

EVIDENCES TO SHOW THAT MAN (ADAM & EVE) WERE BORN AND TRANSPLANTED ONTO THIS EARTH TO BEGIN LIFE.

Those natural elements that make up the physical earth are sometimes referred to in the scriptures as dust. Thus Adam was created from the dust of the ground meaning that the physical body which he received was created from the elements of the earth. (Gen. 2:7; Moses 3:7; Abra. 5:7; D&C 77:12.) Similarly all men are created from the dust of the earth; that is, the elements organized into a mortal body are assembled together through the birth process. (Moses 6:69.)

Figuratively, dust means the grave or death as in such expressions as: "By the sweat of thy face shalt thou eat bread, until thou shalt return unto the ground--for thou shalt surely die--for out of it wast thou taken for dust thou wast, and unto dust shalt thou return." (Moses 4:25; Gen. 3:19.) "Sleep in the dust." (D&C 83:51; Job 7:21.) David's Messianic prophecy foretelling our Lord's death, says he should be brought "into the dust of death" (Ps. 16:10), the body of the Lord did not see corruption that is, did not go back to the dust in the literal sense.

Bruce R. McConkie, Mormon Doctrine, p. 209

And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul, the first flesh upon the earth, the first man also; nevertheless, all things were before created; but spiritually were they created and made according to my word. (Moses 3:7; Gen. 2:7; Abra. 5:7; D&C 77:12)

By the sweat of thy face shalt thou eat bread, until thou shalt return unto the ground -- for thou shalt surely die -- for out of it wast thou taken: for dust thou wast, and unto dust shalt thou return. (Moses 4:25; Genesis 3:19)

That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so become of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words, of eternal life in this world, and eternal life in the world to come, even immortal glory;. (Moses 6:59.)

Abraham was dust

And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes; (Genesis 18:27.)

David - Man is dust

For he knoweth our frame; he remembereth that we are dust. (Psalms 103:14)
Thou hidest thy face, they are troubled; thou takest away their breath they die, and return to their dust. (Psalms 104:29.)

Job - Man as Clay - Return to dust

Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me unto dust again? (Psalms 104:9.)

Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it. (Ecc. 12:7)

0. The Creation of Earth and of Man

The prophet Joseph Smith is credited with having said that our planet was made up of the fragments of planets which previously existed: Some mighty convulsion disrupted that creation and made it desolate. Both its animal and vegetal life forms were destroyed. And when those convulsions ceased, and the rent earth was again consolidated and it became desirable to replenish it, and work was begun by making a mist to rise, that it might descend in gentle rain upon the barren earth. That it might again be fruitful. Then came one of the Sons of God to the earth 'Adam'. A garden was planted in Eden and the man placed in it. And there the Lord brought to him every beast of the field and every fowl of the air. And Adam gave names to them all. Afterwards was brought to Adam his wife, whom since she was derived from man, he named woman: And she became his helpmate, his companion and the mother of his children. In this nothing is hinted at about man being made from the dust, and woman manufactured from a rib. A story which has been a cause of much perplexity to religious people, and a source of much impious merriment to a reckless unbeliever. We are informed that the Lord God made every plant of the field before it was in the earth, and every herb before it grew on our planet. Vegetation was created and made to grow upon some older earth, and the seeds thereof or the plants themselves were brought to our earth and made to grow, so likewise man and his helpmate were brought from some other world to our own. To people it with their children. And though it is said that the "Lord God formed man of the dust of the ground" it by no means follows that he was "formed" of the dust of the ground, though instead of being moulded as a brick we are brought forth by the natural laws of procreation: So also was Adam and his wife in some older world. And as for the story of the rib, under it I believe the mystery of precreation is hidden.

B.H. Roberts "The Gospel and Man's Relationship to Deity" pp. 279-280, 1924

1. Joseph Smith

God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens: That is the great secret. If the veil were rent today, and the great God who holds this world in its orbit, and who upholds all worlds and all things by His power, was to make himself visible, -- I say, if you were to see him today, you would see him like a man in form--like yourselves in all the person, image, and form as a man; for Adam was created in the very fashion, image and likeness of God, and received instruction from, and walked, talked and conversed with Him, as one man talks and communes with another.

In order to understand the subject of the dead, for consolation of those who mourn for the loss of their friends, it is necessary we should understand the character and being of God and how He came to be so, for I am going to tell you how God came to be God. We have imagined and supposed that God was God from all eternity. I will refute that idea, and take away the veil so that you may see.

These are incomprehensible ideas to some, but they are simple. It is the first principle of the gospel to know a certainty the character of God, and to know that we may converse with Him as one man converses with another, and that He was once a man like us; yea, that God Himself, the Father of us all, dwelt on an earth, the same as Jesus Christ Himself did; and I will show it from the Bible.

I wish I was in a suitable place to tell it, and that I had the trumpet of an archangel, so that I could tell the story in such a manner that persecution would cease forever. What did Jesus say? (Mark it, Elder Rigdon!) The scriptures inform us that Jesus said, as the Father hath power in himself, even so hath the Son power--to do what? Why, what the Father did. The answer is obvious--in a manner to lay down his body and take it up again. Jesus, what are you going to do? To lay down my life as my Father did, and take it up again. Do you believe it? If you do not believe it you do not believe the Bible. The scriptures say it, and I defy all the learning and wisdom and all the combined powers of earth and hell together to refute it. Here, then, is eternal life--to know the only wise and true God; and you have got to learn how to be gods yourselves, and to be kings and priests to God, the same as all gods have done before you, namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings, and to sit in glory, as do those who sit enthroned in everlasting power. And I want you to know that God, in the last days, while certain individuals are proclaiming His name, is not trifling with you and me.

Some say I do not interpret the scripture the same as they do. They say it means the heathen's gods. Paul says there are Gods many and Lords many; and that makes a plurality of Gods, in spite of the whims of all men. Without a revelation, I am not going to give them the knowledge of the God of Heaven. You know and I testify that Paul had no allusions to the heathen gods. I have it from God, and get over it if you can. I have a witness of the Holy Ghost, and a testimony that Paul had no allusion to the heathen gods in the text. I will show from the Hebrew Bible that I am correct, and the first word shows a plurality of Gods; and I want the apostates and learned men to come here and prove the contrary, if they can. An unlearned boy must give you a little Hebrew. "Beroshait baurar Eloheim ait aushamayeen vehau aurait," rendered by King James' translators, "In the beginning God created the heaven and the earth." I want to analyze the word Beroshait. "Rosh", the head; "Scit", a grammatical termination, the "Baith" was not originally put there when the inspired man wrote it, but it has been since added by an old Jew. "Baurau" signifies -- to bring forth. "Eloheim" is from the word "Elo", God, in the singular number;

and by adding the word "heim", it renders it Gods. It reads first, "In the beginning the head of the Gods brought forth the Gods," or, as others have translated it, "The head of the Gods called the Gods together." I want to show a little learning as well as other fools--

A little learning is a dangerous thing.
 Drink deep, or taste not the Plerian spring.
 There shallow draughts intoxicate the brain,
 And drinking largely sobers up again.

All this confusion among the professed translators is for want of drinking another draught.

If Abraham reasoned thus--If Jesus Christ was the Son of God, and John discovered that God the Father of Jesus Christ had a father, you may suppose that He had a Father also. Where was there ever a son without a Father? And where was there ever a father without first being a son? Whenever did a tree or anything spring into existence without a progenitor? And everything comes in this way. Paul says that which is earthly is in the likeness of that which is heavenly. Hence if Jesus had a Father, can we not believe that He had a Father also? I despise the idea of being scared to death at such a doctrine for the Bible is full of it.

I want you to pay particular attention to what I am saying. Jesus said that the Father wrought precisely in the same way as His Father had done before Him. As the Father had done before, He laid down His life, and took it up the same as His Father had done before. He did as He was sent, to lay down His life and take it up again; and then was committed unto Him the keys, etc. I know it is good reasoning.

2. The world and earth are not synonymous terms. The world is the human family. This earth was organized or formed out of other planets which were broken up and remodeled and made into one of which we live. The elements are eternal. In the translation 'without form and void, it should read, empty and desolate. The word created should be formed or organized.'

Franklin D. Richards & James Little, A Compendium, page 270, 1914

3. Our Father in Heaven begat all the spirits that ever were, or ever will be, upon this earth; and they were born spirits in the eternal world. Then the Lord by His power and wisdom organized the mortal tabernacle of man. We were made first spiritual, and afterwards temporal.

Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives with him. He helped to make and organize this world. He is Michael, the Archangel, the Ancient of Days! about whom holy men have written and spoken--He is our Father and our God, and the only God with whom we have to do. Every man upon the earth, professing Christians or nonprofessing, must hear it and will know it sooner or later. They came here, organized the raw

material, and arranged in their order the herbs of the field, the trees, the apple, the peach, the plum, the pear, and every other fruit that is desirable and good for man; the seed was brought from another sphere, and planted in this earth. The thistle, the thorn, the brier, and the obnoxious weed did not appear until after the earth was cursed. When Adam and Eve had eaten of the forbidden fruit, their bodies became mortal from its effects, and therefore their offspring were mortal. When the Virgin Mary conceived the child Jesus, the Father had begotten Him in his own likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family; and when he took a tabernacle it was begotten by his Father in heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve; from the fruits of the earth, the first earthly tabernacles were originated by the Father; and so on in succession.

Brigham Young, Journal of Discourses, 1:5)

4. Shall I say that the seeds of vegetables were planted here by the Characters that framed and built this world--that the seeds of every plant composing the vegetable kingdom were brought from another world? This would be news to many of you. Who brought them here? It matters little to us whether it was John, James, William, Adam or Bartholomew who brought them; but it was some Being who had power to frame this earth with its seas, valleys, mountains, and rivers and cause it to teem with vegetable and animal life.

Here let me state to all philosophers of every class upon the earth, when you tell me that father Adam was made as we make adobies from the earth, you tell me what I deem an idle tale. When you tell me that the beasts of the field were produced in that manner, you are speaking idle words devoid of meaning. There is no such thing in all the eternities where the Gods dwell. Mankind are here because they are offspring of parents who were first brought here from another planet, and power was given them to propagate their species, and they are commanded to multiply and replenish the earth.

Brigham Young, Journal of Discourses, 7:285-286

5. Numerous are the scriptures which I might bring to bear upon the subject of the personality of God. I shall not take time to quote them on this occasion, but will content myself by quoting two passages in the 1st chapter of Genesis, 26th and 27th verses, "And God said, let us make man in our likeness....So God created He them."

I believe that the declaration made in these two scriptures is literally true. God has made His children like Himself to stand erect, and has endowed them with intelligence and power and dominion over all His works and given them the same attributes which He Himself possesses. He created man, as we create our children; for there is no other process of creation in heaven, on the earth, in the earth, or under the earth, or in all the eternities, that is, that were, or that ever will be.

Brigham Young, Journal of Discourses, 11:122

6. The animal and vegetable creations are governed by certain laws, and are composed of certain elements peculiar to themselves. This applies to man, to the beasts, fowls, fish and creeping things, to the insects and to all animated nature, each one possessing its own distinctive features governed by prescribed laws to perpetuate its own kind. So accurate is the formation of the various living creatures that an intelligent student of nature can tell by any particular bone of the skeleton of an animal to what class or order it belongs.

These principles do not change, as represented by evolutionists of the Darwinian school, but the primitive organisms of all living beings exist in the same form as when they first received their impress from their Maker. There are indeed, some very slight exceptions, as for instance, the ass may mix with the mare and produce the mule; but there it ends, the violation of the laws of pro-creation received a check, and its operations can go no further. Similar compounds may possibly be made by experimentalists in the vegetable and mineral kingdoms, but the original elements remain the same. Yet this is not the normal, but an abnormal condition with them, as with animals, birds, etc; and if we take man, he is said to have been made in the image of God, for the simple reason that he is a son of God; and being His son, he is, of course, His offspring, and emanation from God, in whose likeness, we are told, he is made. He did not originate from a chaotic mass of matter, living or inert, but came forth possessing, in an embryonic state, all the faculties and powers of a God. And when he shall be perfected, and have progressed to maturity, he will be like his Father--a God; being indeed His offspring. As the Horse, the ox, the sheep, and every living creature, including man, propagates its own species and perpetuates its own kind, so does God perpetuate His.

These different qualities seem to be inherent in the several species, as much so as the properties of silver, gold, copper, iron and other minerals are inherent in the matter in which they are contained, whilst herbs, according to their kind, possess their specific properties, or as the leading properties of earth, air, and water, are distinct from one another; and hence, on physiological grounds, this principle being admitted, and it cannot be controverted, it would be impossible to take the tissues of the lower, or indeed of any order of fishes, and make of them an ox, a bird, or a man; as impossible as it would be to take iron and make it into silver, copper or gold, or to produce other changes in the laws which govern any kind of matter. And when the resurrection and exaltation of man shall be consummated, although more pure, refined and glorious, yet will he still be in the same image, and have the same likeness, without variation or change in any of his parts or faculties, except the substitution of spirit for blood.

This principle of exactitude in all the works of God represents the principles that dwell in God Himself.

John Taylor, The Mediation and Atonement, p. 160-161, 1950.

7. In his treatise entitled "Great First Cause," page 16, par. 17, Brother Pratt states:

"All the organizations of worlds, of minerals, of vegetables, of animals, of men, of angels, of spirits, and of the spiritual personages of the Father, of the Son, and of the Holy Ghost, must, if organized at all, have been the result of the self-combinations and unions of the pre-existent, intelligent, powerful and eternal particles of substance. These eternal forces and powers are the great first causes of all things and events that have had a beginning."

The foregoing quoted ideas, and similar ones omitted to be quoted, with the comments thereon, as advanced by Brother Pratt in an article in the Seer, entitled "Great First Cause, and Pre-Existence of Man" are plausibly presented. But to the whole subject we will answer in the words of the Apostle Joseph Smith, on a similar occasion. One of the Elders of Israel had written a long communication which he deemed to be very important, and requested Brother Joseph that the ideas were ingeniously advanced, etc., and that he had but one objection to it. "What is that?" inquired the writer, greatly elated that his production was considered so near perfect. The Prophet Joseph replies, "It is not true."

Brigham Young
Heber C. Kimball
Daniel H. Wells

James R. Clark, Messages of the First Presidency, p. 234-235, 1965

8. I know that my Redeemer liveth;.....I know that God is a being with body, parts, and passions and that His Son is in his own likeness, and that man is created in the image of God. The Son, Jesus Christ, grew and developed into manhood the same as you or I, as likewise did God, His Father grew and developed to the Supreme Being that He now is. Man was born of woman; Christ the Savior, was born of woman and God, the Father, was born of woman. Adam, our earthly parent, was also born of woman into this world, the same as Jesus and you and I.

Joseph F. Smith, "Deseret Evening News," Dec. 27, 1973, Sec. 111, P. 7
More recently this statement was quoted in Deseret News: Church Section Sept. 19, 1936, pp. 2-6.

9. Man has descended from God; In fact, he is of the same race as the gods. His descent has not been from a lower form of life, but from the Highest Form of Life; in other words, man is, in the most literal sense, a child of God. This is not only true of the spirit of man, but of his body also.

There never was a time, probably, in all the eternities of the past when there was not men or children of many worlds which have been created by the Father through His only begotten.

Course of Study For Priests, 1910, under the subject, "The Creation of Man", cited in Deseret News; Church Section, op. cit. p. 8.

10. So we learn that all things were created by our Eternal Father, and there is nothing which has life that he did not create; moreover everything shall live again receiving the benefit of the resurrection. This proves that everything having life, is endowed with a spirit, and had a fall. In

other words, became mortal following the transgression of Adam. This also applies to the earth itself. It was not created a mortal, or temporal earth, but this was acquired when the curse was placed upon it after Adam's transgression.

Joseph Fielding Smith, Man His Origin and Destiny, p. 278-279, 1954.

11. It is true that all life does come from the same source, but that is not the scum of the sea, a jellyfish, or a pollywog. God, our Father, is the creator of life, and he placed life on this earth and upon other planets, or worlds, which will take the place of this earth when it has been exalted and gone on to its celestial glory. He will continue to bring to pass his purposes by peopling worlds and bringing to pass the immortality and eternal life of his children.

Adam did not evolve from lower forms of life. Do you think that Adam, this great and important prince, the archangel before the presence of God, was a half-breed monkey? In other words, that he had just developed gradually from the animal kingdom, from some animal form, so that the Lord could put a spirit in him and call him a man? Do you think that? There are people who do believe that. That is why I ask.

Of course, I think those people who hold to that view that man has come up through billions of years do not believe in Adam. Honestly I do not know how they can, and I am going to show you that they do not. There are some who attempt to do it but they are inconsistent--absolutely inconsistent because that doctrine is so incompatible, so utterly out of harmony, with the revelations of the Lord that a man just cannot believe in both.

Joseph Fielding Smith, Doctrines of Salvation, p. 140-141, 1954

12.does it not appear to you that it is a foolish and ridiculous notion that when God created this earth he had to begin with a speck of protoplasm, and take millions of years, if not billions, to bring conditions to pass by which his sons and daughters might obtain bodies made in his image? Why not the shorter route and transplat them from another earth as we are taught in the scriptures?

Joseph Fielding Smith, Man, His Origin and Destiny, p. 276-277

13. I tell you, life did not commence upon this earth spontaneously. Its origin was not here. Life existed long before our solar system was called into being. The fact is, that never was a time when man-made in the image of God, male and female-did not exist.....

The Lord has given us the information regarding his creations, and how he has made many earths, for there never was a beginning, never was a time when man did not exist somewhere in the universe, and when the time came for this earth to be peopled, the Lord, our God, transplanted upon it from some other earth, the life which is found here.

Joseph Fielding Smith, Doctrines of Salvation, p. 139-140

14. Exalted beings, because they have proved themselves by obedience to "every word that proceedeth forth from the mouth of God," will become perfect and be like him, and as heirs will become gods themselves. The history of mankind has revealed most clearly, that from the beginning men have been rebellious, with few exceptions, disobeying the laws of God that would bring them to perfection. The words of the Savior in the Sermon on the Mount are full of meaning; but they have been ignored and in many instances misunderstood. As an example, when he said to those who were present on the memorable occasion, "Be ye therefore perfect, even as your Father which is in heaven is perfect," some argue that he did not mean just what he said. It has been maintained by some members of the Church that he meant this relatively, for we cannot be perfect as God is perfect. The fact is, however, that he intended it to mean the same kind of perfection which his Father has. He was not speaking as pertaining to mortality, but with the larger view embracing eternity itself. We well understand that mortal man cannot be perfect, but the immortal man can. To reach that condition will take time and we have eternity for it, for we are destined to live forever. In the revelations given to the Church in this last dispensation this matter of perfection, yet to come, is made very clear. One of the most profound thoughts ever given by revelation on this was given to the Prophet Joseph Smith:

And that which doth not edify is not of God, and is darkness.

That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day.

It is here made perfectly plain that it is possible for man, if he will continue in God, to obtain eventually the fulness of light and this light is knowledge and wisdom. But this will not come in the few years allotted to man in mortality.

Joseph Fielding Smith, Man, His Origin and Destiny, p. 532-33

15. Furthermore, since we have learned that God made "every plant of the field before it was in the earth, and every herb before it grew" (i.e. in our earth), the graduation of life forms which the naturalists discover in the various strata of the earth's crust may reasonably be accounted for aside from the theory of evolution - viz., but the animal and vegetable life forms of some older earth being brought to our own; different species being transplanted as changed conditions in the soil and atmosphere and temperature of the earth rendered it favorable to their production, the older species becoming extinct as the changed conditions of the earth became unfavorable to them.

B.H. Roberts, The Gospel and Man's Relationship to Diet, 1924

16. The Lord disclosed to Abraham the fact that before the fall this planet was on a different time schedule than at present. Before the fall, Adam's time on this earth was "After the Lor's time which was after the time of Kolob." In another place we learn the significance of this statement. The time of Kolob is one thousand years for a single revolution or day.

In his writings President John Taylor refers to "This earth which had fled and fallen from where it was organized near the planet Kolob." Brigham Young taught precisely the same doctrine.

In connection with the bringing of life to the earth we now know that the interplanetary transplantation of life is a common procedure with the Lord. As President Brigham Young pointed out, "When we learn the whole truth of the matter we shall see that all plant and animal life was brought "From other planets to this world." In other words, older planets are used to provide parent stock for new planets.

W. Cleon Skousen; The First 2000 Years, p. 28-29, 1953