

Enmity: a Short Commentary

Romans 8:1-11
Ephesians 2:11:20

We take this commentary from Paul's teachings on Enmity in Romans chapter eight and Ephesians chapter two. This commentary came about as Paul's thoughts in Romans looked to conflict with Ephesians, as I read them together. Because the Bible records scriptures in parables as stated in Matthew 13:35. It raised a question; How do these two teaching agree not disagree?

Paul is teaching from the point of view that his audience is the children of redemption. This is important because Paul is teaching the meaning of Psalms 51:5; Our body and mind are born in iniquity and our spirit/soul is born in sin. Sin is that unbelief that separates us from the Word; that law of evil which we inherited from Adam. Redemption separates the law of evil from the soul and seals the soul with the Word. The law of evil is replaced with the Tree of Life; the spoken Word, that seed of Matthew 13:19-23 and Luke 8:11

However this leaves us with a problem as the iniquity of the creature must co-exist with the redeemed inner-man, who is our spirit. Paul's arguments that we are to read came from his life experience, as he expressed in Romans chapter seven. We find the summary for our study in the following two scriptures.

Rom 8:7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

Eph 2:15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; create in himself one new man in place of the two, so making peace.

Paul illustrates the process from natural thinking to spiritual thinking, first in Romans and then in Ephesians. He illustrates what the saints have received and now live, but don't understand their conflicts within. We see Paul learning this for himself as it brings him to teach the elect from Romans 7:11-23, page 8.

Now to Romans 8:1; Pauls teaches us of the conflict we have after our redemption:

Rom 8:1 *There is therefore now no condemnation to them which are in Christ Jesus, who walk **not after the flesh, but after the Spirit.***

Rom 8:2 For **the law of the Spirit of life in Christ** Jesus hath made me free from the law of sin and death. (The law of the Tree of Life Genesis 2:9 Revelation 2:7)

Rom 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the **likeness of sinful flesh, and for sin, condemned sin in the flesh:**

Paul has made it a point to describe the sin from the Garden; The law of evil. This law of sin resides in the our spirit “the Man” as recorded in Genesis. Then Paul continues with the sins of our flesh; Really it's our mind. Did you notice Paul said there is a Law of the Spirit in Christ? This can only be the Word as the Tree of Life.

Rom 8:4 That the **righteousness of the law might be fulfilled in us**, who walk not after the flesh, but after the Spirit.

Notice Paul points out righteousness is that spirit, the man in us who is now redeemed, not the creature of flesh.

Moving on to Paul’s next thought:

Rom 8:5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

Rom 8:6 For to be carnally minded *is* death; but to be spiritually minded *is* life and peace.

Rom 8:7 Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.

Martin Luther penned in his letter “Man’s Free Will,” that the only free will of our mind is the submission to the Word in us; that same Word in Messiah. I believe spiritual mindedness to be this simple truth.

Rom 8:8 So then they that are in the flesh cannot please God.

So, those seeking Elohim through reasoning of scriptures or self sacrifice cannot please Him. By this I mean you cannot sacrifice yourself to be righteous; You cannot be religious in mind and find a spiritual walk. You must have a spiritual walk through submitting oneself to the Holy Spirit. To help illustrate this thought we will read YAHSHUA at the pool of Bethesda when he healed one person among the many in need. Jesus worked the Fathers will not His. If we had the power to heal as Jesus did we would likely heal every person at the pool. We would have worked disobedience not righteousness; For we would have reasoned that which is good.

Rom 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of Elohim dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

We do not receive redemption by the act of reasoning the scriptures, but to the submitting of the Word, Acts 2:38. The Word is Spirit, it is the Word; "Ye must be born again" that removes the sin from our soul; That law of evil, Psalms 51:5... born in sin. When people teach that a person only need to accept Christ into your heart without obedience to Acts 2:38 they are only self-righteous thinkers. They have reasoned from their mind of enmity what is good and acceptable with Elohim. We can read good intentions through reasoning in Luke 9:46-62. The part that is missing in these examples is mans submission to the Word.

Luk 9:46 Then there arose a reasoning among them, which of them should be greatest.

Luk 9:47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,

Luk 9:48 And said unto them, **Whosoever shall receive this child in my name receives me: and whosoever shall receive me receives him that sent me: for he that is least among you all, the same shall be great.**

Anyone Not Against Us Is For Us

Luk 9:49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he follows not with us.

Luk 9:50 And Jesus said unto him, **Forbid *him* not: for he that is not against us is for us.**

A Samaritan Village Rejects Jesus

Luk 9:51 And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

Luk 9:52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

Luk 9:53 And they did not receive him, because his face was as though he would go to Jerusalem.

Luk 9:54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

Luk 9:55 But he turned, and rebuked them, and said, **Ye know not what manner of spirit ye are of.**

Luk 9:56 **For the Son of man is not come to destroy men's lives, but to save them.** And they went to another village.

The Cost of Following Jesus

Luk 9:57 And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.

Luk 9:58 And Jesus said unto him, **Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.**

Luk 9:59 And he said unto another, **Follow me.** But he said, Lord, suffer me first to go and bury my father.

Luk 9:60 Jesus said unto him, **Let the dead bury their dead: but go thou and preach the kingdom of God.**

Luk 9:61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

Luk 9:62 And Jesus said unto him, **No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.**

All of these examples illustrate the iniquity of the mind. Ok, lets get back to that sin of death we were speaking of:

Genesis 3:22 And YAHWEH Elohim said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: (“as one of us” is speaking of Satan). Of further interest is that Satan was created eternal yet he blotted out his own name and shall be destroyed in the lake of fire. Elohim placed a law in verse 3:22 preventing man from reaching the tree of life unless that sin is removed from the inner man.

Our body is dead, this is to say that our mind is iniquity and has no part in serving Elohim beyond submitting itself to our redeemed Spirit. In the following scriptures Paul and John expound on the teaching from YAHSHUA in **Joh 6:63**: It is the spirit that quickens; the flesh profits nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

Rom 8:10 And if Christ *be* in you, **the body is dead because of sin**; but the Spirit *is* life because of righteousness. (The righteous act of redemption through the Tree of Life)

The human soul/spirit is redeemed and sealed by the Word; The body is from dust to dust. Christ the anointed one can't be in you. This anointed Devine body of Christ which is the Son of Man; He is in heaven in an eternal body as our high priest. Stop and think about what Paul said because Paul is going to change his wording for the same thought in the next verse. In fact, Paul will break-down what he said. Our problem is that our theology for who and what Christ is, isn't the same as what Paul taught. Paul isn't writing to our generation he wrote to his converts in Rome, those holding his understanding for the godhead/Christology. We assume by our theology we know what he is writing, all the while we adapt his letter to our theology.

Rom 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 dwells in you.

Verse 8:11 isn't changing whom he is speaking of. He is not changing from Christ to the Father but continuing his thought of verse ten. Paul said: by His Spirit, the inner-man of Christ as he said, "The Spirit of Him"; the term *His* is a possessive personal pronoun. Paul is taking the time to be specific for the point he is making. So I'm back to my same question; does the Spirit in Messiah now in heaven as our high priest come back, or is He sent a second time from heaven to earth? No, He does not. **Joh 16:27** ... and have believed that I came out from the Holy Spirit. **16:28** I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

The Spirit of Him is the inner-man just as you and I have an inner-man/spirit; the inner-man raised up the body of YAHSHUA. We presume for the sake of our theology that, "The Spirit of Him" is the Father/Holy Spirit. Paul understood and wrote exactly as he is explaining and John wrote of: **Joh 10:18** 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.

Paul closes with the same thought he began in verse ten: "by His Spirit that dwells in you". YAHSHUA's inner-man doesn't enter you. It is the Word of the Holy Spirit that is in the redeemed as they received the gift of the Holy Spirit, not the Holy Spirit. The Holy Spirit as the only begotten Son is the inner-man in Christ. But the apostles are writing from the truth John opened to us, as John taught: the Word was with, and the Word was/is Elohim, whom is the Holy Spirit. Therefore the Word is in Christ as the Spirit Elohim. But in the redeemed is the Word of the Holy Spirit. Maybe it's difficult to accept this concept because we have never embraced fully what John taught. That the Word is the Holy Spirit Elohim and further more the Word was in the beginning, before the Holy Spirit Elohim. This allows the Word as the Holy Spirit to be in Messiah and now the Word by redemption makes our inner-man born again and now dwells in us. The Word is the substance that created the universe.

In the next verses we have the Messiah saying three times to His apostles as John records them, repeating Himself so there can be no mistake, He said: I will send **unto** you the Holy Spirit Comforter to teach you. He used the term "unto" you three times; he did not say in you. Here are the three statements:

Joh 14:26 But the Comforter, the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said **unto** you.

Joh 15:26 But when the Comforter is come, whom I will send **unto** you from the Father, the Spirit of truth, which proceeds from the Father, he shall testify of me:

Joh 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come **unto** you; but if I depart, I will send him **unto** you.

Continuing with verse 8:11, Paul said the “Spirit of Him,” this Spirit is the only begotten Son; begotten out of the Holy Spirit who is the Father. This Spirit is the inner-man of Christ. Paul said, if this Spirit dwells in you, it will quicken our bodies. Paul is going to teach us something about His Spirit in us: **Php 2:5** Let this mind be in you, which was also in Christ Jesus: **Php 2:6** Who, being in the form of Elohim (The form of God is Spirit).

Paul said to the Philippians, Let the mind of the Spirit that was in Christ be in you. Now to the Romans verse 8:2 he said: For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. Paul sets the foundation for chapter eight; so in us must be the “law of the Spirit” which is the law from the Garden of Eden, the Tree of Life which is the law of good. This Tree of Life is the Only Begotten Son; He was in the Garden and through the grace age and there he is in the Millennium for a thousand years, Revelation 2:7, 22:2, 22:14. Adam and Eve were forbade to eat of the Tree of Life by their curse. But now we can partake of that Tree which is in Christ. A law is a commandment and a commandment from Elohim is His Word. So what is the commandment? Acts 2:38 and ye shall receive the gift of the Holy Spirit.

Let’s continue on with what is in us:

Joh 1:14 And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of **the only begotten** of the Father), full of grace and truth.

Joh 1:18 No man hath seen God at any time; **the only begotten Son**, which is in the bosom of the Father, he hath declared *him*. (*The Flesh of Yahshua didn’t see the Father.*)

Joh 3:16 For God so loved the world, that he gave His **only begotten Son**, that whosoever believes **in** him should not perish, but have everlasting life.

Joh 3:18 He that believes **on** him is not condemned: but he that believes not is condemned already, because he hath not believed **in** the name of **the only begotten Son** of God.

1Jn 4:9 In this was manifested the love of God toward us, because that **God sent his only begotten Son** into the world, that we might live through him.

John is going to great lengths telling us the only begotten Son is Spirit. Notice in verse 1:14 & 18 how he stops and separates the flesh and spirit. In verse 1:14 it is the Spirit that is grace and truth.

If it's not the Word that dwells in us then the Spirit Father and Son both dwell in us: **Joh 14:20** At that day ye shall know that I *am* in my Father, and ye in me, and I in you. It all goes back to John's teaching on the Deity: I would like to use the Geneva Bible 1599 written in old English for reading John 1:1.

1 In the beginning was that Word, and that Word was
2 with God, and that Word was God. This same was
3 in the beginning with God. All things were made by
it, and without **it** was made nothing that was made.
4, In **it** was life, and that life was the light of men.

His Spirit is upon you, the Comforter will place "it" the life, in you:

1Pe 4:14 If ye be reproached for the name of Christ, happy *are* ye; for the spirit of glory and of God **rest upon** you:

Mat 12:18 Behold my servant, whom I have chosen; my beloved, in whom my soul/spirit is well pleased: I will put my spirit **upon him**,

Even in verse of 12:18 we have the relationship expressed as the Son of Man and the only begotten out of the Father. The Father said my Spirit is in the Son of Man and my Spirit is upon the Son of Man. Upon Him is the anointing of peace as we can read in scriptures. Then He sends the promise upon the saints in Jerusalem.

Mar 1:10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending **upon him**:

Luk 24:49 *And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.*

1Jn 2:27 But the **anointing** which ye have received **of Him** abides **in you**, and ye need not that any man teach you: **but as the same anointing teach you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.**

Back to Paul:

Eph 2:11 Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

Eph 2:12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

Eph 2:13 But now **in Christ** Jesus ye who sometimes were far off are made nigh by the blood of Christ. (Messiah is brought close to us by His blood covenant; We are in Christ by the Word in us. There is always two subjects, the creature of iniquity and the spirit “man”.)

Eph 2:14 For **he is our peace**, who hath made **both one**, and hath broken down the middle wall of partition **between us (enmity)**;

2:13-14 Those “in” Christ are now one “in” the body of Christ, the called out. As the partition of sin has been removed that once stood between us and Him. This allows our spirit to fellowship with His Spirit by the Word. This was typed in the Old Testament as the High Priest must give the blood sacrifice before he could enter behind the veil in the temple. What was behind the veil? It was the Word in the Ark of the Covenant. The Ark of the Covenant is now our high priest.

Eph 2:15 Having **abolished in his flesh** the enmity, *even* the law of commandments *contained* in ordinances; for to make **in himself** of twain **one new man**, so making peace.

Our inner Man is now one in fellowship with Christ. Instead of mentally keeping the commandments, we now have the commandments living in us, Romans 8:4. At His resurrection He took on an eternal body; Because of His resurrection we will have our resurrection. At our resurrection, strife will cease between our body and the Spirit. He did this for us so that we shall be in His likeness at our resurrection; Receiving our new eternal body thereby making the two into one harmonious relationship.

The next three scriptures all agree that the cross brings the redemption of our body:

1Jn 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see Him as He is.

Eph 1:14 Which is the **earnest of our inheritance** until the redemption of the purchased possession, unto the praise of his glory.

Rom 8:23 And not only *they*, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, **the redemption of our body**.

In the next scriptures, look how Paul expressed within his life the enmity of mind against Spirit. Paul's stiff mental self-will ended with his body's redemption at the resurrection. Paul's passion to teach the work of the cross, what it accomplished for him and how the Holy Spirit answered Paul's questions. We witness his conflict in chapter seven of Romans. Paul's own condition, as he describes in Romans 7:11-23, bringing him to the ultimate question in verse 7:24.

Rom 7:11 For sin, taking occasion by the commandment, deceived me, and by it slew *me*.

Rom 7:12 Wherefore the law *is* holy, and the commandment holy, and just, and good.

((The word Holy: from PIE **kailo-* "whole, uninjured, (source also of Old Church Slavonic *celu* "whole, complete;"))

I think Paul said the law is complete or whole as is the commandment is complete and just. But he is not complete or whole, therefore he is slain by the law and commandments.

Rom 7:13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

Rom 7:14 For we know that the law is spiritual: but I am carnal, sold under sin.

Rom 7:15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

Rom 7:16 If then I do that which I would not, I consent unto the law that *it is* good.

Rom 7:17 Now then it is no more I that do it, but sin that dwelt in me.

Paul is talking about his mind as it is enmity with Elohim but through redemption of the new birth Deity dwells in his soul.

Rom 7:18 For I know that in me (that is, in my mind), dwelt no good thing: for to will is present with me; but *how* to perform that which is good I find not.

Rom 7:19 For the good that I would I do not: but the evil which I would not, that I do.

Rom 7:20 Now if I do that I would not, it is no more I that do it, but sin that dwelt in me.

Rom 7:21 I find then a law, that, when I would do good, evil is present with me.

Rom 7:22 For I delight in the law of God after the inward man:

Rom 7:23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

To me the law of Paul's mind, that enmity of reasoning is against his redeemed inner-man the spirit. As his eternal soul now dwells within a sin bound mind of death, Psalm 51:5. That self will or self reasoning which so easily besets us. This iniquity of the mind is what Hebrews speaks of: **Heb 12:1** Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us.

Rom 7:24 O wretched man that I am! Who shall deliver me from the body of this death?

Rom 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 dwells in you.

Rom 8:23 And not only *they*, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

We are now, by His blood and the redemption of our soul a part of the body in Christ. As Martin Luther said: Our flesh can only submit its will to the Spirit. Our mind being carnal can only reason with the truth; it does not receive it as our spirit does. The reasoning of the mind is the enmity of it. Adam and Eve fell because of reasoning and so did Paul as he said his mind deceives him in Romans 7:11. We now await the redemption from our body which will give us the same eternal body as Christ.

Everything we have read teaches us that a perfect man is the inner-man. Perfect is to be complete, complete in the Word within our inner-man. If you working to perfect the outer man you'll miss the rapture.

Joh 6:63 It is the spirit that quickens; the flesh profits nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

Our flesh has no part in this resurrection of life. Redemption for our flesh is at the first resurrection; I recognize to myself, that this corporal body I dwell in turns to dust at the resurrection. Many people have the thought that the dust of their body will translate into their new body. But can dust leave this planet and enter the higher dimensions of the Spiritual world we call heaven? I don't believe dust is in heaven as everything on earth is three dimensional and heaven is a higher dimension than our world.

Notice verse 44 of these next scriptures, as they tell us the natural body and our new body have no relationship.

1Co 15:42 So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

1Co 15:43 It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power:

1Co 15:44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

1Co 15:48 As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

1Co 15:49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

The end