

Evergreen Presbyterian Church

Pastor Adam Parker

April 5th, 2026

Sermon Title: The Same Spirit, the Same Resurrection

Sermon Text: Romans 8:10-11

Rom 8:10 But if Christ is in you, although the body is dead because of sin, the Spirit is life because of righteousness.

Rom 8:11a If the Spirit of him who raised Jesus from the dead...

Rom 8:11b ...dwells in you...

Rom 8:11c ...he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.

Main Point: Because the Spirit who raised Jesus dwells in you as a believer, God guarantees that He will give life to your mortal body.

Outline:

1. The Power (8:11a)
2. The Presence (8:11b)
3. The Promise (8:11c)

Introduction

People are terrified of the grave. And nowhere is this probably more obvious than in the frantic quest of modern tech gurus to solve death as if it were just a software bug. We see this vividly in men like Bryan Johnson, the wealthy entrepreneur who is spending millions of dollars a year on his “Blueprint” project

to reverse his biological age. He has very intentionally made his life into a strange, consuming algorithm: taking over 100 pills a day, adhering to a rigid caloric restriction, and subjecting himself to endless medical monitoring, red light therapy, avoiding the sun and so on... all in a desperate attempt to not die. But Johnson is just displaying a symptom of our human nature, which knows deep down we were not made to end, yet doesn't know how to endure. Once you discard the old message of eternal life that was a part of the warp and woof of western civilization, you're left to figure it out on your own. In other words, people are right to fear death, but they've discarded the tried and true answers from the Bible and are searching for their own answers instead.

So while the world treats the body exclusively like a machine... while it looks to bio-hacking, blood transfusions, and technology to secure a few more years of mortal life, the Apostle Paul addresses the whole person, offering us a logic that guarantees eternal life. We don't need a better diet; we need to be united to life. We need to know God. And in Romans 8, Paul tells believers that we already have it.

Now, we feel our mortality all the time. I'm 44 now, and I feel new aches and pains and so on. I helped my wife put up Christmas decorations, and I pulled a muscle just from putting a heavy box up in the ceiling of our garage. I barely slept for two days just because I picked up a box. Not good. Last week I tore my bicep just from lifting a table. And that's just the start. Your body and my body, if we live long enough will degrade and wear down because we are mortal. Paul mentions our mortal bodies here for a reason.

Those aches and pains are just the opening indication that we are aging, we will keep aging, and will one day die. So the need for us to feel confident with each new ache and eventually when we face death is important. That's why Paul brings it up here.

So today I want us to let Paul minister to us and to our fear of death by showing us the power of God to raise the dead, the presence of the Spirit – the one who will raise us up in Christ, and then finally the promise... that he won't just be there for us, but that the Spirit really will raise us up just as he raised up Jesus after his crucifixion.

1. The Power (8:11a)

I want us to begin by reflecting on the power. And by “the power,” we’re really talking about God’s power, and particularly the Spirit’s power. Why would we begin here? Well one answer is because that’s where Paul begins.

But there’s another reason as well: Peter Martyr Vermigli reminds us of something helpful. He says, “God is always like himself... from the same cause the same effects are to be expected.” What he means is, when we want to address the fear of death, we don’t start with us and what we’re like. We start with God and what He is like. Once we know Who God is, we can have a strong foundation to build upon when we are looking to address the fear of death: who is God, and what is he like?

In particular, look at the first part of verse 11:

“If the Spirit of him who raised Jesus from the dead...”

Here’s where I want to begin on this Easter Sunday: not by thinking of the resurrection (yet), but by thinking of the One Who *raises*.

We may normally think simply of *God* raising Jesus from the dead, but how often do we dwell on the *Spirit* as the instrumental power who raised Jesus up?

Why would this be? Well in Scripture Jesus says, “It is the Spirit who gives life” in John 6:63. And we see this throughout the Bible, don’t we?

All along the way, the Spirit is giving life where before there was no life: whether in the creation of earth in Genesis 1, the raising of the bones in Ezekiel, or the creation of life from Mary’s substance in Luke 2. In every single one of these events, God tells us that it’s the *Spirit* who does that. So when you think of the Spirit, God wants you to think of life! It’s why the Spirit is sometimes even directly called the Spirit of life! The Nicene Creed, which we believe and confess here at our church calls the Spirit the “Lord and giver of life.”

And that is amazing news for people like us who can so easily feel drained, exhausted, or dead at times. Our life comes from outside of us, from him, not from us!

If you want to have your faith really strengthened... if that's the goal... (and I think it's safe to say, that is what Paul is aiming at here)... you don't just go straight to the conclusion, you look at the cause that makes that conclusion strong. Paul is giving that to us, saying "Yes, dwell on the Spirit and Who He is. Because the more you do that, the more powerfully the conclusion is going to hit you, and the more you will be strengthened in your inner man for the day in day out battle that he knows you have ahead of you."

So here's one thing to keep in mind as we move on, though: isn't Paul at least showing us, if nothing else, that our life and our resurrection doesn't hinge on us, on our strength, on our spiritual vitality, on our energy?

I think that's incredible news for people like us who generally get rushed around from moment to moment, hurried, busy, and often exhausted? I mean, Paul has already said it: we're mortal. We're flesh. We're limited and frail and weak. We are far from enough.

And then Paul comes in and instead of giving you "one more thing to do" he points us to the one who lives in us, and who takes the burden of our lives upon himself.

That is the Spirit. And for believers, the Spirit is with us from the moment of our Spiritual birth when he gave us the new birth... all the way to the end and beyond. So even if we die weak, frail, and exhausted, the Spirit of Life is *not* tired, and will never *be* tired. He has enough and he is enough. And it is Him that our life and strength comes from.

That's where we start. If you want bedrock confidence that you can carry with you when the end is approaching, the best way isn't to spend time thinking about you, looking around in here: it's in learning, and treasuring, and glorying in the Spirit, what he is like, the power he has, and the majesty of His grace. That is such an incredible place for us to begin: the power of the Spirit, who raises the dead and gives life. And that's why He is called the Spirit of Life.

2. The Presence (8:11b)

Second this morning, consider the presence of this Spirit. Paul specifically says in the second part of this verse that this Spirit

“...dwells in you...”

Maybe I can put it this way: the power of the resurrection did not stay put, raising Jesus up, and then sort of retreating. The agent and power, the one who raised Jesus up didn't just do a one time work, and now that power is “out there” somewhere in history as something that just happened as a one-off. Instead, Paul says, that power of the resurrection... this same Spirit we just saw in the last point... is “in here.” In us.

The indwelling of the Spirit in believers is all over Scripture. Maybe one of the clearest places is in 1 Corinthians 6:19, where Paul asks believers very straightforwardly, “Do you not know that your body is a temple of the Holy Spirit within you?” Think of how Paul asks that. He hopes that you already know this, but he also leaves open: maybe you don't know that.

Maybe *you* haven't been taught this truth before: when you trust in Christ, you are united to him by faith. But the One who unites us to Christ by faith isn't us. It's the Spirit, and that same Spirit lives in us. So Christ dwells in us through His Spirit. We are his temple. It seems like such an exaggeration. It seems too wild to be true. But we didn't make this up. God has told us. Think about it.

In Ezekiel 36, God promises, “I will put my Spirit within you.” Not everyone has that. Only those who are “in Christ.” And so if you want the promise of Easter to be a cause for rejoicing, you can't do it from a distance. And you can't stand over there like an observer, uninterested in Christ, unwilling to repent and say, “I'll get this too. I'll be raised up, too.”

It only happens through faith in Jesus Christ. Here is my encouragement to you: I would encourage you to ask, “Am I an admirer of God from the sidelines, or do I actually have faith in Christ? Have I taken hold of Christ for myself? Have I taken hold of Christ by faith? Is this how I live, and who I live for?”

There's one more thing I want all of us to consider before we move to our third point this morning: we may easily think of Easter as really being about forgiveness. You know, we had the Tenebrae service on Friday night, and in that service, we really did dwell on the darkness of the cross, the sorrow of Christ's sufferings, the injustice of his death, and the purpose of God in redeeming a people. But we need to be careful not to think that the gospel is ultimately about forgiveness as if forgiveness is an end in itself. We need to actually like us to think much higher

than even that. 1 Peter 3:18 tells us that “Christ also suffered once for sins, the righteous for the unrighteous, *that he might bring us to God...*” It’s not just that we need forgiven. We need to be “brought to God.”

Now, let me be clear: we need forgiveness. We are sinners. Forgiveness is precious. Until we’re forgiven, we can’t be reconciled to God.

But do you ever ask yourself why do we want to be forgiven? What’s on the other side of forgiveness? Besides avoiding punishment, what is the positive thing that we are really living for?

Let me suggest it’s about more than just getting away Scot free, but then doing life our way. Forgiveness is not an end in itself. It might seem shocking for me to say this, but the gospel is not *ultimately* even about forgiveness. That gospel gets us to something even greater than a clean slate: it clears away the debris of sin that keeps us from God, from seeing God, from living before his face. This is what the Psalmist prayed for in Psalm 27: “One thing have I asked of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to gaze upon the beauty of the Lord...” (Psalm 27:4)

Why would we want that? Because apart from Jesus Christ and his Spirit, we cannot see or know God as we are. The *real* goal of all of life is that we would know God, see his face, and know him with freedom and a clear conscience. The word for that is reconciliation. We need forgiveness so that we can be reconciled to God. Jesus said, “This is eternal life, that they know you, the only true God.” What we need more than forgiveness is *God*. We want and need God *himself*.

Our desire for him is actually the driving force of all our lives. Whether we are aware of it or not. Everything that we do is ultimately an effort to fill that inner void because we were made for him. We want to know him, but we try to do this on our terms.

But if we’re going to really know God we have to be reconciled to him. And to be reconciled we have to be forgiven. This is why the cross is precious, because at the cross Christ was punished in the place of sinners, receiving what our sin justly demands.

And so the Spirit who dwells in us makes sure, not only that the work of redemption at the cross is applied to our hearts in faith, but He makes sure that by

dwelling within us, he gives us life, stirs us up to good works, and helps us to live before God's face each and every day. He gives us the resurrection now while we're still alive. Not only once we have died.

But I would also suggest that there are few doctrines in the church more neglected than the doctrine of the Spirit and His power to raise the dead.

It's quite sad. The Spirit is treated in many churches in our land like a "force" to be used instead of as a person to have communion with and to be enjoyed. So People will refer to the Spirit as an "it" rather than a "he." At times the Spirit gets *lip service* – after all he is one of the persons of the trinity. But for many he is not seen as really precious or necessary.

Part of the reason why I think the Spirit can be so neglected in churches today is that talking about the Spirit and making him central is a very supernatural way of looking at our spiritual lives. We're not really comfortable with that as modern people. It feels almost too spiritual, too otherworldly. We'd rather do something ourselves, or see the Spirit do something outrageous like make people shake or fall on the ground or tell the future. And yet communing with the Spirit through prayer or listening to him speak in the Scriptures simply doesn't stir the imagination of many, and so He ends up neglected.

This is part of the reason why the Spirit is treated as all or nothing. Either he is ignored so we can be pragmatic and do something, or we focus on wild manifestations, crazy events that freak people out: shaking, falling down, speaking in strange babbling tongues... but when you read Paul, he seems to be much more down to earth: the Spirit is the one who gives us life, keeps living in us, keeps us believing, carries us to the last day... and then (as Paul tells us today) raises us up.

And Paul says, "this same Spirit who hovered over the face of the deep... who gives life to the dry bones... who raises the dead..." this same Spirit lives in you, and me, and unites us to Christ, and is the same Spirit who will one day raise God's people up.

One day we will die. And when your time comes... whether it's tomorrow, or whether it's decades from today... I want you want to be able to face that moment with calm, with a childlike confidence... And I know few things better than to remember the Spirit who lives in you.

3. The Promise (8:11c)

Third, I want us to dwell on the promise. What is the promise? God makes many promises, all of which he always keeps. But the one I have in mind this morning is in the rest of verse 11. He's already said, if the Spirit who raised Jesus dwells in you... then what? Then...

"...he who raised Christ Jesus from the dead will also give life to your mortal bodies."

Think of how Paul brings these things together: because the Spirit has the power of life... and as we saw in our last point, because this same Spirit is in the person who is united to Christ by faith, then we can be sure that not only can God raise up our mortal bodies, but that he will raise up our mortal bodies. It would be enough, I think to say, "God can raise the dead." But Paul says more than that. He wants you to be convinced. Not only can he, but he says, he "will...give life to your mortal body." He *will*.

Christian, think of it like this: Jesus is our head. We are his body. Anyone who is united to Christ is his body. It wouldn't be right for the head (that's Jesus) to stay alive, and for the body (that's us) to stay dead. Imagine that: a living head united to a dead body. It doesn't make sense. The life of the head flows to its members, and that's us: we're members of Christ's body. He has life, and Paul says, "of course we will, as well. We're united to him!"

So when we dwell on the Spirit and who he is... when we dwell on Christ and who he is... when we immerse ourselves in his promises... in other words, when we know God... we will be incredibly encouraged for the day of trouble. And that day will come.

There is a logic to this hope. And logic is important. The life of the mind is meant to be one of the ways that God strengthens us.

Think about this a moment: when Paul wants to encourage the Romans, he gives them this spiritual dynamite. But the dynamite isn't an experience, it's an idea that enters the heart through the mind. So please don't downplay the life of the mind, Christian. Embrace it.

Paul is convinced that what you know becomes part of how you worship and how you're strengthened. He believes in the power of ideas to turbocharge our worship, and our everyday Christian life. In other words, there is power in dwelling on God's promises, and on God's own power to carry those promises through all the way. Believer, this is a great gift.

Don't jettison the mind, don't give up on the goodness of reason, as though the intellect is only something for a certain kind of Christian. No! We all need this. If we didn't, God wouldn't use words and books and letters to bless us!

Now, if you are here this morning and you don't know Christ, I want to ask you: do you have this kind of confidence? Or do you feel that underlying anxiety we talked about earlier—that sense that you have to figure out how to endure on your own? You might look at Paul's lack of fear and think, "I want that." Well, the good news is that you don't have to be a tech billionaire to get confidence or eternal life. You don't need a better strategy to avoid death; you need to be united to the One who has already conquered it. The one who was raised up from the grave on Easter morning. And his name is Jesus Christ.

You need to know God... to one day see his face. So the invitation is very simple: come to Jesus. Take the step, and place your faith in him. Trust in him finally. Stop trying to carry the weight of your own mortality. Trust in the One who died and rose again, so that you can face the grave not with terror, but with the calm assurance that His Spirit will raise you up, too.

Let's pray.