

Original Sin

To attribute the doctrine of **Original Sin** to the historical Jesus is an anachronism that violates his 1st Century Jewish context.

In the Second Temple Judaism of Jesus' time, the concept that Adam's sin transmitted a biological or metaphysical "damnation" to all humanity was nonexistent. The Jewish view—which Jesus would have held—was defined by **Individual Responsibility** (Ezekiel 18) and the struggle between the **Two Impulses** (Yetzer), not a fallen state of being.

The Anthropology of Jesus: Jewish vs. Later Christian

This comparison highlights why a 1st Century Jew would view the Christian solution (Vicarious Atonement) as unnecessary for the Jewish problem (Exile and Disobedience).

Feature	Jewish View (Jesus' Context)	Christian View (Augustinian/Pauline)
Human Nature	Neutral / Capable. Man is born pure but with a "dual impulse": the Yetzer Hara (Selfish Impulse) and Yetzer Tov (Good Impulse).	Fallen / Depraved. Man is born spiritually dead ("In sin did my mother conceive me"). The will is corrupted and cannot choose God without aid.
The Problem	Acts of Sin. Sin is a verb (something you do), not a noun (something you are). It is a failure to master the impulse.	State of Sin. Sin is a condition (hereditary disease). You sin because you are a sinner.
The Solution	Teshuvah (Return). Active, repeated repentance. The individual stops sinning, repairs the damage, and returns to the Torah.	Regeneration (Rescue). A one-time metaphysical rebirth. Since the human is "dead" in sin, only an external Savior can revive them.
Key Text	Ezekiel 18:20: "The son shall not bear the iniquity of the father... the soul who sins shall die."	Romans 5:12: "By one man sin entered into the world... so death passed upon all men."

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Deep Dive: The "Rescue" Paradox

Your insight cuts to the core of the theological disconnect: Christianity offers a solution to a problem (inherited damnation) that Jesus did not believe existed.

1. The "Ezekiel Firewall" (Ezekiel 18)

You correctly cited the Jewish rejection of vicarious punishment. The prophet Ezekiel explicitly dismantled the proverb "The fathers eat sour grapes, and the children's teeth are set on edge."

- **The Law:** In Jewish jurisprudence, guilt is non-transferable. A father cannot die for a son, nor a son for a father.
- **The Implication:** For Jesus to believe he needed to die for the sins of others, he would have had to reject the explicit teaching of Ezekiel that every soul stands or falls on its own merit.

2. The "Yetzer Hara" (The Impulse, Not the Stain)

Instead of "Original Sin," the Rabbis (and likely Jesus) taught the concept of the Yetzer Hara.

- **The Mechanism:** It is a biological drive (ego, libido, survival instinct) that is necessary for life but dangerous if unchecked.
- **The Struggle:** God tells Cain in Genesis 4:7, "Sin is crouching at the door... but **you can rule over it.**"
- **The Divergence:** Judaism teaches that you can rule over it (optimism). Augustinian Christianity teaches that you cannot rule over it without Grace (pessimism).

3. The "Invention" of Original Sin

The doctrine you are critiquing was not fully formed until the 4th Century, nearly 400 years after Jesus.

- **Paul (The Seed):** Paul introduces the parallel between Adam and Jesus in Romans 5, but he is often reading the text through a Hellenistic lens of "Cosmic Forces" rather than Jewish law.
- **Augustine (The Architect):** It was St. Augustine (vs. Pelagius) who rigidified this into a biological doctrine, arguing that "concupiscence" (lust) transmits guilt via intercourse. This idea is alien to the Hebrew Bible, where procreation is a mitzvah (commandment), not a vehicle of sin.

Historical Conclusion: You are right. A 1st Century rabbi would preach that "The Kingdom is at hand" implies an urgent call to use your free will to repent (Teshuvah), not a fatalistic admission that you are doomed by Adam's mistake