

THE NATURE OF MAN

INTRODUCTION

By comparing and contrasting the following three passages from the Spirit of Prophecy we can see the nature of man is a fundamental theme of the third angel's message and therefore essential for all of us to understand. This article will attempt to investigate how Inspiration describes the nature of man. The first quote was written in 1862 during the Civil War which we now understand to have represented the time of Jacob's trouble and a time when the Millerites had already entered into the Laodicean condition. Please notice the three messages Sister White emphasizes during that time.

"The only safety now is to search for the truth as revealed in the word of God, as for hid treasure. The subjects of the Sabbath [a], the nature of man [b], and the testimony of Jesus [c] are the great and important truths to be understood; these will prove as an anchor to hold God's people in these perilous times. But the mass of mankind despise the truths of God's word and prefer fables. 2 Thessalonians 2:10, 11..." 1T 300.1

Below Sister White is saying there is a danger the medical missionary work will overshadow the loud cry of the third angel, which she describes as containing the same three elements as above. She identifies *"the proclamation of the soon coming of Christ"* as the first element which parallels *"the Sabbath"* above because the Sabbath/Sunday issue was the mark of the beast for their time. Then one can see how *"the nature of man"* parallels *"the necessity of obedience to the commandments of God"* and lastly both passages mention *"the testimony of Jesus"*.

"Because of the ever-increasing opportunities for ministering to the temporal needs of all classes, there is danger that this work will eclipse the message that God has given us to bear in every city—the proclamation of the soon coming of Christ [a], the necessity of obedience to the commandments of God [b] and the testimony of Jesus [c]. This message is the burden of our work. It is to be proclaimed with a loud cry and is to go to the whole world." 6T 290.1

In the next passage Sister White repeats the same sentiment but this time explicitly identifying *"the third angel's message"* which we know for their dispensation was the Sabbath.

"The health reform is as closely related to the third angel's message as the arm to the body; but the arm cannot take the place of the body. The proclamation of the third angel's message [a], the commandments of God [b] and the testimony of Jesus [c], is the burden of our work. The message is to be proclaimed with a loud cry, and is to go to the whole world. The presentation of health principles must be united with this message, but must not in any case be independent of it, or in any way take the place of it." Letter 57, 1896, CD 75.1.

TWO DIFFERENT TYPES OF GLORY

There are two different types of glory or glorification in Inspiration, and as they are so distinct one has to study them separately. We will call them "Glory 1" and "Glory 2". The two essential chapters for any study on the nature of man are Romans 6 and 1Corinthians 15. Romans 6 is a narrative on the symbolic resurrection of baptism and pertains to Glory 1, while 1Corinthians 15 is a narrative on the literal resurrection of the body and pertains to Glory 2. Both chapters were written while Paul was in Corinth so they are connected by time and geography as well as subject matter.

INTRODUCTION TO GLORY 1

Glory is a term Inspiration uses to describe a righteous character, free from sin. Sister White says plainly, *"The glory of God is His character"* (ST, September 3, 1902 paragraph 6) also represented in the second step of any three step message; *"give glory to Him"* (Rev. 14:7); *"righteousness"* (John 16:8), or the holy place in the sanctuary model. Glory 1 is therefore the study of righteousness by faith, or in the words of Ellen White above, *"obedience to the commandments of God"*. Synonymous terms might include the new heart, the inner person, the law written in the heart, the new covenant or Jesus sitting on the throne of your heart. This is a study of the higher and lower powers, and the nature of the will (or will power). The will controls everything and in essence the study of Glory 1 is all about the will, or one's will power. In this study the entity which is being controlled is the body so one has to understand the human body as well as the human heart to understand Glory 1.

Glory 1 is studied in books such as *"Mind, Character, Personality"* and a particularly good source is *"Steps to Christ"* page 47 emphasizing *"the true force of the will"* (SC 47.1). The chapter is entitled *"Consecration"* which is a term very similar to sanctification, and sanctification is also the second step in the process of justification, sanctification, glorification. Do not let it confuse you that Glory 1 is sanctification but in the above process glorification is also the third step, as that glorification pertains to Glory 2.

The "man" in the nature of man study can be Adam, Eve, Christ, you, me or anyone, it makes no difference. In 1Corinthians 15 Paul uses Adam 1 and Adam 2 interchangeably as there is no difference between them. So a study of Glory 1 and Glory 2 explains the nature of Christ as much as it does of you and me.

GLORY 1: THE THREE-FOLD NATURE OF MAN

"The nature of man is three-fold, and the training enjoined by Solomon comprehends the right development of the physical, intellectual, and moral powers." RH January 10th 1882, para. 1

In the quote above, Sister White identifies three components to the nature of man:

1. Physical - The Lower Passions.

Here Ellen White is not referring to your body as your body is just *“the house in which we live”* (Healthful Living 13.5) and therefore not part of our nature. It is just our machinery if you will. You can cut off your arm but the arm is not you. While we are physical and spiritual beings, the physical is not the spiritual. The brain and the body are not taken to heaven. That is not to deny that there is an interaction between physical and spiritual and if the physical is manipulated, perhaps by health or diet, then the spiritual is affected for better or for worse. Sister White says, *“The lower passions have their seat in the body and work through it”* (AH 127.2) so when she says we have a physical nature she is referring to the lower passions because they work through the body.

2. Intellectual - The Mind

The intellectual nature is the mind, or mental powers. Again it is not the brain as the brain is not us, it is just a part of the body like the arm or the leg. The intellectual is the part of our nature which gathers information and attempts to understand it. The purpose of the mind is to gain knowledge as well as retrieve it through our memory. It could be thought of as a library full of information but to retrieve it you need a librarian. So perhaps the mind can be likened to a library and a librarian. The intellectual attributes are reason, memory, intelligence, understanding, logic, facts and figures etc.

3. Moral - The Will

The will controls our ability to make choices and decisions. The will decides to obey either the lower passions or the higher powers of the mind when it is time to eat for example. When you make an informed decision, with the correct information in your library, whether you decide to choose the moral or immoral depends wholly on your will.

THE FUNDAMENTALS OF GLORY 1.

The Higher and Lower Powers

Let us investigate three points Sister White brings to light in the following quote from Adventist Home 127.2.

“Our Bodies a Purchased Possession—

[1] *The lower passions have their seat in the body and work through it.*

[2] *The words “flesh” or “fleshly” or “carnal lusts” embrace the lower, corrupt nature; the flesh of itself cannot act contrary to the will of God. We are commanded to crucify the flesh, with the affections and lusts. How shall we do it? Shall we inflict pain on the body? No; but put to death the temptation to sin. The corrupt thought is to be expelled. Every thought is to be brought into captivity to Jesus Christ.*

[3] *All animal propensities are to be subjected to the higher powers of the soul. The love of God must reign supreme; Christ must occupy an undivided throne. Our bodies are to be regarded as His purchased possession. The members of the body are to become the instruments of righteousness.*” AH 127.2

[1] So the lower passions work through the physical body. You see, hear, taste, touch or smell something and it arouses your lower passions, feelings or emotions (e.g. lust, appetite, anger, hate, jealousy) which tempt you to sin. Notice, all of the lower passions are inherently benevolent and were put within us by God, but they can be corrupted. God is a jealous God and godly jealousy or a healthy lust for your spouse is good and comes from God. The anger of the LORD or the wrath of God are mentioned numerous times in the Bible and righteous indignation is a good, human emotion. A physical attraction for your spouse as well as a lust for healthy foods are all part of God’s original plan.

[2] “[T]he flesh of itself cannot act contrary to the will of God” (Ibid). The emotions themselves cannot disobey God. If you’re hungry and you eat something forbidden it was not the hunger that disobeyed God. It was your will that chose to obey your lower passions and sin. “*The corrupt thought*” can only “*be expelled*” by the will, not the emotions or lower passions.

The following terms are all synonyms; lower passions, flesh, fleshly, carnal lusts, lower nature, corrupt nature, animal propensities. God put them there and it is not wrong to have them as a part of our nature. It is not wrong to be like an animal in the above sense as animals get hungry, jealous, and have lust etc. We just need to have them converted to desire good and moral things if they currently desire bad, immoral things.

[3] The key to the study of Glory 1 is, “*All animal propensities are to be subjected to the higher powers of the soul*”. In this context “*the soul*” means the human being, the whole entity. So the word soul can be used differently in the Bible and Spirit of Prophecy.

Christ must reign over your higher (mental) and lower (emotional) powers. He rules the higher powers which are to then rule over the lower powers. So the lower powers are to be brought into subjection to Christ, or the higher powers. The mechanism God has given us to make the correct decision is the will.

“I have been instructed that flesh food has a tendency to animalize the nature, to rob men and women of that love and sympathy which they should feel for everyone, and to give the lower passions control over the higher powers of the being.” Child Guidance 382

The above quote is saying meat eating can distort love, hate, anger, jealousy, appetite, lust and instead of being positive emotions, become corrupted. Please note that “*love and sympathy*” reside in the lower nature as they are emotions. So much like a deliberate rejection of truth can damage our spirituality, so too can eating flesh food damage our love and sympathy. A diet of flesh can result in a hardening of our hearts against truth.

The Old Covenant v the New Covenant

If Christ only rules the higher powers then that is akin to the old covenant because under the new covenant He rules (or writes His law in) the heart - the passions or the feelings. A false prophet is someone who is under the old covenant. They believe the law is done away with so it cannot be written on their heart. They are controlled by their feelings and emotions. Christ will not share His throne with the lower passions. Christ has to rule the heart. You have to stop being ruled by your corrupt feelings and only then will Christ sit on the throne of your heart.

The first step is to receive correct information in your mind, typically from the Spirit of Prophecy for example. Then you decide to obey that information. Once you have made the decision not to sin you will still love that sin however, and just have to grit your teeth and obey so to speak. This is the old covenant. It will take time for us to love God's law, so then, over time, God changes your heart as you cannot, to delight to do His will, "*I delight to do thy will, O my God: yea, thy law is within my heart*" (Psalm 40:8). This is the new covenant. Being converted means you still have all the same feelings as they were put there by God. You still hate, but now you hate sin. You still have affections but now for one another. You still have an appetite but now for healthy food. You still have indignation but now for righteousness sake. When you ask Him to take sin away from your heart He does, but you are not "once saved always saved" and we rely on Him minute by minute. At first you may literally have to pray every minute, or every five minutes to take a nagging thought, feeling or temptation away, and believe me He does.

"When Jesus speaks of the new heart, He means the mind, the life, the whole being. To have a change of heart is to withdraw the affections from the world, and fasten them upon Christ. To have a new heart is to have a new mind, new purposes, new motives." MYP 72.1

Revelation 13:2

To use a parable, when pagan Rome left his seat or throne (Rev. 13:2) in Rome and moved to Constantinople, he also left his crown in Rome. Then the papacy took that throne and that crown and became the King of the North. In like manner the lower powers are expelled from the throne of our hearts and Jesus takes their crown and their throne. He refuses to share His throne and thus Jesus becomes a dictator of sorts, ruling our hearts. This is also known as sanctification or the law written in the heart. The process of sanctification includes both a state of progressive growth as well as a constant state. If you are a king you cannot become more of a king, but you can become a better king. If you are married you cannot be more married but you can grow better and better at being married. Thus it is the same with being a Christian.

To compare the divided heart with Jesus reigning in your heart, Romans 7 employs the symbology of a marriage in that one woman cannot be married to two men. The throne of your heart is akin to the woman of Romans 7. A woman is a symbol of the church, or you. The current husband represents the corrupt lower passions, and the new Husband is Christ.

The Will

We have seen that the nature of man is threefold. The emotions are the lower powers which work through the physical body, while the intellectual is the mental powers, and one's will power is the moral power as it has the power to choose right from wrong, moral from immoral. Let us look more at the role of the will.

"[T]he flesh of itself cannot act contrary to the will of God" (AH 127.1). This says the lower passions in and of themselves do not have the power to fulfil their desires. They cannot force you to do anything. They just sit there crying out to be satisfied. *"The lower passions have their seat in the body and work through it"* (AH 127.2). So your emotions cry out to your hand to reach out and take the flesh food and put it in your mouth, but your feelings alone have no ability to carry that out themselves. Therefore your emotions alone cannot prevent God's will, that He reigns on the throne of your being. It is your will, or your will power which can stop your hand from putting the flesh food in your mouth.

"Every child should understand the true force of the will. He should be led to see how great is the responsibility involved in this gift. The will is the governing power in the nature of man, the power of decision, or choice. Every human being possessed of reason has power to choose the right. In every experience of life, God's word to us is, "Choose you this day whom ye will serve." Joshua 24:15. Everyone may place his will on the side of the will of God, may choose to obey Him, and by thus linking himself with divine agencies, he may stand where nothing can force him to do evil." Education 289.1

So the will is the choice or decision making mechanism. Every life situation requires a choice. Even doing nothing is a choice. So if you lose your temper and shout it is a choice, and a decision the will has made, not the lower powers. Remember the lower powers have no ability to act contrary to the will of Christ. Nor can the library or librarian, or raw information make a decision. The reality is, your anger told your will to decide to open your mouth and shout, and if you did not eat meat then your anger would not have been corrupted to defend self rather than be reserved for righteous indignation. *"Mind, Character, Personality"* vol. 2 chapter 76 (from page 685) is recommended reading for "Decision and the Will".

"Everything Depends on Its Right Action—The tempted one needs to understand the true force of the will. This is the governing power in the nature of man—the power of decision, of choice. Everything depends on the right action of the will. Desires for goodness and purity are right, as far as they go; but if we stop here, they avail nothing. Many will go down to ruin while hoping and desiring to overcome their evil propensities. They do not yield the will to God. They do not choose to serve Him."
2MCP 685.2

“Many are inquiring, “How am I to make the surrender of myself to God?” You desire to give yourself to Him, but you are weak in moral power [here this means will power], in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. You cannot control your thoughts, your impulses, your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God cannot accept you; but you need not despair. What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him.” SC 47.1

The problem is not with the will. The will can make hundreds of good, moral or sensible decisions every day. The problem is the lower passions when they want to bully the will into choosing the flesh food for example, and every time bullies succeed they become more and more empowered. The will has to govern the feelings, not vice versa. If you ask most Adventists do they need God’s strength to abstain from eating meat, I would think most or all would answer yes. However millions of non-Christians are vegetarian in their own strength. They simply exercise their will power to resist in exactly the same way Adventists should overcome sin. The same way a non-Christian will decide not to commit adultery when tempted, an Adventist should in exactly the same way. Whether it is the Adventist through the writings of Ellen White or the atheist through a secular book, both gain the same information on meat eating and decide to stop in exactly the same way. The only process we rely on Christ for is changing our hearts to love vegetarian food or love our spouse, when in the above examples we did not.

The Nature of Adam and Christ

Adam was created with the perfect balance where his heart was controlled by his mind, or his lower passions were controlled by his higher powers - his intellect and will. Incidentally, in this model we see how the higher powers can be divided into two parts, namely the intellect and the will. The only change in Adam after sin was that his will power was weakened while his lower passions were strengthened, thus the balance between higher and lower powers was upset. As Adam’s lower passions now had a taste for sin, he would have a bent toward sin which if exercised would grow stronger and stronger. His lower passions would increasingly crave the immoral rather than the moral and his will power would become weaker and weaker in resisting. This imbalance would have been inherited by his children. Nevertheless, neither Adam nor his children ever had to obey the desires of these corrupted lower passions. When Jesus came He came with a perfect balance of the higher and lower powers. He was in no way unbalanced or had any tendency toward sin. He was born converted and maintained that converted state all

His life. The difference between Adam's nature and Christ's was that Christ did not have the advantages of a perfect body. He came in a weak and defective human body degenerated by 4000 years of sin, and as we have discussed there is a clear relationship between our bodies and our spiritual being.

Sinful nature or sinful behavior?

So are we all sinners? Adventists today have become conditioned to overtly display modesty and declare, "We are all sinners". Through apostate Protestantism, Adventists have imbibed a false doctrine that a "sinner" is no longer a "doing" verb but a "being" verb. In other words, sin is our nature or condition rather than our behaviour. The study of Glory 1 shows us that sin is your choice, not your nature. You are not compelled to sin because it is in your nature to do so. There is not the time nor space in this article to study Psalm 1 and the two groups therein identified, but I can recommend Elder Parminder's study on this in the sources below, particularly "*The House In Which We Live (Parts 1-3)*" (Minnesota, September 2017).

Baptismal Vows

Twenty-two of the baptismal vows deal with Glory 1 where the mind controls the body. So Glory 1 is therefore debatably more important. Your mind told your body to go to a prophecy school or watch a video.

Equality

Men and women as well as all races and nationalities are identical on the inside. The mind or brain of a man is exactly the same as a woman. There are common misconceptions that a woman is better at multitasking, or more talkative, more emotional and less logical, or men suffer the lust of the eyes whereas women do not, or even that women have a weaker mind. Such misconceptions are dangerous and lead to suppressive gender roles and exploitation where women are continually oppressed.

THE FUNDAMENTALS OF GLORY 2

So Glory 1 is the study and practice of the inner man, the heart, and overcoming sin. This has to be dealt with first before Glory 2 can take effect. As we alluded to when we mentioned the model of justification, sanctification, glorification, Glory 2 is the glorification of our bodies at the second advent. At the resurrection the inner being does not change, we only receive new outer bodies. Glory 2 deals with the change of the house in which we live at the second advent.

Both Glory 1 and Glory 2 are compared and contrasted in 1John 3:1-3. The glorification that verse 2 speaks of, "*doth not yet appear what we shall be*" is Glory 2, the glorification at the 2nd advent, or the immortal, glorious body, also spoken of in v2b, "*when He shall appear, we shall be like Him*". Verse 3b explains that if you are hoping for Glory 2, a glorified body at the second advent, then you need to purify yourself now and overcome sin (see v4 onward), which is Glory 1. So 1John 3 explains the clear connection between Glory 1 and Glory 2 and why one is necessary for the other.

1Corinthians 15 is another chapter explaining Glory 2, or the literal resurrection in a new and glorious body. The corruption spoken of in verse 42 is referring to a mortal outer body, not a corrupt inner character. It is then repeated and enlarged upon in verse 43 where the new incorruptible body is described as glorious, and finally in verse 44 it is explicitly called a spiritual body.

So while Glory 1 is a study of the inner person, Glory 2 is a study of the outer person, the body, and you must already have a new heart by this time. To receive a new body at the resurrection you must receive a new heart now. You have to have experienced Glory 1 to experience Glory 2. As Glory 2 deals with "the house in which we live", where the outer body controls the inner (heart and mind), this study includes Medical Missionary, Counsels on Diet and Foods, Counsels on Health, Ministry of Healing. How you eat, dress, rest and exercise. The habit is the controlling factor here as opposed to the will.

Acts become habits, habits become character, and character is the heart as character is thoughts and feelings, which live in the heart. *"This practice, often repeated, grows into confirmed habit, and becomes character."* Manuscript 159, 1898, pp. 1, 2 (December 8, 1898, "Speak Evil of No Man") & ChL 60.3

Baptismal Vows

Four of the baptismal vows deal with Glory 2 where the body controls the inner being, or the mind. If your body is healthy or unhealthy it will affect or control whether your heart and mind is healthy or unhealthy. If your heart or lower passions crave vegetarian or flesh foods. While these four vows are good advice they are no less important because if your body is weak your mind will be weak. As Glory 2 confronts the body it therefore confronts the difference between men and women, gender and gender roles, and therefore effects our view of equality, including nationalistic or racial equality.

I hope now we can see why Revelation 14:7 represents glory as the second step, but the sanctuary model represents glorification at the third step. Revelation is representing Glory 1 while the sanctuary is representing Glory 2.

CONCLUSION

There is an inner man and an outer man. The outer man is the physical body, the house in which we live and pertains to the study of Glory 2. The inner man pertains to the study of Glory 1, and this nature is three-fold. The lower passions are the emotions which are inherently good but have become corrupted. The higher powers are the mind and memory and are simply gathering and recovering information. The will is the decision making instrument which decides whether to make a moral or immoral choice. When you feel hunger, your mind knows fruit is moral, flesh is immoral, and your will power chooses one or the other. In what could be described as a vicious circle, immoral choices today can weaken your will power for tomorrow. At its worst, I would imagine this could be the route of addiction. Adversely being sealed means settling into the truth both intellectually and spiritually, meaning the mental and physical nature, so you cannot be moved (4BC 1161.6).

“The History to Be Repeated—Near the close of this earth's history Satan will work with all his powers in the same manner and with the same temptations wherewith he tempted ancient Israel just before their entering the Land of Promise. He will lay snares for those who claim to keep the commandments of God, and who are almost on the borders of the heavenly Canaan. He will use his powers to their utmost in order to entrap souls and to take God's professed people upon their weakest points. Those who have not brought the lower passions into subjection to the higher powers of their being, those who have allowed their minds to flow in a channel of carnal indulgence of the baser passions, Satan is determined to destroy with his temptations—to pollute their souls with licentiousness. He is not aiming especially at the lower and less important marks, but he makes use of his snares through those whom he can enlist as his agents to allure or attract men to take liberties which are condemned in the law of God. And men in responsible positions, teaching the claims of God's law, whose mouths are filled with arguments in vindication of His law, against which Satan has made such a raid—over such he sets his hellish powers and his agencies at work and overthrows them upon the weak points in their character, knowing that he who offends on one point is guilty of all, thus obtaining complete mastery over the entire man. Mind, soul, body, and conscience are involved in the ruin. If he be a messenger of righteousness and has had great light, or if the Lord has used him as His special worker in the cause of truth, then how great is the triumph of Satan! How he exults! How God is dishonored!” AH 327.1

SOURCES:

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Nature Of Man (Part 1) (9th - 20th Aug. 2017)

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