

1. St. Athanasius on the Consequence of the Fall

"But since the will of man could turn either way, God secured this grace that He had given by making it conditional from the first upon two things—namely, a law and a place. He set them in His own paradise and laid upon them a single prohibition. If they guarded the grace and retained the loveliness of their original innocence, then the life of paradise should be theirs, without sorrow, pain, or care, and after it the assurance of immortality in heaven.

But men, having turned from the contemplation of God to evil of their own devising, came inevitably under the law of death. Instead of remaining in the state in which God had created them, they were in the process of becoming entirely corrupted, and death had them completely under its dominion. For the transgression of the commandment was making them turn back again according to their nature. As they had at the beginning come into being out of non-existence, so were they now on the way to returning, through corruption, to non-existence again.

This, then, was the plight of men. God had not only made them out of nothing, but had also graciously bestowed on them His own life by the grace of the Word. Then, turning from eternal things to things corruptible, by the counsel of the devil, they had become the cause of their own corruption in death. For, as I said before, though they were by nature subject to corruption, the grace of their union with the Word made them capable of escaping from the natural law, provided that they retained the beauty of innocence with which they were created.

That is to say, the presence of the Word with them shielded them even from natural corruption, as also Wisdom says: "God created man for incorruption and as an image of His own eternity; but by envy of the devil, death entered into the world."

When this happened, men began to die, and corruption ran riot among them and held sway over them to an even more than natural degree, because it was the penalty of which God had forewarned them for transgressing the commandment.

“(St Athanasius on the incarnation chapter 1)

1. Loss of Original Innocence

- Humans failed to guard the grace and loveliness of their original innocence.

2. Exile from Paradise

- Loss of the life of paradise, which was free from sorrow, pain, or care.

3. Separation from God

- Turning from the contemplation of God to evil, influenced by their own devising and the counsel of the devil.

4. Subjection to Death

- Entering under the law of death as a consequence of sin.

5. **Corruption of Human Nature**

- Moving from the state of incorruption to a process of complete corruption.

6. **Return to Non-Existence**

- A trajectory back to non-existence through corruption, reflecting their creation out of nothing.

7. **Loss of assurance to Immortality**

- Failure to retain the assurance of immortality in heaven due to disobedience.

8. **Penalty for Transgression**

- Experiencing death and corruption as the penalty for breaking God's commandment.

9. **Increased Corruption**

- Corruption exceeding natural levels due to the consequences of sin.

10. **Envy of the Devil and Death's Dominion**

- Death entering the world through the envy of the devil and taking control over humanity.

11. **Dependency on Grace**

- Recognition that humans were capable of escaping corruption only through union with the Word.

12. **Violation of Natural Order**

- By their actions, humans disrupted the natural order, making them subject to corruption and death.

2. **St. Cyril of Alexandria**

“Now when the woman was carried away into transgression by the trickery of the devil and ate the forbidden fruit of the trees, so did our forefather Adam also fall with her, and human nature was straightaway condemned to death. To the woman, God said, “In pain you shall bear children,” while to Adam, He declared, “Cursed shall the ground be in your labors.”

In addition to this, they were sent away from that most desirable estate of their former dwelling place and from the delights of the garden. Only then did they learn that they were

naked and without clothing, and in need of garments. Yet, God had compassion upon them, and so skins were given to them as tunics.

They were consigned to mother earth and brought low by the cords of corruption. So there remained, it would seem, absolutely nothing for them in their extreme state of wretchedness.

Since man had **turned aside into sin and his nature was now infirm through its inclination to commit base acts**—in the same way, perhaps, as the unclean spirits—**continual evil was to be found upon the earth.** For this reason, **the death of the flesh was determined.** Yet the living creature was **not consigned to complete destruction, but rather to renewal and, if we might say it thus, to a refashioning in the same way that a vessel which has been smashed is later made whole.**

Adam, who was earthly and human, when the curse came upon him, could spread its effects upon the whole of the race, as a kind of inheritance.”

(St. Cyril of Alexandria: GLAPHYRA ON THE PENTATEUCH, VOLUME 1 BOOK ONE: Chapter 1 concerning Adam)

1. Condemnation to Death

"So did our forefather Adam also fall with her, and human nature was straightaway condemned to death."

2. Pain and Labor as Punishment

"To the woman, God said, 'In pain you shall bear children,' while to Adam, He declared, 'Cursed shall the ground be in your labors.'"

3. Expulsion from Paradise

"They were sent away from that most desirable estate of their former dwelling place and from the delights of the garden."

4. Awareness of Nakedness and God's Compassion

"Only then did they learn that they were naked and without clothing, and in need of garments. Yet God had compassion upon them, and so skins were given to them as tunics."

5. Subjection to Corruption and Death

"They were consigned to mother earth and brought low by the cords of corruption. For this reason, the death of the flesh was determined."

6. Spread of its effects to All Humanity

"Adam, who was earthly and human, when the curse came upon him, could spread its effects upon the whole of the race, as a kind of inheritance."

3. St. Irenaeus of Lyon

“Man received, as the punishment for his transgression, **the toilsome task of tilling the earth and eating bread in the sweat of his face, eventually returning to the dust from which he was taken.** Similarly, the woman was punished with **toil, labor, groans, the pangs of childbirth, and a state of subjection, meaning she was to serve her husband.** These punishments ensured that neither man nor woman would perish entirely under God's curse, nor remain unprimanded and risk despising God.

Furthermore, **God drove man out of Paradise and removed him far from the tree of life—not out of envy, as some falsely claim, but out of pity.** God did not wish for man to remain a sinner forever, nor for the sin that surrounded him to become immortal, leading to interminable and irremediable evil. Instead, God, in His wisdom, **set a limit to man's sinful state by interposing death, which causes sin to cease.**

Through the **dissolution of the flesh, which occurs in the earth, man ceases to live for sin and instead begins to live for God.** By this act, God ensured that sin would not have eternal dominion, and through death, He opened a path for humanity's renewal, offering the hope of a restored relationship with Him.” (Against Heresies Book III , Chapter 23)

1. Labor and Toil for Survival

"Man received, as the punishment of his transgression, the toilsome task of tilling the earth, and to eat bread in the sweat of his face, and to return to the dust from whence he was taken."

2. Pain and Subjection for Women

"Similarly also did the woman [receive] toil, and labour, and groans, and the pangs of parturition, and a state of subjection, that is, that she should serve her husband."

3. Exile from Paradise and the Tree of Life

"He drove him out of Paradise, and removed him far from the tree of life, not because He envied him the tree of life, as some venture to assert, but because He pitied him."

4. Limitation of Sin Through Death

"He did not desire that he should continue a sinner for ever, nor that the sin which surrounded him should be immortal, and evil interminable and irremediable. But He set a bound to his [state of] sin, by interposing death, and thus causing sin to cease."

5. A Path to Renewal

"By the dissolution of the flesh, which should take place in the earth, so that man, ceasing at length to live to sin, and dying to it, might begin to live to God."

4. St. Gregory of Nyssa

On the making of Man: XVIII. That our irrational passions have their rise from kindred with irrational nature.

1. Passions Originating from Kinship with Irrational Nature

"For I think that from this beginning all our passions issue as from a spring, and pour their flood over man's life; and an evidence of my words is the kinship of passions which appears alike in ourselves and in the brutes."

2. Human Nature's Fall from Divine Likeness

"It is not allowable to ascribe the first beginnings of our constitutional liability to passion to that human nature which was fashioned in the Divine likeness."

3. The Transfer of Animal Attributes to Humanity

"As brute life first entered into the world, and man, for the reason already mentioned, took something of their nature (I mean the mode of generation), he accordingly took at the same time a share of the other attributes contemplated in that nature."

4. Attributes Unrelated to the Divine Likeness

"For the likeness of man to God is not found in anger; nor is pleasure a mark of the superior nature; cowardice also, and boldness, and the desire of gain, and the dislike of loss, and all the like, are far removed from that stamp which indicates Divinity."

5. Passions Derived from the Animal Mode of Generation

"These attributes, then, human nature took to itself from the side of the brutes; for those qualities with which brute life was armed for self-preservation, when transferred to human life, became passions."