

# **HOW TO OVERCOME SIN BY DEALING WITH HUMAN NATURE**



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## *INTRODUCTION*

In this booklet our studies about how to overcome sin continues, this time we deal with the topic of human nature. For almost two thousand years a dangerous error concerning human nature infiltrated Christian theology, this error came from a man by the name of St. Augustine. It placed human nature in the category of sin, so that ever since that time sin has been viewed as sinful human nature. This error has had a devastating effect on the holiness and morals of the Christian church for many, many centuries, and upon the whole world as a result.

This concept caused many to think that they could not overcome sin, since sin was human nature, and that they would have to wait until the second coming of Jesus Christ at which they will receive new sinless bodies to stop sinning. Christianity was taught that when man was justified, he still retained sinful human nature which was sin, so that he was saved in sin and not from sin, sanctification was also in sin so that the Law of God could not be thoroughly or truly kept. This was deleterious especially to keeping the Seventh-day Sabbath, since that day could only be kept by the truly converted.

In 1888, God sent a very special revelation to the Seventh-day Adventist Church concerning the human nature of Christ, and this implicatively led to a discovery about human nature as it relates to sin. Presented here for the first time in this booklet is a true, proper, Biblical understanding of human nature in sin and free from sin, also presented is a Biblical understanding of the real meaning of the term sinful human flesh. For the first time the light has broken through centuries of darkness in its brilliance removing the darkness imposed by St. Augustine, as we approach the closing scene of this earth's history, when the 144,000, the trophies of God's grace are to be revealed. May all be blessed by this light. Amen.

## HOW TO OVERCOME SIN BY DEALING WITH HUMAN NATURE

1. Even though we are told that we need to get acquainted with the moral machinery of our hearts, we need in fact to extend this familiarity to our whole human nature as well which includes the heart.

“God would have his servants become acquainted with the moral machinery of their hearts.” Ellen G. White, **Testimonies For The Church, Vol. 4**, p. 85.

“Involved with that moral machinery is that inclusive term, human nature ...” Thomas A. Davis, **Questions That Demand Answers**, p. 15.

2. We are told that “human nature” is **threefold**, this means that it has three aspects which are physical, intellectual and moral.

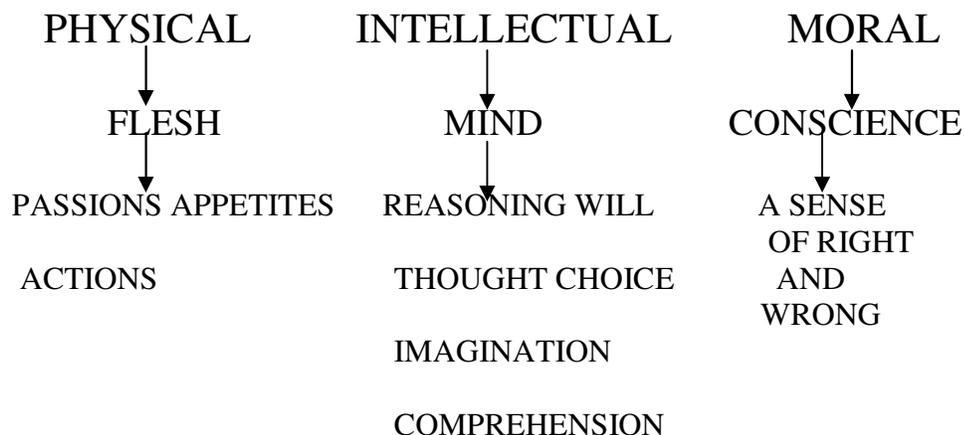
”The nature of man is threefold, and the training enjoined by Solomon comprehends the right development of the physical, intellectual, and moral powers.” Ellen G. White, **Fundamentals of Christian Education**, p. 57.

3. Here is a chart concerning what constitutes human nature.

4. In **human nature**, there are **higher powers** and **lower powers**. The intellectual and moral aspects are the higher powers of the human nature, while the physical aspect is the lower powers.

“The heaven-entrusted faculties of the mind are to be treated as the *higher powers* to rule the kingdom of the body.

### H U M A N    N A T U R E





# L O W E R P O W E R S

APPETITES

PASSIONS

ACTIONS

“It was God’s design that reason should rule the appetites, and that they should minister to our happiness. And when they are regulated and controlled ... they are holiness unto the Lord.” Ellen G. White, **Temperance**, p. 12.

“His affections were pure; his appetites and passions were under the control of reason.” Ellen G. White, **Patriarchs and Prophets**, p. 45.

9. We shall now understand what are the powers of human nature and the functions of those powers.
  - a. Under the **physical** aspect of human nature, the “flesh” is the human body with the **biochemical abilities** it has.
  - b. Under the **intellectual** aspect the human nature, the “mind” are the **intellectual abilities** of human nature.
  - c. Under the **moral** aspect of human nature, the “conscience” is the sense of right and wrong placed in the mind of every human being.
10. Here are the functions and nature of the things that make up the various aspects of human nature.
  - a. **PASSIONS**: They are the feelings, emotions and, affections that biochemically flow in the body giving sensations. They do not flow spontaneously on their own, they are triggered off by the thoughts.
  - b. **APPETITES**: They are the **biological cravings** in the body for its sustenance and survival, such as the appetite for food and drink, sleep and sex. The crave for food, drink and sleep are the appetites which operate when the body lacks certain necessities but the sex appetite is to be held in check only for a marriage situation of genuine Love and affections.

- c. **ACTIONS:** They are movements made by the various organs of the body that responds to **choice**, they are not intelligent of themselves, but only have value when the mind puts meaning to them.
- d. **REASONING:** We have used the term **Reasoning** as a noun in place of the usual “reason.” Reasoning is the cognitive ability of the mind to rationalize logically different hierarchies of values, to think things out, to come to a point of comprehension and knowledge. It is the mental ability that facilitates judgment and also holds, rationalistically, ideas and idols. **Reason**, however, is the **motivating knowledge** worked out in the **Reasoning**. It is the Reasoning that create **Thoughts** and **Imagination**. While thoughts are knowledge moving in the mind, and are supposed to govern the body, imagination is the “**thought creating**” ability of the mind. It is the ability of the mind that also creates gods.
- e. **COMPREHENSION:** This is the mind’s ability to hold knowledge in an understandable way, it is the mind’s ability to ascertain and **understand** knowledge. It is comprehension that is, in a sense, called **Consciousness**. This Consciousness is awareness of reality.
- f. **WILL:** This is not exactly choice, although it is often called so because of its close association with it. **Will** is the first step before choice, it is an **intellectual** “appetite” to act out whatever the Reasoning is convinced or satisfied about rationally. It is the “power of choice” or the “power behind choice,” this is the **intellectual impellation** to choose the things the Reasoning is convinced about. Once the **Will** or appetite to act is created by the reasoning being convinced, it becomes **very easy** to exercise choice.
- g. **CHOICE:** This is the mind’s ability to accept ideals or idols. **Choosing** is mentally accepting something the Reasoning is convinced about and the Will or appetite to act is directed to. To **Choose** is to mentally accept something as one’s **ideal**.
- h. **A SENSE OF RIGHT AND WRONG:** This is what is meant by **Conscience** in man. It is a God endowed inner mental appreciation of right as against wrong (through Origignosis); it is stronger or weaker in some men according to the moral abuse or adherence in different men.

It is meant to guide the Reasoning of man.

11. We shall now investigate how these three aspects that make up human nature are supposed to properly work. The proper function of human nature occurs when the person is without sin.

a. The **Intellectual** powers of human nature are supposed to rule and govern the **physical** powers, but this is to be done under the aid of the **moral** powers. The **physical powers** which are the **lower powers** are to be subjected to the **intellectual** and **moral** powers, which are the **higher powers**.

“The heaven-entrusted faculties of the mind are to be treated as the *higher powers* to rule the kingdom of the body. The natural *appetites and passions* are to be brought under the control of the *conscience* and the spiritual powers.” Ellen G. White, **Testimonies For The Church, Vol. 8**, p. 63. (Emphasis supplied).

“It was God’s design that reason should rule the appetite and that they should minister to our happiness. And when they are regulated and controlled ... they are holiness unto the Lord.” Ellen G. White, **Temperance**, p. 12.

“The first moral lesson given to Adam was that of self-denial. The reins of self-government were placed in his hands. Judgment, reason, and conscience were to bear sway.” Ellen G. White, **Confrontation**, p. 12.

12. In the proper functioning of **human nature**, whatever **ideal** satisfies the **Reasoning**, as it has been morally sifted by the **Conscience**, the **Will** or appetite to act is thus influenced or weakened towards the **ideal**, then as the person exercises **Choice** or mentally accept the ideal as his value, the **passions** or **appetites** begin to flow for the ideal, all that is left is to now choose to do or to act after the ideal in whatever way is necessary. This, in a nutshell, is how human nature **properly** works.

13. Now we need to see how human nature functions when it is in sin, or when it is **sinful human nature**.

a. The problem starts with the Reasoning thinking after the flesh, this means the mind reasoning things that please the **feelings** unguarded by **conscience**. Romans 8:6-8.

- b. The Reasoning thinking after the flesh with a non-influencing conscience causes the imagination to create gods or idols. Jeremiah 16:12; Genesis 6:5; Romans 1:21-23,25.
  - c. This means that there is no God nor Christ, the Plan of Salvation, in the heart/mind or consciousness, there is no God as the **true ideal**. Ephesians 2:12; Romans 1:28.
  - d. The idols or gods in the Consciousness, not rebuked by a non-functioning Conscience, or the conscience being ignored, convinces the Reasoning that the idols are the ideal for living, this is deception. Proverbs 12:20; 1 Corinthians 8:7.
  - e. The appetite to act or **desire** for the idol impels the man to choose to go after the idol. Ephesians 2:3.
  - f. So as the man chooses the idol, passions flow for it in his flesh, thus he does the evil. Ephesians 4:17-19.
14. It must also be understood that when the Conscience does not morally influence the intellect, the **lower powers** of the passions and appetites, flowing after the Will or appetite to act is directed causing the choice of the idols, these passions and appetites in place of the conscience further motivate and influence the Reasoning after the idols. This is also what it means to be fleshly minded. Ephesians 4:22; Romans 7:5,8.
15. This chart illustrates human nature not functioning according to God; it is **sinful human nature**.
16. Since human nature is made up of the higher and lower powers of Intellectual, Moral and Physical, to claim that Jesus had **sinful human nature**, is to claim that His Conscience was non-functioning and His **lower powers** were influencing His **higher powers**, which contained idols. This is the same as saying that Jesus had sin, for **sinful human nature** is human nature **infected** and thus **affected** by sin. Jesus was sinless, He had no sin, thus He had no sinful human nature, but **sinless human nature**. 1 Peter 1:19; 1 Peter 2:21,22; Hebrews 4:15.
17. Sinful flesh is not the same as sinful human nature (even though some use the term “sinful human nature” to mean “sinful flesh”). **Sinful human nature**

is human nature **infected** and thus **affected** by sin. Because sin is **in** the imaginations, thoughts, and consciousness, human nature functions sinful with no conscience and the **lower powers** influencing the **higher powers**, thus human nature is immorally affected. So thus **sinful human nature** is human nature infected thus adversely affected by sin. Romans 7:5,11,13,18.

18. **Sinful human flesh** is different, the term does not refer to human nature with sin, nor does it really refer to human nature; the term refers to human flesh **biologically** or **genetically affected** by sin. This means that the flesh of man has **infirmities** or **biological weaknesses** and **liabilities** of corrupt emotions flowing because of human nature being infected by sin for thousands of years. The Bible tells us that Jesus had **sinful human flesh**. Romans 8:3.
19. The following explanation should help us understand the difference between “sinful human nature,” and “sinful flesh.” We may note that, since **human nature** is physical, intellectual and moral, and these **three** aspects have various components, there is nothing wrong with the science or construction of human nature. This is the way man was built by God. But when human nature becomes infected by **sin**, and the **Physical** has corrupt and misguided passions and appetites and also actions, the Intellectual has a demented Reasoning thus evil thoughts perverting its Will and thus misdirecting its Choice, and the **Moral** is extinguished or suppressed, then we can use the term “sinful human nature.” This term does not mean a “sin nature” nor is it the root of sin in man; to think so is to mystify the causes of sin in man and to blame the human nature itself. Sinful human nature merely means human nature infected thus affected by sin. Human nature is perverted and operates wrongly, (the **physical** impelling the intellectual which has idols, instead of the **moral** motivating and guarding both the **intellectual** and the **physical**); thus it is **affected** by sin because of being **infected** by sin, with sin or idols existing in the **intellectual**. So, what does the term “sinful human nature” really mean? It means a human nature infected and affected by sin. This is not exactly the same as “**biological affectation**,” in which the flesh of man is genetically depreciated with infirmities and liabilities through the accumulation of generations of bodily weaknesses from generations of ancestors affected by sin through being infected by sin. The human race from the time of Adam, being **infected** by sin in its human nature, has inherited a body or flesh **biologically** and **morally** weakened by sin. This is what **sinful flesh** means, and it is **not** sin. Sinful flesh is not an indication of sin existing within the mind or flesh of the person, it merely means a flesh

**biologically** affected by sin in the infirmities and liabilities it possesses. This is **not** to be called **sinful human nature**, since sinful human nature is not flesh alone, and it certainly is not the **biological** or **genetic results** of sin on the flesh of man. **Sinful human nature** is a nature **morally infected and affected by sin**, but **sinful human flesh** is flesh **biologically affected** by sin so that the physical effects of sin on human flesh can be seen in infirmities and liabilities. However, when someone speaks about a “sin nature” in man, there is **NO** such thing existent. The term is really used to show how deeply sin is rooted in human nature, without really understanding where sin is in man, or how it is in man. Thus we must not confuse the difference; “sinful human flesh” or “sinful flesh” which some unwisely call “sinful nature” is merely the flesh of man **biologically affected** by sin in its infirmities and liabilities, while sinful human nature is human nature **morally infected and affected by sin**.

20. The following chart shows the difference between **sinful human nature** and **sinful human flesh**.

21. Sister Ellen G. White sometimes uses “sinful nature” to mean just “sinful flesh,” we must understand this and be more precise in our terminology using the phrase “sinful flesh” instead of “sinful nature.”

a. Here Mrs. White defines **our nature** as sinful flesh.”

“He took our nature and overcame, that we through taking His nature, might overcome. ’Made in the likeness of sinful flesh,’ He lived a sinless life.” Ellen G. White, **Desire of Ages**, p. 312.

b. Thus we can understand the use of “sinful nature” by Mrs. White to mean “sinful flesh.”

“Clad in the vestments of humanity, the Son of God came down to the level of those He wished to save. In Him was no guile or sinfulness; He was ever pure and undefiled yet He took upon Him our sinful nature. Clothing His divinity with humanity, that He might associate with fallen humanity, He sought to regain for man that which, by disobedience, Adam lost for himself and for the world.” Ellen G. White, **Review and Herald**, Dec. 15, 1896.

“He took upon His sinless nature our sinful nature, that He might know how to succor those that are tempted.” Ellen G. White, **Medical**

**Ministry**, p. 181.

22. We shall now investigate how to deal with sin by dealing with human nature. We are told that Christ had **sinless human nature**.

“We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ.” Ellen G. White, **Signs of the Times**, June 9, 1898.

23. We would also have **sinless human nature** like Jesus Christ and we ought to have.

“In His humanity, He laid hold of the divinity of God and this every member of the human family has the privilege of doing. Christ did nothing that human nature may not do if it partakes of the divine nature.” Ellen G. White, **Signs of the Times**, June 17, 1897.

“In His human nature He maintained the purity of His divine character.” Ellen G. White, **Youth Instructor**, June 2, 1898.

“The enemy was overcome by Christ in His human nature.” Ellen G. White, **Youth Instructor**, April 25, 1901.

24. The above statements just read reveal that we can have **sinless human nature** like Jesus had while having **sinful human flesh** as He also had. Sinless human nature is the nature of man functioning the way it was meant to **because** divinity is **held in** the Consciousness of the Intellectual aspect of human nature. 1 John 4:12,13,15,16.

25. It is true that it is justification that liberates human nature from sin. (Romans 6:7; John 8:34,32,36).

26. God non-imputes the idol values of the **Consciousness** to the penitent. Ezekiel 36:25; Romans 4:6-8.

27. This is the same as saying that God liberates the **higher powers** from the idols of the **imagination**s, and by the gift of His Spirit captures the **mind** or **thoughts**. (2 Corinthians 10:4,5; Galatians 3:7-9,14; 1 John 3:12,13). 2 Corinthians 4:6,7.

28. Once God takes residence in the **higher powers** of human nature, the **passions**

**and appetites** are inactivated, losing their motivating influence from upon the higher powers. Romans 6:6; Galatians 5:16,17,24.

29. The Conscience or Moral aspect of human nature now morally judge and govern the Reasoning, Will and Choice. Romans 9:1; 2 Corinthians 1:12; 1 Timothy 1:5, 19.
30. Because the Conscience of the Moral aspect of human nature is now liberated to help the Reasoning; this is the same as having no more conscience of sins or the mind sprinkled from an evil conscience. Hebrews 10:2,22; 1 Peter 3:21.
31. The Faith or knowledge of Christ as the Spirit of Truth influencing the Reasoning, influences the Will or intellectual appetite to act, so that the choice is for obedience. (Proverbs 22:17-21; 1 John 2:27; John 7:17).
32. The following chart shows **sinless human nature**, or human nature as governed by God.
33. Thus **sinless human nature** is **not** sinless flesh, it is a properly functioning human nature according to the chart just seen. As Mrs. White says of Adam before the fall when he was yet sinless.

**SINFUL HUMAN NATURE**

MORALLY INFECTED  
AND AFFECTED BY SIN

**SINFUL HUMAN FLESH**

BIOLOGICALLY  
AFFECTED BY SIN

“His affections were pure; his appetites and passions were under the control of reason.” Ellen G. White, **Patriarchs and Prophets**, p. 45.

34. She also says the following statement showing that we must have a sinless human nature, or a human nature properly functioning since it is under the dominion of God through His word. Psalms 119:9,11; 1 John 3:9; Romans 6:17-19.

“Every emotion and desire must be held in subjection to reason and conscience. Every unholy thought must be instantly repelled. To your closet, followers of Christ.” Ellen G. White, **Signs of the Times**, February 8, 1883.

“To subdue self, and bring the passions under the control of the will, is the greatest conquest that men and women can achieve. Ellen G. White, **Testimonies For The Church, Vol. 3**, p. 183.

35. This is what **sinful human nature** is all about.

“Through sin, the whole human organism is deranged, the mind is perverted, the imagination corrupted; the faculties of the soul are deranged. There is an absence of pure religion, of heart holiness . . . The soul is weak, and, for want of moral force to overcome, is polluted and debased.” Ellen G. White, **Prophets and Kings**, p. 233.

36. The following quotations show us what **sinless human nature** is all about, and the fact that, like Christ, we to **must** have **sinless human nature**.

“To the heart that has become purified, all is changed. Transformation of character is the testimony to the world of an indwelling Christ. The Spirit of God produces a new life in the soul, bringing the thoughts and desires into obedience to the will of Christ; and the inward man is renewed in the image of God. Weak and erring men and women show to the world that the redeeming power of grace can cause the faulty character to develop symmetry and abundant fruitfulness.” **Ibid**, p. 233.

“[Christ’s] perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was.” Ellen G. White, **Desire of Ages**, p. 664.

37. In conclusion, in order to understand how to overcome sin by dealing with human nature we must understand the following summary.

- a. That human nature functions as human nature.
- b. That human nature has three aspects, the physical, the intellectual and the moral. These are made up of various faculties.
- c. That in sinful human nature the various aspects malfunction and are deranged.
- d. That sinful human nature is human nature infected and thus adversely

affected by sin.

- e. That sinful human flesh is not the same as sinful human nature. Sinful human flesh is flesh biologically affected by sin, and that is not sin.
- f. That sinful human nature is sinful because it contains idols in its Consciousness.
- g. That sinful human nature first changes by justification, that is the removal of the idols and its replacement with God as the one ideal.
- h. That this gives direct control of the moral aspect over the intellectual aspect which in turn rules the physical aspect.
- i. That man has sinless human nature like Christ at that time.
- j. That all that remains with the sinless human nature person is sinful human flesh, and that is not sin.

Amen.



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