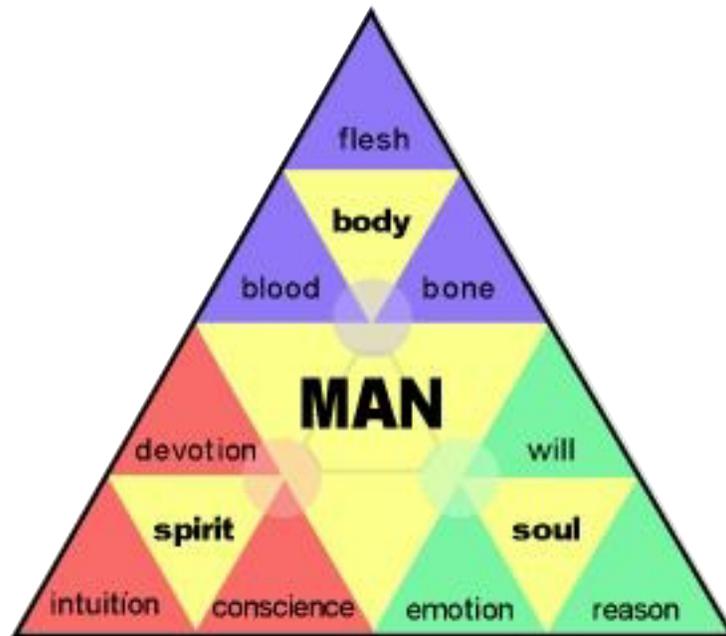


MAN AND THE ORIGIN OF EVIL



This diagram represents, in a very limited way, the unique being of MAN.

BODY:

- **Flesh** - (Covering, building, sensing) Gen. 2:7; Ps. 139:14-16; Ps. 8:4-5; Jn. 24:39.
- **Bones** - (Framework, support, protection) Gen. 2:23, Job 1:11 Ps. 22:14, 17: Jn. 19:36.
- **Blood** - (Food, air, police and disposal system—life of flesh) Lev. 17:14; Duet. 12:23; Acts. 17:26

SOUL:

- **Emotion** - (Sense, feeling, desire responses of the body) **Desire**: Job 23:13, 1 Sam. 23:20; 2:16; Deut. 14:26; 12:20; Ps. 84:2; 42:1; 42:2; 63:1; 107:9; 119:20; 143:6; Isa. 26:8, 9; Ezek. 24:21, Eccl. 2:24
Pleasure: Ps. 35:9; 49:18; 34:2; 86:4; 94:19; 107:9; Prov. 13:9; 29:17; 16:24; Eccl. 2:24; Isa. 55:2; (Amplified Bible) Isa. 61:10; Matt. 12:18; Luke 1:46; Heb. 10:38
Affection: 1 Sam. 18:1, 20 17; Song 1:7; 3:1-4; Deut. 6:5
Disaffection: Rom. 2:9; 2 Sam. 5:8; Num. 21:5; Job 10:1 (Darby); Ps. 11:5; 107:18 (Darby); Jer. 4:31; 14:19; Job 33:20 (Darby); Zech. 11:8
Discouragement: Num. 21:4; Job 10:1, Ps. 42:5-6; 31:9; 6:3; 7:2; 44:25; 57:6; 88:3; 107:5; 116 7; Job 30:25; 27:2; 24:12; 21:25; 14:22
Hurt or Grief: 1 Sam. 30:6; 1:10; 2 Kings 4:27 (Amplified Bible); Jdg. 10:16; 16:16; Job 3:20; 19:2; 7:11; Jer. 13:17; Isa. 38:15; Matt. 26:38; Lk. 2:35; Jn. 12:27; 2 Pet. 2:8.

The Bible also ascribes to the soul:

blessing: (Ps. 103:1, 2, 22, 35: 146:1; Gen. 27:4)

waiting ability (Ps. 33:20; 62:1,5; 130:5-6); rest (Ps. 116:7; Matt. 11:29)

preservation: (Ps. 86:2; 97:10; 121:7; 25:20)

restoration: (Ps. 23:3; 35:17; 41:4; 147:3; Jer. 30:17; 3:22)

and of course ability to be **saved** or **redeemed:** (Ps. 6:4; 17:13; 19:7; 22:20; 33:19; 34:22; 35:3; 49:8,15; 69:18; 71:23; 72:13-14; 116:4; 119:81; 2 Sam. 4:9).

□ **Reason** - (Working out, thinking through faculty, thoughts and memory.)

Knowledge: Ps. 13:2; 139:14 (Darby); 143:8; Prov. 19:2 (Darby); Prov. 2:10; 2:3; 24:14; Isa. 8:4; 58:3, Josh 23:14; Acts 24:22; 24:8

Thought: Prov. 23:7; Lam. 3:20; 2 Pet. 2:14; 2 Cor. 3:14; 4:4; 11:3; (mind is the word "thought" in the last four passages)

Wisdom: Ex. 35:35; 36:1; 1 Kings 4:29; Ps. 51:6, 90:12; Prov. 2:10; 15:32, 24:14; 19:8; Eccl. 2:26; Isa. 33:6; Acts 14:22

Mind: Gen. 23:8; 2 Sam. 17:8; 2 Kings 9:15; 1 Chron. 28:9; Jer. 15:1; Ezek. 23:17; 24:25; 36:5; Deut. 18:6; 28:65; 1 Chron. 22:7; Jer. 51:50, Acts 14:2, Rom. 14:15; Eph. 4:17; Col. 2:18; Phil. 1:27; Heb. 12:3

Memory: Deut. 11:18; Lam. 3:20; Prov. 10:14; Isa. 43:26; Eccl. 12:1; Matt. 5:23; Lk. 16:25; 1:72; Phil. 1:3; 1 Thess. 3:6; 2 Tim. 1:3,5; 2 Pet. 1:13,15; 3:1

Pride: a disposition of the mind to think itself better or worse than it actually is, is also ascribed to the soul. 2 Chron. 32:26; Ps. 24:4; Prov. 28:25; Dan. 5:20

□ **Volition (Will)** - Power of free choice - the ability to pick or choose between alternatives presented to the mind. Often the supreme choice of a man's life is called the HEART, being the center and source of all the moral life, and involving control of the thoughts directly, and to a lesser and indirect sense, the state of the feelings. The will is the command-post of the soul, the central headquarters of the personality. Man has the ability to originate his own actions. Ex. 35:29, Deut. 21:14, 1 Chron. 28:9, Ezek. 16:27; Ps. 27:12; 41:2, Isa. 1:19; Mark 14:26 Jn. 7:17; 1 Cor. 7:37; 9:17; 2 Pet. 1:21; 3:5; Col. 2:23; 2 Cor. 8:3; Rev. 22:17.

A number of these words translated "will" are, in the original "soul".

Choice or **refusal:** Job 6:7 (Amplified Bible.) 7:15 (Darby) Ps. 77:2, Deut. 30:19, Josh. 24:15; 24:22; 1 Sam. 17:40, 2 Sam. 24:12; Job 9:14; 34:33; Prov. 1:29; 3:31; Isa. 7:15; 66:3; Acts 15:40

Lift up: Ezek. 24:25; Jer. 44:14; Hab. 2:4

Scripture shows man can make his own choices and is responsible for them: Gen. 3:11 Deut. 11:26-28; 27:1; 10, 26; 28:1-2; 28:15, 45-48, 58; 30:15-20; Josh. 24:15; 24:20-24; 1 Sam. 7:3 8:7; 1 Kings 18:21; Isa. 1:19-20; 66:3-4; Jer. 18:7-10; 21:8; 36:3, 7; Ezek. 5:11; 20:7-8; Matt. 23:37, Lk. 10:42; 19:14; Jn. 1:11; 3:36; 5:40; 7:17; Acts 7:51; Rom. 6:16-18; Heb. 11:25; 1 Jn. 2:17.

God has entrusted man with the *same* ability of free choice that He Himself has. The great importance of this cannot be stressed too much. It is this freedom that makes man "moral".

Scripture distinguishes between the *human* spirit and the *Holy* Spirit. Man is not just the puppet of the pull of his flesh and the tug of the Spirit of God. God has given of His own Being to man, to form a life-link from His Creation to Himself, the Creator. This spirit, formed *with in* (Zech. 12:1 "yatsar" to mold into form) though a distinct

entity from the Holy Spirit, is a God-born faculty that connects us with the spiritual world, and returns to the Creator at death. (Rom. 8:16; Eccl. 12:7; Lk. 23:46) The Holy Spirit takes up His home in the human spirit when a man is converted to Christ; without God, a human spirit can become the habitation of demonic forces. The human spirit is *not* merely the “animating factor” of the soul and body. The Bible uses both soul and spirit to describe any *invisible* power, or work, which is at times translated “wind” or “breath”; but in the following scriptures they cannot be used to translate “pneuma” or “spirit”: Mk. 2:8; 8:12; Lk. 1:47; 10:21; Jn. 4:23; 11:33; 13:21; Acts 18:5; Rom. 1:9; 8:6; 1 Cor. 2:11; I Cor. 5:3, 5; 14:14-15, 32; Heb. 12:23. Man’s spirit has this function of:

SPIRIT:

- **Conscience** - A comparison standard, directly judging man’s deeds in the light of moral law revealed by the spirit; serves as a built-in alarm system commending or condemning man’s moral judgments and choices. Deut. 2:30; Ps. 38:12; Jn. 11:33; Isa. 11:2 Rom. 8:16; 9:1; 1 Cor. 8:7; 1 Cor. 5:3; 2 Cor. 1:12; 2 Cor. 2:13; 4:2; 2 Tim. 1:7; I Tim. 1:5; I Tim. 4:2; Tit. 1:15; Heb. 9:9; I Pet. 3:16, 21 all show functions of conscience.
- **Intuition** - The ability to be taught inside: direct sensing of knowledge without the reason; “sixth-sense” or “ESP” is a function of intuition. Here God reveals truth and the moral law directly to the mind of moral man after the “age of accountability”, and this function is variously called “light”, “inspiration”, “wisdom”, “understanding”, sometimes of the “mind”. Ps. 43:3; Ps. 56:13; Prov. 6:23; Job. 32:8; Matt. 26:41; Mark 2:8; 8:12; Jn. 11:33; Is. 11:2; Ex. 35:31; 1 Kings 4:29; Dan. 5:11.-12, 14; Lk. 24:45; Jn. 3:19; Acts 18:25; 20:22; I Cor. 14:14-15, 19; 1 Cor. 16:18; 2 Cor. 7:13; Col. 1:9; 2:2; 2 Tim. 2:7; 1 Pet. 2:9; 1 Jn. 2:10.
- **Devotion** - The ability to worship, adore and praise is for the spirit of man to soul are inadequate to worship Him; He has given us a spirit so w may commune with Him directly without the limitations of human understanding or feeling. Lev. 27:21; Isa. 26:9; Zech. 12:10, Lk. 1:47; 2:13, 20; 10:21; Jn. 4:23; Acts 17:23;. Rom. 1:9; 7:6; 8:15,16; I Cor. 6:17, 20; 14:15, 16; Eph. 2:18; Phil. 2:1; Col. 1:8; 2:5; Rev. 10:10; Rev. 21:10

Before conversion, the spirit of man is cut off from God and often seems to function no differently from his soul, since it is completely controlled and directed by the soul. (Gen. 41:8; Judg. 8:3; (Darby) Prov. 14:29 17:22; Isa. 29:24; 65:14; Dan.5:20; etc.) God’s way is for the spirit of man to direct the soul, while itself under the direction of the Holy Spirit of God. But it is not the spirit of man that is the center of morality; his spirit is again simply a tool to put him in touch with the spiritual or supernatural world, and has no morality in itself.

Neither are emotions or feelings moral in themselves. Some have confused feeling for an object with the actual choice of that object, making the two equivalent; to feel like it is to do it. Man has however, not only the ability but the God-given responsibility, sometimes, to make a choice in direct opposition to his feelings, when to gratify such desires would run contrary to the law of God, reason, and conscience. It can simply be shown that there is no single feeling that cannot be applied in either a right

or wrong situation. The desire or “feeling love” for any object of gratification, whether it be of food, sleep, sex, stimulation, exercise, or of pleasure, power, money, worship, philanthropy, patriotism or religion has *no morality* in itself. Any man who is controlled by one or more of the above feelings has no right to call himself “good” because the “feeling” is usually associated with good. There are no intrinsic “good” feelings in the Bible; all desires are to be measured in relation to the control of the Spirit of God over the man’s choices. It is even possible to “love” God with the feelings and have no morality or goodness at all! (Isa. 58:1-2; Ezek. 33:32; Rom. 7:22) Emotion is amoral.

Center Of Morality - The Heart Of Man

Many factors *influence* the choice of the will, but these only serve as *occasions*, or opportunities for a finally self-originated decision. These pressures do not *create* the choice but only provide the mind and feelings with influences on which the will must make a decision. The *body* gives man influences from the material world around him, it may be affected by pain or pleasure, and is inherited from parents containing the seeds of physical weakness, sharpened desires or appetites in certain areas, and age death. It is thus *physically* depraved, where depravity is a failure to conform to original laws of life. The body we inherit has material failure, directly traceable to the sin of our first parents, but this is not sin itself. This failure of physical renewal and health is the result of sin (ours or our parents) and is a strong pressure on the will to surrender. Ps. 103:15; Ps. 103:16, Matt. 26:41, Rom 6:19, 8:3, 8:23, 2 Cor. 4:11; 5:2-4; 12: 7; Gal. 4:13-14; Phil. 3:21.

The *heart*, or inner moral choice of man, determines his moral character before God. It is the *supreme choice* of a man’s life, and can be fixed on serving either *God* or *self*. Deut. 5:29; 8:2; 1 Sam. 12:20, 24; 16:7; 1 Kings 8:61; 9:4; 2 Kings 20:3; 1 Chron. 28:9; 29:9; 2 Chron. 19:9; Ps. 7:9-10; 26:2; 32:10-11; 36:9-10; 101:1-5; 119:7; 125:4, 139:23, Prov. 4:23; 17:3; 21:2; Jer. 17:9-10; Dan. 1:8; Matt. 6:21-24; 11:28-30; 12:33-35; 15:7-9; Lk. 8:15; 16:14-15; Acts 2:46-47; 4:32; Rom. 6:17; 1 Cor. 4:5; 2 Cor. 9:7; Eph. 6:5, 1 Thess. 2:4; 1 Th. 3:11-13; Heb. 13:9; 4:12; 13; Rev. 2:23. Our supreme choice determines our ultimate motive, for good or bad .

It is primarily this ability that sets Man as distinct from the rest of his Maker’s creation. He has the power to *create choice*, to respond to the surrounding influences of his great Creator and to originate his own actions. In this he is distinct from the physical universe with its fixed laws of science, and the animal kingdom with its force laws of instinct.

All actions of the will are not of equal importance, but all are related. The vast majority of daily choices a man makes are based on a few major sub-choices of life, and these are in turn based on the supreme choice for which a man lives. This can be seen in the following diagram:

| Christian | WHAT? | Sinner |
|---|---|---|
| What I am doing now as part of my daily tasks. | IMMEDIATE CHOICES Resultant or executive choices to further choices below. | What I am doing now as part of my daily tasks. |
| | HOW? | |
| Daily tasks, dress, eat, etc... Which I do to build my career, marriage, home. | ROUTINE CHOICES Daily patterns of living, done by habit. These are everyday choices. | Daily tasks, dress, eat, etc... Which I do to build my career, marriage, home. |
| | WHY? | |
| Career, marriage, home... In order to serve the Lord Jesus better. | SUB CHOICES Means to further the ultimate choice. These may be any major choice in life. | Career, marriage, home... In order to serve my self better. |
| | WHO FOR? | |
| GOD is the supreme choice in your life. | SUPREME CHOICE (Heart Of Man) Only one supreme choice can be made. Either to serve God or self. | SELF is the supreme choice in your life. |

To discover the origin of morality, we cannot stop at the “What?” of immediate choices, nor at the “How” of routine choices and not even at the “Why?” of the basic sub-choices of man. We must see where God sees, and He looks upon the *supreme choice* of our lives: “Who?” “Who?” are we living our lives ultimately *for*? When we run out of “Why?” questions, we will come to the real reason for which any man lives. It is this final choice that determines the morality of man. Just like his marvelous Maker, man has been given the mysterious element of self-decision, beyond which there are *no* reasons for his choice. Thus a man may use his reason, his emotions and his intuition in collecting data on which to base his decision, but the final choice will flow out of his own being, with no other directive other than his own self-decision. Man is, in the final analysis, an un-programmed being; it is this element that sets him in the image of his Creator, and makes him a responsible being.

This creative act of choice can only function in one direction at a time. The will cannot choose partially to decide and partially not to decide at the same time. The will may be likened to an on-off switch, but not to a rheostat! Man cannot choose in a half-right and half-wrong manner at the same time. The Bible shows moral character cannot be mixed:

In or out of God’s life: Eph. 4:18; 2 Pet. 1:4, 1 Jn. 5:12; Jn. 16:3; 17:3; Jn. 8:44; Matt.6:32; Jas. 4:2 4:4; 2:23; Col. 2:13; Rom. 8:6; Rev. 3:17; 1 Tim. 6:6; Lk. 9:24; 1 Cor. 10:20; 1 Jn. 1:3

In moral **darkness** or **light**: 1 Jn. 1:5; Matt. 6:22-23; 1 Jn. 1:6-7; 2 Cor. 6:14; Jn. 8:12; Jn. 3:19; Eph. 5:8

Bad or **good**: Matt. 7:15-20, Matt. 12:33-35, Jn. 3:20-21; 2 Cor. 6:14; Heb. 3:12; Lk. 8:15; Jas. 3:11-12

Obedying or **disobeying** God: Matt. 7:21-23; 1 Jn. 2:15-17; Rom. 6:16-18; Eph. 2:3; 1 Pet. 1:14; 2 Thess. 1:8; Heb. 5:9; 1 Tim 1:9; Jn. 3:20-21; Rom. 2:8; 1 Pet. 1:22

Living for **time** or **eternity**: 2 Cor. 4:18; Matt. 6:19-21; Matt. 6:24; Col. 3:2; 1 Jn. 2:15; Rom. 12:2; 2 Tim. 3:2; 1 Pet. 1:15, Rom. 8:6, Rom. 8:13, 2 Tim. 3:4; 1 Cor. 2:14-15; 2 Cor. 5:17; Eph. 4:22-24

Rebellious or **repentant**: Rom. 2:4; Rom. 2:5; Eph. 4:32; Acts 7:51; Heb. 12:9; Jas. 4:10, 2 Tim. 3:8; 2 Pet. 3:9; 2 Tim. 4:4; Matt. 11:15; 2 Thess. 2:10; 1 Thess. 2:13; Jas. 4:6; Matt. 7:15; Jn. 10:4; 1 Pet. 2:25, 1 Thess. 1:9, Lk. 18:11-13

Foolish or **wise** in life: Matt. 7:24-27; Matt. 25:1-12; Rom. 1:14; Tit. 3:3; Matt. 24:45; 2 Thess. 3:2; Rom. 12:1; Eph. 5:15

Defiled or **pure** inside: 1 Jn. 1:8-9; Tit. 1:15; 2 Pet. 2:20; 1 Pet. 2:20; 1 Pet 1:22; 1 Cor. 6:11; Rev. 22:11

In **bondage** or **delivered from sin** by God's grace: Jn. 8:34, 36; Rom. 6:17-22

In **faith** or **unbelief**: Jn. 3:36; Mark 9:22-23; Matt. 8:8, 10, 13; Mark 11:23; Matt 28:17; Rom. 4:20; Heb. 11:6; Jas. 1:6.

This very extensive study of comparative passages shows man always acts as a unity in decisions. He is in only *one* of two ultimate options: serving God supremely or serving himself.

Effect Of A Wrong Choice On the Personality

Abuse of the personality by persistent gratification of feelings contrary to intelligent and self-disciplined action under God can develop all kinds of unnatural cravings of feeling. The Bible uses the word "desire" to describe this, commonly translated "lust". It uses:

1. EPITHUMEO - to have an earnest desire, longing for, set one's heart upon or covet; a derivative of EPI - upon and THUMOS - a strong passion or emotion of mind, outburst of a passion: Matt. 5:28; Rom. 7:7; 13:9, 1 Cor. 10:6; Gal 5:17; Jas. 4:2. This word is also, however, used of Christ in Lk. 22:15, when He, (Who did *no* sin), earnestly desired to eat the Passover supper with His disciples. Paul uses the same word of an innocent desire when he says "having a desire to depart and to be with Christ" (Phil. 1:23) and in 1 Thess. 2:17 it is used in the same sense. Desire thus does not ALWAYS mean sin.

2. EPITHUMETES - one with an ardent desire for anything, a desire after: 1 Cor. 10:6.

2. EPITHELIA - an earnest desire, longing, craving: also used for lustful, forbidden or impure desire: Mark 4:19; Jn. 8:44; Rom. 1:24; Gal- 5:16; Gal. 5:24; Eph. 2:3; 1 Tim. 6:9; Tit. 2:12; Tit. 3:3 Jas. 1:15; 1 Pet. 2:11; 2 Pet- 3:3; 1 Jn. 2:16; Jude 16, 18.

Associated with this word is PATEMA, referring to an inward state of affection or emotion or whatever is suffered, derived from PASKO, to be affected by a thing whether good or bad; to suffer or endure evil. Translated in Romans 7:5 as *emotions*, in Galatians 5:24 as *affections*.

The Bible uses the word "flesh" to describe man's concentration on gratifying his feelings. It

covers a very broad spectrum of will. Slavery to the senses by choices. Since the word "Soul" is used to describe man's relationships with his world and fellowmen, stressing his own experiences and reactions in these relationships, the natural man is the man who has let these govern his life. It is common for a sinner to gratify one set of desires by denying himself another; the athlete may deny himself pleasures for applause and fame; the scholar may deny himself food and friendship for his doctorate and distinction; the businessman may deny himself luxuries for the power and privileges of wealth, and so on. "Flesh" describes the whole orbit of slavery to feelings and emotional perversion. It is used in five different ways in Scripture, usually describing abuse of human relationships.

1. Earthly or physical life in experiences of the five senses; what may be seen, smelled, tasted heard or touched: Jn. 3:6; 6:63; Rom. 7:18; 8:3; 1 Cor. 15:39; 2 Cor. 5:16; 1 Cor. 15:50, Galatians 4:23, 29; 1 Pet. 4:1, 6
2. Desires, inclinations towards selfish gratification: 2 Cor. 1:12; Gal. 3:3; Gal. 5:24; Eph. 2:3; 1 Peter 2:11; 2 Peter 2:18; 1 Jn. 2:16
3. All men must choose between fleshly or spiritual control: Rom. 8:3-4, 12-13; Rom. 13:14; 2 Cor. 1:17; 2 Cor. 10:2-3; Gal 2:20; 5:13, 16, 17,19; 6:8, 12-13; 1 Pet. 4:2
4. Giving the control of the will to the desires of the flesh contrary to God's will is the essence of sin: Rom. 7:5,14, 25; 8:5-9;1 Cor. 31, 3-4; 5:5; Gal. 5:24; Eph. 2:3; Phil. 3:3-4; Col. 2:11, 13, 23; James 1:14-15
5. Results of living in this perverted gratification of the flesh: Rom. 7:14, 18; 8:13; 2 Cor. 7:1; Gal. 6:8; Eph. 2:3; Col. 2:13, 18; Heb. 9:13;1 Pet. 3:21; 2 Pet. 3:21; 2 Pet 2:10; Jude 7-8, 23.

In summary, every moral being has four faculties: emotion, reason, free will and ability to know right from wrong, or moral light. In man, the first three faculties are those of his soul, and the essential control of his whole personality is resident in the will. The fourth faculty of distinguishing between that which is valuable and that which is not comes direct from the Infinite-Personal Spirit of God, who alone may judge the ultimate worth of any particular choice and through the intuition and conscience pass this judgement on to man. This judgement may be suppressed by philosophical reasonings from a darkened mind and a defiled conscience, but will continue as long as a man remains moral at all. (Rom. 1:18-20; Acts. 17:28; Col. 2:8; 2 Tim. 4:4) Man perceives moral light through his spirit, and also information of the material world through his five senses, operating in his physical body. He is under obligation to choose that course of action which will be most valuable in itself, in obedience to the command, "*You shall love the Lord your God with all your heart, soul, mind and strength... and your neighbor as yourself.*" He is to obey this law of love; to unselfishly choose the highest good of God and His Universe, according to their perceived true, relative values. When a man disobeys this law of love, he commits sin.

Because man is truly *free*, he is held to be responsible for his choices. He knows he is free to choose. He also must have the desire to exercise his freedom in independent action. Every man who is free wants his own way. As long as he has his freedom, he must feel this. But no man can be safely allowed to have his own way, without taking into account the general good of God and the whole Universe, or this freedom would degenerate into anarchy and turn the universe into Hell. Man cannot know what is ultimately best, for he is finite. For this reason, he needs government.

More specifically, man needs someone who *does* know the best course to take in any choice and who can direct him to this choice. *God* has the right to be such a Governor, because He is best qualified for the task. For man to live independently from his Creator by making selfish choices simply to gratify his own being without due regard to the happiness of his wonderful Maker is thus the essence of sin. Man's free moral choices must be governed by the direction and wisdom of God. If any moral being uses the power of creative choice to bring into being a volition contrary to God's law *that being creates sin*. Sin is therefore a creative but destructive selfish choice that originates out of the very being of any moral agent. This is the basic reason for the origin of evil in the universe.

Such an explanation solves the age-old problem of how Satan, a perfect being, sinned. The Devil simply made a self-originated selfish choice in direct opposition to all he knew was right and valuable. The angels who sinned followed his example. Our first parents Adam and Eve did the same. We have all, in the language of Scripture, "*turned every one to HIS OWN WAY,*" and rejected the loving direction of God. Every sinner is original in his sin; for this reason he is held responsible for his life and destiny, and not shown as "helpless".

Such an abuse of responsible action sears man's spiritual perception, and his mind is hurt in its ability to direct correct data to the will. Man begins to retreat from reality; a habit begins to form, often with terrifying power. He becomes the willing slave to his desires and, being accused by his conscience of default begins to use his mind to argue away his responsibility. (Rom. 2:14-15) This is true of all men, regardless of race, tongue or creed. Even when strong moral light is shed on such a mind, the slavery of sin is so strong that no mere human efforts can break its iron chains that a man has woven over his own will. No one better describes the struggle between a morally enlightened mind and burned-in "Law" or habit of sin, than the Apostle Paul, who cried in total defeat; "*Who shall deliver me from this body of death?*" (Rom. 7:24) Only Christ Jesus can love men away from the origin of evil!