

their hearts", and their "consciences testify to each other" down through the centuries the properness of what is written therein. Further down in the chapter it is stated again that "the nations *by nature*, are discharging the law's demands." It is understood in the study of Natural Law, that all law written by men must be in accord with this biblically mentioned Divine Law "written in their hearts", and testified to by the collective testimony of their consciences, or it is no valid law at all. From the logical perspective, Locke would be more the loser, though not entirely alone. Locke does claim the scriptural mantle, and he in fact pins "sinfulness" directly to human nature, though the scripture he stands on says otherwise.

- 2) Romans 5:12; At first glance, this one seems to have nothing to do with human nature. Upon giving closer scrutiny to the original Greek, it bears some unexpected answers. Strangely enough, the words that need scrutiny are "on which." In the most widely used English translations, the words would read "for that". This translation implies "because", or that which causes. The "on which" translation can more accurately and idiomatically be read as "on account of which", or that which is the result of a cause. This meaning carries conclusive weight when all its usages are viewed throughout the Biblical scriptures. Why is this important to understanding the scriptural concept of human nature? If read, "death passed through into all mankind, for that (because), all sinned...", it says man is mortal because his nature is sinful. If instead it reads, "death passed through into all mankind, on (account of) which all sinned...", then it is mortality which causes man's sinfulness, not his nature. Death and its outcome, sin, are then shown to be "unnatural". This rendering would be in accord with what is said in #1, that it is the nature of man to be in accord with Divine law. Put more succinctly, men sin because men die, not men die because men sin, or are inherently sinful. The nature of man is to be in accord with Divine Law, and this is in turn what Natural Law must accord with.

Who is the logical loser in this second conflict, Locke or Rousseau? Rousseau is, but it is difficult to put into logical terms in the context of this article. It is difficult because the scripture verses are rejected by the Rousseau camp. This can be said though, the Reason which the Rousseau camp enthrones shows itself to be unreason, by its very rejection of the scriptural concept of human nature being in accord with Divine and Natural law. Does it not reject the scripture? Or does it accept the notion and reject the scripture? Either way, it accepts the truth. That is what is known as a checkmate. But more importantly, he loses here because he is dead. His enthroned Reason does not perfect his nature, and I know this is so because he is dead. One would assume a most perfected nature would not suffer death? Does the Rousseau camp deny yet again? At some point you have to say, "So the hell what, you and your asinine denials. Who the hell are you to do nothing but deny, and expect me to respond?" Here's the facts...the ideology of the perfectibility of the nature of man died with its grandpappy long ago. Go now, and overturn the verdict, shovels are cheap enough. Rousseau's opinion is shown not to trump the "opinion" of God.

So what lessons of logic are reaped from all this? Much more can be written, and I hope to complete it all some day in a book entitled *The Politics of Human Nature*. But for now, here are the facts of logic:

- The Locke camp cannot claim to be representative of scriptural truth if it insists on adhering to the false notion that scripture teaches human nature is sinful. It teaches quite the opposite.
- The Rousseau camp cannot adhere to the teaching that human nature is perfectible, because in enthroning Reason, the Divine and Natural Law is simultaneously cast away. This is the very thing which gives the proof that his noble savage's nature is in accord with all that is good.
- Jack is dead, as so his perfecting god of Reason proves to be significantly less immortal than

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