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ΤΕΥΧΟΣ Δ'

M A N

IN HIS ORIGINAL STATE  
AND IN THE STATE OF SIN\*

According to St. Cyril of Alexandria

B Y

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CHAPTER THREE

ORIGINAL STATE OF ADAM

According to Cyril Adam's original life was holy. The character of the divine Image in man through sin became dimmer and nearly destroyed<sup>1</sup>. We evaluate the redemptive work of Christ if we know the corruption of Man because of his sin. We understand the gravity of Adam's sin and his corruption if we compare the corrupted Adam to the Adam before his fall. Then we understand Cyril saying that Christ as the second Adam «restored» the human nature<sup>2</sup>. Cyril speaks of man's restoration to the original state<sup>3</sup>. For these reasons we have to examine Cyril's teaching of Adam's original condition.

Adam was created by God with all attributes and presuppositions which were necessary for the fulfilment of the great End that God had put in him. Again and again Cyril explains the biblical statement that «God created man in His Own Image and after His likeness»<sup>4</sup>. There is a fellowship between God and man. This would be impossible without

\* Συνέχεια ἐκ τῆς σελ. 455 τοῦ προηγουμένου τεύχους.

1. «Καὶ γὰρ ἦν ἄγιος ὁ πρῶτος χρόνος τῆς ἀνθρώπου ζωῆς· παρεισβαλοῦσης δὲ τῆς ἁμαρτίας, οἱ τῆς πρὸς Θεὸν ὁμοιώσεως χαρακτῆρες οὐκέτι λαμβροῖ μεμενήκασιν ἐν ἡμῖν». (C. Anthrop. E. PG 76, 1085).

Also: «Ἦν δὲ αὐτῷ (τῷ Ἀδὰμ) καὶ ὁ βίος ἀγιοπρεπῆς ἐν τῷ Παραδείσῳ τῆς τρυφῆς· ὄλος ἦν καὶ διὰ παντὸς ἐν θεοπτίαις ὁ νοῦς, ἐν εὐδείᾳ δὲ καὶ γαλήνῃ τὸ σῶμα κατηρεμούσης ἀπάσης αἰσχυρᾶς ἡδονῆς». (In Ep. ad Rom. 5,18, PG 74, 788-9).

2. C. Anthrop. 8. PG 76, 1092.

3. In Ioan. 9,1. Pusey 2, 481.

4. Adv. Julian. 8. PG 76, 925.

some sort of resemblance between God and man<sup>5</sup>. However, this resemblance is an image of God but is not referred to His own Essence. Man's soul is not 'Ομοούσιος to God's nature. That is why Cyril lays stress on the idea that God created man but not out of His own nature. It is only God Himself Who is eternal and Incorruptible by nature<sup>5α</sup>.

Now, we are trying to expose Cyril's teaching about the original condition of Adam.

I. Cyril insists that Adam was created Rational<sup>6</sup>, and even more, man alone, of all living creatures on earth, is rational, compassionate, with a capacity for all virtue and dominion over all creatures on earth, after the image and likeness of God. Therefore, inasmuch as he is rational, man is said to have been created in the Image of God<sup>7</sup>. As we see here, Cyril speaks of the divine Image as existing in the reason of Adam. In many passages Cyril asserts that it is through his mind that man is said to have been created according to the Image of God. «...κατ' εικόνα Θεοῦ ὁ ἡμέτερος ἐκτισται νοῦς»<sup>8</sup>. Cyril reminds us that he would regard it as characteristic of man that he recognises his own nature and is not unaware that he has been made a rational being according to the Image of his Creator<sup>9</sup>. Cyril expresses his idea more clearly when he calls man «a rational, mortal being, capable of understanding and knowing»<sup>1</sup>, or «a rational mortal animal»<sup>11</sup>. In order to understand this point we have to remember that «Intelligence» is given to man together with his existence<sup>12</sup>. It is God Himself who created man with

5. Hearing Th. Der Christliche Glauben, E.T. by J. Dickie - G. Ferris. Vol. I. London 1915. p. 390-391.

5α. «Ἐὶ καὶ ἀθάνατον ὀριζόμεθα εἶναι τὴν νοερὰν ψυχὴν, ἀλλ' οὐ τῆς θειοτάτης ἐκείνης καὶ ἀνάρχου φύσεως ὁμοούσιον» (In Ioa. 20, 33. PG 74, 737).

6. «(Ὁ ἄνθρωπος) ζῶν λογικὸν ..... νοῦ καὶ ἐπιστήμης δεκτικὸν (De Consub. Trin. 2 PG 75, 728). Also:

«Χρῆμα μὲν λογικὸν ἄγγελός τε καὶ ἄνθρωπος». (De Consub. Trin. 5. PG 75 980). Also:

«Ὅριζόμεθα τὸν ἄνθρωπον ζῶν λογικὸν, θνητόν. (De Consub. Trin. PG 75, 700).

7. Epist. ad Calosyrium, in Pusey. In Ioan. 3, 605.

8. «Ὅτι μὲν οὖν κατ' εἰκόνα Θεοῦ ὁ ἡμέτερος ἐκτισται νοῦς, καὶ ὅτι τὸ θεῖον ἐκεῖνο ἐμφύσημα τὴν νοερὰν ἡμῶν ψυχὴν παραδόξως ἐδημιούργησεν, οὐδενὶ τῶν ἀπάντων ἠγνόηται». (C. Anthropol. PG 76, 1069).

9. In Ioan. 3,4. Pusey 1, 439. Hom. Pasch. 5,2. PG 77, 473.

10. In Ioan. 6. Pusey 2, 128.

11. Thesaurus 34, PG 75, 596.

12. In Ioan. 1,9. Pusey 1, 113.

a mind capable of wisdom and able to possess the power of understanding<sup>13</sup> so that there was in man, and no doubt in Adam, a natural ability for understanding and knowing<sup>14</sup>. Since reason belongs to man's nature, he cannot stop being a rational being<sup>15</sup>. But Cyril does not forget that Adam's Image existed not «simply in his rationality but in his rationality in relation and dependence on his participation in the divine reality. And while God is the absolute Reason by nature, Adam became rational because of God<sup>1</sup>. Since God gave this rationality to Adam's nature itself, Cyril calls Adam rational by nature<sup>17</sup>. And since this rationality belonged to Adam's nature, it was impossible for him to become irrational. Adam was given by God rationality for the fulfilment of his end. Undoubtedly Adam's rationality was not perfect, not like the rationality of God Himself, since Adam was a limited creature. Because of his rationality, Adam was able «of being conscious of himself and of the external world through which he could recognise the Power, the Glory and the Wisdom of the Creator».

II. Cyril does not find, however, the Divine Image only in the rationality of Adam. He sees it also in another attribute of the human being, in Adam's Freedom, in his free will. That is why Cyril very often speaks of the first man as having been created free. This idea is explained in the following text. «Man, from the beginning, was given the reins of his own volitions - will, and had the power to move towards his own desire - for God is free, and Adam was modelled at Him. Only in this way could Adam be admired, i.e. if he was going to practise virtue (of his own accord) with his own will, and if the purity of his actions was the fruit of his own opinions and judgement, and not of natural necessity, which would not allow him to do something else than the good, even if he wished to do otherwise»<sup>18</sup>. Man (Adam) therefore was equipped from the beginning with unrestricted and unimpeded movement of purpose in all his action.

13. In Luk. Hom. 130. E.T. by Smith. 2, 603.

14. In Ioan. 4,5. Pusey 1, 600.

15. In Ioan. 2,6. Pusey 1, 325.

16. Burghardt, op. c. p 35.

17. «Λογικός κατὰ φύσιν». (In Ioan. 1, 7-8. Pusey 1, 170).

18. «Πεποιήτο μὲν ὁ ἄνθρωπος ἐν ἀρχαῖς τῶν ἰδίων θελημάτων τὰς ἡνίας πεπιστευμένος, καὶ τὴν ἐφ' ᾧπερ ἂν ἔλοιτο ροπήν ἀνειμένην ἔχων. Ἐλεύθερον γὰρ τὸ θεῖον πρὸς ὁ καὶ μεμόρφωτο. Ὡς δὲ ἦν, οἶμαι, καὶ οὐχ ἑτέρως κεκτῆσθαι τὸ ἀξιάγαστον, εἰ ἐθελοντῆς ὁρῶτο τῆς ἀρετῆς ἐργάτης, καὶ γνώμης ἔχων καρπὸν, τὸ ἐν ἔργοις εἰλικρινές, οὐκ ἀνάγκης ὡσπερ ἀποτέλεσμα φυσικῆς, οὐκ ἐπιείσης ὄλωσ ἕξω φέρεσθαι τοῦ καλοῦ, καὶ ἐὶ δρᾶν ἔλοιτο τὸ μὴ οὕτως ἔχον». (Glaph. in Gen. I 4. PG 69, 24).

In this important passage Cyril is very clear in pointing out that Adam was equipped with freedom, free will from his creation. His free Will consisted of having the power to control his own desires, his own thoughts, and therefore to choose either good or evil, to control his own movements, his own actions, even the good. It was for that reason that Adam was to be admired and his actions were considered morally as good or bad. Without free will there is no virtue.

Cyril often calls Adam, «self-determining» and controlling his own volitions and in this Cyril sees the Image of God because «God controls His Own volitions»<sup>19</sup>. And that is why Cyril in other cases characterises Adam with two adjectives together, «self-controlling and free»<sup>20</sup>. Adam was self-controlling because he was free. In this sense, being free, Adam was able not simply to wish one thing in preference to another but also to choose either good or evil and therefore to do so. Only in this sense can we understand Cyril saying that man is good or evil just because he wishes to be so<sup>21</sup>, although he speaks always of the necessity of divine Grace. Therefore «virtue should be only free»<sup>22</sup> and not a totalitarian thing<sup>23</sup>. As good should be a free action of man, Adam had power for every virtue<sup>24</sup>.

III. Cyril expresses the biblical teaching in writing that Adam was created last of the whole creation because «the earth had to be filled with those who would know how to give glory (to God) and, from the beauty of creatures... gaze upon the glory of their Creator»<sup>25</sup>. Although God was the Creator and the unique Ruler of all Creation, Adam as the Image of God «was the impress of the supreme glory and the Image upon earth of divine power»<sup>26</sup>. Thus Adam was equipped with sovereignty over the creation. In the above cited passage, Cyril speaks of the Image of God as being in «Adam's dominion on the earth», since from his creation Adam had been made by God in His Image and was to rule all creatures<sup>27</sup>,

19. In Ioan. 9,1 Pusey 2, 485.

20. «Πεποιήται γε μὴν αὐτοκρατῆς καὶ ἐλεύθερος καὶ ταῖς τῶν ἰδίων θελημάτων βροπαῖς διάπτων ἐπ' ἐξουσίας ἐφ' ὅπερ ἂν ἔλοιτο τυχόν, εἴτ' οὖν ἀγαθὸν εἴτε φαῦλον». (C. Jul. VIII. PG 76, 925).

21. In Matth. 7, 11. PG 72, 385. In Ioan. 1, 8, Pusey, 1, 101.

22. De Adorat. I. PG 68, 145. Pasch. Hom. 15. PG 77, 744.

23. C. Julian. 5. PG 76, 744.

24. Resp. ad Tiberium 8. Pusey in Ioan. 3,590.

25. Claphyra in Gen. 1 PG 69,20. In Math. 24,29. PG 72,441.

26. Glaph. In Genes. 1. PG 69,20.

27. In Hebr. 2. 7-8. PG 74,961.

He was honoured by God. It was God who gave this gift of dominion to Adam. Therefore as a human being Adam could not have any dominion upon earth by his sheer nature. God dignified him with dominion and therefore the prerogative of sovereignty is neither constitutive, nor consequent upon man's nature<sup>28</sup>. This idea becomes clearer in Cyril's teaching that through sin Adam lost his dominion. On this point there is a controversial understanding among different authors and Church writers.

If we examine carefully all the passages where Cyril speaks of the Image as existing in Adam's dominion, we see that it is not the dominion itself and alone which makes Adam the Image of God but the dominion as the expression of the whole Divine Image in man, as a result of the great power of Adam's soul, of Adam's mind, which gives him the ability to rule as he likes and as he thinks best. That is why Cyril does not separate these two things, Adam's soul, wisdom and mind on the one hand, and dominion and lordship upon the earth<sup>29</sup> on the other hand. Adam could not be Master of the creation if he had no soul, no mind, no wisdom<sup>30</sup> because he could not know how to rule. Adam was given the spirit of life<sup>31</sup> because he had to be «living» in order to be the ruler. The dead cannot rule. Therefore Adam's dominion is called the Image of God as the expression of his real divine Image.

IV. Speaking of Adam and his original state Cyril refers to his divine sonship which he was given by God. Adam was Son of God. There are two kinds of Sonship. A man can be called a child of God by creation and adoption by God, while Christ is naturally<sup>32</sup> the Son of God. «Christ's Sonship is inseparable from His essence, it is natural<sup>33</sup> and He is the Son «par excellence»; we are sons of God in imitation of Him, by God's un-compelled favour and participation on our part, an adoption on His part<sup>34</sup>.

28. Burghardt, op. c. 56.

29. «Τετίμηκε μὲν γὰρ ὁ τῶν ὄλων Θεὸς αὐτοῦργία τὸν ἄνθρωπον. Οὐ γὰρ λόγῳ μετὰ τῶν ἄλλων κτισμάτων ἀπεσχεδιάζετο καὶ αὐτός. Γέγονε δὲ κατ' εἰκόνα καὶ καθ' ὁμοίωσιν Θεοῦ καὶ οἶόν τις ἄρχων κεχειροτόνηται τῶν ἐπιτῆς γῆς. Τετίμηται δὲ πρὸς τούτῳ καὶ πνεύματι ζωῆς». (In Is. 2, 8-9. PG 70, 81).

30. «Νοῦν ἔδωκεν ἡγεμόνα καὶ κυβερνήτην, σοφίας πληρώσας. Τὸ ἀρχικὸν καὶ αὐτοκρατορικὸν καὶ δημιουργικὸν τῆ νοερά ψυχῆ καὶ ἀθανάτῳ δωρούμενος». (De Incarn. Unig. PG 75, 1420-21).

31. «Πνεῦμα ζωῆς». (In Isaiam 2, 8-9. PG 70, 81).

32. «Ἀπαραλλάκτως». (In Ioan. 1,9. Pusey 1, 133).

33. Thesaurus 12. PG 75, 189.

34. Thesaurus 32. PG. 75, 540.

Also Cyril understands the question of Sonship in another way: Adam was the son of God in the sense of the Sonship by creation. We become sons of God in the sense of an adoptive sonship through Christ and because of His Incarnation and the Holy Eucharist<sup>35</sup>. Is it true, however, that Adam had only the first sonship i.e. by creation and not at all the adoptive one? And then how can we say that the death of Christ brought to men the restoration to Adam's original state? Cyril says that Adam as every man could be called a «child of God» both as His creature and as being the Image of God<sup>3</sup>.

I do not think that Cyril speaks of restoration of an adoptive sonship of Adam, although he speaks of the adoptive Sonship through Christ<sup>37</sup>. This adoptive Sonship is really unique<sup>38</sup> and for that reason although the «first period of Adam's life was holy», the new life of man in Christ is far greater<sup>39</sup>. «It is in our Saviour as the Incarnate Logos, that we have obtained the Spirit as a stable gift because Christ in His Divine Person initially gave His immutability to our nature. Therefore «by the new Economy the communication of the Spirit exhibits a character of stability which human nature did not possess in the case of Adam, because our human nature is found more intimately united to the divinity by the mystery of the Incarnation than by the fact of creation»<sup>40</sup>. We cannot speak of the Divine Sonship of men before they are united to God through a physical mediator who is the link between humanity and divinity.

Here we should say that speaking of Adam as being a son of God, Cyril does not refer to One of the Three Divine Persons only. He does refer to the whole Holy Trinity, and in this way he understands the phrase «let us make man to our image and likeness» which for Cyril means that Adam was formed in the whole inexpressible nature of the Triune God. The Holy Trinity has the fulness of the ineffable divinity and in all Three, the Father, the Son and the Holy Spirit, the one, ineffable and incomprehensible nature of God is to be understood<sup>41</sup>. However Cyril does not avoid telling us that we are Images of God and His sons through the Son in the Spirit in the sense that we are sons and He

35. Thesaurus 33. PG 75, 569.

36. In Ioan. 7. Pusey 2, 295.

37. In Isaian 4,1. PG 70, 889.

38. Burghardt op. c. p. 114.

39. «Πολὺ μείζων». (De Adorat. 17. PG. 68, 1076).

40. In Ioan. 5,2. Pusey 1, 693.

41. Adv. Julian. PG 76, 537.

is the Son of God, the unique and natural One<sup>42</sup>. However, Cyril would not reject the idea that «we, who were to be called the sons of God, had to be made rather to the Son's image in order that the distinctive mark of His sonship might be conspicuous in us»<sup>43</sup>. Cyril is careful in using that language because God created Adam not as His Image but according to His Image. It is only Christ who is the natural Image of God the Father, but since man was created according to the Image of the Son, he is said to have been created according to the Image of God, for there is only one God of One Substance in three Hypostases<sup>44</sup>.

V. In some cases Cyril calls Adam<sup>45</sup> mortal and corruptible<sup>46</sup> by nature because «everything that has been created is corruptible»<sup>47</sup>. However, according to Cyril, Adam was created in order to be immortal and incorruptible as well. Cyril expresses this teaching in three ways: (1) in saying that «God created Man to be uncorrupted»<sup>48</sup>, (2) when he says that God did not create death<sup>49</sup> and (3) in insisting that death and corruption came only as results of Adam's sin<sup>50</sup>, which means that before his sin, Adam was not under corruption or death<sup>51</sup>.

Therefore, calling Adam mortal by nature Cyril means something else. According to Cyril God created man relatively immortal, and thus the possibility of dying existed for Adam and death came as a result of sin. It was not impossible for Adam to be attacked by death. He was created in such a way that to die or to remain immortal depended on him, on his decision to sin or not. And to use the so called theological terms, according to Cyril, Adam had the «posse non mori» because he had the «posse non peccare». As we have seen, Adam's death and corruption were consequences of his Sin and it was not impossible

42. De Trinit. Dial. PG 75, 837.

43. De Dogmatum Solut. Pusey, In Ioan. 3, 547.

44. In Ioan. Pusey 3, 557.

45. In Ioan. 6. Pusey 2 128.

46. In Ioan. 4,2. Pusey 1, 531.

47. «Φθαρτὸν πᾶν τὸ ποιηθέν». (In Ioan. 8,53. PG 73, 928).

48. «Ἐπὶ ἀφθαρσίᾳ ἐποίησε τὸν ἄνθρωπον...» (Pasch. Hom. PG 77, 744). See also: «Κατήνεγκεν ὁ ἐχθρὸς τὸν ἄνθρωπον εἰς φθορὰν, καί τοι ἐπὶ ἀφθαρσίαν κατηρτισμένον». (In Psal. 10, 3. PG 69, 792).

49. «Ὁ Θεὸς θάνατον οὐκ ἐποίησεν» (In Psalm. 78. 8, PG 69, 1197).

50. Pasch. Hom. 15 PG 77, 744.

51. «Ἦν ἄρα θανάτου τὸ σῶμα κρεῖττον· ἐνεφύσησε γὰρ αὐτῷ τὴν ζωὴν ὁ ἀπάντων Δημιουργός». (C. Jul. C' PG 76, 637).

for Adam to sin<sup>52</sup>. Therefore if man had not sinned he could have remained in the state of his beatitude and forever steadily immortal<sup>53</sup> and uncorrupted, and what he had received could have become his own reality. In other words, according to Cyril, Adam was «relatively incorruptible» in the sense that (1) he was not created completely incorruptible but (ii) he had the power to become entirely incorruptible. Only God is essentially incorruptible because he has immortality of Himself<sup>54</sup>, while every creature receives immortality from God the Creator<sup>55</sup>.

No doubt the human body is corruptible. But what about man's soul? Since every creature receives immortality from God, then even the Soul is not immortal by itself but only through God who has equipped it with this immortality<sup>56</sup> which afterwards belongs to this soul itself and is the characteristic of Soul for ever. That is why Cyril calls the soul immortal<sup>57</sup>, without end but not without beginning<sup>58</sup>. Man's soul remained immortal even after he had sinned. God had created the Soul itself Immortal while Adam's body became mortal after his sin.

Adam's Immortality, although it was a gift of God to him, was natural to Adam's soul, an essential element of it. Man is called mortal only because his body is mortal.

Therefore speaking of Adam's incorruption which was lost through sin, Cyril refers to the incorruption of Adam's body. Thus we understand the term Corruption as physical death and bodily dissolution while Incorruption is man's victory over both<sup>59</sup>, or man's state before sin. However, generally speaking, corruption for Adam meant his general whole sinful and corrupted state after his sin. There is something more to say. If physical death means the separation of the body from the soul, then Incorruption is the harmonic unity of soul and body in Adam. Moreover not only death but also suffering was unknown to Adam<sup>60</sup>. Sorrow had no place in Adam in Paradise<sup>61</sup>. No curse was levelled at woman to give birth to children in sorrow<sup>62</sup>. This is character-

52. «Ὁδὲ μὴν ἀνεπίδεκτος..... παρατροπῆς». (De Adorat. 1. PG 68, 145).

53. In Ioan. 18,1. PG 74, 129.

54. «Ὁμοθεν». (De Trinit. PG 75, 1116).

55. Epist. CXXII. PG 75, 345.

56. Ibid.

57. Adv. Nest. V. PG 76, 244.

58. In Ioan. 1, 9. Pusey 1, 138-9.

59. Burghardt op. c. p. 91.

60. In Lukam hom. 153 (E.T. by Smith 2,719).

61. In Ioannem 7, (fragmenta), Pusey 2, 280.

62. In Lukam hom. 2. PG 72, 489.



istic of Adam's Incorruption before his Fall. We see what Adam lost through sin. We can understand what corruption meant for Adam.

After all these explanations we can complete the above given meaning of Incorruption of Adam and we can say that for Adam it was the position in which his body did not know either physical death or weakness, either moral imperfection or fleshly desires<sup>63</sup>. Adam's mind was not borne down by lusts that lead to sin.

The flesh of Adam was not weak as it became after corruption. Adam was not a slave to carnal passions. Therefore Incorruption for Adam was not a simple matter of physical life but it was connected with the whole spiritual state of him, his holiness, his unity with God. All his spiritual state could be considered in full connection with his Incorruption<sup>64</sup>, since only when sin came and affected him, he lost what he had. Sin is considered as moral evil. For this reason Cyril connects Incorruption and Holiness<sup>65</sup>. Both were inseparable for Adam.

VI. Speaking of Adam as having been created with Mind Cyril admits that this mind was capable of wisdom and knowledge<sup>66</sup>. And if every man's mind, even after the corruption, is capable of knowledge, we can easily understand how much more capable Adam's mind was. Adam's knowledge was one of himself or of the world or of God. He knew who he was and which gifts he had been given. He knew Nature since he was able to name all the animals. He knew that God was his Creator and his Father. Cyril speaks of Adam's knowledge in these three directions. He speaks of Adam's Theognosia (=Knowledge about God) and of his knowledge of every good thing which was useful to him<sup>67</sup>. Adam knew God relatively by being in communion with Him or even by receiving revelations from Him<sup>68</sup>. His knowledge had been far greater than it was after his sin and corruption.

However, Adam's knowledge could not be absolutely perfect like God's omniscience, but only relatively, since he was a creature of God, and not God Himself. And as his knowledge was not absolutely perfect, it could be more and more improved according to his ripening maturity<sup>69</sup>.

63. Epist. I ad. Corinth. 7. In Pusey 3, 310.

64. C. Julian. 8. PG 76, 928.

65. De Trinit. Dial. 3. PG 75, 853.

66. «Δεκτικὸς σοφίας ὁ ἀνθρώπινος νοῦς» (In Ioan. 7,15. PG 73, 656).

67. «Ἐγκαταβεβλήσθαι φαιμέν τῇ τοῦ ἀνθρώπου φύσει τὴν Θεογνωσίαν» (C. Julian. 3. PG. 76, 653.).

68. C. Julian. 3. PG 76. 653.

69. C. Anthrop. 2. PG 76, 1081.

His knowledge was given to him directly and immediately by God Himself<sup>70</sup> with Whom he was in close communion. His knowledge was pure and it is because God was inspiring Adam and giving him his knowledge that Cyril has no hesitation in saying that Adam was not deprived even of a prophetic charism - gift. «We find Adam not being deprived of a prophetic spirit before sin effected him. When God created woman, He led her to him, and Adam, although he did not know who she was or how she had been created, said: this is bone of my bones: and for that, one shall leave his father and mother»<sup>71</sup>. These phrases were both a prophecy of Adam, inspired by God and at the same time a command of God. This prophecy was later fulfilled.

Adam was neither like a simple infant nor a lamb in a field of grass<sup>71α</sup>. But even if Adam were considered as «a simple infant», from this expression we could understand the purity, innocence and simplicity of his yet uncorrupted heart, in other words, his relative matureness. Here we have to face a difficult problem. Cyril speaks of Adam as having such a wide knowledge. Adam in Paradise not only had knowledge of all good things<sup>72</sup> but also «was not deprived of the knowledge and of the distinction between good and evil»<sup>73</sup>. Adam knew good and evil in Paradise before his Fall and certainly he knew both again after his Sin. But Cyril finds a great difference in Adam's knowledge of evil before and after his sin. Adam, like the Angels, knew evil but only theoretically, freely and without being under its influence and tyranny. As Adam had such a knowledge of evil, in other cases Cyril says that Adam knew only good. Adam was like a doctor who, without being ill, knew the existence and nature of an illness. Adam knew evil theoretically without having personal experience, while he knew good positively and by experience. After Adam was attacked and corrupted by sin and sinful desires «he not only possessed a simple knowledge of evil, but he also experienced it, i.e. he knew it by personal experience»<sup>74</sup>.

70. C. Anthropol. 2. PG 76, 1081.

71. «Ὅτι ἐρημον Προφητικοῦ πνεύματος εὐρήσομεν τὸν Ἀδάμ». (C. Julian. 75. PG 76, 377).

71α. Oosterzee V. J. J., Christian Dogmatics. E.T. by J. Watson, London 1874 p. 379.

72. C. Anthropol. 2. PG 76, 1081.

73. «Ὁὐ γέγονασιν ἐν ἀγνοίᾳ καλοῦ τε καὶ πονηροῦ κατὰ τὸν παράδεισον οἱ πρῶτοι» (C. Julian. 3. PG 76, 641).

74. «...ὅτι ἐν ἀπλή τῇ γνώσει γέγονασι τοῦ κακοῦ ἀλλὰ καὶ διὰ πείρας αὐτῆς κεχώρηκε τὸ ἀρρώστημα» (C. Julian. 3. PG 76, 641.)

VII. Speaking of the original condition of Adam Cyril does not forget to refer to his moral purity and innocence in Paradise. Adam was really free from every sinful desire towards sin<sup>75</sup>, from what we now call «concupiscence». Adam was created with a strong tendency and inclination towards good. His inclination was natural<sup>76</sup>. He possessed rich seeds of holiness and moral integrity<sup>77</sup>. This idea is to be considered in connection with Adam's inner, natural and positive knowledge of Good. But Adam's holiness was not a perfect and absolutely complete one; Adam was not in such a state where there was no possibility of evil<sup>78</sup>. Undoubtedly Adam could bring himself from the state of his relative sinlessness to a state of a moral perfection in which evil would have been impossible<sup>79</sup>.

Adam, therefore, was not in the state of «non posse peccare» but of «posse non peccare», if we are going to use the so-called theological terms. Adam's sinless was «relative», not in the sense that it was impossible for him to sin but in the sense that he had neither sin nor sinful inclination in his nature<sup>80</sup>. Adam's state of relative sinlessness and holiness was undoubtedly a state of Grace since the help of the Holy Spirit was absolutely necessary for him<sup>81</sup>. Adam could not exist without the Holy Spirit, therefore his state before sin in comparison to the one after his fall, was a supernatural state given to man by God. Thus according to Cyril, Adam's original state could be considered as a natural state, as well. Consequently, his pre-fallen state, according to Cyril, was at the same time both natural and supernatural. It was a condition of «good» which needed progress and perfection with the help of Divine Grace.

In conclusion, Cyril considers Adam neither morally bad, nor even morally indifferent, because moral indifference is really evil or rather it leads to evil since this indifference considers the demands of good and evil as equal. Adam was not absolutely good and perfect either. Cyril considers Adam as «good in a relative sense».

75. In Lukam Hom. 25. PG 72, 796.

76. «Πρὸς τὸ ἀγαθὸν φυσικῶν ἔχων τὴν ἐπιτηδειότητα» (C. Anthrop. 2. PG 76, 1081).

77. «Ἀμαρτίας καὶ παθῶν ἀνωτέρω πως ἔχων τὴν διάνοιαν» (De Ador. 1. PG 68, 145).

78. De Adorat. 1. PG 68, 145.

79. «Ἀποδέδοται τῇ ἀνθρώπου φύσει τὸ ἐν Ἀδὰμ ἐν ἀρχῇ, ὁ ἀγιασμός, τὸ δὲ περισσὸν φησὶ τὸ κατ' ἐνέργειαν ὁρᾶσθαι σεπτούς». (Ad Regim. de Rect. Fid. 26. PG 76, 1369.)

80. C. Anthrop. 2, PG 76, 1081.

81. «...δυνάμει τοῦ ἐνοικισθέντος αὐτῷ διακρατούμενος Πνεύματος» (In Ioan. 14, 20. PG 74, 277).

Being in such a condition, Adam was in full harmony with nature, with himself and with God; in harmony with nature, because of his dominion without any obstacle; in harmony with himself because his body, being released from corruption and sin, was the instrument of his spirit and soul; and in harmony with God, because He was the centre of Adam's thoughts, desires and love<sup>82</sup>. Cyril's teaching of Adam's original state helps us to understand his doctrine of Adam's sin.

(Continued)

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82. Androutsos C. *Dogmatics of the Orthodox Eastern Church*<sup>2</sup> Athens 1956 p. 138.