

## The New Nature You Received When You Believed in Jesus Christ – Part 2

### Spiritual Circumcision: Crucified with Christ and One Spirit with Him

#### 1. Extended recap from last meeting; we discussed...

- Last meeting, we talked about the new nature that the believer has, that is the new nature the believer received at salvation. What is that new nature? The believer has been renewed, regenerated, born again [reborn from above—spiritually transformed, sanctified], has become new creation and a child of God. The believer is now in union with the Father, Son, and Holy Spirit. The believer “receives” a washing away their sins, giving them a new birth and a new life through the Holy Spirit. The believer is now righteous, in right standing with God having been given the righteousness of Christ. The righteousness of God received through faith: **Rom. 3:20-26 (AMPC)**.
- We talked about the importance of the phrase “in Christ” and “those who belong to Christ.” Only believers are in Christ and belong to Christ.
- We also touched on our old nature vs. our new nature.
- We only made it halfway through this study so this is a part 2 of that same study.

#### 2. What you received when you believed: Let's talk about our new nature. Continued...

- a) When you came to Christ, (when you believed in Him) Christ performed a spiritual circumcision—the cutting away of your sinful nature **Col. 2:11-12 (NLT)** and replaced it with a new birth and new nature as mentioned in our previous study.
- b) Our old sinful selves [our human nature without the Holy Spirit] were crucified with Christ, it was nailed to the cross with Him when we believed in Christ: **Rom 6:3-6; Gal. 2:20 (AMP)**. The baptism in **Rom. 6:3-4** is speaking of baptism into Christ. The baptizing work of the Holy Spirit. (\*Read Rom. 6:3-4 Grace New Testament commentary\*)
- c) Consider yourselves to be dead to sin [and your relationship to it broken], but alive to God [in unbroken fellowship with Him] in Christ Jesus: **Rom. 6:10-11 (AMP)**.
- d) Our spirit one with and complete in Christ: **1 Cor. 6:17; Col. 2:9-10 (AMP)**.

**Col. 2:3** connects well to **Col. 2:9-10** – putting the two together: *"In Him all the treasures of [divine] wisdom (comprehensive insight into the ways and purposes of God) and [all the riches of spiritual] knowledge and enlightenment are stored up and lie hidden. And in Him you have been made complete [achieving spiritual stature through Christ], and He is the head over all rule and authority [of every angelic and earthly power]."* – This is referring to our Spirit. Our Spirit is joined with Lord and has been made complete. Although, our body and mind still need renewing and will not be complete until we are in Heaven and receive our new bodies. **Rom. 12:2** “Renewing of your mind” being one example. Question for discussion: Does a new mind come with our new bodies in Heaven?

e) These passages also are related to our spirit becoming one with God's Spirit: Eph. 1:13-14 (sealed with the Spirit as a guarantee), Rom. 8:9-10 (Spirit dwelling in you, Christ in you), and 1 Cor. 12:13 (baptized by one Spirit into one body). This union signifies becoming a new creation, empowered by God's presence within for a transformed life. Empowered with the indwelling Holy Spirit!

f) **Indwelling & Union:**

- **1 Cor. 6:17:** "But whoever is united with the Lord is one spirit with the Lord".
- **Rom.8:9-10:** "You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you... if Christ is in you...".
- **1 Cor. 3:16:** "Don't you know that you yourselves are God's temple and that God's Spirit dwells in your midst?"

### **Rom. 6:3-6 Grace New Testament commentary**

**6:3** Many interpreters see water baptism here. But we know that baptism by the Holy Spirit was a doctrine profoundly significant to Paul. It is what forms the body of Christ. (**1 Cor. 12:13**). Thus, our spiritual union with Jesus Christ is affected by the Holy Spirit's baptism, and it is precisely to our union with Him that the following verses in Romans appeal.

Moreover, in no NT passage is water baptism unambiguously referred to as baptism into Christ Jesus. (= baptism into the body of Jesus Christ). Where water baptism is linked explicitly to Jesus Christ, it is always in His name. (Acts 2:38; 8:16; 10:48; 19:5; 1 Cor. 1:13, 15 [by inference]).

The baptism of the Holy Spirit means that believers have been baptized into His death. This union with Christ in His death is in fact the key to a new life experience.

**6:4** Our spiritual union involves immersion into Christ's death. Immersion into His death effectively purifies inner man from sin, rendering him dead to it. (see Rom. 6:5-11; Titus 3:4-7). The Christian has been united with Christ in His death so that he may also share in His resurrected life (**Walk in newness of life**).

As Paul will go on to point out, especially in **8:1-13**, this glorious resurrection power is precisely what will enable the believer to surmount (overcome) the impediment (obstacle) of his sinful body.

The issue before Paul's mind both here and up to **8:13**, is how those who are alive from the dead can live like it. In other words, how can people walk in newness of life?

**6:5-6** Paul is not discussing our future resurrection from the dead. On the contrary, he is discussing walking "in newness of life".

Inasmuch as we are united with Christ in the likeness of His death by means of the baptizing work of the Holy Spirit, it follows that we can also expect a similar union with Christ in the likeness of His resurrection.

We know, Paul affirms, **that our old man has been crucified with Him**. The reference to our old man can only be a reference to our inner self, which, "lived" inside our physical bodies prior to our union with Jesus Christ. The "old self" has died.

This truth applies that a “new man” (that is a “new inner self”) has replaced this old man (**7:22** “my inward man”). The “old man/new man” terminology also occurs in **Eph. 4:20-24**, where the idea that Christians should not “wear” their old self, but their new self.

When we speak of regeneration and of the baptism of the Holy Spirit, we are talking about spiritual events that radically alter the inward reality of our being. When we believe in Christ for eternal life, the inward man is reborn with that life. And when we are baptized at the same moment by the Holy Spirit, we are united with the spiritual body of Christ and thus are also united with Him in His death, burial and resurrection.

Paul’s point here is this. Our union with Christ in His death has as its purpose that this body of sin might be nullified, so that we may no longer serve sin. The body of sin (and by extensions, the physical body itself) has lost its unbreakable dominion over us. Now this slavery no longer exists.

## Two more commentaries for deeper study:

### Rom. 3:25 Believers commentary

God set forth Jesus as a propitiation. A propitiation is a means by which justice is satisfied, God's wrath is averted, and mercy can be shown on the basis of an acceptable sacrifice.

Three times is the NT Christ is spoken of as a propitiation. Here in Rom. 3:25 we learn that those who put their faith in Jesus Christ find mercy by virtue of His shed blood. In 1 Jn. 2:2 Christ is described as the propitiation for our sins, and for those of the whole world. His work is sufficient for the whole world but it is only effective for those who put their trust in Him. Finally, in 1 Jn. 4:10, God's love was manifested in sending His Son to be the propitiation for our sins.

The word propitiation also occurs in Heb. 2:17 "Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people." Here the expression "to make propitiation" means to put away by paying the penalty.

The OT equivalent of word propitiation is mercy-seat. The mercy-seat was the lid of the ark. On the day of atonement, the high priest sprinkled the mercy-seat with the blood of a sacrificial victim. By this means errors of the high priest and of the people were atoned for or covered.

When Christ made propitiation for our sins, He went much further. He not only covered them but did away with them completely.

Now Paul tells us in 3:25 that God set Christ forth as a propitiation by His blood, through faith. We are not told to put our faith in His blood; Christ Himself is the object of our faith. It is only a resurrected and living Christ Jesus who can save. He is the propitiation. Faith in Him is the condition by which we avail ourselves of the propitiation. His blood is the price that was paid.

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A note that came up in our meeting regarding the statement above: "We are not told to put our faith in His blood" - We had some discussion on this and yes, we Christians should certainly believe in the power of the blood of Jesus. This statement is saying that we are not told to believe in the blood for salvation, only believing in Jesus Christ can save. The power of His blood is what we receive when we believe. I do believe in the power of Christ's blood, however there is only salvation by believing in Christ and receiving salvation through His finished work by faith. As a result of this salvation through faith in Christ is receiving the power of His blood in our lives. There is so much discussion in the Bible on Christ's' blood. I will just put two scriptures here for an example:

**Eph. 1:7-8 (ESV)** "In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he lavished upon us, in all wisdom and insight." – Again, to emphasize faith in this passage: which he lavished upon us (those who believe).

**Heb. 9:22 (ESV)** "Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins." - Again, to emphasize faith in this passage: Without faith in Christ, there is no salvation and receiving the power of the blood which is forgiveness of sins.

One more example here: **Jn. 8:24 (ESV)** "I told you that you would die in your sins, for unless you believe that I am he you will die in your sins." – Here we see for the unbelievers there is no forgiveness of sins because he (the unbelievers) has not yet received or appropriated salvation and forgiveness of sins because he has not yet believed in Jesus Christ. Believe in Christ and receive salvation and forgiveness of sins.

Now back to 3:25 commentary.

The finished work of Christ declares God's righteousness for the remissions of sins that are past. This refers to sins committed before the death of Christ. From Adam to Christ, God saved those who put their faith in Him on the basis of whatever revelation He gave them. Abraham, for example, believed God and it was reckoned to him for righteousness. (Gen. 15:6). But how could God do this righteously? A sinless substitute had not been slain. The blood of a perfect sacrifice had not been shed. In a word, Christ had not died. The debt had not been paid. God's righteous claims had not been met. How then could God save believing sinners in the OT period?

The answer is although Christ had not yet died, God knew that He would die, and saved men on the basis of the still-future work of Christ. Even if OT saints did not know about Calvary, God knew about it, and He put all the value of Christ's work to their account when they believed God. In a very real sense, OT believers were saved on credit. They were saved on the bases of a price still yet to be paid. They looked forward to Calvary; we look back to it.

### **Rom. 3:25 Expositor's Bible Commentary (Abridged Edition): New Testament**

**25** "God presented him as a sacrifice of atonement." The emphasis on faith in this verse suggests that the force of "presented" is in the proclamation of the Gospel that makes Christ's saving work central—a proclamation emphasizing that Christ, under God, has become "a sacrifice of atonement." This phrase renders the Greek *hilasterion*. In LXX the first occurrence of this word is in Ex 25:17, where it refers to the lid on the ark of the covenant ("atonement cover"; KJV "mercy seat"). The only other occurrence of this word in the NT (Heb 9:5) also alludes to this atonement cover. Does Ro 3:25 have the same frame of reference? Perhaps not, for Hebrews is filled with references to the sanctuary and its ritual, whereas Romans is not. But the contrast should not be overdrawn (cf. Ro 12:1). And although the ark of the covenant was withheld from public view and access, Heb 9 emphasizes that the death of Christ opened up what had formerly been concealed and was inaccessible to the people. The word "presented" here in Romans is a signpost suggesting a similar concept here. God's atonement has been set up before the eyes of the entire world. Christ has become the meeting place of God and humankind where the mercy of God is available because of the sacrifice of the Son.

The idea of atonement also relates to the context of Romans up to this point. The first main section of the book (1:18-3:20) is permeated with the concept of the divine wrath (cf. 1:18; 2:5, 8; 3:5), along with an emphasis on judgment. It would be strange for Paul to state the remedy for

human sin and unrighteousness without indicating that this wrath of God has been satisfactorily met by his own provision. There is no other term in 3:21-26 that can convey this idea besides *hilasterion*.

The phrase "through faith in his blood" (v.25) poses a problem. This translation suggests that the believer's faith is to be placed in the blood of Christ, and the sequence of terms favors this. However, Paul nowhere else calls for faith in a thing rather than in a person. Thus an alternative suggestion is to place a comma after "faith," separating the clauses and making both of them dependent on *hilasterion*.

The remainder of v.25 deals with the necessity of Christ's propitiation in terms of God's "justice" (the same word in the original as "righteousness"). God's character needs justification for him to pass over "sins committed beforehand"—i.e., in the ages prior to the cross. His "forbearance" must not be thought of as sentimentality or weakness but as an indication that meeting the demands of his righteous character would be accomplished in due season. This happened at the cross. The full penalty for sin was not exacted earlier, in line with God's forbearance.