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### The Earth Life of Man Opened

Author(s): B.H. Roberts

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*The two creation stories of Genesis.* The next task before us is to open the earth life of man. To get him from the preexistent spirit estate in to the commencement of the human race life. This requires a back reference to the creation story as we have it in Genesis. So far as we have considered that story of creation we confined ourselves to the first chapter of Genesis, and that chapter treats creation as a developing unbroken series of events from chaotic material without form and void to the creation of man and woman in the image of God—begotten after their kind.

*The first.* The creation story in Genesis first chapter is complete, and worthily grand; without flaw or blemish, poetical, and sublime;<sup>1</sup> but when we take up the second chapter of Genesis, we are puzzled by having on our hands seemingly, another account of creation, different in form, and rather puzzling to the Bible theologians as well as to the laymen Bible readers. Such is the difference between the creation account in the first chapter of Genesis and the second, that modern Bible scholarship comes to the conclusion that the story of creation in the second chapter must be altogether from a different source than the account in the first chapter; and holds that there is a serious cleavage that gives reason for the belief that they must have come from separate documents.<sup>2</sup>

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<sup>1</sup>The story of this creation in the first chapter of Genesis, should include the first three verses of the second chapter. And the second chapter properly should begin at the present fourth verse of that chapter if the sense and spirit of the creation story is to be regarded. [Genesis 2:3-4 is also where modern textual critics of the Bible divide the two creation accounts. These critics usually ascribe the different accounts to two different authors or redactors of the text. Roberts's explanation for the two accounts is more in harmony with that revealed in the books of Moses and Abraham.]

<sup>2</sup>Smyth, *How God Inspired the Bible*, 196-97. Also Driver, *Introduction to the Literature of the Old Testament*, 8.

***The second.*** In the second account of the creation, the whole story seems to be reversed from that which is given in the first: “These are the generations of the heavens and of the earth,” says the second account,

when they were created, in the day that the Lord God made the earth and the heavens, And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. (Gen. 2:4-5)

We naturally wonder what has become of the grasses, herbs and trees, spoken of in the first chapter of Genesis? What of the fishes of the sea, the fowls of the air, the beasts of the field? What of man, male and female, of whose creation we read in the first chapter ⟨?⟩ and what of the commandment to “multiply, and replenish the earth?” (Gen. 1:28). Is it not strange that after reading of the creation of man in the first chapter, that we should be told in the second that “there was not a man to till the ground”? (Gen. 2:5).

Proceeding with this second account of the creation, the Bible says:

But there went up a mist from the earth, and watered the whole face of the ground. 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. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. . . . And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. . . . And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam ⟨the name he had given to the man he had created⟩ to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. (Gen. 2:6-10, 15, 19)

What is especially difficult in this second account of the creation, as before remarked, is that it seems to reverse the order of creation as given in the first chapter. The first account commences with the formation of the earth from chaotic matter; and then records the various steps of progress in succinct and, one would think, natural order up to completion; the last in the order of creation being man. The second account begins with the creation of man, the planting of a garden, as the beginning of vegetable and tree life; and there God places the man

to keep it. Then comes the creation of the fowls of the air and the beasts of the field.

*A key to the mystery.* There is one significant remark in this second story of the creation in Genesis which may prove to be a key that will unlock the seeming mystery of this difference in the account of the creation without accepting the conclusion adopted by modern criticism, which is that these two creation stories come from different sources, and most likely from distinct documents. This significant remark referred to is:

These are the generations of the heavens and of the earth . . . in the day that the Lord God made the earth and the heavens, *And every plant of the field before it was in the earth, and every herb of the field before it grew:* for the Lord God had not caused it to rain upon the earth, and *there was not a man to till the ground.* But there went up a mist from the earth, and watered the whole face of the ground. . . . And the Lord God planted a garden eastward in Eden. (Gen. 2:4-8; italics added)

Let it be remembered that this passage is in Genesis 2, though the italics in the quotation are mine. This passage standing alone, it is conceded, does not solve the mystery, something more is required; and in our ~~Mosaic fragment of a revelation—~~The book of Moses—the necessary increase of light is given.

After giving an account of the creation, much as it stands in the first chapter of Genesis, the revelation in this ~~fragment~~ **book** proceeds, **in its second [sic] chapter, to say:**

And now, behold, I say unto you, [that] these are the generations of the heaven and of the earth, when they were created, in the day that I, the Lord God, made the heaven and the earth, And every plant of the field before it was in the earth, and every herb of the field before it grew. For I, the Lord God, created all things, of which I have spoken, spiritually, before they were naturally upon the face of the earth. For I, the Lord God, had not caused it to rain upon the face of the earth. And I, the Lord God, had created all the children of men; and not yet a man to till the ground; for in heaven created I them; and there was not yet *flesh* upon the earth, neither in the water, neither in the air; But I, the Lord God, spake, and there went up a mist from the earth, and watered the whole face of the ground. 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 3:4-7; italics added)

**Spiritual and temporal creations.** Still another word from modern revelation is given upon this subject of the two creations, the spiritual and the physical, called in the revelation, however, the “spiritual and the temporal”; and now the passage:

And as the words have gone forth out of my mouth even so shall they be fulfilled, that the first shall be last, and that the last shall be first in all things whatsoever I have created by the word of my power, which is the power of my Spirit. For by the power of my Spirit created I them; yea, all things both spiritual and temporal—First⟨ly⟩ spiritual, secondly temporal, which is the beginning of my work; and again, first temporal, and secondly spiritual, which is the last of my work—Speaking unto you that you may naturally understand; but unto myself my works have no end, neither beginning. (D&C 29:30-33)

***Progressive movement in spiritual and temporal creations.***

An important thought arises out of this statement in addition to the confirmation of the word from the book of Moses passage, that things were created spiritually before they were created temporally (i.e. physically). We are given the idea of a process, a movement in creation, which suggests from lower to higher, and from higher to still higher: first from an imperfect spiritual state, to a union with the temporal—the birth of man into earth life. Thence from the imperfect temporal (imperfect because the life is mortal) to the higher spiritual status—spirit being indissolubly united to its physical counter-part, the physical body, by the resurrection from the dead—raised to spiritual life—to the “immortality” God designed for man from the beginning through this process—from spiritual-temporal; to temporal-spiritual; the completion or perfection of God’s work.

***The place of man in the second creation story—in Genesis:*** It appears from the second creation story that man is the first creation instead of the last; that he is not only the first man, but the “first flesh” upon the earth also;<sup>†</sup> and then comes the act of creation of woman, the

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<sup>†</sup>Raising one of its main objections to *The Truth, the Way, the Life*, the committee of the Quorum of the Twelve wrote the following observations to Elder Roberts: “The place of man in the order of creation is questioned, as it is taught in this chapter. The expression, ‘the first flesh upon the earth also,’ is not interpreted by members of the committee as you have expressed it here. We feel that the arguments as given contradict the accounts given in all our scriptures, and more especially in the temple ceremonies. As we understand it the term, ‘first flesh also,’ does not have reference to Adam as being the first living creature of the creation on the earth, but that he, through the ‘fall’ became the first ‘flesh,’ or mortal soul. The term ‘flesh’ in reference to mortal existence is of common usage. We find it so used

planting of the garden, the placing of man in it, the creation of animal life, the fish of the sea, and fowls of the air. The question is, how can these things be; and how can the second story be made to harmonize with the first? In the second creation story man seems to get his earth-heritage in a barren state, as if some besom of destruction had swept the earth; and it must be newly fitted up as a proper abode for him from desert barrenness to a fruitful habitat.

***The second creation story an incident in the earth's creative phases.*** This "second creation story" may be regarded as one of a developing series of phases through which the planet earth is passing in its course towards a final celestial state of being. For example: had our revelations pertaining to the earth begun with Noah instead of Adam, and at the close of the cataclysm of the flood, when all animal life had been destroyed, except that which was especially preserved in the ark with Noah, we could clearly understand the procession of

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in the scriptures. Adam having partaken of the fruit became mortal and subject to death, which was not the condition until that time. We are taught in the Temple as well as in the scriptures that man was the last creation placed upon the earth, before death was introduced. Adam was the first to partake of the change and to become subject to the flesh. This is the view expressed by President Joseph F. Smith and President Anthon H. Lund. Following are examples bearing out this thought: 'They shall wander in the flesh, and perish' (1 Ne. 19:14). 'And now, if I do err, even did they err of old; not that I would excuse myself because of other men, but because of the weakness which is in me, according to the flesh, I would excuse myself' (1 Ne. 19:6). 'And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh' (Dan. 2:11). 'That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God' (1 Pet. 4:2). 'No man has seen God at any time in the flesh, except quickened by the Spirit of God' (D&C 67:11)."

In a handwritten comment, Roberts noted the following: **Objections to be overcome in chs 30 and 35 in T.W.L. before approval by Committee: that work represents (1) Pre-Adamic occupancy of the Earth. Our revelations localized to this Earth & its heavens: I further localize those revelations to an Adamic Dispensation ~~when~~ which may be ~~in~~ but an Epoch ~~in what may~~ be a long series of Epochs on the ~~the nature~~ the Earth the nature of which are unknown but suitable doubtless to the Pre-Adamic conditions. Doubtless also this Adamic Dispensation may have some specific purpose in itself to be worked out and different from those that have preceded it. (2) Adam came to the Earth a translated being; hence subject to death; hence not as a man Immortal. 1914 - 1832 = 82**

Reporting to President Rudger Clawson on October 10, 1929, George Albert Smith explained: "This entire chapter is questioned by the brethren. It pertains to man's place in the creation. It is not in harmony with the revelations, especially the ceremonies of the Temple, which were given by the Prophet by revelation."



events leading out from Noah and his family into a world development under the commandment which God gave to Noah and his sons, when he said to them: “Be fruitful, and multiply, and replenish (refill) the earth” (Gen. 9:1); and then reviewing with the family of Noah the covenant of mastery over all things in the earth, even as he had covenanted with Adam.

May it not be that some such condition as this which we have supposed in the case of Noah, really happened in regard to the “beginning” of things with Adam? And that what is recorded in the second creation story is merely an account of the preparation of the earth for the occupancy of it by Adam; and the account also of his advent upon the earth with Eve his wife? That is to say, previous to the advent of Adam upon the earth, some destructive cataclysm, a universal glacial period or an excessive heat period left the earth empty and desolate, and it *became* the mission of Adam to “replenish” the earth with inhabitants.<sup>2</sup>

That there were pre-Adamite races in the earth; and that man’s habitancy of it is of greater antiquity than the period which begins with Adam, is quite generally accepted by the scientific world, and for them, admits of no doubt;<sup>3</sup> but if the account of things through the Bible revelations begins with Adam, as merely the opening of a dispensation of God’s providence with the human race on the earth, **since that time**, then matters take on a form much more understandable, and makes possible the solving of many problems.

***Reality of spiritual creation.*** In using the phraseology of “spiritual creation,” and “temporal” and “natural” creation in the foregoing quotations and comments upon them, their use must not be thought to imply that the spiritual creation was not a real creation. It was doubtless as tangible and actual as the creation on which we walk; but in the process of creation it appears that there are two parts, first a spiritual creation and second a temporal or natural one, what in our modern phraseology would be called the physical creation.

Though we may not **fully** understand the nature of this spiritual creation, yet to learn that the first account of the creation in the Bible, is of a spiritual creation, and the second of a natural one, gives some relief from the apparent contradiction from the fact that it removes all appearance of inconsistency or contradiction between the two accounts. For since they are descriptions of two different things instead of a conflicting

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<sup>2</sup>The Hebrew word *male* translated as “replenish” in the KJV simply means “to fill” and does not demand an interpretation of “refill” or “replenish.”

<sup>3</sup>This subject is considered somewhat at length in the chapter following this.

account of one thing, there is nothing in the law of consistency requiring the account in the first chapter of Genesis—the account of spiritual creation—**but what** could be safely accepted as the announcement of the general plan of the creation of worlds not only of our own planet but of all worlds; and in it will be found ample scope for the belief that the earth came into existence, as our scientists generally insist, by the accretion of nebulous matter; that it took millions of years for the concentration and solidification of that matter, granting as long periods as geologists may demand for the formation of earth's crust followed by the changes which were wrought during the six great periods named in Genesis; beginning with the production of light, the dividing of the water, the appearing of land, then vegetation, animals, man.<sup>4</sup>

The temporal or physical creation of our planet, however, and of all planets, would doubtless correspond to the spiritual creation of it. The spiritual creation standing in the same relationship to the natural or physical creation, as the well devised plan of the architect—the mind creation of his building—does to the material erection of a building, so that the account given of the spiritual creation of our earth may as well be regarded as the account of the natural or physical creation of it.

But this conclusion would leave all the difficulties between the two accounts of the creation in the Bible untouched unless we accept the second creation story as describing an incident, and one of many, that ~~have~~ **has** happened in the long history of our planet; and in this case regard the second creation story of Genesis as the account of preparing the earth for the advent of Adam, and Eve, his wife, on their mission to bring forth the human race upon earth as already suggested.

*As this theory of creation affects man.* Let us contemplate the foregoing conception of creation as it affects man:

First—according to what has already been set forth—there is the self-existent, intelligent entity<sup>b</sup>—and intelligence is not created or made, be it remembered, neither indeed can it be. This entity is begotten

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<sup>4</sup>The order of creation in the second account of creation in Genesis, it will be remembered, is somewhat reversed: 1. man; 2. vegetation; 3. animals; 4. woman; **instead of from lower forms of life to higher—from simple to more complex as given in Gen. 1.**

<sup>b</sup>Roberts was one of the first to teach that the term *intelligence*, as used in D&C 93:29, refers to individual intelligent entities which with progression become spirits. The Church has no official position on the nature of pre-spirit intelligence. In contrast to Roberts's ideas, there are many who feel that the term *intelligence* does not refer to entities, but rather to intelligent matter in general from which individual spirits are begotten.



spirit—an intelligent entity united to a spirit-body, in some way begotten of God, and by some method of self-sundering, near or remote—but sufficiently direct and near to impart something of the divine nature to the spirit which is to become man, and near enough to establish fatherhood of God to it.

This fulfills the “firstly spiritual” of the revelation. This spiritual personage is begotten a man, in earth life and fulfills the “secondly temporal” of the revelation.

This man, so created or begotten, exists on the earth for a time to learn the lessons which earth life amid broken harmonies has to teach; and in that earth life appears the beginning of the second creative movement as the “again firstly temporal” of the revelation.

After a time the man dies; then again after a time, the man undergoes what might with some justification be called a greater birth. He undergoes resurrection from the dead, the spirit and body which were separated at death, and by death, are reunited by the resurrection from death; the spirit and the body become truly “soul” (also “sole”) spirit and body inseparably connected—deathless. This second creative movement fulfills the requirement of the “secondly spiritual,” which is the last of God’s work—that is, the last of God’s creative acts with reference to man as a “soul,” the indissoluble union of a spirit with earth elements. God has attained his purpose in bringing about the immortality of man.

This as our principle is applied to man, clearly sets forth this double action movement in creation, in bringing to pass the completed creation of man, and just how that created movement takes place from “spiritual” to “temporal”; and then from “temporal” to “spiritual”; which, however, is seen to be both temporal and spiritual united, or the union of what we usually call material element with spirit, which when perfectly and indissolubly united, is the highest attainment in creation.

*Of lesser forms than human life.* How the creation of lesser forms of life are affected by creation first spiritually and then temporally, is not so definitely indicated in the revelations of God; and we are under the necessity of confessing that we do not know of anything that is directly and fully revealed concerning the matter, and so must needs let it pass without an attempted exposition; accepting it, however, on the word of God, as being true, that “all things” are created spiritually before they are created temporally, or take on a material body.

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Regarding references for this chapter, Roberts explained: “The subject matter of this chapter stands so apart that it is difficult to find authorities to which the student may be directed for corroborative material. It is therefore urged that special attention be paid to the scriptures and other works cited in the body of the text.”