

## **Romans 3:1-8—God Is Faithful To Keep His Promises**

### **Memory Verse:**

Romans 12:1-2 NKJV

I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. <sup>2</sup> And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.

### **Revision**

Here's a broad summary of what we have learned so far in Paul's letter to the Romans:

1. In Romans 1:18-32 the person living an outwardly morally depraved life is convicted and condemned by creation.

Romans 1:19-21 NLT

They know the truth about God because He has made it obvious to them. <sup>20</sup> For ever since the world was created, people have seen the earth and sky. Through everything God made, they can clearly see His invisible qualities—His eternal power and divine nature. So they have no excuse for not knowing God. <sup>21</sup> Yes, they knew God, but they wouldn't worship Him as God or even give Him thanks. And they began to think up foolish ideas of what God was like. As a result, their minds became dark and confused.

2. In Romans 2:1-16, the self-righteous person, the person who lives an outwardly good or moral life and looks down on those who don't, is convicted and condemned by their conscience.

Romans 2:14-16 NLT

Even Gentiles, who do not have God's written law, show that they know His law when they instinctively obey it, even without having heard it. <sup>15</sup> They demonstrate that God's law is written in their hearts, for their own conscience and thoughts either accuse them or tell them they are doing right. <sup>16</sup> And this is the message I proclaim—that the day is coming when God, through Christ Jesus, will judge everyone's secret life.

3. In Romans 2:17-29, Paul tells us that the person who claims to be righteous because they have a knowledge of God's Word (whether Jew or Christian), will be convicted by that same Word, because knowing and believing (which is demonstrated by obedience) are two very different things.

Romans 2:17-24 NLT

You who call yourselves Jews are relying on God's law, and you boast about your special relationship with Him. <sup>18</sup> You know what He wants; you know what is right because you have been taught His law. <sup>19</sup> You are convinced that you are a guide for the blind and a light for people who are lost in darkness. <sup>20</sup> You think you can instruct the ignorant and teach children the ways of God. For you are certain that God's law gives you complete knowledge and truth.

<sup>21</sup> Well then, if you teach others, why don't you teach yourself? You tell others not to steal, but do you steal? <sup>22</sup> You say it is wrong to commit adultery, but do you commit adultery? You condemn idolatry, but do you use items stolen from pagan temples? <sup>23</sup> You are so proud of knowing the law, but you dishonour God by breaking it. <sup>24</sup> No wonder the Scriptures say, "The Gentiles blaspheme the name of God because of you."

Obviously Paul is leading up to a point—there are none righteous before God. All are guilty of breaking His law and are therefore guilty in God’s sight. We will see this clearly as we study the second part of Romans chapter 3 next week.

### **Outline for Romans 3:1-8**

Paul answers three questions or objections that his critics had regarding God’s faithfulness, and His right to judge sin:

1. vs 1-2—**What advantage is it to be a Jew?** Reply: Every advantage, especially possessing the Word of God. (Wiersbe)
2. vs 3-4—**“Will Jewish unbelief cancel God’s faithfulness?”** Reply: Absolutely not—it establishes it. (Wiersbe)
3. vs 5-8—**Paul refutes the lie, “The more we sin, the better it is!”** (Romans 3:8b NLT). The question is this: *“But,” some might say, “our sinfulness serves a good purpose, for it helps people see how righteous God is. Isn’t it unfair, then, for Him to punish us?”* (Romans 3:5a NLT) Reply: God is a righteous judge and must punish all sin.

### **Romans 3:1-8 NKJV**

**What advantage then has the Jew, or what is the profit of circumcision? <sup>2</sup> Much in every way! Chiefly because to them were committed the oracles of God. <sup>3</sup> For what if some did not believe? Will their unbelief make the faithfulness of God without effect? <sup>4</sup> Certainly not! Indeed, let God be true but every man a liar. As it is written:**

**“That You may be justified in Your words,  
And may overcome when You are judged.”**

**<sup>5</sup> But if our unrighteousness demonstrates the righteousness of God, what shall we say? Is God unjust who inflicts wrath? (I speak as a man.) <sup>6</sup> Certainly not! For then how will God judge the world?**

**<sup>7</sup> For if the truth of God has increased through my lie to His glory, why am I also still judged as a sinner? <sup>8</sup> And why not say, “Let us do evil that good may come”?—as we are slanderously reported and as some affirm that we say. Their condemnation is just.**

## **1. What advantage is it to be a Jew**

### **Romans 3:1-2 NKJV**

**What advantage then has the Jew, or what is the profit of circumcision? <sup>2</sup> Much in every way! Chiefly because to them were committed the oracles of God.**

**v 1 What advantage then has the Jew, or what is the profit of circumcision?:** The Jews were progressively (over time) given the Scripture contained in the Old Testament. However, as Paul pointed out in 2:17-29, as a nation they chose not to believe God and almost continuously rebelled against Him, as they are still doing until this very day. Simply having and knowing the law did not save them. So what was the advantage of being Jewish and being circumcised?

**v 2 Much in every way! Chiefly:** Having the Word of God was the greatest and most important advantage that the Jew had over all the other nations. Paul lists other advantages of being a Jew in Romans 9:4—“the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises.” We’ll cover those when we get there.

**v 2 Much in every way! Chiefly because to them were committed the oracles of God:** Any believer will understand that the Word of God is their greatest possession: “This was their prime privilege, that they were God’s library-keepers, that this heavenly treasure was concredited to them.” (Trapp)

From a human perspective, even though the Jews missed the main point of the law, which is to show us our sin and our need for a Saviour, the Jews were still blessed by keeping the law. For example, the hygiene and dietary laws kept them from being infected with the bubonic plague when it swept across Europe. Also, the Jews do well in finance. Why? Because the financial principles contained within the law work—regardless of whether or not you even believe in God.

From a divine perspective, the promises in the Word of God given to the Jews are unconditional and as a nation they will eventually be saved as they also partake of the New Covenant. Also, there are many blessings in being God’s chosen people, including God’s faithful protection, blessings, discipline, and the giving of the land of Israel. The believing Jews have a glorious future as they rule and reign with Christ during His 1,000 year Millennial reign on the regenerated earth. Only then will the rest of the world see the full extent of how God plans on blessing His people Israel.

## **2. Will Jewish unbelief cancel God’s faithfulness?**

**Romans 3:3-4 NKJV**

**For what if some did not believe? Will their unbelief make the faithfulness of God without effect? <sup>4</sup> Certainly not! Indeed, let God be true but every man a liar. As it is written: “That You may be justified in Your words, and may overcome when You are judged.”**

**v3 For what if some did not believe? Will their unbelief make the faithfulness of God without effect?:** Here is the second question that Paul addresses—is God shown to be unfaithful to His chosen people because they choose not to believe? The Bible gives the answer very clearly—NO!

**2 Timothy 2:13 NKJV**

If we are faithless, He remains faithful; He cannot deny Himself.

The reality is that Israel’s unfaithfulness to God only showcased just how faithful God was to keep His covenant promises to His chosen people. When they were obedient God blessed them as He promised. When they were unfaithful God disciplined them as He promised. Either way, whether Israel was faithful or unfaithful towards God, God was, is, and will always be faithful to them; Israel will always remain God’s chosen people.

**v 4 Certainly not! Indeed, let God be true but every man a liar:** If the Bible says it then I believe it. It’s as simple as that.

“Should any man say that the promise of God had failed toward him, let him examine his heart and his ways, and he will find that *he* has departed out of that way in which alone God could, consistent with his holiness and truth, fulfill the promise.” (Clarke)

v 4 **Let God be true but every man a liar:** “It is a strange, strong expression; but it is none too strong. If God says one thing, and every man in the world says another, God is true, and all men are false. God speaks the truth, and cannot lie. God cannot change; his word, like himself, is immutable. We are to believe God’s truth if nobody else believes it. The general consensus of opinion is nothing to a Christian. He believes God’s word, and he thinks more of that than of the universal opinion of men.” (Spurgeon)

**Application: God loves me and God is in control—do I believe this promise?**

The following three Scriptures can be summarised as follows: **God loves me and God is in control.**

The writer to the Hebrews states it this way; *Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, “I will never leave you nor forsake you.”* <sup>6</sup> *So we may boldly say: “The Lord is my helper; I will not fear. What can man do to me?”* (Hebrews 13:5-6 NKJV)

Joseph, at the end of his life, said it this way; *But as for you [his cruel brothers], you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive.* (Genesis 50:20 NKJV)

Paul, from prison, described it like this; *Not that I am implying that I was in any personal want, for I have learned how to be content (satisfied to the point where I am not disturbed or disquieted) in whatever state I am.*

*12 I know how to be abased and live humbly in straitened [destitute] circumstances, and I know also how to enjoy plenty and live in abundance. I have learned in any and all circumstances the secret of facing every situation, whether well-fed or going hungry, having a sufficiency and enough to spare or going without and being in want.*

*13 I have strength for all things in Christ Who empowers me [I am ready for anything and equal to anything through Him Who infuses inner strength into me; I am self-sufficient in Christ’s sufficiency]. (Philippians 4:11-13 AMP)*

I will never know the secret of godly contentment, resting in Christ, and being self-sufficient of the world (having no desire for, or dependance on, the things of the world) until I learn to trust the promise: **God loves me and God is in control.** If I have Jesus, then I have everything I need—I don’t need what the world offers, and I don’t need to be afraid of anyone or anything.

If I truly believe this, then I will see everything that happens to me as being good for me, because it has been allowed by my loving Heavenly Father—even if it doesn’t feel good at the time, and even if I don’t understand what purpose it may have.

How do I know if I am believing or doubting the promise **God loves me and God is in control?** If I really trust God then I will be *thankful* for what is happening to me—*thankfulness and rejoicing in the midst of trials and temptations is a faith response—it demonstrates that I trust God* (this is one of the main teachings in the letter to the Philippian church). *Summary: If I believe I will respond according to the Spirit—I will produce the fruit of the Spirit* (see Galatians 5:19-26).

Conversely, if I don’t trust God then my response to the trial will be fear, worry, and doubt; I will see my problems as being bigger than God. Responding to trials with fear

and doubt show that deep down I believe that either God *doesn't* love me, He *isn't* in control, or both (this may be different to what I intellectually know about God). Fear, worry, doubt, and seeking escape in worldly attractions, especially in the midst of trials, demonstrates my unbelief in God's promises and my discontentment in what God offers me—Himself. *Summary: If I do not believe I will respond according to my sinful nature—I will produce the fruit of my sinful nature* (see Galatians 5:19-26).

As James 1:2-4 says, the purpose of trials is to test our faith, to reveal what we really believe. If I didn't go through trials I would never really know if I trusted God or not. Romans 10:17 tells us that if we are lacking faith, we need to spend more time in the word of God, because "*Faith comes by hearing, and hearing by the word of God.*" This is one of the main reasons that so many believers remain immature: How can they trust God's promises if they don't even know what they are, if they can't even be bothered to read them. The neglect of God's Word is a sin that will cost us dearly, both in this life and the next.

### *The importance of humility and meekness*

Of course, it's not just reading the Bible, but also having a humble or teachable spirit—I must humbly choose to believe what the Bible says is true, that what God says is always correct, even if I don't fully understand.

James 1:21-22 NLT

So get rid of all the filth and evil in your lives, and humbly accept [receive] the word God has planted in your hearts, for it has the power to save your souls. <sup>22</sup> But don't just listen to God's word. You must do what it says. Otherwise, you are only fooling yourselves.

Again, it's not enough just to know what the Bible says, I must also believe it, and my belief or unbelief will be demonstrated by my response to trials—joy, thankfulness, godly contentment, and living a pure and blameless life, or, fear, worry, doubt, and seeking satisfaction from the world.

James 1:2-4 also tells us that the purpose of trials is to develop patience and perseverance. However, trials will only produce patience in me if there is a faith response; if I am humble and produce the fruit of the Spirit. If my response to the trial demonstrates my unbelief, hard heart, and pride, then unless I humble myself and repent, the trial will only make my heart harder and more bitter as I produce the fruit of my sinful nature.

So what stops me from believing God? Pride. Pride will cause me to trust in myself and not in God; I will think that I know best, and so the Word I read will not benefit me because it is not mixed with faith (see Hebrews 4:2). I need to be aware that having great knowledge and understanding of the Word of God doesn't necessarily mean that I actually believe what it says. The first generation of the Israelites knew the Word, in fact they heard it directly from God Himself, but it did them no good, because it wasn't mixed with faith (see Hebrews 4:2). There are many people today who have a good intellectual understanding of the Word, but don't actually believe it—you can tell by the way they live—they are practical atheists.

Thinking that I must be a mature Christian because I read my Bible regularly is a particularly deadly trap. I must be humble enough to honestly evaluate my life—if the

way I live my life doesn't match how the Bible says I should live, and the attitudes towards others that I should have, then I must humbly admit that I don't believe what God says about Himself in His Word. I must acknowledge my pride and humble myself so I can draw near to God and experience a close relationship with Him. The following Scriptures explain how I must first be humble and have faith if I am to draw near to God:

Hebrews 10:20-23 NLT

By his death, Jesus opened a new and life-giving way through the curtain into the Most Holy Place. <sup>21</sup> And since we have a great High Priest who rules over God's house, <sup>22</sup> let us go right into the presence of God [**draw near**] with sincere hearts fully trusting him. For our guilty consciences have been sprinkled with Christ's blood to make us clean, and our bodies have been washed with pure water.

<sup>23</sup> Let us hold tightly without wavering to the hope we affirm, for God can be trusted to keep his promise.

James 4:7-10 AMP

So be subject [submit] to God. Resist the devil [stand firm against him], and he will flee from you. <sup>8</sup> Come close [**draw near**] to God and He will come close [**draw near**] to you. [Recognise that you are] sinners, get your soiled hands clean; [realize that you have been disloyal] wavering individuals with divided interests, and purify your hearts [of your spiritual adultery].

<sup>9</sup> [As you **draw near** to God] be deeply penitent and grieve, even weep [over your disloyalty]. Let your laughter be turned to grief and your mirth to dejection and heartfelt shame [for your sins].

<sup>10</sup> Humble yourselves [feeling very insignificant] in the presence of the Lord, and He will exalt you [He will lift you up and make your lives significant].

Summary: knowing and believing are two different things. If my attitude and actions don't match what the Scriptures say about how I should be, then I don't believe; I am not walking with or drawing near to God. The opposite is also true.

### **3. Paul refutes the lie, "The more we sin, the better it is!"**

Romans 3:5-8 NKJV

<sup>5</sup> But if our unrighteousness demonstrates the righteousness of God, what shall we say? Is God unjust who inflicts wrath? (I speak as a man.) <sup>6</sup> Certainly not! For then how will God judge the world?

<sup>7</sup> For if the truth of God has increased through my lie to His glory, why am I also still judged as a sinner? <sup>8</sup> And why not say, "Let us do evil that good may come"? —as we are slanderously reported and as some affirm that we say. Their condemnation is just.

Romans 3:5-8 NLT

"But," some might say, "our sinfulness serves a good purpose, for it helps people see how righteous God is. Isn't it unfair, then, for him to punish us?" (This is merely a human point of view.) <sup>6</sup> Of course not! If God were not entirely fair, how would He be qualified to judge the world?

<sup>7</sup> "But," someone might still argue, "how can God condemn me as a sinner if my dishonesty highlights his truthfulness and brings him more glory?" <sup>8</sup> And some people even slander us by claiming that we say, "The more we sin, the better it is!" Those who say such things deserve to be condemned.

## **Paul explains the objection raised by his opponents**

v 5 **But if our unrighteousness demonstrates the righteousness of God, what shall we say? Is God unjust who inflicts wrath? (“But,” some might say, “our sinfulness serves a good purpose, for it helps people see how righteous God is. Isn’t it unfair, then, for him to punish us?” NLT):** This is the third question or objection that Paul answers. It is the counter-argument of an opponent: “If my sin serves a good purpose, then how can God judge me for it? My sin eventually brings Him more glory, and that is good!”

It’s the old false argument, “the end justifies the means”, or “doing wrong is okay as long as it has a good outcome.” Jon Courson comments: “Some believers think that as long as God is glorified, it doesn’t matter how He gets glory. So they’ll “stretch the story and give God the glory.” Paul, however, stands firm against the thinking that says the end justifies the means. In other words, according to Paul, it’s never right to do wrong to do right.”

The false argument goes like this:

1. God is in control of everything and knows everything, including all the choices I make and the sins I will commit
2. My sin and unrighteousness will bring God glory as people see the difference between my sinfulness and God’s perfection
3. Therefore it is unjust for God to judge me for my sin because it benefits Him and it was a part of His plan.

David Guzik gives a good example of this thinking and also explains why it is wrong. *“In theory, the most dramatic example of someone who might ask this question is Judas. Can you hear Judas make his case? “Lord, I know that I betrayed Jesus, but You used it for good. In fact, if I hadn’t done what I did, Jesus wouldn’t have gone to the cross at all. What I did even fulfilled the Scriptures. How can You judge me at all?” The answer to Judas might go like this: “Yes, God used your wickedness but it was still your wickedness. There was no good or pure motive in your heart at all. It is no credit to you that God brought good out of your evil. You stand guilty before God.””*

v 5 **I speak as a man (This is merely a human point of view):** This doesn’t mean that this part of Scripture was not inspired by God. Rather, Paul is saying that this argument is based on sinful human reasoning. Only a sinful, depraved mind would dare to question God’s perfect justice. One of the attributes of God is that He is perfectly just.

## **Paul answers the false objection**

v 6 **Certainly not! For then how will God judge the world?** Paul easily refutes the false argument of his opponents. Think about it. If it were true that God could not judge my sin because He can turn my evil around and use it for good (Judas is a good example of this), then He could not judge anybody.

God gets glory from sin in two ways. First, He turns it around and uses it for good; this is a demonstration of His sovereignty, power, and wisdom. Second, God is glorified when He judges sin; this is a demonstration of His holiness. However, neither of these absolve man of his responsibility to obey God. God is the Creator. He made us. He owns us. Therefore we are accountable to Him and must obey Him. God as our Creator has the right to punish us when we rebel against Him.

v 6 **How will God judge the world?**: The Bible has much to say about a final day of judgement. Here are some of the main verses.

Hebrews 9:27 NKJV

And as it is appointed for men to die once, but after this the judgment.

Matthew 12:36-37 NLT

And I [Jesus] tell you this, you must give an account on judgment day for every idle word you speak. <sup>37</sup> The words you say will either acquit you or condemn you.”

Revelation 20:11-15 NKJV

Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. <sup>12</sup> And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is *the Book of Life*. And the dead were judged according to their works, by the things which were written in the books. <sup>13</sup> The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. <sup>14</sup> Then Death and Hades were cast into the lake of fire. This is the second death. <sup>15</sup> And anyone not found written in the Book of Life was cast into the lake of fire.

Notice that believers, those whose names are written in the Book of Life, will not be condemned or punished for their sins, because they chose to receive God’s free gift of forgiveness. Anyone who repents of their sin, and believes that Jesus’ death on the cross was the full payment for the sins of all mankind, will be saved from the penalty, power, and presence of sin.

### **Paul restates the false objection**

v 7 **For if the truth of God has increased through my lie to His glory, why am I also still judged as a sinner? (“But,” someone might still argue, “how can God condemn me as a sinner if my dishonesty highlights his truthfulness and brings him more glory?”)**: Here Paul re-states the question or objection that he knew his critics would ask. Simply put, the argument goes like this; “if my sin makes God look good, then how can He judge me for it?”

### **Paul takes the false argument to it’s logical conclusion**

v 8 **Let us do evil that good may come (“The more we sin, the better it is!”)**: Paul extrapolates this false thinking and takes it to it’s logical conclusion; the more we sin, the better it is, because God gets more glory, or “Let’s sin as much as we can so God can be glorified even more.” (David Guzik).

Taking a doctrine or idea to it’s logical conclusion is a good way of testing as to whether it is Biblical or not. The Bible clearly says that God hates sin and doesn’t want us to continue in it.

### **Paul is falsely accused**

v 8 **And why not say, “Let us do evil that good may come”?—as we are slanderously reported and as some affirm that we say:** Paul here describes the false accusation made against him.



v 8 **Their condemnation is just:** Paul doesn't try to defend himself anymore. He simply says that anyone who twists the gospel of grace into a licence to sin will be condemned.

Twisting the glorious free gift of God in Jesus into a *supposed* license to sin is perhaps the peak of man's depravity. It takes the most beautiful gift of God and perverts it and mocks it. This twisting is so sinful Paul saves it for last, because it is beyond the depravity of the pagan (Romans 1:24–32), beyond the hypocrisy of the moralist (Romans 2:1–5), and beyond the false confidence of the Jew (Romans 2:17–29). (David Guzik)

### **Application: The gospel of grace**

The interesting thing to consider here is; who were Paul's opponents, and why they were making this false accusation. Paul's opponents were the Jewish legalists. Their false gospel was that of works salvation—they believed that a person had to keep the Law in order to be made right with God (justified). What did Paul teach? Justification by faith (we are saved by grace through faith). This is the opposite of the law mentality of the Jewish legalist who worked for their salvation.

There has always been great contention between the Jews who believed in justification by works, and the Christians who believed in justification by grace through faith. Those who believed that you had to earn your salvation by doing good works accused Paul of saying that, *you don't have to do any good works to be saved, instead you can carry on sinning as much as you want*. You can see how they took Paul's teaching of being saved freely by God's grace and twisted it into a licence to sin.

It is true that Paul teaches that we do not have to do any good works to be saved. Salvation cannot be earned. This is the whole point of the gospel of grace—salvation is freely given with no strings attached. Therefore, the only way to obtain salvation is to humbly receive it as a gift. This takes great humility as our sinful nature makes us think that we can be good enough to please God and be accepted by Him. Everyone thinks that they are a good person. Pride is what prevents so many people from freely receiving the forgiveness of sins that God wants to give every person.

Ephesians 2:8-9 NKJV

For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, <sup>9</sup> not of works, lest anyone should boast.

Ephesians 2:8-9 NLT

God saved you by his grace when you believed. And you can't take credit for this; it is a gift from God. <sup>9</sup> Salvation is not a reward for the good things we have done, so none of us can boast about it.

Ephesians 2:8-9 AMP

For it is by free grace (God's unmerited favour) that you are saved (delivered from judgment and made partakers of Christ's salvation) through [your] faith. And this [salvation] is not of yourselves [of your own doing, it came not through your own striving], but it is the gift of God;

<sup>9</sup> Not because of works [not the fulfillment of the Law's demands], lest any man should boast. [It is not the result of what anyone can possibly do, so no one can pride himself in it or take glory to himself.]

## **Grace is not a licence to sin**

However, Paul never uses grace as a licence to sin. While it is true that all sins of the believer—past, present, and future—are all forgiven, and therefore they will never be condemned or punished for those sins, the whole point of the gospel is that believers have been reunited into relationship with God, and are now being transformed into *His* image.

This is where *repentance* comes in. Before a person can receive God's free gift of salvation from sin, they must understand that receiving the new life necessarily means giving up the old life. Jesus says that we must "count the cost", and, "whoever of you does not forsake all that he has cannot be My disciple" (see Luke 14:25-33). Repentance is surrender of my will to God's will. Salvation is free, but it will cost me everything—everything my sinful nature loves. Repentance is making the choice to come back under God's authority, to proclaim that Jesus is Lord, that Jesus is now my Head (my leader or ruler, see 1 Corinthians 11:3).

Repentance is the choice a person must make before they can receive God's free gift of eternal life and forgiveness of sins. Repentance is not a work, but a decision: Am I willing to humbly submit and come back under God's authority and be obedient to Him? In the garden of Eden, Adam and Eve rebelled against God and chose to come out from under God's authority; they wanted to do what they wanted—in their pride they believed that they could do a better job of running their lives than God could—they thought that they knew better than God. Repentance is the opposite of rebellion. Rebellion leads to sin; repentance leads to righteousness. Rebellion is a result of pride; repentance is a result of humility.

Overall, there are at least three reasons why a Christian shouldn't continue in sin:

1. **God will discipline His children, and that discipline is painful**

"No discipline is enjoyable while it is happening—it's painful! But afterward there will be a peaceful harvest of right living for those who are trained in this way." (Hebrews 12:11 NLT)

2. **All believers have been given a new nature which desires to please and obey God**

It is natural for the Christian to do what God wants, although they still at war and continue to fight the desires of the old sinful nature. "*So I say, let the Holy Spirit guide your lives. Then you won't be doing what your sinful nature craves*" (Galatians 5:16). Because believers have the Holy Spirit living in them, they always have the power to obey God, if they choose to; "*Therefore, dear brothers and sisters, you have no obligation to do what your sinful nature urges you to do. <sup>13</sup> For if you live by its dictates, you will die. But if through the power of the Spirit you put to death the deeds of your sinful nature, you will live*" (Romans 8:12-13 NLT). The believer only sins because they love their sin more than they love God.

3. **All believers are under new management**

We have a new Father and a new family. This evil world is not our home and the devil is no longer our father. We live by a new set of rules that we previously chose to live by when we repented. We look forward to being perfect so we can live in a perfect world with a perfect God. h