

## CHAPTER SEVEN

### THE ORIGIN OF MAN AND HIS PRIMEVAL CONDITION

#### I. THE CREATION OF MAN.

According to Holy Scripture, man was created by God last of all creatures on earth as the crowning perfection of all visible Creation.<sup>1</sup> He was created by direct Intervention and Action of God in the “*image and likeness*”<sup>2</sup> creation of the human body from the soil of the earth and the soul from the Breath of Life.<sup>3</sup> Thus Adam, the first man, was placed by God in the Garden of Delight as the king of the visible Creation where he received the woman as a helpmate for him. So the first couple was made whom God Blessed as the root and genarchs of the human race.<sup>4</sup>

The significance of the origin of man from one couple can be understood when considering its presentation of the human race united as one family. Furthermore the universality of sin and the need for Salvation offered by Christ as the second Adam sent from Heaven, is clarified.

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<sup>1</sup> St. Symeon, *Euriskomena*, Homily XLV, pp. 206-208.

<sup>2</sup> Gen. 1:26. Cf. Lossky, *Theology*, pp. 70-73.

<sup>3</sup> Ware, *Way*, pp. 64-68.

<sup>4</sup> Cf. Kefalas, *Catechesis*, pp. 56-58. Damalas, *Catechesis*, pp. 36-38. Frangopoulos, *Christian Faith*, pp. 88-89. Mitsopoulos, *Themata*, pp. 68-69, 179.

Holy Scripture does not indicate the exact age of mankind and the genealogies mentioned in the various Books differ from one another. This subject remains open to modern science. Nevertheless, the important fact is not when man appeared on earth but that man was created by God.<sup>5</sup>

## **1. The Biblical Narrations Concerning Man's Creation.**

In the Book of Genesis we have two narrations concerning man's creation,<sup>6</sup> of which the first is brief in comparison to the second, yet they could be combined. The narration of Genesis exemplifies superiority compared to the mythologies of the traditions of other nations. The biblical narrations do not only have the authority of the God-inspired author of the Pentateuch but are also witnessed by many other Books of the Old Testament and especially by our Lord and Saviour Jesus Christ, the Son of God.

In the Book of Job,<sup>7</sup> as well as in Psalms, it is written: "*Thy Hands have made me and fashioned me.*"<sup>8</sup> In the Wisdom of Solomon it is written: "*...for God created man to be immortal, and made him to be an image of His own Eternity.*"<sup>9</sup> Ecclesiasticus (or Wisdom of

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<sup>5</sup> Meyendorff, *Theology*, pp. 140-143.

<sup>6</sup> Gen. 1:26-30 and 2:7-8, 21-23.

<sup>7</sup> Job 10:8.

<sup>8</sup> Psalm 119(120):73.

<sup>9</sup> Wisdom 2:23.

Sirah) notes: “*The Lord created man of the earth, and turned him into it again.*”<sup>10</sup>

Our Lord and Saviour Jesus Christ, proclaimed that God “...*created at the beginning and made them male and female...*”<sup>11</sup> and then referred to the exact prophetic words of Adam in Genesis 2:24 concerning the formation of Eve.<sup>12</sup>

St Paul characterised the first Adam as being “*earthly*” from the fact that he was taken from the soil of the earth.<sup>13</sup> Concerning his relationship to Eve, he stated that “...*for man is not from woman, but woman from man. Nor was man created for the woman, but woman for the man...*”<sup>14</sup> and that “...*Adam was formed first, then Eve.*”<sup>15</sup>

## **2. The Way of Man’s Creation According to Holy Scripture.**

In the narration of the Book of Genesis, God does not Command man to come out of the sea or earth, as He Commanded the fish, birds, reptiles and all living creatures. Instead, when He Created man, God said: “*Let Us make man in Our image and likeness...*”<sup>16</sup> and then He

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<sup>10</sup> Eccl. 17:1.

<sup>11</sup> Matth. 19:4.

<sup>12</sup> Gen. 2:24. Matth. 19:5.

<sup>13</sup> 1 Corinth. 15:47.

<sup>14</sup> 1 Corinth. 11:8-9.

<sup>15</sup> 1 Tim. 2:13.

<sup>16</sup> Gen. 1:26. Cf. Evdokimov, *Orthodoxia*, pp. 111-114. Sophrony, *His Life*, pp. 77-78.

gave them the authority over all living creatures.<sup>17</sup> God did not Command: “*Let there be man...*” although even if He had done so, man would still have been created. However, God formed the human body with special care and through His Divine Breath bestowed the soul<sup>18</sup> upon it causing man to become a living soul.

Man is presented as being the purpose of the whole Creation and the most perfect of all creatures, king of the earth and the only being ruled from Above. “*Man is the small cosmos of the large Cosmos. Man is a finite expression of God’s infinite self-expression.*”<sup>19</sup> Thus he becomes the link that unites the visible and material world with the spiritual and invisible world. Man appears to be earthly, although at the same time heavenly, mortal and immortal, visible and intellectual, supervisor of the visible Creation and initiator of intellectual as well as pilgrim of the Divine Majesty. Made from two essences, matter and spirit, he is related to Heaven and earth. And through the intellectual essence he communicates with the Heavenly

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<sup>17</sup> Gen. 1:26, 28. Cf. St. Symeon, *Euriskomena*, Homily XLV, p. 208.

<sup>18</sup> Tertullian, *Adversus Marcianem*, II, 4, in Migne, *P.L.*, 2, 314. St. Basil the Great, *About the creation of man*, Homily 1, § 2 and Homily 2, § 1, in Migne, *P.G.*, 30, 13 and 40. Theophilus of Antioch, 2 *Autolytus*, § 18, in *B*, v. 5, p. 34. St. John Chrysostom, *To Genesis*, Homily 13, § 1, in Migne, *P.G.*, 53, 105-106. Plato of Moscow, *Orthodox Teaching*, pp. 44-45. Kefalas, *Catechesis*, p. 237. Frangopoulos, *Christian Faith*, pp. 95-98. Mitsopoulos, *Themata*, pp. 69, 180-182.

<sup>19</sup> Ware, *Way*, p. 65.

Powers, whereas through matter he is related to earthly things.<sup>20</sup>

It is sufficient to present the superiority of man because of his bodily structure and his intellectual capabilities when compared to those of animals, in order to see his unique relationship to his Creator. He appears not only as flesh but also as spirit, in between majesty and humbleness. He is like a different type of Angel who combines earth and Heaven. Furthermore, although man may lack in size, strength or flexibility of movements when compared to many animals, he is superior to the entire animal world since he stands up-right, enabling him to look towards Heaven, and in the construction of his bodily parts such as his brain and hands he is able to form civilizations, participate in and recall history, create art, develop science, etc. Generally, he appears to have a harmonious development of his organism, according to which he is capable of adapting to different climates of the earth throughout its different periods. Consequently mankind appears to dominate the animal world as he is able to domesticate them for his own use, whereas his intellect raises him to the heights of Heaven, differentiating him from the irrational animals. The ability to speak distinguishes man and characterizes his intelligence that is incomparable to that of the animal kingdom. Only man has the absolute privilege of being

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<sup>20</sup> St. Gregory of Nazianzus, *To the holy Pascha*, Homily 45, § 7, in Migne, *P.G.*, 36, 632. St. Basil the Great, *About the creation of man*, Homily 2, § 12, in Migne, *P.G.*, 30, 57. St. Gregory of Nyssa, *About the soul and the making of man*, in Migne, *P.G.*, 46, 28. St. John Chrysostom, in Migne, *P.G.*, 56, 182.

intellectual, moral and religious. Therefore, the theory of man originating from ape is considered as the most foolish of theories and a blasphemy against God. As the Psalmist wrote: *“What is man that Thou art mindful of him, and the son of man that Thou visit him? For Thou hast made him a little lower than the Angels, and Thou hast crowned him with glory and honour.”*<sup>21</sup>

### **3. Biblical Anthropomorphic Expressions Regarding Man’s Creation.**

Holy Scripture manifests man’s superiority to the irrational and inanimate world by declaring: *“God formed the man of dust of the earth, and breathed upon his face the Breath of Life, and man became a living soul.”*<sup>22</sup> Here we find the use of expressions that fit our requirements, which the Holy and God-inspired author used in order to give the people of his time the understanding of the direct Intervention of God in man’s Creation. Considering that these terms are used in reference to God, we must understand the words of Holy Scripture with regard to God and ascribed to God such as *“...bodily form and composition of members...”* *“... in a Divine way. For the Divine is simple, without synthesis and without form.”* If we take these expressions literally then we would be forced to ascribe *“...a mouth to God...”* because He *“Breathed,”* as well as *“hands”* because He *“formed.”* Subsequently the question arises: Did God create man in the same way as the potter makes his pots or the sculpture

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<sup>21</sup> Psalm 8:4-5.

<sup>22</sup> Gen. 2:7.

his statues? But they form only the outside shape being unable to shape the inner parts, whereas in the case of man's formation, God's creative Energy entered into the depths of man's body and organised not only the veins and arteries but also the heart, the lungs, the stomach, the intestines and all the admirable parts of the human organism, which are united in one harmonious body.<sup>23</sup>

We must consider these expressions of Holy Scripture in a Divine Manner such as when it is said that God "*made*" man, it is understood as being the same Power as in the Divine Commandment "*Let there be...*" for we should understand that God's "Hands" means His Creative Power and that He took special care with man's creation. We must not think that God actually has hands. And again, when we hear that God "*breathed*", we should not think that God has lungs from where the breath of air was poured out, neither that the soul is part of God's Essence, for God is bodiless and not synthetic. We must understand this expression in the means that God commanded the body to have living power, which then became a living soul. We must also understand the nature of the soul, that it is a spirit, intellect and rational. And as God created the heavenly bodiless powers, likewise He created the human body from the dust of earth and ordered

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<sup>23</sup> St. John Chrysostom, *To Genesis*, Homily 13, § 2, in Migne, *P.G.*, 53, 107. St. Basil the Great, *About the creation of man*, Homily 2, § 12, in Migne, *P.G.*, 30, 56. St. Gregory of Nyssa, *About the soul and the making of man*, Homily 2, in Migne, *P.G.*, 45, 293.

it to have a rational soul, which is able to dwell in the body<sup>24</sup>.

#### **4. The denial of Naturalism.**

It is obvious that not only the soul, but the body, were created directly by God. But against this doctrine Naturalism opposed its theory.

Lactantius accuses the Stoic philosophers, who ignore the creation of man by God. The Stoic philosophers believed that the intellectual inhabitants of the earth were made as some kind of fungus, which covered all the face of the earth. This theory might seem foolish to us today, but it does not differ from the theories of contemporary Naturalists, as Vogt, Haeckel, Darwin and so many others. According to Naturalism, man is the result of natural evolution, accomplished without the intervention of the Creator, but by nature. Some evolutionaries (in their foolishness and spiritual madness) supported the theory that man originated from the evolution of a higher and perfect animal, the ape!!!

It is impossible that life could not originate from the inanimate nature, neither life appeared automatically. For we do not know much about life itself. What is life? What is the source of life?

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<sup>24</sup> Theodoretus of Cyrus, *Heresies*, 5, 9; *About the nature of man*, in Migne, *P.G.*, 83, 477 and 941. St. John Chrysostom, *To Genesis*, Homily 13, § 2, in Migne, *P.G.*, 53, 107.

But even if we accept that in the “*dust of the earth*” was a form of life, it was necessary that the creative commandment of God to be heard: ‘*Let there be human body and the animal organism to become human*’. Otherwise we will always stand before an unsolved problem, which means that either we have to renounce the information of Genesis concerning the origin of Eve from Adam, which means that the authority and authenticity of the Bible concerning the narration of man’s creation collapses or we have to accept that Eve had a higher and more divine way of birth created from the side of Adam through direct intervention and creative power of God<sup>25</sup>.

### **5. The way of the formation of the woman.**

St. John Chrysostom urges us to understand the words of Genesis not by its letter, but in a divine way. The Holy Scriptures concerning Eve’s formation, does not use the term “*made*” but “*filled up*”, and this because God used part of Adam’s flesh which already existed and He filled up the missing flesh<sup>26</sup>. Seeing the details of Eve’s formation, St. John states that it is only through the eyes of true faith that one can understand such work or creation. For God, in order that Adam does not think that Eve is another creation, “*brought trance upon Adam and he slept*”, and He “*took one of his ribs and filled up the flesh instead thereof. And God formed the rib which He took*

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<sup>25</sup> St. John Chrysostom, *To Genesis*, Homily 13, § 2, in Migne, P.G., 53, 106.

<sup>26</sup> St. Symeon, *Euriskomena*, Homily XLV, p. 210.

from Adam into a woman, and brought her to Adam”<sup>27</sup>. God brought trance upon Adam and he slept, in order not to feel pain when God removed the rib, and thus Adam might hate the woman remembering the pain; thus God brought upon him a very deep trance which was necessary and gave without pain his companion<sup>28</sup>.

St. Augustine dealing with the matter of Eve’s formation avoids expressing the opinion, whether they were mentioned typically or symbolically<sup>29</sup>.

The origin of Eve from the side of Adam has deeper meaning. The Creator did not want to signify only the close relationship and union of man and woman, who will be united through marriage into one flesh, but also, that she will communicate with her husband and that Adam will not see her having a different nature and she then leads a different path. But, he wanted to stress the mystery of the monarchy of God, in order that some will not say, that one God created man and another created the woman<sup>30</sup>.

St. Ambrosius also states that through this way of Eve’s formation, the Creator intended that the whole human race will derive from one and the same root, not

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<sup>27</sup> Gen. 2:21-22. Cf. Damalas, *Catechesis*, pp. 38-39.

<sup>28</sup> St. John Chrysostom, *To Genesis*, Homily 15, § 2 and 3, in Migne, *P.G.*, 53, 120-122.

<sup>29</sup> St. Augustine, in migne, *P.L.*, 34, 205.

<sup>30</sup> Theophilus of Antioch, *2 Autolycus*, § 28, in *B*, v. 5, p. 40.

from two different people, but from one and only one, Adam<sup>31</sup>.

St. John Chrysostom adds, God “*formed the woman taking a part from the whole dough*”, from which the whole human race will derive and which existed as a whole in Adam<sup>32</sup>.

As from Adam the whole human race came from, in a similar manner from the “*second Adam, the one from heaven*”, the new creation was to come. St. Paul comparing Adam and Christ clearly states that “*Since by man came death, by Man also came the resurrection of the dead. For as in Adam all died, even so in Christ all shall be made alive*”<sup>33</sup>. “*The first man Adam became a living being. The last Adam became a life-giving spirit*”<sup>34</sup>. “*The first man was of the earth, made of dust; the second Man is the Lord from heaven. As was the man of dust, so also are those who are made of dust; and as is the heavenly Man, so also are those who are heavenly. And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man*”<sup>35</sup>. St. Augustine observes saying, “*when the second Adam bend His head and died on the Cross, then ‘one of the soldiers pierced His side with a spear’ and from His side the Church of the faithful was made, as the Bride of the pierced Bridegroom; which*

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<sup>31</sup> St. Ambrosius, *Lib. De Parad.*, c,10, § 48, in migne, *P.L.*, 14, 315.

<sup>32</sup> St. John Chrysostom, *To Genesis*, Homily 6, § 2, in Montfaucon, 4, 779.

<sup>33</sup> 1 Corinth. 15:21-22.

<sup>34</sup> 1 Corinth. 15:45.

<sup>35</sup> 1 Corinth. 15:47-49.

*includes all the new creation in the second Adam. The Church was formed from the blood which flew from the wound of Him who died, for Him and through Him*<sup>36</sup>.

St. John Chrysostom observes that “*as Eve was made from the side of Adam, likewise we from the side of Christ*”. “*And as when Adam was sleeping the woman was made, likewise when Christ died the Church was formed from His side*”. From the side of the first Adam, “*who is the type of the future*”, came his wife. From that which flew from the side of the second Man, the blood and water, the Church was born, which was united in a mysterious way as one body with Him, who is the Head, as described by St. Paul<sup>37</sup>.

It is obvious that the Holy Scriptures teach about the union of the human race. The whole narration of the creation of the first couple leads to the conclusion that the human race derived from them. It is also assured literally in the book of Genesis, that before the creation of Adam there was no man to cultivate the earth; even the name of Eve, which means Life, “*because she was the mother of all living*”<sup>38</sup>. In the New Testament we have a clear witness to this, as St. Paul speaks to the Athenians saying: “*And He has made from one blood every nation of men to dwell on all the face of the earth*”<sup>39</sup>. Writing to the Romans that “*through one man sin entered the world, and*

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<sup>36</sup> St. Augustine, *Enarratio in John*, IX, 10, in migne, 35, 1403.

<sup>37</sup> St. John Chrysostom, *Praise to Maximus*, § 3, in Montfaucon, v. 3, p. 258. Eph. 5:32.

<sup>38</sup> Gen.3:21.

<sup>39</sup> Acts 17:26.

*death through sin, and thus death spread to all men, because all sinned*<sup>40</sup>. To the Corinthians he speaks about the man “*of the earth, made of dust*” of whom we also have put on “*the image of the man of dust*”<sup>41</sup>. Finally, our Lord and Saviour Jesus Christ, the Son of God, assured us saying that “*He who made them at the beginning made them male and female*”<sup>42</sup>.

The importance of this teaching concerning the origin of mankind is manifested in that man was created directly by God with special care, the brotherhood and the equality of all men regardless of their race, language or colour of skin, who have the same Father in Heaven and are called to love one another. Especially, through these teachings is clarified the spreading of sin<sup>43</sup>, which made it necessary for the Word of God to be incarnated and to become perfect Man for the salvation of all<sup>44</sup>. The work of salvation which was offered by Christ on the Cross is based on the fact that all men are from one origin.

## **6. The age of the human race.**

Concerning the age of mankind, we must say, that this should be left to science, because Holy Scriptures are not books of science or of exact records. Holy Scriptures reveal to us God’s Revelation. They are not books of

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<sup>40</sup> Rom. 5:12. 1 Corinth. 15:21.

<sup>41</sup> 1 Corinth. 15:47-49.

<sup>42</sup> Matth. 19:4.

<sup>43</sup> Rom. 5:12.

<sup>44</sup> John 1:14; 3:16-17.

Archaeology, or Paleontology, or any of such science; they are the Revelation of God revealed to man, in order that man knows his Creator who brought everything from nothingness into being, and that salvation came from the One and only True God, the Father and the Son and the Holy Spirit.

Holy Scriptures do not mention any specific age, but it is estimated by the researchers according to the chronologies which are found scattered here and there and from the existing genealogies. It is also obvious that during the copying of the manuscripts some parts, as for names, which were difficult to be read, were left out and thus lost.

Accordingly these researchers estimate that from the time of creation to the birth of Christ the years are 3,483 and in other cases 6,984 years. According to the texts of Hebrew and Bulgata from Adam to Noah the time is 1,656 years, whereas according to the Samaritan text is 1307 and according to the Old Testament Greek (Septuagint O') text between 2,242 and 2,262 years. Also from the time of the great Flood till Abraham according to the Hebrew text 290 years, whereas the Samaritan text brings the number up to 940 and according to Old Testament Greek (Septuagint, O') to 1,170! Thus between the two official translations, that of Bulgata and the Old Testament Greek (Septuagint O'), we have a difference of 1200-1500 years<sup>45</sup>.

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<sup>45</sup> Trempeles, *Dogmatique*, v. I, p. 467.

No matter what the age of the human race is, it is obvious that Holy Scriptures assures us that man is the newly established inhabitant of the earth.

## 7. Adam in Paradise.

According to the book of Genesis “*God planted a garden eastward in Eden, and placed there the man whom he had formed*”<sup>46</sup>. For it was necessary that man see God creating, in order to know the Creator, God created before him Paradise, a garden, harmonious in all and full of all pleasant beauty, divine plants full of admiration. And God did not let man partake only of the fruits of the earth, but also the knowledge of each species<sup>47</sup>.

The expression “*planted*” is placed in an anthropomorphic way, which we must understand in a divine way, otherwise we might fall into great mistakes. This expression must be understood as God “*commanded to be a garden*”<sup>48</sup>.

Some of the Fathers supported the theory, that Paradise was in heaven, but Theophilus of Antioch observes that the expressions used in Scriptures “*and God*

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<sup>46</sup> Gen. 2:8. Cf. Bryennios, *Paralipomena*, ch. XIII, v. III, p. 82.

<sup>47</sup> Kritopoulos, in Karmeris, *The dogmatics*, v. II, pp. 514-515. Kefalas, *Catechesis*, pp. 59-60. Frangopoulos, *Christian Faith*, pp. 99-102. Mitsopoulos, *Themata*, pp. 70-71.

<sup>48</sup> St. John Chrysostom, *To Genesis*, Homily 13, § 3, in Migne, *P.G.*, 53, 108. St. John of Damascus, *Catechesis*, II, 11, in Migne, *P.G.*, 94, 912 and 913.

*made to spring up every tree beautiful*<sup>49</sup> and “*eastward*”<sup>50</sup>, clearly teach us that Paradise was on this earth and not in heaven<sup>51</sup>.

St. Hippolytus adds, “*since in Scriptures we read about rivers, which still flow till this very day, we must understand, that Paradise was on earth and not in heaven, it was a place in the east and a land of choice*”<sup>52</sup>.

Nevertheless, Paradise was prepared for Adam as a special place for him. Man did not appear on earth before the creation of all things on it, but afterwards, when God had prepared for him this kingdom, in order for him to live in it as “*a king and ruler*”<sup>53</sup>.

Adam was placed in Paradise not to enjoy a luxurious life, but “*to cultivate and keep it*”<sup>54</sup>. Cultivating virtuous life and faithfulness to God his Creator, man was to rise in a higher level of holiness and deification.

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<sup>49</sup> Gen. 2:9.

<sup>50</sup> Gen. 2:8. Cf. Bryennios, *Paralipomena*, ch. XIII, VIII p.82

<sup>51</sup> Theophilus of Antioch, *2 Autolycus*, § 24, in **B**, v. 5, p. 37.

<sup>52</sup> St. Hippolytus, in **B**, v. 6, p. 112.

<sup>53</sup> St. Cyril of Jerusalem, *Catechesis*, II, 4, in Migne, *P.G.*, 33, 389.

St. John Chrysostom, *To Genesis*, Homily 14, § 3, in Migne, *P.G.*, 53, 114. St. Gregory of Nyssa, *About the creation of man*, ch. 2, in Migne, *P.G.*, 44, 132.

<sup>54</sup> Gen. 2:15.

## II. THE ELEMENTS OF MAN.

From all the previous teachings it is obvious that man consists of two elements, soul and body<sup>55</sup>. That man was made of two elements is witnessed by the creative words of God in the narration of Genesis. The ecumenical Teachers and Scholars of the Orthodox Church proclaimed the same teachings. The teachings that man consists of a third element, the spirit, not having solid ground in Scriptures, was rejected.

Man's body, although connected to mortality, remains the element with which the immortal soul was united. Both elements derived from the creative commandment of God and are the essential elements of man's nature. And neither to the soul without the body, nor to the body without the soul, has God given life, but through the union of both He created one man<sup>56</sup>.

Thus the Orthodox Christian Faith rejects as unacceptable the teachings of *Spiritualism*, according to which the body is a shadowy image of the spiritual soul or that it is the prison of the soul or that it opposes it. Also the Orthodox Faith objects Materialism, which supports that during death the soul is completely abolished and does not exist after death. The opinion that the soul is surrounded by another airy layer is rejected, because it restricts the union of the soul and body only externally.

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<sup>55</sup> Kefalas, *Catechesis*, pp. 241-243. Frangopoulos, *Christian Faith*, pp. 89-90.

<sup>56</sup> Athenagoras, *Concerning the resurrection of the dead*, ch. 5, in **B**, v. 4, p. 322.

Origen's teachings concerning the pre-existence of the souls has also been condemned by the Orthodox Church, as well as the teachings that the soul dies or falls into lethargy.

Concerning the way in which the souls are born during recreation and multiplication of the human race, two of the theories, that of pre-existence of the souls and that the souls are a flow from God's Essence have been condemned. The other two theories, that they are created directly by God and that they are replanted, some of the holy Fathers support the former, and some the later. The teaching concerning the replanting of the souls in association with the eternal plan of God for each individual person seems more acceptable<sup>57</sup>.

### **1. The true meaning of the biblical verses referring to the three elements of man.**

In two biblical verses of the Holy Scriptures the term "*spirit*" appears to differentiate from the term "*soul*"<sup>58</sup>, and thus we have the theory that man consists of three elements: *body, soul and spirit*<sup>59</sup>.

In the first verse we read: "*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, and of joints and marrow, and is a discerner of the thoughts*

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<sup>57</sup> Trempeles, *Dogmatique*, v. I, pp. 469-470.

<sup>58</sup> Kefalas, *Catechesis*, pp. 58-59.

<sup>59</sup> Ware, *Way*, pp. 60-64.

*and intents of the heart*”<sup>60</sup>. Here the word of God is characterized as being ‘*sharper than any two-edged sword*’, which pierces ‘*even to the division of soul and spirit, and of joints and marrow*’. Concerning the terms ‘*joints*’ and ‘*marrow*’, as we cannot speak about separate and distinguished elements, but only about elements of the one and same body; in a similar manner the terms ‘*soul*’ and ‘*spirit*’ are not distinguished from one another, as separate elements, but they are one which consist the human personality. But, as the ‘*joints*’ and ‘*marrow*’ are inseparable parts of the body, likewise the ‘*spirit*’ is the highest moral power of the one soul, which gives life to the body.

The second verse states: “*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*”<sup>61</sup>. Others of the Scholars understood the terms ‘*spirit*’ as referring to the spiritual charisma which is given to each one through holy Baptism. Hence it was observed that “*these three were never referred to the unbelievers, but only to those who have believed, who have the soul and body are by nature, but receive the spirit by beneficence, in other words it is the charisma of those who believe*”<sup>62</sup>.

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<sup>60</sup> Heb. 4:12.

<sup>61</sup> 1 Thess. 5:23.

<sup>62</sup> Theodorus monk, in Migne, P.G., 28, 80.

Theophylactus of Bulgaria supported the opinion that the term ‘*sanctify*’ refers to the mind of man<sup>63</sup>. In general, the spirit is the higher spiritual parts of the soul and the Holy Spirit overshadows it with His sanctification and Grace.

St. Augustine observes, that “*There are three elements of which man is consisted of, spirit, soul and body, which again are counted as two, because the soul is often called spirit ... But when the soul seeks things of the flesh, it is called flesh, because part of it resists the spirit, not by nature, but from the habit of sinning ... The nature of the soul is perfect, when it submits to her spirit and when it follows God, who inspires it*”<sup>64</sup>.

St. John of Damascus speaks more clearly expressing the opinion, “*the soul ... does not have its own mind, but the most pure part of her (the spirit)*”<sup>65</sup>.

St. Jude speaks about those “*sensual persons, who cause divisions*” and characterizes them as “*not having the Spirit*”<sup>66</sup>, not reborn, but “*walking according to their own lusts*”<sup>67</sup>. St. Paul speaks about “*the natural man*” who does not receive “*the things of the Spirit of God, for they are foolishness to him*”, in opposition to “*the spiritual*”

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<sup>63</sup> Theophylactus of Bulgaria, *To 1 Thessalonians 5:23*, in Migne, P.G., 124, 1324. Androutsos, *Dogmatique*, p. 132. Rhosse, *System*, p. 401.

<sup>64</sup> St. Augustine, *De fide et symbolo*, § 23, in Owen, *Dogmatic*, p. 220.

<sup>65</sup> St. John of Damascus, *Exposition. About man*, II, 26, in Migne, P.G., 94, 924.

<sup>66</sup> Jude 19.

<sup>67</sup> Jude 16, 18.

man who “*judges all things*”<sup>68</sup> and his soul is dressed with the glory of the Holy Spirit, who enlightens his mind. For “*we have the mind of Christ*”<sup>69</sup>.

Consequently, the holy Fathers of the Orthodox Church support the teaching that man consists of only two elements, that of soul and body. Athenagoras assures us, that the human nature consists of “*an eternal soul united with the body*”. And the soul oversees the functions of the body, deciding what it is proper; whereas the body moves according to the changes of nature<sup>70</sup>.

Clement the Alexandrian, although in some cases supports the theory of the three elements, characterizes the “*synthesis of man as being from different, but not contrary elements, that of body and soul*”. Although it is a common belief that the soul is greater than the body, he presents man to have rational and irrational, soul and body, of which the body is earth and returns to the earth, whereas the soul ascends to God<sup>71</sup>.

St. Cyril of Jerusalem addressing the catechumen says the following: “*Know yourselves who you are, that you are of two substances, that of soul and body*”<sup>72</sup>.

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<sup>68</sup> 1 Corinth. 2:14, 15.

<sup>69</sup> 1 Corinth. 2:16.

<sup>70</sup> Athenagoras, *About resurrection*, ch. 12 and 15, in **B**, v. 4, p. 320-321 and 322-323.

<sup>71</sup> Clement the Alexandrian, *Stromata*, IV, §§ 3 and 26; VII, § 12, in **B**, v. 8, pp. 53 and 106; 279.

<sup>72</sup> St. Cyril of Jerusalem, *Catechesis*, IV, § 18, in Migne, *P.G.*, 33, 477.

St. Athanasius of Alexandria, the Great, referring to death observes that “*it is not the soul which dies, but because of her departure the body dies*”<sup>73</sup>.

St. Gregory of Nazianzus, the Theologian, proclaims, that man “*is a being of two elements, that of invisible and visible nature*”, which was created by God, who received from matter the body and from His breath gave the “*heavenly soul*”<sup>74</sup>.

St. Basil the Great characterizes man to be “*synthetic of soul and body*”, and “*the body was taken from the earth*”, whereas the “*soul is heavenly*”<sup>75</sup>.

St. Gregory of Nyssa manifests man as being “*a being who is composed of soul and body*”<sup>76</sup>.

St. John Chrysostom also appears very clearly on this matter and admiring the power of the Master who “*created such admirable and intellectual creature from two elements, mixing the bodiless essence of the soul with the body*”<sup>77</sup>.

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<sup>73</sup> St. Athanasius the Great, *Homily against Greeks*, § 33, in Migne, *P.G.*, 25, 65.

<sup>74</sup> St. Gregory of Nazianzus, *Homily 45 to Pascha*, § 7, in Migne, *P.G.*, 36, 632.

<sup>75</sup> St. Basil the Great, *To Isaiah*, I, § 43, in Migne, *P.G.*, 30, 140.

<sup>76</sup> St. Gregory of Nyssa, *About the creation of man*, ch. 29, in Migne, *P.G.*, 44, 233.

<sup>77</sup> St. John Chrysostom, *To Genesis*, Homily 14, § 5, in Migne, *P.G.*, 53, 117. *Ibid*, *To Romans*, Homily 13, § 2, in Migne, *P.G.*, 60, 510.

In more detail St. Augustine speaking about man observes, that the soul is not the whole man, but the higher part of him. But, because the two elements have been united together, each part is called ‘*man*’, external man is the body, internal man is the soul, as though they are two men, whereas both are one man<sup>78</sup>.

The crown of the patristic teachings is the decree of the 4<sup>th</sup> Ecumenical Council, which declared Christ to be perfect Man “*with intellect soul and body*”. As St. John of Damascus witnesses, that God “*created man from visible and invisible nature, from the dust He forms the body, the rational and intellect soul He gave from His own breath*”<sup>79</sup>.

## 2. The soul’s immortality.

As it was stressed above, man consists of two elements, soul and body. When the soul is separated from the body, then death occurs and the body stops functioning, it decomposes into dust and returns to the earth from where God has taken it. But, the soul even after death remains alive and preserves its conscience<sup>80</sup>.

This is witnessed throughout Holy Scripture. In Genesis Abraham and Ishmael, when they died, they were counted as dead, but Abraham “*was added to his*

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<sup>78</sup> St. Augustine, *De civitate Dei*, XIII, 24, § 2, in Migne, *P.L.*, 41, 399.

<sup>79</sup> St. John of Damascus, *Exposition. About man*, II, 26, in Migne, *P.G.*, 94, 920.

<sup>80</sup> Cf. Kefalas, *Catechesis*, pp. 61-64. Frangopoulos, *Christian Faith*, pp. 93-94.

people”<sup>81</sup>, Ishmael “*was added to his fathers*”<sup>82</sup>. When Jacob was mourning over Joseph, he said: “*I will go down to my son mourning to Hades*”<sup>83</sup>. This manifests not only that the souls live after death, but that they meet in Hades. King David says concerning Christ: “*For You will not leave my soul in Hades, nor will You allow Your Holy One to see corruption*”<sup>84</sup>.

In the New Testament the appearance of the two prophets Moses and Elias at the Transfiguration of our Lord on Mount Tabor and their dialogue with Christ<sup>85</sup>, as well as His assurance that “*God is not the God of dead, but of living*”<sup>86</sup>, proves clearly that those who depart from this life continue to live in the after life. This we can see in the parable of the “*Rich Man and Lazarus*”<sup>87</sup>, where the rich man although “*being in torments in Hades*” recognized Lazarus being comforted in the “*bosom*” of Abraham. Also, the promise of Christ to the thief on the cross, “*Assuredly, I say to you, today you will be with Me in Paradise*”<sup>88</sup>, witnesses literally that the souls who pass away in repentance and virtues enter into the eternal life. Therefore, St. Paul states: “*For I am hard-pressed between the two, having a desire to depart and be with Christ, which is far better*”<sup>89</sup>. And again: “*We are confident, yes,*

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<sup>81</sup> Gen. 25:8.

<sup>82</sup> Gen. 25:17.

<sup>83</sup> Gen. 37:34.

<sup>84</sup> Psalm 16:10.

<sup>85</sup> Matth. 17:1-5. Mark 9:2-13. Luke 9:28-36.

<sup>86</sup> Matth. 22:32.

<sup>87</sup> Luke 16:19-31.

<sup>88</sup> Luke 23:43.

<sup>89</sup> Phil. 1:23.

*well pleased rather to be absent from the body and to be present with the Lord*<sup>90</sup>.

St. Justin, the philosopher and martyr, states, “*after death the souls are in full conscience*” and that “*the souls of the pious are in a higher place*”, because “*the soul is immortal*” and “*is called immortal*” because “*it does not die, but because God created the intellect soul, it is related to Him*”<sup>91</sup>.

Origen had confronted those who supported the heresy that the soul dies with the body, of those teachings which Eusebius writes in his History<sup>92</sup>.

A second differentiation in the opinions concerning the immortality of the soul refers to the question: “*Are the souls by nature and essence immortal, or are they born mortal, and then become immortal ‘because God wants them to live’?*” The later answer to this question is supported by St. Justin, the philosopher and martyr<sup>93</sup>,

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<sup>90</sup> 2 Corinth. 5:8.

<sup>91</sup> St. Justin, the philosopher and martyr, *1 Apology*, 18, 3; *Dialogue*, 5, 3, in **B**, v. 3, pp. 171; 214. St. Cyril of Jerusalem, *Catechesis*, II, § 20, in Migne, *P.G.*, 33, 480. Theophilus of Antioch, *2 Autolytus*, § 19, in **B**, v. 5, p. 34. Athenagoras, *Deputation*, a', 27, in **B**, v. 4, p. 303. St. Athanasius the Great, *Against Greeks*, § 33, in Migne, *P.G.*, 25, 65.

<sup>92</sup> Eusebius, *Church History*, VI, 37.

<sup>93</sup> St. Justin, the philosopher and martyr, *Dialogue*, 6, § 1, in **B**, v. 3, p. 215.

Tatianus and St. Irenaeus<sup>94</sup>. Also St. John of Damascus appears to support up to a certain measure this theory<sup>95</sup>.

Nevertheless, the difference between the two teachings is not serious, because according to both theories the soul is immortal. Because, if we say that the soul was created immortal, do we not mean that through the Will and Grace of God it was created? Or, if we accept that by nature it is immortal, if God removes His divine Providence it is impossible for the soul, which is created by nature immortal, to return back to nothingness?

### **3. The theories of the multiplication of the souls.**

Concerning the beginning of each soul and the way of its union with the body<sup>96</sup>, Holy Scriptures remain silent. Thus different theories have been expressed, of which the two are completely denied.

#### **a) The theory of the pre-existence of the souls<sup>97</sup>.**

This theory was supported by Plato, Philo, Origen and some of his supporters like Didymus the Blind, Euagrius of Ponticus and Nemesius of Emessa. According to this theory the souls were created before all time and because they sinned they are punished to be embodied as in prison.

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<sup>94</sup> St. Irenaeus, *Heresies*, book II, ch. 34, §§ 1-4, in Migne, *P.G.*, 7, 835. Cf. *Ibid*, in Hadjephraimides, pp. 186-187.

<sup>95</sup> St. John of Damascus, *Exposition. About man*, II, 26, in Migne, *P.G.*, 94, 924.

<sup>96</sup> Mitsopoulos, *Themata*, pp. 182-191.

<sup>97</sup> *Ibid*, p. 189.

This theory was condemned in the year 543 AD by the Holy Council which gathered in Constantinople, as well as by the holy Council of Praga in 561 AD. Also St. Gregory of Nazianzus, St. Gregory of Nyssa<sup>98</sup>, St. Augustine and Leon I<sup>99</sup> condemned this theory.

**b) The theory of “emanatismus”**, which was supported by Gnosticism, Manichaeism, New-platonism and in contemporary times by Pantheism. According to this theory, the souls derive from the divine essence by emanation. Because this theory abolishes the absolute simplicity of the divinity, it is also condemned.

**c) The theory of creation of each soul at the time of conception (“creatianismus”)**<sup>100</sup>. This theory was accepted by the Roman-Catholic Church and adopted by Pope Pius II in his encyclical ‘*Humani generis*’ (1950) because it agrees with the Roman-Catholic doctrine concerning the immaculate conception of the Theotokos<sup>101</sup>. St. Augustine with some uncertainty and hesitation speaks about this theory, but he is unable to combine it with the inheritance of the original sin<sup>102</sup>. Truly, if each soul was created directly by God, then how can anyone explain that the soul bears with it the stain of the original sin? Also it presents that God participates in

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<sup>98</sup> St. Gregory of Nyssa, *About the creation of man*, ch. 28, in Migne, *P.G.*, 44, 229-232.

<sup>99</sup> St. Augustine, *Epist.* 217, 5, 16; Leon I, *Epist.* XV, 10, in Migne, *P.L.*, 54, 684-685.

<sup>100</sup> Mitsopoulos, *Themata*, p. 190.

<sup>101</sup> See: Ott, *Dogmatique*, p. 147.

<sup>102</sup> St. Augustine, *De anima*, IV, in Migne, *P.L.*, 44, 526.

sin creating the souls of those children who are born out of the blessings of marriage and sinful relationships.

**d) Finally, the fourth theory is that of Transplantation (“traducianismus”)<sup>103</sup>**, according to which the souls derive from the souls of the parents as the detachments of the trees (“*Tradux*”). This theory not only explains the inheritance of the original sin by all men, but also the psycho-characteristics of the parents passed down to the children.

Another form of this theory is “*Generatianismus*”, according to which the souls of the parents, because of the creative commandment “*increase and multiply*” they both give through spiritual semen (“*semen spirituale*”) or spiritual creative power, at the moment of the insemination of the woman’s egg, the soul to the conceived fetus.

St. Augustine agrees with this theory, although he confesses ignorance<sup>104</sup>.

St. Athanasius of Alexandria, the Great, also appears to support this theory and he observes that as all the stars and great suns “*through the same commandment and on the same day were called into existence*”, “*and the four footed animals and birds and reptiles and plants were created, in a similar manner the ‘image’ (soul) of men was created*”. For Adam alone was created from the dust of

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<sup>103</sup> Mitsopoulos, *Themata*, pp. 190-191.

<sup>104</sup> St. Augustine, *De anima*, c. 36 and 19, in *igne, P.L.*, 44, 526.

the earth, but “*in him were the reasons of inheritance of the entire human race*”<sup>105</sup>.

Clement the Alexandrian teaches that “*according to this man becomes the image of God, as in the birth of man, man intervenes*”. He also observes that God could create even now men “*according to the way which He created Adam*”, but He does not “*because He gifted once man to increase and multiply and to fill the earth*”<sup>106</sup>.

St. Anastasius of Sinai observes “*the body is composed from the female earth and blood, the soul through sowing, as through the breath of man in a way which cannot be spoken of*”<sup>107</sup>.

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<sup>105</sup> St. Athanasius the Great, *Against Arians*, II, § 48, in Migne, *P.G.*, 26, 249.

<sup>106</sup> Clement the Alexandrian, *Pedagogus*, II, ch. X, 83, in *B*, v. 7, p. 168.

<sup>107</sup> St. Anastasius of Sinai, *Question* 96, in Migne, *P.G.*, 89, 741 and 744. Hengenbach, *History*, v. I, p. 407.