the meaning here is evident by the exception   
which immediately follows) **the Spirit  
of God dwelleth in you**. **But** (this must  
be rightly understood: for) **if any man  
hath not** (not, *have not*,as A.V. The verb  
in the original is indicative, not subjunctive ;   
because the case is put as an existent  
one) **the Spirit of Christ** (the same as *the  
Spirit of God* above. Observe here that  
the expressions “*the Spirit of God*,” “ *the  
Spirit of Christ*,” and “ *Christ*,” *are all  
used of the Holy Spirit indwelling iu the  
Christian*), **he is none of His** (belongs not  
to Him, in the higher and blessed sense of  
being united to Him as a member of Him).  
  
  
**10.**] **Now** (in slight contrast to the  
last verse, he brings out one point, which  
might seem to be an exception to the  
blessed consequences of the life-giving  
power of Christ indwelling in us) **if Christ  
is in you** (i.e. if the Spirit of God dwelleth  
in you, see 2 Cor. iii. 17), **the** (your) **body  
indeed is dead by reason of sin** (still remains   
dead, see 2 Cor. iv. 11—14, under  
the power of death physical [and eternal ? ],  
because of sin which it, *of itself*, stands in,  
and serves) ; **but the** (your) **spirit** (perhaps  
he now uses *spirit*, regarding our spirits as  
possessed and penetrated by God’s Spirit)  
**is life** (this would hardly be said if *only*  
*our human spirits* were meant, but the  
participle would be used, is *revived* or  
*quickened*) **by reason of righteousness** (not  
*here* the imputed righteousness of justification,   
which is not now under treatment,  
but the *implanted righteousness of the  
sanctification of the Spirit*. This appears  
not only from the context, but also from  
the words, **by reason of sin**, which answer  
to it).   
  
**11.**] **But** (he takes up and  
continues the supposition in the former  
verse, with which in fact this is nearly  
identical, but with the important   
additional particular [whence the contrast]  
that Jesus was raised) **if the Spirit of  
Him who raised up Jesus from the dead  
dwelleth in you** (which Spirit is therefore  
*powerful over death*, and besides renders  
you *partakers of Christ’s Resurrection*),  
**He that raised up Christ from the dead**  
(the personal name, JESUS, reminds us  
more of the historic fact of the   
resurrection of the one Person, Jesus: the official  
and mystical name, CHRIST, of the body  
of which he is the Head and we the members,—all   
raised with Him by the one  
Spirit dwelling in all) **shall quicken** (**make  
alive**: not merely *shall raise up*, because  
it is not merely the resurrection of the  
body which is in the Apostle’s view,—see  
below) **even your mortal bodies** (the higher  
phase of the quickening takes place in the  
*spirit* of man: and even of that which  
takes place in the body, there are two  
branches —one, the quickening it from  
being a tool of unrighteousness unto death  
[eternal ],—the other, the quickening it out  
of death [physical] to be a new and glorified   
body. And the **even**, joined with *your  
mortal bodies* here, signifies that the  
working of the quickening (life-giving)  
Spirit shall not stop at the purely spiritual  
resurrection, nor at that of the body from  
dead works to serve the living God, but  
shall extend *even to the building up the  
spiritual body in the future new and  
glorious life*) by reason of **His Spirit  
which dwells in you**.—Here the reading  
in the original is much disputed. One  
form of it can only mean, ‘by means of,’