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The Results of the Inner Conflict
7: 22-25

The results of the inner conflict DIG: What are some of the differences between our old [sin nature] and our new divine nature? How is the Torah able to show us our sin? What does Paul mean when he says, "I am a slave of God's Torah with my mind; but on the other hand, I am a slave of sin's law with my old [sin nature]."

REFLECT: Keeping a set of rules will not make your relationship with the Lord any closer. What effect does legalism have on believers today? How can we be delivered from legalism? Why is it impossible to obey a set of rules and live a good life? What is the secret of doing good? Why? What is the role of the Ruach Ha'Kodesh today in our sanctification?

It was only through faith in Yeshua Messiah that Paul could resolve his inner conflict.



Paul says that it was impossible for **him** to obey **God's Torah** because **he** had a **[sinful nature]** that was rebellious. **For in my inner self, I delight with God's Torah (Romans 7:22; Psalm 1:1-3** and **119); but within me, I see a stubborn "torah," one that battles with the Torah in my mind and makes me a prisoner of sin's "torah," "law,"** or **"principle," which is operating within me (7:23).** The indwelling **old [sin nature]** is constantly mounting a military campaign against the new divine nature, trying to gain victory and control

because it has the capacity for perceiving and making moral judgments. Further, despite the believer's identification with **Yeshua Messiah's death** and resurrection, and his efforts to have **Messiah**-honoring attitudes and actions, he cannot, in his own power, resist the indwelling **[sin nature]**. In and of himself, he repeatedly experiences defeat and frustration.[193]

It is not that **Paul's** salvation was imperfect or in any way deficient. From the moment the believer receives **Yeshua Messiah** as **Lord** and **Savior**, he is completely accepted by **YHVH** and ready to meet **Him**. But as long as he remains in his mortal body, in his **old [sin nature]**, he remains subject to temptation and **sin**. **For although we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses (Second Corinthians 10:3-4).** In other words, although a believer cannot avoid *living in* **the flesh**, he can, and should, avoid walking *according to* **the flesh** in its **sinful** ways.[194]

In a wail of anguish, **Paul** cries out in utter frustration: **What a miserable creature I am! Who will rescue me from this** inner conflict, this **body bound for death (7:24)? Judaism stresses that the individual is responsible and able to defeat the *yetzer ha'ra*, or the "evil inclination," with the *yetzer ha'tov*, or the "good inclination," by obeying the Torah.** But **Paul** adds that it is impossible unless we stop trying to overcome our own **[sin nature]** by our own strength, and accept **God's** lifeline through **Messiah**.[195]

Many believers can relate to what **Paul** is saying in these verses. We too get frustrated with ourselves. We desperately want to *be* good, but we can't be. We intensely want to *do* good, but we can't. Our hearts hurt. Our minds hurt. Even our bodies hurt because of our own **sin**. We should find consolation in knowing that even **Paul**, who wrote most of the B'rit Chadashah, was in the same exact position as we are. **He** was riddled with **his** own **sin**.[196]

Paul's answer to **his** own question: **Who will rescue me from this body bound for death?** was immediate. **Thanks be to God [He will] rescue me** from my **sin**-controlled, **death-bound body!** How will **He**? **Through Yeshua the Messiah, our Lord!** Just as believers are identified with **Him** in **His death** and resurrection by faith here and now, so they will join their resurrected and exalted **Lord** for all eternity in new **bodies**, free forever from the presence of **sin**. **But we are citizens in heaven, and it is from there that we expect a Deliverer, the Lord Yeshua the Messiah. He will change bodies we have in this humble state and make**

them like his glorious body, using the power which enables Him to bring everything under his control (Philippians 3:20-21). Frustrating and painful as our present struggle with **sin** may be, that temporary earthly predicament is nothing compared with the eternal glory that awaits us **in heaven**. Later in **his** letter to the believers in **Rome**, **Paul** testifies: **I don't think the sufferings we are going through now are even worth comparing with the glory that will be revealed to us in the future (8:18).**

Because we have a taste of the righteousness of **ADONAI** and glory while we are still on earth, our longing for **heaven** is even stronger: **We ourselves,** says **Paul**, **who have the firstfruits of the Spirit, groan inwardly as we continue waiting eagerly to be adopted as His children – that is, to have our whole bodies redeemed and set free (8:23).** On that great day, even our corruptible **bodies** will be redeemed and made incorruptible. **It will take but a moment, Paul** reassures us, **in the blink of an eye, the dead will be raised to live forever, and we too will be changed. For this material [body] which can decay must be clothed with imperishability, this [body] which is mortal must be clothed with immortality . . . the sting of death is sin; and sin draws its power from the Torah; but thanks be to God, who gives us the victory through our Lord Yeshua the Messiah (First Corinthians 15:52-53** and **56-57).**[197]

Meanwhile, in this life, **Paul** concluded: On the one hand, **I am a slave of God's Torah with my mind; but** on the other hand, **I am a slave of sin's law with my old [sin nature] (7:25).** While awaiting freedom from the presence of **sin**, believers still face an inner conflict between their new divine nature and their **old [sin nature]**. But the best is yet to come! **Romans 8** explains the work of **the Ruach Ha'Kodesh** in our life-long process of sanctification, being set apart for the holy purposes of **God**.

*Dear Holy Heavenly **Father**, **You** are Awesome and I desire to please **You** in all I do, say and think. Some of my family and friends claim to follow **You**, yet they ignore blatant continual **sin** in their lives. Please soften their hearts so that they do not ignore **sin** but rather they will be repulsed by their selfish **sin** for **sin** offends you **God**. **You** always want the very best for each of **Your children** and **You** will give rewards to **Your children** when they get to heaven, but when they have a **sinful** attitude while doing a good deed, they forfeit their reward for that deed.* ***Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw, each one's work will become clear. For the Day will show***

it, because it is to be revealed by fire; and the fire itself will test each one's work – what sort it is. If anyone's work built on the foundation (which is Yeshua the Messiah) survives, he will receive a reward. If anyone's work is burned up, he will suffer loss – he himself will be saved, but as through fire (First Corinthians 3:11-15).

*They may not even be **Your** child, for **You** say that those who are **Your children** cannot live in **sin**, for you said that **Your Ruach Ha'Kodesh** will convict **Your child** who is **sinning**, and **Your child** will listen. **No one born of God practices sin, because God's seed remains in him. He cannot sin, because he is born of God (First John 3:9).** I desire to listen carefully and obey the **Ruach Ha'Kodesh** whom **You** give to all who love **You**. **I will ask the Father, and He will give you another Helper so He may be with you forever – the Spirit of truth . . .* **You know Him, because He abides with you and will be in you.** ***But the Helper, the Ruach ha-Kodesh whom the Father will send in My name, will teach you everything and remind you of everything that I said to you. (John 14:16-17a,c,26).*** *I praise **You** for **Your** awesome love, for the wonderful gift of **Yeshua's righteousness** and the indwelling of the **Ruach Ha'Kodesh.** I love pleasing **You**! In **Yeshua's** holy name and power of **His** resurrection. Amen*