

ARE THERE TWO CONFLICTING
NATURES IN THE CONVERTED
PERSON?



By NYRON MEDINA

ARE THERE TWO CONFLICTING NATURES IN THE CONVERTED PERSON?

1. We are told that the regenerate has two natures, a bad one and a good one.

“The Scriptures teach that every regenerate person is the possessor of two natures: one, received by natural birth, which is wholly and hopeless bad; and a new nature, received through the new birth, which is the nature of God Himself, and therefore wholly good.” Dr. Cyrus I. Scofield, Rightly Dividing the Word of Truth, pg. 69.

2. We are told that the old nature is unchanged because we have only just received a new holy one.

“The believer on the contrary, while still having his old nature, unchanged and unchangeable, has received a new nature which ‘after God is created in righteousness and true holiness’.” Ibid, pg. 72.

3. We are told that regeneration is a creation, not a mere transformation, so we get a new nature, not a change of the old.

“It will be seen that regeneration is a creation, not a mere transformation— the bringing in a new thing, not the change of an old.” Ibid, pg. 72.

4. So Christ’s new nature subsists together with the old bad nature in the believer.

“But this new, divine nature, which is Christ’s own, subsists in the believer together with the old nature.” Ibid, pg. 74.

5. We are told that there is conflict between the two natures and this causes dismay and discouragement.

“Between these two natures there is conflict... It is an experience like this which so discourages and perplexes young converts. The first joy of conversion has subsided, his glowing expectations become chilled, and the convert is dismayed to find the flesh with its old habits and desires within himself as before his conversion, and he is led to doubt his acceptance with God. This is a time of discouragement and danger. Paul, in this crisis, cries out for deliverance, calling his old nature a ‘body of death’.” Ibid, pg. 74.

6. We are told that Romans chapter seven (7) is a record of the conflict of the regenerate man with the old self.

“Romans 7 is a record of the conflict of regenerate man with his self, and is therefore, intensely personal. “I would,” “I do not,” “I would not,” I do,” is the sad confession of defeat which finds an echo in so many Christian hearts. In chapter 8 the conflict still goes on, but now blessedly impersonal!!!” Ibid, pg. 75-76.

7. We are told that that through the old man is dead in a sense, it is the gift of the Holy Spirit in

the regenerate that is meant to subdue the flesh.

“The presence of the flesh is not, however, an excuse for walking in it. We are taught that “our old man is crucified with Christ; that, in that sense, we “are dead”, and we are called upon to make this a constant experience by mortifying (“making dead”) our members which are upon the earth. The power for this is that of the Holy Spirit who dwells in every believer (1 Cor. 6:19) and whose blessed office is to subdue the flesh.” Ibid, pg. 75.

8. Now a summary of the points we have just read can be outlined as follows:

- a. The regenerate has two natures a good and a bad one.
- b. The old nature is unchanged in the believer, he merely received a new one at conversion.
- c. Christ’s new nature subsists together with the old one in the believer.
- d. Conflict between the two natures causes dismay and discouragement.
- e. Romans chapter seven is a record of this conflict.
- f. The old man is dead in a sense, but the gift of the Holy Spirit is to subdue the flesh.

The Two Natures Issue:

9. We need to understand the two natures properly. Christ had two natures just as the converted person.

- a. The Divine Nature, God, was in the flesh of Jesus Christ. (2 Pet. 4:1; 2 Cor. 5:19).
- b. Christ was also human flesh, he had human nature. Jn. 1:14.
- c. Christ was a man like all men, thus He had human nature. Phil. 2:7,8.
- d. Christ partook of flesh and blood, He took the nature of man, the seed of Abraham. Heb. 2:14,16.
- e. God, the Divine Nature, was manifest in the flesh of Christ thus the two natures Christ had, was one Divine and one human. 1 Tim. 3:16.
- f. His flesh was “sinful human flesh”, but this is NOT sin, because Christ had no sin. (Rom. 8:3; 1 Pet. 2:21,22; Heb. 4:15).
- g. As it was with Christ, so it is with the Christian; Christ is called our brother. Heb. 2:11-13,17.
- h. Thus there is no “old sinful nature” in the converted man, only the Divine Nature in his human nature, and the human nature is not sin. 2 Pet. 1:3,4.

- i. Thus human nature is not sin, but has been affected by sin; this is infirmities, which itself is not sin for Christ had infirmities. Matt. 8:17; Rom. 6:19; Heb. 4:15.
- j. If human nature is infected by sin it must begin in the heart or mind. (Mk. 7:18-23; Pr. 23:7).
- k. When sin infects human nature from the mind, it causes man to be a sinner in the experience and practice of sin. (Rom. 7:8,11,13,14,18; Gen. 6:5).
- l. Thus there is no sin nature or sinful human nature (that is, human nature infected by sin) in the converted. The converted man is freed from sin. (Rom. 6:7, Jn. 8:36).

The Change in Something Old:

10. The facts are, that there is change to take place in man, but it is not a problem of “old nature”. However, there is a change in something old.
- a. The carnal mind is removed to be replaced by the spiritual mind. (Rom. 8:6; Rom. 5:1; Mal. 2:5).
 - b. The old man is removed and replaced with the new man. (Rom. 6:6; Eph. 4:22-24); Col. 3:9,10.
 - c. Idols or idol-values is removed and replaced with the Spirit of God. (Eze. 14:4; Eze. 36:25,27; Gal. 4:6).
 - d. The flesh is removed and replaced with the Spirit. Gal. 5:16,17,24,25.
 - e. Sin within is removed and replaced with the Righteousness of God. (Rom. 7:16-18; Rom. 3:20,22).
 - f. Spiritual death is replaced with spiritual life. (Rom. 8:6; Eph. 2:1,5; 2 Cor. 4:10).

Two Natures Subsist Together?

11. Does Christ’s new nature subsist with the old nature in the converted person? We have shown before that there is nothing called old nature in the Bible.
- a. When Christ is in the person, old things are past away, all things become new. 2 Cor. 5:17.
 - b. **Light and darkness cannot dwell together, so the Nature of God cannot dwell**

together, so the Nature of God cannot dwell with sin in man. 1 Jn. 1:5-7; 1 Jn. 2:10,11.

- c. The Spirit of God cannot dwell together with the flesh. Gal. 5:16,17.

No Inner Conflict:

12. There is no inner conflict between two natures in the converted person. Here are the reasons.

- a. The wretchedness that destroys peace is due to being brought into sin while wanting to live holy. Rom. 7:22-24.
- b. This is all due to the fact that the man, being sold under sin is unconverted. Rom. 7:13-15.
- c. God has given great peace to those who are converted. (Rom. 8:6; Rom. 5:1; Ps. 119:165).
- d. When the peace of God rules in the heart it is because no sin is within. (Col. 3:15; Rom. 8:6; Rom. 5:1).
- e. The righteous do no evil thus there is no moral conflict in him. Ps. 119:1-3.
- f. Hiding the word of God in the heart causes no sin in the regenerate, thus there is no inner moral conflict. Ps. 119:11.
- g. The regenerate person who is born again does not commit sin and cannot sin, because the seed of the word of God remains in him, thus there is no inner conflict in the regenerate. 1 Jn. 3:9.
- h. So long as he remains sinless, he has no inner moral conflict between two natures. To sin the man must make himself a sinner by rebuilding again the things he destroyed that caused him to sin. Gal. 2:17,18.
- i. The righteous rejoices in a life of victory over sin from coming within him. Rom. 5:1,2,11; Ps. 51:9,10,12; Rom. 14:17; 1 Pet. 1:7,8; 1 Pet. 4:13,14.
- j. However the righteous do have concern not to fall into sin. 1 Cor. 10:12; 1 Jn. 2:1.
- k. Thus the righteous is anxious at times to please God in all he does. 1 Thess. 4:1; Col. 1:10; 1 Jn. 3:22.
- l. The righteous struggles with his infirmities, thus his struggle is to keep his body in subjection to the Law of God, it is a struggle against infirmities. (1 Cor. 9:25-27; Rom. 8:26; Rom. 15:1).

- m. By Struggling with infirmities to keep sin from coming within, so he struggles against sin, not with sin. Rom. 6:17-19; 2 Cor. 10:9,10; Heb. 5:2,3.
- n. Thus there is no struggle between two natures in the regenerate, he merely yields his members to obey God that he do not sin. Rom. 6:12,13,17,18.
- o. The dismay and discouragement that comes to the person described by the author, is because the person does not know how to obey. Rom. 7:18,28,4.
- p. And the person is therefore falling into sin over and over in a failure to live righteous. Rom. 7:15,19.
- q. This is because the person has conviction to be righteous but they do not have deliverance from sin within as yet. Rom. 7:21-24.
- r. But true conversion and thus deliverance from sin within removes the dismay and discouragement, and thus leads to inner peace from holiness. Rom. 5:1,2; Rom. 14:17,18; Gal. 5:22.

The Real Meaning of Romans Chapter Seven:

13. Now, is Romans chapter seven an account of the struggle between the regenerate man and his old self? This is certainly not so for various reasons evident in Romans chapter seven itself.
- a. The man of Roman seven is not converted, he is lost in sin. Being in the flesh the passions of sins is in the person bringing forth deathly fruits; this is not a converted person. Rom. 7:5.
 - b. The converted person has the old man dead (Rom. 6:6) thus serves in the newness of life. To serve in such change means the person is not sinning. Rom. 7:6.
 - c. When sin works in the person all manner of concupiscence (evil desires), the law shows him that he is spiritually dead because sin is in him. Rom. 7:8,9.
 - d. The man whom sin deceives, it spiritually slays, thus the man cannot be converted. Rom. 7:11.
 - e. Sin working death in a person could never mean that the person is regenerated, thus the man of Romans seven is not regenerated. Rom. 7:13.
 - f. This is why Paul identifies himself as yet being unconverted when he said that he was fleshly sold under sin. In Romans seven he is not regenerated. Rom. 7:14.
 - g. He showed how much he was sold under sin because he was unable to do the things he knew was right. We must notice that he never is identified in Romans seven as doing anything holy or good, all he does is wrong so that he can say that

it is sin in him that is causing it, and that evil was present with him. Rom. 7:15-21.

- h. We know that Paul is nevertheless under conviction because he delights to do the Law, but he finds himself captured to sin that is in him. But he is unconverted yet, this is why he is captured to sin which is in his members. Rom. 7:22,23.
- i. Thus when Paul says that the law is served with the mind by he himself (Gk. Autos ego, I myself), he means that he is a Pharisee with righteousness by works. (Rom. 7:25,6,18,20; Rom. 9:31,32; Rom. 3:20; Phil. 3:9).
- j. When he says with the flesh he serves the law of sin, he means that he obeys the flesh in which the law points out sin. This is a man with conviction, he is righteous by works, and yet he is not free from sinning. This is not a regenerate man. Rom. 7:25,7,9,11,13.
- k. The true regenerate man is explained as being in Christ Jesus, freed from the law pointing out sin in him and condemning him to death for sin within; the righteousness of the law is fulfilled in him as he walk in the Spirit. Rom. 8:1-4.
- l. The regenerate man is dead to sin and does not live any longer therein. He does not sin. (Rom. 6:1,2; 1 Jn. 3:6,9; Ps. 119:1-3).

The Old Man is Really Dead and Replaced by a New One:

- 14. The old man is really dead so that the converted man does not sin. Rom. 6:6,7.
- 15. The old man is put off completely and replaced with a new man that has only righteousness. Eph. 4:22-24.
- 16. The old man is not dead in a sense, he is really dead and replaced with a new man created by God, thus he is sinless. Col. 3:9,10.
- 17. Only the righteousness of the Law is fulfilled in those who have the Spirit and walk therein. (Rom. 8:4; 1 Jn. 3:24).