Research on Deep Sleep of Adam

Genesis 2:l, 6- 8, 16-18, 21-22

At least nineteen times in Mrs. Eddy’s writings she refers to the material creation of Adam and Eve in Genesis, chapter two, as an “allegory.” The word can mean a story with a hidden meaning; a description using fictional characters; an extended metaphor.

1Thus the heavens and the earth were finished, and all the host of them.

**Finished** in Hebrew is *kalah* which means “accomplished, completed, fulfilled, to come to an end, finish.”

 “**Host** in Hebrew is *tsābā*' "a host in marching order," a company of persons or things in the order of their nature and the progressive discharge of their functions. Hence, it is applied to the starry host [Deuteronomy 4:19](http://biblehub.com/deuteronomy/4-19.htm), to the angelic host [1 Kings 22:19](http://biblehub.com/1_kings/22-19.htm), to the host of Israel [Exodus 12:41](http://biblehub.com/exodus/12-41.htm)” (Barnes’ Notes, www.biblehub.com).

6But there went up a mist from the earth, and watered the whole face of the ground.

 Some scholars believe this verse originally came after verse 8 and read: “and a mist used to go up from the earth and water the garden” (*IBC* 1.493). The word “mist” (*ed* in Hebrew) probably has a mythological connotation (Strong 8). A mist distorts one’s vision so that things are less visible or unclear.

“Ground” in Hebrew is *adamah* (Strong 8).

7And the Lord God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

 “Lord” in Hebrew is *Jehovah* which means “self-existent One who reveals Himself” (Strong 47; Scofield Reference Notes).

The verb “formed” (*vaiyitzer*) implies that the Lord God manipulates instead of reveals or creates (Strong 51). When the verb is used in the Old Testament, the meaning is rendered of a potter molding clay.

In this account of creation, we find human characteristics applied to the Lord God: “breathed” (Gen. 2:7); “planted” (Gen. 2:8); performs hypnotic surgery (Gen. 2:21); and “walked” (Gen. 3:8).

“Man” in Hebrew is *adam* (*Strong* 8). *Adam* can also be translated “human.” “The term *’adam* tells us that the essence of human life is not its eventual classification into gendered categories but rather its organic connection to the earth. And the earth in this case is not general, vague, unspecified soil or ground but rather *’adamah*, that reddish brown substance, or humus, that is capable of absorbing water, being cultivated, and supporting life” (Meyers 82).

According to Mrs. Eddy, when the name “Adam” is divided into “a dam,” it represents an obstruction (*S&H* 338:13).

Some scholars translate the Hebrew word *aphar* (dust) as clods (Strong 90). It stands for lumps of earth, soil, dirt, as well as dust.

8 And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

“Eden” is a name that may mean “pleasure, delight or enjoyment” (*AB Genesis* 16).

9 And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. (not in this week’s lesson)

Tree is *ets* in Hebrew which means “a tree; wood, timber. **Its related word is *atsah* which means to fasten or make firm, i.e., to close (the eyes): shut.**

**The tree of knowledge of good and evil, dualism, only deceives and lies. It claims the tree will open the eyes, but instead it shuts the eyes.**

**“Physiology.” As a representative of the serpent, or material medicine, physiology closes the eyes of mortals and never opens them. Only the light of Christ, operating through Christianity, can show us the true means of healing and thus enable us to demonstrate it.**

**The study of physiology** *(the science that deals with the bodies of living things, how they operate, branch of biology that deals with the functions of living organisms and their parts)* **closes the eyes of mortals, however, the chapter “Physiology” opens them!**

“The tree of life is mentioned again in Gen. 3:22, 24. We also find the phrase in Prov. 3:18; 11:30; 13:12; 15:4; Rev. 2:7; 22:2, 14.

“There are two distinct trees in the middle of the garden. Verse 9 has the first mention of “evil” in the Bible.

“Tree of life – so called from its symbolic character as a sign and seal of immortal life. Its prominent position ‘in the midst of the garden,’ where it must have been an object of daily observation and interest, was admirably fitted to keep man habitually in mind of God and futurity” (Jamieson 18).

“The Tree of Knowledge of Good and Evil was endowed with every physical attribute designed to appeal to man’s taste, imagination and intellect. Man’s physical senses, his imagination and his intelligence may tell him that a certain thing is good, indeed, the very best, and if man partakes of it, this may be an offense that is deemed deserving of death” (*Pentateuch*, textual notes).

Some scholars conclude that this tree symbolizes dualism. And since a tree is known by its fruits, coexistence of good and evil is death (Gen. 2:17).

16 And the Lord God commanded the man saying Of every tree of the garden thou mayest freely eat:

**“Thou mayest freely eat;**without offence to me, or hurt to thyself. The words in Hebrew have the form of a command, but are only a permission or indulgence. . .” (Matthew Poole’s Commentary, www.biblehub.com).

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

“No hardship is imposed: but a limitation to self-gratification is required. He who makes the requisition has given freely the enjoyment of everything beside. Man’s character is to be tested in the simplest manner. Will he shew obedience to the Divine will and trust in the Divine goodness?” (Cambridge Bible, [www.biblehub.com)](http://www.biblehub.com)).

SH 299:18-20

Knowledge and Truth

    Knowledge gained from material sense is figuratively
represented in Scripture as a tree, bearing the fruits of
sin, sickness, and death.

SH 481:15-19

This is the significance of the Scripture concerning this “tree
of the knowledge of good and evil,” — this growth of
material belief, of which it is said: “In the day that thou
eatest thereof thou shalt surely die.”

SH 526:19-22 The “tree of knowledge” stands for the erroneous doctrine that the
knowledge of evil is as real, hence as God-bestowed, as
the knowledge of good.

SH 538:14-15 The “tree of knowledge” typifies unreality.

18¶ And the Lord God said, *It is* not good that the man should be alone; I will make him an help meet for him.

“Man will find help from that which is in harmony with his own nature, and, therefore, able adequately to sympathize with him in thought and interests. It is not identity, but harmony, of character which is suggested” (Cambridge Bible, [www.biblehub.com)](http://www.biblehub.com)).

**Help** meet is *ezer* in Hebrew and means “an aid, a help; a helper; a female helper”.

21 And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

**Sleep** in Hebrew is “*tardemah*” which means a lethargy or trance; a deep sleep. It is related to the word radam which means to stun, stupefy with sleep or death; to be fast asleep; in a deep sleep, a dead sleep. To be unconscious; be in heavy sleep. (7290)

22 And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

SH 585:23-28

**Eve.**A beginning; mortality; that which does not
last forever; a finite belief concerning life, substance,
and intelligence in matter; error; the belief that the hu-
man race originated materially instead of spiritually, —
that man started first from dust, second from a rib, and
third from an egg.

23 This is now bone of my bones and flesh of my flesh, but she shall be called woman because she was taken out of man.

Bone is *etsem* (6106) in Hebrew which means **body**, substance, essence.

The root word of body or bone is *atsam* (1673) which means to **bind fast i.e. close the eye**s; to crunch the bones; break the bones; to be mighty; to shut tightly the eyes.

Corporeal sense, or the belief that life is in a material body, closes the eyes. The serpent claims that the tree of good and evil will open the eyes to the divine method of healing the body: “For God doth know that in the day ye eat of the tree thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.”

“tree” comes from a root meaning to “close the eyes” shut”

“Body” or bones means to “bind fast or close the eyes”