Research: Genesis 2:1,6, 7 mist and dust

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.

6 But 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) which means “a fog, mist, vapor, (Strong’s 181). A mist distorts one’s vision so that things are less visible or unclear.

“Ground” in Hebrew is *adamah* (Strong’s 127). Soil from its general redness; earth; ground.

“Water” is *shaqah* which means “to give to drink, irrigate, furnish, moisten”

7 And 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).

The verb “formed” is *yatsar* and implied that the Lord God squeezes into shape; moulds into a form; like a potter; manipulates instead of reveals or creates (Strong 541). When the verb is used in the OT, the meaning is rendered of a potter molding clay.

In this account of creation, we find human characteristic applied to the Lord God: “breathed” “planted”; performs hypnotic surgery; and “walked”.

“Man” in Hebrew is *adam*. 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).

“Man” in Hebrew is *Adam* which means ruddy ie. A human being (an individual or the species, mankind,) to be red, to show blood in the face, flush or turned rosy”.

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

Some scholars translate the Hebrew word *aphar* (dust) as clods. It stands for lumps of earth, soil, dirt, clay, mud; powder as well as dust. A root word means to pulverize into dust or powder.