put on" the "new man." Jesus Christ *is* that new man, as He is the last Adam. He made an end to what the first man produced, and is the first of something new and eternal, as it says in Revelation 3:14, He is *the beginning of the creation of God*, He is the beginning of the *new* creation, whereby God is going to reconcile heaven and earth back to Himself and to His authority; Jesus, and the work He performed, is the mechanism by which God is going to repopulate that creation with His own image, and restore righteousness.

I want us to notice verse 11: it is *Christ* in all, whether Greek or Jew, circumcision or uncircumcision, Barbarian, Scythian, bond or free—none of those carnal distinctions matter, because all who believe are *baptized*—that is, spiritually *immersed into* and *identified with*—Jesus Christ. It is Jesus Christ that is in every one of us, and who God identifies us *with*, and who we are to be conformed to the image of.

We are to be made after *His* image. And how is that going to be accomplished? Colossians 3:10 tell us: it is by us being *renewed in knowledge* after the image of Jesus Christ, who is the image of the invisible God. It is something accomplished *by knowledge*. Where does knowledge reside? *It resides in the mind*. And what are we told in Romans 8? We are to *mind* the things the Spirit did in relation to our identification with Christ. We are to know that we were baptized *into Jesus's 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 (Rom. 6:3-4). That we truly are dead to sin because when we trusted the gospel, our *in-Adam* nature was crucified with Christ, and we received a new nature in our inner man, and therefore, just as Christ died unto sin only once, so we too died unto sin only once. It was a decisive and authoritative act of God Himself—its not something we need to contrive or try to produce.

And while this act of God was a one time event, and was totally sufficient in what it provides, we ourselves must continue to live a life that is crucified with Christ, we must continually mind these truths, so that we do not walk in the flesh. That is why Paul says "*Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.*"

Colossians 3 tells us to put off the old man and his deeds—the fleshly nature, the carnal mind—and that is exactly the process we have learned here in Romans 6, 7, and 8. We have learned how to *put off* the body of the sins of the flesh, because we have been baptized into Christ's death, burial, and resurrection—we *are* in fact *dead to sin*. But Colossians 3 also says that they have *put on the new man*. It is this *putting on* that is going to come later in our doctrine, beginning in chapter 12. Sanctification, by our very identity in Christ, has dealt with the sin issue in the positional *and* practical sense—we *are* made free from sin—but this in itself does not direct

us as to how to proceed *specifically*. It doesn't instruct us as to what the new man is to look like, how he is to function. That is why the Holy Ghost is going to continue to educate us past this second cornerstone of our foundation, past this second section of our doctrine which we call *sanctification*.

This process that we've been going through is *how* we are going to be renewed after the image of Christ.

And so this *dwelling* must be distinguished from us simply possessing the Holy Ghost in our justification, as that is something *unconditional*, and what is being described here in our sanctification is certainly not unconditional, but is conditioned upon the work of faith that we are to be engaged in. If we cannot produce the things God requires in our flesh, and He has provided them for us, how would they be accessed? They *wouldn't* be accessed by *natural* means—that is, they wouldn't be accessed or attained by our flesh or our own self effort. They therefore must be attained through things pertaining to the *inner man*, they must be attained by faith.

Thus Paul uses phrases such as, *the obedience of faith* (Rom. 1:5. 16:26), and thanks God for the Romans in chapter 6, that they had obeyed *from the heart* that form of doctrine which was delivered to them. This work of faith is to produce, not simply men justified before God, but saints who are able to approve and demonstrate God's will—sanctified lives that reflect His character and glory. This sanctification aspect, as we have seen from Romans chapter 6 up to now, is a work of God, and is freely available to every one of us, and yet *is not* automatic. It requires the individual's understanding and belief of the truth, of that truth taking root in their inner man and reorienting their thinking so that they begin to see themselves as God sees them, and it requires a willingness to *yield* to that truth. Without those things in place, what one is left to is their own devices, which are not able to fix the root of the problem.

That is the issue at hand and the context in which we currently still find ourselves, and which we are getting ready to conclude.

We have discussed that phrase “if so be” here in verse 9, and how that in itself is a conditional clause. But the context itself shows us the conditional nature of this dwelling; and verse 11 here to which we call our attention is truly the clearest and most concise evidence that this “dwelling” *is* in fact conditional. Verse 11 tells us what *the end result* of this *dwelling* invariably is: it is *the quickening of our mortal bodies*.

What *is* the quickening of our mortal body? First of all, we need to define the word *quicken*.

The word *quick* itself means *living*. We think of the word *quick* as referring to something that is *fast*, but the idea behind the word is that something itself actually has motion to it, and is therefore something that is *living*.

*Quicken*, therefore, means to be given life or functionality—*motion*, in other words—and these are the two ways in which it is used in the bible. *Quicken* can be defined as:

1. To be made alive
2. To be brought to fullness of function

We see this first definition in John chapter 5:

**John 5:21, 28**

**21** For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will...

**28** Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice...

We see here that this word *quicken* is used in regards to God physically *raising up the dead*, though there is of course much more to the passage that this is pulled from than just bodily resurrection; but for our present purposes I just want us to see that the word *quicken* is used in reference to being made *physically* alive.

*Quicken* is also used in reference to being made *spiritually* alive:

**Ephesians 2:4-5**

**4** But God, who is rich in mercy, for his great love wherewith he loved us,

**5** Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)...

**Colossians 2:13**

And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses...

And so *quicken* can mean to be made *physically alive*, or *spiritually alive*. But as we said, not only can *quicken* mean to be made alive, either physically or spiritually, but it can also mean to be brought to *fullness of function*. And we see this second definition in Romans chapter four:

#### **Romans 4:16-21**

**16** *Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,*

**17** *(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.*

**18** *Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.*

**19** *And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:*

**20** *He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;*

**21** *And being fully persuaded that, what he had promised, he was able also to perform.*

*Quicken* here refers to God bringing life to something which was dead, in the context, Abraham and Sarah's physical ability to have children, so that they could be brought to *fullness of function*—so that they could have a son. God had promised Abraham he would be the father of many nations, and yet he was in his later years in life; not only this, but God promised him a specific son through Sarah, who was past the age of child bearing. But God calleth those things which be not as though they were—and quickeneth the dead, it says here in verse 17, and we see verse 19 speak of the deadness of both Abraham and Sarah's physical bodies in regards to that specific capacity.

And so what is dead here is not Sarah or Abraham *themselves*—they were obviously still alive; neither is it a reference to them being spiritually alive, but it's a reference to some aspect of their physical body that was non-functioning, that was dead in a practical sense, that needed to be brought back to functionality. This very description should sound very familiar to us for our present discussion. Romans 8:11 says that if the Spirit of Him who raised Jesus from the dead dwell in us, He who raised Jesus from the dead shall also quicken our mortal bodies. Well, are we physically dead? Obviously not. And is Romans 8 addressing unsaved individuals? No, of course not. Thus, we are already both physically and spiritually alive. So what is this quickening?

And so I ask us, which of our two definitions fits our present context in Romans chapter 8? Obviously, it is this last one. It is God bringing *functional life* back to some aspect of our physical body.

Remember, there are three components to both our justification and our sanctification:

**Justification** = Propitiation > Imputation > Atonement

**Sanctification** = Dead to sin > Alive unto God > Sons of God

What we have been discussing here in chapters 6 through 8 up to this point is how we are *dead to sin*, and how this allows us to actually *live unto God*, in service to Him, as functional, obedient children—how that *death* actually frees us from sin itself. And we saw this in Romans 6, verse 11:

#### **Romans 6:11**

*Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.*

And that is precisely the issue that is being discussed here in our present passage, that we are to be made *alive unto God*, but chapter 8 here gives us this detailed process of *how that is to be accomplished*. If chapter 7 details the process of *functional death* by walking after the flesh, then chapter 8 details the process of *functional life* by walking after the Spirit, of our being made *alive unto God*.

This *quickenings* is not about us being made alive in the sense that we were made spiritually alive in Christ when we were justified unto eternal life, but has to do with our *mortal bodies* being brought to fullness of function by the power of the Spirit.

#### **Romans 8:9-11**

**9** *But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.*

**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.*

Some have mistakenly understood this to be referring to our future resurrection. But this doesn't work for several reasons, and similar to other interpretational issues we've discussed, not only does that interpretation deny the entire context of this section of scripture, but actually denies the very meaning of the word *mortal*. The word *mortal* itself means that something is *subject to death*; that it is *liable to die*. Well, if this is speaking to our future resurrection, our bodies wouldn't technically be *mortal*, they would in fact be *amort*, *dead*, in other words, and would obviously then no longer be subject to death. You see then how this doesn't actually work in this statement?

If we were to understand this verse as relating to our future resurrection, we *could* read it as follows: *If the Spirit dwells in us, then He that raised up Christ from the dead shall also bring to life our dead bodies which are subject to death by His Spirit that dwells in us.*

Well, dead bodies are no longer subject to death. See how this doesn't technically make sense? A *mortal body* is no longer technically *mortal* once it dies. The word *mortality* itself *implies life*, because it literally means that something is going to inevitably die.

Paul is actually going to use this exact word elsewhere.

## **2 Corinthians 4:7-11**

*7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.*

*8 We are troubled on every side, yet not distressed; we are perplexed, but not in despair;*

*9 Persecuted, but not forsaken; cast down, but not destroyed;*

*10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.*

*11 For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.*

You see how the doctrine of our sanctification is clearly alluded to here in 2 Corinthians 4? We are to reckon ourselves dead to sin—crucified with Christ—always bearing about in the body the dying of the Lord Jesus... *Why?* That the life also of Jesus might be manifest in our body, that we

might actually *live unto God*. And Paul goes on here, as if this wasn't clear enough, to say that this life is to be made manifest *in our mortal flesh*, that is, in these present, fallen, earthly bodies.

This theme, or doctrine rather, is carried on all through our curriculum, and is what Paul refers to as *the mystery of godliness*:

### **1 Timothy 3:15-16**

*15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.*

*16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.*

Though this passage says that God was manifest in the flesh, what we have to understand is that life and God are one and the same. For God's life to be made manifest in us is to have some aspect of God Himself manifest in us—they are inseparable. And while this passage is often misunderstood and misapplied, time will not permit us now to discuss all the things contained within it. I simply want to demonstrate that the life of God—that God Himself—being manifest in our present earthly bodies is something that is carried on through our epistles.

Semantics aside, however, there are other problems with the interpretation which states that Romans 8:11 is referring to our future resurrection; namely, that it completely disregards the entire point of the passage.

The very next verses make clear what is in view here in verse 11:

### **Romans 8:9-12**

*9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.*

*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.*

*12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.*

Verse 12 shows us plainly that what's in view is our lives *here and now*—not our future resurrection—we are not debtors to live after the flesh of our present bodies.

And so, verse 9b says *now* so as to clarify a point, and make a distinction, and verse ten carries on that thought, but concludes, and so verse 11 begins with *but*, again switching subject matters, back to the subject, not of the operation of *the Spirit of Christ*, but *the Spirit of God*, of Him who raised Jesus from the dead. The *Spirit of Christ*—of *Messiah*, of *Savior*—which is the operation of the Spirit in regards to our being justified unto eternal life by faith in His finished work, first required that He *be made* Savior, and this required the Spirit of God first raising Him from the dead. We saw in our last lesson that Christ's resurrection required all three members of the Godhead, and that it was the Son who had to rely on the Father, who had to be perfected as a man through the Spirit and the word, in order to accomplish the work the Father gave Him so that He could then receive the legal delegated authority over death itself. But it was the Spirit of God that *quicken*ed Jesus.

The Spirit of Christ is a phrase used to denote the spiritual operation that occurred in us as we were baptized into Christ; the Spirit of God speaks to the Godhead who quickened Him, and who will quicken us in these current mortal bodies. They are different operations. One is the Spirit's operation in our union to Christ, the other is the Spirit's operation by *dwelling in us* to bring us fullness of function.

This "dwelling" of Romans 8 is us partaking of the Lord Jesus's death, burial, and resurrection—of His body and His blood—and we partake of this by faith, by the word of God taking up residence within us. We see this communicated to Israel in somewhat of a cryptic way by Jesus Himself in John 6:56 when He says, *He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him*. For Him to dwell in us, we must partake of His death, burial and resurrection, and this is accomplished by minding those things the Spirit disclosed to us in regards to our death, burial and resurrection *with Him*.

Notice also that verse 11 says that the Spirit of God *shall* quicken our mortal bodies if we allow Him to dwell in us. That word "shall" again calls our thinking back to verse 2, to *the law of the Spirit of life that is in Christ*, which sets us free from the law of sin and death, because that word *shall* denotes something that is absolute, that is not simply suggested or possible but that will always happen, just as a law in the scope of God's operations is not a mere possibility or suggestion but something firm and absolute, and that always works, much as the laws of the physical universe, which He upholds, do not deviate, but are absolute. Again, this means we can have absolute confidence in His ability to work in and through us, because the things He has set in place in our sanctification are absolute, and always work, if we would simply take Him at His word.

And we saw this back in Romans 6 verse 5, which says, *For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection*. If you want to

experience *His* life, it's readily available, but the requirement is of course that we first be planted together in the likeness of His death. And that is the core issue with sanctification—many believers are not truly willing to first *die*.

And so, God *quicken*ed Jesus, such that He rose from the dead and became the heir of eternal life, and He is therefore able to *minister life to us*. Let's turn our attention again to John chapter 5:

### **John 5:21-26**

**21** *For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.*

**22** *For the Father judgeth no man, but hath committed all judgment unto the Son:*

**23** *That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.*

**24** *Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*

**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...*

God the Father was able to delegate all authority to the Son, so that the Son also is able to have life in Himself, to raise the dead, and to give them everlasting life.

Of course the gospel of John is not discussing the Body of Christ, but there are certain doctrinal points contained in the gospels that shed light on what God is doing today in the dispensation of grace, *and how* He is doing it. We of course want to take notice of the things that are the same, but often that is not the issue for believers—the issue is often not taking notice of the things *that are different*. And so, in apparent knee-jerk response to the Christian world's willful ignorance of the doctrinal differences, some ministries *over-correct*, and neglect many of the doctrinal points that are similar or the same; and so, I hope to be striking a fair balance between the two, while yet maintaining a clear distinction between Jesus's ministry to Israel, in God's operation under their covenant program, and the ministry that Jesus is performing today from heaven in the Body of Christ, under grace.

Now, our passage of Romans 8 is not speaking to our future, bodily resurrection, it is speaking of the life of God Himself. But here in John 5, if Jesus is given to have life within Himself, and is going to be the one to raise the dead unto eternal life—guess what this is predicated upon? This

is predicated upon Jesus not simply quickening them physically, but spiritually. It is contingent upon Him having eternal, spiritual life within Himself that He can give to them.

And if He can quicken Israel spiritually in their future resurrection, why can't He quicken us here and now in these present, unredeemed bodies? Jesus can minister eternal, spiritual life now in these mortal bodies even prior to our resurrection, and he can do it *apart from* the agency of Israel or their covenant system. Jesus is able to minister His life and power to us today. Jesus is able to *mediate* the life of God to us, as He mediates between God the Father and mankind. 1 Timothy 2:5 says *There is one God, and one mediator between God and men, the man Christ Jesus...* And while we typically think of *mediation* in terms of the legal aspect, that is, in terms of our justification, Jesus is *also* mediating spiritual life itself from the Father to the believer, as the Father gave the Son to have life in Himself, and the Son quickeneth whom He will.

And what are we talking about here in Romans? We're talking about the same Spirit that rose Jesus Christ from the dead *dwelling in us*, to *quicken* us. Look what Jesus says in John 6:

### **John 6:63**

*It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.*

It is *the words of the Spirit* that are life, that *quickeneth*—and what have we learned here in Romans 8? That we must *mind* the things of the Spirit, that we then walk after the Spirit, so that we can be free from sin and have the life of Christ Himself ministered to our inner man, and so this life can then *quicken* these fallen mortal bodies and bring them to fullness of function. *Minding the things of the Spirit* is how we allow the Spirit to  *dwell* in us, to take up residence within us and make it His own permanent dwelling, to rearrange the things that do not line up with the truth or with God's will and character. As the Father dwelt in Jesus, and worked in and through Him, so Jesus, now having received all authority and life from the Father as a man, can mediate that same life of the Father to man, and for man, that God may also dwell in us. The mediation of Jesus only begins with the Blood for propitiation, imputation and atonement—it goes on however to mediate for the dwelling of God Himself in man.

And so, verse 11 shows us conclusively that this *dwelling of the Spirit* is to be distinguished from us simply *having the Holy Ghost*, and from us *having the Spirit of Christ*, but refers to a *process*, to the ministry the Spirit of God wants to engage in through the word of God being received into our inner man.

Consider Hebrews chapter 4:

## **Hebrews 4:12**

*For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*

The word of God itself is an extension of God, and is spiritual, and goes into the inward parts of man, and has the ability to discern the very thoughts and intents of our hearts. And for the believer, who possesses the Holy Ghost, the Spirit of God *in us* bears witness with the word of God and is able to perform a ministry by which He begins to shed light on things within us that are worldly, ungodly, *unredeemed*, and helps us to incorporate truth and identity into our soul, so that we are progressively *transformed*. To walk after the Spirit is to be led of the Spirit, and that this is accomplished by *mind*ing the things of the Spirit. This is a work done in the inner man through faith and the ministration of the Word of God.

Romans 8:11 is constructed in an “if this, then that” manner, though the “then” itself is implied:

## **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.*

If the Spirit of God is in fact *dwelling* in you, then God *shall* quicken your mortal body—and we have discussed before in previous lessons how that word *shall* can denote a law, something that is certain, and in fact that is exactly the case here, if you recall verses 1 and 2 of this chapter, how Paul even refers to this operation of the Spirit as a law. Walking after the Spirit therefore, as a work of God, always produces freedom, it always works, because it is in fact a *law*, and that is exactly the subject still at hand here in verse 11 with the “dwelling” of the Spirit.

The Spirit mortifying the deeds of the flesh and quickening our mortal bodies is part of *the excellency of God’s power*, not of our own power, and shows the wisdom of God, that even in vessels that contain within it a law of sin, God’s Spirit and word can actually bring these corrupted vessels under subjection to the authority God Himself, demonstrating to the principalities and powers in rebellion that *their damnation is just*, because they had no sin cursed body to use as an excuse for their rebellion. And yet, even in the face of our own sin nature, we can yield these corrupted bodies to God and His righteousness.

Consider what Paul says in 2 Corinthians 4:

## **2 Corinthians 4:6-11**

**6** *For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.*

**7** *But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.*

**8** *We are troubled on every side, yet not distressed; we are perplexed, but not in despair;*

**9** *Persecuted, but not forsaken; cast down, but not destroyed;*

**10** *Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.*

**11** *For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.*

God has shined in our hearts to give us the light of the knowledge of the glory of God in the Person of Jesus Christ. And that knowledge of God Paul calls *treasure*, and equates that treasure, that knowledge of God, with God's very power itself. We see how Paul connects this "knowledge" of God to the life of Christ itself being manifest in our physical bodies, and how that life actually can be experienced in the face of suffering and adversity. This knowledge only begins as head knowledge, but has the ability to go beyond, to the intimate knowledge of two becoming one flesh.