

Catechism Excerpt 5: On Adam and Eve’s Original Sin

From *The Catholic Catechism*¹

by Richard Joseph Michael Ibranyi

Table of Contents

<i>When Adam and Eve were created, they were perfect and holy</i>	1
<i>The original sin</i>	1
<i>The consequences of original sin</i>	2
<i>The transmission of original sin</i>	4

When Adam and Eve were created, they were perfect and holy

1. Adam and Eve were innocent and holy when God created them on the Sixth Day and placed them in the Garden of Paradise.

“And God created man to his own image: to the image of God he created him: male and female he created them... And God saw all the things that he had made, and they were very good. And the evening and morning were the sixth day.” (Gen. 1:27, 31)

“And the Lord God had planted a paradise of pleasure from the beginning: wherein he placed man whom he had formed... And the Lord God took man, and put him into the paradise of pleasure, to dress it, and to keep it.” (Gen. 2:8, 15)

The original sin

2. To try their faith and obedience, God commanded Adam and Eve not to eat of a certain fruit which grew in the Garden of Paradise.

“And the Lord God took man, and put him into the paradise of pleasure to dress it and to keep it. And he commanded him, saying: Of every tree of paradise thou shalt eat; but of the tree of knowledge of good and evil, thou shalt not eat. For in what day soever thou shalt eat of it, thou shalt die the death.” (Gen. 2:15-17)

3. Adam and Eve failed the test. They did not remain faithful to God but broke his command by eating the forbidden fruit. Assisted by the temptations of the Devil, Eve disobeyed God’s command and ate the forbidden fruit. Eve then seduced Adam, and he ate it also.

“Now the serpent [the Devil] was more subtle than any of the beasts of the earth which the Lord God had made. And he said to the woman: Why hath God commanded you that you should not eat of every tree of paradise? And the woman answered him, saying: Of the fruit of the trees that are in paradise we do eat; but of the fruit of the tree which is in the midst of paradise, God hath commanded us that we should not eat and that we should not touch it, lest perhaps we die. And the serpent said to the woman: No, you shall not die the death. For God doth know that in what day soever you shall eat thereof, your eyes shall be opened; and you shall be as Gods, knowing good and evil. And the woman saw that the tree was good to eat, and fair to the eyes, and delightful to behold; and she took of the fruit thereof and did eat and gave to her husband who did eat.” (Gen. 3:1-6)

¹ This catechism is not yet completed. When it is, the excerpts will no longer be available since they will all be contained in the book *The Catholic Catechism*, which will serve as a Profession of Faith or abjuration.

4. Because of their sin, Adam and Eve lost innocence and holiness; were doomed to suffer misery, pain, and death; were cast out of the Garden of Paradise; were banned from entering heaven; and were on the road to everlasting damnation. This deadly sin is called the original sin.
5. Through the disobedience of our first parents, men inherit their original sin and its punishments, as they should have shared in their holiness and happiness if they had remained faithful and holy.

Job says, “Can man...that is born of a woman appear clean?” (Job 25:4)

King David says, “For behold I was conceived in iniquities, and in sins did my mother conceive me.” (Ps. 50:7)

St. Paul says, “Wherefore as by one man [Adam] sin [original sin] entered into this world, and by sin death; and so death passed upon all men in whom all have sinned.” (Rom. 5:12)

6. It is a dogma that Jesus was preserved from inheriting original sin. And it is an allowable and most probable opinion that the Blessed Virgin Mary, through the merits of her Divine Son, was preserved from inheriting original sin. This privilege is called her Immaculate Conception.²

Jesus said that the devil had no power over him, and thus Jesus was free from all sins: “For the prince of this world [Satan] cometh, and in me he hath not anything.” (Jn. 14:30)

St. Paul says that Jesus is “in all things like as we are, [but] without sin.” (Heb. 4:15) And he says that Jesus “knew no sin.” (2 Cor. 5:21)

The consequences of original sin

7. The consequences of original sin and its deadly guilt in the soul makes men children of the Devil and thus places them in the way of damnation. And it causes misery, pain, sickness, eventual death to their bodies; the weakening of their will; the darkening of their understanding; and a strong inclination to evil.

After Adam and Eve committed the original sin, God said to Eve: “I will multiply thy sorrows and thy conceptions; in sorrow shalt thou bring forth children and thou shalt be under thy husband’s power, and he shall have dominion over thee.” And to Adam he said: “Because thou hast hearkened to the voice of thy wife and hast eaten of the tree whereof I commanded thee that thou shouldst not eat, cursed is the earth in thy work; with labor and toil shalt thou eat thereof all the days of thy life. Thorns and thistles shall it bring forth to thee; and thou shalt eat the herbs of the earth. In the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken: for dust thou art, and into dust thou shalt return.” (Gen. 3:16-19)

8. Original sin and all the punishment due to sins are remitted by sanctifying grace when men are baptized into the Catholic Church, which makes them children of God, places them in the way of salvation, and opens to them the gates of heaven.

“Jesus answered: Amen, amen I say to thee, unless a man be born again of water and the Holy Spirit, he cannot enter into the kingdom of God.” (Jn. 3:5)

² Because Pius IX was an apostate antipope, his attempted infallible definition on the Immaculate Conception, in 1854 in his encyclical *Ineffabilis Deus*, was null and void. However, I firmly believe that the next pope will infallibly define the Immaculate Conception and thus make it a dogma.

On Pentecost Day, St. Peter said, “Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of your sins; and you shall receive the gift of the Holy Spirit.” (Acts 2:38)

9. Baptisms outside the Catholic Church only bestow the indelible mark but do not remit sins and the punishment due to sins and hence the recipients still have original sin. But as soon as they enter the Catholic Church, the sanctifying grace of baptism remits their original sin and all the punishment due to their sins.
10. However, after original sin is remitted in the soul, the other consequences of original sin still remain; that is, misery, pain, sickness, eventual death to the body; the weakening of the will; the darkening of the understanding; and a strong inclination to evil. This is called the concupiscence of the flesh.

The Book of Wisdom says, “For the corruptible body is a load upon the soul, and the earthly habitation presseth down the mind that museth upon many things.” (Wis. 9:15)

St. Paul says: “For which cause we faint not; but though our outward man [our body] is corrupted, yet the inward man [our soul] is renewed day by day. (2 Cor. 4:16) I say then, walk in the spirit, and you shall not fulfill the lusts of the flesh. For the flesh lusteth against the spirit and the spirit against the flesh, for these are contrary one to another. (Gal. 5:16-17)”

Jesus, son of Sirach, says: “Great labour is created for all men and a heavy yoke is upon the children of Adam from the day of their coming out of their mother’s womb until the day of their burial into the mother of all. Their thoughts and fears of the heart, their imagination of things to come, and the day of their end; from him that sitteth on a glorious throne unto him that is humbled in earth and ashes; from him that weareth purple and beareth the crown even to him that is covered with rough linen: wrath, envy, trouble, unquietness, and the fear of death, continual anger, and strife, and in the time of rest upon his bed, the sleep of the night changeth his knowledge. A little and as nothing is his rest, and afterward in sleep, as in the day of keeping watch. He is troubled in the vision of his heart, as if he had escaped in the day of battle. In the time of his safety he rose up, and wondereth that there is no fear. Such things happen to all flesh, from man even to beast, and upon sinners are sevenfold more. Moreover, death, and bloodshed, strife, and sword, oppressions, famine, and affliction, and scourges.” (Eccus. 40:1-9)

11. Concupiscence and its temptations are not sins, but men sin when they give in and consent to them.

St. James says, “But every man is tempted by his own concupiscence, being drawn away and allured. Then when concupiscence hath conceived, it bringeth forth sin. But sin, when it is completed, begetteth death.” (Ja. 1:14-15)

St. Paul says: “Let not sin therefore reign in your mortal body, so as to obey the lusts thereof. Neither yield ye your members as instruments of iniquity unto sin; but present yourselves to God, as those that are alive from the dead, and your members as instruments of justice unto God. (Rom. 6:12-13) Be not overcome by evil, but overcome evil by good. (Rom. 12:21)”

12. God’s grace and men’s cooperation by obeying all of God’s commandments protects them from the consequences of original sin by strengthening their weakened will, enlightening their darkened understanding, lessening or removing their strong inclination to evil, and helping them to endure misery, sickness, and pain.

St. John says, “For this is the charity of God, that we keep his commandments; and his commandments are not heavy. For whatsoever is born of God, overcometh the

world [concupiscence and temptations]; and this is the victory which overcame the world, our faith. Who is he that overcame the world, but he that believeth that Jesus is the Son of God?" (1 Jn. 5:3-5)

St. Paul says: "I know both how to be brought low, and I know how to abound; everywhere, and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things in him who strengtheneth me. (Phili. 4:12-13) Who then shall separate us from the love of Christ? Shall tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword? (As it is written: For thy sake we are put to death all the day long. We are accounted as sheep for the slaughter.) But in all these things we overcome because of him that hath loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord. (Rom. 8:35-39)"

The Book of Wisdom says: "For the thoughts of mortal men are fearful, and our counsels uncertain. For the corruptible body is a load upon the soul, and the earthly habitation presseth down the mind that museth upon many things. And hardly do we guess aright at things that are upon earth, and with labor do we find the things that are before us. But the things that are in heaven, who shall search out? And who shall know thy thought, except thou give wisdom, and send thy Holy Spirit from above: And so the ways of them that are upon earth may be corrected, and men may learn the things that please thee? For by wisdom they were healed, whosoever have pleased thee, O Lord, from the beginning." (Wis. 9:14-19)

The Book of Wisdom also says, "She [God's grace and true wisdom (the Catholic faith)] kept him safe from his enemies, and she defended him from seducers, and gave him a strong conflict, that he might overcome, and know that wisdom is mightier than all." (Wis. 10:12)

13. If men save their souls and thus die in a state of grace, their souls will be perfect and holy and thus have no consequences of original sin. And their resurrected bodies during the General Judgment will be glorified and thus holy and perfect and will have no concupiscence and hence will have no consequences of original sin.

St. Paul says, "So also is the resurrection of the dead. It is sown in corruption, it shall rise in incorruption. It is sown in dishonour, it shall rise in glory. It is sown in weakness, it shall rise in power. It is sown a natural body, it shall rise a spiritual body." (1 Cor. 15:42-44)

The transmission of original sin

14. Original sin comes from Adam and Eve and is transmitted from men to men by generation, by procreation.

God commanded Adam and Eve to "increase and multiply and fill the earth." (Gen. 1:28)

15. Procreation produces bodies some time after the male seed unites with the female egg. But souls are created by God within the bodies prepared for them.³
16. God does not inject original sin into the souls he creates within their bodies because God is not the author of sin and because original sin comes from man and not from God. Hence it is the body that transmits original sin to its soul the instant its soul is created within its body

³ See RJMI book *Life Begins in the Womb: The Dogma That the Body Is Conceived First and Then after Some Time the Soul Is Created in Its Body*.

because the body contains the venom of original sin, whether in the male seed or the female egg or both. When the body is conceived, the venom of original sin is already contained in the soulless body; and the instant the soul is created within its body, the body injects the venom of original sin into the soul.⁴ (AO)

Job says, “Who can make him clean that is conceived of unclean seed?” (Job 14:4)

17. It is an allowable opinion that the indelible mark prevents souls from being re-infected with original sin. Hence the venom of original sin in the body is prevented from re-injecting original sin into the soul. (AO)

For the glory of God; in honor of the Blessed Virgin Mary, St. Michael, St. Joseph, Ss. Joachim and Anne, St. John the Baptist, the other angels and saints; and for the salvation of men

Original version: 2/2021; Current version: 2/2021

Mary’s Little Remnant

302 East Joffre St.

Truth or Consequences, New Mexico 87901-2878, USA

Website: www.JohnTheBaptist.us

(Send for a free catalog)

⁴ See RJMI book *Miracle of the Immaculate Conception: Original Sin and Creation of the Body and the Soul*.