Despite its ambiguity, evil is a commonly used term. The contexts of evil are unlimited and extend through movies, books, music, criminal activity, and religion. When reading or hearing the word evil, we must admit that not only does it immediately draw our attention, but it elicits a specific feeling. Feelings in themselves are hard to describe, and perhaps it is the dark mystery of the word that captures an audience. Consider the power of the word "evil". In their book, Newberg & Waldman (2012) write that "a single word has the power to influence the expression of genes that regulate physical and emotional stress" (p.1). With such physiological capability, "evil" makes for a compelling study. For ages, a broad range of scholars and disciplines have sought a singular meaning of the word. While the field of psychology is not necessarily concerned with defining the word "evil", it is exceedingly interested in studying the behavior behind it. In Thomas Harris' book _The Silence of the Lambs_, Hannibal, an unarguably evil individual, offers a personal explanation of his character. He says: “You can’t reduce me to a set of influences. You’ve given up good and evil for behaviorism…. You’ve got everybody in moral dignity pants—nothing is ever anybody’s fault. Can you stand to say I’m evil?” (Simpson, 2010, p. 197). This paper objects to Hannibal's self-diagnosis that evil simply exists without cause and influence. While evil is often misunderstood, a description of evil will be presented by using psychological and biblical terms to define evil; explaining the transcendence and progression of evil into humanity; and offering paths to healing for the evil doer and their victims that involve an integration of prosocial behavior, empirically supported techniques, and most importantly, a Christian perspective.

**Defining Psychology of Evil**

Many psychological subfields exist that focus on specific classifications of people, such as married couples, criminals, adolescents, the work force, Veterans, and so on. These subfields exist because typically, individuals in these categories have similar traits and tendencies, and exhibit attitudes and behaviors that align with the specialized clinical training a psychologist possesses. For example, a forensic psychologist who is an expert on integrating psychology and the law can analyze criminal motivations and make determinations about competency to stand
The field of psychology has adapted its study and research to meet the needs of varying demographics. It is easy to generate a template for understanding a clearly defined population; in contrast, creating a foundation for interpreting an entire concept is complex. To define "psychology of evil", the two concepts of psychology and evil must be independently dissected. In its simplest form, psychology is the study of human behavior and mental processes. In attempt to define "evil", this paper will incorporate both biblical and secular references and interlace the two to create a clear understanding of what constitutes evil.

For most people, hearing or seeing the word "evil" automatically generates negative feelings associated with fear, anguish, and turmoil. Rarely does its use describe individuals; instead, it describes actions of individuals: behavior. The vast individual perception of the word results in an ambiguous definition. It is natural to equate abstract concepts with personal experiences; for a child with a strict religious upbringing, he may consider the use of bad language as evil. Compare this perception with that of a homicide detective who experiences crime scenes first-hand, and the two interpretations vary dramatically. It is also salient to recognize that for some, evil exists in the form of mythical figures like monsters, vampires, and werewolves. Despite varying perceptions of evil, it is likely a personal collection of the most terrible actions one can conjure that yields a reaction of horror.

Many philosophers concerned with the concept of evil have agreed to accept one essential component: To be evil an action must, at the very least, be wrong (Formosa, 2008). Since "wrong" is another abstract concept, this paper will incorporate God's perception of wrong as variously explained throughout Scripture. The Bible clarifies a culturally confusing definition of wrong; "So whoever knows the right thing to do and fails to do it, for him it is sin (English Standard Version, 2001, James 4:17). From this explanation we can conclude that a wrongful action is one that knowingly opposes what is right in the eyes of God, and such actions are considered sinful. In addition to sinfulness, Stone (2017) expresses evil as an action that is breathtakingly horrible. Employing this conclusion, evil resides upon the foundation of wrongdoing and takes on the appearance of being "incomprehensible, bewildering, beyond the imagination of ordinary people in the community" (Stone, 2017, p. 22). Part of being incomprehensible is the degree of suffering inflicted on another person. For a general consensus about an act that is evil, that suffering will be considered wildly excessive (Stone, 2017).

Sinfulness and incomprehensible action establish the basis of evil. The Bible states that "Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness" (English Standard Version, 2001, 1 John 3:4). Therefore, blatantly disregarding the law is a proponent of evil. In addition to these factors, Steiner (2002) expresses how a perpetrator's pleasure in committing the sinful act composes an evil action. To this extent, evil requires a certain conscious motivation. Such conscious motivation is encapsulated in the legal concept of malice afterthought or evil intentions (Stone, 2017). This brings into question various heinous episodes of morally wrong behavior that proceeded due to authoritarian power; Stanley Milgram's 1963 study proved that people succumb to harmful and hurtful acts when obeying authority. Since volunteers responded to an advertisement for a "lab experiment investigating 'learning'" (McLeod, 2017, p. 2), we can assume a lack of participant malice. Therefore, the act of obeying authority in the absence of ill intent is controversial when regarded as evil.

Thus far, the factors which contribute to evil action include sinfulness and lawlessness, severe suffering, perpetrator
pleasure, and conscious motivation. While evil is thought to be a product of suffering on an unsuspecting victim, that victim can also be the perpetrator himself. In attacks such as suicide terrorism, there is typically an associated individual or organizational motivation, and a cognitive willingness of self-sacrifice to kill others (Harmon, Mujkic, Kaukinen & Weir, 2018). In addition, Card (2010) explains how perpetrators tend to exhibit a lack of moral justification for the harm they plan to commit. According to Card (2010), evildoers can foresee the potential chaos and suffering they will inflict but do not produce feelings of empathy. Finally, Russell (2014) alludes that evil actions are products of autonomy-favoring conditions. "Autonomy-favoring conditions are conditions in which an evildoer is not deceived, threatened, coerced, or pressed" (Russell, 2014, p. 173), and therefore, able to act on their own volition. The Bible describes autonomy using temptation; "Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak" (English Standard Version, 2001, Matthew 26:41) and in Romans 7; "For I do not do the good I want, but the evil I do not want is what I keep on doing" (English Standard Version, 2001, Romans 7:19). Clearly, people are equipped with the knowledge to understand right from wrong, as well as the capability to act in both capacities. Those who chose to disobey God's will have fallen into temptation.

To intertwine the discussed variables, we will assess each one independently using the crime rampage of one of the most notorious criminals of all time, Ted Bundy. Bundy admittedly killed at least 36 women in heinous ways and decapitated 12 of his victims between 1974 and 1979. The murder of even one victim is, at the very least, considered morally wrong and malicious. Today, Bundy is labeled a serial killer, rapist, and necrophile. His victims undoubtedly endured severe suffering while Bundy experienced pleasure in his inflicted torturer. Since his murderous rampage continued for 5 years, it is obvious that he acted autonomously during this time. He states, "I just like to kill, I wanted to kill" (Rippo, 2007, p. 24), revealing his conscious intentions. The Bible connects murder with evil in the book of John; "We should not be like Cain, who was of the evil one and murdered his brother" (English Standard Version, 2001, 1 John 3:12). Bundy has also been famously quoted stating "I don't feel guilty for anything . . . I feel sorry for people who feel guilt" (Hickey, 2013, p. 188). From this statement, we can deduce the total lack of empathy for his victims. Again, Scripture provides evidence that although evil exists within us " The LORD saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually" (English Standard Version, 2001, Genesis 6:5), we have the means to choose against it. Those who do not refuse it act according to temptation; "Turn away from evil and do good; seek peace and pursue it" (English standard Version, 2001, Psalm 34:14). Ted Bundy epitomizes evil because he chose to pursue a life of sinfulness and lawlessness; he willingly caused incomprehensible suffering for many people, was motivated to kill and enjoyed doing so, and committed atrocities without feeling empathy for his victims.

For a psychologist, striving to understand the behaviors and mental processes behind evil action creates the psychology of evil. Since psychology is a scientific field, studying evil and evil deeds calls for analyzation and manipulation of the variables that constitute the concept. Using scientific research, psychologists can examine the origins and persistence of evil behavior and understand what enables evil to flourish. Incorporating the variables described, psychology of evil is using scientific methods and resources to analyze the various behavioral and mental components that
The Journal of Christianity in the Social Sciences

contribute to the interlaced biblical and secular concept of evil.

Factors of Evil

The world undoubtedly contains a great deal of evil. Evil actions cause the public to ask the questions: Who? What? How? And, most importantly, Why? There are reasons behind the crimes committed. Perpetrators perceived as the epitome of evil often gain their reputation due to ill-fated circumstances. Developmental factors like unfortunate circumstances, a traumatizing childhood, and brain trauma can all play a role in acting on violent emotions; they can also give course to the development of severe mental illness. It is clear that the quest to extinguish evil is unfeasible. On the contrary, the field of psychology has concluded that the drive to understand evil is considerable. Since we have identified the variables of evil action using Biblical references aligned with corporal examples, division of the variables allows for independent analyzation. Psychology considers that identifying and studying the elements behind evil is a salient endeavor, because once we can recognize behaviors, perhaps we can identify them before crimes are committed. The analyzation of Biblical references helps us to understand the history of good and evil; we consider these associations in the Bible in hopes of finding a way to stray from evil temptation. This section focuses on the role of psychology to discern certain traits that may constitute a great proportion of an individual’s fall into sin and wickedness, and the unfortunate consequences of failing to recognize the uprising of evil.

When hearing of an evil act, it is likely that supplementary traits beyond evil come to mind. These traits may consist of, but are not limited to aggression, egotism, narcissism, revengefulness, hatred, selfishness, and sadism. Rarely do we take these characterizations and relate them to mental illness or dysfunctional upbringing. When labeled evil, consequently, everything that the individual says or does will be construed as evil also, despite its true nature. Additionally, the public will register the offender’s circumstances based on his or her disposition, rather than identifying external situational causes; this bias is known as the fundamental attribution error. This concept is especially common in Western cultures and research has demonstrated a lesser bias in Asian populations, who explain others’ behavior using situational explanations over internal attributions (Branscombe & Baron, 2017). This is a notable fact concerning the extent that Western countries rely on news and social media to relay criminal activity and information to the public; typically, evil actions appear so disturbing and gruesome that the public does not want to relieve the perpetrator of guilt in any way. Once a headline reading "evil" has been produced, that person is confined to a character that is tough to overcome, and we see the public demanding punishment without any interest in how that individual attained his designation.

Evil acts are not always the product of mental illness, but underlying psychological issues such as schizophrenia, antisocial personality disorder, and mania, can lead a person to act abnormally and viciously. The many varying behaviors that lead to evil is what makes the study itself vitally important. According to Stone (2017), with confirmation that evil has occurred due to serious mental health issues, the public is not only more empathetic towards the perpetrator, but also less likely to categorize that person as "evil". Stone also discusses how the transparency of an evil act automatically assumes a genuine wickedness of the perpetrator, prior to any real investigation of the individual. He states, "By "inner differences" I mean the various hereditary, early-background, and even brain-structure differences that would not be at all apparent when the people behind the evil actions were first identified" (Stone, 2017, p
It is abundantly clear that there are reasons and behaviors behind evil; this is what psychologists strive to understand. Insight will not be explicit until we look past the action and into the traits, genetics, and life circumstances of our evil doers.

While there are certainly psychological factors that construct evil; the Bible tells us that its infancy lies in the fratricide of Abel by his brother, Cain. Before this murder, the word "evil" does not appear in the Bible (Hammer, 1990). When Adam and Eve ate from the Tree of Knowledge of Good and Evil, Kaufmann (1972) writes, "Man did not thereupon become absolutely evil, but having tasted evil, his sinful impulses raged ever more fiercely" (p. 294). We can conclude from contextual evidence that God did not perceive this disobedience as evil, since Adam and Eve did not have the knowledge, experience, or maturity to understand that what they were doing was wrong (Hammer, 1990). As they were the first humans on Earth, Adam and Eve had no prior knowledge or experiences for which to base their actions. Just as we have marked acting autonomously as a variable of evil, their actions did not intend to cause harm or disobey. Instead, their actions represented a loss of innocence and curse for mankind.

God tells Adam and Eve that the serpent (English Standard Version, 2001, Genesis 3:14) and the ground (English Standard Version, 2001, Genesis 3:17) are cursed, but the curse is not upon themselves. This is again illustrated in the events preceding Cain killing his brother. Genesis (English Standard Version, 2001) introduces the two brothers with disparate skills: Cain working the ground and Abel tending sheep. Both were to bring offerings to God. Abel’s offering was acceptable, and Cain’s was not. This resulted in Cain getting angry. “If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is contrary to you, but you must rule over it’” (English Standard Version, 2001, Genesis 4:7). God’s comment about sin, or evil, gives the indication that sin is a “doorway demon waiting for its victim to cross the threshold” (Walton, 2009, p. 38). These demons in the ancient world, according to Walton, “were considered evil …and ambush[ed] their victims” (p. 38).

Psychology makes a great effort to understand the nascence of behaviors; using Scripture, we can at least comprehend the journey of man's fall from perfection into a sinful nature. Hammer (1990) presumes that while the loss of innocence of Adam and Eve left a mark upon the world's perfection, it is totally devastated by the murder of Abel. This turn of events permanently distinguishes man as inherently sinful. God says, "for the intention of man's heart is evil from his youth" (English Standard Version, 2001, Genesis 8:21). If we are born with inherent sinfulness and an inclination toward evilness, man must overcome temptation to overcome evil. Here we find the connection between Biblical evil and the psychological significance of understanding and studying the concept. God tells us that people are born with the tendency of evil (English Standard Version, 2001; Linebach, 2019), but that they can combat it. Psychologically speaking, if we can train our profession to recognize the ascendance of evil, we can train to counteract it. Since evil lies within man himself, so should the answers toward change and control.

When the public perceives a person and their crimes as evil, we are often blinded to evil that the perpetrator himself may have endured. Statistics of known serial killers and the like show that this population is likely to have suffered some form of traumatization. Hickey (2013) describes the process of developing serial offender behavior: "influenced by predispositional factors, whether they be biological, sociological, psychological, of a combination thereof, an event or series of events, or traumas, seem to
be required that gradually influence a person
to kill" (p. 135). By traumatization, Hickey
(2013) refers to factors such as "unstable
home life, death of parents, divorce, corporal
punishments, sexual abuse, and other negative
events that occur during the formative years of
the offender's life" (p. 135). Most people
would say that suffering does not mitigate the
brutal life these people choose. However, it
does shed light on the darkness of their nature.
As Pelzer (1993) puts it, “Childhood should
be carefree, playing in the sun; not living a
nightmare in the darkness of the soul" (p. 91).
Those who do survive a nightmare in
their youth without turning to a life of crime
have successfully overcome temptation.
Scripture acknowledges the presence of
suffering, neglect, and tribulation. The Bible
says, "Blessed is the man who remains
steadfast under trial, for when he has stood the
test he will receive the crown of life, which
God has promised to those who love him"
Not only are children's personalities
developing during childhood, but their
experiences are shaping their future intentions.
According to Stone, "a third of serial killers
experienced neglect" (p. 225), "about two
serial killers out of three suffered humiliation
from one or both parents" (p. 227), and "it is
rare to find a serial killer who was raised in a
family that was even a close approximation of
"normal" (p. 223). While we know there are
those who remarkably abandon their
childhood nightmares and overcome them,
there are others who transform their
helplessness into hatred and vengeance as they
mature.

A key underlying component of a
suffering child is aggression. Aggression is
also frequently manifested in people with
antisocial personality disorder (APD) and
those with a high level of psychopathic traits
(Azevedo, et al., 2020). If child suffering is a
result of their homelife, it is not likely that the
parents will act on early warning signs of
conduct disorder (the childhood precursor to
the adult APD). Instead, it may be up to other
adults such as pediatricians, teachers, and
social workers to offer intervention. Azevedo,
et al. (2020) found that the primary aggression
type associated with adults diagnosed with
APD is impulsive, as opposed to
premeditated; they also note that aggressive
behaviors are "related to high levels of human
suffering" (p. 2). The Bible illustrates murder
as stemming from hate; it states, "Everyone
who hates his brother is a murderer" (English
is to be tremendously angry, and a display of
anger is often aggressive in nature. Using this
depiction, we can assume that God correlates
hate with figurative murder. Regarding
untreated aggression as a precursor to APD
and at its worst, evil, early warning signs
include impulsive or premeditated (less
common) displays of aggressive behavior and
attitudes representative of aversion or hate.

The study of psychology is concerned
with the recognition, treatment, and
prevention of variables that equate to evil.
Unfortunately, society today is flooded with
factors that not only expose people to evil of
every variety, but even make it seem
appealing in some cases where individuals are
predisposed to harmful behavior. In his book,
Hickey (2013) uses an example by Haggerty
(2009), which outlines modern preconditions
for serial murder aside from etiology and
biography. Of the six preconditions, two
include mass media and achievement of
celebrity status and a society deprived of
values (Hickey, 2013). Never before has
society so highly regarded people who appear
in the media, and we can assume that
individuals with a grandiose character (the
second feature of psychopathy on the
Psychopathy Checklist-Revised [PCL-R]) are
drawn to this potential stardom. Additionally,
vioence and turmoil are depicted often and go
without consequence, making people who
secretly wish to cause harm undeterred by
punishment. Needless to say, no organization, profession, or field of study can completely manage the onslaught of evil doers in society, but they can work to detect, prevent, and even rehabilitate.

Careful considerations are necessary when working with individuals with foul tendencies. As we have discussed, serious mental health issues such as antisocial personality disorder begin its progression with aggressive and disruptive displays of behavior. In a study, Gonzales-Ball & Bratton (2019) observed the effectiveness of child-teacher relationship training on children who exhibited disruptive behavior. The training, utilizing "parents and caregivers as therapeutic agents of change" (p.1) demonstrated a significant effect of reducing disruptive behavior. These clinical findings indicate that recognizing signs as general as disruptive behavior and placing young children into a specialized program with personalized, quality care has positive effects. Another effective treatment approach, used primarily in the juvenile justice system, is known as motivational engagement. This program focuses on identifying patient-individual values that help to elicit self-motivation for change. By allowing the offender to autonomously establish their own goals they become more susceptible to treatment and increase the success of harm reduction (Fagan & Ax, 2011). As a consensus of many studies that analyze mental health intervention of youths, programs are most successful when they incorporate a personalization factor. It is vital for children to build a trusting relationship with a supportive adult figure, whether it be a parent, teacher, or clinician.

Temptation resides in all of us, and giving in to temptation creates sin. Although sinful action is not inherently evil, the progression from temptation to evil is apparent and can happen quickly. Psychologically speaking, this progression begins with behaviors such as aggression, anger, hatred, or combinations of the like. Adolescents externalizing problems (EP) including rule-breaking and criminal activity is another noteworthy sign that these symptoms may persist and worsen into adulthood. On a follow-up, Border, et al. (2018) found that sixty-eight percent of participants in their study who actively externalized problems had been arrested after their 18th birthday. Out of this percentage, it is possible that a number of these individuals will eventually become the evil doers of the world. God tells us that man's heart is born with evil intentions, but through steadfast dedication to God and goodness, temptations can subside. It is not the role of humankind to criticize others; instead, seek to understand what we do not, help the cause if we can, and allow God to make the final judgement.

Paths to Healing/Defeating the Enemy
Like a sickness, the presence of evil has been and continues to remain an element of destruction in the world. It exists in many forms, and the varying facets are all harmful in their own ways. While the desire to exterminate evil runs deep for many individuals and professions, it is ultimately beyond human control and leaves us with the residual role of understanding and controlling its factors. Evilness does not enter or affect the world haphazardly, but rather, it methodically chooses its approach and works to exploit human weaknesses. "Satan prowls like a roaring lion, seeking someone to devour" (English Standard Version, 2001, 1 Peter 5:8) by using weapons such as fear, lies, pride, and temptation to sin. The devil is crafty and plans his attacks deliberately, preying on us in vulnerable times. We must not forget that the ones who surrender to evil have, at least temporarily, given into temptation. Often, those who cannot resist evil have endured suffering and internal destruction themselves. As we have learned, the reasons why some submit while others resist are embedded into
the deepest personal lives of each of us. Thankfully, where sinfulness and temptation are at work, so is profound goodness; these two forces battle to overshadow one another and prevail in the human character. By using the tools God has given us, we can maximize our strengths, defeat the enemy, and repent past sins. To live righteously and to be forgiven for our sins requires the training and application of healing and nurturing for the preparator. This section will focus on the paths to healing that halt the cycle of violence, and the act of repentance that leads to forgiveness.

The making of an evil perpetrator happens through a series of traumatic experiences that ultimately lead to violence. Staub (2014) describes the process beginning with victimization: victimization, in turn, establishes feelings of vulnerability and a perception of the world as dangerous, and harbored feelings of vulnerability seek a coping mechanism of self-defense that often lead to aggression and violence. Without proper healing, overcoming hostility becomes increasingly difficult with every evil act and the cycle of violence continues (Staub, 2014). In a study conducted by Shields et al. (2007), they found that children between the ages of 8 and 13 who were regularly exposed to violence sustained severe psychological distress; perceived safety through social support and family organization and control was the greatest mediating factor to effects of violence. These children have been victimized by innocently witnessing such horrors, and we can conclude that for them, exposure to extreme violence likely instigates insecurity and instability, and the formation of defensive coping mechanisms. To relinquish these insecurities is a vital step in resisting violence, but it cannot happen alone. Social support is a primary factor towards success in the healing process.

Many studies examine the significance of social support related to coping and healing. Even in the presence of extreme violence, Shields et al (2007) concluded that children with higher social support at school and at home reduced the effects of violence exposure. In addition, they found that "having an understanding of why events occur may be a fairly stable cognitive structure in these children" (Shields et al, 2007, p. 599), perhaps indicating that humans, at a basic level, operate rationally and logically. Their findings suggest that early intervention that helps children understand their experiences may be helpful at reducing future violent tendencies. Another study by Tucker et al. (2020) analyzed the relationship between positive social support and sibling victimization associated with adolescence. Results indicated that "family and friend social support had unique, overlapping, and combined effects on reducing the relationship between sibling victimization and mental health distress, self-esteem, and delinquency" (Tucker et al, 2020, p. 1).

Finally, the findings of Garverich et al. (2020) illustrate the significance of social connection in mental health recovery. They concluded that "individual and social level factors, mental health status, social support, perception of community status, and stigma consciousness were found to positively impact one’s recovery attitude (Garverich et al., 2020, p. 1).

Perpetrators are also victims, having experienced some form of victimization that started their transgression into evil. Dr. Ervin Staub focuses on healing for perpetrators and their victims and has devoted much of his career to formulating reconciliation activities in Rwanda after the Hutus genocide in 1994. His work involves the organization of conferences that "aim to help people understand the roots of genocide" (Staub, 2014, p. 508), and holding workshops that discuss the "impact of violence on people, healing, and prevention and reconciliation" (p. 509). After giving his lectures, Dr. Staub allows group members to engage in extensive
discussion with one another, starting in large groups and working down to groups or two or three. During an informal evaluation of participants, significant positive changes were observed by Staub and his team, including trauma symptom reduction, a more positive attitude and interaction between tribes, a deeper understanding of the origins of violence, and forgiveness and acknowledgment of actions (Staub, 2014). "They said things like: 'So this was not God's punishment; ...others have also had such experiences; ... if we understand how such things happen we can also prevent them" (Staub, 2014, p. 510). The people of Rwanda lived through an atrocity that parallels pure evil. Through teaching, understanding, and the formation of social relationships, enemies are now living side by side and learning to forgive themselves and each other.

The devil may prey on our weaknesses, but we can learn to unveil evil's weaknesses and maximize our strengths. God gives us strength to "Resist the devil" (English Standard Version, 2001, James 4:7) and use "the weapons of our warfare" (English Standard Version, 2001, 2 Corinthians 10:4). Combating the spiritual enemy is not easy; he appeals to us in many ways and uses his own strategies to catch us off guard. By instilling fear as a primary weapon, Satan attempts to challenge God's promises. The Bible repeatedly commands us to "fear not" and to maintain your faith and peace through difficult circumstances. God says, "Fear not, for I am with you" (English Standard Version, 2001, Isaiah 41:10), "Fear not, stand firm, and see the salvation of the LORD" (English Standard Version, 2001, Exodus 14:13), and "My Spirit remains in your midst. Fear not" (English Standard Version, 2001, Haggai 2:5). While the devil aims to attack us, God ceaselessly works to guard our faith. He has given us "an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who by God's power are being guarded through faith for a salvation ready to be revealed in the last time" (English Standard Version, 2001, 1 Peter 1:4-5).

Lies are another force the enemy uses to play on our insecurities. We can rest assured that any negative thoughts that oppose God's word come from the devil with evil intentions. To combat these lies, we can respond by turning discouraging thoughts into positive ones by answering them using truth (God's word). Satan also uses the temptation of sin to try to defeat you. However, we know that we can resist sin, regardless of how strong it appears. Jesus proves this when he is tempted by the devil after spending 40 days in the wilderness, but he does not submit to temptation: " Then the devil left him, and behold, angels came and were ministering to him" (English Standard Version, 2001, Matthew 4:11). By resisting sin, we remain on the path of obedience set forth by God. Finally, the enemy creates an exaggerated sense of pride to lead us into destruction. The Bible identifies pride as one of the seven things that God hates, naming it "haughty eyes" (English Standard Version, 2001, Proverbs 6:17). Straying far from pride requires the maintenance of a humble and grateful character.

God has prepared us to encounter and overcome the devil. While some sins are worse than others, we all succumb to the enemy from time to time. God understands that nobody is perfect; from Adam and Eve's sin in the garden came evil, which has been passed on through the ages. While He acknowledges and accepts our imperfections, God also expects that we repent of our sins and ask for forgiveness. He says, " For I will be merciful toward their iniquities, and I will remember their sins no more" (English Standard Version, 2001, Hebrews 8:12). If we ask him to, God will not only forgive our sins, but forget them "as far as the east is from the west" (English Standard Version, 2001, Psalm 103:12). He also promotes the effectiveness of
a strong social network, and caring and praying for each other: “Therefore, confess your sins to one another and pray for one another, that you may be healed. The prayer of a righteous person has great power as it is working” (English Standard Version, 2001, James 5:16). And again: "not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near" (English Standard Version, 2001, Hebrews 10:25).

Another amazing feat of God is the acknowledgement of suffering, and His assurance that suffering will create a positive character for the people who have faith in Him: "Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope" (English Standard Version, 2001, Romans 5:3-4). Suffering is inevitable in this life, and God has tested countless people with pain and misery. These moments are ones in which we are most likely to question God and stray from a righteous path. However painful, we must not forget that our sufferings will end. After Peter has endured adversity from Satan, he says: "Humble yourselves, therefore, under the mighty hand of God so that at the proper time he may exalt you, casting all your anxieties on him, because he cares for you" (English Standard Version, 2001, 1 Peter 5:6-7). The Bible proves that there is hope for every person who has become an evil perpetrator, and every victim; one only needs to accept that hope through Jesus Christ.

Conclusion

While the idea of evil will always remain mysterious, captivating, and frightening, we should strive to understand and confront evil that we might overcome it and help others to do the same. Evil takes many forms, from large-scale catastrophic events to relatively limited individual events. Whatever the scale, we should not ignore or cower before evil, because we know that God has not given us a spirit of fear but of the power necessary to defeat it (English Standard Version, 2001, 2 Timothy 1:7-14).

Psychologists around the world are doing their part to detect and prevent the underlying causes of evil through early intervention and therapies. We, too, can foster environments of forgiveness and positive change in our own worlds by living through God's word, which may result in addressing evil and living a righteous life through the power of God. Since its existence lies within humanity because of the original sin of Adam, the power to destroy that evil resides in a second Adam (Linebach, 2019). We are all on this journey together to combat evil in the world; it is up to each one of us to help one another to recognize evil and seek to root it out of our lives.

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Inner Group Conflict in a Federal Law Enforcement Agency

By Daniel Augusto
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This case study discusses an inner group conflict related to distrust between law enforcement Analysts and their new supervisor in a federal law enforcement agency and suggests an action plan with specific interventions to address the conflict. The article is meant as a case study by which readers can learn from the practical application of theory and a review of the literature to overcome a real-world inner group conflict. Analysis of this real-world conflict also serves as an example of the importance of research and application to the workplace, since the paper reveals factors and solutions that were not previously considered by the management team during the actual conflict. The author’s Christian worldview is also interwoven throughout the study, and it is hoped that readers who have a Christian worldview will find this case study particularly beneficial, since the author’s motivations, lens, and viewpoints may align with Christian readers. The author argues that several factors combined to build and reinforce distrust between Analysts and their new supervisor. The distrust manifested in several ways, with communication issues being most apparent.

The study begins with a conflict description section, which covers the conflict. The study then transitions to provide background information including the mission and history of the unit as well as employee and supervisor characteristics. The conflict description section concludes with some examples of manifestation and efforts taken to resolve the conflict. The next major section is a literature review. The literature review provides a theoretical foundation wherein two theories aid in framing the scenario. Next, the relevant literature on employee distrust is reviewed. Communication literature is discussed, followed by recent literature on the impact of various leadership styles upon the employee to supervisor relationships. Overall, the review resulted in several findings that are later applied within the action plan. The final major section includes an action plan, which begins by applying the two relevant theories. Next, the need for an alternative resolution is discussed and justified. Finally, the suggested intervention plan is discussed, including steps to achieve four primary objectives and the