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The Inner Conflict
7: 14-25



This section is obviously a touching account of a mature believer's inner conflict with **sin**, one part of him pulling one direction and another part pulling in the opposite direction. The conflict is real and it is intense. The more mature believers measure themselves against **God's** standards of righteousness, the more they realize how much they fall short. They place no value on their own goodness or achievements. The closer we get to **YHVH**, the more we see our own **sin**.

It also seems, as one would naturally suppose from the use of the first person singular (which appears forty-six times in **Romans 7:7-25**), that **Paul** is speaking of **himself**. Not only is he the subject of these verses, but it is the mature and spiritually seasoned apostle that is portrayed. Only a believer at the height of spiritual maturity would either experience or be concerned about such deep struggles of heart, mind, and conscience. The more clearly and completely he saw **ADONAI's** holiness and goodness, the more **Paul** recognized and grieved over **his** own **sinfulness**.

Beginning at **7:14** there is also an obvious change in **Paul's** circumstances in relation to **sin**. In **7:7-13 he** speaks of **sin** as **deceiving** and **slaying him** (**to see link click Bz – Application to Believers in Yeshua**). **He** gives the picture of being at **sin's** mercy and helpless to free **himself** from its deadly grasp. But here, in **7:14-15**, **he** speaks of a conscious and determined battle against **sin**, which is still a powerful enemy, but no longer **his** master. In the latter part of **Chapter 7**

Paul also continues to defend the righteousness of **the Torah** and rejoice in **its** benefits, which, although **it** cannot save from **sin**, **it** can, nevertheless, continue to be **his** blueprint for living (see the commentary on **Exodus Dh – Moses and the Torah**).[185]

Anyone who has ever failed to live up to **YHVH's** mitzvot can identify with what **Paul** is saying here. As **Yeshua** put it: **The spirit is eager, but the human [sin nature] is weak (Matthew 26:41). Similarly, the Talmud states, "At first sin is like an occasional visitor, then like a quest to stay a while, and finally like the master of the house" (Genesis Rabbah 22:6; Sukkah 52b).** But as long as we remain on this earth in our mortal, corrupted bodies, **the Torah** will continue to be our spiritual ally.

*Dear Pure and Holy Heavenly **Father**, I praise **You** that **You** are perfectly holy. **You** are totally pure in **Your** every thought, inclination and heart's desire. How wonderful it is to know that **You**, our **Father**, are so pure and clean. Not only do you never **sin**, you cannot tolerate **sin**. It is an abomination to **You** and there will be no **sin** in **Your** heavenly home. **And nothing unholy shall ever enter it, nor anyone doing what is detestable or false, but only those written in the Book of Life (Revelation 21:27).** Praise **Your** great love which offered **Yeshua's** blood when **He** died on the cross as the payment for our **sins**. What awful shame and great pain **He** endured for us so that we could share in **His** righteousness. **He made the One who knew no sin to become a sin offering on our behalf, so that in Him we might become the righteousness of God (Second Corinthians 5:21).***

*I am so grateful for the immeasurably great and costly gift of love that **You**, **God**, gave so that those who love **You** could come to live with you forever in **Your** holy heaven. When trials come in my life I will focus on the wonderful joy and peace I will have in eternity in heaven. **For our trouble, light and momentary, is producing for us an eternal weight of glory far beyond all comparison, as we look not at what can be seen but at what cannot be seen. For what can be seen is temporary, but what cannot be seen is eternal. (Second Corinthians 4:16-17).** I look forward to praising **You** forever! In **Yeshua's** holy name and power of **His** resurrection. Amen*