



Two years ago, I purchased this book from Gary DeMar's table at our conference because of George Grant's recommendation, which was displayed on the back cover. He begins by saying: "Literate, witty, incisive and provocative, *The Deadliest Monster* is a remarkable book." Now this alone, coming from a remarkable author himself, convinced me that we needed this book by Baldwin. But as is my habit, I finished what I had begun and so continued to read, "Part worldview handbook, part theological primer, and part introduction to belles letters, it is a genuine delight to both heart and soul. I can't think of a better book for homeschoolers, Sunday School teachers, youth pastors, or Christian educators to use to understand all the implications of the biblical view of the nature of man. Jeff Baldwin has done us all a great service."

However, I must share with you that if I had started this book in my traditional manner, from the beginning, I probably would not have continued. Let me explain. Even though monster movies were in vogue during my adolescence, I never acquiesced in watching one because the idea of something as unrealistic as Frankenstein, the Mummy, King Kong, and the Werewolf were just not my cup of tea, neither was anything scary. God knew this, of course, and

how this book's beginning would have kept me from continuing, so He directed me to open it up one evening right in the middle of the book. I never do this unless I am perusing a book that is under consideration for acquisition, but I did that night and liked what I read. So when I actually began this book, which opens with the story about two mad scientists, Dr. Henry Jekyll and Dr. Victor Frankenstein, I felt relatively at peace that this author had something better and more important to impart to me than goose bumps. [Did I also mention that I have never watched a science fiction movie, nor have any intention of watching one in the near future?] Well, I must confess that this author's selection of characters, even though they were monsters, was perfect for accurately revealing the only two worldviews of human nature that we can possess. So, the book asks, "What kind of monster are you?" Now this may sound funny, but in reality your commitment to either monster is foundational to everything you think and to every action you make, for it is the basis of your worldview and your religion; there are no other possibilities. The lives of these monsters parallel the spiritual state of everyone.

Could you answer that question right now? Well, I could not because I would not have known the storyline of either monster. Apparently, Frankenstein was totally innocent when created, so excused his sins by blaming them on the evil world in which he lived, which became quite evident in his following comment. “Am I to be thought the only criminal, when all humankind sinned against me?” This perspective is exactly what I was taught to believe while in college: the one that nauseated me every time my professors and required reading shoved it down my throat. Do you realize that my training for completing my teacher’s certification was inundated with this false worldview? They tried to make us believe that once children were removed from their homes, sent to our well-funded institutions, and made to

feel good about themselves, all would be made right with 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
th
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 20th
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
contemporar

y with the
French one,
and
politically the
two were not
unconnected

; yet they
were
profoundly
different in
character.
The

American
democracy
is not
founded
upon the
emancipated

man, but
quite on the
contrary,
upon the
kingdom of
God and the

limitation of
all earthly
powers by
the
sovereignty
of God. It is

indeed
significant
when, in
contrast to
the
Declaration

of the Rights
of Man,
American
historians
can say that
the federal

constitution
was written
by men who
were
conscious of
original sin,

and of the
wickedness
of the human
heart.””

“Russel Kirk
agrees: ‘A

principal
difference
between the
American
Revolution
and the

French
Revolution
was this: the
American
revolutionari
es in general

held a
biblical view
of man and
his bent
toward sin,
while the

French
Revolutionaries
in general
attempted to
substitute for
the biblical

understandin
g an
optimistic
doctrine of
human
goodness

advanced by
the
philosophies
of the
rationalistic
Enlightenme

nt. The
American
view led to
the
Constitution
of 1787; the

French view,
to the Terror
and to a new
autocracy.”

Baldwin
goes on to

say, “While
French
revolutionari
es believed
that they
could create

the proper
society by
overthrowing
the
privileged
class,

thereby
allowing man
to behave in
accord with
his basic
goodness all

the time,
American
revolutionari
es generally
assumed
that man

was
inherently
sinful, and
that the best
form of
government

would take
this
sinfulness
into
account... Th
e French

optimism led
to the gross
injustice of
the
guillotine,
where

victims were
executed
simply to
please a
bloodthirsty
mob. The

American
'pessimism'
led to liberty
and
justice—not
a perfect

society, but
one in which
power is not
easily
abused.”

“Bonh
oeffe
states, ‘An
underlying

law of
history,
namely that
the demand
for absolute

liberty
brings men
to the
depths of
slavery. The

master of
the machine
becomes its
slave... The
emancipatio

n of the
masses
leads to the
reign of
terror and

the
guillotine...t
he liberation
of man as
an absolute

ideal leads
only to
man's
self-destruct
ion.' As C.

S. Lewis
warns,
'Mercy
detached
from

Justice,
grows
unmerciful.””

But we
should have

known that,
for God tells
us that the
kindest acts
of the

wicked are
cruel.

Baldwin
thoroughly
describes
each of the

religious
groups of
people that
Frankenste
in

created—t
heir blind
faith, their
thinking,
their ethics,

their
selfishness
, their
vision and
goals for

saving the
world, their
intolerance
, and the
futility of

their

foundation.

In contrast,

he

describes

Christians
—their
faith, their
thinking,
their ethics,

their
selflessness
s, their
vision, their
goals, their

hope, and
duty to
share it.

This
book is not
only an

absolute
must for
your
library but
is

imperative
to the well
being of
your entire
family, for

it is our
duty to
show our
children
the total

depravity
of their
natures
and share
with them

the hope
that is
within us,
that they,
too,

realize
their need
for a
Savior.
Don't

delay in
purchasin
g this book
any
longer.

Baldwin's
thorough
coverage
of these
two

worldview

s will

greatly

bless all of

you!

