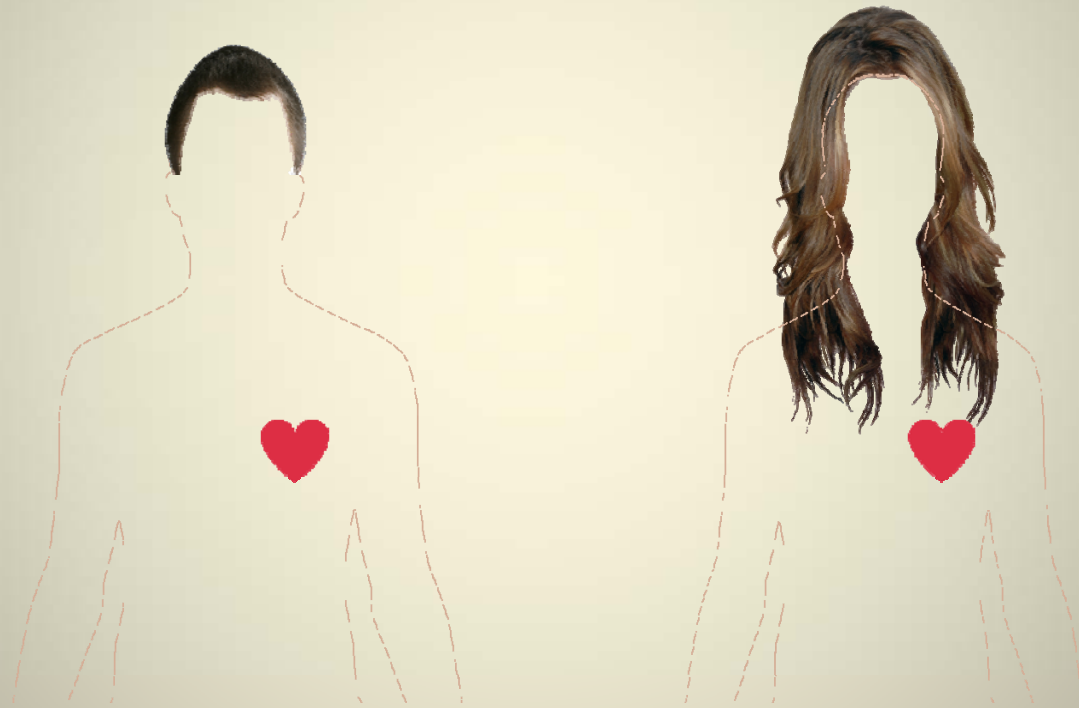


# The Nature of Man

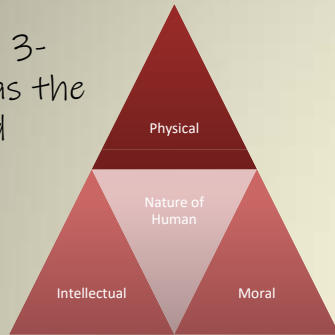


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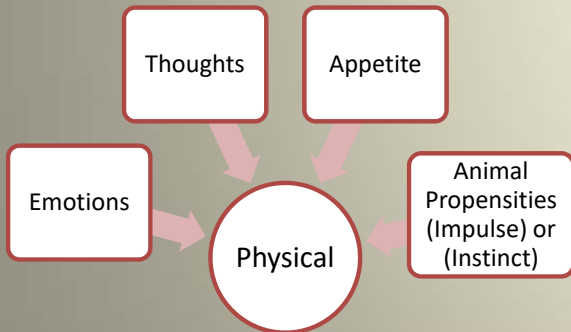
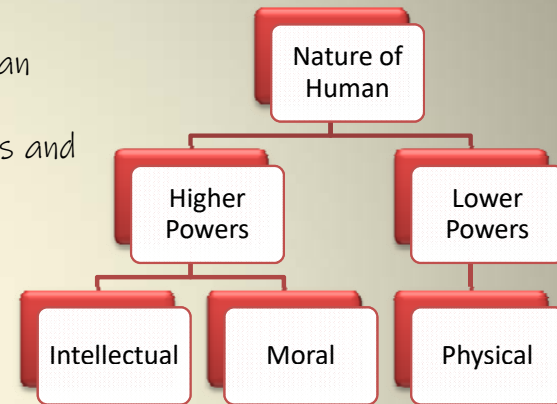
[https://www.youtube.com/watch?v=q\\_yLFjeyGTk](https://www.youtube.com/watch?v=q_yLFjeyGTk)


# Human Nature Is...

❖ The nature of man is 3-fold, which is described as the physical, intellectual, and moral.

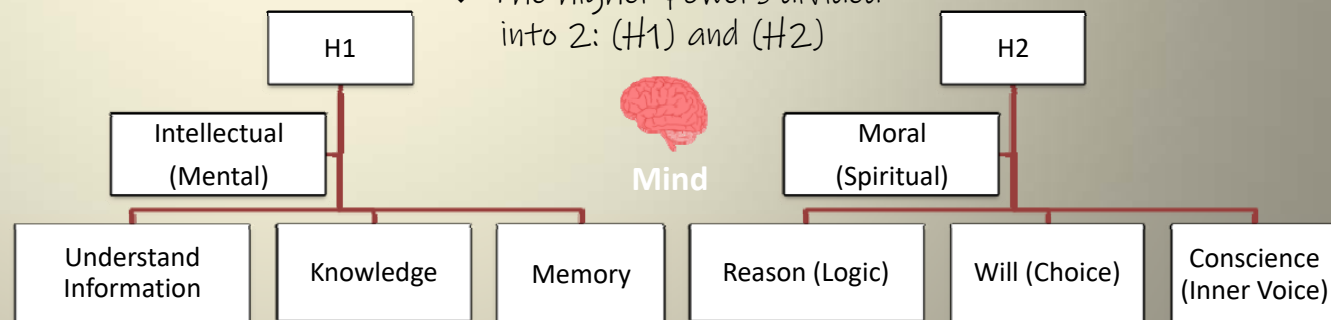


❖ The nature of man can also be divided into two parts: The lower powers and the higher powers.



↓  
❖ Lower Powers 

❖ The higher powers divided into 2: (H1) and (H2)



# Working in Harmony Is the Goal

- The will is the governing power in the nature of the human being. It has absolute control. Ultimately, we choose to do right or wrong based on the information we have.
- The will is not a gift that was given to us. It is part of our nature.
- We must keep the lower powers subjugated to the higher powers. If we are not careful, either through our environment or plainly because we allow it to because we become imbalanced, our lower powers (passions) can take control of our human actions or behavior and make us do things that we shouldn't. And by make us, that means the lower power bullies or pressures the will into doing what it wants as opposed to what's right.
- The Lord wants to bring the lower and higher powers back to a balanced position as they were in the original creation of humankind. The balance is basically the higher and lower powers working harmoniously together.



# The Conscience is You

Is the conscience a gift of God?

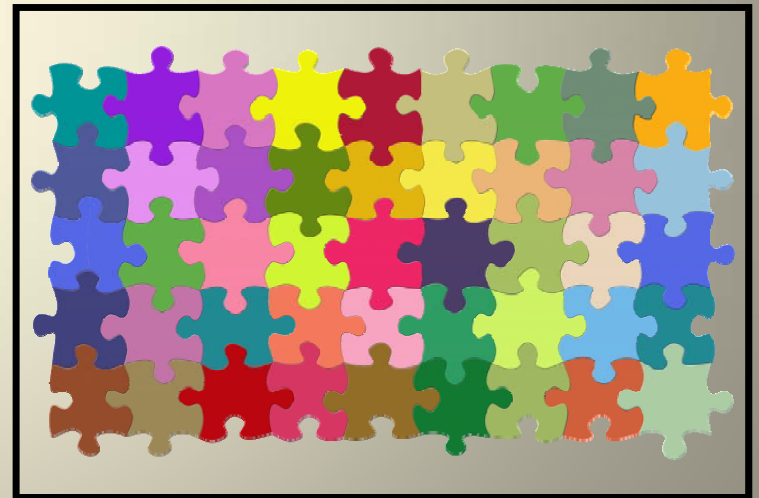
No, your conscience is a part of your nature.

What part of your nature does the faculty of the conscience fall under?

The higher power, specifically the moral power.

So when you were put together, you were given the heart, mind, and will. And plainly expressed as: the heart to feel; the mind to think; and the will to choose. And not only were you given them, they are parts of who you are.

So again, your conscience is not a gift. It is  
you.



# Conscience VS Conscious

On the Merriam Webster site, it provides a great explanation on the difference between conscience and conscious.

➤ *Conscience* and *conscious* derive from the same Latin roots—the prefix *com-* ("with," "together," "jointly") and the verb *scire* ("to know"), and the combination, *conscire*, means "to be aware of guilt"—and both relate to a state of awareness, the first of a moral awareness and the second of a physical or mental wakefulness in which a person is aware of their surroundings

➤ The noun *conscience* refers to a state of awareness or a sense that one's actions or intentions are either morally right or wrong, along with a feeling of obligation to do the right thing. Cartoons often personify the conscience as a proverbial angel/devil pair who talk into the ear of an indecisive character, encouraging him or her to follow either a path of moral virtue or of moral corruption.

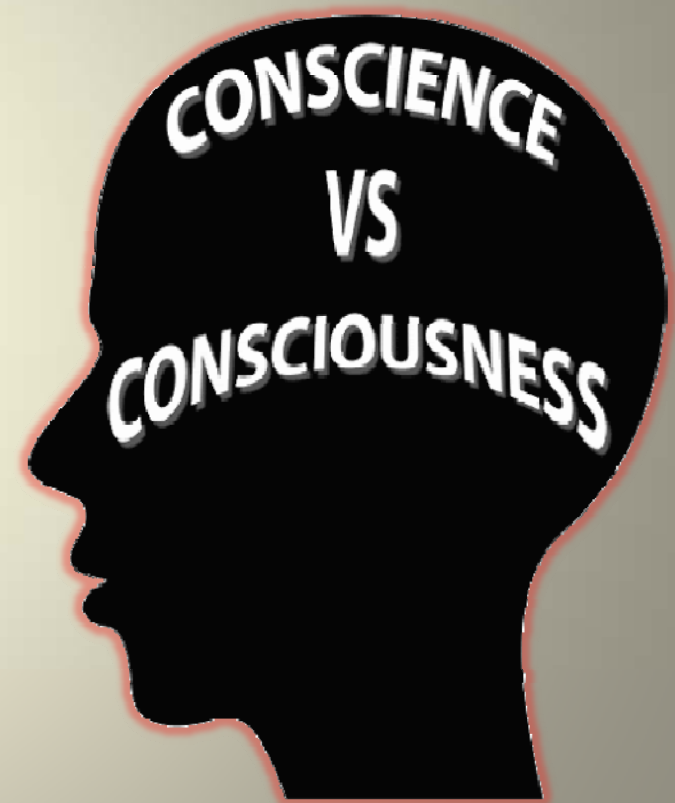




# Conscience VS Conscious Cont'

➤ *Conscious*, on the other hand, is an adjective that indicates that a person is awake and alert and able to understand what is happening around them ... It can also imply that a person is aware of a particular fact or feeling ... Another common meaning of *conscious* describes a person who cares about something specified ... Additionally, *conscious* can modify an act or decision that is done deliberately (and one that might very well result in *conscious* guilt or a guilty *conscience*).

❖ Your **conscience** is the part of your personality that helps you determine between right and wrong. ... Your **conscious**, on the other hand, is your awareness of yourself and the world around you.



# The Conscience Defined

Conscience means your *inner sense of right and wrong*. ~ Kendra Cherry

- So, the conscience is an internal self-knowledge and judgment of right and wrong. So we naturally have a sense of what is right and wrong because it is already built into us to know, just through the power of the conscience alone.
- The conscience is the faculty, power, or principle within us which decides either lawfulness or unlawfulness of something.



**Our *conscience* is the part of your personality that helps you determine between right and wrong. It is what makes you feel guilty when you do something bad and good when you do something kind.**

~Kendra Cherry~

# The Purpose of the Conscience

So as we know, in order for the conscience to work properly, we have to have two things:

1. We have to know what's right and wrong
2. We have to have the ability to feel bad about doing wrong (and good when doing right).

**Are we able to know what's right and wrong without the help of God?**

➤ Whenever, we do something, we have a conscience which knows automatically if that action we do is right or wrong. The conscience is built into us to know right and wrong and performs without the help of God.

➤ So, the answer is yes. We are able to know right and wrong in our own capability without help from Christ. And we have evidence of this truth from the lives of Nethinims, who though know not God, have a knowledge of right and wrong just simply because it is part of human nature.

➤ And that's the purpose of the conscience – the power to help us sense or know when we are, someone or something is right or wrong. We don't need God to tell us. The conscience works as a convicting power.



# What's Wrong With Our Conscience?

So why do we need the Holy Spirit to convict us of sin (which is the first step of the everlasting gospel) if we have the ability to do that work? Why do we need the help of external forces, outside our own, to know what is sin-wrong?

**In 1Tim 4:2, it mentions the problem--a seared conscience.**

The word seared means to burn. But it is not just a generic form of burning. It has this concept of having burn marks or a brand. This becomes a symbol of possession.



## Revelation 14:7

*<sup>7</sup> Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come:*

## John 16:8-9

*<sup>8</sup> And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:*

1. Sin
2. Righteousness
3. Judgment

## 1 Timothy 4:2

*<sup>2</sup> Speaking lies in hypocrisy; having their conscience seared with a hot iron;*

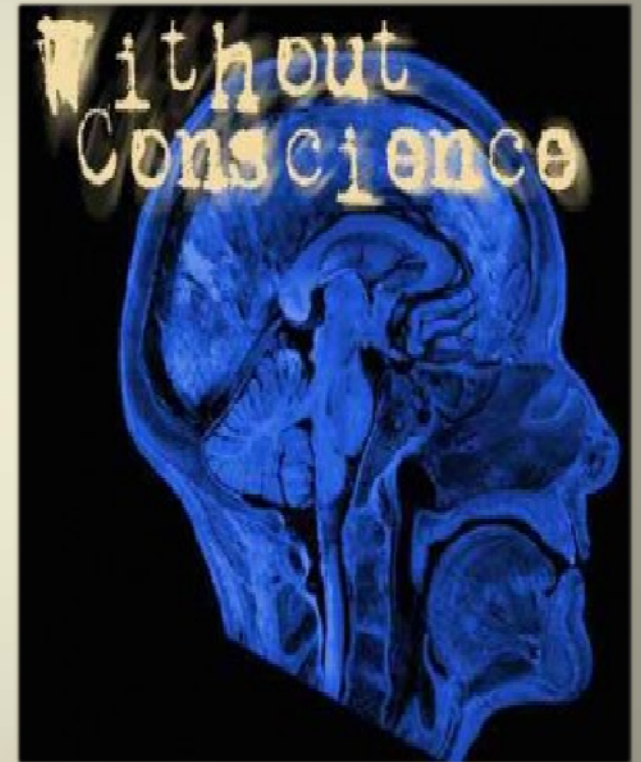
# What's Wrong With Our Conscience? Cont'

When your conscience is seared—in the possession of someone else—there is either one of three options that is happening:

- A. *You don't know what is right and wrong*
- B. *You know what's right and wrong but you don't feel guilty*
- C. *You don't know what is right and wrong so you would never feel guilty. Your conscience is totally dysfunctional.*

**We either don't know what's right and wrong or we have a problem about feeling bad.**

So, we should understand that the conscience does not function properly as it should because it has been seared—burnt. Or a further way to explain it is that our conscience is so damaged that we either no longer know what is right and wrong, have a problem with an inability to feel guilty when committing sin, or simply don't care. And therefore, we need external help. We need the aid of the Holy Spirit to do the work of the conscience.



**Without heart,  
simply don't care.**

# The Aid of the Holy Spirit

Does God know what is right and what is wrong?

*Of course He does.*

How does He know what right and wrong is?

*He knows because it is a part of His nature.*

So God must have a conscience. And the simple reason why we have a conscience is because God has a one. The reason why you have a mind, heart, and will is because God has one. God created us in His image. And, when He created us in His image, He had to create us with the same nature as His own. But the problem is that we have wrecked and destroyed our conscience. So now we have the Holy Spirit to assist us.

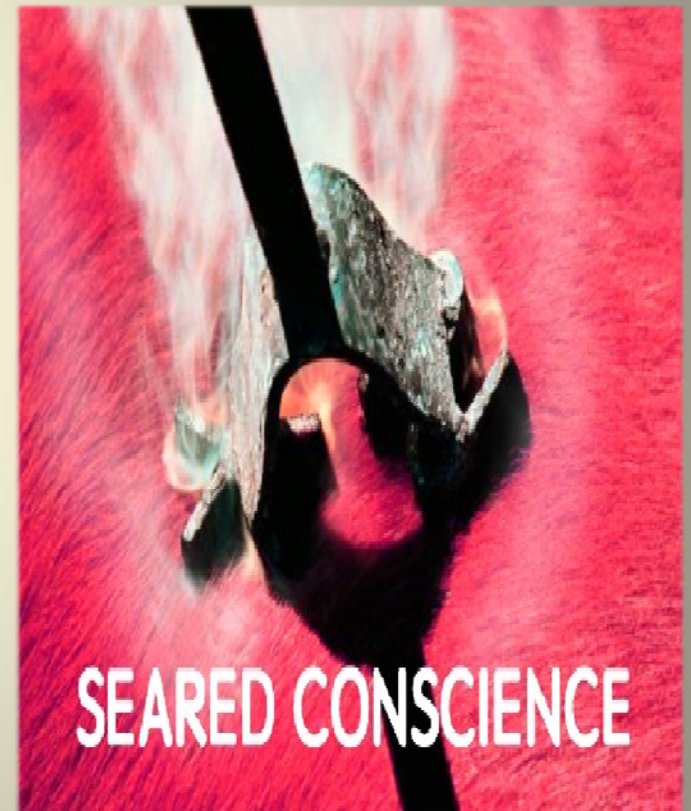




# The Conscience Seared Cont'

When we talk about a gospel it is a prophetic gospel. The prophetic message is not about what you eat, dress, or any kind of reform issue. That is just a parable so you can understand how the prophetic gospel works because without the prophetic gospel, you have no idea of sorting out what is right or what is wrong. This issue of a burnt out conscience is that you don't know what right and wrong is. And this is not pertaining to moral sin. If you love the truth everything gets sorted out.

Just to clarify, our consciences have been seared so we no longer know what is right or wrong. Our consciences were not seared in a sense of moral purity. They were seared over prophetic truth and how that truth is to mature us and adjust our relationship with humankind and God. Our conscience has been so damaged, so warped through the progressive sins of our fathers that when you get to the fourth generation, the time of the end, we don't even have the ability anymore to discern what is right and wrong because our conscience have been destroyed.



# For Change to Happen

- ❖ Right and wrong has to do with information. If you are given the wrong information, you will do the wrong thing and you might actually think it is right.
- ❖ Information changes what's right and wrong and how you feel about it. Our problem is that we don't see how bad something is.
- ❖ Habit is important to understand— if we keep doing something long enough, we become desensitized. We need to see how bad something is and we need to tackle the subject of habit. Habit is repeated action—you end up doing something over and over again and not thinking about it. It almost becomes a reflex.

Feeling guilty (bad) results to a change in habit—in what you do continuously.  
**It really depends on how much you care**

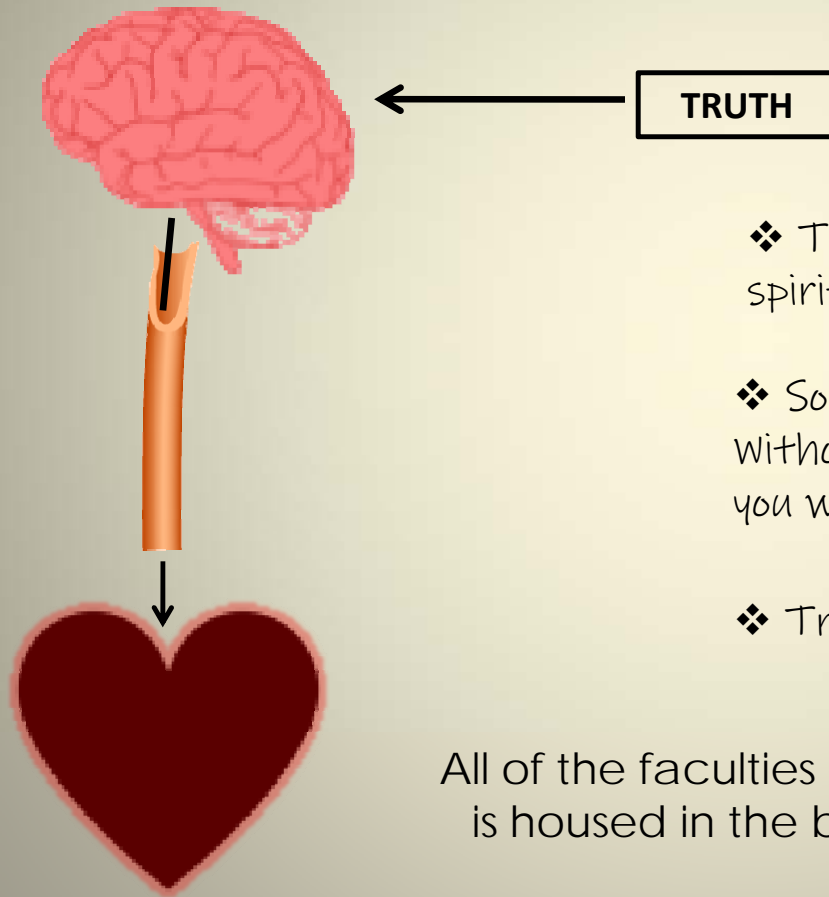




# The Heart Must be Open to Truth

“My teaching is not Mine,” said Jesus, “but His that sent Me. If any man willeth to do His will, he shall know of the teaching, whether it be of God, or whether I speak from Myself.” John 7:16, 17, R. V. The question of these cavilers Jesus met, not by answering the cavil, but by opening up truth vital to the salvation of the soul. The perception and appreciation of truth, He said, depends less upon the mind than upon the heart. Truth must be received into the soul; it claims the homage of the will. If truth could be submitted to the reason alone, pride would be no hindrance in the way of its reception. But it is to be received through the work of grace in the heart; and its reception depends upon the renunciation of every sin that the Spirit of God reveals. Man’s advantages for obtaining a knowledge of the truth, however great these may be, will prove of no benefit to him unless the heart is open to receive the truth, and there is a conscientious surrender of every habit and practice that is opposed to its principles. To those who thus yield themselves to God, having an honest desire to know and to do His will, the truth is revealed as the power of God for their salvation. These will be able to distinguish between him who speaks for God, and him who speaks merely from himself. The Pharisees had not put their will on the side of God’s will. They were not seeking to know the truth, but to find some excuse for evading it; Christ showed that this was why they did not understand His teaching. {DA 455.3}

# The Heart Must be Open to Truth Cont'



- ❖ The sealing is a intellectual and spiritual settling into the truth.
- ❖ So truth has to be first understood intellectually. Without having the correct information—God's truth, you wouldn't know what to love or what to hate.
- ❖ Truth goes into the mind and down into your heart.

All of the faculties of the human being the spiritual being is housed in the brain and connected to the physical body.

# A Message Developing

There is more to us than just the higher and lower powers

## **PART ONE: THE WILL– THE INNER PERSON (CHARACTER)**



## **PART TWO: THE HABIT– THE OUTER PERSON (BODY)**



# Habit Defined As

Simple Google search of the Word Habit ...

Merriam-Webster Dictionary:

“A behavior pattern acquired by frequent repetition or physiologic exposure that shows itself in regularity or increased facility of performance.”

❖ From this definition, we can interpret that **a habit is a behavioral pattern** that can be developed through **frequent repetition**. Additionally, we can utilize **habit formation to improve our performance** for the behavioral pattern we are repeating.

MacMillan Dictionary:

“Something that you do often or regularly, often without thinking about it.”

❖ It includes an added idea of internalizing the behavioral pattern, such that you can do it without any conscious thought.



❖ So, a habit is a behavioral pattern that we **repeat often**, or in **regular intervals**, such that the repetition serves to **improve our ability and familiarity** with the behavioral pattern. Eventually, after a certain amount of repetition, we might be displaying the behavioral pattern without any conscious thought about it.



# Habit Defined As Cont'

Wikipedia Source:

- ❑ A **habit** (or **wont** as a humorous and formal term) is a routine of [behavior](#) that is repeated regularly and tends to occur [subconsciously](#).<sup>[1][2][3]</sup>
- ❑ The [American Journal of Psychology](#) (1903) defines a "habit, from the standpoint of [psychology](#), [as] a more or less fixed way of thinking, willing, or feeling acquired through previous repetition of a mental [experience](#)."<sup>[4]</sup> Habitual behavior often goes unnoticed in persons exhibiting it, because a person does not need to engage in self-analysis when undertaking routine tasks. Habits are sometimes [compulsory](#).<sup>[3][5]</sup> A 2002 daily experience study by habit researcher [Wendy Wood](#) and her colleagues found that approximately 43% of daily behaviors are performed out of habit.<sup>[6]</sup> New behaviors can become automatic through the process of **habit formation**. Old habits are hard to break and new habits are hard to form because the behavioral patterns which humans repeat become imprinted in [neural pathways](#),<sup>[7]</sup> but it is possible to form new habits through repetition.<sup>[8]</sup>





# Habit Defined As Cont'

Wikipedia Source Cont':

❑ A 2007 study by Wood and Neal found that when behaviors are repeated in a consistent context, there is an incremental increase in the link between the context and the action. This increases the [automaticity](#) of the behavior in that context.<sup>[9]</sup>

- ❑ Features of an automatic behavior are all or some of:<sup>[10]</sup>
- Efficiency
  - Lack of awareness
  - Unintentionality
  - Uncontrollability



❖ A habit is any action that we have performed so often that it becomes almost an involuntary response. If we consider this habit to be undesirable then we may label it a "bad habit."

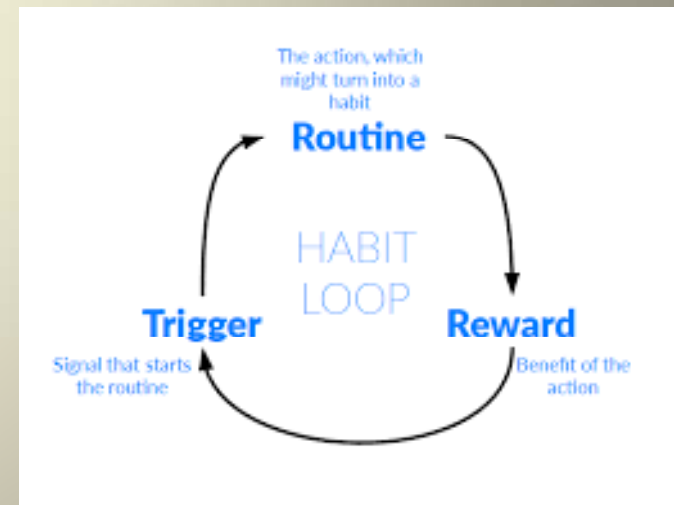
~ Nancy Schimelpfening

# Habit Formation

## Habit formation:

➤ Habit formation is the process by which a behavior, through regular repetition, becomes automatic or habitual. This is modeled as an increase in automaticity with number of repetitions up to an [asymptote](#).<sup>[11][12][13]</sup> This process of habit formation can be slow. Lally *et al.* (2010) found the average time for participants to reach the asymptote of automaticity was 66 days with a range of 18–254 days.<sup>[13]</sup>

➤ There are three main components to habit formation: the context cue, behavioral repetition, and the reward.<sup>[14]</sup> The context cue can be a prior action, time of day, location, or any thing that triggers the habitual behavior. This could be anything that one's mind associates with that habit and one will automatically let a habit come to the surface. The behavior is the actual habit that one exhibits, and the reward, such as a positive feeling, therefore continues the "habit loop".<sup>[15]</sup> A habit may initially be triggered by a goal, but over time that goal becomes less necessary and the habit becomes more automatic. Intermittent or uncertain rewards have been found to be particularly effective in promoting habit learning.<sup>[16]</sup>



# Habit Formation Cont'

Three important keys to forming a Habit:

## 1. Trigger

➤ Things that can trigger a habit ... This can be such as a morning wake-up routine, which is triggered by your alarm clock. Upon hearing the alarm clock ringing, you are triggered to wake-up from your bed then proceed into a set routine.

## 2. Routine

➤ A routine is the **basis of a habit**. As above definition, this is the repetition of a behavioral action. You will be repeating the behavioral action in a habit.

## 3. Outcome

➤ After you performed a routine (your habit), there will be an outcome. You might expect your outcome to be a regular task completed. This regular task can be as simple as the habit of brushing your teeth in the morning. The outcome is you having beautiful white teeth from the habit.

❖ After you have developed a habit, you need to put in the time to regularly follow it. **Once you spent time repeatedly on the habit, it will become your second nature.** Sometimes, you might not even need to consciously think of the habit you are performing. **It will happen without your conscious thought.**

# Habits: Actions Repeated

Men are greatly under the influence of their own words. You are not conscious how much you are affected by your words. You accustom yourself to speak in a certain way, and your thoughts and actions follow your words. One accustoms himself to assert certain things in regard to himself, and at last he comes to believe them. Our thoughts produce our words and our words react upon our thoughts. If a man forms the habit of using sacred words reverently, he will form the custom of carefulness of speech, knowing that there is a Witness to every word uttered. When the feelings become excited and the speech is exaggerated, the mode of speaking is always extreme. It acts and reacts upon ourselves. {TMK 137.2}

“He that is unjust in the least is unjust also in much.” By unfaithfulness in even the smallest duties, man robs his Maker of the service which is His due. This unfaithfulness reacts upon himself. He fails of gaining the grace, the power, the force of character, which may be received through an unreserved surrender to God. Living apart from Christ he is subject to Satan’s temptations, and he makes mistakes in his work for the Master. Because he is not guided by right principles in little things, he fails to obey God in the great matters which he regards as his special work. The defects cherished in dealing with life’s minor details pass into more important affairs. He acts on the principles to which he has accustomed himself. Thus actions repeated form habits, habits form character, and by the character our destiny for time and for eternity is decided. {COL 356.2}



# Habits: Actions Repeated Cont'

No single action makes a man's character; it is through the repetition of actions that the character is formed; for repeated action form habits, and habits become character. The tempter has triumphed in your case in leading you to the repetition of evil practices. Passion has controlled reason; truth and honesty and virtue have been sacrificed for the gratification of your base and selfish desires. But Jesus pities you; your only hope is in repentance, and confession to Him who will pardon abundantly. Be not slow to act. Now is your time to fall on the Rock and be broken; then Jesus can make you a vessel unto honor. O my Brother, could you not see and realize your accountability to God? You laid yourself open to the temptations of Satan; and in place of overcoming, you were overcome. This weakened your power of resistance, and you became the victim of Satan. Satan tried you again and again, and every temptation submitted to, made you less able to resist, until you were in Satan's hands as his slave. Help had been provided for you through Christ Jesus, but you did not lay hold of divine strength. A way has been provided whereby we may individually form habits of purity, and become steadfast in our adherence to principle. {Lt22c-1890.9}



# Good Habits and Bad Habits

We should be as firm as was Daniel in controlling the appetites and the desires of the flesh. We must institute a warfare against every sinful inclination, and submit to the control of the Spirit of God—[choosing to do what God says is right]. Every time we yield to temptation it becomes easier to yield the next time. The conscience becomes more and more hardened[desensitized] by our indulgence in evil and our association with it, until we become powerless, and evil practices become habitual. Wrong habits are not formed by occasional indulgence in evil, but they are the result of repeated actions, and become more and more fixed and difficult to overcome. How necessary it is that every soul bring the solid timbers of righteousness into his character-building, so that there will be a fixed determination to do right because it is right. We should be in that condition of mind and heart that, should an accident occur, and death result in a moment, our destiny would be decided for heaven, and not for perdition. The great and all-important question to every soul should be, Am I right with God? {RH March 12, 1889, par. 2}