

# The fall of humanity essay



**ASSIGN  
BUSTER**

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**Question 1:**

Christian ' s belief of the autumn of humanity begins with the Satan or snake scoring Eve to eat the fruit from the tree of cognition of good and evil.

Because Adam and Eve disobeyed Gods bid, Humans everlastingly lost the approvals of God. Adam and Eve were removed from the Garden of Eden.

Once outside the presence of God, Humans became victims of decease, disease, and adversity. Man ' s wickedness finally ruined the harmoniousness of our relationship with God. Through the autumn of humanity God ' s program for us was destroyed and as a consequence of Adam ' s wickedness, wining coevalss have been forced to stay in a fallen universe. Two great theologians, Irenaeus and Augustine, have pressed on the subject of the autumn of humanity throughout their Hagiographas. Through the undermentioned paragraphs I will compare and contrast the separate theories made by these theologians, and make up one's mind for myself which version best tantrums my beliefs with Genesis 1-3, every bit good as my apprehension of the beginning of human life.

Although they disagree on many inside informations of the autumn, Irenaeus and Augustine do hold on a few wide thoughts that stem back to the autumn of humanity. First, they both agree that immorality can be traced back to liberate will. Without God ' s gift of free will, worlds would evidently hold no pick on what determinations they made. However, because God wanted his creative activity to take to idolize him, he gave us the gift of free will.

Through this gift Adam and Eve made the determination in the Garden to

disobey God ' s bid. Second, they both agree that, worlds, through our freedom to blatantly go against God ' s bids cause enduring. Simply put, When worlds sin we are impairing our relationship with God, every bit good as doing discord in our ain lives.

Given that Irenaeus and Augustine merely agree on a brace of thoughts for the autumn, this must bespeak that they disagree on many. For Irenaeus, he did non wholly agree with philosophy of original wickedness. Harmonizing to him, Adams fall symbolized humanity ' s inability to go up to a perfected province, ( of which the angels had acquired ) non a loss to keep onto flawlessness, as Augustine would reason. Irenaeus besides believed that without the presence of decease and worldly immoralities there would be no ground for penitence. Possibly his most criticized thought though, is that immorality was created by God for worlds, so that worlds might come to cognize his love for us, and freely make up one ' s mind to accept it.

Augustine argued that as a consequence of Adam ' s wickedness, wickedness entered the universe, and because wickedness has entered the universe the remainder of humanity will incorporate an original wickedness. Augustine believes that this wickedness is present in all worlds, and that we all are in demand of redemption. Irenaeus provinces that by taking to make what is right, we can finally interrupt the wont of transgressing that we have acquired from an early age. By interrupting this wont we will be restored to our original " image of God " . To many Christians this thought expels on a works-based redemption. Augustine would reason that we can make nil to obtain the image of God, we are finally meriting of damnation, irrespective of how we live our lives. He expounds on Gods grace as a manner of promoting

human behaviour, and the lone manner to redemption, by it and merely it we are restored. With Restoration comes unification with God. For Irenaeus, as worlds easy progress we are able to turn closer to God, invariably cut downing the distance that we have created between us and God. Augustine argues that point by saying that God is in a province of farness from us because of our wickedness. Presumably, because of the autumn, Augustine believes that Adams descendants have now acquired morality, the inability to make good, and deficiency of cognition refering to God, versus our original province of immorality, the ability to non transgress, and perfected freedom.

As for which writer ' s text best reflects the first three chapters of Genesis, I most surely agree with Augustine for a figure of grounds. First and first, when analyzing Irenaeus his grounds for the autumn and the presence of immorality in the universe tend to go forth many people confused with many unreciprocated inquiries, peculiarly because the bulk of his thoughts have no biblical backup. For Augustine, the philosophy of original wickedness, through the autumn of humanity is clearly stated in Genesis 1-3, his philosophy of original wickedness is supported through legion scriptural mentions, both old and New Testament passages province that because of Adam ' s wickedness, we have all been separated from God.

Because Bible Tells us that to the Lord a twenty-four hours is like a thousand old ages, and a thousand old ages is like a twenty-four hours, we can presume that God is “ outside of clip ” at least to the human position. When discoursing the beginning of the universe and human life we know that God took six yearsss to make it, so does this mean literally in six calendar yearsss the universe as we know it was created? I believe non. This procedure of six

yearss could ' ve taken 1000000s or one million millions of old ages, as I stated earlier God is outside of clip. Although Irenaeus version of progressive human behaviour could be easy explained and adapted into evolutionary footings, this does non alter the fact that his version has no biblical backup. I believe that Augustine ' s version of the going of the first worlds from the garden is still really relevant when discoursing and understanding the beginning of life.

## **Question 2**

Augustine ' s philosophy of original wickedness can be defined as the defect all worlds inherited from Adam ' s wickedness. It is a wickedness that every human posses as a effect for Adam ' s noncompliance in the Garden.

Augustine believes that Adam and Eve were created perfect with no desire to make evil or disobey God ; he argues that Adam would hold ne'er disobeyed God if Satan, in the signifier of a snake, had n't targeted his human senses.

Augustine provinces that through Christ, worlds now have the capableness to get the better of wickedness and decease, and to pass infinity with God in Heaven. However, popular Protestant belief is that through Jesus decease and Resurrection worlds have been everlastingly freed of the load of original wickedness. The apostle Paul states in Romans 5: 12 " wickedness entered the universe through one adult male, and through sin decease came to all work forces, because all have sinned- ". Through this Bible we can place Adam as the adult male who brought wickedness into the universe. Another manner that Augustine teaches his thought of original wickedness is through human gender and reproduction. He argues that for any kid to be born an act of wickedness must happen ; this wickedness is found in the presence of

sex. Since sex is linked to lubricious desires and selfish motivations, through those iniquitous Acts of the Apostless we procreate, therefore reasoning that every individual is a consequence of a iniquitous act. While this thought supports corruptness through reproduction, there are others whom believe that original wickedness is transmitted through societal interaction, merely put, because Adam began the wont of sinning, it has been passed down to us through coevals of wickedness. Although the philosophy of original wickedness is hard to wholly understand, particularly when the subject of new born babes presents itself, it was adopted as believable belief by legion councils, along with successful Protestant reformists such as Calvin and Luther.

Through Bible, church pattern, and theological statement Augustine is able to back up his instructions on original wickedness. For centuries church pattern has been shaped and built on the philosophy of original wickedness. We know that by the 3rd century the church had adopted several beliefs refering original wickedness. First being that, through the act of sexual reproduction Adam ' s wickedness was passed down to the neonate. Second, neonates were to be baptized every bit shortly as possible for the forgiveness of original wickedness. Along the lines of baptism, the early church believed that through baptism God ' s grace and love is presented to us in the signifier of the Holy Spirit and that it is necessary for redemption. Original wickedness ' s footing is established both in the New and Old Testament Bible. To decently measure what Bible says about original wickedness we will necessitate to concentrate chiefly on Genesis and the Hagiographas of the Apostle Paul. Through Genesis we know the narrative of

the autumn, and the elements of the original wickedness. Though the wickedness we know that harmoniousness with the universe was broken, and that God sentenced Adam and all of his posterities to life outside the garden, filled with adversity, discord, hurting, and finally decease. The Apostle Paul elaborates much more on the being of original wickedness in the New Testament letters. In Romans 5: 12-22 he writes to the church in Rome saying that:

“ Therefore, merely as wickedness entered the universe through one adult male, and decease through wickedness, and in this manner decease came to all work forces, because all sinned-<sup>13</sup>for before the jurisprudence was given, wickedness was in the universe. But wickedness is non taken into history when there is no law. <sup>14</sup>Nevertheless, decease reigned from the clip of Adam to the clip of Moses, even over those who did non sin by interrupting a bid, as did Adam, who was a form of the one to come. ”

Paul is clearly saying that because of Adam ' s wickedness, decease, or wickedness has come to all work forces, he states that even those who did non interrupt a bid still sinned. This is a clear illustration of Bible back uping original wickedness. Again in his first missive to the church of Corinth Paul states in 1 Playboies 5: 12 that:

“ For every bit in Adam all dice, s in Christ all will be made alive. ”

In the instance for theological statement, Augustine believed that through grace humanity can be spiritually inclined to prosecute a pure relationship with God ; he teaches that pureness is impossible for a human to accomplish. He besides stated that because of God ' s perfect cognition of

human pick, he knows who will take to prosecute him ; hence since God knows who will be saved and who will non be, it is impossible for person who is destined to be saved to be lost. Possibly his most creditable critic on the philosophy is Pelagius believes that Adam ' s wickedness did non hold any consequence on the psyche of humanity, but merely through a iniquitous life did he act upon his posterities. Pelagius believed that every individual has the ability to halt sinning if he chooses to make so. However, Pelagius ' instruction contradicts legion transitions in Bible that straight province that Worlds are everlastingly slaves to their iniquitous nature, and it is merely by grace that God chooses us.

Harmonizing to the Apostle Paul, original wickedness is apparent and something every truster should take earnestly. I do agree with Augustine ' s place on original wickedness. However, the argument that continuously arises over his philosophy is the ageless finish for babies who have yet to be baptized. We know through the Bible that God is autonomous and merciful when it comes to His judgement of His people:

*Romans 9: 15: For He says to Moses, " I will hold mercy on whom I have mercy, and I will demo compassion on whom I show compassion. "*

Because I believe that God is all knowing, and loves his kids unrelentingly, when asked where do I believe babies spend infinity who have n't been baptized. My response is simple, " I do n't cognize, but whatever God decides is right " . By believing that you somehow cognize better than God on the topic of what to make with those babies is comparing your cognition and concluding to Gods. This can non be.



Over the centuries, Augustine ' s philosophy of original wickedness has helped form and construction church pattern as we know it today. Through analyzing Bible, church pattern, and theological statement Augustine was able to bring forth a really all-around insightful philosophy, that non merely emphasis our demand for God ' s grace, but finally His lone Son.