

the original sin And the Actual sins

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Pope Shenouda III

**The Pope of Alexandria and the 117th Patriarch of the See of St.
Mark**

Note:

Peace and grace to all, I would like to thank Rev. Fr Tawadrous T. Abd Mariam (brother of Dr Maurice Tawadrous) for allowing me to take the blessing of translating this important work for the benefits of our future generation of those who can't speak Arabic. I hope that whoever reads it, gets an understanding of our Coptic Orthodox Church's view when it comes to the original sin.

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About the translator: I was born and raised in Alexandria Egypt. Migrated to the USA when I was 17 years old. Hold a bachelor's degree of science in Psychology

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Opening

The subject of “original sin” is one of the important theological topics because it represents the nucleus of the various basic Christian beliefs that relate to man in his state before the fall, in his fall, and the consequences of this fall. Thus, original sin is intrinsically linked to the doctrine of incarnation and redemption.

We aim with this study to reveal, first, the difference in the concept of original sin between the Protestant, Catholic and Orthodox churches, and secondly: Concerning the Orthodox faith, we intend to complete some points that the Arab Library did not address.

Chapter one

1- Man in general (his nature and components)

2- Original sin in general:

A - In terms of its origin and truth

b - in terms of its essence

C - In terms of retribution and its consequences



Man in general

(His nature and components)

As a state of intermediary between the natural world and the spiritual world, man was created from a soul and a body. The position of man came as an end and at the same time as a culmination and a crown for creatures. On the one hand, he is related to the natural world, on the other hand, the earthly body, and on the other hand, he belongs to the spiritual world from his spiritual beginning. That is why he is considered a small world. As a state of intermediary between the natural world and the spiritual world, man was created from a soul and a body. The position of man came as an end and at the same time as a culmination and a crown for creatures. On the one hand, he is related to the natural world, on the other hand, the earthly body, and on the other hand, he belongs to the spiritual world from his spiritual beginning.

However, his distinguished position in the world appears in particular in the special manner in which man was created, different in that from all other creatures, while all animals attained soul and body from earthly elements, by divine order, for man, he created his body from dirt, then the Lord breathed in it the breath of life (the soul) and created a living being or a creature “ And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living being.” (Genesis 2:7) and the woman was created from one of Adam's ribs, “And the Lord God caused a deep sleep to fall on Adam, and he slept, and He took one of his ribs, and closed up the flesh in its place.” (Genesis 2:21) From all of this, the close relationship that binds man to the earth and God becomes apparent to us, and what is distinguished by his physical and spiritual nature. He took his body and took himself by a special divine act - not like all the other animals, and on the other hand, this human creation in the form to which we have referred - On the one hand, it exalts the human condition, and on the other hand, it takes a direction opposite to what is said by the intellectual schools that misunderstand the relationship between the soul and the body, or those who do not realize the reality of the human creation.

The human being - and its being is interpreted wrongly. The correct Christian understanding of man is that it consists of the soul and the body, and both of them together in unity, coordination, harmony, and close interdependence, these make up the human being, and the grave mistake is - to look at man from one side only, whether it is the soul or the body as if these two- The two elements- exist in a state of conflict, and one overcomes and destroys the other, and therefore the Christian understanding of them contradicts the following doctrines:

- 1 - Spiritualism
- 2- Materialism
- 3- Darwinism

1 – Spiritualism:

this doctrine views man as consisting of a soul and a body, but its error exists in understanding the relationship between the soul and the body, it views the body as a prison for the soul, and puts an existential contradiction between these two elements, and establishes a blatant dualism between them.

2- Materialism

It believes that the entire human being - like anything else in the universe - is a purely physical entity, and looks at the universe as it consists of physical particles, swimming in the emptiness of the universe. It also looks at any claims that the human being has a soul or a mind as a myth. The fact that a person performs actions such as speech or reasoning is attributed to his highly elevated brain and nervous system (see: John, R., Burer, and Milton Godinger: Philosophy and Issues of the Age - Part Two - Translated by Dr. Ahmed Hamdy Mahmoud - The Exclusive General Book Authority - 1990, p. 94)

The materialistic doctrine is the opposite of the spiritual doctrine, and it explains all things with material causes. Matter alone is the true essence, by which all the phenomena of life and all states of the soul are explained. The materialist doctrine in psychology is the saying that all states of feeling are secondary phenomena - arising from the corresponding physiological phenomena. The Lebanese - Beirut - first edition 1973, p. 309).

As for the soul being not material, it appears from the following evidence:

The human mind resulted from a spiritual source, not a material one. It accepts different forms as that of an engineer, a carpenter, and a builder at the same time, without the second form erasing the first, nor the third vanquishing the second. since if matter accepts a form, it cannot accept another except by erasing the first. This is in addition to the fact that the one who imagines him from his childhood in these sciences and crafts remains with him until he becomes an old man. If the thing in which that science was engraved was part of the body, it would have gone with what has been dissolved from his body over time from childhood to old age. If we dissect the limb in our hand and the substance of our brain, and the rest of the nerves, muscles, and ribs, we would not see in them what we think, imagine, command, and forbid, while we see in man ideas, judgments and mental conceptions, he remembers the past, contemplates the present, imagines the future, and thinks about the future. He talks about hidden issues that did not appear, distinguishes them, and judges their results before they occur, even though the material is static and does not think or imagine. Not to mention the happiness and depression that sometimes overwhelms a person because of these perceptions, and that can only be emanating from a rational, wise, spiritual soul, because matter cannot give a gift above its level, nor can it endow a person with a gift that has absolutely nothing to do with the senses. It indicates in its breasts that it is not from matter, but rather from a spiritual soul with intellect, conscience will, and emotions such as love of good and hatred of evil, preferring eternal life over mortal life, reforming the path and the journey, regret for committing evil and evil... and other qualities that cannot be Bodily in

man are two opposing forces, the first tempting him to do righteousness and the other resisting him. Theology - Volume Two - 1936 - pp. 155 - 166)

3- Darwinism

It is the doctrine of evolution or transformation, which is to say that species arise from each other, especially the human species, as it is descended from animal species that go back to one or several origins (Jamil Saliba: previous reference - Volume I - Beirut 1978 p. 556). - - -

Darwinism refers to the origin of man to the animal, so there is no distinction between man and animal except in terms of degree. And when those who advocate this theory found that paleontology did not reveal, by sequencing, the definitive physical evidence that links the lineage of humans and apes, They tried to explain this missing link, in that imaginary animal, whose existence Darwinists imagined existed between an ape and a human, to be a link between them, because they saw the great difference between them, as if they had been convinced that the ape is not suitable as a father to man, because of what exists between them of a vast gap and a clear disagreement.

They search the whole earth for an animal that is superior to a monkey and inferior to a human so that he bridges the gap between them. And when they did not find it on the surface of the earth, they imagined that it had perished and perished, so they went looking for it in the ground. Since the rise of Darwinism, they have been searching in vain (Takla Rizk: The Spirituality of Science or the Consolidation of Science and Religion - Modern Commercial Press, p. 280, 261)

“If you were to balance the human mind and the intellect of the greatest animal, you would find an abyssal disparity between them, and there is no valid reason for this great disparity except that the human mind results from a source that does not exist in the animal, and that source can only be the rational soul, which is alone without Other than that, which gave him that total distinction that raised him above the level of the rest of the animal, and if his intellect had been produced from other than this spiritual source, the ratio of his intellect to the relation of the lowest of it to the animal would have been equivalent to a species of the ratio of the latter to the inferior by the chain of animal renunciation, and the case is that the ratio of The intellect of the greatest animal after man to the lowest animal is not mentioned by looking at the ratio of the human intellect to that greatest animal. Yes, there is no denying that some animals have issues that indicate that they are thinking and imagining, such as the actions of apes, dogs, rats, and the like. And the likeness of animals in this is nothing but like inanimate objects that do their work, not because of their wisdom, but with a natural force deposited in them, such as the magnetization of iron, and the fusion of one with the other wherever they are found. And like the raising of the hand to the eye to protect it in the event of a sudden influence, even though that action from the hand was not based on imagining a moral intent, but rather stemmed from nature’s request to ward off that harm.” (Elegomeans Michael Mina - previous reference - pp. 156-161)

“Those who say that the origin of man and animal is one, and even say that man evolved from animals, absolve man of his responsibility in the life of holiness, and those who believe this saying say that man was created to live by nature and those satisfying instincts is the only way,

and even the talk of the Lord Jesus Christ about purity The eye, the heart, and the lack of anger are theoretical and inconsistent with the nature of man as an animal.” (Amir Albert Hanna: Science and Religion - Sydney, Australia - 1993 - p. 7)

We say again:

Man consists of a body and a soul, and according to the teaching of the Holy Bible, he first created the body from dust, then the soul was created with a breath of God.

However, the words of the Holy Bible should not be understood as if man was created in two successive stages, so the soul was created after the creation of the body or after the creation of the body was completed. To clarify the relationship between the soul and the body, the body is not as it was viewed by Greek philosophy as a prison for the soul, but rather the body is essential and necessary for the presupposition of the spiritual life. The body is an evil element in itself, as assumed by some philosophers. For them, it does not participate in the spiritual life, but Christianity - in the light of the teachings of the Holy Bible - sees that the body is a divine apparatus of the human spirit united with it in an eternal union (see Cor. 15:44-50).

The body was created by God and participates in all the saving works of the Lord that took place in the incarnation, from birth until the resurrection of the dead. As for the soul, it is a breath of life from God, but it does not mean that it was issued as an outpouring of the Spirit of God, or that it is part of the nature of God, on the other hand, it is the life force of the body (the force that revives the body). It is also a tool for linking man to God and the spiritual world.

As we mentioned earlier, the materialist doctrine denies the existence of the soul, explains psychological phenomena as they are physical phenomena, and brings man into the animal kingdom, and thus the materialist doctrine is unable to explain the existing unity in the conscience despite the change in the substance of the body...

That it is sometimes referred to, as the soul, distinct from the spirit, came in (1 Thessalonians 5: 23) “Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.”

Also, in (Hebrews4:12) “For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit”

However, this distinction does not mean, that the human being consists of three elements: the body, the soul, and the spirit. Such thinking does not find anything to support it in the teachings of the Bible. In the Bible, an exchange can take place between the soul and the spirit. To the fact that man is composed of a soul and a body, or a spirit and a body, so the soul and the body, or the spirit and the body refer to the perfection of man’s formation.

Man is said to be a soul and a body

“And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell.” (Matthew 10:28)

Or is said to be a spirit and a body

“For I indeed, as absent in body but present in spirit, have already judged as though I were present him who has so done this deed.” (1 Corinthians 5: 3)

“For you were bought at a price; therefore, glorify God in your body [and in your spirit, which are God’s.” (1 Corinthians 6:20)

“The unmarried woman cares about the things of the Lord, that she may be holy both in body and in spirit” (1 Corinthians 7:34)

“For as the body without the spirit is dead, so faith without works is dead also.” (James 2:26)

As for how to understand the reference to the soul separate from the spirit (as stated in 1 Thessalonians 5:28, Heb. 4:13), what is meant by this distinction between the soul and the spirit, is the distinction in the inner human being between two directions or two domains, between the lower direction represented by the soul, and the supreme direction in the spirit. In other words, when this non-material element in the human being is referred to, in its direct connection with the body, as a vital force for the life of the body, it refers to the functions of the body, then it is called the soul. But when this intangible element is referred to in man in his intellectual and spiritual function, then it is called the spirit. Likewise, the distinction between soul and spirit appears in the moral meaning of the two words. When a person descends to the earthly and does not ascend to the spiritual elevation, he is called “psychics” (These are sensual persons, who cause divisions, not having the Spirit.” (Jude 1:19). On the contrary, a person who lives a spiritual life inspired and enlightened by the Holy Spirit of God is called a “pneumatics” “But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned. 15 But he who is spiritual judges all things, yet he himself is rightly judged by no one” (1 Corinthians 2:14, 15).

One of the basic beliefs of the Christian Church is that the human race is traced back to Adam and Eve. This belief is attested by the Holy Bible, and it is also the necessary and pre-existing assumption of salvation (see Gen 3:20, 2:7, 21, Acts 17:26, Rom 5:12-18, Gen 3:20). As for the difference between humans, it leads to the difference in weather, food, and other similar reasons. The unity of the genus *Homo* testifies to the fact that all the languages of the world - as linguists say - refer to three languages, and these three languages are not alien to one another, which makes us suppose that all the languages of the world come into one language, and this is also what the Bible confirms that Adam is the head of the human race has given the essence of his existence to each of the human beings. Concerning the body, Adam gave his body to humans through procreation, and this is a matter on which all theologians agree. As for the soul, opinions differed regarding the understanding of the connection between Adam's soul and human souls. The difference of opinions resulted in four theories, which we referred to in the second part of our studies in theology (see p. 142, 143), which are: -

1-The theory of the reincarnation of the soul

2- The theory of the emergence of souls

3- Creation theory (meaning that God creates for every human being his soul when he is conceived).

4- The Theory of Reproduction (i.e., the soul and the body, both reproduce naturally. The souls of the children are born from the souls of the fathers)

We favored the fourth theory for the following reasons:

A- This theory confirms the unity of the human race, and leads us to Adam and Eve, as the origin of the human race. On this basis is the theory of salvation

b- This theory explains the origin of original sin and its transmission from Adam to his descendants.

C- This theory agrees with the birth law for other natural beings, according to which every being gives birth to a being of the same sex.

D - This theory is also consistent with the law of human growth, for the soul grows in parallel with the body

E - The Bible supports this theory, as it came in the Book of Genesis

“And Adam lived one hundred and thirty years, and begot a son in his own likeness, after his image, and named him Seth.” (Genesis 5:3).

f- This theory expresses the wisdom of God, for He created the existing things once, so the matter does not need a new creation, but rather the divine grace cooperates and preserves creation. The transcendence of the situation in which man was created, indicates that God created man in his image and likeness and gave him authority over the creatures. “Then God said, “Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.” (Genesis 1:26, 27) The question that necessarily arises: What is meant by image and likeness? Undoubtedly, the image cannot mean this material aspect of the human being. But the question remains: What do we mean when we say that the image and likeness are represented by man on his spiritual side? What we must emphasize here, is that the spiritual aspect of man carries the meaning of image and likeness only in one case, which is? When a person turns with his spiritual powers towards God, that is, when a person is connected “as an image” to God “as the origin of this image”. Therefore, it is wrong to limit the image by saying that it is represented in the human being with what he enjoys of intellect and freedom, so Reason and freedom, which man enjoys, represent the image of God in only one case, which is when a person turns his mind and freedom towards God and uses them in the service of spiritual life and the achievement of moral virtue. These spiritual elements in man represent the image of God when they have a positive attitude toward God. And towards virtue.

As for the fact that the image of God in man is also represented in his authority over nature and living creatures, this appears in the story of creation in the Book of Genesis, where the talk about the creation of man according to his image and likeness is related to the talk about man's domination over nature and living creatures, and this is also what the saint observed. John Chrysostom (see: 9. Chrys. Gen. Homil). And these capabilities with which man was created, are the ones that have achieved complete harmony with God on the one hand and nature on the other hand. As for nature, it is subject to man and he, with affection for it, as well as the body lives in harmony with the soul and achieves the spiritual life for man. In terms of God, God for man represents the center of his thinking, desires, aspirations, and love. If we try in theological language to express this state in which man was before the fall, we say that the image of God refers to the spiritual and moral nature of man in its direction towards God, and the natural authority to the non-suffering of the body, to its immortality, to the knowledge of God, and the righteousness of the human will

This is what is known as *Justitia originals*. However, we go back and say that these distinct human capabilities that the first human enjoyed were given to him under the condition of obedience, and thus he could lose them if he lost the commitment to this condition. It was also given to him to walk in the path of perfection and growth, and not as someone who has reached a higher degree of perfection and growth in which he does not need more, for the body could have been immortal and not die.

Meaning that he wouldn't have died, if he did not sin, but it was not possible for him not to die if he sinned, then death to the body is a punishment for sin. Likewise, his knowledge of God and the world was not at the level of complete wisdom that does not accept more, and in particular, his moral powers need to grow and be strengthened for a person to be steadfast in doing good and abstain from doing evil and to have the will of the angels. The will of the first man was undoubtedly directed towards God And towards doing good, but not in the sense that it does not have the power to do evil, or that it has no power to do evil. * It is also clear that to strengthen morale capabilities, it is necessary for the divine grace, which is the link between the unlimited God and the limited human subject to experience, this divine grace is also indispensable in Paradise. Based on that, it can be said that the condition of the first man, the head of the human race - according to this Paradise (and according to what we said - is not a state of natural perfection in righteousness and holiness, because virtue and nature are two contradictory things, and the condition of the first man was not also a state of indifference) Indifference or indifference) or a state of inexperience or childish inexperience as the rationalists claim, but it is a state of uprightness and righteousness. If we try now to determine the moral position of the first human being - as God created him - from the following three directions:

1 Moral indifference

2- The tendency toward evil

3- The trend toward good

We undoubtedly had to confirm the third situation

Indifference is an indicator, or at least leads directly to evil, because it places the demands of the mind in an equal position concerning the passions of the body, meaning that the mind does not differentiate between the passions of the body, and does not distinguish one from the other. In such a state of indifference, while, on the one hand, the mind has not yet begun to choose, the body, on the other hand, by nature being loosely controlled, is liable to slip into the abyss of vice. On the other hand, if we say about man that he was created in a state of righteousness and uprightness because he was created in the image of God, then we must not understand that that man was created in a state of complete perfection in righteousness and holiness, and this is the opinion that Saint Augustine said and took The Protestant,

an opinion for which he finds no support in the Holy Book or the tradition, but rather makes it impossible for us to explain how Adam fell into sin. When the Bible talks about the creation of man, it does not indicate that he was created in a state of absolute spiritual or intellectual perfection.

According to the Bible, in his original state, as we can be seen from Genesis 3:1 (1) and 2:25 (2), we cannot conclude that Adam was created in an absolute state of moral and intellectual perfection. Gen 1:31 does not speak of the moral and intellectual perfection of man but rather indicates that man's initial condition was formulated and shaped to suit the purpose for which man was created. Genesis 2:25 also does not refer to the absolute perfection of the first man, but rather to the state of righteousness in which man was created before the moral development of his powers. Then, Ephesians 4:24 does not refer to the first Adam, but the new man, as it is clear from (1 Corinthians 15:45-49).

The apostle St Paul, in (1 Corinthians 15:45-49) distinguishes between the first man - as a man of the earth, whose life is based on natural foundations, and the second Adam, from whom the kingdom of the spirit begins. Thus, we can conclude that the first man must develop his capabilities to become spiritual. It is something that he could not achieve because of sin, but it is achieved in Christ Jesus. For this reason, the fathers affirm with full force the relative perfection upon which the first man was created, and compare in their teachings between life on the level of the first Adam and the life in Christ, as well as distinguishing between "according to the image" and "according to the likeness". When the fathers compare creation and redemption, they generally see that redemption through Christ is the evoking and rebuilding of the image of God in man. (apokatastasis) Especially when they compare creation and redemption, they stress that the condition of the first man in Paradise was not perfect, but was lacking in the gift of sonship and spiritual life in Christ, which later became ours through redemption. In this regard, Saint Athanasius the Apostolic says:

God not only created them as human beings but also called them sons because he begot them. Because the term “child” has an important meaning, because it refers to a son, as he said through the Prophet, “I have nourished and brought up children, and they have rebelled against Me” (Isaiah 1:2). Definitely by the pronouncement “I was born,” and this is clear from the words of John, “But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: 13 who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” (John 1: 12-13) And this text is clear, because when he mentions the phrase “to become, he says that these are sons, not according to nature, but according to adoption, then he says, “born,” because these have acquired the title of a son in full, but the people, as the Prophet says, rebelled against the one who did good to him. See (Isaiah 1: 3)

This is God’s love for mankind, that for those whom He made, He became a father to them also after that according to grace. He became for them - as the apostle said - when the created people obtained “the Spirit of His Son in their hearts, crying out: Our Father, Father” (Galatians 4:6) For these are the ones who received the Word and obtained from Him authority to become - in any other way, except by receiving the Spirit of the Son, who is true by nature. We can also learn this idea from the prophet Malachi, who said, “Did not one God create you? Do you not have one Father?” (Malachi 2:10 Septuagint). For from the beginning, we were creatures, and that God is our Creator through the Word, and after that, He made us sons - and thus God the Creator became our Father also. Therefore, we were not “born first,” but with us, as it is written, “Let us make a man.” And then by accepting the grace of the Spirit he said That is why Moses the Great said in a good sense in his chant, first: “I create” and after that “born,” not when hearing the word “son” they forget their nature from the beginning, and by this, they know they are creatures from the beginning, and when it is said that men are born as sons by grace, they are also made by nature.” The Aryans’ refusal - 59:2) 1987 p. 95.94)

In other words, the spiritual life in Christ is the state of perfection or the point of perfection Which the natural man, before the fall, should have attained according to (1 Corinthians 15:45-49), meaning that the state of perfection is not achieved, but is on the way to realization. The Fathers differentiate between image and likeness, and the relationship between image and likeness is formulated philosophically by St. Basil the Great. He notices that the image is nothing other than the likeness of the force, and the likeness is the actual image of energy. Accordingly, Adam was created to grow and advance in the spiritual life and become a saint and righteous imitator of God, and in this, the Orthodox thought contradicts the Protestant thought, which sees - as we will point out later - that man was created completely in body and mind, even if man - as Protestants say - He was created completely, so how do we explain the fall of man when he is completely perfect and holy. The Catholics go on to say that the righteousness of the first Adam is a supernatural gift, while the Protestants go on to say that it is in the natural formation of man. According to which the state of man before the fall does not differ from his state after the fall, and on the other hand, he makes the original sin a mere loss of the added gifts and leads to saying that, from the beginning, there is no harmony and harmony between the body and the soul, or that the body and the soul exist from the beginning in As for the Protestants, if it is

correct that they put the original righteousness in nature, then they erred in removing the divine grace to which human nature is strengthened. Allah

There are modern theologians - as we will see - who reject the interpretation of the first chapters of Genesis on a historical basis.

2. Original sin in general

According to the original teaching of the Christian faith, the head of the human race was not established in the original state of righteousness in which he was created. But when he disobeyed the commandment of God, he fell (deviated - descended - descended) from this state, and with him all the human race from which he procreated. Thus, every member of the human race, by nature, carries within himself the sin of Adam (the head of the human race). When a person is born, he is found guilty and under the punishment of God.” In Adam - it is what is called the original sin

Now we try to study the issue of sin in three areas:

A - In terms of its origin and truth

b - in terms of its essence

C- In terms of retribution and results

First: The Beginning and truth of the Original Sin

Adam was created in a state of natural righteousness, and he had to push his natural righteousness and purity to moral perfection and to free commitment and progress in righteousness, as is clear from what we referred to earlier. That this is the way of testing and examination and setting conditions and barriers. And this barrier that Adam will encounter is the one who will distinguish between his own will and the divine will. This barrier was the tree of knowledge of good and evil, from which he was prevented from eating.

As for the fact that Adam was able to carry out the commandment and pass this test, this is justified by the natural and spiritual capabilities that his nature provided, but Satan - motivated by envy, and in the form of a serpent - introduced doubt in Adam and Eve from the side of the commandment of God, and from the side of the related retribution He deceived them, and deceived them, that if they ate from the forbidden tree, they would become like God, knowing good and evil.

then Adam and Eve fell into sin, and they were exposed to the bad consequences associated with this fall, as we said that Satan appeared to Eve in the form of a serpent, because by referring to what was written about Adam's fall in the New Testament, it becomes clear - beyond any doubt - that Satan hid in the form of a serpent. Anba Sawiris Ibn al-Muqaffa says: "The reason why God mentioned the serpent in the Torah, and did not mention Satan, is because he did not mention the angels behind them, nor the fall of devils. The weakness of their minds, I mean the Children of Israel, and their great tendency to worship creatures, because he knew that when he mentioned to them the creation of angels and their ranks, and they hear His saying, "Let Us make man in Our image, according to Our likeness:" (Genesis 1:26) and his saying "Behold, the man has become like one of Us" (Genesis 3:22) and, "Come, let us go down, splitting the tongues" (Genesis 11:17). They would have thought the angels had a saying, and they would have made them creators with him, and they were denying (the divinity of his Son and his Holy Spirit at the appearance of their secret) and saying that it was not for them he said these sayings, but for the angels whom he mentioned that he created before that, so God left the remembrance of the angels and did not mention that he has a creature in the heavens, so that they may not associate him with him in worship, and so that they do not attribute to him the sayings related to his Son and his Holy Spirit

The New Testament refers to Satan who deceived Adam and Eve, as appears in the following verses:

"But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ." (2 Corinthians 11: 3)

"And Adam was not deceived, but the woman being deceived, fell into transgression." (1 Timothy 2:14)

"So, the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him." (Revelation 12:9)

"He laid hold of the dragon, that serpent of old, who is *the* Devil and Satan, and bound him for a thousand years;" (Revelation 20:2)

And in the Old Testament, it came in the Book of Wisdom by Solomon, but with the envy of the devil, death entered the world" (2:24 / John 8:44) "He was a murderer from the beginning and did not stand in the truth, as it came in the Book of Wisdom to Joshua the son of Sirach" from the woman Sin began, and because of it we all die." (20:33)

The deed Adam committed is seen as rebellion, disobedience, and transgression in both nature and actuality; nonetheless, Adam's love for himself served as the motivation and initial cause for this transgression. By eating from the tree of the knowledge of good and evil, Adam hoped to gain his independence from God and become like God.

In the same way that Adam's sin is considered a serious sin that results in death for him and his descendants, we must imagine the capabilities and competencies that Adam was endowed with to carry out this commandment and submit to the command of God's wrath. Because of this sin, man has lost harmony, peace, and harmony with himself, with nature, and with God. As a result, the body ceased to be a tool for the soul and became and he succumbed to corruption and dissolution, and nature succumbed to vanity, and nature grew thorns and thistles, and he had to eat his bread through sweat. As previously stated, the human being, Adam, with all the consequences and retribution that come with it, was given to the human race, so every member of the human race was divided and Adam shared his sin, its consequences, and its punishment.

Thus, just as every sin is the work of the will on the one hand, and the sin in the soul resulting from the commission of error and sin, on the other hand, it carries with it a kind of character, persona, or personality and produces continuity and continuity of sin as an action or deed, so Adam's sin created a state on this hand. A sin passed down from generation to generation of the human race. The Bible and tradition teach the generality of this corruption in human nature, and human experience, as well as human history, bear witness to it. It is sufficient to provide examples from the Bible concerning the generality of sin.

The inheritance of sin and its generality in the Bible

Fist In the Old Testament:

“Then the LORD saw that the wickedness of man *was* great in the earth, and *that* every intent of the thoughts of his heart *was* only evil continually.” (Genesis 6:5)

“man’s heart *is* evil from his youth” (Genesis 8:21)

“For *there is* no one who does not sin” (1 Kings 8:46)

“The fool has said in his heart, “There is no God.” They are corrupt, they have done abominable works, there is none who does good. 2 The Lord looks down from heaven upon the children of men, to see if there are any who understand, who seek God. 3 They have all turned aside, they have together become corrupt; There is none who does good, no, not one.” (Psalms 14:1-3)

“Do not enter into judgment with Your servant, For in Your sight no one living is righteous.” (Psalms 143:2)

“But your iniquities have separated you from your God; And your sins have hidden His face from you, so that He will not hear. 3 For your hands are defiled with [a]blood, and your fingers with iniquity; Your lips have spoken lies, your tongue has muttered perversity. 4 No one calls for justice, nor does any plead for truth. They trust in empty words and speak lies; They conceive [b]evil and bring forth iniquity. 5 They hatch vipers’ eggs and weave the spider’s web; He who eats of their eggs dies, and from that which is crushed a viper breaks out. Their webs will not become garments, nor will they cover themselves with their works; Their works are works of iniquity, And the act of violence is in their hands. 7 Their feet run to evil, and they make haste to shed innocent blood; Their thoughts are thoughts of iniquity; Wasting and destruction are in their paths. 8 The way of peace they have not known, and there is no justice in their ways; They have made themselves crooked paths; Whoever takes that way shall not know peace.” (Isaiah 59:2-8)

“Who can say, “I have made my heart clean, I am pure from my sin”? “(Proverbs 20:9)

“For *there is* not a just man on earth who does good and does not sin.” (Ecclesiastes 7:20)

“Man, *who is* born of woman Is of few days and full of trouble.” (Job 14:1)

“For perverse thoughts separate men from God, and when his power is tested, it convicts the foolish; “(Wisdom of Solomon 1: 3)

“For God created man for incorruption, and made him in the image of his own eternity, but through the devil’s envy death entered the world, and those who belong to his party experience it. “(Wisdom of Solomon 2:23, 24)

“Who can bring a clean *thing* out of an unclean? No one!” (Job 14:4)

“Behold, I was brought forth in iniquity, and in sin my mother conceived me.” (Psalm 51:5) And for this reason, when David refers to his inheritance of sin, he seeks God’s mercy, saying “Have mercy upon me, O God, According to Your lovingkindness; According to the multitude of Your tender mercies, Blot out my transgressions. 2 Wash me thoroughly from my iniquity, and cleanse me from my sin. 3 For I acknowledge my transgressions, and my sin is always before me. 4 Against You, you only, have I sinned, and done this evil in Your sight— That You may be found just [a]when You speak, and blameless when You judge.

Second in the New Testament:

“If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him!” (Matthew 7: 11) also see (Luke 11:13)

“For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.” (Matthew 15:19)

“Jesus answered, “Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.” (John 3:5-6)

“But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe.” (Galatians 3:22)

“What then? Are we better *than they*? Not at all. For we have previously charged both Jews and Greeks that they are all under sin.... even the righteousness of God, through faith in Jesus Christ, to all ^{le}and on all who believe. For there is no difference;” (Romans 3:9& 22)

“As it is written: “There is none righteous, no, not one; 11 There is none who understands; There is none who seeks after God. 12 They have all turned aside; They have together become unprofitable; There is none who does good, no, not one.” 13 “Their throat is an open [a]tomb; With their tongues they have practiced deceit”; “The poison of asps is under their lips”; 14 “Whose mouth is full of cursing and bitterness.” 15 “Their feet are swift to shed blood; 16 Destruction and misery are in their ways; 17 And the way of peace they have not known.” 18 “There is no fear of God before their eyes.”” (Romans 3:10-18)

“For we all stumble in many things.” (James 3:2)

“If we say that we have no sin, we deceive ourselves, and the truth is not in us. ⁹ If we confess our sins, He is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness. ¹⁰ If we say that we have not sinned, we make Him a liar, and His word is not in us.” (1 John 1:8-10)

“Were by nature children of wrath,” (Ephesians 2: 3) meaning that man, as a sinner, is naturally subject to the wrath of God, although some believe that this verse does not rather refer to the transmission of sin by birth, but rather refers to the state of sin in which a person is born, as

opposed to the state of grace that he obtains in Christ Jesus through the new birth, as it appears. From our previous review to the previous text, according to saying of the apostle St Paul, “The Spirit who now works in the children of disobedience, among whom we all previously dealt with the lusts of our flesh, doing the wills of the flesh and thoughts, and we were by nature children of wrath,”

On the other hand, the sacrifices offered by pagans and Jews, as well as human experience and history, all prove that humanity was aware of its sin against God, although the previous verses, in the New Testament, did not indicate that we inherited sin directly from Adam, then this The inheritance of sin from Adam and its generality in the human race, the Apostle expresses it clearly in his letter to Romans chapter five, where he says: “Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned” (romans 5:12)

In this verse, Adam appears as the cause and origin of the universality of sin, and also death appears as a result and retribution for Adam’s sin, as it seems that we have participated in Adam’s sin

Whatever the difference in the translation of the last part of this verse - and we will come back to this matter later - it is not possible for us, as we continue to read the Apostle St Paul in this chapter, but to conclude that the Apostle St Paul spoke about the transmission of sin from Adam to the human race and the inheritance of Adam's sin by the human race. The apostle says: “But the free gift *is* not like the offense. For if by the one man’s offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many. ¹⁶ And the gift *is* not like *that which came* through the one who sinned. For the judgment *which came* from one *offense resulted* in condemnation, but the free gift *which came* from many offenses *resulted* in justification. ¹⁷ For if by the one man’s offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.) Therefore, as through one man’s offense *judgment came* to all men, resulting in condemnation, even so through one Man’s righteous act *the free gift came* to all men, resulting in justification of life. ¹⁹ For as by one man’s disobedience many were made sinners, so also by one Man’s obedience many will be made righteous. ²⁰ Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more, ²¹ so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.” (Romans 5:15-21)

As for how Adam’s sin was transmitted to the human race, was it transmitted physiologically, since we sinned in Adam, or was it transmitted legally, given that Adam represented the human race, the Apostle Paul does not discuss this. However, from the contrast that the Apostle put in place between the state of grace and the state of sin, some see that just as the righteousness of Christ is obtained and shared by faith, so Adam’s sin captivates the person who in it with his sins, but this does not mean Denying the original sin, or that we do not inherit Adam's sin - as some have claimed- before this sharing of our personal sins

The Church affirms the teaching of the original sin and the inheritance of the human race to it and makes this teaching one of the basics of the Christian faith. This is attested by not only the many sayings that the Fathers mentioned in this regard but also the Church's teaching about the necessity of baptizing children, as well as the position of the Church in general regarding the Pelagius heresy. And the position of the Orthodox Church on the teaching of the Catholic Church about the immaculate conception of the Virgin Mary

First: Regarding the baptism of children:

Anba Sawiris Ibn al-Muqaffa says, "Because of Adam's sin, whoever dies of all his offspring will descend to Hell, even the children who did not sin." (Ibid., p. 51)

Archdeacon Habib Gerges (The Seven Secrets of the Church - Fifth Edition - 1979 - says: "Children are involved in serious sin like adults, and they cannot be purified from it and enter the kingdom of grace except from this door according to the testimony of the Lord Himself: "I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God." (John 3:5-6)"

We refer to some of the sayings of the fathers that were mentioned in the previous book, which combined the baptism of children and their inheritance of Adam's sin:

St. Irenaeus said: Jesus Christ came to save all mankind, I mean those who were born again to God by him, whether they were children, young men, or old people (Against Heretics 11:22, chapter5:15)

The scholar Origen said: The Church received from the Apostles the tradition of baptizing children as well. Children are baptized for the forgiveness of sins, to be washed from the original dirt with the sacrament of baptism

St. Cyprian said, "If those who have previously sinned before God, as they believe, receive the forgiveness of their sins, and none of them is prevented from baptism and grace, even if he has committed uncountable sins. Becoming participants in the human death, they also need baptism because it is a condition for obtaining salvation and forgiveness, not for personal sins but for parental sins, and our Synod defined "that it is not permissible to prevent anyone from baptism and the grace of God who is good and gracious to all. Baptism is for all, especially for young children. In a special way, they win our attention and the goodness of God." Letter 59

And St. Gregory the Theologos said, "Do you have a child, in whom they should not regard evil as a chance, but rather to sanctify him from the time he was a baby and to be consecrated to the spirit from his early childhood?" (Letter in baptism)

And the Fathers of the Council of Cartagena (418) in Canon 121 say: "Also, whoever denies that those who are baptized of young children born from their mothers' wombs are baptized for the forgiveness of sins, or admits that, but claims that they did not share in any of the serious sin that

needs to be purified by the warmth of the second birth. And it follows from this claim that the ordination of baptism for the remission of sins in these children is not real, but rather an outward invention, so let it be separated, because the phrase of the Apostle saying, “By one man sin entered the world, and sin entered the world, and so death passed to all people when everyone sinned” should not be understood. In other words, except as always understood by the universal Church, which is extended and scattered everywhere, I mean that children also who are not able to commit any sin on their own are baptized, based on this law of faith, a true baptism for the forgiveness of sins, to be cleansed in them by a second birth what they inherited from their ancestors.

Bishop Gerasimos Massarra refers to the words of St. Augustine, “The Church has always adhered to the baptism of children, receiving it from the faith of the predecessors, and it has still preserved it until now, and it will preserve it until the end as well.” Letter 176 (Gerasimos: The Lights in the Secrets - p. 49) and elsewhere He says that “baptizing children is an apostolic tradition” (Genesis 10:23). We see these same testimonies also in the apostolic orders and in the writings of Saint Dionysius the Areopagite, Clement of Alexandria, Isidore of Pelusios, Ambrose and John Chrysostom (op. cit., same position)

Ibn al-Salibi says: It was the custom in the ancient church to baptize the believers at the age of thirty as a full age, but this custom did not change for a long time, and then it was permissible to baptize for everyone of different ages, whether they were in old age or childhood.” Bishop (currently Patriarch) Severus Zakka Iwas and others: The Seven Secrets - Baghdad - first edition 1970 - p. 30

And it came in a book, the Bible’s Evidence for the Truthfulness of Orthodox Teachings.

Nicodemus said:” Jesus answered, “Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.” (John 3:5) and the words of the Lord Christ here undoubtedly include children also because they were born in sins (Psalm 51:5) and need purification, and in the discourse Which the Apostle Peter delivered on the fiftieth day, he made it clear that God’s promise is for children also” (Acts 2:38). And when the apostles preached the Gospel, they baptized the believer with his household, just as Lydia, the seller of purple, was baptized with her household.” (Acts 16:35), And as the keeper of the prison, and all his men (Acts 16:22), and Crispus, the head of the synagogue, were baptized, and his household, and a great number of the Corinthians (Acts 18:8). Of course, children were among those who were baptized, because it is not permissible to assume that these families were devoid of them, or at least it should have been pointed out that the adults were baptized without the young, if that had actually happened (Father Tawadros Abdel Maryam: The Bible’s Evidence for the Truthfulness Orthodox Teachings - Second Edition 1977 - .184-183)

Secondly, with regard to the heresy of Pelagius:

Pelagius denied the claim that human nature was corrupted by the hereditary spread of Adam's first sin to all his offspring. He resisted the belief that man's moral degeneration is due to God's inevitable judgment, and he used to say that this belief encourages corruption and increases man's idleness and laziness from the work of virtue (neither sin nor virtue is inherent in us.... Rather, this and that grows by using freedom, and whoever exercises this freedom alone will be held accountable for it) everything that is good and everything that is evil (that is done by us and born with us). A vice also, and there is nothing in us before we do our own will other than what God has placed in us. Every individual is a moral personality in himself, independently of others... The Creator has provided him with reason and free will. The only relationship that links Adam's sin with the sin of people is the relationship between the example and its imitation. (Anba Gregory: Comparative Theology - from the memoirs of the seminary. Pelagius - p. 24)

So, Pelagius denied two doctrines:

First: He denied the necessity of the supernatural grace that comes directly to the aid of man in any real service to God that man performs.

Second: He denied the transmission of the error and corruption of nature, and the transmission of natural death to the offspring of the first man as a result of his transgression.

Previous reference - p. 25). Our professor, His Grace Bishop Gregory, refers in his aforementioned memorandum to the laws of the Council of Cartagena in 417 A.D., as follows:

1 - Whoever says that Adam, the first human being, was created capable of death, whether he erred or not, and that he would have died of natural causes and not of sin, then let him be deprived.

2- Whoever said that newly born children do not need baptism, and that they are baptized for the forgiveness of sins, but that there is no original sin inherited from Adam that is washed in the baptismal font, and that the baptismal formula that states the forgiveness of sins is used in their case in an imaginary sense, not in a real sense, be deprived

3 Whoever says that in the kingdom of heaven, or in any other place, there is an intermediate place in which children who leave this life unbaptized live happily, then let him be deprived.

4- Whoever says that the grace of God by which a person is justified by Jesus Christ our Lord is only useful in the forgiveness of sins that have already been committed, and that it does not help in preventing the perpetration of sins, let him be deprived.

5- Whoever says that this grace only helps us to avoid sin in this way, and that with it we have been given through revelation an understanding of God's commandments so that we may learn

what we should strive for and what we should avoid, but it also does not give us pleasure in doing what we know to be It is good and there is no power to do it, so let him be deprived.

6-Whoever says that the grace of justification was given to us so that we might by grace do what we were commanded to do by the freedom of choice granted to us, but with more ease, and that we could have fulfilled those commandments without the gift of grace, though not so easily, let him be deprived.

7- Whoever says that the words of the Apostle St. John “If we say that we have no sin, we deceive ourselves, and the truth is not in us.” (1 John 1:8) should be taken in the sense that we must say that we are sinners out of humility, and not because that True, let him be deprived

8 - Whoever says that the saints, when they say in the Lord’s Prayer, “Forgive us for what is upon us,” they do not say that about themselves, because this prayer is not necessary for them, but they say it on behalf of others among their family of sinners, let him be deprived and deprived. (Previous reference - Pelagius - pp. 30, 31)

9 - Whoever says that the saints say these words out of humility and not because they are true, let him be anathema

Just as the Orthodox Church rejects the teachings of Pelagius, the Catholic and Protestant churches also reject them.

As for the Catholic Church:

In the Dictionary of Catholic Theology (Dar Al-Mashreq Publications - Lebanon - 1986) Pelagianism came as a heresy in the context of teaching about the theology of grace. It was expressed and spread in the early ages of Christianity by the monk Plage (early fifth generation) and his student Celtius, that Pelagianism refuses to teach about original sin, misses the weight of the inclination to lust and the meaning of pain and death as a result of sin. He views the freedom of man as a created authority, of course, but after his creation he is completely independent and can live by himself the divine law, and he must live it, thus denying the necessity of grace to naturally and save the moral law.

For the Protestant Church

It came in the Book of Systematic Theology (Christian Culture House - Cairo - 1971): The Pelagian doctrine of sin, it is the Pelagius doctrine in the original state of man, and since his fall, and what sin is, and the ratio of evil to Adam, and one of its principles is that ability determines commitment, and that man has ability which is sufficient to do everything that is assigned to it with the truth, and that sin only performs the evil deed, and that holiness arises from good deeds, and therefore sin is not attributed to the soul’s morals and established inclinations, but rather to its actions only. Accordingly, this doctrine can be limited to two principles, the first, that power

determines the assignment, and the second is that sin is not at all specific to the morals of the soul and its inner qualities, but rather performs righteous deeds. And in all subsequent centuries in the history of the Church

The results of the two principles are:

- 1- He denied the existence of original righteousness in Adam
- 2- He denied the existence of original sin in humans, but rather the impossibility of human beings being born in sin
- 3- Limiting sin to voluntary actions, i.e., there is no sin except what arises from voluntary actions
- 4- He denied the principle of representation at all, whether it was related to Adam or to Christ
- 5- The possibility of salvation without the Gospel and the renewal of the Holy Spirit, that is, every person has the ability to save himself
- 6 - Adam was created susceptible to physical death, and therefore the death of the body was not a punishment for sin (p. 632-633).

Third: The Doctrine of “The Immaculate Conception”:

The Catholic Church has taught since the nineteenth century (1854 AD) that the Virgin Mary was kept pure from original sin. This teaching contradicts the Bible and tradition. The Bible and the Church tradition both teach that the original sin is universal, which was transmitted to all humans except for the Lord Christ. The Virgin Mary, like all human beings, inherited the original sin with all its consequences. the Catholic Church violates this teaching as follows:

It was stated in the book “The Dictionary of Catholic Theology”:

“Therefore, Mary was freed from the original sin, because even though she was a member of our sinful race with Adam’s sin, she had the present grace since the beginning of her life (immaculate conception) because God counted her in his saving will “with his prior consideration of the merits of Christ.” For the same reason, Mary was freed from all sin and subjection to “inclined to lust.”

And it came in the book: Who are you, O Church, by Father Fadel Sidaros (Dar Al-Mashreq - Beirut - Lebanon 1992) as follows:

God the Father chose Mary a uniquely personal choice, and Mary responded with this choice, and in this sense, Pope Pius IX announced on December 8, 1854, the doctrine of the “immaculate conception” in the papal innocence, which is:

“In honor of the Holy Trinity, and in respect and adornment of the Virgin, as well as an elevation of the Catholic faith, and a development and prosperity of the Christian religion, we declare, pronounce and specify that it is a teaching commanded by God, who knows that the entirety blessed Mary has been infallible from all impurity from the original sin, From the first moment of her conception - by the special grace and privilege of Almighty God, and in view of the merits of Jesus Christ, the Redeemer of mankind, and therefore all believers should believe in Him steadfastly and always” (pp. 258, 259).

Father Fadel Sidaros also says:

And since Mary did not sin - according to the “immaculate conception” - some theologians held that she did not die, but rather “slept” or “passed away”, so she “passed” directly to heaven, as God intended for all human beings were it not for sin. Because Mary’s life was all in response to God’s choice for her, she did not taste the corruption of death, but rather moved physically and spiritually to the heavenly glories. As for humans, as a result of their sin, they experience death physically at the end of their earthly life, as their body returns to the dust, and it came from the dust (Gen. 9:3), and they experience death spiritually whenever they sin, so they turn away from God, because whoever is separated by sin from God, the source of life, loses the physical life (by death that was not in God’s purpose) and the spiritual (and this is the meaning of the fire of hell), Mary’s transfer in her body and her soul to heaven, reminding people that they were called to eternal life, body and soul, and by their choice of sin, Eve separates their body from their soul, and the body returns to the dust. Mary, thanks to God’s choice for her and her response to Him, did not know death, that is, the separation of her body from her soul, but rather she moved to heaven with her body and soul. (pg. 276, 277)



The essence of the original sin

We said previously that the original sin is a real sin, and it is the transgression of the commandments of God and directing the will to itself instead of turning to God, i.e., deviating the will from its natural course, or it is the transformation of man, his rotation around himself, and his turning around himself. original in terms of:

1 - Signs (features - evidence) i.e., images that express a physical expression of the original sin.

2- Its basic significance as guilt and condemnation

3- Retribution and its consequences

First: The original sin and its physical significance

1- From the negative side: it can be said that the original sin, from the negative side, is the fall from divine communion, and the desolation from the divine grace, or it is the exposure to being swallowed by the material world, and in one word it is: the loss of the state of original righteousness

2- On the positive side: it is corruption “according to the image” i.e., corruption of the spiritual and moral nature of man, which appears in the darkness of the mind and the man’s tendency towards creation and not the Creator, and the constant inclination towards evil, and in the lust of the body which is called concupiscentia. These two elements of original sin, linked together inwardly, together produce the same thing because it is clear from the foregoing, that the state of the original righteousness of man, is not the same - as The Catholic Church also believes - additional gifts of divine grace - but they are organically linked to the spiritual and moral nature of man, and cannot be separated from man, without harming, wounding and affecting the mind and the will upon which it is based.

In terms of these two elements, on the one hand, the loss of divine grace is clear, and on the other hand, this loss or missingness of the image should not be taken as a complete loss and complete death of what is divine in man.

The Bible never indicated that the image of God was completely erased or erased in man after the fall, because the Bible spoke of the image of God in man after the fall, saying, “Whoever sheds man’s blood, by man his blood shall be shed; For in the image of God He made man.” (Genesis 9:6) and he says in the First Epistle to the Corinthians “For a man indeed ought not to cover *his* head, since he is the image and glory of God; but woman is the glory of man.” (1 Corinthians 11:7), and even if the image of God is understood according to Protestants, in the narrow sense, it means love, fear and faith in God. This, too, was not completely lost after the fall. Undoubtedly, the intellect of the fallen person has weakened and darkened in terms of spirituality, because at least, every ray of the divine light has been obliterated in it - but with this dim light preserved in it, it can rise to the realization and knowledge of the divine will, as the Apostle Paul says in his letter to the Romans “because what may be known of God is manifest in them, for God has shown *it* to them.”²⁰ For since the creation of the world His invisible *attributes* are clearly seen, being understood by the things that are made, *even* His eternal power and Godhead, so that they are without excuse,” (Romans 1:19-20).

Likewise, also, free will does not appear in man incapable of performing any good act - as it appears in the Protestant doctrine where they say, “And the part that is removed by the fall is the moral perfection in which man was innate, i.e., the state of righteousness and holiness in which he was created... He changed his moral state and degenerated from the state of righteousness and purity to the state of sin and moral corruption” (Nazimatology - Christian Culture House - Cairo - 1971). - p. 597)

And the Catholics say, “The essence of original sin resides in the absence of grace, or in the absence of the supernatural elevation which God from the beginning ordained for man, And this deprivation really separates man from God, without being the individual’s personal sin, and it cannot be called a sin except in a standard way, because it leaves in man everything that is subjective by nature, even though the positivist man in his entirety is wounded by the results of original sin and weakness in his natural capabilities. Dictionary of Catholic Theology: Scholasticism by Karl Ra Henner and Herbert Voorgrimler - Translated into Arabic by Archbishop Abdo Khalifa - Dar Al Mashriq - Lebanon - The Original Sin, p. 125)

Undoubtedly, Christian morality is not simply a complement to the moral life of the natural man, but it differs from the moral life of the natural man in a fundamental way. It opens before man the door of eternal life, which was forever closed to the natural man

However, the Bible testifies that man has not completely lost the ability to do good by his nature. The Bible makes it clear that gentiles can do what is in the moral law “for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves, ¹⁵ who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves *their* thoughts accusing or else excusing *them*) ¹⁶ in the day when God will judge the secrets of men by Jesus Christ, according to my gospel.” (Romans 2:14-16)

The book refers to the righteous deeds of fallen man, as is evident from the following examples:

“And the young men who had been spies went in and brought out Rahab, her father, her mother, her brothers, and all that she had. So, they brought out all her relatives and left them outside the camp of Israel. ²⁴ But they burned the city and all that *was* in it with fire. Only the silver and gold, and the vessels of bronze and iron, they put into the treasury of the house of the LORD. ²⁵ And Joshua spared Rahab the harlot, her father’s household, and all that she had. So, she dwells in Israel to this day, because she hid the messengers whom Joshua sent to spy out Jericho.” (Joshua 6:23-25)

“For if you love those who love you, what reward have you? Do not even the tax collectors do the same? ⁴⁷ And if you greet your brethren only, what do you do more *than others*? Do not even the tax collectors do so? ⁴⁸ Therefore you shall be perfect, just as your Father in heaven is perfect.” (Matthew 5:46-48)

“Or what man is there among you who, if his son asks for bread, will give him a stone? ¹⁰ Or if he asks for a fish, will he give him a serpent? ¹¹ If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him!” (Matthew 7:9-11)

“Now when they had escaped, they then found out that the island was called Malta. ² And the natives showed us unusual kindness; for they kindled a fire and made us all welcome, because of the rain that was falling and because of the cold.” (Acts 28:1-2)

“There was a certain man in Caesarea called Cornelius, a centurion of what was called the Italian Regiment, ² a devout *man* and one who feared God with all his household, who gave alms generously to the people, and prayed to God always. ³ About the ninth hour of the day he saw clearly in a vision an angel of God coming in and saying to him, “Cornelius!”

⁴ And when he observed him, he was afraid, and said, “What is it, lord?”

So, he said to him, “Your prayers and your alms have come up for a memorial before God. ⁵ Now send men to Joppa, and send for Simon whose surname is Peter. ⁶ He is lodging with Simon, a tanner, whose house is by the sea. He will tell you what you must do.” ⁷ And when the angel who spoke to him had departed, Cornelius called two of his household servants and a devout soldier from among those who waited on him continually. ⁸ So when he had explained all *these* things to them, he sent them to Joppa. ⁹ The next day, as they went on their journey and drew near the city, Peter went up on the housetop to pray, about the sixth hour. ¹⁰ Then he became very hungry and wanted to eat; but while they made ready, he fell into a trance ¹¹ and saw heaven opened and an object like a great sheet bound at the four corners, descending to him and let down to the earth. ¹² In it were all kinds of four-footed animals of the earth, wild beasts, creeping things, and birds of the air. ¹³ And a voice came to him, “Rise, Peter; kill and eat.” ¹⁴ But Peter said, “Not so, Lord! For I have never eaten anything common or unclean.” ¹⁵ And a voice *spoke* to him again the second time, “What God has cleansed you must not call common.” ¹⁶ This was done three times. And the object was taken up into heaven again. ¹⁷ Now while Peter wondered within himself what this vision which he had seen meant, behold, the men who had been sent from Cornelius had made inquiry for Simon’s house, and stood before the gate. ¹⁸ And they called and asked whether Simon, whose surname was Peter, was lodging there. ¹⁹ While Peter thought about the vision, the Spirit said to him, “Behold, three men are seeking you. ²⁰ Arise therefore, go down and go with them, doubting nothing; for I have sent them.” ²¹ Then Peter went down to the men who had been sent to him from Cornelius, and said, “Yes, I am he whom you seek. For what reason have you come?” ²² And they said, “Cornelius *the* centurion, a just man, one who fears God and has a good reputation among all the nation of the Jews, was divinely instructed by a holy angel to summon you to his house, and to hear words from you.” ²³ Then he invited them in and lodged *them*. On the next day Peter went away with them, and some brethren from Joppa accompanied him. ²⁴ And the following day they entered Caesarea. Now Cornelius was waiting for them, and had called together his relatives and close friends. ²⁵ As Peter was coming in, Cornelius met him and fell down at his feet and worshiped *him*. ²⁶ But Peter lifted him up, saying, “Stand up; I myself am also a man.” ²⁷ And as he talked with him, he went in and found many who had come together. ²⁸ Then he said to them, “You know how unlawful it

is for a Jewish man to keep company with or go to one of another nation. But God has shown me that I should not call any man common or unclean. ²⁹ Therefore I came without objection as soon as I was sent for. I ask, then, for what reason have you sent for me?" ³⁰ So Cornelius said, "Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing, ³¹ and said, 'Cornelius, your prayer has been heard, and your alms are remembered in the sight of God. ³² Send therefore to Joppa and call Simon here, whose surname is Peter. He is lodging in the house of Simon, a tanner, by the sea. When he comes, he will speak to you.' ³³ So I sent to you immediately, and you have done well to come. Now therefore, we are all present before God, to hear all the things commanded you by God." ³⁴ Then Peter opened *his* mouth and said: "In truth I perceive that God shows no partiality. ³⁵ But in every nation, whoever fears Him and works righteousness is accepted by Him. ³⁶ The word which *God* sent to the children of Israel, preaching peace through Jesus Christ—He is Lord of all— ³⁷ that word you know, which was proclaimed throughout all Judea, and began from Galilee after the baptism which John preached: ³⁸ how God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him. ³⁹ And we are witnesses of all things which He did both in the land of the Jews and in Jerusalem, whom they killed by hanging on a tree. ⁴⁰ Him God raised up on the third day, and showed Him openly, ⁴¹ not to all the people, but to witnesses chosen before by God, *even* to us who ate and drank with Him after He arose from the dead. ⁴² And He commanded us to preach to the people, and to testify that it is He who was ordained by God *to be* Judge of the living and the dead. ⁴³ To Him all the prophets witness that, through His name, whoever believes in Him will receive remission of sins." ⁴⁴ While Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word. ⁴⁵ And those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also. ⁴⁶ For they heard them speak with tongues and magnify God. Then Peter answered, ⁴⁷ "Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we *have*?" ⁴⁸ And he commanded them to be baptized in the name of the Lord." (Acts 10)

"Then Paul stood in the midst of the Areopagus and said, "Men of Athens, I perceive that in all things you are very religious; ²³ for as I was passing through and considering the objects of your worship, I even found an altar with this inscription: TO THE UNKNOWN GOD. Therefore, the One whom you worship without knowing, Him I proclaim to you: ²⁴ God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands. ²⁵ Nor is He worshiped with men's hands, as though He needed anything, since He gives to all life, breath, and all things. ²⁶ And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings, ²⁷ so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us; ²⁸ for in Him we live and move and have our being, as also some of your own poets have said, 'For we are also His offspring.' ²⁹ Therefore, since we are the offspring of God, we ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man's devising. ³⁰ Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent, ³¹ because He has

appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead.”” (Acts 17:22-31)

inclination to lust

Concupiscentia

1- What does the Catholic Church say:

The Dictionary of Catholic Theology explains inclination to lust “Concupiscence” as follows:

By this we mean lust, which precedes the decision of the free person and does not fall, in part, under the control of freedom, rather it directs this towards a partial moral for the human being, and if these morals accepted by freedom are a sin, then we can call this crave a bad tendency to lust.

In the Bible, in sacred history, since Adam, sin appears first of all through this tendency, but we do not confuse sin with this inclination, for it remains present even in the justified man and in all his being, and therefore we must not focus it in the body alone, because the body does not mean the flesh (Sarkis), which the Bible tells us about.

In the teaching of the Church this tendency is a natural thing. But with regard to human existence, as God made it in the beginning, this tendency means, especially as we perceive it, the weakness of willpower - that God wanted for us. In this sense we can conceive of it as the result of original sin and as a trigger to personal sin, and we can overcome it by the power of grace.

Today the theologians have left this concept of the inclination to lust which we inherited from Augustine, which materially unites the inclination and the false evidence of original sin. They also left the theory that was the theory of theologians after the Council of Trent, which says that this tendency is the punishment of original sin, an external punishment only, that is, it is a “natural” punishment that results in relation to man in his realistic state, from his very nature, and the idea with which they imagine this tendency It is the idea that says that this tendency is a natural impulse in man that contradicts his supernatural conditions, even if it is not a subject of personal and moral choice, and in man, in this sense, is an expression of sin in the justified man, then this tendency becomes a situation containing the acceptance of “death” Effective acceptance and, consequently, victory over death.

2- What does the Protestant Church say?

Renewal leads to a new life, but it does not result in the complete salvation of the soul from every sin, because the one who rises from a great illness will remain for a long time in a state of weakness. Likewise, the soul that is sick, even dead in sin, does not immediately return to complete health through spiritual life. It may remain in the soul that does not agree with its renewed nature, and the war between the old tendencies and new tendencies will be severe and painful, as is achieved by the choice of God’s people. In this matter, the great difference between the papal belief and the biblical belief appears. For the Popes, there is nothing left of the nature of sin in the soul after the renewal that they claimed takes place through baptism, and on this the

theologians built their teaching of entitlement to good deeds, perfection, and redeeming works, and from that the teaching of solution and forgiveness emerged.

But it appears from the book and the experience of all Christians and the honest testimony of history that renewal does not remove every tendency to sin, and the book is filled with news of internal wars among the most famous servants of God and news of their falling into a state of apathy and their submission to various trials, and sometimes their temporary apostasy, repentance and sadness over their permanent shortcomings. In it, I described the reality of the war between the inclination to righteousness and the inclination to evil in the heart of the renewed.

Renewal is the introduction of new life into their corrupt nature. It is a leaven whose action gradually extends throughout the dough. Accordingly, sanctification is based on two things: the first is the death of the old man, the removal of the evil mileage that permeates our nature, and the gradual nullification of its power.

We deduce three benefits regarding sanctification:

1 He does not complete a single impulse, for the soul, after the renewal, is still inclined to sin, and this tendency does not disappear except little by little by perfecting the sanctification.

2- It results from the existence of the inclination to holiness and the inclination to evil together in the heart of the believer, a spiritual fight that will last for the duration of his life. It is as if the Christian believer is a new and an old person at the same time, but by means of sanctification the old person is stripped away and gradually puts on the new human created according to God in righteousness, holiness and truth

3- The aider in this spiritual fight is the Holy Spirit, so the ratio of sanctification to renewal is like the ratio of growth to birth, and the believer seeks this growth and works with God to attain sanctification and remove evil from his heart and progress in all that is good. (Systematic Theology pp. 1008 - 1010).

What does the Orthodox Church say

In our book on “The Concept of Justification between the Evangelical Church and the Orthodox Church,” we previously wrote the following:

“Justification, in the concept of the Orthodox Church, has a greater depth than it has in the Evangelical Church. On the one hand, it nullifies and abolishes the condition left by original sin in man, which made him old man, and on the other hand, it creates in him a life of supernatural sanctification, making the justification a new impurity, and these two aspects For justification, as liberation and forgiveness from sins, and as a new creation of the saint's new life in Christ, are clearly shown by the Book of the New Testament, especially the Epistles of Paul the Apostle, and these two aspects of justification are also confirmed by the writings of the Fathers.”

However, this sublime positive aspect of justification does not conflict with the Christian experience, which confirms an important psychological fact, which is that after being justified and entering into a new life of sanctification or to this new state of holiness of life, what we call “caring for the body” does not completely disappear from him. Or “bodily attention” or “inclination to lust.” Rather, they remain remnants of the concupiscentia that prevailed over the old man who had not yet been vindicated. We can realize this when we take into account that these remnants are not symptoms of a heavy illness in the soul. Rather, they are remnants of delicate feelings that usually accompany a patient who has been suffering from his illness for a long time, and these remnants do not mean that we are still in front of a guilty person. Since it is faced with caution, awareness, and vigilance by the person who is vindicated. it turns into a means that provokes the person towards maturity, growth and perfection, and on the other hand, we must not forget that by obtaining this positive aspect of vindication by which the vindication is achieved internally, the new life of sanctification in Christ, then this should not be understood as a transition to the highest degrees of perfection in the holy life, but rather as a second birth, and on the other hand, as a condition of a child in Christ, calling for continued jihad and renewed attempts to grow in Christ. A life of vindication and to walk the path to perfection, without forgetting that reaching the perfection of a holy life is not achieved in this world, but later in eternal life. Accordingly, the vindication that occurs at the time of baptism requires a continuous growth of the new life in Christ Jesus, for those who have attained the life of sanctification. It is for this reason that the Fathers of the Church talk on the one hand about the forgiveness of sins, and on the other hand about the fellowship of the Holy Spirit given as every believer is. In other words, the work of grace in vindication is one work in all vindication, but on the other hand, it depends on the struggle of each believer and his attempt to grow and progress in the new life of holiness in Christ Jesus.

We can find in nature, in the process of grafting, an example to clarify the meaning of vindication and the meaning of growth in the life of holiness. If the tree is grafted with a new bud, it unites with this new bud and acquires a new life and growth for this new bud.

The same applies to the vindicated, as it is fed with new life. Here, it requires continued effort, vigilance, and perseverance to develop this new life. With this new life, the natural characteristics do not disappear or get erase, but they are purified, cleansed, and sanctified, and in this way, every vindication demands, even after being vindicated, to strive on the one hand in the face of what remains of the remnants of the old man from the concerns of the body, and at

the same time in sowing the new life that he obtained in Christ Jesus and his struggle on the path of perfection, he does not cease in fear and trembling,

And he does not cease in fear and trembling to work for his salvation, but at the same time he is full of hope, which is bestowed by the Holy Spirit and with which we cry out to the heavenly Father, saying, “Abba, Father.”

. We refer here to what Saint Mar Ioannis al-Dari the Syriac said, and what Bishop Severus Zakka Iwas (currently: Patriarch Zakka Iwas, Syriac Orthodox Patriarch in Damascus) referred to:

Saint Ioannis al-Dari said: Baptism has two main effects:

1 - purification

2 Enlightenment

Purification is the complete forgiveness of sins of all kinds and forms, whether the original serious sin or something else. And God Almighty has previously announced that through the tongue of His Prophet Ezekiel “Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols.” (Ezekiel 36:25) And the apostle Paul, after extracting all kinds of sins, says, “And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God” (1 Corinthians 6:11) St. Gregory the Theologian said, “How great is the blasphemy of a person who dared to say that baptism does not forgive sins from their origins, because in the mystery of faith the sins of the soul are purified and united with God alone, as the Lord said to Peter “He who is bathed needs only to wash *his* feet, but is completely clean; and you are clean, but not all of you.” (John 13:10)

In order to understand more clearly, we mention an example of this what happened to Naaman the Syrian, who did not wash himself seven times in the Jordan River.

Here we face the following question: If baptism cleanses a person from all sins, then why does the believer not escape the torments of this life and rise by the power of the grace of holy baptism to the levels of perfection in which Adam was the father of the human race before his fall into sin? We answer that this is due to two reasons:

Here we face the following question: If baptism cleanses a person from all sins, then why does the believer not escape the torments of this life and rise by the power of the grace of holy baptism to the levels of perfection in which Adam was the father of the human race before his fall into sin? We answer that this is due to two reasons: First: If our Lord Jesus Christ, the holy, in whom there was no sin, was subjected to many trials in his life on earth, and did not enter the glory of eternal life until after enduring bitter pains and cruel death, and rose from the dead victoriously, then is it considered strange then that the believers are exposed And they are clothed in the corruptible

body of sin, even after they have obtained the grace of divine justification by baptism, to temptations, and to bear the pains of the flesh, and even to taste death for Christ, so that they may be worthy to rise with Him at the last day and to enjoy eternal life.

Second: The weakness of the body, diseases, pains, lust and others remain in the believer after baptism, to be a means to tame him on the virtue from which the fruits of glory are reaped. He has the Lord, the just Judge on that day, because he fought a good fight, completed the effort, and kept the faith, as the Apostle said (2 Timothy 4:7). This is similar to what God did with the Children of Israel when He rescued them from the slavery of the Egyptians and crossed the Red Sea with them. He did not enter them directly into the Promised Land. Rather, He tried them in the wilderness of Sinai for forty years with various things to test them and choose their obedience to Him, and the sincerity of their worship of Him. To inherit the land (Judges 3:4).

In addition to all this, if baptism granted bodily graces in addition to spiritual gifts, there would be room for doubt in many of those who request it, that they desire it for temporal bounties, not for the heavenly glories desired in the life to come, “we do not look at the things which are seen, but at the things which are not seen. For the things which are seen *are* temporary, but the things which are not seen *are* eternal.” (2 Corinthians 4:18)

As for illumination, the second main effect of baptism, it is the illumination of the heart by divine grace and heavenly virtues by which the believer becomes a righteous person and a child of God (John 1:12) and an heir of eternal life (Romans 8:17).

Here, too, we face the following question: How can those who have received spiritual gifts and have received heavenly gifts, and have been enlightened by baptism, be negligent in practicing good works and displaying Christian virtues? We answer that: If he possesses these spiritual gifts, yet he is still in a fierce struggle with the enemy of the human race (Ephesians 6:12), then it is not appropriate for him to falter in this struggle, but rather to rely on God’s mercy and hope for a blessed hope for the practice of works Constantly being righteous, and always bearing in mind what is pure and sublime

(The Seven Secrets According to the Belief and Rite of the Syriac Orthodox Church, authored by: Bishop (currently the Patriarch) Soirius Zakka Iwas and Father Rabban (currently Bishop) Ishaq Saka - Baghdad - first edition 1970, pp. 32-35)

Second: guilt and condemnation

The main feature of sin, as Professor Androsos elaborates on, in his book on the doctrine of the Eastern Church (in the Greek language), which we referred to earlier, and what gives sin its character as sin is guilt, and what we said earlier about original sin and its generality is at the same time a testimony of Sin as guilt, and without guilt, sin ceases to be sin and becomes an

incomplete and insufficient work, or just a natural defect. Sin is the relationship between the sinful person and the righteousness of God or God. I.e., the sinner transgresses the divine law or harms the divine order, in this way, he will be subject to retribution, and work must be done to satisfy the divine law and to restore the system that was defective to what it was in the first place.

And sin acts like a wolf, it appears most clearly in man's personal sins, but because where there is sin, there is guilt, sin is in terms of actual external or internal action (*peccatum actuale*) and is also at the same time the state of sin (*peccatum habituale*), found as the basis of all partial sins. It nourishes and sustains these sins.

Based on this, guilt is found, not only in the partial sins that we commit, but also in every case of our sins. If the original sin is, on the one hand, Adam's transgression of God's commandment, it is also, on the other hand, a state of sin resulting from transgression and violations. And it was given and transmitted to us, both contradicting the divine law, and thus it seems that the original sin was transmitted to us, not as Adam's personal sin in a direct way (as the Apostle St Paul says: "Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.") (Romans 5:14), but was transmitted to us as a state of sin (*vitiositas*) for each one, and this transmission of Adam's sin has been called "indirect," and only in this way can we explain the association of original sin with guilt in the doctrine of the Eastern Church, and with this we can present The solution to the problem of guilt in original sin, that is, how can we say about the human race that he is guilty of Adam's sin, and that every human being is born sinners and under retribution, even though he did not commit Adam's sin directly. Natural corruption is retribution for original sin, and it includes saying that man inherited from Adam the original sin and guilt, and if we look at corruption as a mere natural deficiency or just a result of Adam's sin, then we will need to explain how God, the righteous and just, holds man accountable for this corruption, and punishes those who did not sin in Adam's disobedience, but they only inherited the natural defect that resulted from Adam's sin.

The difficult problem, for which the original sin appears before us as an incomprehensible problem, is represented in the element of "freedom of the will," which is undoubtedly present in genetic sin. We will undoubtedly be faced with one of the most difficult problems to which we cannot offer solutions. Because of this difficulty, the Pelagians and some modern theologians have resorted to denying the inheritance of original sin.

Here we are asking:

Many ancient and modern theologians worked hard to subordinate the discussion of original sin to the logic of human reason. Was this the correct way to deal with it, and is it possible, through logic or human reason, to remove the secret veil that surrounds this issue, and what is the share of faith in this issue?

Many of the interpretations that theologians said have moved to the doctrines and teachings of the Church. Therefore, it was necessary for us to refer to some of the important ones, and we can present the important explanations about original sin and guilt, in these three directions:

1 - God reckons the human race for Adam's personal sin from the outside, meaning that the original sin is only Adam's sin, it is found only in him alone, except that God calculated this sin from the outside. However, God considered this sin externally to the human race, considering it as a descendant from Adam, or considering that we are the children of Adam, given that this teaching finds no support in the Bible, and more than that, it contradicts God's justice, because God cannot judge a sinner on who did not commit a sin, and he cannot impose retribution and punishment on someone who did not commit a sin.

2- The human race erred in Adam, as the human race is essentially found in Adam as stated in (Romans 5:12), and this physiological explanation was introduced by Augustine and adopted by many theologians until our current time

However, he notes that the phrase (*eph w pantas ymarton*), which appears in (Romans 5:12), is interpreted by theologians with different interpretations, and some refuse to say that it clearly and definitely refers to the physiological theory that Augustine said. Some translate it as "in whom all have sinned."

The translation of the New Testament (Pontifical College of Theology - Holy Spirit University, Kaslik - Lebanon) states the following:

"Since everyone has sinned" in which the narrators and commentators differ: some consider it a contingent sentence related to Adam "in which all have sinned." They explain that Adam's sin befell all of Adam's descendants without exception, being the father of all, containing in his core all, and he is responsible for the leakage of sin And death refers to the life and history of human beings, and some of them, and this is more likely, he considers it a causal sentence separated from Adam "since all have sinned" based on other texts from St. Paul, beginning with the same phrase "as" "because" (2 Corinthians 5:4, in 3:12, 4:10), meaning that each person is free and responsible for his actions, and that sin was born in the heart of the first free man, it is still generated in the heart of every free and responsible human being, to the extent that we cannot separate, in justifying the causes of sin (which tradition calls the original sin), Adam's sin from the sin of each of his children. A new evil made death accessible to all of them (p. 680, 681).

What we can confirm with regard to this statement is that the Apostle Paul affirmed that Adam's sin was the origin and source of the sins of the human race, but the Apostle Paul, as well as all the writers of the New Testament as a whole, did not explain how Adam's sin was transmitted to the human race, and how Adam became the origin and cause Because of the sin of the human race, and that is why some go to say that, from the biblical point of view, the physiological explanation for the sin that Augustine said does not find support. And Andruzzo, the Greek Orthodox theologian, believes that the phrase "in whom all have sinned" means, according to Augustine's theory, the following:

1 - Either all human beings, in general, existed previously in Adam as persons with him, thinking and wanting

2- Or that Adam's will was not a personal will, but rather the will of the entire human race, meaning that any work that Adam does is at the same time the work of the entire human race. As for the first concept of the theory, some object that this means that Adam "as a race and not as an individual" includes in itself is the reality of every member of the human race, who are in fact nothing but the manifestation of the essence of Adam

As for the second concept, some object, that this means that Adam's will does not represent his personal will, but rather the will of the human race, and They reject this concept on the grounds that the will of any person is his own will, and accordingly the human will can be found in the will of Adam, but not as personal and actual wills, but only in general and by force in terms of the unity of the human race and its offspring from Adam, the human race exists by force in Adam, from which, as the origin of the human race - according to God's arrangement - the tree of the human race grows. If it is true that the organic body of every human being is forcefully found in Adam, and also that the various psychological preparations, tendencies and natures are partly given by heredity, then it is not acceptable, as some assert. Talking about the inheritance of relationships and moral states

3 - Adam sinned - but not as a person, but in the name of the whole human race, that is, as representative and steward of the whole human race, as an example of Christ, the second Adam, who presented himself in place of the whole human race and for and on behalf of the whole human race,

but the difference also arises, between Adam's relationship with the human race and Christ's with it, it's as follows:

The Lord Christ undoubtedly represents the human race, but the participation in the fruit of redemption that Christ offered to all humanity, one which gets obtained only from the moment he believes in Christ and is born spiritually by baptism, while Adam's sin is given to the entire human race genetically, I.e., a person is born with it.

Then there are those who object to the saying that Adam represents humanity as an agent for it, on the grounds that Adam did not happen to receive this agency from God, and that he cannot represent people who will come after him in the future time, hundreds and thousands of years later, then how does the fate of all human beings relate to by a decision issued by one person acting on their behalf, and it came in a time before them. Those who object to this objection are not convinced by saying that if Adam had not sinned, He would also represent humanity in a state of happiness that the entire human race would share with him.

After all these discussions, we cannot but to accept the issue of original sin, in terms of our inheritance of sin and guilt, as an issue of faith, and that we are faced with a mystery that

transcends being surrounded or grasped by the human mind, despite the fact that human experience and history as well as the Bible And tradition, all confirm the validity of the teaching by the inheritance of original sin and that the original sin was transmitted from Adam to all the human beings who procreated from him. Therefore, it is sufficient for us to understand the original sin correctly...

We summarize this understanding as follows:

1 We inherited the original sin from Adam.

2 That we were born in a state of guilt and under retribution.

3- We understand the punishment for sin and its consequences as follows:

Third: In terms of retribution and its consequences

1- The warning to Adam from the beginning, if he erred, was the following punishment:

“And the LORD God commanded the man, saying, “Of every tree of the garden you may freely eat; ¹⁷ but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.” (Genesis 2:16-17)

“Then the Lord God called to Adam and said to him, “Where are you?” ¹⁰ So he said, “I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself.” ¹¹ And He said, “who told you that you were naked? Have you eaten from the tree of which I commanded you that you should not eat?” ¹² Then the man said, “The woman whom You gave to be with me, she gave me of the tree, and I ate.” ¹³ And the Lord God said to the woman, “What is this you have done?” The woman said, “The serpent deceived me, and I ate.” ¹⁴ So the Lord God said to the serpent: “Because you have done this, you are cursed more than all cattle, and more than every beast of the field; On your belly you shall go, and you shall eat dust All the days of your life. ¹⁵ And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel.” ¹⁶ To the woman He said: “I will greatly multiply your sorrow and your conception; In pain you shall bring forth children; Your desire shall be [a]for your husband, And he shall rule over you.” ¹⁷ Then to Adam He said, “Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, ‘You shall not eat of it’: “Cursed is the ground for your sake; In toil you shall eat of it All the days of your life. ¹⁸ Both thorns and thistles it shall [b]bring forth for you, and you shall eat the herb of the field. ¹⁹ In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; For dust you are, and to dust you shall return.” (Genesis 3:9-19)

“Then the LORD God said, “Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever”— ²³ therefore the LORD God sent him out of the garden of Eden to till the ground from which he was taken. ²⁴ So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.” (Genesis 3:22-24)

2-St Paul says “Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned” (romans 5:12)

The effects of original sin also appear in comparison with the state of grace. The apostle St Paul says, “Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come. ¹⁵ But the free gift *is* not like the offense. For if by the one man’s offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many. ¹⁶ And the gift *is* not like *that which came* through the one who sinned. For the judgment *which came* from one *offense resulted* in condemnation, but the free gift *which came* from many offenses *resulted* in justification. ¹⁷ For if by the one man’s offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.) ¹⁸ Therefore, as through one man’s offense judgment came to all men, resulting in condemnation, even so through one Man’s righteous act the free gift came to all men, resulting in justification of life. ¹⁹ For as by one man’s disobedience many were made sinners, so also by one Man’s obedience many will be made righteous. ²⁰ Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more, ²¹ so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.” (Romans 5:14-21)

3- Death is taken in its physical meaning (the separation of the soul from the body), but it also includes the spiritual meaning (the separation of man from God), where death is placed in exchange for righteousness, when the Apostle St Paul says: “Do you not know that to whom you present yourselves slaves to obey, you are that one’s slaves whom you obey, whether of sin *leading* to death, or of obedience *leading* to righteousness?” (Romans 6:16)

4- We take into consideration what we said earlier that the original sin did not completely destroy the moral and spiritual forces in man, but caused all of them to be spiritually weak.

5- All that befallen humanity of retribution because of Adam's sin has been lifted or lost its characteristics as retribution, in the salvation offered to us by the blood of Jesus Christ, so there are different kinds of hardships and afflictions. They were used by God's children, as motives for doing good and as signs to glorify God's name

“Jesus answered, “Neither this man nor his parents sinned, but that the works of God should be revealed in him.” (John 9: 3)

“And we know that all things work together for good to those who love God, to those who are the called according to *His* purpose.” (Romans 8:28)

He lifted up eternal death, through Christ Jesus. Likewise, natural death has lost its terrifying image associated with corruption and decay

“O Death, where is your sting? O Hades, where is your victory?” (1 Corinthians 15:55)

“And release those who through fear of death were all their lifetime subject to bondage.”
(Hebrews 2:15)



Chapter Two

1- The Church's testimony about the generality of original sin and its bad effects on the human race Examples of the teachings of some fathers about original sin and its effects (Justinus - Theophilus of Antioch - Irenaeus Hippolytus Clement of Alexandria - Origen Athanasius the Apostolic - Basil the Great Gregoryus Macarius the Great - John Chrysostom the Great - Chrysostom the Great Didymus the blind - Mor Ephrem the Syrian) -



1. The testimony of the Church

On the generality of original sin and its ill effects on the human race

1 - Justinus

Log. Ellyn. 11

dialog. 95, 1 88 4 100

2 - Tatiana

B Auto. 25,27

3- Theophilus of Antioch

De anima C. 40

4 - Tertullian |

De test. 111

De opere et elem. Cap. 1

E - Cyprian

Epist. 65,5

Elegchos 111, 7 22,4

6- Irenaeus

Hameed qun

ibid v, 16 111, 18 11

paid. 3,12

protrept. 11

7- Clementines.

arch. 11,1x, 6

8 – Origen

Lowe. hom. 14

Rwm. 5, 1, 4 3, 3

Lewis. Home. x 11, 4

Anian. Log. A, 51 3, 33

9- Athanasius

Home. Lim. auch. 7

10 - Basil the Great

Log. 19, 13 22 13

11- Gregory of Nazianzus

Makarismous Log. 3

12 - Gregory of Nyssa

katask anthr. 17

Kathar. Home. 6,2

13 - John Chrysostom

Rwm.. Hom. 10, 1

14 - Isidoros Pelosiote -

Bibl. 4, epist. 204

Bibl. 3, epist. 195

Pros Rwm. 5,19

15 - Cyril of Alexandria

16 - John of Damascus

mnym. 2, 30 3, 1 4, 13

Luc. 1.

17 - Ambrosius

De excessu fratris sui satyri 11,6

De nupt, et Concupise 11, v,15

18 - Augustine

De peccatorum meritis et remissione 111. v11, 14

Contra duas epist. pelag 1v, C. 4 7

peccat. merit and remiss. C. 10 11

De nupt. et concup. 11. xxx1v 57

Here are examples of the teachings of some fathers about original sin and its effects

1- Justin: Man was created in the image of God, an immortal being, but the disobedience of Eve gave birth to death and corruption, so Christ came as a Savior (Father Michel Najm: An Introduction to the Fathers - Part One - Publications of the Institute of St. John of Damascus - Balamand - 1980 - p. 32)

2 - Theophilus of Antioch: For him, man is of a high rank, as he comes immediately after the Trinity. God created a child in perfection, to grow in the knowledge of the Creator and unite with Him. And since he was a child, God forbade him to eat from the tree of knowledge, but he violated the commandment and ate from it, so he lost the chance of immortality and became mortal, and says: He did not create man immortal or mortal, but rather created him accepting two, so that if he inclined to eternity by keeping God's commandment, he would be given He has immortality as a reward and becomes a god, but if he turns towards mortal matters in opposition to God, he will be the cause of death (cause of death (Previous reference p. 36)

3- Irenaeus, Bishop of Lyons: Man is a created being, completely different from other beings, in terms of the presence of the divine image in him, but since he is a created being, the distance between him and the Creator is infinite. When the Creator was a child, spiritually, morally, and mentally, and he had to always grow and advance in divine knowledge, with the support of the Holy Spirit. This is how God knows when he enters his light. In the person of the second Adam, "the divine-human," God re-created and renewed the fallen world. He says: When God became incarnate with the support of the Holy Spirit. This is how God knows when he enters his light. In the person of the second Adam, "the divine-human," God re-created and renewed the fallen world. He says: When God became incarnate, He combined into Himself the long history of man, giving salvation, so that we might regain what we had lost with Adam. Also, since the disobedience entered through Eve, the healing process begins with the obedience of the Virgin whom he calls the second Eve. So, the work of Christ, in which the Virgin participated, is to complete or restore creation (Previous reference, p. 39).

The most important thing Irenaeus said about Christ is what he gleaned from Paul and what Justin said before, which is the theory of regeneration and revival, which he made the centerpiece of his theology. He also said to the Corinthians in the same epistle (10:22): "Just as in Adam all die, so also in Christ all will be made alive." That the first Adam contained in himself all his offspring - Christ also restored in himself all the peoples, even the first Adam, and when he was incarnated, he restored in himself the sequence of the human race, dedicating each role in turn. Thus, just as the first Adam created a rebellious, perishing race, so Christ the second Adam began a new humanity, redeeming it with his blood. This is what Paul meant by saying to the Ephesians (1:10) "to gather under one head in Christ all that is in the heavens and on earth" (Asad Rustam: The Fathers of the Church in the First Three Centuries - Apostolic and Militants - (Theological Committee of Near Eastern Churches - 1962 - pp. 99, 100).

4- Hippolytus: It is considered that man was in a religious degree in perfection at creation, and he had the possibility of immortality, as Irenaeus said before him, but he fell, and Christ became incarnate, creating a new creation, he became a real man and not an imaginary man, and gave people immortality (Michel Najm: same Previous reference p. 41)

5- Clement of Alexandria: Man possesses the image of God in him. But man made a mistake by his own will, so he lost the path of perfection, and now in Christianity, man begins with faith, and grows striving until he reaches the true love of God, which is perfection and deification. (Previous reference p. 45).

6- Origen: Origen confesses the original sin and the necessity of infant baptism. Or did David not say, "I was born in iniquity, and in sin my mother conceived me." Thus, no one is pure even if he is the son of one day, and the grace of baptism is necessary even for children who have not fallen into sin, and the Church received a tradition from the apostles that requires baptism even for children. This sin is by water and the Spirit (Commentary on Romans 9:5) - (Asad Rostam: Same reference, p. 133)

7- St. Athanasius the Apostolic:

First: Man's creation in the image of God, and his condition before sin:

Saint Athanasius the Apostolic says:

Because God is good, or rather, he must be the source of goodness, and the good person cannot be stingy with anything. Therefore, since he does not believe in the grace of existence over anything, He created all things out of nothing by His Word - Jesus Christ our Lord - and moreover,

For if he had pity in a special way for the human race without the rest of the creatures on earth, and when he saw his weakness - by the nature of his formation - to remain in one condition, he granted him another blessing, for he was not satisfied with merely creating him for man as he did for the rest of the creatures on earth, but rather his irrational creation His image is his likeness, And He gave him a share even in the power of his "Word", so that he could, with a kind of shadow of the "Word" who was created wise, to remain in happiness forever and live the true life, the life of the saints in Paradise (The Incarnation of the Word - translated by Father Mark Daoud 1960-3:3). ...

But because he also knew that a person's will can be inclined to one of the two directions (i.e., good and evil), he had previously supported the blessing given to him, with the will that he presented to him, and the place in which he resided, because he brought him to his paradise, and gave him a will, so if he preserved the blessing and continued to be good, He would be able to

keep his life in Paradise without sadness, pain, or worry, let alone a date of non-corruption in heaven. But if he transgresses the commandment and turns away and becomes evil, then let him know that he brings upon himself corruption with the death that he deserved by nature, and that he does not deserve life in Paradise yet. He is expelled from him from that time in order to die and remain in death and corruption (Incarnation of the Word 3:4).

What does he mean by "you shall die"? It is not meant merely to die, but to stay forever in the corruption of death, (Incarnation of the Word 5:3)

St. Athanasius also said in his letter to the pagans: Because God is the Creator of all, and the King of all, who transcends every substance, and which humans are unable to discover due to the greatness of His goodness and His sublimity, our Savior Jesus Christ created the human race in His image, and the human being is able to Seeing and perceiving the truths by means of this resemblance to his person, allowing him also to perceive and know his eternity, so that if he preserves his complete nature he never deviates from his idea of God, nor does he turn away from the communion of the saints. Rather, if he obtains the grace that he has bestowed upon him and also obtains the power of God from the word of the Father, he will be able to be rejoiced and have a fellowship with the divinity, living. The life of immortality is surely complete and blessed, because as nothing hinders his knowledge of theology, for he, in his purity, retains the image of the Father for eternity. God the Word, who created himself in his image, and that he is astonished when he contemplates the divine providence that extends to the universe through the "Word" above all sensual things and bodily manifestations, connected with the power of his mind to the divinities and things that perceived with the mind in the heavens (202)

Because when the human mind does not connect with the bodies, and nothing of their lust's mixes with it from the outside, but remains transcendent over them completely, and remains independent of itself as it was intended for it from the beginning, then it transcends the senses and all human matters, and seeing the "Word" He also sees in him the father of the "Word" who takes pleasure in contemplating him and gaining renewal from turning towards him (2:2).

And that is exactly the same as the first human being created - who was called in Hebrew Adam - when he was described in the holy books that his mind was directed towards God in freedom that was not hindered by shyness, and that he was participating in the saints in contemplating matters that the mind perceives, and which he enjoyed in the place in which he was - who St. Moses symbolically called him heaven, so the purity of the soul is sufficient in itself to meditate on God, as the Lord also says, "Blessed are the pure in heart, for they shall see God" (2:4).

St. Athanasius points out that when the soul was created, it was able in its simplicity to know God directly, as its rational nature depicted the word of God who was created in his image. And this ability for the soul to see God, still exists, that people can recover if they take off the garment of sin from them, in this St. Athanasius says:

"... that they can return, if they take off the garment that defiles all the lusts that they put on, and take it out with perseverance, until they get rid of all the foreign substances that have affected their souls, and are able to show their souls in their simplicity as they were created. In this way, by this they can see the word of the Father, who were created in his image, because the soul was

created in the image and likeness of God, as the divine books show when it says on the tongue of God, “We make man in our image, according to our likeness” (Genesis 1:26). The leaves of sin that cover it and retain only the likeness of the image in its purity, for when this image is fully enlightened, the soul will see with certainty - as in a mirror - the image of the Father, i.e., the Word, and through it reaches the idea of the Father, whose image we know is the Savior (2:34-3).

Second: Falling into sin and its effects:

Because (that is, man) as long as his mind was focused on God, and constantly meditating on God, he turned away from contemplating the body, but when he moved away from thinking about God with the advice of the serpent, and began to meditate on himself, they did not only return to the flesh’s lusts, but they knew They were naked, and when they knew this, they became ashamed, though they did not know that they were naked, as much as they knew that they stripped themselves of contemplation on divine matters, and turned their minds to the opposite. For, as they turned away from contemplation of the true One, i.e., God, and from desire for him, from that moment they were preoccupied with different lusts and the desires of the various carnal senses (The Epistle to the Gentiles 3:3). Exceptionally, they became so familiar with these desires that they were afraid to abandon it. That is why the soul began to submit to cowardice, fear, pleasure, and contemplation of annihilation. Because if she did not want to give up her desires, she became afraid of death and her separation from the body

Also, when she began to lust, and found that she was unable to fulfill her desires, she learned to commit murder and injustices (4:3).

And if she kept away from meditating on mental matters, and used to the fullest extent all aspects of the activity of the body, and took pleasure in meditating on the body’s characteristics, and she saw that pleasures are good for her, then she went astray and misused the name of good, and thought that pleasures are the essence of goodness, as if a person were afflicted with a calamity in his mind and asked for a sword. To point against everyone who met him and thought that this is the sound mind (4:1). Because just as it was in its ability (I.e., the soul) on the one hand to turn towards good, so it was able on the other hand to reject it. But by rejecting the good, her thinking was naturally preoccupied with what was against it, because she could never refrain from moving, she is mobile by nature, and if she knew her power over herself, she saw that she could use her body parts in one of the two directions, either to the aspect of existence, or to the point of nothingness (3:4).

However, good is what is present and evil is non-existence, therefore, I mean by existing what is good, because it has a similarity in the Existent God, and by nothing, I mean what is evil, because it is limited to false illusions in human thoughts (4:4).

Saint Athanasius says in the book “The Incarnation of the Word”:

For this reason, the word of God came down to our world... and when he saw the kind of rational creation on the path of destruction, and that death would dominate them with corruption, and when he also saw that the threat of death in the case of transgression enabled corruption in our

nature, and that it is a terrible thing to dissolve the law before it is fulfilled, And when he also saw the inadequacy of the present situation, which is that his creation that his hands had created is on the path of perishing, and when he saw above this the widespread evil of mankind and that they were increasing in it little by little until they approached an abyss, and when he saw at last that all human beings were under the punishment of death - that is why he took pity on His kindness weakens us, he inherited our corruption, and when he could not bear to see death, he would have dominion, lest creation be destroyed by him, and his father's craftsmanship in humans be wasted, so he took for himself a body not different from ours (28).

Thus, since He took from our bodies a body similar to its nature, and since all were under the punishment of the corruption of death, then He gave His body to death in place of all and presented it to the Father (4:8).

. St. Athanasius also talks about the effects of original sin in other places in the book of the Incarnation, saying:

God, then, created man, and intended to remain in incorruption. As for humans, when they despised and refused to contemplate God, and invented and contrived evil for themselves, they deserved the death sentence that they had been warned by. From then on, they did not remain in the image in which they were created, but rather became corrupted as they wanted for themselves, since then death prevailed over them as a king, because their transgression of the commandment restored them to their natural state, to the extent that just as they arose out of nothingness, so should they expect nothing but corruption that leads to nothingness with the succession of time (4:4). "Because if they were in the presence and affection of the Word, they were called to existence from the first natural state, which is non-existence, then naturally when they were stripped of the knowledge of God and returned to nothingness (because everything that is evil is non-existence, and everything that is good is existing and living) non-existence, and everything that is good is existing and existing). The result, of course, must be the eternal deprivation of existence, as long as they derive their existence from the Existing God. Nothing is mortal by its nature, but by virtue of his creation in the image of the existing God, it would have been possible for him to escape from natural corruption and remain in incorruption, even if he had preserved that image. By keeping God in his knowledge, as Wisdom says, "Keeping the laws is to achieve incorruption, but since he was in incorruption, it was possible for him to live like God since that time, and to this the Holy Book probably indicates when it says: "I said, "You are gods, and all of you are children of the Most High. 7 But you shall die like men, and fall like one of the princes." (Psalms 82:6-7) "I said that you are all gods and sons of the Most High. But you will die like men, and you will fall as one of the princes" (Psalm 82:6, 7) (Incarnation of the Word 4:6), "For God not only created us from nothing, but also gave us freely, by the grace of the Word, a life in harmony with God. But humans, when they rejected eternal things and turned to corrupt things by the counsel of Satan, became a cause of their own corruption by death, because by nature they are corrupt, but they were appointed for salvation from their natural state, by the grace of their participation in the Word, if they continued to be good (5:1), "And because the Word is silent. Even their natural corruption did not dare to approach them, as Wisdom also says, "Because God created man in wearlessness (i.e., immortal) and made him in the image of

his eternity, but by the envy of the devil death entered the world (Wisdom 2:23, 24). And when this was accomplished, men began to die, and corruption prevailed over them from that time forward, and he had more power over the human race than his natural power, because it came as a result of God's threat in case of disobedience to the commandment" (5:2).

Third: The Need for Incarnation to Conquer Death Resulting from Sin:

St. Athanasius the Apostolic says, in the forty-fourth chapter of the book "The Incarnation of the Word": Perhaps they prefer to say that if God wanted to reform and save mankind, He must complete that by a mere royal utterance, without the need for the Incarnation of the Word, i.e., in the same way which he followed earlier when he found them out of nowhere.

As for their objection to this, we give them a reasonable answer, saying: Previously, nothing existed at all, so what was required for the creation of everything was the royal pronouncement, and then merely the will to complete it. Now that man has been created, the matter naturally needs to treat what is present, not what is not. Of course, it was necessary for the doctor and the Savior to appear in what he has created, and reached that state, in order to clear what he found. For this reason, he became man and used his body as a human tool. And if this was not the best way, how was it possible for "the Word"—having chosen to use an instrument—to appear? And from where could he have taken it only from those who really exist, who are in need of His divinity through a person similar to them? Because salvation was not required for that which does not exist, so that it was sufficient merely to issue a command, but the person who did exist, was destined to corruption and destruction, so it was natural and just to use the "Word" as a human tool and announce himself everywhere.

Then you should also know that the corruption that occurred was not outside the body, rather it was attached to it, and it was required that life should stick to it instead of corruption, so that just as death was able to reach the body, life could also be in it.

Now, if death was outside the body, it would be appropriate for life to be connected to it from the outside, but when death became mixed with the body and walked over it, as if it were united with it, it was required that life be mixed with the body as well, even if the body wears life instead of death, it is removed from the body. In addition to this, if we suppose that the "Word" came outside the body and not in it, then death would have overcome by him (by Christ) according to nature, since death has no power over life. As for the corruption attached to the body, it would have remained in it despite that.

For this reason, it was very reasonable for the Savior to put on a body, so that if the body was united with "life" he would not remain in death as mortal, but would rise to immortality as he had put on immortality, and as long as he had put on corruption, it would not have been possible for him to rise again unless he had clothed with life. Likewise, it was not possible for death to appear except in the body, according to its nature. That is why (Christ) put on a body in order to find death in the body and destroy it, because how was it possible to establish the evidence that the Lord is "life" if he had not revived, he would not have been mortal (i.e., capable of death).

It is known that straw (or reeds) is consumed by fire of course, so let us suppose. (First) A person has kept the fire away from the straw, for even if the straw is not burned, it remains nonetheless just straw, fearing the danger of fire because fire has the property of burning it, (Second) While if surrounded by asbestos - which is said to withstand fire - the straw is not intimidated by the fire. Since it has been fortified by surrounding it with an incombustible material, also, in the same way, one can say about the body and death, that if death had been removed from the body by the mere issuance of an order from it, it would have remained - despite that - subject to death and corruption according to the nature of the bodies. But in order for this not to be the case of the body, it has put on (the body) the word of God that is devoid of the body, and therefore it no longer terrifies death or corruption, because it has clothed itself with life as scriptures, and because corruption has been annihilated in it (44:1-8).

8- Basil the Great: Man was created to advance in righteousness, because he was also created for the sake of being united with his Lord and for the sake of glorifying Him, as he differs from all earthly creatures in that he is created in the image of the Creator, and that God created him with his hand and not with his word... But he fell as a result of the misuse of his free will, so sin took possession of the honorable world. Evil is not created, because God did not create any evil, and it is not uncreated because it co-exists with good. It is nothing but the lack of goodness and goodness and therefore leads man to pain and death (Michel Najm: Same reference, p. 75).

St. Basil says: God our Savior's management of man is an invitation from the fall and ascension to God's company from the distance resulting from the transgression that occurred. For this purpose, was the establishment of Christ in the body and examples of his evangelical life: the sufferings, the cross, the burial and the resurrection, so that a sincere person could, by imitating Christ, obtain that ancient divine sonship... That is because we have two purposes for baptism: the abolition of the body of sin so that it does not bear fruit of death, and the resurrection of life by the spirit to be the fruit of holiness. Water bears in it the image of death, as if the body is placed in a grave, while the soul emits a life-giving force that renews our souls from the death of sin to the original life. This, then, is what is called rebirth from above by water and the Spirit. Just as death is accomplished in water, so our life is revived by the spirit (Article on the Holy Spirit - Arabized by Archimandrite Adrianos Shakur - Lebanon - 1979 pp. 57-59)

. "By the Holy Spirit, we restore our dwelling in Paradise, our ascension to the kingdom of heaven, our return to divine sonship, our indication of calling God "Our Father," our sharing in the grace of Christ, our calling us children of light, our right to eternal glory" (same reference, pg. 59, 60).

9 - Gregory the Theologian: At the time of creation, God granted man the freedom of will, so man misused this will. Therefore, he fell and put on a dead and dense body, i.e., he lost the gentleness of the body when God created man, He created him in his incorruptible image, and bestowed upon him the grace of thinking and reason. Man was first that there was no deviation in him towards lust and corruption, because the image of God was identical to the original on which

it was created. But the elements of lust resulted after that, and man had the freedom to choose and was not excluded from anything external, but man was deceived after that and his first leaders (Michel Negm: same reference, p. 82)

10 - Gregory of Nyssa

First: the human condition before the fall

When God created man, He created him in his incorruptible image, and bestowed upon him the grace of thinking and reason. Man was first that there was no deviation in him towards lust and corruption, because the image of God was identical to the original on which it was created. But the elements of lust resulted after that. And man had the freedom to choose and was not excluded from anything external, but after that, man was deceived, and his free will led him to the catastrophe of participating in corruption, because man allowed himself to enter into evil. Because evil does not exist in God, it also does not exist in the image of God who is man. Adam was naked, and he could see the face of God without shame. And all his pleasure was in God only. God has created a certain for him and gave it to him so that he is not alone. He did not know her until they were both expelled from heaven (Genesis 4:1). (Father Isaiah: Selections of Saint Gregory, p. 31)

Second: the fall

God never created corruption, but man himself created evil and corruption. The first man is the one who created all evil by his own will, and he had the ability to choose all the good and the best. He went against virtue by his own will, so he then tasted the temptation of evil. Evil does not exist in nature and is separate from free will. Evil is not essential in the nature of man because everything that God created is Good and God did not create anything corrupt, but man is the one who created evil in his life, and that evil is the cause of his misery. Evil entered the human race, the original image turned into recklessness and darkness and was polluted by sin, and then it no longer bears the beauty of the image of God that was created on it by nature. to the ugly form of evil, and thus the man, who was so great, and so good, as the Bible called him, lost his worth, and slipped into the mud and stained his face. Man fell into the mire of sin, lost his image of the eternal likeness of God, and put on the image of corrupt dust.

These are the steps of falling into sin, which is the desire to know evil, because man first knew only good. As for the tree of knowledge of good and evil that God commanded Adam not to eat from, it symbolizes the lack of knowledge of shards, and the sufficiency of knowing good only at that time, when our parents were forbidden to know evil in addition to knowing good, so the commandment was that they distance themselves from the tree of knowledge of good and evil (Gen. 2:9), because they enjoyed good in its purity without ever knowing evil. This means

knowing God only and enjoying good without mixing it with evil, from which they were completely separate. (Previous reference - pp. 32-36)

Third: Returning to the first state before the sin:

It is possible for a person to return to his first image, when he is washed in baptism, and then the earthly image is erased and spiritual beauty shines again, and now erasing everything that is foreign to our nature is to return to our origin, to that first image in which we were created, and then the image of God is complete in us. This is not done by our own ability or by any human ability, but it is a gift from God that He gives us, to return that divine image to our human nature, and then we return to our first state in which we were created, but we have to purify ourselves by our own will from the impurity of sin and then we allow the beauty of the soul Hidden to shine upon us. And this lesson we learn from the words of the Lord Jesus Christ when he said that “the kingdom of God is within you” (Luke 17:21). In them, especially if they despise the cares and the riches and the pleasures of life (Luke 8:14), and if these teachings ought to be proven in another way, they are found in the parable of searching for the lost dirham which our Lord Jesus Christ said (Luke 15:8-9), All the other virtues that are similar to the dirhams that have not been lost, the woman did not pay attention to them, but she looked for the dirham that was missing only even with the presence of the rest, but first a candle should be lit, and this refers to the mind that is looking for the lost thing, and this woman is looking for the lost dirham In her home that is within ourselves. And the lost dirham here is the image of God in us, which we lost because of sin, but it is still hidden in us, but first we must remove the dirt and erase it from us, and the dust here symbolizes the defilement of the body, so when we sweep and wipe the place of dust, then we will rejoice in finding this lost dirham and we will call our neighbors (human capabilities), for this is the lesson that we learn from the like of the lost dirham. Which is to return to the original image of God, which is currently hidden under the weight of the body, and then we return to our first state (p. 33, 34).

11- John Chrysostom: Man has a mixture of the spiritual and material worlds. Through the mental substance he is united with the higher powers, and through the sensual substance he is connected to the sensual matters. And death entered its nature. However, this bodily sin does not pass to every person as a sin, but rather the state of sin and its consequences. And in his interpretation of verse 19 of the fifth chapter of the Epistle of Paul to the Romans, “For as He made many sinners by the disobedience of one man, he says that they have become subject to punishment, and punished with death. This punishment was removed by the incarnation of Christ and his resurrection from the dead, in which death became a transition to another real home, where the reward is done according to personal diligence, because salvation is not automatic, but rather individual and is accomplished by jihad that does not grieve the person. It is sin alone that grieves (Michel Najm: Ibid., p. 100).

12- Makarios the Great: “The wicked ruler has clothed the soul and all its essence with sin, and polluted it with its entirety, and took it with its entirety captive to his kingdom, and did not let a

single part of it be free from it, neither the thoughts, nor the heart, nor the body, but rather he covered it with the purple of darkness. Because when the apostle says: "Put off the old man" (Colossians 3:9), he means a person completely, with eyes against eyes, ears against ears, hands against hands, and feet against legs, because the evil one has polluted the whole human being, soul and body, and brought him down. He clothed him with an "old man," that is, a polluted, unclean person in a state of enmity with God, and not subject to God's law, but rather a sin in its entirety, so that a person no longer looks as he wants, but looks with an evil eye, hears with an evil ear, and has legs that rush to act. Evil, his hands create iniquity, and his heart invents evil." (Homilies of St. Macarius the Great - translated by Dr. Nashi Abdel Shaheed - House of Dedication to the Evangelization Service - 1991 - pp. 36, 37)

"Just as there is in the first case - the state of sin and fall - so the ancient man put on corruption in its entirety, that is, not the garment of the kingdom of darkness, the garment of blasphemy, unbelief, indifference, vainglory, pride, greed, lust, and all the other snares, dirty, impure, and hateful, of the kingdom of darkness, so It happens here that all those who removed the old man, who is from under the earth, all those whom Jesus took off the robe of the kingdom of darkness put on the new heavenly man - Jesus Christ - with each member opposite (the old), eyes for eyes? Ears against ears, head against head, so that the whole person may be pure by wearing the heavenly image. These people have clothed the Lord with the garment of the kingdom of light that does not apply to it, the garment of faith, hope, love, joy, peace, goodness and kindness, and all the other divine, living garments of the light of life, the garments of comfort that It is not expressed, even as God Himself is love, joy, peace, kindness, and goodness, so the new man is by grace." (Previous reference p. 39, 40)

He also says, "Because with the disobedience of the first human being, something strange to our nature entered us, which is the catastrophe of corruption and desires, and this corruption took its place as if it were part of our nature through the length of habit and inclination (p. 51).

Then he says: Whoever comes to God, and desires to be a partner with Christ, should come with this goal in himself: that is, to change and transform from his old state and his previous behavior, and become a good new human being, and not cling to anything from the old man, because the apostle says, "If anyone is in Christ, he is a new creation" (2 Corinthians 5:17).

And this is the same purpose for which our Lord Jesus Christ came: to change, transform, and renew human nature, and to create a new soul, the soul that had been degenerated by lusts by means of transgression, and Christ came to unite human nature with His own Spirit, that is, the Spirit of Divinity, and He has come To make a new mind, a new soul, new eyes, new ears, a new spiritual tongue, and in short a completely new human being (p. He gave them authority to become children of God" (John 1:12) He cannot wear the very precious heavenly jewel, that is, the image of the inexpressible light - which is the Lord Himself. And that is because he is not a son of the king, for this reason he says - the apostle, as we have put on the image of al-Turabi, we will also bear the image of the heavenly One" (Colossians 15:41) (p. 21).

"For from the inside creeps the spirit of evil that is within the soul, as it converses with the mind, and it seduces. This is the veil of darkness, that is, the old man" (2 Corinthians 5:17) which must

be removed by those who flee to God, and they must put on the new heavenly man who He is the Christ (Eph. 4:22, Cor. 3:8 (p. 319).

13- St. Cyril the Great: Human nature was corrupted in the first man, Adam. Therefore, the Son, who took our humanity, enriched our nature with his Holy Spirit, as he is never separated from the Holy Spirit by being his Spirit and one with him in the same essence, through the incarnation of the Son and his work. For our sake, the Holy Spirit renews our human nature, lives in our souls, and leads us into the bosom of the Father.” “When the Word of God became man, the Holy Spirit was received from the Father as one of us (he did not take the Spirit for himself personally, as He is the Giver of the Spirit) because he who did not know sin by acquiring the soul as a human being, he can preserve it for our nature, and restore to us the grace that left us. For this reason, I consider the saint the Baptist to have added, “I saw the Spirit descending from heaven and dwelt upon Him” (John 1:32), because the Spirit has fled from us because of sin, but he who did not know sin became like one of us, so that the Spirit may become accustomed to staying in us. He finds no reason to leave or withdraw from it. Accordingly, through himself he receives the Spirit for us, and restores to our nature the old goodness, so it was said about him “For our sake he became poor” (2 Corinthians 8:9) (Father Tadros Yaqoub - Atiyah of the Holy Spirit - Alexandria - 1991 - p. 109)

14- Didymus the blind: The Holy Spirit renews us by being God in baptism, and in his oneness with the Father and the Son, he lifts us from our deformity to our original beauty. Thus, He fills us with His grace so that we do not do anything that is not worthy of our love.” “And we accept the image and likeness of God that we lost through sin, and we return to our original state, masters of ourselves and without sin” (ibid., p. 32).

15- St. Ephrem the Syrian: We are sanctified by the body and blood of Christ, and we become the temples of the Holy Spirit, if we want to, for God at creation made all things well, but man created evil by his own will, and this view contradicts the dualism found in Hellenistic thought. Emphasizing the freedom of man to attain holiness means that he fought the Qadarites and that he made them a center for fighting sin, and the only way to salvation (Michel Negm: Ibid., p. 107).

16 - Sawiris bin Al-Muqaffa’: He first spoke about man before the fall, so he said: “God created Adam on Friday. His creation is intelligent, like angels, and he hid them in a body - like the bodies of animals with flesh, bone and blood. He created him to place him in the highest position from which Satan and his army fell, and created for him a paradise in the east of the earth.” And he says: When Adam and Eve were created, they had no desire for one to know the other. Rather, they were like angels because the light on their faces was predominant on their bodies.”

He talks about the fall of the first man and refers to the dialogue that took place between Eve and Satan, and Satan deceived them and deluded them into believing that when they ate from the forbidden tree, they would become like God. And for a time, God stripped them of the luminous

blessing as He stripped Satan of it, and caused them to fall as He caused him to fall to the earth to punish them with His justice as His punishment, because they fell like Him and imitated Him in themselves, and they heard from a serpent and believed it with divinity greed. When Adam and Eve fell to earth, Satan knew that God had brought them down with His justice and so that they will remain with him, fallen on earth and in hell, as long as he falls. He entrusted each of their offspring with an unclean spirit from his army, urging him to do the bestial devilish deeds. And when the children were born by physical birth, and each one of them had an unclean spirit from his army, it is still entrusted to man from the moment he is born, urging him to do bodily, beastly deeds until the day God wants his death.” He also said: because of Adam’s sin, whoever dies of all his offspring goes down to Hell, even the children who did not sin, and even the prophets and the righteous among the fathers, as Job said, Man is not without sin, because of Adam's sin, Satan entrusts the child at an hour to be born from his mother's womb an unclean spirit, and if he dies at that hour, he will be brought to Hell where Adam is the first father. People have been like this for five thousand five hundred years, everyone who is born an unclean spirit trusts in him until the day of his death he will die and bring him to hell, because they have sinned like Satan and deserve punishment with Satan forever.

(Al-Durr Al-Temin fi Idah al-Din, by St. Sawiris, famous for Ibn al-Muqaffa, Bishop of Ashmounin - Issued by the sons of Pope Kyrillos VI - Shubra - Cairo - Threeth Edition - 1978 - p. 48



Chapter Three

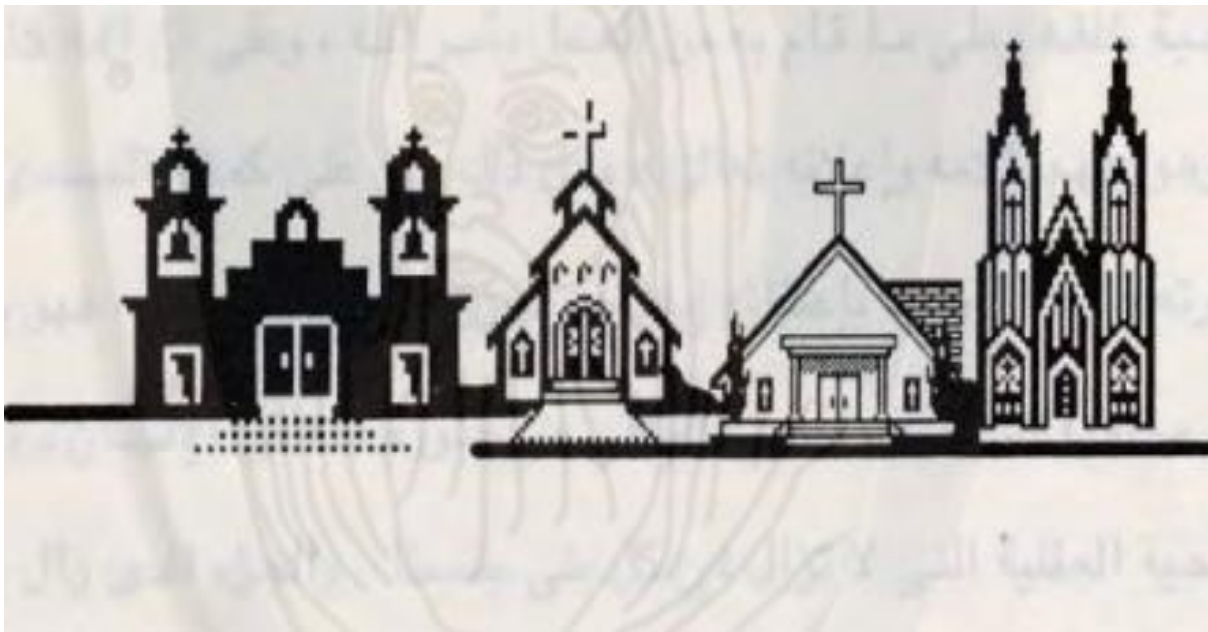
The concept of original sin among different churches

1 - The Protestant Church

2 - The Catholic Church

3 - The Greek Orthodox Church

4 - The Coptic Orthodox Church



The concept of original sin among the different churches

The Protestant Church

First: The original state of man: God created man according to the following:

1 - In the case of being fully grown: what is meant by him being fully grown is that he did not create a child, so whoever claimed that he was first weak and incapable, deprived of the ability to do what he needs from perfection in body and soul, and that he gradually strengthened his mind and body and developed for himself a language and his moral powers were awakened, because this claim contradicts The text of the book on how he was created and what he did by the command of God, and that God first spoke to him and announced his will to him while he understood his words and his revelation. All of this indicates his physical and mental integrity.

2- In his image and likeness: by giving him a spiritual nature similar to him, he is like God in his mental powers and in his spiritual gifts. The remaining part of the image of God in man - after his fall - is the spiritual and rational nature that is still in all of our species, and the part that is removed by the fall is the moral perfection in which man was innate, i.e., the state of righteousness and holiness in which he was created. The case of sin and immorality

The Protestants compare their thought with that of the Papal Church; They say: Man is in the image of God when he was created, not, as the Papists say, that he was originally devoid of righteousness and holiness, then God added them to them by adding them to his original state: The Evangelists believe that the original righteousness in Adam was natural, while the Romans believed that he was supernatural, so they said God created the essential nature of man, that is,

the soul and the body tending to the opposite, and for the sake of agreement between them and the proper subjection of the body to the spirit, He gave him an extraordinary gift, which is the original righteousness. When Adam fell, he lost this supernatural righteousness by his fall and returned to the natural state it was in before he was authorized to do so. As for the Evangelists, they believe in the opposite, meaning that the original righteousness is natural and created with man, and Adam naturally loved God and distinguished His glory, as he of course loved himself and distinguishes the beauty of creation, and that he was created capable of course (that is, without lacking a new talent above his own) to accomplish the ultimate purpose of his existence, which is to glorify and enjoy God forever

3 - He had absolute authority: that is, God granted him the authority over the creatures, i.e., made him the ruler on the earth

Second: What did Adam's sin cause to his descendants?

According to the evangelical (Protestant) teaching, the sin of man in the state in which he fell is based on his participation in the crime of Adam's first sin, which is counted on him, and the loss of the original righteousness, and the corruption of all his nature often called the original sin and all the actual sins that emanate from that, and human beings because of this original corruption, they were fully corrupted in all the powers of the soul and the body and in all their parts, and they have all deviated from goodness and are incapable of doing it, and they followed evil, and from this corruption come all the actual sins, and also that if he did not make the covenant with Adam for his sake only but also for the sake of his descendants.

The entire human race, naturally procreated from him, has sinned and fallen with him in his first sin, and therefore his attribution to Adam is the cause of this evil condition and takes the Protestant teaching in its interpretation of the effects of Adam's sin on the human race.

According to the theory or doctrine of hindsight without an intermediary, its content is that Adam is the natural head of humans and their legal representative, and because of that, humans were tested in him, and from his fall resulted in the birth of each one of them in a corrupt nature and under penalty of punishment for his disobedience. His counterpart, and the second arose from the legitimate leadership according to which he was their deputy legally (I.e. by an official appointment from God) and he counted on them the crime of his disobedience because he is their legal representative. And between humans and Adam there is a natural ratio and a legal ratio, and that by means of the first they took from him the corrupt nature and by means of the second he counted on them the crime of his disobedience.

If Adam, after his fall, became begetting children in his likeness as his image, i.e., without righteousness, he was corrupted by nature and unable to be good or do righteousness out of the offense of their power, according to the general law established by God that a thing begets its counterpart, and the child is sinful, not in the sense that it was actually committed. Rather, he was born in a state of sin, not in a state of holiness, and if Adam's sin was criminalized, it is counted on him and this condition is what is called considering the corruption of our nature, original sin, and it alone does not destroy the soul because we have everything necessary to

believe, that whoever dies before the age of commission will be saved according to righteousness Christ is for him (that is, as righteous as Christ before the law) and by receiving the benefits of redemption

Original sin is defined positively and negatively. The negative definition is that original sin (i.e., Corruption of nature taken from Adam) is not (1) corruption of the soul or its essence, for the essence of the soul does not change by the fall, nor before or after the second birth, but its tendencies and conditions change, so its original corruption does not touch its essence, but its morals, nature and inclination of the will in it because it has deviated from righteousness and strayed On the truth (2), nor an element added to it and mixed with it, as poison is mixed with wine. (3) And none of the powers is lost because it still possesses all its powers. As for the positive definition, it is that the original sin (1) is a general corruption in the conditions of all the forces of the soul, but it does not touch its essence but only its tendencies, and this includes the following issues, which are its emptiness From the original righteousness and the complete corruption of the moral nature of man, which includes deviation from God and from all spiritual good and inclination to all evil, and that all of this is considered sin, of course, inevitably. (2) Sin is not separated from the hearts of human beings, even those who are renewed from them, but rather preserves in them to different degrees its evil nature, because the sanctification of the soul is not accomplished to perfection in this life, in contrast to the justification that is completed immediately upon belief in Christ (3) that it kills the soul spiritually. Natural or non-renewable is completely incapacitated by itself

For every good deed in the sight of God, provided that he did not rid himself of responsibility by doing so, and he was still free-willed. With regard to the ability of the fallen person in spiritual matters, the Protestants take the Augustinian doctrine, which is that human beings have been completely incapable since the fall, considering their own ability to return to God or to do true good deeds, the work of self-corruption or the self-renewal of the concept of human corruption or regeneration. to GOD. The Augustinians attributed all the work of renewal to the Holy Spirit of God. Man returns to God by his own will, but not by his own natural power, but by a power given to him by God through renewal. (See Systematic Theology - Part Two).

Dr. Fahim Aziz has an extensive explanation of the original sin and its consequences, in which he also expresses the Protestant thought, and says:

The origin of sin is clear that the Apostle begins it with Adam. The one person through whom sin entered is Adam (Romans 5:12). Sin appeared in Adam's disobedience; Adam's work is the root of sin in the world. Sin was not an independent force that existed before Adam, but the appearance of sin as an independent force, rather, it is an expression of the condition of the sinful human being who acts and enslaves by it... Dr. Fahim discusses Augustine's opinion and says: If we agree with Augustine about the generality of sin and Adam's role in that, we differ with him in the interpretation of this role, as he believes that Adam has inherited his descendants his original Sin because his nature has been corrupted, and this corruption has been inherited from

him. The phrase “in him all sinned” means that they were born sinners by nature. But the apostle does not confirm this idea in Adam’s role in sin, but rather refutes it in his saying: “Because as with the disobedience of one person, many were made sinners. (v. 19), the word “made” is a legal judicial word, just as he says in v. 18.” Therefore, with one sin, judgment came to all people for judgment. In addition, death is fulfilled in verses 15-19. It was because of one sin and not because of the sins and corruption of all. From this we conclude that Adam made his descendants sinners, not because he inherited them with a corrupt nature, but because he put them in the wrong position. For example: if the prodigal son married and had children in the far country, then his offspring would be like him prodigal, not because he inherited a corrupt nature from his father, but because their father created them in the far country, i.e., in a corrupt relationship with the father from whom the prodigal son separated. This is what happened with Adam and his descendants. He put them in the far country - if this expression is permitted - and made them all sinners, because they were born in a corrupt and not natural relationship with the God who created them

This corrupt attitude in which he created the human offspring produces actual sin, and thus - according to Dr. Fahim Aziz - the human race has sinned the actual sins because they have become sinners and debtors by virtue of their belonging to Adam, so if death reigned over the human race, it reigned because of the situation in which they were created That is, because of the original sin and because they have actually sinned, and children, like adults, are children of Adam who were found in the wrong situation and they are allowed to die, as it was permissible for all people before, even if they did not sin in deed or action, because far from Christ, no human can be Except in Adam, and this means that everyone, including children, is in debt, or it is the law that makes a person guilty, and it is permissible for him to judge judgment, but if a person feels that he is guilty, he cannot leave sin and follow the righteousness that is in the law, then the person is sinful, i.e. in the position of sin As Adam put it, and at the same time guilty because he does sin, he is dead because of original sin and also because of actual sin

(Theological Thought in the Epistles of the Apostle Paul pp. 84-88).

The Catholic Church

Karl Rahner: A Dictionary of Catholic Theology

First, man in the image of God:

The expression “the image of God” is derived from revelation to depict the unique connection between God and man. Man, in his physical and spiritual composition, was created in the image of God (Genesis 1:26), to dominate the world and speak to God. Even after the original sin, man remains the image of God (Genesis 9:6) because he remains in the position of the one who is actually spoken to by God, and he remains practically called by God.

Second, the human condition:

1-Man’s condition in Paradise, endowed by God’s gift of supernatural grace, enjoys infallibility from inclination to lust, and the inevitability of death does not affect him. The state "before the fall" in the original innocence before the original sin

2- The condition of man under the influence of original sin: before Christ or before justification (by faith in..., love and baptism), the fallen state of nature after original sin

3- The case of the righteous, who was sanctified by the grace of Christ, who was a sinner in the past with original sin or with his personal sins. The Fallen and Renewed State of Nature (p. 107)

In another place, it is mentioned that the first man was infallible from inclination to evil, rebellious lust, but this infallibility, as man had no right over it, is a gift outside of nature (p. 108).

Father (currently Bishop) Selim Bustros

First: Man is the image of God

The image of God in man is based on man’s participation in God’s dominion over other creatures, and that sovereignty imposes reason, freedom and will. He created man “to rule over the fish of the sea, the birds of the sky, the animals, and all the earth” (1:26, 28).

As for a word like our example in the Almighty’s saying: “Let us make man in our image, like our example.” The writer intended by it to abolish the complete equality between man and God. Man is in the image of God, but he is not equal to him in divinity. Bishop Selim Bustros refers to the view of some eastern fathers in the picture, in that it refers to the nature in which man was created.

In that example, when it refers to the vocation that he is called to attain, he was created in the image of God, but he is called to become like God in his holiness, as Bishop Selim points out

that women and men are both created in the image of God, so woman is equal to man in that image. (Genesis 1:27)

Second, the original sin:

Bishop Selim Bustros presents his opinion on original sin by answering some questions posed by believers and unbelievers

. The first question: Is Adam a scientific name for a person who lived in history?

He answers this question as follows: The Genesis account speaks of the sin of Adam and Eve. The Apostle Paul compares Adam's sin with the holiness of Christ, and in the opinion of some, the word "Adam" is a proper name for a person who lived at a specific time in history, and committed a major sin that caused a disturbance in the universe and man, it attached torment and death on all humankind, and before Adam's sin they were not subject to them, while others believe that there are no Adam and Eve in history, and that their story is a fictional legend, and they conclude from this that there is no original sin: it is nothing but personal sins committed by people individually And every person is responsible for his own sin

Bishop Selim Bustros comments on these two views, saying:

Both opinions, in our view, are wrong, because they do not take the correct view of the original sin.

The first opinion is wrong, because Adam is not a proper name for a single person who lived in the beginning of history. The word "Adam" is a Hebrew word meaning "man," just as Eve means "the one who gives life." Therefore, Adam and Eve are a symbol for every human being, and the story of their sin is a story of sin. Every person, the writer of Genesis, talks from chapter four to chapter eleven about corruption: murder, violence, and the various crimes and injustices that swept humanity until the catastrophe of the flood. Then he asks who is responsible for those grievances? Does God want all this evil? He answers the question in the first three chapters, by saying that God has created everything good, and that human beings are the ones who choose evil over good, and death instead of life. This choice has been made by people throughout history since the first man, and no matter how varied their sins are, they are all a denial of God and a rejection of His teachings and commandments.

Therefore, a distinction must be made between the essence of the answer that the Book of Genesis gives, and the method in which this answer came. The story of Adam and Eve is a mythical story, but its teaching is a divine teaching. Through this "parable" the Holy Bible reveals to us a fixed religious truth, it is that man was not created a sinner and that sin is not in the core of his human nature. God has placed before him life and death, good and evil, and granted him freedom and will, so man is responsible for his sin.

The second opinion is wrong - in what Bishop Selim Bustros says - because he does not distinguish between the personal sin that every human commits, and the sinful world situation in which man is found since his birth, if we refuse that the words "Adam" and "Eve" are proper

names for two people who lived at the beginning of history it must be admitted that man began one day. When did it start? How did it start? This is a matter of science, not of religion, we search for it, and we must admit that this person, in all ages and throughout history, has sinned, so we cannot deny his sin.

Bishop Selim Bustros goes on to say: Then man is not an individual living alone on an island, he is a member of a society. And the members of the same body are affected by each other, I am only responsible for the sins that I have committed myself, but the sins I committed affect others, and the sins committed by human beings over generations created in the world a wrong situation that contradicts the will of God, and when I am born, I am born in A sinful world is in need of God's salvation and grace. "All have sinned," says the Apostle Paul, and fall short of the glory of God (Romans 3:23). The sins that every person commits are personal sins, but the situation in which he is born is a sinful world situation.

Bishop Selim Bustros continues, saying:

From our response to the first opinion, we conclude that there are wrong questions that are still asked today, every time the original sin is mentioned, what was Adam and Eve's sin in Paradise, the sin of adultery or a sin of another kind? How many years did Adam and Eve live in Paradise before the original sin? All those questions we consider today are wrong questions, because they are asked from a wrong starting point, which is It is that Adam and Eve are the names of the two people who lived at the beginning of history and committed a great sin. These questions all fall away, if we understand the Genesis account for what it is: it is not a narration of a specific historical event that took place at a specific time in history, but rather a symbolic narration that narrates what is happening to man. - For every human being, since the first man - When he rejects God and rejects His commandments. Through this narration, God appears as the God of holiness, love and goodness, who does not want man to live in sin and cause himself to perish, but rather to return to Him and find life and salvation in Him. Therefore, we cannot say that Adam and Eve lived a period of time before original sin, nor that they Through their sin, they caused disease, torment and death to their offspring, and upended the entire system of the universe. The diseases and aches that befall man, and the inevitable death to which all human beings go, cannot be the result of the sin of a single human being who lived at the dawn of history - all these natural evils are from the core of nature The limited human being, and the development that science has shown that it included the world and man, cannot take place without the presence of death, which opens the way for change and progress... Therefore, what results from sin is spiritual death and existential anxiety, and this is the first thing that the Book of Genesis and the Apostle Paul want to confirm. As for physical death, it is a matter related to the limited nature of man and it is, for the believer in the resurrection of Christ, a transition from a mortal life to an immortal life with God.

Then Bishop Selim Bustros tries to define the original sin, considering it a state of solidarity with the sin of the world. He says: The expression “original sin” was not used in theology except from St. Augustine, that the New Testament speaks of the sin of the world “Christ is according to the words of John the Evangelist.” The Lamb of God who takes away the sin of the world (29:1), and Paul describes how the sin included all people (Romans 3:23-26).

In order to define the original sin, we must compare with the Apostle Paul, the sinful condition of humanity because “all have sinned” and the redemption that humanity obtained through Christ Jesus, because “all are justified freely by the redemption that is in Christ Jesus.” Therefore, we cannot understand the original sin except by comparison with the redemption. Through Christ, the original sin is the state of solidarity with the sin of the world, that is, with all those who have sinned throughout history since the first man, and the redemption through Christ brings us into a new state which is the state of grace and righteousness.

Bishop Selim Bustros concludes his talk by saying: The original sin is not, therefore, the sin of a person who lived at the beginning of history, and every person born from his offspring inherits it. But original sin is a condition that resulted from the sins of all human beings who have lived throughout history since the first human being. Humanity is sinful, and this is a fact that we cannot deny, and that many wars are the most eloquent evidence of it. When a person is born, within that sinful humanity, that is, in a state of solidarity with it. This is also a fact that cannot be ignored. However, this reality is not inevitable for man to remain in it, for Christ has redeemed and justified us, and he calls us to move from a state of solidarity with sinful humanity to a state of solidarity with him, and that call is fulfilled by man by accepting baptism. Those who are baptized into Christ renew in themselves the death and resurrection of Christ (p. 117-121).



The Greek Orthodox Church

Timothy Weir talks about three points

1 picture and example

2- The grace and freedom of man

3- the Fall and Original sin.

First, with regard to the image and example:

Timothy says that most of the fathers hold that image and example do not mean exactly the same thing. John of Damascus wrote: The expression “in our image” refers to rationality and freedom, while the expression “as ours” refers to imitating God through virtue. With moral responsibility, that is, everything that distinguishes man from animal creation and makes him a “person”. However, the image means more than that, it means that we are of God's offspring (Acts 17:28) and his offspring. And that between him and us is a basic point of contact and congruence. As long as we are made in His image, we can know God and establish fellowship with Him. If man makes good use of this possibility of fellowship with God, he will become “like God” and acquire the divine ideal.

In the words of John of Damascene, he will reach “imitating God” through virtue, acquiring “the likeness.” This means “deification,” meaning that man becomes “a god by grace.” “Did I not say that you are all gods and sons of the Most High” (Psalm 82:6).

The image refers to the abilities that God bestowed upon every human being from the moment of his existence. As for the example, it is not a gift granted to man from the beginning of his existence, but rather a goal that should be aspired to. Something that can only be acquired gradually, and no matter how sinful a person may be, he cannot lose the image, but the “ideal” is contingent upon his moral choice and virtue, and he can therefore be demolished under the weight of sin.

Thus, man was created perfect, not in “reality” but in “possibility.” The image was granted to him, and he was called to acquire the “ideal” through his own efforts, supported by God’s grace in this, of course. Adam’s first condition was a state of innocence and simplicity. St. Irenaeus says: He was like a child whose realization was not yet complete - and it was necessary for him to grow and become perfect. God set Adam on the right path, but the way to reach the final goal is a long one.

Timothy points out the difference between this opinion and what Augustine said, who believed that man was in Paradise from the first moment with all the wisdom and knowledge given to him, and that he was never as he had by “possibility” but rather was “complete” perfection.

Timothy goes on to explain the meaning of “the image of God” and says: The image of God in man has a great importance for Orthodox religious thinking. Man is a “living divinity” and since he is an icon of God, he can find God if he looks at the core of his heart, if he “returns to Himself”. “The kingdom of God is within you” (Luke 17:21), and refers to the words of St. Anthony the Great “Know yourselves... He who knows himself knows God,” as he refers to the words of Isaac the Syriac. “If you are pure, the heavens are from you, and you will see within you the angels and the Lord of angels.” In a woman, and Philimus of Alexandria says, “When you see your brother, you see God, and Timothy points out that this respect for every human being is expressed in Orthodox liturgical services, when the priest is not satisfied with incense of icons, but all members of the congregation, reviving the image of God in every human being.

Second: Grace and human freedom

Timothy says: The Orthodox Church rejects every doctrine of grace that detracts from human freedom, and Orthodoxy uses the expression synergeia or “synergy” to denote the links between divine grace and human freedom.), man cannot achieve full communion with God without God’s help, but he must also participate in this process, and although what God does is much greater than what man can do, they both have to contribute to the joint work, and he points out Timothy pointed out that those who have grown up in the tradition of Augustine, especially the Calvinists, look with reservations at the orthodox idea about “synergy”, because in their view it gives a lot of importance to the human will and less to God. But the orthodox teaching is very clear that God knocks, but waits for man to open the door (Revelation 3:20). He does not break him, and God’s grace invites all people, but it does not force anyone. Violence, he desires the salvation of all, but he does not compel anyone.” But no one thinks that if a person obtains the grace of God and preserves it, he will have attained some “merit” God's gifts are always free, and man has no right over his Creator. But at a time when a person “does not deserve” salvation, he must work for it because, according to what he wrote, “faith without works is dead” (Jas 2:17).

Third: Fall, sin, and seriousness.

Timothy says: Adam's fall lies mainly in disobedience to God's will. He placed his will against the will of God and separated himself from God, and as a result disease and death came into existence on the face of the earth, and by turning away from God, who is immortality and life, man made himself in a position opposite to his nature. This abnormal situation led to the inevitable rupture of the human entity and physical death, and the consequences of Adam's disobedience extended to all his offspring. Not only materially, but also spiritually. After the separation of Adam under the dominion of sin and Satan. And every human being that has come to be brought up in his descendants from God, they have become under a world in which doing evil is easy and doing good is difficult, and the will of man is weakened as a result of what the Greeks called "lust" and the Latin called it "the inclination to seek refuge." We are all subject to these spiritual consequences resulting from "carnal" sin. Timothy compares Orthodox thought with Catholicism and classical Protestantism, saying: For Orthodoxy, Adam's fall was not from a high level of knowledge and perfection, but from a state of undeveloped simplicity. It is certain that the fall darkened the mind of man and weakened his will to such an extent that he can no longer hope to achieve the example of God, but the Orthodox do not see that the fall completely stripped man. By the grace of God. The Orthodox do not share Calvin's view that After the fall, man has become totally depraved and unable to feel any good feeling. They are also not in agreement with Augustine when he writes that man is at the mercy of an "unbridled desire" to commit sin, and that man's nature has been subdued by the sin in which he fell and by which he lost his freedom.

The image of God has been distorted by sin, but it has never been damaged. And according to the words of the hymn that sings in orthodox exploits, "I am an example of the image of your indescribable glory, even if I bear traces of slips." And since he still bears the image of God, man also retains the freedom of his destiny, even if sin limits the application of this freedom, even after the fall. God does not take away from man the power of will, that is, the power to choose between obeying God or disobeying him. Based on the idea of synergy, Orthodoxy rejects all interpretations of the fall that leave no room for human freedom.

Timothy also says: Most orthodox theologians reject the idea of responsibility for the original sin that Augustine spoke of, which is still (albeit in a euphemistic manner) accepted by the Catholic Church, and the orthodox concept in general is that man has automatically inherited from Adam the ability to corruption and death, but he did not He inherits the responsibility for Adam's sin in itself, as he is not guilty except to the extent that he weaves the pattern of Adam in the fullness of his choice. Many Western Christians believe that after the fall, man is unable to do anything that pleases God, regardless of its type, because he cannot perform anything that is not tainted by serious sin. This thinking is alien to the orthodox thought. For example, no Orthodox thinks, as Augustine and many other Westerners did, that children who die without baptism, being stained with original sin, will reach the eternal fire of hell by the just will of God. But orthodoxy - in what Timothy says - despite its assertion that man retains the freedom of his destiny after the fall, and that he is able to do good - agrees with the West about believing that there is a barrier raised by sin between man and God, and that man cannot destroy it by his own effort, sin has prevailed the path of union with God, since man was not able to go to God, God is the one who came to him (Orthodox Church Faith and Creed p. 38-46)

Bishop George Khader

First: Man is the image of God:

Bishop George Khidr says: Man, his name does not apply to the soul or the body separated, but to both, because together they are created in the image of God, as Saint Gregory Palamas says. Man is not the soul and the body is not separate, but the soul and the body together were created in the image of God, and the created man - Adam - is not a single individual human being, but the cosmic man, the all-embracing man. The image of God, the man made in the image of God is nature as a whole. This, i.e., the universal, all-encompassing human being, this bears the proportion of God, and truly the image is complete in us, if the nature in us becomes similar to God and acquires all the divine goodness, then people have one nature in different human hypostases. If we love each other, and that is why we do not become one human body, integrated and compact, unless we become a loving body, and therefore the Church, i.e., redeemed humanity, perfect, universal, the Church in the end is the image of God, and therefore the Church is the body of God, is the continuity of God in existence, is the manifestation the true God

Human and grace to the divine

Bishop George Khader explains the concept of divine grace and its connection to human nature as follows

How does he relate to God? We know that we cannot reach the divine essence or become divine hypostases, because the chasm exists between the Creator and the creature, and the creature is eternally created, and he will not be God in his nature, in his essence, but nevertheless, the Apostle Peter says that we must share in nature Divinity, from here, arose in the holy fathers since their golden age, and even since the second century according to Irenaeus, this belief that was established in the fourteenth century, which is that God has a substance and has powers. In his essence, God does not contribute, we do not participate in him, because if we do that, we have moved to this substance and become of it, and then we are not created, but in God what we contribute to, St. He overflows on us with something of it so that we can be united with Him, and that is why God pours out upon us and immerses us in it. The manifestation by which Christ was manifested in his humanity was the radiance of God over the humanity of Christ, it was from God Himself, the righteous shine like the sun, the Gospel of Matthew says, and if the matter is otherwise, if God does not pour out on us from Himself, then we are not in common with God. Thomas Aquinas, and after him the Western theology Katieh, says that divine grace is created: it is something that God gives from outside himself, it is created as well as the material universe, and he says that the Light of Transfiguration is created, so if this is the case, there is no bridge

between us and God, if grace What is in us is a divine act and is not God Himself, we are not with God, and the chasm is ever established between us and Him, and therefore the blessing in us should have been from God Himself, i.e. a stream descending from Him, from His intimate. It should have been from him, and one should not be of his essence, that she should not be his essence, then we can contribute to God, to share with him, to share with him in his heart, in his inner life, to share with him all, to play with him all and to We are full of his whole life. This is an obligation in order for the incarnation to have meaning. It was also necessary for God to remain in his essence unapproachable, in the West they said by nature and by what is supernatural, they said that the first man was created by nature, and God bestows upon him from his grace a gift outside of human nature, and therefore if man errs, he remains on his nature and this supernatural gift is withdrawn from him In the East there is no nature and what is beyond nature, in the East there is a Creator and a creature, but the creature is in its nature divine, in its nature bearing the image of God. Human nature itself is rooted in theology, and therefore after a person makes a mistake, he does not return to his nature - but he becomes below his nature, the original nature in him is distorted, and the sinful person is not on his natural origin.

Sin and fall

Bishop George Khidr says:

Man is a free person before God and his goal is to become a god. Basil the Great said: “Man has accepted a command from God to become a god,” but he can deny God’s will, yet the image of God remains in us, because if it is gone, we will have no existence. We have sinned against the image of God, so who are we? If this image is completely eliminated by sin, we will vanish because we do not abide except in Him and Him and He is with us, but the image can darken, it can denote them, it may be distorted, and this is what happened with sin, but man is a perfect creation, not in the sense that he was close to God with great kinship, a perfect creation. On the human level, that is, man could be united with divinity, but he had to become a god by grace, he had to take advantage of the image of God in him and make it likeness, and that is why the fathers said that man lost the likeness of God, he lost the movement towards God, so the image if you want is the static image and likeness Or the example is the dynamic element that is perceived towards God, the movement towards God has been disrupted by sin, but the image remains, even if it is distorted

Archbishop George Khidr also says, “This man, evil entered him by his own will, and sin made the will sick and the person thought good. He was not a ghost of good, he was not a shadow of good, he was not a caricature of good.” And this is the temptation in sin, that we desire what we think is good. At the time we desire, sin entered the world through Satan, who wants nothingness with a will outside of man. Sin is transgression. Divine Light (The Orthodox Vision of God and Man, p. 14-23)

Father Michel Saba

man before falling

Father Michel Saba says: “Man was created in the image and likeness of God. What is worth noting is that the essence of the image does not lie in the person himself, but in the model on which he was created, that is, in God Himself. He gave him with his breath the breath of life. This breathing is nothing but the giving of the Holy Spirit to the Paradise man, so he became by adoption a son of God, and man lived in communion with God throughout his Paradise life, nourished from his uncreated glory by the support of the Spirit, so his life was similar to the life of the angels of uninterrupted praise to God, free from humiliation. And the sufferings, Adam was not a follower in Paradise, but lived in a state of enlightenment enjoying an enlightened mind and an enlightened mind by the grace of the Holy Spirit dwelling in him. His first goal and call: to reach a state of union with God (theosis). He was amenable to death and immortality in that, but the first Adam failed to achieve what God wanted from him of perfection, deification and immortality, that is, to be supported by grace, following the example of his Creator. We considered the image to be an inherent force in it, and the example is an action and dynamism that can be achieved. If we consider that the image is an inherent force in it, and the example is an action and dynamism that can be achieved

Fall and its consequences

Father Michel Saba says: Among some of the consequences of the fall of the first Adam from his first rank:

1. Severing man's connection and fellowship with God - alienating him from life and existence
2. schizophrenias
3. His separation from himself, his relative, and God.
4. The loss of the first birth that was free of passion and loss
5. Loss of the grace of the Holy Spirit.
6. Spiritual death
7. Illness and corruption
8. Physical death.
9. Loss of adoption
10. Slavery to Satan
11. Deviation of passions from their natural course. Department of either unless the north
12. Darkening of the divine image in man
13. The darkness of the mind and reason (and this point in particular includes in itself, in short, all the tragedy of human downfall)

The first sin and heredity

Father Michel, speaking about baptism and Adam's first sin, says: The issue of baptism is not the erasure of an inherited sin, nor the recovery of an inherited debt, but its effect is to remove from us what we inherited from Adam from the death of sin and its consequences. We have seen that the essence of the original image in man lies in the model on which he was created, i.e., in God, and therefore the true human existence lies specifically in the human relationship and his partnership with the true existence (God), and the downfall - as we have seen - is nothing but the severance of connection and fellowship and alienation from the true existence and life. The truth is that man lived schizophrenia and tasted the taste of corruption and death, so the first sin is the power of death, and the sin that prevails over him in the depths of his being, there is no salvation or control over it, except by entering the life of Christ who died because of the sin of man, but by his resurrection he prevailed over death and sin (Heb 1502 What we inherited from Adam is not a state of sin and guilt, but rather a state of death, which exposes us to sin because it is the work of free will. Through Adam's sin, spiritual death and all its consequences of death of the body, corruption, dissolution, wear and tear and tendency to sin, were implanted in man. Fallen Adam. Hence the doctrine of the fathers is not based on the idea of a sin that man inherits from Adam and Christ saves him from, but rather, that man, by his natural birth, inherits from the old Adam a kind of life imperfect, enslaved to death, inevitably sinful, subject to the ruler of this world. Such a life belongs to the realm of the Fall. It is paralleled by another life in Christ, the real, natural human life that belongs to the realm of resurrection. In this, Kavasilas says, "Baptism is nothing but our true being and nature." Baptism works in man "to restore his spiritual health that he lost by falling, preparing him to enter Christianity, to return to his natural state."

"With baptism, the enlightenment of the mind of man, which is darkened by the fall, begins, in which light is given by the Spirit." That is, we personify Him to the Divinity" (pg. 1, 2, 8, 12).



The Coptic Orthodox Church

His Holiness Pope Shenouda III

First: The condition of man before sin

His Holiness says: Adam and Eve were not born from blood, nor from the will of the body, nor from the will of a man... They did not come from human seed, nor did they inherit a corrupt nature from a nature that preceded them. that God wanted for them

+ God created them in His image and likeness, and there can be no greater than this, for Adam and Eve to be in the likeness of God.

It was said that God created them in His image in righteousness and holiness in a supernatural condition, and thus both were righteous and without sin when God created them clothed with holiness.

It was said in his image of beauty, splendor and glory, that is, he gave them a glimpse of his splendor, and they were of the utmost beauty, body, soul and spirit.

It was said that God created man in his image in eternity, when he gave them an immortal soul which he breathed into Adam's nostrils, a breath of life, and Adam became a living soul (Genesis 2:7).

It was said that God created them in the image of free will.

It was also said that man was created in the image of God in the Trinity and Monotheism: A Self, which has a speaking mind and has a soul, and the Self, the mind and the soul are one being: like the Divine Essence, it has a mind, and it has a soul, and all three are one being... God is not limited in everything, and man is limited.

And it was said that God created them in His image in dominion and authority, so they were two kings on the earth, they had authority over its creatures (Genesis 1:28), and Adam was God's representative on earth, and a representative of the entire earthly creation that had a state that asked a mechanism, and it was said that God knew beforehand the fall of man. And that he will evacuate himself and incarnate in order to save him. Love is beyond love, so this human being was created in the image in which he was intended to incarnate, on his likeness and likeness.

Adam and Eve were characterized by simplicity and innocence:

They did not know evil at all, they only knew good, and nothing but good, so they did not know.! At the time of the experiment, they thought that a snake could deceive and lie. The terms lying

and deception were not present in their dictionary at that time, and in their simplicity and ingenuity, they did not know each other sexually, but rather naïve perfections, and they did not understand the organic differences in the composition of their bodies, as mentioned in the Book of Genesis. “And they were both naked, Adam and his wife, and they were not ashamed” (Ta 20).

-We marvel at this knowledge that Adam had

-Adam and Eve were happy

They live in a paradise, and the happiness of this first person was not from his mere creation in an excellent nature, or from his authority over this nature, or from his life in a beautiful garden, but perhaps the first reason for his happiness is that he lived in the tenth of God. God would appear to him, he would speak to him, he would bless him, He used to teach him himself and give him commandments that are beneficial to him, and he had a direct relationship with God.

- Adam and Eve lived in heaven as vegetarians

Second: Adam's sins

His Holiness the Pope analyzes Adam's sin into 27 sins, which he explains in detail and at length, and we refer to them here briefly:

- 1 - Disobedience or disobedience (Genesis 2:16, 17) - Adam and Eve disobeyed God's commandment
- 2 - Bad associations (1 Cor 15:33 - Genesis 3:1) - Eve sat with the serpent
- 3- The sin of doubt (Genesis 3:1-5) the serpent cast doubt on the soul of Eve
- 4- The sin of submission (she led Eve to the serpent and her advice)
- 5- Weak faith (Eve believed the serpent and lied God)
- 6- Underestimation and lack afraid of God (Eve underestimated God's judgment, threat and punishment) ...
- 7- The sin of lust (the woman saw that the tree was good for food, and that it was a delight for the eyes and an appetite for sight).
- 8- The sin of pride (in the day you eat of it your eyes will be opened and you will be like God) - see Isaiah 14:12-15)
- 9 - Destructive knowledge (they only know good, and Satan now wants them to know good and evil)
- 10 - The problem of duality and loss of confidence (when Eve ate from this tree of knowledge, she began to see Adam as a man different from her femininity, and Adam began to see her as a

female different from his manhood, and sex began to open its doors, and the first door was shyness, and the two lost their first simplicity)

11- Seeking knowledge from someone other than God (God was the first and only teacher, then man began to take a guide other than God).

12- Keeping the will in mind, not in deed (Eve memorized the will accurately, but she broke the will in practice).

13- Regression to the physical level (the commandment was a commandment to fast, and Adam and Eve broke this fast) ...

14 - Lack of contentment (Adam and Eve were not satisfied with all the trees of Paradise) - see Ecclesiastes 1:7, 8

15 - Others' stumbling (Eve ate, then gave her husband, and he ate with her). A Layali Link

16- Covering sin with fig leaves (and fig leaves became a symbol of covering sin without getting rid of it, and for this we see the Lord did not agree with the idea of fig leaves, "The Lord God made for Adam and his wife garments of leather and clothed them" (Genesis 3:20). Her blood was shed for them, and they were covered with her skin, and here the deep symbol began: sin strips and shames man, and the sacrifice covers him and conceals him, and even purifies him.

17 - Fleeing from God (Genesis 3:8)

18 - Fear (Genesis 3:10).

19 - Departure from God's love (meet with John 14:21, 1 John 3:4).

20 - Not seeking salvation (they did not do any work for the sake of saving their own lost souls).

21 - Ignorance of God and His power (interpretation with Psalm 139:7, 8). Here is news 22 - Not to condemn the soul (the word "sinned" was not said by Adam and not said by Eve).

23 - Attempting to justify oneself (both Adam and Eve tried to justify themselves).

24 Putting the blame on others (Eve takes the blame on the serpent, and Adam throws the blame on Eve).

25- Against the love of the neighbor (Adam broke his love for the neighbor, and the kinsman here is Eve).

26- Hiding behind a woman (Adam hid behind Eve in order to escape) ...

27- Improper speech (Adam did not speak properly with God, but said, "The woman whom I made - with me, she gave me.")

Third: The consequences of sins and their punishment

1 - The curse did not affect Adam and Eve for two reasons

First: Because God had previously blessed them (Genesis 8:1) and God's gifts without regret (Romans 11:9) and he does not return to them no matter what happens. It does not depend on our honesty, as much as it depends on his goodness and generosity.

Second: Because if Adam and Eve were cursed, the curse would have affected the entire human race, which is in their loins, as he cursed later on Canaan, so he cursed all his descendants, as well as Cain and all his descendants. Rather, from the offspring of Adam will the Lord Christ come - according to the flesh - who will crush the head of the serpent, and through him "all the families of the earth will be blessed in him" (Genesis 22:18). But the curse befell the serpent that tempted Eve to eat, but God is the fruit. The curse also befallen the earth that brings forth fruit for eating, and the curse of the serpent carries an implicit punishment for man (because his dominion over animals has been shaken. The righteous man is the image and likeness of God, and the sinful man is dust and dust It becomes food for the serpent, because it eats dust all the days of its life), and in the curse that befell the earth, there was also an implicit punishment inflicted on the man himself, and when he said to him, "Cursed is the earth because of you. With toil you will eat of it all the days of your life, and thorns and thistles it will sprout for you, until you return to the land from which it was taken" (Genesis 3:17-19).

2 - Death: Death was the primary punishment for sin (Genesis 2:17). And death remains until the world ends (the last enemy to be destroyed is death) (Colossians 15:26). It would not have been possible for our parents to die at the moment, otherwise all of humanity would have ended, and Satan would have won the battle a crushing victory, and there would be no salvation, the salvation that God prepared for Adam and his sons, so this was postponed after death for a while, until she gives birth Eve has sons and raises them, f or later there will come from the seed of the woman one who will crush the head of the serpent, and will seek and save that which has perished. With the postponement of this physical death, there were other types of death, some of which took place at once:

-There is spiritual death, which is the separation of the soul from God. Sin is death, as the father said about his prodigal son: "My son was dead and has come to life" (Luke 10:24). .

- Adam and Eve also died a literary death:

In this moral death the dignity of the first man was lost, and he lost the supernatural state in which he was created. The greatest expression of this moral death is that God expelled him from Paradise. However, with regard to these two deaths (spiritual and moral), God continued to work a process of raising from the dead for Adam and his sons, in order to return them to his first rank, and to achieve reconciliation between them and God, but the matter depended on the extent of the individual response to the work of grace in each person separately.

Eternal death remains, and it is the most dangerous thing in the judgment of death, and it is from which Christ saved us through redemption when he died for us.

3- Loss of the divine image: financial credit The Pope says: In the first case of righteousness, Adam was in the image and likeness of God, but in the case of the fall, man lost this divine image / and righteousness (the diameter, which does not and corruption of human nature, no longer agree with the divine image that he had on the day of creation, he was the image of God, so he became dust “because you are dust and to dust you shall return.”

4- Corruption of human nature:

Human nature lost its first purity, its first simplicity, knew and experienced sin, entered into the duality of knowing good and evil, and into the conflict between body and soul, and descended to the level

It descended to the physical level often, and it became easy to make mistakes. This human nature collapsed and descended to unfortunate levels, and inherited various forms of corruption, until it reached the love of sin, and its slavery to it, and the denial and ignorance of God, and Adam and Eve lost their prestige and authority over Nature and the animal, so the earth rebelled against them, and thorns and thistles sprouted for them, and the animals rebelled against them, and enmity with them arose. Akko 54:15)

5- Soul sickness:

For the first time we hear about diseases of the soul: we hear in the story of Adam and Eve about lust, about fear, and about shame (i.e., shame), then about Adam's knowledge of Eve... and about the rest of the soul's fatigue. And all of this was the beginning, until we hear in the story of Cain, in the patriarchal life of Adam and Eve, about envy, anger, murder, anxiety, fear, and loss of inner peace (Genesis 4), and it seemed that the diseases of the soul began to increase, as a manifestation of the corruption of human nature when its life perished the world.

6- Fatigue of the body

Adam began to eat his bread with the sweat of his brow, to work in the land, and in labor he eats of it all his days, and Eve became in pain to give birth to children. Another fatigue is the body's lusts, instincts and longings. And before sin, there was neither fatigue nor pain... And all this is but another manifestation of the corruption of human nature, and there is no longer any solution but to wait for the salvation that Christ brings, as he “sprays his hyssop on us and we become clean, washes us and makes us whiter than snow, and gives us the joy of his salvation.” » (Bible Characters - Adam and Eve, Cain and Abel - pp. 14-40)

Egomans Michael Mina R Astan Send Aya Easpa

First: The human condition before sin:

The Egomans Michael Mina says: It is no secret that the first man was created in a state of grace, that is, to do good deeds in accordance with the eternal law of God, and he was not created by this grace only, but God granted him another grace that theologians call (the grace of original righteousness) because it was granted to him with existence, and it was about to be that it is given to all those born of it when they existed. As for this blessing, i.e., the blessing of original righteousness, it flowed in Adam's soul with various talents, the most famous of which are the following:

- (1) An abundant light that removed from him who is all ignorance towards the knowledge of the matters that are obligatory upon him.
- (2) It gives him a complete and accurate knowledge of all natural matters
- (3) It makes the body unite with the soul, and keeps it safe from all pain, fatigue, distress, fear, and death as well.

In this state, he would have lived in complete happiness, possessing every kind of goodness, living in perfect tranquility and comfort as the image of God and his representative, until, after several years spent in the service of God Almighty, he pleases his Creator, he will transfer him to the kingdom of heaven, and share him in the happiness of the angels. That is, if Adam had not sinned, he would not have died, and we would not have died either. Rather, we would live a happy life on earth and a happier life than it without measure in heaven. For man was before sin, everything is good and benevolent in the world, but after sin, everything is false (that is, he is false in every kind and in every aspect, whether you look at him in terms of the honor of his offspring or in terms of his good image or in terms of the sublimity of his ability. Or from the point of view of the abundance of his bounties, or from the point of view of his intellect and wisdom), because in the state of his righteousness he was characterized by two virtues with which he possessed all the good things that exist in the world, and these two virtues, one of them is the absence of death and pain from the side of the body, and the second is from the side of the soul

Second: The human condition after the first fall

These venerable talents that man had before his fall, as the Egomans Michael Mina says, were lost in violation and removed and wounded human nature with the deadly arrows of sin, and corrupted no one, to the extent that they focused on evils and rushed to havens, because the same sin created in man is horribly forbidden. The body over the soul, and just as the soul disobeyed God by violating His law, so it was agreed, according to divine justice, that the body would disobey the soul and be tempted to seek bodily pleasures, contrary to what the mind commands, which was previously subject to it, and then the apostle Paul said, as for me, my body is sold under Sin (Rom 1447). After his fall, man has been possessed by two evils, and he has

participated with them in every evil that exists in the world. These two evils are his body's acceptance of death and his soul's acceptance of sin, as from his being mortal, with respect to his body, he falls into all shortcomings and all kinds of misery and humiliation that possesses lowly creatures.

Third: The reason for the fact that Adam's sin extended to all his descendants is because Adam, in the state of his righteousness, was looking at him according to two sides, that is, he was looking at him - firstly - as he is the first father of all humankind, and secondly: according to what he is the chief and representative, according to God's decree for all those born of him, or in other words, he looked at him with two faces, i.e., the two sides of nature and the will, just as he is our Father. He could not leave us anything but a diseased human nature, and we inherited it slavishly. As for our generation of sinners and accomplices in his sin, that is not because each one of us committed this sin by his own will, but rather because that ancestor did it by his own will alone, and God Almighty is powerful by the power of his absolute power over the will of human beings. We were not at that time in existence, but we were in it insofar as it was established by God's command as our principal and our agent. For this reason, his action was not as a private personal act, but rather as the act of a general "guardian" over the whole family, and then it is attributed to all of them, even if they did not share it with him. Is not the will of the minor related to the will of his guardian, so that everything that the guardian does is counted as the minor himself did, and also it is not surprising that we see the Creator, the Almighty, attaching all the will of human beings to the will of their father, who made him a guardian over them, so that whenever he wanted it, they wanted it themselves.

As for the fact that our nature has been corrupted, because we inherited it from our grandfather in this way, then it is accepted, because it is a just ruling and there is no injustice in it.

Fourth: Why did God ordain to place in our will the will of Adam our Father, so that we may share in his sin and his torture?

As the Egomans Michael says - for two reasons:

-The first: God's absolute authority and absolute will

- The second: in order for Adam to become in this way an expression of Christ, who is the second Adam, whom God wanted to place in his hands and will our eternal salvation, in order to deserve us grace and glory, just as Adam deserved sin and torment for us. Hence, it follows that Adam would not have become the chief and guardian of people except because in this way he would be an expression of Christ, who was to become the chief of all the children of God.

Fifth: Is our sin that we inherited from Adam, in the eyes of God, the same as the sin of Adam himself?

The Egomans Michael points out the differences between Adam's sin and the sin of his descendants, as follows:

1 - The original sin in Adam was actually a violation of the commandment of God and emanating from the self of Adam. As for us, it is nothing but a transgression from him to us because he left it to us...

2 - The original sin was made by Adam by his own will. As for us, it is not affected by our will, but by the will of others, who brought us in his person as he is our chief and general agent, and then we were counted that we have sinned with him, but by his will. Not by our own will. Therefore, the will of someone other than ourselves is sufficient for us to obtain forgiveness for this sin by accepting the sacrament of baptism.

3 - This sin was in our father - like the original poisoned fountain, because it flowed from him all ages and extended to all his children and corrupted all his descendants, but in us it is nothing but a poison inherent to us, not from us to our successors, but extended to them by the first grandfather; He also transgressed us from before him, without anyone being able to prevent this transgression that extended to all ages.

4- This sin is in the person of the first human being the source and origin of all sins, and in us it is only the source and origin of our sins only

5- This sin in the person of the first human is not a reason to deprive him of the great gifts that he was granted in the state of his creation only, but rather it is a necessity Torture him in eternal fires as well. As for us, you will not be enjoying these Sunni talents only, do not make us liable to punishment in eternal fire (pg. 440-448)

Sixth: What remains of original sin after baptism The Egomans Michael Mina says: Since a person is cleansed of sin by the water of baptism, he is never freed from the consequences of serious sin and hereditary corruption, which is the natural inclination to evil, but may be inclined to sin sometimes by choice and sometimes In spite of him, that is why the sacrament of penance was established as a cure for sins committed after receiving the sacrament of baptism, and then the church fathers called it a "second baptism" (p. 440, 441).

His Grace Bishop Gregory

First, the inheritance of sin:

As for why a person is born blind from his mother's womb, because he is born red-handed with the original sin, which is the sin of the first parents, Adam and Eve, and how can he be born red-handed with a sin that he did not commit, but rather committed by the original parents, Adam and Eve?

The answer to that - according to what our eminent teacher, Anba Gregory - says, is the rule of inheritance. A person inherits from his parents, and even from his family, the trait and the outward appearance, as well as the aptitude for psychological and moral qualities, and mental and intellectual tendencies. Then he inherits physical and psychological characteristics that descend to him from all the fathers who preceded his immediate parents, that is, from all the origins and branches of the human tree, connected to the first father of the human race, Adam, from whom all people branched, and from whom they were born and reproduced. Therefore, all people have common characteristics and characteristics that all of them share, and these are the characteristics and characteristics that characterize the race of people, and accordingly all people are called one race, or the race of the children of Adam

The book said in this regard: God has made from one blood all the nations of men, to dwell on the face of all the earth (Acts 17:26), and the prophet Malachi says: Is there not one father for all of us (Malachi 2:10)

This inheritance is a natural law, like all natural laws in its stability, inevitability, and lack of backwardness. The blood of the new boy is in his children, and so on

Second: Inheritance of the fallen state

And since the human race took place after the first parents fell into sin “and Adam knew his wife Eve, and she conceived and gave birth” (Genesis 4:1), then Adam’s children had to inherit his fallen state because they were born from him after his fall. And if they had been born from him before the fall, they would have inherited from him the exalted state he was in before his fall, and this is the meaning of the Lord’s saying: “I am the Lord your God, a jealous God, visiting the sins of the fathers in the children to the third and fourth generation of those who hate me” (Exodus 5:20) and the spread of sin The original one from our parents Adam and Eve takes place according to natural law and by procreation through intermarriage, and that is why David the Prophet says, “Behold, I was conceived in iniquity, and in sins my mother desired me” (Psalm 00:00), “Sinners have deviated from the womb, they have gone astray from the womb” (Ps. V, Joverline G, God by the mouth of Isaiah “From the womb I was called a sinner, (Isaiah 48:8). Those texts and others testify that sin began in all the children of Adam before they were born, since they were in the womb, and in the wombs of their mothers, but since at the moment of conception, when the fetus is formed, and therefore the fetus is formed by sin and conceived with sin, i.e., since it has the image of a fetus.

His Eminence Bishop Gregory asks: How then can sin become attached to the fetus since the beginning of its formation?

and its formation, to the extent that it becomes paste with it while it is in the first moment of its formation, as long as there is no sin in the blood from which the fetus is formed? So, this sin is not the actual sin of the fetus, rather it is the sin that was passed on to him from his parents through procreation, by the act of the pregnancy itself, when the mother became pregnant with it.

Thus, the Prophet David says, “By iniquity I conceived, and in sin my mother desired me.” Therefore, through the lust of sex, the act of conception or conception, the birthmark of iniquity and the stain of original sin, which is also called the serious sin, the sin of the first grandfather Adam, reach the children.

In other words, if it were not for procreation with lust for sex and pregnancy, the serious sin would not have reached the fetus while it was in its mother’s womb, that is, as long as the procreation was by the union of the man and the woman, there is the way to the flow and spread of the original sin, from the first grandfather Adam to all his offspring.

Didymus says:

“The sin of the first parents is the old sin from which Jesus Christ cleansed us in his baptism” (Trinity 2:12), “All the children of Adam inherited it, and it was passed on to them through creation, through sexual intercourse between the parents, and this is the reason why Christ was born from a virgin not polluted or smeared out. By baptism a person is cleansed from original sin and all its consequences, and from actual personal sin” (in response to the Manichaeans)

If this is the case, then Christ alone is the one who was conceived without the defilement of original sin. Hence, it becomes clear why our Orthodox Church does not accept the teaching of the Roman Catholic Church that the Virgin Mary was conceived without the defilement of original sin.

Third: What remains of the traces of original sin, after baptism: These traces, God willed, should remain and not be removed, so that their persistence would be a trace that reminds man of sin and its consequences, and warns him of it, such as the trace left by an old wound in the human body after healing from it. To the effect of the wound on his body, he mentioned the reason, so it is considered that one of the remnant effects of Adam’s sin, despite the lifting of the penalty through the cross and death of Christ, is the death that entered the world through sin. And with death, sickness and misery, man still eats his bread with the sweat of his brow - and the earth still grows thorns and thistles for man, and Eve still gives birth to sons with aches, and enmity still exists between the serpent and Eve and her offspring, and that is all according to punishment when God promised Adam all this.

Among the effects of Adam's sin is the inclination to sin that remains in our nature... the inclination to lust. This inclination and this lust remain in sex, and are passed on through heredity through procreation through the union of a man and a woman (Blind Child, p. 13-31).

Chapter Four

Actual sins

1 - Definition of sin

2- The basic characteristics of linearity

3- The nature of sin

4- Is there a reason for sin?

5 - The temptations of sin

6- differences in sins

7- Spiritual and physical sins.



Actual sins

First: the definition of linearity:

Sin is a matter that has radical dimensions in human life, and affects the depths of his personality. Sin is not, as some think, just private acts of transgression and transgression of this or that moral rule, it is more than mere vices or evil habits. If sin were mere private transgressions or special evils - as many think - it would have been possible to deal with it more successfully. A person can control and control himself, abstaining from acts of immorality and immorality, but sin is also the state of the soul resulting from the wrong direction. Based on that, if it is possible to weaken or nullify one of the evil deeds that the soul was practicing, then it is easy for the soul. To find another job or another field for evil deeds, for example: a person may have a strong will to control some bodily temptations, such as fornication and drinking wine, but he is weak in the face of other types of sins. Augustine - in that it is a word, action, or desire contrary to the eternal law (Aug. 27, Contra Faust, xxii) or Thomas Aquinas' identification of sin as being nothing other than the act of evil man (6. Aquinas, Summa Theologica 1-11 9.17, a) Not quite enough.

These challenges shed light on the nature of some evil deeds, but sin is a state of sin, in a way it is also a special sin.

Second: The basic characteristics of Sin:

The basic characteristics of sin are evident in the fact that, deep down, sin is a state of the soul. And this characteristic can be understood more clearly, if we compare the Christian thought about moral evil, and the rational or moral trend. In Greek philosophy, Socrates defined sin as ignorance, which in his view is due to a lack of knowledge. Aristotle summed up Socrates' moral philosophy in three points that Taylor mentions as follows:

- (1) Virtue is knowledge, and therefore the virtues were one
- (2) Vice or outrageous moral behavior is ignorance or mental error.
- (3) Committing evil is involuntary

Based on this - as Dr. Karim explains when - when a person attains knowledge, it won't be possible - according to Socrates' opinion - for evil to come, because correct behavior requires true knowledge that the result must be preceded by a correct analogy. A person does evil if he knows that it is evil, rather he does it because he has an illusion that it is good. Socrates fell victim to the rational tendency of the Greeks when he united between virtue and knowledge, so he neglected the influence of the power of instincts and desires on human behavior.

The importance of this opinion, which Socrates says, is shown in that man - according to his belief - does not desire evil in terms of evil, but desires evil, in the dress or the image of good, that only Satan commits evil out of desire for evil, or considering Evil is good for him, but a person's desire only what appears to him - in some way - to be good

However, Socrates is not right in what he says, as a person often desires evil knowing that it is evil or knows that it is of a lower degree than virtue. For example, as Thomas Aquinas says: When a person prefers temporal goods, such as riches and pleasure, to the demands of the mind,

or to the heavenly law, this means that the person here desires to sacrifice a spiritual good in order to obtain a temporary good, and thus man errs in this case, because He chooses evil out of knowledge and not out of ignorance. Just as sin is not a lack of knowledge, it is also not just an excess or extravagance in terms of lust or passion. And the fact that sin is motivated by emotion - as Thomas Aquinas says - and that reason can be defeated by it despite the availability of knowledge, but in general, it is not possible to define sin as an excess of passion, because lust must be based on the acceptance and approval of reason. And it must be adopted by the will, before it leads to an evil act. Accordingly, the Greek philosophy's definition of sin, as a lack of knowledge or an excess of lust, or a limitation of both things, this specification cannot be accepted, because the entire soul is shared and intertwined. in this work.

This is the first property of sin

There is a second basic characteristic of sin: it divides the soul against itself, or creates a division in the soul. There is the good will that desires the true good, but the lower will, which is subject to the domination of sin, is opposed to the good will. This lower will appears as a strange force, which has come to possess and control the soul. The apostle Paul says in this classic description of the divided will, and because I do not know what I am doing, as I do not do what I want, but what I hate, I do. Now, I no longer do this, but sin that dwells in me, for I know that nothing good dwells in any good thing in my body, because the will is present with me, and as for me to do the good, I do not find" (Romans 10:10, 17, 18).

This passage was written by the apostle Paul from the angle of the "higher self" or "spiritual nature," which is why sin appears as a strange force "what I do not want," and the tragedy is that what the apostle does is under the control of sin. It is what expresses the lower will, that the "higher self" desires the true good, but the "lower self" is the one who has the power to achieve what it wants, and what it wants is not the real good.

St. Augustine talks about his own experience of the division of his will, saying: "When I was bound, not with iron chains, but with chains of my will, which were harder than iron, because the accursed tyrant captured my will, from the time of its suckling, and from it he made a chain, and bound me with it from every side. However, the evil will, is the source of malicious desire, which when we follow it becomes a habit, and the habit, if we do not overcome it, a compelling rule will prevail in us, and the matter is in its control, and we become captives in its grip. Imprisoned and bound by its bitter fetters, yes, I had a new will, and with it I began to prostrate to you in spirit and truth, and I yearn to enjoy you, O God, Which, with prolonged use, became strong and powerful, for these two wills: the ancient and the modern, the physical and the spiritual, a terrible battle ensued between them, and with their fight they crushed and fought my soul.

With testing, I understood what the Messenger meant when he said, “The body resonates with the spirit and the spirit reciprocates with the body” (Galatians 5:17). It was prevalent in me; it was from my misbehavior and from my submission to evil

This is how the fate of my situation was when I chose by my own free will and acceptance, to the captivity of slavery, the weight of which I complain about, weeping and moaning. So how do I file the lawsuit, and against who issued the complaint, and I am the culprit against myself, for the bad state that I have become. What excuse do I have for losing this good will, and not seeing the truth? ... I was pleased with your law according to the inner man of absurdity, as there was in my members another law against the law of my conscience and enslaving me to the law of sin in my members. What is this law, the law of sin? It is nothing but the bondage of evil habit, which by its power captures the soul and captivates it, and if the soul does not like this captivity, its sin has decreed for it to fall into it willingly and freely. Oh, what is my plight and my worst condition? Who do you think can save me from this mortal corrupt body? Change your grace through Jesus Christ our Lord.” (Book Eight - Chapter Three) - Arabah Al-Khoury Youssef Al-Alam - Eastern Franciscan Seminary in Giza - Egypt - 1957)

St. Augustine also says in another place, “When the will is weak, not determined or strong, how can it be accomplished in this case by action? This thing is not surprising, rather it is from a disease in the soul that sees from the side of the truth and rises up, wanting good, but on the other hand, her malicious habit pressures her, and she regresses downward, seeking evil, and in this case, there are two wills in us, but one of them is incomplete, rather crooked and twisted, so the other does not obey.

St. Augustine continues his talk about the division left by sin in man, saying: - So let them be ashamed before your face, O Lord God, those Manichaeans who babble, who, upon seeing these two contradictory wills, said that there are two souls that differ in their natures: one is good and the other is evil, but Bad is what they say, and evil is what they claim.

And here I am, for when I was hesitant about whether to return to God or keep evil, I was the one who wanted, and I was the one who did not want. This is because I was not completely certain, and therefore a fight broke out between me and myself

However, if this internal dissension was against my own desires, it was not out of a rebellion of a strange nature, but was retribution from my corrupt nature, because the stubbornness that was emerging, was not from me, but from the malignant lust that lingers in me that was born in retribution for a previous offense (Book Eight - Chapter Seven)

Thus, it can be said that one of the basic characteristics of sin is that it controls the soul and prevents it from doing what it desires to do from the good.

Sin corrupts all the functions of the soul, so the heart goes astray and stops loving the supreme good or loves it with contempt and weakness and without communication. At the same time, he wanders or falls in love with deceptive and fleeting values, and creativity ceases to imagine the absolute truth and goodness, but it produces a kind of image... And the noisy sensory pleasures in

the spirit of arrogance and recklessness, and the mind no longer preoccupies itself with spiritual truth, but is preoccupied only with practical matters in time and space, and becomes more and more as a machine for satisfying personal desires and justifying public interests, and even desires, they deviate. The selfish one is outside his legal field, and the instinct of “love for survival” becomes “love for power.” In this way, the basic characteristic of sin appears not only in that it has the power to divide the soul against itself, but more than that it corrupts all the functions of the soul, so that these functions are not used in their natural condition as a tool to serve the spiritual and good nature of man, for sin weakens the natural inclination to do good.

Third: The nature of sin

What is the nature of that basic and general evil in the soul?

Sin is the state of the soul when it turns away and turns away from God and becomes alien to Him, that it ruptures, destroys, sabotages and disrupts the original and proper relationship between man and God. He makes the image able to reflect the “origin”, that is, to reflect God in the person’s self and in his actions, and thus sin, must be understood from the religious point of view, above all, as alienation from God, who is the source of man’s existence and his goodness

Man is a limited being, and he must walk toward God in humility and rely on his trust in God’s love and goodness, and as much as he relies on God and trusts him, the more he achieves harmony with God, with the world, with others and with himself, because man is a limited being who needs to be integrated into his existence. In union with his infinite Creator, man is an imperfect being who needs to be integrated by assimilation to divine righteousness, He is a being who needs the help of God’s power and his eternal love, to support him in his shaky and unstable existence. On the other hand, if he abandons his trust in God, then this natural relationship with the Creator and the Heavenly Father will fall into disrepair, and he will stop recognizing and acknowledging his need to rely on the care of God. Until he reflects God's perfection in his life, he will try to separate himself from God, and live independently of Him. In short, he makes himself - instead of making God - the center of his life

Sin is the love of the soul instead of the love of God, and all sins of its various kinds are but manifestations of this love of the soul, and thus St. Augustine speaks of sin as a deviation from the love of God (amor dei) and a concentration in the love of the soul, as its supreme good, and also Thomas Aquinas points out that self-love (amor sui) is the root of all private sins, and clearly, alienation or separation from God, and self-love are the same thing, viewed in terms of

the self from which the person is separated (that is, the self of God) and the self towards which the person is directed. (Meaning the human self), the process of moving away from God is the process of moving towards the self, and vice versa

But what makes this work a sin?

Man, according to his nature according to which he was created, depends for his creation and for the preservation of his life on God, and if man is created in the image of God, then according to his nature he is found in the position of the Son in relation to God, responding to God's love and working in the service of His will. Accordingly, man's turning away from God and turning to himself is a denial of his need to rely on God and a denial of responsibility towards God. He behaves as though he were relying only on himself in the position of rebel against his righteous God, and made himself his own master, and this not only included a denial of God's love, but also a denial of man's own nature.

Fourth: Is there a reason for sin?

What is the reason for human alienation from God and his love for himself? If we mean, by reason of the event, another event that is a necessary and sufficient condition for this event, and that its presence necessarily requires that it be followed by the event, then there is no reason that can be given for sin. We have said that sin is a state of the soul. If we try to search for a reason for it outside of the soul, then we deny the responsibility of the soul in its distance from God and its tendency towards itself, which led to the creation of this situation. For example, saying that the external cause of sin is the temptation of Satan, this includes saying that the will is not free. In rejecting this temptation, Thomas Aquinas confirmed that Satan was not the cause of sin, and insisted that Satan only incites or induces sin, by presenting the senses as an object of lust, or by persuading and tempting the mind

Thus - according to Thomas Aquinas' opinion - the will is not necessarily moved by any external object, neither the external object nor that which persuades and seduces, is the sufficient cause of sin.

If it is not possible to imagine the existence of any external cause of sin without nullifying the responsibility of the soul, then, Can we find an internal cause for sin that preserves the soul's responsibility towards sin?

Thomas Aquinas dealt with this question, and confirmed that the will, in its failure to achieve the rule of reason or the rule of the divine law, is the cause of sin, but the question remains: Why does the will fail to achieve the rule of reason or the rule of the divine law?

And Thomas Aquinas answers: While reason and will consider the proximate cause of sinful action, the sensual lust that tends man towards the subject of sin is considered the distant cause of sinful action, and in this case the cause of sin is the best that appears as a motive for sin.

In any case, this apparent good in front of sensual lust - according to Thomas Aquinas - can be a motive for action only when the judgment of reason is lacking. Thus, the internal cause of sin is a complex cause in which it is shared: the will (which carries out the wrong action), the mind (in that it lacks proper justification, or sufficient consideration) and the sensual lust, which inclines man to the wrong act.

According to this view - which was said by Thomas Aquinas - the will is the cause of sin only in the sense that it implements a decision reached by the human mind under the influence of an apparent good, presented to it through sensual lust, and this reflects the thought of Thomas Aquinas, which gives the mind priority over the will. However, this motivates us to look further to find the cause of sin, because why does the mind lack sufficient consideration and allow itself to be satisfied with sensual lust?

This does not mean anything but that the mind itself is subjugated by lust, and for this reason, it is unable to apply its general knowledge of goodness or realistically apply this knowledge, in a decision that pertains to a partial fact. towards the lesser good, it is so powerful that it persuades the mind to endorse it and approve it

However, there is another aspect in the thought of Thomas Aquinas, which is closer to volitionalism (St. Augustine's Voluntarism) from Greek rationalism, in an important paragraph of his writings, he says that love of the soul is the cause of sin. Man's unbridled desire for a worldly good, according to what he says, is linked to the fact that he loves himself with a wild and extreme love. If a person desires a good, this means that he loves him.

Accordingly, it has become clear that a man's extreme love for himself is the cause of all sin." And this saying of Thomas Aquinas means that the sensual desire for a temporal and worldly good cannot be strong to the degree in which it enjoys the approval of reason, unless the love of the soul has dominated and controlled the human will. In other words: Sensual lust leads to private, partial sins, but behind these sins stands a wrong state of the will, which is self-love. Thus, to the extent that Thomas Aquinas affirms that the love of the soul is the root of all sin, he approaches here to St. Augustine's profound view, that sin is in the first place the work of the will when it departs from the love of God to the love of the soul. Thus, we can conclude by saying that the love of the soul is the essence of sins and is the cause of every particular sin.

Fifthly: the temptations of sin

We can point out here some temptations that lead to sin, but these temptations are not sin because it is possible to resist. Among these temptations:

1- Natural lust: which gives false colors to the wrong action, so it appears in the appearance of good. This natural lust is not considered sin in itself, because it can exist without leading to sin... In any case, natural lusts are one of the most general reasons for sin, and temptation to commit it, that is, it is one of the most important temptations to commit sin.

2- Social customs and systems: The individual is not independent of the culture of the society in which he lives, but is influenced by it since the beginning of his life, and if he should not look at the social environment as a cause of sin, because man is a spiritual being who can resist evils and rise above them, but in any case, the culture surrounding a person can have an effect of temptation when it comes to sin

3 - Anxiety and lack of a sense of confidence and security: this is often a tempting factor for committing sins and transgressions. We refer here to some examples from the Bible about temptations or inclinations that can lead to committing sins:

“Let no one say when he is tempted, “I am tempted by God”; for God cannot be tempted by evil, nor does He Himself tempt anyone. 14 But each one is tempted when he is drawn away by his own desires and enticed. 15 Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death.” (James 1:13-15)

The apostle St Paul says “that no one should be shaken by these afflictions; for you yourselves know that we are appointed to this. 4 For, in fact, we told you before when we were with you that we would suffer tribulation, just as it happened, and you know. 5 For this reason, when I could no longer endure it, I sent to know your faith, lest by some means the tempter had tempted you, and our labor might be in vain.” (1 Thessalonians 3:3-5) and also said “But if the unbeliever departs, let him depart; a brother or a sister is not under bondage in such cases. But God has called us to peace.” (1 Corinthians 7:15) “But those who desire to be rich fall into temptation and a snare, and *into* many foolish and harmful lusts which drown men in destruction and perdition. ¹⁰ For the love of money is a root of all *kinds of* evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows. But you, O man of God, flee these things and pursue righteousness, godliness, faith, love, patience, gentleness....

Command those who are rich in this present age not to be haughty, nor to trust in uncertain riches but in the living God, who gives us richly all things to enjoy.” (1 Timothy 6:9,10,11,17) And St. Luke mentions in the book of Acts the words of the Apostle St Paul: “serving the Lord with all humility, with many tears and trials which happened to me by the plotting of the Jews;” (Acts 20:19)

And in the parable of the sower, the Lord Christ says, “Those by the wayside are the ones who hear; then the devil comes and takes away the word out of their hearts, lest they should believe and be saved. ¹³ But the ones on the rock *are those* who, when they hear, receive the word with

joy; and these have no root, who believe for a while and in time of temptation fall away. ¹⁴ Now the ones *that* fell among thorns are those who, when they have heard, go out and are choked with cares, riches, and pleasures of life, and bring no fruit to maturity.” (Luke 8:12-14)

In his Sermon on the Mount, Jesus said, “for wide *is* the gate and broad *is* the way that leads to destruction, and there are many who go in by it.” (Matthew 7:13)

In the Book of Habakkuk “For the wicked surround the righteous; Therefore, perverse judgment proceeds.” (Habakkuk 1:4) And it came in the Book of Proverbs “Do not fret because of evildoers, nor be envious of the wicked;” (Proverbs 24:19) The Bible is full of references to temptations to do evil

Sixth: The difference in sins:

Are all sins considered equal, or is there a difference in the type of sins? The general idea in Christianity, that sins are not equal, there are sins more dangerous than other sins, this Christian thought is based on the teachings of Christ Himself, who knew that more knowledge about good or evil carries with it a greater sin “And that servant who knew his master’s will, and did not prepare *himself* or do according to his will, shall be beaten with many *stripes*. ⁴⁸ But he who did not know, yet committed things deserving of stripes, shall be beaten with few. For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more.” (Luke 12:47-48) And the Lord Christ applied the same principle to all human societies: ““Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. ²² But I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you. ²³ And you, Capernaum, who are exalted to heaven, will be brought down to Hades; for if the mighty works which were done in you had been done in Sodom, it would have remained until this day. ²⁴ But I say to you that it shall be more tolerable for the land of Sodom in the day of judgment than for you.”” (Matthew 11:21-24)

However, there are those who misuse this teaching and use it to establish their righteousness and preference over others, by comparing their simple mistakes when compared to the serious mistakes of others. Is it not easy, for example, for us to be convinced that the outburst of anger accompanied by some sharp words is less dangerous than committing the act of murder? But in any case, - if we do not take into account this misuse of this teaching, then we are undoubtedly in front of a teaching of great value, which gives meaning to resisting the sins that surround the individual, and encourage him to strive to transcend his morals. It protects man from despair because of his sins, if he thinks that no matter how good his situation is, he is a sinful person, and this teaching is also consistent with the logic of the general thought that there are some actions that should be condemned more than others. Thus, it would be good to adopt this teaching, whether from the point of view of our moral conduct, or from the point of view of our moral judgments.

Among those who rejected this teaching on the grounds that it was conducive to a sense of self-righteousness and personal pride was Professor Reinhold Niebuhr, who said that there is equality in sin, while accepting unequal crime. According to him, the crime represents the historical and

objective results of sin. In his view, people are equal in their sins, but they differ in the consequences of these sins

However, this opinion cannot be accepted for the following reasons:

1- There is no biblical basis for this teaching, and when the apostle says, “the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference;” (Romans 3:22, 23) he here indicates that there is no scriptural basis for this teaching. There is a difference between people with regard to the presence of sin in their lives, in other words: it confirms the generality of sin more than it confirms the equality of sin.

2- The crime of a person is related to his sin, and if the crime of two men is not equal, then it can only be because there is no equality between their two sins, because if sin is the basis of the crime, then there must be a proportionality between the sins, such as the proportionality between the crimes. Based on that, if there is no equality in crimes, it is only because there is no equality between sins. On the other hand, the righteousness of a righteous person is not measured by the perfect goodness of God, and if we talk about some people who are less evil than other people who are eviler, this means that those who are less evil, their sins are trivial. All people have sinned, and all people need redemption. No one can reform himself by himself and grow by his own effort in his spiritual and moral life to become less sinful. In this case there is an equality of sin, meaning that no one can get rid of the state of sin and reach the perfection of righteousness that God requires. Since sin stems from a wrong relationship with God, it can only be eliminated by reorienting the soul from “self-love” to “love of God”. This guidance is not a matter of “degree” in which one differs from the other, rather it is a general need of all human beings

The correct situation for dealing with this matter is not to talk about “equality in sin”. Although all people are sinners, their sin does not appear to be equal, from an ethical point of view.

Accordingly, we have to emphasize the inequality of sin, as it manifests itself in the conduct and behavior of human beings, and at the same time, we affirm that even for these righteous people, there is an irreconcilable difference between the righteousness of God and the righteousness of man, or the goodness of God and the goodness of man.

Seventh: Spiritual and physical sins:

Perhaps the most important distinction between the types of sins is the distinction between “spiritual sins” and “corporal sins”. This is based on distinguishing between the interests of the soul, which are based primarily on "natural" desires or passions, and the interests of the soul that are based primarily on spiritual desires. Thus, among the seven great sins to which medieval

Christian morality refers, gluttony, lust, and anger are carnal sins, because they spring from biological impulses: hunger, sex, and rage. On the other hand, vainglory Envy and envy can be considered spiritual sins, because they are based primarily on the desire to excel over the other rather than on biological motives.

In fact, this distinction is a relative distinction. Avarice and sloth are difficult to classify. Moreover, the biological and spiritual traits of the soul are so closely interrelated that no simple classification can be made of desires. Or because of the success of a rival or opponent, in such cases at least, it stems from spiritual sins, that is, from vanity and envy. We must mention here that Plato considered anger to stem from the vital principle in the soul or mettle, which lies in the middle between lust and reason, which leads man to reject evil, and defend himself against evil.

Thus, anger seems to contain both spiritual and biological principles, and lust is an expression of pride, in the form of the desire for power, more than a simple expression of the sexual impulse. In the form of "sugar", it is often an expression of vanity. These examples warn us against the mistaken belief that private sins or evils are separate or independent entities. In fact, they are expressions stemming from (consistent) self-love. Thus, any classification of sins has in fact a limited value. However, the distinction between private sins, and in particular between physical sins, which are involved in 'sensuality', and spiritual sins, which are an expression of self-esteem. Vanity - pride, is a real thing and the truth of this matter appears, not in terms of different sins having different ends or different themes (the subject of lust is sexual satisfaction, and the subject of vanity is praise from others)) but also in that a woman can be subject to the control of one sin, while being free from other sins. A sin can be a person's perpetual sin that stares at him and attacks him from all sides and controls his life so absolutely, that one excludes sins

Others that can stand in the way of this sin and hinder it, as it happens, for example, that greed or miserliness sometimes exclude gluttony (or stomach) and lust. If there is a difference between sins, it would be possible to talk about some types of sins, which are worse than others. It is not very useful to try to classify all types of sins, from the least bad to the worst. There is a danger that this classification will lead us to a wrong idea, as we believe that some types of sins are trivial and not serious, but in any case, most Christian moralists have usually agreed in looking at the sin of self-esteem (pride) as the worst of sins. Likewise, many modern moralists view with greater blame and put some physical sins at the forefront of sins, and punish them with the actual rejection of their perpetrators. This is especially true in the case of sexual sins. On the other hand, they do not view pride as a significant sin, when it does not carry any kind of harm or annoyance to others, and this is understandable, and it is easier to discern and discover sexual errors, than We discover the sin of "pride", which we learn from an early age, how to hide it so as to please others. Likewise, the use of a sexual motive leads to results such as adultery, a sin that society rejects for the sake of its health and safety. Whereas, the sin of pride often leads to creative effort and achievement that benefits society.

However, the Lord Christ condemned spiritual sins more severely than carnal sins, and no doubt did not view physical sins lightly, as if they were entirely subordinate to one's private life and should be viewed with tolerance from others. In fact, He condemned the lust of adultery as well as He condemned adultery, but physical sins, inasmuch as they are destructive and destructive, do not harm or corrupt the spiritual and moral will, as do the sins of self-esteem (pride), envy and hypocrisy (showing off). Thus, the Lord Christ set the tax collector in exchange for the Pharisee, but in favor of the tax collector. Likewise, he put the sinful woman whose feet were wet with her tears in a better position than the Pharisee who was shown

He had a little love when he entered his house. He also denounced the hypocritical Christ who does good deeds and prays a long prayer in order to get people's praise. Thus, pride and hypocrisy appear as the most serious of sins: First: spiritual sins blind people and stand in the way of their repentance. Those who believe in their superior power or in their superior righteousness, they do not humble themselves before God and do not place their trust in His mercy, and since they do not feel their need for forgiveness, they also do not forgive others, and when they do not see themselves as being under judgment and condemnation, and they judge them, because their lack of love leads them to disregard the feelings or interests of others. Seeing them in an unconscious way often blinds the spiritual eye in them, so they always walk in the dark. Humility is a necessary and necessary thing for the spiritual life and leads man to know his sin and repent of it, and to seek God's grace to overcome it. As for self-esteem, it stands as a stumbling block in this way, as it leads a person to a feeling of self-satisfaction, and gradually destroys his ability to mortify ambition and moral growth. Those who are directly affected by it, for example: drinking wine (drunkenness) harms its owner and harms others who are affected. By his irrational behavior, and the act of fornication harms its owner as well as harms the children who may be born as a result of this act, but whatever harm results from the commission of such sins, it does not reach the degree to which the harm resulting from self-esteem or pride, and that is unavoidable. From it, arrogance leads to injustice and unfairness, and injustice is one of the greatest sources of sin in human life

This is most evident in this form of self-respect which is called the will to power, that those who are powerful support and defend their privileges, though this ends up impoverishing others and hindering their lives.

Those who long for power struggle against those who have power, and cling to their own privileges, and so the will to power leads, on the one hand, to indifference and injustice to others, and on the other hand, to hatred and strife, the use of force in states, and in racial racism and in the strata of society, it becomes worse and unfair solutions between the disputants, so that each of the two parties turns to exaggeration and excessive fixation of its own entitlements and benefits. And in this. In the case, each party justifies its attempts to control, oppress, and even destroy members of other groups, and in our days, such tendencies threaten human civilization.

In any case, the destructive effects of egos in the lives of others can be more fully understood, when we consider not only the will to power, but also other forms of egos. Intellectual ego leads to an absolute view of partial facts and to isolate thought from new facts. The arrogance and pride of the contemporary human being, with the knowledge he has reached about the natural world through the scientific method, has blinded his eyes to the importance of looking into the facts. spiritual values, and a wise view of the world as a whole. Moreover, moral pride in self-righteousness - as we mentioned earlier - is the enemy of moral growth among individuals, and it is also against moral progress in society. A person's sense of pride on his part - whether in the field of morality or in any other field - does not push a person towards asking for more. Or feeling better. Above all, spiritual pride in a religious group leads to fanaticism, persecution and holy wars. Thus, mental, moral or spiritual vanity closes the door to progress and generates fanaticism and violence in its most destructive form.

As for the third, pride or arrogance is the root of some, if not all other sins, for example, luxury (luxury) often refers to displaying strength and enhancing influence, and drunkenness, which a person can exercise, in order to He feels some strength and interest that ordinary life may deny him, and sexual orientation is in many cases, and a state that one person controls another person, and the link between envy and vanity, and between self-esteem is clear, and in many cases, greed (stinginess - love of money) It is in the service of self-accustoming and psychological vanity, as it provides man with the means to demonstrate superiority over others and for all of these reasons, self-esteem is the worst of all sins. This means that he looks at himself inferiorly. On the other hand, self-esteem destroys the relationship between a person and others, and instead of loving his neighbor as himself, he loves himself and seeks to put himself above the other. While he refuses to look down on himself with humility towards God, he will not accept to be on an equal footing with men. Therefore, from a religious and moral point of view, arrogance represents the worst sin, and it has been said that the sin of Satan was pride.

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Book summery

This book deals with the discussion of original sin in terms of its reality, essence and consequences. It presents many examples of what the fathers said about the generality of original sin and its negative effects on the human race. It indicates the difference in the concept of original sin between the Protestant, Catholic, Greek Orthodox and Coptic Orthodox churches. In a separate chapter, it deals with on actual sins, he will discuss the concept of sin in general, its basic characteristics, nature, causes, temptations, diversity, and the distinction between spiritual and physical sins.