

Subject: More Eve And Adam. Part 2.

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Subject: More Eve And Adam. Part 3.
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This brings us up to the end of paper number 74 of the Urantia Book.

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The laws of the Garden were based on the older codes of Dalamatia and were promulgated under seven heads:

74:7.13

1. The laws of health and sanitation.
2. The social regulations of the Garden.
3. The code of trade and commerce.
4. The laws of fair play and competition.
5. The laws of home life.
6. The civil codes of the golden rule.
7. The seven commands of supreme moral rule.

The moral law of Eden was little different from the seven commandments of Dalamatia.

But the Adamites taught many additional reasons for these commands; for instance, regarding the injunction against m-rder, the indwelling of the Thought

Adjuster was presented as an additional reason for not destroying human life.

They taught that whoso sheds man's b-ood by man shall his bl-od be shed, for in the image of G-d made he man.

The public w-rshp hour of Eden was noon; sunset was the hour of family worship.

Adam did his best to discourage the use of set p-ayers, teaching that effective pr-yer must be wholly individual, that it must be the desire of the

s-ul but the Edenites continued to use the pra-ers and forms handed down from

the times of Dalamatia. Adam also endeavored to substitute the offerings of the fruit of the land for the blo-d sacrifices in the re-igious ceremonies but had made little progress before the disruption of the Garden.

Adam endeavored to teach the ra-es s-x equality. The way Eve worked by the side of her husband made a profound impression upon all dwellers in the Garden. Adam definitely taught them that the woman, equally with the man, contributes those life factors which unite to form a new being. Theretofore, mankind had presumed that all procreation resided in the loins of the father. They had looked upon the mother as being merely a provision for nurturing the unborn and nursing the newborn.

Adam taught his contemporaries all they could comprehend, but that was not very much, comparatively speaking. Nevertheless, the more intelligent of the ra-es of earth looked forward eagerly to the time when they would be permitted to intermarry with the superior children of the violet r-ce. And what a different world Urantia would have become if this great plan of uplifting the rac-s had been carried out! Even as it was, tremendous gains resulted from the small amount of the bl-od of this imported -ace which the evolu-ionary peoples incidentally secured.

And thus did Adam work for the welfare and uplift of the world of his sojourn. But it was a difficult task to lead these mixed and mongrel peoples in the better way.

8. The Legend of Creation

The story of the creation of Urantia in six days was based on the tradition that Adam and Eve had spent just six days in their initial survey of the Garden. This circumstance lent almost s-cred sanction to the time period of the week, which had been originally introduced by the Dalamatians. Adam's spending six days inspecting the Garden and formulating preliminary plans for organization was not

prearranged; it was worked out from day to day. The choosing of the seventh day for wo-ship was wholly incidental to the facts herewith narrated.

The legend of the making of the world in six days was an afterthought, in fact, more than thirty thousand years afterwards. One feature of the narrative, the sudden appearance of the sun and moon, may have taken origin in the traditions of the onetime sudden emergence of the world from a dense space cloud of minute matter which had long obscured both sun and moon.

The story of creating Eve out of Adam's rib is a confused condensation of the Adamic arrival and the celestial surgery connected with the interchange of living substances associated with the coming of the corporeal staff of the Planetary Prince more than four hundred and fifty thousand years previously.

The majority of the world's peoples have been influenced by the tradition that Adam and Eve had physical forms created for them upon their arrival on Urantia. The belief in man's having been created from clay was well-nigh universal in the Eastern Hemisphere; this tradition can be traced from the Philippine Islands around the world to Africa. And many groups accepted this story of man's clay origin by some form of special creation in the place of the earlier beliefs in progressive creation evolution.

A way from the influences of Dalamatia and Eden, mankind tended toward the belief in the gradual ascent of the human race. The fact of evolution is not a modern discovery; the ancients understood the slow and evolutionary character of human progress. The early Greeks had clear ideas of this despite their proximity to Mesopotamia. Although the various races of earth became sadly mixed up in their notions of evolution, nevertheless, many of the primitive tribes believed and taught that they were the descendants of various animals. Primitive peoples made a practice of selecting for their totems the animals of their supposed ancestry. Certain North American Indian tribes believed they originated from beavers and coyotes. Certain African tribes teach that they are descended from the hyena, a Malay tribe from the lemur, a New Guinea group from the parrot.

The Babylonians, because of immediate contact with the remnants of the civilization of the Adamites, enlarged and embellished the story of man's creation; they taught that he had descended directly from the gods. They held to an aristocratic origin for the race which was incompatible with even the doctrine of creation out of clay.

The Old Testament account of creation dates from long after the time of Moses; he never taught the Hebrews such a distorted story. But he did present a simple and condensed narrative of creation to the Israelites, hoping thereby to augment his appeal to worship the Creator, the Universal Father, whom he called the Lord God of Israel.

In his early teachings, Moses very wisely did not attempt to go back of Adam's time, and since Moses was the supreme teacher of the Hebrews, the stories of Adam became intimately associated with those of creation. That the earlier traditions recognized pre-Adamic civilization is clearly shown by the fact that later editors, intending to eradicate all reference to human affairs before Adam's time, neglected to remove the telltale reference to Cain's emigration to the land of Nod, where he took himself a wife.

The Hebrews had no written language in general usage for a long time after they reached Palestine. They learned the use of an alphabet from the neighboring Philistines, who were political refugees from the higher civilization of Crete. The Hebrews did little writing until about 900 B.C., and having no written language until such a late date, they had several different stories of creation in circulation, but after the Babylonian captivity they inclined more toward accepting a modified Mesopotamian version.

Jewish tradition became crystallized about Moses, and

because he endeavored to trace the lineage of Abraham back to Adam, the Je-s assumed that Adam was the first of all mankind. Yahweh was the creator, and since Adam was supposed to be the first man, he must have made the world just prior to making Adam. And then the tradition of Adam's six days got woven into the story, with the result that almost a thousand years after Moses sojourn on earth the tradition of creation in six days was written out and subsequently credited to him.

When the Je-ish priests returned to Jerusalem, they had already completed the writing of their narrative of the beginning of things. Soon they made claims that this recital was a recently discovered story of creation written by Moses. But the contemporary Hebrews of around 500 B.C. did not consider these writings to be di-ine r-velations; they looked upon them much as later peoples regard mythological narratives.

This spurious document, reputed to be the teachings of Moses, was brought to the attention of Ptolemy, the Greek king of Egypt, who had it translated into Greek by a commission of seventy scholars for his new library at Alexandria. And so this account found its place among those writings which subsequently became a part of the later collections of the sac-ed scr-ptures of the Hebrew and C-ristian re-igions. And through identification with these theological systems, such concepts for a long time profoundly influenced the philosophy of many Occidental peoples.

The Chr-stian teachers perpetuated the belief in the fiat creation of the human r-ce, and all this led directly to the formation of the hypothesis of a onetime golden a-e of utopian bliss and the theory of the fall of man or superman which accounted for the nonutopian condition of society. These outlooks on life and man's place in the universe were at best discouraging since they were predicated upon a belief in retrogression rather than progression, as well as implying a vengeful Deity, who had vented wrath upon the human rac- in retribution for the errors of certain onetime planetary administrators. (JW Some people who don't want to believe the good book say that If G-d is said to be a loving Go- why would he cause the Je-s to k-ll all those people, children and cattle. I my opinion J-hovah was not the ultimate Go- but was an extrterrestrial who was picked to force the J-wish people to obey him or he would curse them down to the third generation of the people who didn't obey him. He is a jealous and a vengful person. The real -od is the Creator.)

The golden a-e is a myth, but Eden was a fact, and the Garden civilization was actually overthrown. Adam and Eve carried on in the Garden for one hundred and seventeen years when, through the impatience of Eve and the errors of judgment of Adam, they presumed to turn aside from the ordained way, speedily bringing disaster upon themselves and ruinous retardation upon the developmental progression of all Urantia.

[Narrated by Solonia, the seraphic voice in the Garden.

Part 2.

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