

Adam and Eve

Confessing our Fall

In 2020 and 2021, Realistic Living Pointers featured 24 short essays on the topic of freedom in what I count as the best of Christian theologizing. I am publishing these essays as 24 chapters of a book entitled, *So Be Free*—a book of essays about the freedom for which Christ has set us free.

In 2022 I am proposing 12 witnesses on biblical stories from the Old Testament

“Confession our Fall” is a sub-title of this essay because I'm going to claim that the authors of the Adam and Eve myth were confessing their departures from Profound Reality—as well as indicating the presence of such departures from Profound Reality by every human being since the beginning of human beings.

This story about eating the forbidden fruit, from the Tree of the Knowledge of Good and Evil is not about a step up—a step up from animal consciousness to human consciousness. And it is not about a transformation from natural awareness to spiritual awareness. And these stories are certainly not about becoming as wise as God, whatever that could possibly mean. In fact, within this story itself “wise like God” is precisely what is forbidden to the human species.

What is forbidden by Profound Reality to the human is absolute certainty about what is good and what is evil. This also means about what is real. and what is unreal, for in biblical talk, the real is the good and the evil is what we falsely assume to be real and good.

The delusion that we know the Real, and thus also know the Good is the delusion of all delusions. It is the delusion that casts the human out of the Green Garden of Truth into our false relations with what is real and true.

In other words, the story of Adam and Eve is a confession of your and my departure from our true being:

- Our fall from the height of our greatness
- Our climb to the sky of our delusion
- Our blinding to the truths of our existence
- Our eclipse of the sun of our brightness
- Our suppression of the moon of our emotional truth
- Our twisting of the appropriateness of our responses
- Our dulling of the vitality of our aliveness.

We hear a lot these days about living in the living Now of our lives, rather than in our fragmentary memories of the past, or in our fragmentary anticipations of the future—both memory and anticipation are human creations of in and by our minds. We are all tempted to enter each moment into some lost somewhere—a combination of our remembered past and our anticipated future, plus a bunch of our opinions about the goodness and or the evil of this content that is lodged for now in our ever busy minds.

The Adam and Eve story does not condemn our thoughtfulness or our knowledge, but it does condemn our belief that any of our thinking consists of certainty—of being “wise like God.” All our thinking yields only approximate knowledge, at best, and foolishness much of the time. Our best physics is approximate knowledge. Our best psychology is approximate knowledge. Our best sociology is approximate knowledge. Furthermore, when we insist on being the center of value, instead of allowing Reality and realism be our center of value, we fall from our essence. Our commitment to our own preferences over our commitment to realism is far more vast than we even want to realize or inquiring into.

Nevertheless, our knowledge, though not absolute, is approximate knowledge of the One Overall Truth that is coming at us at the speed of time. Although Einsteinian physics is approximate knowledge of Profound Reality, it is an approximate knowledge that is a better approximation than the partially good approximations of Newtonian physics.

The difference between these two modes of physics does not come up many times in our daily life, though they would come up if you were making a trip to the moon or designing a new GPS technology. The differences between the approximations of our best climate science knowledge from what oil company propaganda wants us to accept does come up quite frequently in our daily lives—for example, in our voting practices. We are in need of a great deal of confession and forgiveness in the arena of our climate crises underestimations and of our neglect of action befitting the challenges of this awesome and grim challenge of climate truth.

We are fighting with God, so to speak, to deny the approximate truth of the disciplines of learning. Also, we are fighting with God when we deny the approximate nature of the truth that we do know. Fighting with Profound Reality means all the following:

It is eating of the forbidden fruit.

It is expulsion from the Green Garden of our realism.

It is a departure from the appropriate responses to what is so and how to respond. “What is so” means at root a Profound and Wondrous Reality that is running

into us at the speed of time—running into us with audits of our approximate knowledge, as well as challenges to embrace an appropriate curiosity into new understandings about what is Real and what is appropriate behaviors that are in accord with that realism.

Much more can be said about the stories of Adam and Eve (including the patriarchal obsolescence of some of their imagery—(such as Eve being visualized as made from a rib taken from Adam), but the above discussed thread of meaning is what accounts for the lasting quality of these stories, and for their playing such a big part in the Genesis introduction to the whole meaning of the Bible.

Here are the topics for the rest of the year:

Jan: Adam & Eve

Feb: Abraham & Sarah

Mar: Jacob

Apr: Joseph

May: Moses

Jun: Joshua

Jul: Amos

Aug: Isaiah

Sep: Jeremiah

Oct: Ezekiel

Nov: Second Isaiah

Dec: THE CONTEMPORARY ADDRESS OF THE OLD TESTAMENT