

Sin, Crime and Criminality

In the twenty-first century, the phenomenon of crime and criminality is still unexplained. There are many biological, psychological and sociological theories on the problem of crime and criminality in criminology. Modern criminology has also applied an integrated method of theories and concepts. However, this approach has not yet yielded positive results, as the criminogenic situation in the world is becoming increasingly dangerous; new forms of crime are emerging and the scale of crime is increasing. Taking into consideration the given setup, the Hamartiology, the Christian doctrine of sin, is gaining importance as sin is considered to be the source of all negative events in general, including crime and criminality.

The present article explores the transcendental nature and features of sin in the legislative and criminological concepts of crime and criminality. It turns out that both categories are conceptual forms of sin, which, from a scientific viewpoint, allows the concepts of crime and criminality to be shaped in a completely “new” manner.

Keywords: *sin, crime, crime, norm, law.*

1. Introduction

Nowadays, there is still no consensus in science about the essence of crime and criminality. Such situation can generally be explained by the profusion of cultures in the countries, as well as the geographical, social or psychological and other peculiarities of the countries. However, crime and criminality preserve everywhere and always common patterns.

Existing criminological theories also do not fully grasp the essence of crime and criminality. It can be said that science has fallen into a vicious circle and is facing a challenge. This is proved by the fact that in the most technocratically advanced era of the mankind history, 21st century, criminality not only is increased quantitatively, but also gets tendency of revealing itself in new qualitative forms, which pose a serious threat to humanity.

In order for criminology to cope with this challenge, we consider necessary that research on crime and criminality should use a new approach. Naturally, in this context, the use of transcendental, in particular, the knowledge of Orthodox Christianity gets urgency. The point is that sin is not only a violation of divine law, but it is also considered to be the source of all evil. The present article is another small step made to this direction, which will show us the transcendental boundaries of the essence of crime and criminality.

2. Sin and Crime

2.1 Conceptual and Linguistic Aspects of Sin and Crime

There are many explanations for sin. For example, sin is: 1. missing the target; 2. injustice; 4. passionate intention; 5. evil.¹ Sin can also be defined as the transgression of God’s will, His

* PhD Student of Ivane Javakhishvili Tbilisi State University, Faculty of Law.

commandments and the moral laws recorded in man's conscience, which is also known as evil.² Surely, many other explanations can be cited, however, as *V. Panenberg* notes, "talking about sin can only have a sense, if it is attributed to the crime".³

Thus, it is interesting to see how identical the concepts of sin and crime are and how appropriate it is to use the word "sin" instead of "crime" and vice-versa. Analyzing this issue will also allow us to: a) determine whether "crime" is a transcendental or purely normative concept, and b) better understand the etymology of the term "crime".

The term "crime" and the words derived from it are abundant both in Georgian and English translations of the Bible. For example, in the Georgian translations of the contemporary Bible text, these terms are presented in the following manner: in the newly revised version of 2015, such terms are found 280 times, in the version prepared in 2013 (according to the text of the "Bible" published by the Georgian Patriarchate in 2009) 212 times, in the 2013 edition of the Georgian Bible Society 222 times and in the 2001 edition of the Stockholm Bible Society, 236 times.⁴ In the Latin-English translation of the Douay-Rheims Bible,⁵ the word "crime" and its derivatives are found 41 times, 36 times in the Old Testament and 5 times in the New Testament.

For the purposes of our research, it is sufficient to analyze even one version of the Georgian translations of the Bible. In the Bible text translated into modern Georgian language, the word "crime" occurs 212 times, in the Old Testament 207 times⁶ and in the New Testament, 5 times.

In these verses, the words "sin" and "crime" appear 28 times in the same verse.⁷ Let us now analyze a few concrete articles:

¹ For detailed information, see *Chan S.*, *Man and Sin* (second edition), Tbilisi, 2006, 104-106 (in Georgian).

² *Pomazansky M.*, (*Protopresbyter*), *Dogmatic Theology*, (Third, revised and supplemented edition), Tbilisi, 2012, 97 (in Georgian).

³ *Panenberg V.*, *Sin and First Sin* (translated from German by *Rtskhiladze V.*), Tbilisi, 2014, 72 (in Georgian).

⁴ The Bible texts are uploaded electronically on the specified website and the number of terms counted by us, can be checked in the search box of the website by typing the word "crime" and pressing searchingbutton<<http://holybible.ge/georgian>> (in Georgian), [03.10. 2019].

⁵ The Holy Bible <<http://triggs.djvu.org/djvu-editions.com/BIBLES/DRV/Download.pdf>>[03.08.2014].

⁶ Gen. 44, 10; 50, 17 (2 times); Ex. 22, 8; 23, 7; 34, 7, 9 (4 times); Lev. 4, 3; 5, 7, 15, 17, 19; 6, 6-7, 17; 7, 1-2, 5, 7, 37; 14, 12-14, 17, 21, 24, 25, 28; 17, 16; 19, 20-22 (27 times); Numbers. 5, 6-8, 31; 6, 12; 14, 18-19, 34; 18, 1, 9 (13 times); Deut. 19, 15; 22, 26; 24, 16; 25, 2 (4 times); Josh. 22, 17, 20; 24, 19 (3 times); 1 Sam. 6, 3, 4, 8, 17; 25, 24, 28 (9 times); 2 Sam. 4, 11; 14, 9; 19, 20 (3 times); 1 Ki. 8, 47, 50 (1 time); 2 Ki. 12, 17; 14, 6 (2 times); 2 Chr. 24, 18; 25, 4; 28, 10, 13; 33, 23 (7 times); 1 Ezz. 9, 2, 4, 6, 7, 13; 10, 6, 10 (7 times); Neh. 5, 21 (1 time); Job. 4, 7; 7, 21; 8, 4; 10, 2, 6, 14; 13, 23; 14, 17; 20, 27; 27, 17; 31, 11, 28, 33; 34, 6, 37; 35, 6 (16 times); Psa. 9, 29; 14, 5; 31, 1, 5; 35, 3; 50, 3, 5; 58, 4, 5; 63, 5; 64, 4; 67, 22; 68, 6; 84, 3; 88, 33; 89, 8; 100, 3; 102, 12 (18 times); Prov. 1, 11; 14, 9; 17, 9; 29, 16, 22; 30, 10 (6 times); Song. 2, 12 (1 time); Zir. 10, 7 (1 time); Is. 5, 18; 13, 11; 22, 14; 27, 9; 30, 13; 33, 24; 40, 2; 43, 24; 44, 22; 50, 1; 58, 1; 59, 12 (13 times); Jer. 2, 3, 13, 19, 34; 3, 13, 22; 14, 20; 16, 10, 17, 18; 18, 23; 25, 12; 30, 14, 15; 31, 29, 33; 32, 18; 33, 8; 36, 3, 31 (21 times); Lam. 4, 22 (1 time); Ezek. 7, 23; 14, 10; 16, 49; 18, 17-20; 21, 28, 29, 30, 34; 22, 4; 24, 23; 28, 18; 29, 16; 33, 10; 36, 31, 33; 37, 23; 39, 23, 26; 40, 39; 42, 13; 44, 10, 29; 46, 20 (29 times); Dan. 1, 10; 6, 5 (2 times); Hos. 5, 15; 12, 9; 13, 1 (3 times); Amos. 1, 3, 6, 9, 11, 13; 2, 1, 4, 6; 3, 2; 5, 12 (10 times); Mic. 3, 8; 6, 7 (2 times); 1 Mac. 7, 25; 13, 39 (2 times); 2 Mac. 4, 36 (1 time); 3 Mac. 3, 9; 6, 27; 7, 7 (3 times); 4 Mac. 2, 19; 11, 3 (2 times), see at:<www.orthodoxy.ge/tsmidatserili.htm>, (in Georgian), [31.08.2014].

“Tell Joseph: I beg you, forgive sin and crime to you brothers, for they did you wrong.” (Gen. 50, 17).

In this verse, “sin” and “crime” refer to one specific fact, namely, the sale of Joseph by his brothers. Thus, “sin” and “crime” are essentially equivalent notions and linguistic units, as they are used to express the same fact.

Moreover, in some verses, the word “sin” is used to describe the transgression of God’s commandments before the Lord. For example, in “Leviticus” we read:

“This is the atonement for the crime for his crime before the Lord (Lev. 5, 19); “The priest will ask forgiveness for him from the Lord, and he will be forgiven for every crime he has committed” (Lev. 6, 17).

However, one can tell us - if *Al. Lopukhin’s* commentary of the Bible says that if “the offering of crime is very close to the offering of sin,”⁸ does not this mean that there is still a difference between sin and crime? It turns out that in chapter 14(13) of Leviticus which speaks of the offerings for sin and crime mentioned above, *Lopukhin* does not make any distinction between them. This approach is valid because, the Bible shows that “the same rule applies to both sin and crime offerings” (Lev. 7, 7).

In addition, it is noteworthy that in Georgian legal documents, “sin” is a term denoting a crime, for example:

G. Nadareishvili notes that: “in general, crime was considered a sin before the God. According to canon law, murder was not only strictly forbidden because it was a cruel act, violation of state peace by force, but also because it was a crime, a sin before the God.”⁹ *G. Nadareishvili* adds that according to *Aquinas*, crime is a violation of the divine order on earth and also a violation of the needs of the church.¹⁰

Following from the above said, it must be concluded that since in the Bible the violation of God’s commandments is described by these two linguistic words, therefore “sin” and “crime” are notions and terms with equal meanings. This means that crime is a transcendental act and concept. Such a formula also derives from the concept of divine law, because “the law is spiritual” (Rom. 7:14), which means that the violation of such a law is transcendental act.

It is true that in the Bible, sin and crime are notions with equal meaning, but it is interesting to see how crime has evolved into positive law. Is the legal notion of crime one of the forms of sin? To find out this, we must examine the topic in detail.

⁷ Gen. 50, 17; Ex. 34, 9; Num. 14, 18; 18, 9; Deut 19, 15; Josh 24, 19; 1 Kin. 8, 50; 2 Kin. 12, 17; 2 Chr. 28, 13; Job. 10, 6; 13, 23; 34, 37; Ps. 31, 1, 5; 50, 5; 58, 4; 64, 4; 84, 3; 88, 33; Is. 43, 24; 44, 22; Jer. 18, 23; 30, 14; Ezek. 21, 29; 33, 10; 40, 39; 44, 29; Mic. 3, 8. see:<www.orthodoxy.ge/tsmidatserili.htm>, (in Georgian) [31.08.2014].

⁸ *Lopukhin A.*, Explanations of Bible II, (ed. Ed. *Deacon Dzindzibadze Z.*; translated by *Metreveli T.*), Tbilisi, 2000, 237 (in Georgian).

⁹ *Nadareishvili G.*, Aims and Tasks of Punishment according to the Ecclesiastical Law, Herald of the Academy of Sciences of the Georgian, Series of Economics and Law, № 3, Tbilisi, 1983, 104-105 (in Georgian).

¹⁰ *Ibid*, 105.

2.2 The Concept of Sin in Criminal Law

Because there is still no unified approach to the essence of law in the positive sciences, there can be no objective consensus on the definition of crime either. For example, there are legal (*J. Michael, M. Adler*), sociological (*T. Celine, J. Wald*), radical (*W. Chamblis*), semiological (*E. Sutherland*) and various concepts and theories about crime.¹¹ Among them, the most common is the legal concept, which divides a criminal act into two main groups: 1. acts that are evil in themselves *malum in se*, and 2. acts that are a crime by virtue of a prohibition *malum in prohibitum*.¹²

2.2.1 Acts of *Malum In Se* and Sin

According to Fletcher, most criminal law has moral and theological roots. Crimes that are moral and theological wrongs are *malum in se*, - “wrong in themselves”. These core wrongs of the criminal law are not wrong just because they are prohibited; they would stand for evil whether the legislature said so or not.¹³ The English philosopher *Thomas Hobbes* pointed out that there are acts that are crimes without law, in themselves or by their nature. He attributed such crimes as treason, murder, robbery, theft and etc.¹⁴

Criminologists *Wilson* and *Harenstein* develop the notion that some acts are naturally bad and evil. For example, murder, incest, rape, theft and robbery are evil naturally and universal. Similar crimes are condemned in all societies and in all historical periods, in ancient traditions, by moral sentiments and formal law.¹⁵ People instinctively know that *malum in se* crimes are evil. The public consensus says that such acts should be banned because it is immoral.¹⁶

The classic example of moral laws in the Bible is the Ten Commandments, which formed the basis of all morality, became the norm of human behavior in general and acquired universal¹⁷ and legal significance.¹⁸ For example, you shall not murder, commit adultery, steal and so on (see Ex. 20: 1-17), are recognized as a crime in the positive law of all countries.

Thus, if we agree that the act of *malum in se* is inherently evil, immoral and has theological foundations, then it is consistent with the concept of sin, and consequently, such a crime is one of the forms of sin.

¹¹ 1. *James Treadwell*, *Criminology the Essentials*, second edition, SAGE Publications Ltd, London, UK, 2013, 10-15; 2. *Encyclopedia of Criminology*, (eds. *Wright R.A., Mitchell J.*), New York, USA, 2005, 273.

¹² See: 1. *Watts R., Bessant J., Hil R.*, *International Criminology a Critical Introduction*, New York, USA, 2008, 14; 2. *Fletcher G.P.*, *Basic Concepts of Criminal Law*, Oxford, 1998, 77-78; 3. *Briggs S., Friedman J.*, *Criminology*, Indiana, USA, 2009, 26; 4. *Encyclopedia of Criminology*, (eds. *Wright R.A., Mitchell J.*), New York, USA, 2005, 274.

¹³ *Fletcher G.P.*, *Basic Concepts of Criminal Law*, Oxford, 1998, 77-78.

¹⁴ *Dyzenhaus D., Poole Th.*, *Hobbes and the Law*, Cambridge, 2012, 100-101.

¹⁵ *Watts R., Bessant J., Hil R.*, *International Criminology a Critical Introduction*, New York, USA, 2008, 14.

¹⁶ *Briggs S., Friedman J.*, *Criminology*, While Publishing Inc. 2009, 24.

¹⁷ *Ekromaishvili V.*, *Philosophy (revised and supplemented edition)*, Tbilisi, 1998, 51 (in Georgian).

¹⁸ *Lobzhanidze G.*, *Theory of State and Law*, Kutaisi, 2000, 260 (in Georgian).

2.2.2 Acts of *Malum in Prohibitum* and Sin

Acts that are a crimes of *malum in prohibitum* that is by prohibition,¹⁹ they make up today the largest percentage of the norms of criminal law.²⁰ On the sin and the crime of *malum in prohibitum*, an interesting nuance is the dichotomy that exists in the theory of law:

1. In terms of positive law, a law can be considered valid even if it is against morality;²¹ The lawful may be immoral and the morally unlawful,²² as law is determined by authority and not by truth (*T. Hobbes*).²³ In addition, it is well known that criminal law does not always reflect the values of society (*J. Waldis*)²⁴ and so on.

Thus, it turns out that the crimes of *malum in prohibitum* by its very nature cannot always be sin, since the element of moral violation for sin is always necessary. Violation of the norm of unlawful and immoral positive law is not considered to be a sin by Orthodox doctrine. Consequently, in this case, well-known formula of *Hobbes* that “all crime is sin”²⁵ loses its validity.

2. The norm of law sets a “minimum of morality”²⁶ and protects the “ethical minimum” (*Elinek*).²⁷ In judicial ethics we read that “any illegal”²⁸ conduct is also immoral.”²⁹ In the theory of law it is written that “if the law does not conform to the generally accepted moral notions, it is usually ignored by judges and other law enforcement agencies,”³⁰ and so on.

From this standpoint, all *malum in prohibitum* acts formally contain the element of morality and the action can be considered evil. Naturally, in this case, the crime of *malum in prohibitum* can be conditionally considered as a form of sin and the formula of *Hobbes* that “all crime is sin” can be shared conceptually.

Why conditionally and not unconditionally, it will be analysed below. Before that, we want to find out what kind of transcendental elements are contained in the legislative notion of crime itself.

2.2.3 Transcendental Aspects in the Legislative Notion of Crime

Article 7 of the Criminal Code of Georgia reads that a crime is an unlawful and culpable act provided for by the Criminal Code.

¹⁹ *George P. Fletcher*, Basic Concepts of Criminal Law, Oxford, 1998, 77.

²⁰ *Briggs S., Friedman J.*, Criminology, Indiana, USA, 2009, 23.

²¹ *Burnside J.*, God, Justice, and Society, Aspects of Law and Legality in the Bible, USA, 2010, 68.

²² *Ekromaishvili V.*, Philosophy (revised and supplemented edition), Tbilisi, 1998, 258 (in Georgian).

²³ 1. Pluralism and Law: State, Nation, Community, Civil Society, Volume 2, (ed. *Soetemen A.*), Proceedings of the 20th World Congress, Amsterdam, Netherlands, 2001, 10; 2. *Khubua G.*, Theory of Law, Tbilisi, 2015, 65 (sc. 160), (in Georgian); 3. *Khubua G.*, Theory of Law, Tbilisi, 2004, 51 (sc. 134), (in Georgian).

²⁴ *Treadwell J.*, Criminology the Essentials, second edition, London, UK, 2013, 12.

²⁵ *Hobbes Th.*, Leviathan, (editor: *Gaskin J. C. A.*), NY, 1998, 193 (in Georgian).

²⁶ *Khubua G.*, Theory of Law, Tbilisi, 2015, 65 (sc. 172) (in Georgian).

²⁷ *Ibid*, 80 (sc. 205).

²⁸ Note: It was better for the author to use the term “unlawful” instead of “illegal”.

²⁹ *Judicial Ethics*, (ed., by *Eriashvili N. D.*), Tbilisi, 2016, 54.

³⁰ *Khubua G.*, Theory of Law, Tbilisi, 2015, 65 (sc. 209), (in Georgian).

An act: The composition of the action, as well as the unlawfulness and guilt, is one of the elements of the crime and consists of two parts, by the objective and subjective components of the act.³¹

Formally, the same can be said about sin. For example, *G. Kopadze*, with regard to the notion of sin, notes that we must consider sin in an objective and subjective context, that sin must consist of two components - subjective and objective sin.³²

Unlawfulness: unlawfulness is a legislative expression of the principle of legality.³³ The principle of legality, as we know, is a biblical principle (Gen. 2:16; Rom. 3:15; 5:13). In addition, according to the criminal law of Georgia, unlawfulness is not a violation of legal imperatives in general (*L. Kutalia*),³⁴ or a narrowly understood criminal unlawfulness, but an action committed by a person against the norms of culture (*M. Turava*).³⁵ Culture, in its primary sense, means the cultivation and perfection of the spirit (*Cicero*),³⁶ which has a moral content (*Kant*).³⁷ And religion is an essential part of culture (*J. Biddle*).³⁸ At the same time, the development of laws depends on the characteristics of the wider cultural characteristics, while specific crimes are based on morality.³⁹

Finally, it must also be said that such a meta-legal category as is an intent, the knowledge of unlawfulness, turns it into an evil intent.⁴⁰

Thus, unlawfulness, in its essence, is a meta-legal category, because it is an expression of a Biblical principle and its central element is a violation of spiritual (cultural), moral norms. In other words, the crime of *malum in prohibitum*, as a sign of unrighteousness, is also immoral, or an evil act.

Guilt: Without guilt there is no crime.⁴¹ It is impossible to speak about the guilt without a meta-legal element, which is well examined by *L. Kutalia*.⁴² Therefore, under the classical system, all subjective-spiritual elements are considered as an integral part of the guilt.⁴³

³¹ *Turava M.*, Criminal Law, Review of General Part, (Ninth Edition), Tbilisi, 2013, 83 (in Georgian).

³² *Kopadze G.*, The Concept of Sin and the Ten Commandments, Tbilisi, 2006, 6 (in Georgian).

³³ Fundamentals of Georgian Law (Collective of Authors, ed. *Shengelia R.*, rev. *Tsulaia Z.*), Tbilisi, 2000, 355 (in Georgian).

³⁴ *Turava M.*, Criminal Law, Review of General Part, (Ninth Edition), Tbilisi, 2013, 5.

³⁵ *Ibid*, 56 (in Georgian).

³⁶ Introduction to Cultural Studies, M., 1995, 132 (in Russian), quoted from the article, *Tsulaia D.*, on the Phenomenon of Culture in the Eradication of Crime. *Shengelia R.*, (ed), Current Problems of State and Law (Jubilee Collection, dedicated to the 80th Anniversary of TSU Faculty of Law), Tbilisi, 2003, 404 (in Georgian).

³⁷ *Julikanishvili A.*, Culturology, Open Society Foundation, Tbilisi, 2001, 131 (in Georgian).

³⁸ *Chkhartishvili L.*, The Devil has not yet finally taken over our world, see: Orthodox Magazine "Karibche", № 2, (323), January 26 - February 8, 2017, 47 (in Georgian).

³⁹ *Durrant R.*, Evolutionary Theory and the Classification of Crime, 2020, 7, Number of article: 101449, e-journal "A Review Journal", Aggression and Violent Behavior (Editor-in-Chief: Vincent van Hasselt), Elsevier Ltd, <https://www.journals.elsevier.com/aggression-and-violent-behavior>, [01.07.2020].

⁴⁰ *Dvalidze I.*, *Tumanishvili G.*, *Gvenetadze N.*, Methodology of Solving the Case in Criminal Law, Tbilisi, 2015, 200 (in Georgian).

⁴¹ Fundamentals of Georgian Law (Collective of Authors, ed. *Shengelia R.*, rev. *Tsulaia Z.*), Tbilisi, 2000, 357.

⁴² For detailed information on the theory of guilt, see: *Kutalia L.*, Accused in Criminal Law, Tbilisi, 2000 (in Georgian).

⁴³ *Turava M.*, Criminal Law, Review of General Part, (Ninth Edition), Tbilisi, 2013, 61 (in Georgian).

For example, According to *J. Hall*, “a legal mandate provides for the establishment culpable intent of a *mens rea* to charge a person for a crime. The word intention *rea* has a meta-legal value and turns it into a legal standard.”⁴⁴ German psychologist *V. Wundt* considers “volition” to be a genesis supernatural phenomena.⁴⁵ And, for the founder of normativism *H. Kelzen*, “will” is a meta-legal phenomenon,⁴⁶ while, for *B. Savaneli*, free will, like all other human qualities, is a meta-legal phenomenon.⁴⁷ As for the knowledge of unlawfulness, which is also an element of intention, it is established at the stage of guilt, and here the intention is already turned into an evil intention (*dolus malus*).⁴⁸

As we know, according to the criminal law of Georgia, a guilt is a purely normative category in the form of censure.⁴⁹ Normativeness is a common sign of sin, crime and criminality. Censure as a socio-ethical and moral category is based on mental attitude (*G. Tkesheliadze*),⁵⁰ motive and estimation.⁵¹

T. Tsereteli, on the other hand, views the guilt as a (socially-) ethically, morally or morally-politically censurable mental attitude.⁵²

Finally, *M. Ugrekhelidze* notes that in existential philosophical treatises, the guilt indicates a person “fallen into sin”, which arouses the legitimate interest of lawyers.⁵³ He adds that “it would be almost impossible to explain the concept of guilt without a theological explanation”.⁵⁴ The Danish philosopher *Soren Kierkegaard* refers to this very guilt when he says that guilt is first a religious, metaphysical notion and after an ethical one.⁵⁵

3. Sin and Criminality

3.1 Concepts of Sin and Criminality

Like crime, there are many definitions on criminality in the scientific literature. They reflect the philosophical, sociological schools and directions, legal and religious views of authors.⁵⁶

⁴⁴ *Gerhard M.*, (1959) „Criminal Theory: An Appraisal of Jerome Hall’s Studies in Jurisprudence and Criminal Theory”, *Indiana Law Journal*: Vol. 34: Iss. 2, Article 2. pp. 208, see:<<http://www.repository.law.indiana.edu/ilj/vol34/iss2/2>>, (08.09.2019).

⁴⁵ *Imedadze I.*, History of Psychology, Tbilisi, 2008, 204 (in Georgian).

⁴⁶ *Savaneli B.*, Theory of Law, Tbilisi, 1993, 61 (in Georgian).

⁴⁷ *Ibid.*

⁴⁸ *Turava M.*, Criminal Law, Review of General Part, (Ninth Edition), Tbilisi, 2013, 398 (in Georgian).

⁴⁹ *Ibid.*, 65.

⁵⁰ *Tkesheliadze G.*, Guilt is an Evaluative Concept, cited from: Current Problems of State and Law (Jubilee Collection, Dedicated to the 80th Anniversary of TSU Faculty of Law), Tbilisi, 2003, 326 (in Georgian).

⁵¹ For detailed information see: *Dvalidze I.*, Influence of Motive and Purpose on the Qualification of an Action and Criminal Liability (dissertation), Tbilisi, 2008, 29 (in Georgian).

⁵² *Kutalia L.*, Guilt in Criminal Law, Tbilisi. 2000, 802 (in Georgian).

⁵³ *Ugrekhelidze M.*, Existentialism and Law, Proceedings of the Georgian University, Vol. 1, Tbilisi, 2015, 211 (in Georgian).

⁵⁴ *Ibid.*

⁵⁵ *Kierkegaard S.*, Sickness unto Death, in work “Fear and Trembling”, M., 1993, 128 (in Russian), see: *Ramishvili V.*, Man and the Fate (Metaphysics of Time), 2002, 229 (in Georgian).

⁵⁶ *Kudryavtsev V.N., Eminov V.E.* (ed.), Criminology M., 1997, 19 (in Russian).

Nevertheless, in all definitions, criminality is described as a social, legal and mass phenomenon.⁵⁷ From the perspective of sin, it is easy to analyze these signs of the notion of criminality, because sin is a concept denoting any negative event, including criminality. We will try to conceptualize each of the above three elements of the criminological notion of criminality in relation to sin. But before we start analyzing the issue, it is necessary to touch upon the linguistic aspect of sin and criminality. The Bible says:

“...Although this is a stiff-necked people, forgive our crime and our sin,” (Ex. 34, 9).

In this verse, the words “sin” and “crime” are associated not with one action, but with an phenomenon, the sin of Israel, which manifests itself in the forgetfulness of God’s law. We can quote a lot of verses with similar content from the Bible. Thus, “sin” and “crime” are essentially equivalent notions and linguistic units, as they are used to describe the same phenomenon.’

At the same time, it is interesting that *Il. Chavchavadze* also considers the term “sin” as a term denoting “criminality”: “It is obligatory for everyone to stand on this minimum level of virtues. And one may go down and even go up this line. The one who goes down, he/she sins against the society and is punished by the society itself, because in this case “going down the line” is a criminality.”⁵⁸

In addition, it is necessary to mention very briefly examine the normative aspect of sin and criminality. The normative sign is a common sign of sin and criminality. Plus, a sin in its broad sense is associated with such criminological concept of criminality, as is „anomie“. For example, according to *R. Wieland*, the well-known definition of sin is „lawlessness“. In the original version, the word for lawlessness corresponds to the Greek word *anomia*, which refers to a condition of hostility with divine laws and not a mere act.⁵⁹ It is important to note that the normative sign belongs to both the legalistic and sociological concepts of criminality. In particular, for the generalization of the essence of criminality, the starting point of criminality for lawyers is the norm of law and for sociologists anomie, that is abnormality. Thus, by the sign of normality, criminality appears as one of the forms of sin.

Now let us consider separately the elements of the notion of criminality.

⁵⁷ 1. Criminology, (ed. *Avanesov G. A., Eriashvili N. D.*), fourth edition, Tbilisi, 2007, 241 (in Georgian); 2. *Tsulaia Z.*, Criminology, Tbilisi, 2005, 48-49; 3. Criminology (Scientific Editor *Glonti G.*), Tbilisi, 2008, 41-54 (in Georgian).

⁵⁸ 1. *Chavchavadze Il.*, Complete Collection of Essays, Volume IV, Nation and History, Letters on Public Education Issues (ed. P. Ingorokva), Tbilisi, 1955, 224-225 (in Georgian); 2. Here we will want to underline the most important linguistic and conceptual issue for Georgian criminology. We have not found the term “criminality” in any Georgian source before *Il. Chavchavadze*. In addition, to date we have not found in any of the sources the concept of “criminality” as *Il. Chavchavadze* proposes. Thus, to declare the *St. Ilia the Righteous* (*Chavchavadze*) as the author of the concept and term of “Criminality” is correct. Knowledge of the etymology of the term and concept of the “criminality” is essential for the history of Georgian criminology, as well as for a scientifically correct understanding of the notion of criminality and other criminological issues.

⁵⁹ 1. *Wieland R.*, The Golden Chain, Is there a Broken Link? *Some Insights into the Humanity of Christ*, 1999, 48; <<http://www.4eange.com/anglais/LIV/KOR/PDF/ENG/WIE/The%20Golden%20Chain.pdf>>, [10.10.2020]; 2. In the Georgian version of the Bible we read: 1 John 3,4. "Everyone who sins breaks the law; in fact, sin is lawlessness."

3.2 The Concept of Sin and the Criminological Notion of Criminality

3.2.1 Sin as a Social Phenomenon

The social phenomenon of criminality implies that criminality is a form of social behavior that is characteristic to all societies, which violates the interests of members of society. In addition, criminality is social in its origins, content and so on.⁶⁰

On the social nature of sin it must be said that God, by granting rights to the firstcreated human beings, the life of human acquires the greatest social significance (Gen. 1:22). The laws of Moses, on the other hand, were socially oriented, the proper implementation of which was to ensure the formation of a socially just society.⁶¹

S. Chan, analyzes the social dimension of sin and emphasizes the fact that the whole world is „lying in evil“ (1 John 5:19), that there is an evil system in the world,⁶² which *Aristotle* also argued that „the state is a necessary evil“,⁶³ because „he who seeks to dominate man, brings an animal origin in his demand.“⁶⁴

The social nature of sin is explained by *Mitr. H. Vlachos* too. He points out that sins separate man not only from God, but also from those who observe the Commandments of God and are parts of the body of Christ.⁶⁵

In the Theological Encyclopedia Dictionary we read that the Chapter 6 of the Bible book of Genesis clearly describes the society existed before the Great Flood, which, apart from Noah's family, disobeys divine law and society falls into a total degradation and is diving into sin.⁶⁶

The social nature of sin is well described in the Bible by the prophet *Isaiah*:

„Woe to the sinful nation, a people whose guilt is great, a brood of evildoers, children given to corruption! They have forsaken the LORD; they have spurned the Holy One of Israel and turned their backs on him.“ (Is. 1,4).⁶⁷

In addition, the sin that encompasses all layers of society is also well conveyed to the prophet *Jeremiah*:

“From the least to the greatest, all are greedy for gain; prophets and priests alike, all practice deceit” (Jer. 6, 13).

⁶⁰ *Tsulaia Z.*, Criminology, Tbilisi, 2005, 48-49 (in Georgian).

⁶¹ *Mikelashvili M.*, Bible, Economic Categories, Tbilisi, 2013, 16 (in Georgian).

⁶² *Chan S.*, Man and Sin, Second Edition, Tbilisi, 2006, 158-159 (in Georgian).

⁶³ *Porchkhidze B.*, The Problem of the Relationship between Law and Justice, see: Philosophical Research (Georgian Academy of Philosophical Sciences), Collection №23, Tbilisi, 2019, 340 (in Georgian).

⁶⁴ *Savaneli B.*, Theory of Law, Tbilisi, 1993, 118 (in Georgian).

⁶⁵ *Mitr. Vlachos H.*, Science of Spiritual Medicine, (translated by *Dughashvili E.*, and *Bukia L.*; ed. *Deacon. Chanturia M.*), Tbilisi, 2017, 162 (in Georgian).

⁶⁶ *“The LORD saw how great the wickedness of the human race had become on the earth, and that every inclination of the thoughts of the human heart was only evil all the time“* (Gen. 6,5); *„Now the earth was corrupt in God's sight and was full of violence. God saw how corrupt the earth had become, for all the people on earth had corrupted their ways“* (Gen. 6. 11-12), see: Теологический Энциклопедический Словарь (ред. *Элвелл У.*), М., 2003, 337.

⁶⁷ *Ibid.*

The most classic example of the division of society into “strata”, should be considered the episode of the construction of the Tower of Babel. The Bible tells us that after the Great Flood, the whole country was united and spoke one language. To the glorify the God, people decide to build a city, which is why God will scatter them all over the earth (Gen. 11, 1-10) and “People of all races and nations and languages” (Dan. 3, 4, 7) had set up.

According to *S. Chan*, sin is committed by the social class, the business corporation, the nation. In addition, sin is based on the organization of society and so on.⁶⁸

Finally, According to the *High Priest L. Viono-Yasenetsky*, the Gospel teaches that sin itself is the root of sin lodged in human, in his/her strength and desires. But, since society is made up of people, so sin goes beyond the bounds of the human heart and it floods society and public life. The environment becomes sinful just because people make it so.⁶⁹

3.2.2 Sin as a Legal Phenomenon

Criminality is a legal phenomenon because the circle of crimes is defined by the positive law that is most revealed in criminal legislation. The legal element of criminality distinguishes criminality from the same social phenomenon as immoral acts, while the degree of unlawfulness distinguishes it from offenses such as: administrative, disciplinary and civil.⁷⁰

The assertion that sin is a violation of the norms of positive law is based on the Biblical teaching that the state is an institution established by God, which means that a violation of a law established by the state, including a violation of criminal law, is considered to be a sin.

According to *E. Durkheim*, if criminal law was originally religious law, we can be sure that the interest it served was social.⁷¹

Finally, according to the narrow sense of sin, the violation of a particular norm is the basis for a broad understanding of sin. This provision is based on the principle that one single sin caused sinfulness of mankind (Gen. 3, 16-17), because:

“He who has sinned in one has sinned in all” (James 2,10); “Therefore, just as sin entered the world through one man, and death through sin” (Rom. 5,12); “For if the many died by the trespass of the one man” (5,15); “Consequently, just as one trespass resulted in condemnation for all people” (Rom. 5:18); “For just as through the disobedience of the one man the many were made sinners” (Rom. 5:19).

This principle of the Bible is implemented in positive law too. For example, *G. Nachkebia* notes that „if an action is contrary to the norms of criminal law, then it is also contrary to the norms of other fields of law, because a crime is an extreme violation of the law.“⁷² Similarly discusses *A. Giddens* „Crime is a violation of any kind of law.“⁷³

⁶⁸ *Chan S.*, *Man and Sin*, Second Edition, Tbilisi, 2006, 163.

⁶⁹ *Luka (Viono-Yasenetsky) High Priest*, *Science and Religion, Spirit of the Soul and Body* (Head of Publication, *Deacon Nasidze Il.*, Translator-Editor, *Mindiasvili A.*), Tbilisi, 2003, 50 (in Georgian).

⁷⁰ 1. *Tsulaia Z.*, *Criminology*, Tbilisi, 2005, 49 (in Georgian); 2. *Criminology* (Scientific Editor *Glonti G.*), Tbilisi, 2008, 46 (in Georgian).

⁷¹ *Durkheim E.*, *Division of Labour in Society*, (translated by *Halls W.D.*), London, 1984, 49-50.

⁷² *Nachkebia G.*, *Subject of Criminal Law Science*, Tbilisi, 1998, 101 (in Georgian).

⁷³ *Anthony G.*, *Sociology, M.*, 1999, 259 (in Russian), see. *Gakhokidze J.*, *Gabunia M.*, *Criminology*, Tbilisi, 2013, 14 (in Georgian).

3.2.3 Sin as a Mass Phenomenon

The mass sign of criminality refers not only to the sum of the crimes, but also to the organically summarized combination of a particular territory and a specific time.⁷⁴

On the mass aspect of sin, it is important to note that the first sin turned man into a sinful and mortal being (Gen. 3,19), which added to the sin a mass character, since sin became hereditary phenomenon.

Apart from it, the mass nature of sin is discussed in other chapters of the very first book of the Bible, for example:

“... the wickedness of the human race had become on the earth...” (Gen. 6,5); *“Now the earth was corrupt in God’s sight and was full of violence”* (Gen. 6, 11).

The Bible describes the mass nature of sin in connection with the Great Flood:

“So God said to Noah, “I am going to put an end to all people, for the earth is filled with violence because of them. I am surely going to destroy both them and the earth” (Gen. 6, 13).

A classic example of the mass nature of sin was also the corruption of the citizens of Sodom and Gomorrah: „Then the LORD said, “The outcry against Sodom and Gomorrah is so great and their sin so grievous” (Gen. 18:20) and other Bible passages such as:

“Then the LORD said to Moses, “Go down, because your people, whom you brought up out of Egypt, have become corrupt” (Ex. 32, 7); *“Then the LORD told me, “Go down from here at once, because your people whom you brought out of Egypt have become corrupt”* (Deut. 9, 12).⁷⁵

S. Chan, who examines the prevalence and intensity of sin, states that sin pervades the earth because it affects every aspect of our lives.⁷⁶

Thus, we can freely declare that criminality, as a form of sin, contains the hallmarks of a social, legal, and mass phenomenon.

3.2.4 Other Criminological Aspects of Sin

In addition to the main features of the notion of criminality described above, the criminological literature also speaks that criminality is a historically changing phenomenon,⁷⁷ related to the past, present, future,⁷⁸ characterized by quantitative and qualitative indicators,⁷⁹ and etc. It should be noted that all these elements of criminality are already analyzed by the concept of sin and are directly or indirectly considered in social, legal or mass signs, for example:

a) sin is historically changing because it began at a particular point in history of mankind, when Eve and Adam sinned. Since then, in all periods of mankind history, sin has revealed itself in various forms;

⁷⁴ Criminology (Ed. *Avanesov G. A., Eriashvili N. D.*), fourth edition, Tbilisi, 2007, 240-241 (in Georgian).

⁷⁵ see: Deutonomy: 9, 12; Ps.: 13, 1-3; 5, 9; 52, 1-3; 139, 3; Eccl: 7, 20.

⁷⁶ Chan S., *Man and Sin*, Second Edition, Tbilisi, 2006, 138-139 (in Georgian).

⁷⁷ Tsulaia Z., *Criminology*, Tbilisi, 2005, 47-48 (in Georgian).

⁷⁸ Criminology (Ed. *Avanesov G. A., Eriashvili N. D.*), fourth edition, Tbilisi, 2007, 241-242 (in Georgian).

⁷⁹ Tsulaia Z., *Criminology*, Tbilisi, 2005, 49 (in Georgian).

b) sin is naturally related to the past, present and future, because it is a historically changeable phenomenon and is conditioned by the sinful nature of man;

c) the describing sin in terms of quantitative and qualitative indicators is related to all the above elements of sin, because sin historically originates from the first sin, which subsequently changes quantitatively and qualitatively at all stages of mankind history. These indicators are also an element of the mass element of sin and allows it to be described as a mass phenomenon.

Finally, in criminology, the viewpoint that the dialectic law of the transformation of quantification into the quantitative, makes criminality an independent phenomenon is also expressed.⁸⁰ We believe that criminality is caused not so much by the dialectic law, but by the nature of sin itself. *S. Chan* notes correctly: „Every sin comes from the same sinful nature.“⁸¹

This law of the nature of sin has the ability to produce phenomenon from one particular sin, because „sin has an eternal consequence“ (*S. Chan*).⁸² The most obvious example of this is the first sin. It is true that it was committed by one specific act, but it gave birth to a universal negative phenomenon. Such phenomenon can be called a criminality and is synonymous with a broader understanding of sin.

4. Conclusion

According to the Bible text, „sin“, „crime“ and „criminality“ are synonymous notions and terms, which means that crime and criminality are a transcendental acts and phenomena. This formula is also logical, because if the „law is spiritual“, its violation is transcendental. This formula is also logical, because if the „law is spiritual“ and its violation is impossible without transcendental act. Sin and its normative aspect, involves, first of all, the violation of the inner law, the "law of conscience" and then the external, written divine law. Violation of internal law is first of all because conscience is a natural law of man, it precedes all other laws.⁸³ In the theory of law, as we know, the human conscience is described as a higher moral instance, which, like a law, is a normative hierarchical order for which not only external behavior is important, but also the motives that determine this behavior.⁸⁴

As for the concept of sin in criminal law, all actions of *malum in se* are inherently immoral, evil, universal and conform to the theological concept of sin. Therefore, the crime of *malum in se* is a form of sin. Even the actions of *malum in prohibitum*, although there are a different attitudes on morality in positive law, crime is formally considered to be a form of sin. This is explained by the fact that according to the prevailing view in the theory of law, the law may exclude morality and the law may also be unjust. Orthodoxy surely does not consider such an offense, „crime“ to be a sin. On the other hand, it turns out that the criminal norm formally always includes the element of morality, which is well revealed by the analysis of the legislative notion of crime as well.

In general, the formula that crime violates morality is not new in philosophy, jurisprudence, or criminology. For example, according to *I. Kant*, crime is a violation of moral law. The same is

⁸⁰ *Inshakov S.M., Simonenko A.V.* (ed.), *Criminology* (3rd edition), M., 2010, 21 (in Russian).

⁸¹ *Chan S.*, *Man and Sin*, Second Edition, Tbilisi, 2006, 111 (in Georgian).

⁸² *Ibid*, 113.

⁸³ *Bumis P.I.*, *Canon Law*, Tbilisi, 2010, 10 (in Georgian).

⁸⁴ *Khubua G.*, *Theory of Judgment*, Tbilisi, 2015, 79-80, (sc. 203, 204), (in Georgian).

proved by the *Situational Action Theory*.⁸⁵ R. Durrant, who studies the problem of classification of crimes, notes that the concept of crime is related to morality.⁸⁶ Criminologists P. Wistrom and A. Botom note that morality is central for criminological theories and studies, that all criminologists should be interested in morality⁸⁷ and so on.

If we derive from this standpoint, then it turns out that the crimes of *malum in prohibitum* are also in line with the concept of sin and all crimes in criminal law should be considered as forms of sin. But, the above formulation would have been given the shape of a conclusion if not a one circumstance. In particular, Orthodox Christian morality is not always identical with the morality of positive law. As we know, Christian morality is the divine law, unchangeable, eternal and faultless. The „conventional morality“ recognized in positive law is based on the perceptions of the vast majority of society, which greatly determines the content of „individual morality“ and is changeable over time.⁸⁸ For example, Weber, Simmel, Durkheim and Mars viewed morality as a social phenomenon,⁸⁹ while according to J. Wald, criminal law does not always reflect the values of society,⁹⁰ and so on.

Therefore, we can speak about crime as the form of sin only formally and conditionally. For a crime to be considered unconditional form of sin, then the criminal norm must conform to Christian morality, law, commandments, principle, concept and so on.

Though R. Frank concludes that „every action provided for by criminal law necessarily coincides with the principles of religion and morality“,⁹¹ we must not forget that there are also different attitudes on morality in positive law. Thus, it is advisable to take steps to ensure that every act set by criminal law necessarily coincides with the principles of religion and/or morality.

As for criminality, it can be said that sin contains social, legal, mass and in general, all other features of criminological notion of criminality.

In the correlation and evolution of crime and criminality, we can distinguish at least the following 4 issues: 1) at a particular stage in history of mankind, by violating a socio-legal norm (God’s warning) a single crime was committed by man (the first sin); 2) the mentioned crime acquired a mass character in the whole territory, time and space of the country; the crime was multiplied quantitatively and qualitatively; 3) the mentioned crime gave rise to phenomenon – „criminality“, which turned into a universal problem; 4) God uses a normative tool to save humanity, to prevent crime, - establishes social, moral and legal norms. Taking into consideration

⁸⁵ Wikström Per-Olof H. and Sampson R.J., *The Explanation of Crime, Context, Mechanisms and Development*, UK, 2006, 94-95.

⁸⁶ Durrant R., *Evolutionary Theory and the Classification of Crime*, 2020, 7, el-Jurnali “A Review Journal”, *Aggression and Violent Behavior* (Editor-in-Chief: Hasselt V.V.), <<https://doi.org/10.1016/j.avb.2020.101449>> [01.07.2020].

⁸⁷ Wikström, P-O., *Explaining Crime as Moral Action*, ix. *Handbook of the Sociology of Morality* (eds.: Hitlin S., Vaisey S.), New York, 2010, 211.

⁸⁸ Khubua G., *Theory of Law*, Tbilisi, 2015, 77 (para. 168), (in Georgian).

⁸⁹ Powell C., *Four Concepts of Morality*, see: *Handbook of the Sociology of Morality* (eds.: Hitlin S., Vaisey S.), New York, 2010, 35.

⁹⁰ Treadwell J., *Criminology the Essentials*, second edition, London, UK, 2013, 12.

⁹¹ Frank R., *Kommentar Uber das Grobherzoch Hessische StGB, I Teil, S. 550*, quoted from the article: Kutalia L.G, *Ignorance of the Norm in Criminal Law (the notion of the obligation to know the norm)*, *Journal of the Herald of Justice*, № 1-2, Tbilisi, 1999, 35 (in Georgian).

the fact that sin is a historically changing, socio-legal and mass phenomenon characterized by quantitative and qualitative indicators, we can conclude that criminality (and not a separate crime always) is one of the forms of sin.

Based on all the above, it can be said that like sin, both crime and criminality are transcendental act and phenomenon, because one specific criminal act always violates a entire normative order.

Bibliography:

1. *Avanesov G. A.* (Ed.), *Eriashvili N. D.*, Criminology, 4th Edition, Tbilisi, 2007, 240-241 (in Georgian).
2. *Bumis P.I.*, Canon Law, Tbilisi, 2010, 10 (in Georgian).
3. *Gakhokidze J., Gabunia M.*, Criminology, Tbilisi, 2013, 14 (in Georgian).
4. *Dvalidze I., Tumanishvili G., Gvenetadze N.*, Methodology of Solving the Case in Criminal Law, Tbilisi, 2015, 200 (in Georgian).
5. *Dvalidze I.*, Influence of Motive and Purpose on the Qualification of an Action and Criminal Liability (dissertation), Tbilisi, 2008, 29 (in Georgian).
6. *Eriashvili N. D.* (ed.), Judicial Ethics, Tbilisi, 2016, 54 (in Georgian).
7. *Ekromaishvili V.*, Philosophy (revised and completed edition), Tbilisi, 1998, 51, 258 (in Georgian).
8. *Vlachos H. (Mitr.)*, In the Science of Spiritual Medicine, (translated by *Dughashvili E.*, and *Bukia L.*; ed. *Deacon Chanturia M.*), Tbilisi, 2017, 162 (in Georgian).
9. *Imedadze I.*, History of Psychology, Tbilisi, 2008, 204 (in Georgian).
10. *Kopadze G.*, The Concept of Sin and the Ten Commandments, Tbilisi, 2006, 6 (in Georgian).
11. *Kutalia L.*, Accused of Criminal Law, Tbilisi. 2000, 802 (in Georgian).
12. *Kutalia L.*, Ignorance of the norm in criminal law (the notion of the obligation to know the norm), Journal. Herald of Justice, # 1-2, Tbilisi, 1999, 35 (in Georgian).
13. *Lobzhanidze G.*, Theory of State and Law, Kutaisi, 2000, 260 (in Georgian).
14. *Lopukhin A.*, Explanations of the Bible II, (ed. *Deacon Dzindzibadze Z.*; translated by *Metreveli T.*), Tbilisi, 2000, 237 (in Georgian).
15. *Luka (Viono-Yasenetsky) High Priest*, Science and Religion, Spirit of the Soul and Body (Head of Publication, *Deacon Nasidze Il.*, Translator-Editor, *Mindiashvili A.*), Tbilisi, 2003, 50 (in Georgian).
16. *Metreveli V.*, Ilia Chavchavadze, on Crime and Punishment, Tbilisi, 1983, 10 (in Georgian).
17. *Mikelashvili M.*, Bible, Economic Categories, Tbilisi, 2013, 16 (in Georgian).
18. *Nadareishvili G.*, Aims and Objectives of Punishment according to Ecclesiastical Law, Herald of the Academy of Sciences of the Georgian SSR, Series of Economics and Law, № 3, Tbilisi, 1983, 104-105 (in Georgian).
19. *Nachkebia G.*, Subject of Criminal Law Science, Tbilisi, 1998, 101 (in Georgian).
20. *Panenbergh V.*, Sin and First Sin (translated from German by *Rtskhiladze V.*), Tbilisi, 2014, 72 (in Georgian).
21. *Pomazansky M.*, (Protopresbyter), Dogmatic Theology, (Third, revised and supplemented edition), Tbilisi, 2012, 97 (in Georgian).
22. *Savaneli B.*, Theory of Law, Tbilisi, 1993, 61, 118 (in Georgian).
23. *Ramishvili V.*, Man and Fate (Metaphysics of Time), 2002, 229 (in Georgian).
24. *Turava M.*, Criminal Law, Overview of the General Part, (Ninth Edition), Tbilisi, 2013, 5, 56, 61, 83, 398 (in Georgian).
25. *Ugrekheldze M.*, Existentialism and Law, Proceedings of the Georgian University, Vol. 1, Tbilisi, 2015, 211 (in Georgian).
26. *Glonti G.*(ed.), Criminology, Tbilisi, 2008, 41-54 (in Georgian).

27. *Shengelia R.*, (ed), Current Problems of State and Law (Jubilee Collection, dedicated to the 80th Anniversary of TSU Faculty of Law), Tbilisi, 2003, 404 (in Georgian).
28. *Shengelia R.*, (ed.), Fundamentals of Georgian Law (Rev. *Tsulaia Z.*), Tbilisi, 2000, 355, 357 (in Georgian).
29. *Chan S.*, Man and Sin (second edition), Tbilisi, 2006, 104-106, 111, 138-139, 158-159, 163 (in Georgian).
30. *Chkhartishvili L.*, The Devil has not Yet Conquered our World, Orthodox Journal. "Karibche", №2 (323), 2017, 47 (in Georgian).
31. *Tsulaia Z.*, Criminology, Tbilisi, 2005, 47,48, 49 (in Georgian).
32. *Chavchavadze Il.*, Complete Collection of Essays, Volume IV, Nation and History, Letters on Public Education Issues (ed., P. Ingorokva), Tbilisi, 1955, 224-225 (in Georgian).
33. *Khubua G.*, Theory of Law, Tbilisi, 2004, 51 (sc. 134) (in Georgian).
34. *Khubua G.*, Theory of Law, Tbilisi, 2015, 62 (sc. 172), 65 (sc. 160), 77 (sc. 168), 80 (sc. 205), 81 (sc. 209), (in Georgian).
35. *Julikanishvili A.*, Culturology, Tbilisi, 2001, 131 (in Georgian).
36. *Briggs S., Friedman J.*, Criminology, 2009, 23, 24, 26.
37. *Burnside J.*, God, Justice, and Society, Aspects of Law and Legality in the Bible, USA, 2010, 68.
38. *Durkheim E.*, Division of Labour in Society, (translated by W.D. Halls), London, 1984, 49-50.
39. *Durrant R.*, Evolutionary Theory and the Classification of Crime, 2020, 7.
40. *Dyzenhaus D., Poole Th.*, Hobbes and the Law, Cambridge, 2012, 100-101.
41. *Fletcher G.P.*, Basic Concepts of Criminal Law, Oxford, 1998, 77-78.
42. *Hitlin S., Vaisey S. (eds.)*, Handbook of the Sociology of Morality, New York, 2010, 35, 211.
43. *Hobbes T.*, Leviathan, (editor: *Gaskin J. C. A.*), NY, 1998, 193.
44. *Richard A., Mitchell W. J. (eds.)*, Encyclopedia of Criminology, New York, USA, 2005, 273-274.
45. *Soetemen A. (ed.)*, Pluralism and Law: State, Nation, Community, Civil Society, Vol. 2, Proceedings of the 20th World Congress, Amsterdam, Netherlands, 2001, 10.
46. *Treadwell J.*, Criminology the Essentials, second edition, SAGE Publications Ltd, London, UK, 2013, 10-15;
47. *Watts R., Bessant J., Hil R.*, International Criminology a Critical Introduction, New York, USA, 2008, 14.
48. *Wieland R.*, The Golden Chain, Is there a Broken Link? *Some Insights into the Humanity of Christ*, Delton, USA, 1999, 48.
49. *Wikström P., Sampson R.*, The Explanation of Crime, Context, Mechanisms and Development, UK, 2006, 94-95.
50. *Kudryavtseva V.N., Eminov V.E. (ed.)*, Criminology, M., 1997, 19 (in Russian)
51. *Inshakova S.M., Simonenko A. V. (ed)*, Criminology 3rd edition), M., 2010, 21 (in Russian).
52. *Elwell W. (ed.)*, Theological Encyclopedic Dictionary, M., 2003, 337 (in Russian).
53. <<http://holybible.ge/georgian>>, [03.10.2019].
54. <<http://triggs.djvu.org/djvu-editions.com/BIBLES/DRV/Download.pdf>>, [03.08.2014].
55. <<https://www.journals.elsevier.com/aggression-and-violent-behavior>>, [01.07.2020].
56. <<http://www.repository.law.indiana.edu/ilj/vol34/iss2/2>>, [08.09.2019].
57. <<http://www.4eange.com/anglais/LIV/KOR/PDF/ENG/WIE/The%20Golden%20Chain.pdf>>, [10.10.2020].
58. <<https://doi.org/10.1016/j.avb.2020.101449>>, [01.07.2020].
59. <www.orthodoxy.ge/tsmidatserili.htm>, [31.08.2014].
60. <www.orthodoxy.ge/tsmidatserili.htm>, [31.08.2014].
61. <<http://www.repository.law.indiana.edu/ilj/vol34/iss2/2>>, [08.09.2019].