

Subject: More Eve And Adam.

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Date: 06/03/2012, 15:32

Newsgroups: alt.conspiracy.area-51

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Feb. 5, 2012.

This probably should be called Eve And Adam. Part 3. but we'll call it now, "More Of Eve And Adam. Part 1.

Here is some more about Adam And Eve. I don't know that is the total true, but it may be another way of looking at things.

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Adam made a heroic and determined effort to establish a world government, but he met with stubborn resistance at every turn. Adam had already put in operation a system of group control throughout Eden and had federated all of these companies into the Edenic league. But trouble, serious trouble, ensued when he went outside the Garden and sought to apply these ideas to the outlying tribes. The moment Adam's associates began to work outside the Garden, they met the direct and well-planned resistance of Caligastia and Daligastia. The fallen Prince had been deposed as world ruler, but he had not been removed from the planet. He was still present on earth and able, at least to some extent, to resist all of Adam's plans for the rehabilitation of human society. Adam tried to warn the races against Caligastia, but the task was made very difficult because his archenemy was invisible to the eyes of mortals.

Even among the Edenites there were those confused minds that leaned toward the Caligastia teaching of unbridled personal liberty; and they caused Adam no end of trouble; always were they upsetting the best-laid plans for orderly progression and substantial development. He was finally compelled to withdraw his program for immediate socialization; he fell back on Van's method of organization, dividing the Edenites into companies of one hundred with captains over each and with lieutenants in charge of groups of ten.

Adam and Eve had come to institute representative government in the place of monarchical, but they found no government worthy of the name on the face of the whole earth.

For the time being Adam abandoned all effort to establish representative government, and before the collapse of the Edenic regime he succeeded in establishing almost one hundred outlying trade and social centers where strong individuals ruled in his name. Most of these centers had been organized aforetime by Van and Amadon.

74:5.8

The sending of ambassadors from one tribe to another dates from the times of Adam.

This was a great forward step in the evolution of government.

6. Home Life of Adam and Eve

The Adamic family grounds embraced a little over five square miles. Immediately surrounding this homesite, provision had been made for the care of more than three hundred thousand of the pure-line offspring. But only the first unit of the projected buildings was ever constructed. Before the size of the Adamic family outgrew these early provisions, the whole Edenic plan had been disrupted and the Garden vacated.

Adamson was the first-born of the violet race of Urantia, being followed by his sister and Eveson, the second son of Adam and Eve. Eve was the mother of five children before the Melchizedeks left three sons and two daughters. The next two were twins. She bore sixty-three children, thirty-two daughters and thirty-one sons, (JW That seems like a lot of children for one lady to have.) before the default. When Adam and Eve left the Garden, their family consisted of four generations numbering 1,647 pure-line descendants. They had forty-two children after leaving the Garden besides the two offspring of joint parentage with the mortal stock of earth. And this does not include the Adamic parentage to the Nodite and evolutionary races.

74:6.3

The Adamic children did not take milk from animals when they ceased to nurse the mother's breast at one year of age. Eve had access to the milk of a great variety of nuts and to the juices of many fruits, and knowing full well the chemistry and energy of

these foods, she suitably combined them for the nourishment of her children until the appearance of teeth.

While cooking was universally employed outside of the immediate Adamic sector of Eden, there was no cooking in Adam's household. They found their foods fruits, nuts, and cereals ready prepared as they ripened. They ate once a day, shortly after noontime. Adam and Eve also imbibed light and energy direct from certain space emanations in conjunction with the ministry of the tree of life.

The bodies of Adam and Eve gave forth a shimmer of light, but they always wore clothing in conformity with the custom of their associates. Though wearing very little during the day, at eventide they donned night wraps. The origin of the traditional halo encircling the heads of supposed pious and holy men dates back to the days of Adam and Eve. Since the light emanations of their bodies were so largely obscured by clothing, only the radiating glow from their heads was discernible. The descendants of Adamson always thus portrayed their concept of individuals believed to be extraordinary in spiritual development.

Adam and Eve could communicate with each other and with their immediate children over a distance of about fifty miles. This thought exchange was effected by means of the delicate gas chambers located in close proximity to their brain structures. By this mechanism they could send and receive thought oscillations. But this power was instantly suspended upon the mind's surrender to the discord and disruption of evil.

The Adamic children attended their own schools until they were sixteen, the younger being taught by the elder. The little folks changed activities every thirty minutes, the older every hour. And it was certainly a new sight on Urantia to observe these children of Adam and Eve at play, joyous and exhilarating activity just for the sheer fun of it. The play and humor of the present-day races are largely derived from the Adamic stock. The Adamites all had a great appreciation of music as well as a keen sense of humor.

The average age of betrothal was eighteen, and these youths then entered upon a two years course of instruction in preparation for the assumption of marital responsibilities. At twenty they were eligible for marriage; and after marriage they began their lifework or entered upon special preparation therefor.

The practice of some subsequent nations of permitting the royal families, supposedly descended from the gods, to marry brother to sister, dates from the traditions of the Adamic offspring mating, as they must needs, with one another. The marriage ceremonies of the first and second generations of the Garden were always performed by Adam and Eve.

Life in the Garden

The children of Adam, except for four years attendance at the western schools, lived and worked in the east of Eden. They were trained intellectually until they were sixteen in accordance with the methods of the Jerusalem schools.

From sixteen to twenty they were taught in the Urantia schools at the other end of the Garden, serving there also as teachers in the lower grades.

74:7.2

The entire purpose of the western school system of the Garden was socialization. The forenoon periods of recess were devoted to practical horticulture and agriculture, the afternoon periods to competitive play. The evenings were employed in social intercourse and the cultivation of personal friendships. Religious and sexual training were regarded as the province of the home, the duty of parents.

The teaching in these schools included instruction regarding:

1. Health and the care of the body.
2. The golden rule, the standard of social intercourse.
3. The relation of individual rights to group rights and

community obligations.

4. History and culture of the various earth races.
5. Methods of advancing and improving world trade.
6. Co-ordination of conflicting duties and emotions.
7. The cultivation of play, humor, and competitive substitutes for physical fighting.

The schools, in fact every activity of the Garden, were always open to visitors. Unarmed observers were freely admitted to Eden for short visits. To sojourn in the Garden a Urantian had to be adopted. He received instructions in the plan and purpose of the Adamic bestowal, signified his intention to adhere to this mission, and then made declaration of loyalty to the social rule of Adam and the spir-tual sovereignty of the Universal Father.

Part 1.

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