

# CATHOLIC UPDATE: ADAM, EVE AND ORIGINAL SIN

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NAME \_\_\_\_\_ PER \_\_\_\_\_ # \_\_\_\_\_

## INTRODUCTION

1. In the article, "Adam, Eve and Original Sin," the author will attempt to help us understand the story of Adam and Eve and \_\_\_\_\_.
2. His first step is to take a look at the Book of \_\_\_\_\_ and then see what it teaches about Original \_\_\_\_\_.

## SEEING THE LARGER STORY

3. When we read Gn 2 and 3, the author suggests that we should see these stories not simply about Adam and Eve. The author suggests that we read these stories as part of Genesis, chapters \_\_\_\_ to \_\_\_\_.
4. The author claims Gen 1-11 set the whole story of \_\_\_\_\_, and Israel and what follows in the Bible in a \_\_\_\_\_, cosmic setting.
5. The implications in Gn 1-11 are universal, for all \_\_\_\_\_.
6. Place Gn 1-11 stories in order. After the Creation Account of Gn 1, we hear the story of Adam and \_\_\_\_\_. There are \_\_\_\_\_ basic stories in Gn 2-11. 1) Adam and Eve 2) Cain and \_\_\_\_\_ 3) Noah and the \_\_\_\_\_ 4) Tower of \_\_\_\_\_.
7. Look closely at these four stories see that they follow the same basic story \_\_\_\_\_.
8. The basic story line in Gn 2-11 is human \_\_\_\_\_ is followed by \_\_\_\_\_, but the last word of each story is one of \_\_\_\_\_ from \_\_\_\_\_. (This process is formerly known as looking at the LITERARY CONTEXT of a pericope.)

## Human Sin

9. \_\_\_\_\_ begins the trouble in each of the stories of Gn 2-11.
10. Adam and Eve eat the forbidden \_\_\_\_\_. (The bible does not say "apple." How did we come to understand the fruit to be an apple?)
11. Both the man and woman \_\_\_\_\_ God's command.
12. Cain \_\_\_\_\_ his brother Abel.
13. The earth is filled with wickedness and \_\_\_\_\_.
14. People of Babylonia want to \_\_\_\_\_ God and make a great city with a great \_\_\_\_\_ and a great \_\_\_\_\_.
15. What is the sin of each of the above four stories? Humans \_\_\_\_\_ an image of God.

## Punishment Follows

16. In each of the stories of Gn 2-11, the human attempt to play God is followed by a \_\_\_\_\_.
17. If the sin is the same in each account, the punishment is also similar. The punishment is \_\_\_\_\_.
18. But this death in Gn 2-11 is NOT the type of physical death we may think of. Death in this context is NOT our last \_\_\_\_\_ on earth.
19. Death in the biblical sense means a breaking and a \_\_\_\_\_ of all our relationships.
20. Notice that Adam and Eve are told they will die if they eat the "forbidden fruit." However, after eating, they go on \_\_\_\_!
21. So what the heck is going on? The life they had ended and the process \_\_\_\_\_.
22. They realized their \_\_\_\_\_ and were \_\_\_\_\_. They \_\_\_\_\_ from God, they argued and \_\_\_\_\_ each other!. Eve's subjugation to Adam is not part of God's plan, but rather the result of \_\_\_\_\_.
23. With sin, all our \_\_\_\_\_ with God and each other break \_\_\_\_\_.

24. Death is not an arbitrary \_\_\_\_\_ for sin. Death is an expression what sin really is. Our rejection of life is both suicide and \_\_\_\_\_. Our last breath is our last \_\_\_\_\_

### Sins of Grace

25. When we reject God's creation we reject our \_\_\_\_\_ and bring death and \_\_\_\_\_.

26. Yet, \_\_\_\_\_ has the last word.

27. Example of God's grace include: Eve is named \_\_\_\_\_. God makes \_\_\_\_\_. God puts a mark on Cain so that Cain is not \_\_\_\_\_. After the flood, God \_\_\_\_\_ not to destroy the earth again. The tower of Babel of story is followed by God calling \_\_\_\_\_ marking God's step toward making a new \_\_\_\_\_.

### WHAT IS ORIGINAL SIN ABOUT?

28. Who coined the term "original sin" and when? \_\_\_\_\_ in \_\_\_\_\_

29. St. Augustine distinguished two aspects of Original Sin: 1) Originating and 2) \_\_\_\_\_.

30. \_\_\_\_\_ sin is present at birth for each of us. It is about being born into a world that is \_\_\_\_\_. It is about our existence right \_\_\_\_\_ and \_\_\_\_\_.

31. Originating sin refers to the act of Adam and Eve. Yet is this what Genesis is all about? At this point the author makes a reference to the Catholic Catechism. He quotes the section that tells us that we must first understand the world of the text and the world behind the text before we interpret the meaning of the text. With this understanding, it seems as though the story of Adam and Eve is a parable. "The \_\_\_\_\_ is in the message of sinfulness rather than in \_\_\_\_\_ history."

32. The author uses the word term "creation-flood story" to refer to Genesis \_\_\_\_ to \_\_\_\_\_. Many cultures of the Ancient Near East had such stories to teach their views of \_\_\_\_\_ the world and human \_\_\_\_\_. The stories teach a profound \_\_\_\_\_ and should not be read as historical accounts.

33. With this in mind, today we focus more on originated sin. Originated sin is about the \_\_\_\_\_ situation of \_\_\_\_\_ life and society. It not some kind of taint or \_\_\_\_\_ biologically passed on.

34. The characters of Gn 2-11 are not historical in a \_\_\_\_\_ sense. The stories use \_\_\_\_\_ language.

35. With this in mind, who then are the "real" characters of Gn 2-11?

36. Wow! We are Adam and Eve, Cain and Abel, Noah and the people of Babel! The characters of biblical prehistory are meant to represent \_\_\_\_\_ and \_\_\_\_\_.

37. Primal stories deal with the basic structures of human \_\_\_\_\_. They are not \_\_\_\_\_ sown the historical tunnel, but rather \_\_\_\_\_ reflecting our own faces.

38. When we violate our creaturehood, we reject the \_\_\_\_\_ of God, and hence bring \_\_\_\_\_ and brokenness into the world. The effects of Original Sin are all around us. Genesis teaches the \_\_\_\_\_. The stories are about \_\_\_\_\_ and the \_\_\_\_\_ we do to ourselves, to \_\_\_\_\_ and to God. Whenever we play God, the \_\_\_\_\_ are destructive. God help us! And...guess what....God does!! The Bible tells us so!!!