

Faith in 5 – Adults Original Sin



The LORD God formed man out of the clay of the ground and blew into his nostrils the breath of life, and so man became a living being. Then the LORD God planted a garden in Eden, in the east, and placed there the man whom he had formed. Out of the ground the LORD God made various trees grow that were delightful to look at and good for food, with the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

Now the serpent was the most cunning of all the animals that the LORD God had made. The serpent asked the woman, "Did God really tell you not to eat from any of the trees in the garden?" The woman answered the serpent: "We may eat of the fruit of the trees in the garden; it is only about the fruit of the tree in the middle of the garden that God said, 'You shall not eat it or even touch it, lest you die.'"

But the serpent said to the woman: "You certainly will not die! No, God knows well that the moment you eat of it your eyes will be opened and you will be like gods who know what is good and what is evil." The woman saw that the tree was good for food, pleasing to the eyes, and desirable for gaining wisdom. So she took some of its fruit and ate it; and she also gave some to her husband, who was with her, and he ate it. Then the eyes of both of them were opened, and they realized that they were naked; so they sewed fig leaves together and made loincloths for themselves. [Genesis 2:7-9; 3:1-7]

1. At the beginning of time, God made man to enjoy the abundance of His creation. God has always wanted us to live in the fullness of Him, to live in harmony and in right relationship with Him. He gives us the freedom to live in obedience, love and complete trust in His perfect plan. God holds rightly the first place in our lives as our Creator.
2. God created Adam and Eve with immortal bodies, free of disease, suffering and death. Man, tempted by the devil, let his trust in his Creator die in his heart and, abusing his freedom, disobeyed God's command (CCC 397). He chose himself over God, against God's divine plan. Sin affected his human nature and affected all of mankind forever.
3. This first sin - **original sin** - is the absence of original holiness and justice into which humans are born, distinct from the actual sins that a person commits (CCC, 405). We inherited this broken nature, and our relationship with God changed forever. "Original sin...is a sin 'contracted' and not 'committed'—a state and not an act" (CCC 404).
4. Adam was created as spirit and flesh. The bonds of a spiritual relationship with God became broken because of original sin and the devil became ruler of the world. Our human nature also changed, and we inherited this flawed nature. Yet, the CCC 405 states, "... human nature has not been totally corrupted: it is wounded in the natural powers proper to it, subject to ignorance, suffering and the dominion of death, and inclined to sin - an inclination to evil...". All subsequent sin would be disobedience and a

lack of trust, a disobedience for God and lack of trust in his goodness.

5. The CCC 412 asks, "But why did God not prevent the first man from sinning"? St. Thomas Aquinas writes, "There is nothing to prevent human nature's being raised up to something greater, even after sin; God permits evil in order to draw forth some greater good". Adam's "happy fault...gained for us so great a Redeemer!" (Exsultet)
6. "But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God's grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many "(Romans 5:15). We are implicated in Adam's sin, and we are implicated in Jesus' obedience. Our sins are forgiven through baptism, being born of water and reception of the Holy Spirit, which are necessary for salvation (John 3:5).
7. The Catechism of the Catholic Church, (403): "Following St. Paul, the Church has always taught that the overwhelming misery which oppresses men and their inclination towards evil and death cannot be understood apart from their connection with Adam's sin and the fact that he has transmitted to us a sin with which we are all born afflicted, a sin which is the "death of the soul". Because of this certainty of faith, the Church baptizes for the remission of sins even tiny infants who have not committed personal sin".
8. "Adam is the representative of the flesh; Christ is the representative of the Spirit. When we are born physically, born into the flesh, we are in Adam. When we are baptized—when we are born again, when we are born of the Spirit—we are in Christ. Infants need to be baptized, just like anyone else, so that they can be "in Christ," ...they can put on Christ, ... become children of God,... become members of the body of Christ, ...[and] be granted eternal life" ([Source](#)).
9. The attraction of sin, the weakening of our will still persists in our broken world, and we are subject to spiritual battles. After his fall, man was not abandoned by God. Baptism, by imparting the life of Christ's grace, erases original sin and turns a man back towards God. Thanks to God for His love that never ends; for His mercy and grace which we receive through Jesus Christ, who came to atone for our sins.

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