

1. All things came from God (1 Cor 8), and God is good (James 1). Therefore,
 - A. the Bible contradicts itself.
 - B. sin is actually good.
 - C. sin is an illusion.
 - D. sin is lack or disorder.
2. Which is not an example of natural evil?
 - A. deforestation
 - B. hurricanes
 - C. tsunamis
 - D. volcanoes
3. The analogy of the common cold, which reaches everyone sooner or later, applies to
 - A. Calvinist 'fatalism'
 - B. Eastern Orthodox 'ancestral sin'
 - C. Libertarian 'free will'
 - D. Western Catholic/Protestant 'original sin'
4. Keller (following Kierkegaard) defines sin as
 - A. acts that are bad (*i.e.*, morally evil)
 - B. being a disciple of the devil
 - C. low self-esteem
 - D. putting good things in God's place
5. The western, or Augustinian, tradition is distinct in claiming that sin spreads
 - A. by 'coincidental sin': each of us falls independently of one another, as the angels did
 - B. by 'genetic sin': the fall introduced mutations into our DNA
 - C. by 'infectious sin': we expose each other to it and thus transmit it
 - D. by 'original sin': all have legally or biologically inherited Adam's guilt

1. Explain what difference it makes for sin to be a lack of something versus its own substance.

2. Read Genesis 2:4b-25 quickly, for background, then 3:1-13 more slowly in pairs, pointing out links with the lecture material. What does sin do to human relationships with *God, one another, the rest of creation, and ourselves?* (Remember this list from the humanity lecture? Of course you do!)

3. In what ways, if any, does it make a difference whether Genesis 2-3 is straightforward history, stylized/figural history, or non-history (for instance, mythology or morality tale)?

4. Earlier I asked you to consider some feature of human sexuality or sexual identity in terms of the doctrine of humanity (especially *imago dei*, human faculties, Jesus as fulfillment). *Now* consider implications of sin (especially sin as social, as lack/disorder, and as transmitted) on either that feature or some other. Think, speak, and listen with integrity and sensitivity.

5. *If you have extra time (LOL), consider this question, which used to be a written assignment:* Compare and contrast either your own image of God, or that of someone close to you, with the image of God you are getting from this course. Draw substantively on the course lectures and readings in your description. How do these images compare? coincide? complement? contradict?

Now evaluate the strengths and weaknesses of your (or your loved one's) image of God. Based on what you know so far (and admitting that we are still early in the course), is his or her God an 'idol'—that is, a false and harmful image, even if perceptive in some ways, or is it an 'icon' — *i.e.*, a true and helpful one, even if imperfect?