



the world. For after all, children are just products of their environment, and once that environment is controlled by us, we can and will change the world!

Dr. Jekyll, on the other hand, understood his fallen nature so well. Although born into an environment that should have produced nothing but good behavior, he still, at times, chose to do evil. This struggle within him caused him to separate his evil side from his good side, so that he could be evil some of the time and good some of the time. Unfortunately, he still could not achieve a perfectly good side, and once unleashed to do evil, the evil side of him eventually took over.

C. S. Lewis describes each of us so well when he states: “The natural life in each of us is something self-centered, something that wants to be petted and admired, to take advantage of other lives, to exploit the whole universe. And especially it wants to be left to itself; to keep well away from anything better or stronger or higher than it, anything that might make it feel small. It’s afraid of the light and air of the spiritual world, just as people who’ve been brought up to be dirty are afraid of a bath. And in a sense it’s quite right. It knows that if the spiritual life gets hold of it, all its self-centeredness and self-will are going to be killed, and it’s ready to fight tooth and nail to avoid that.”

Frankenstein represents secular man’s conviction that every man is basically good, and given the right circumstances, will ultimately choose good, while Dr. Jekyll/Mr. Hyde represents fallen man’s true nature, which is completely depraved and totally incapable of choosing good of itself, so therefore in need of a Savior. The world believes that they are good and that their goodness will merit reward, while true believers truly believe that they are hopelessly evil, in great need of unmerited grace by a merciful and all powerful God. And the fact is, what you believe about God and about yourself, and all men in general, absolutely affects everything else you believe and ultimately determines who you worship—either God or yourself.

Sadly, in an attempt to grow their churches, many pastors have disposed of the bitter pill of the whole counsel of God that reveals the total depravity of our natures and replaced it with the delightfully palatable and intoxicating chocolate liquor of self-esteem: God wants us to be happy, which comes from feeling good about ourselves, right? And unfortunately, like Pascal says, “Unless we know ourselves to be full of pride, ambition, concupiscence, weakness, wretchedness and unrighteousness, we are truly blind.” Most churches today epitomize the blind leading the blind. It’s the story of the Pharisee and the publican in a nutshell. The blind Pharisee prides himself in his goodness, while the man who has been given sight sees his rotten nature and mourns. However, it is the bitter pill that cures the deadly disease we all possess, for until we mourn and grieve over our sinfulness, we cannot be healed.

When I was young, I remember older men lament that the older they became, the more wicked they were. “How utterly ironic,” I thought, “that the longer they lived, the more wicked they became.”

Quite obviously, I wasn't where they were spiritually at the time because now I realize that with each passing year, the closer I walk with God, the more evident my sinful nature appears to me, causing me to be more deeply grateful for His saving mercy for such a wretched sinner as myself.

C. S. Lewis states, "The Christian has a great advantage over other men, not by being less fallen than they, nor less doomed to live in a fallen world, but by knowing that he is a fallen man in a fallen world..." We either realize that we are deserving of death and thus repent to live eternally with our Savior, or we pride ourselves in the fact that our choices and deeds will merit heaven (which of course would not be the same without us) and live eternally with the other savior—ourselves—apart from the true Savior.

Moms, I know that most of you, like ourselves, desire to protect your children from the ills of the world. However, this should not include protecting them from parts of the Bible or parts of history. Be faithful to God by faithfully sharing His Word and His Story with your children. As Chesterton so accurately states, "Original sin is the only part of Christian theology which can really be proved." Americans have a hard time comprehending that the 20<sup>th</sup> century was the bloodiest in history because we live in such a protected environment, but do not think for one moment that this bubble we live in could not burst at any moment. Where would the well being of your children be then? It is a wicked thing to lead our children to think that man is inherently good, and practically speaking, this sets our children up for continuous disappointment, fear, and failure in this fallen, corrupt world.

Kilpatrick explains, "That is why G. K. Chesterton could say that the doctrine of original sin was the most cheerful idea he knew of. If one takes the Christian view and accepts sin, failure, and shortcoming as the common lot of a fallen race rather than a personal inadequacy, the burden of guilt becomes more bearable and understandable." Only by the unmerited grace of God are we free indeed—free from ourselves and free from other men! Remember, Christ told us, "In this world you will have trouble, but take heart! I have overcome the world!" Praise God!!!

And as Baldwin so rightly points out, "On faith, the Frankenstein crowd sweeps all the horrors and bloodshed of the 20<sup>th</sup> century (and all the centuries before) under the rug, and expects better luck next time. Trusting in their own abilities, they expect that their future will look wildly better than the past or the present ever have. Those who refuse to learn from history are, as the cliché goes, doomed to repeat it—and they are also bound to be disappointed." Everyone will disappoint us except Christ, for no one is trustworthy except Christ.

This is never more clearly displayed than in the profound differences between the American Revolution and the French Revolution. "Bonhoeffer writes, 'The American Revolution was almost contemporary with the

