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### Life Status of Adam and Eve at Their Earth Advent

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Source: *The Truth, The Way, The Life: An Elementary Treatise on Theology (2<sup>nd</sup> Edition)*

Editor(s): John W. Welch

Published: Provo, UT: BYU Studies, 1996

Page(s): 323–330

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CHAPTER XXXII

LIFE STATUS OF ADAM AND EVE AT THEIR EARTH ADVENT

Scripture Reading Lesson

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References

- "Key to Theology", Parley P. Pratt (5th Ed., 1883, chapter VI)
- "Science and Immortality", by Sir Oliver Lodge, F. R. S. 1908, Section 3, chapters 8, and 9.
- "Journal of Discourses" Vol. I p.50, April 1852.
- Discourse of the prophet Joseph Smith on Priesthood, "History of the Church" Vol. IV. p. 207 *et sq.* Ditto p. 425.
- Book of Mormon passim - especially Mosiah 18; Alma 11. Also Alma chapter 40.

## Life Status of Adam and Eve at Their Earth Advent

*The coming of Adam.* The outcome of reflections inspired by the last two chapters would lead us to the acceptance of all that has preceded from the days of Adam as an Adamic dispensation of the things of God with reference to the earth and its inhabitants; and not an entire and complete record of all the happenings upon the earth from the beginning of its first physical creation.

Let us consider how this works out in the long course of the earth's existence. Some cataclysm, some excessive heat period or some overwhelming glacial calamity emptied the earth of all its forms of life—including the human or near-human life. And perhaps in preparation of a better order of things; then come to pass conditions under which the desolated earth may be replenished with life, vegetable and animal life, in sea, and air, and earth. When this is so, the intelligences of some more highly developed world conclude to bring this to pass, and one from among their number, physically and in every way fitted to fulfill such a mission, is brought to the earth and with him his spouse, whose mission together it will be to “replenish” the earth, as it was in the case of Noah after the cataclysm of the flood. A man is **created brought**, and a woman; a garden is planted in a desolate earth, and many forms of life are brought to the earth, and take on existence and spread until the whole earth is abundantly supplied with life in all its varied forms; and human life begins as set forth in the revelations of God in the Bible—especially as recorded in the second chapter of Genesis.

*The “royal planters”—Adam and Eve.* As for the man and his spouse, Adam and Eve, in the account of their origin that is given under the symbols of procreation. Man created from the dust of the earth, and a human preexistent spirit infused into him. Woman produced truly of man, so also man was produced of man and woman; but symbols of the

phallic generation of woman are used in the account of her creation. The body of man is created from the dust of the earth, and so with woman, and that is true today through the process of generation, and the slowly gathered material from the earth integrating through food and the digestion of it, and growth to the attainment of the appointed height and frame of man. So indeed it was with reference to Adam and Eve, generated in the same way (under nature's law), as men and women are generated today, but upon another world than this we inhabit and where they grew to the state of physical and spiritual development, which fitted them for the mission assigned to them on this earth. Let it be remembered that they came out of an eternal universe, where this process of creation from spiritual to temporal (**material or physical**), and from temporal up to a higher spiritual, has been going on eternally; without beginning, and will continue without end, going on in one everlasting present. For the God-mind all distinctions of time as to past and present and future, so stand that they live and work in the eternal "*now*." So there is nothing mysterious—only as all existence is mysterious—in the matter of Adam and Eve being created by act of generation, the process here suggested, and then, when they had attained suitable development to receive this mission appointment to open a dispensation with reference to the purposes of God on the earth, they came to plant their race in a desolate earth,<sup>†</sup> and to become Patriarch and ~~Mother~~ **Matriarch** to earth's future teeming millions in that dispensation they were honored to begin.

*The kind of beings Adam and Eve were when brought to earth.*

Further consideration is necessary as to Adam and Eve, an inquiry into their degree of development in the process of life, when they came to the earth; that is to say, had they attained unto resurrection in some former world, or had they in the process of life that has been already described in these pages halted somewhat this side of resurrection and immortality? This is mentioned here because it has been suggested that when Adam came into the garden of Eden, he came into it with a

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<sup>†</sup>On the statement "They came to plant their race in a desolate earth," the committee of the Quorum of the Twelve remarked: "This is questioned by the committee. According to the revelations bearing on the question, the earth was fully prepared for Adam and pronounced 'good,' before he was placed upon it, and was full of life and beauty." Reporting to President Clawson on October 10, 1929, George Albert Smith explained: "Reference to the destruction of the pre-Adamites is objected on the grounds previously stated." Reporting to President Clawson, George Albert Smith explained also: "It does not harmonize with the Temple ceremonies."

“celestial body”; and *that* would mean an immortal body—he would be a resurrected personage.<sup>a</sup> This is sustained by a subsequent explanation of the theory here referred to as follows: “When Adam and Eve had eaten of the forbidden fruit, their bodies became mortal from its effects, and therefore their offspring were mortal.”<sup>1</sup> It would appear from this conception of things pertaining to Adam’s status in life that he came to the earth with a “celestial body,” that is, an immortal body, and then became mortal by partaking of the forbidden fruit, and this in order that he might beget children that would be mortal, in order to accomplish the purpose of God with reference to man’s earth life, that he might have his experiences in broken harmonies, ending in death—separation of spirit and body, to be followed by resurrection and an immortal life, as set forth in previous pages. But there is an inconsistent thing in such a conception of Adam’s status in life when brought to the garden of Eden. Immortality means “exempt from liability to die”; “imperishable”; “undying”; “lasting forever”; “having unlimited or eternal existence”; it means death-less! To say that a person is “immortal,” and then claim that by eating forbidden fruit or anything else, he can become subject to death is a solecism, a rank misunderstanding of terms. *If a person is immortal then he can not die under any circumstances.* If one supposed to be immortal should die, you have conclusive evidence that he was not immortal.<sup>†</sup>

***Translation and translated beings.*** There is nothing in the scriptures, or any utterances equivalent to scripture, that requires us to

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<sup>a</sup>This “suggestion” was offered by Brigham Young in the same discourse that Roberts cites below. Roberts’s reasoning that Adam and Eve were not resurrected personages when placed in the garden of Eden is in harmony with current Church teaching, although his belief that they were translated beings is not widely accepted. It may be more appropriate to refer to Adam and Eve’s pre-fall condition as premortal rather than immortal.

<sup>1</sup>Young, *Journal of Discourses* 1:50. This discourse was delivered April 9, 1852.

<sup>†</sup>The committee of the Quorum of the Twelve responded: “The doctrine that Adam came here a ‘translated’ being from some other world is not accepted as a doctrine of the Church. The theory that he came here from some other world a ‘translated’ being does not take care of the element of ‘death’ as that condition came into the world, for translated beings are subject to death according to the teaching in the Book of Mormon (3 Ne. 28:36–40). The scriptures teach us that Adam was not subject to death before the ‘fall,’ and would have lived forever in that innocent state if he had not ‘transgressed’ the law. His ‘fall’ changed the condition and brought death into the world, which could not have happened if death was already here. It is true that Adam had not passed through the resurrection (2 Ne. 2:22, Alma 12:26 and other passages).”

believe that when Adam was brought to the earth he was an immortal personage; the fact that he died is proof positive that he was not immortal. On the other hand, the scriptures give an account of an order of men in whom the process of death is suspended by the power of God, ~~in order~~ that there might be an order of beings capable of performing such special missions to worlds where by the nature of them they would be fitted to such work as might be assigned to them. These are “translated” personages, such for instance as Elijah, who, we are told, was taken into heaven without tasting death (2 Kgs. 2:11). Also we are told in the Bible that Enoch “walked with God: and he was not; for God took him” (Gen. 5:24). This is explained by St. Paul who said: “By faith Enoch was translated that he should not see death; and was not found, because God had translated him”; which is generally understood that, as in the case of Elijah, he was taken to heaven without tasting death (Heb. 11:5).

*Translation of Enoch and his city.* Through modern revelation we obtain further knowledge as to Enoch and his translation, viz., in the fragment of the writings of Moses, known as the book of Moses, in the Pearl of Great Price. Here is given an extended account of the ministry of Enoch as a preacher of righteousness. Those whom his ministry brought to a knowledge of the truth were gathered together into a holy city called “Zion,” which signifies, among other things, the “pure in heart” (D&C 97:21), or the “City of Holiness” (Moses 7:19). We are also told that “Zion, in process of time, was taken up into heaven” (Moses 7:21); so that not only was Enoch translated, but his whole city, for not only did Enoch walk with God, but “Enoch and all his people walked with God, and he ⟨Enoch⟩ dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, ZION IS FLED” (Moses 7:69).<sup>2</sup>

*The Prophet of the New Dispensation on translated beings.* The Prophet of our New Dispensation, Joseph Smith, also had something of importance to say concerning this principle of translation. In an article presented and read to the Conference of the Church of Jesus Christ of Latter-day Saints at Nauvoo, October 3, 1840, the Prophet said, commenting on Genesis 5:24, which deals with the translation of Enoch:

Now this Enoch God reserved unto Himself, that he should not die at that time, and appointed unto him a ministry unto terrestrial bodies,

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<sup>2</sup>For the whole ministry of Enoch see Moses 6-7.

~~⟨i.e. terrestrial world⟩~~, of whom there has been but little revealed. He ⟨Enoch⟩ is reserved also unto the Presidency of a dispensation **⟨same as Adam⟩**,<sup>3</sup> and more shall be said of him and terrestrial bodies in another treatise. He ⟨Enoch⟩ is a ministering angel, to minister to those who shall be heirs of salvation. . . . Now the doctrine of translation is a power which belongs to this Priesthood ⟨i.e. the Melchizedek⟩. There are many things which belong to the powers of the Priesthood and the keys thereof, that have been kept hid from before the foundation of the world; they are hid from the wise and prudent to be revealed in the last times.

Many have supposed that the doctrine of translation was a doctrine whereby men were taken immediately into the presence of God, and into an eternal fullness, but this is a mistaken idea. Their place of habitation is that of the terrestrial order, and a place prepared for such characters He held in reserve to be ministering angels unto many planets, and who as yet have not entered into so great a fullness as those who are resurrected from the dead.<sup>4</sup>

This means that translated persons have not altogether escaped from death; for it is most solemnly declared that, “as in Adam all die, even so in Christ shall all be made alive” (1 Cor. 15:22). And if this holds true, then Elijah, Enoch, and Enoch’s people, all who have been translated, in fact, must also pass through the change that is wrought by physical death.

Later, namely at the Church Conference of October 3, 1841, the Prophet on this same subject said: “Translated bodies cannot enter into rest until they have undergone a change equivalent to death. Translated bodies are designed for future missions.”<sup>5</sup>

With these facts and principles **relative to translation** before us, established upon authoritative sources of knowledge accepted by the Church of Jesus Christ of Latter-day Saints, as authoritative teachings on this subject of translated beings, and the possible missions to which they may be assigned, we are prepared to apply this principle to the commencement of things in this earth life of man under the Adamic dispensation. We have pointed out that it would be inconsistent to say that immortal beings came to the earth to start things as Adam and Eve did and then to say that by partaking of forbidden fruit they were so changed in their immortal nature that they died, since a person who is once become immortal can not again be subject to death; and on this we have the most positive testimony from the Book of Mormon.

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<sup>3</sup>Shall we say, even as Adam was reserved to the Presidency of the Dispensation he opened on our earth?

<sup>4</sup>Smith, *History of the Church* 4:209-10.

<sup>5</sup>Smith, *History of the Church* 4:425.



*Immortality means “deathless”:* *Book of Mormon Testimony.*  
Speaking of the Christ, the prophet Mosiah [*sic*] says:

He is the light and the life of the world; yea, a light that is endless, that can never be darkened; yea, and also a life which is endless, that *there can be no more death*. Even this mortal shall put on immortality, and this corruption shall put on incorruption. (Mosiah 16:9-10; italics added)

If this be true of the resurrected Christ, it is true of all resurrected personages.

The prophet ~~Zeezrom~~ **Amulek** is represented as saying:

Now, there is a death which is called a temporal death; . . . that all shall be raised from this temporal death. The spirit and the body shall be reunited again in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; . . . Now, behold, I have spoken unto you concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto you that this mortal body is raised to an immortal body, that is from death, even from the first death unto life, that they can die no more; their spirits uniting with their bodies, *never* to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption. (Alma 11:42, 45; italics added)

***The process of becoming immortal.*** The only way of obtaining immortality is in accordance with God’s plan in bringing about the immortality of man, namely, they are begotten mortal men into an earth life; they die and are resurrected to their immortality, and when so made immortal then it happens to them according to the above teaching of the Book of Mormon, they become immortal, that is, *deathless! They cannot die under any circumstance.* They have become “soul,” and also “sole,” a single thing—a spiritual being, compounded of a union of imperishable earth elements, and imperishable intelligent and spirit elements, that admit of no possible tearing apart or sundering, or dissolution. They are deathless—immortal! Proof against all possibility of dissolution; so that if Adam came to this earth a “celestial,” an “immortal being,” he could not have died, and since he did die the conclusion must be that he was not immortal when he came to the earth, but was possibly a translated being, such as Elijah or Enoch and the people of Enoch’s city were. In that state he could be brought to this earth to people it with offspring that would be mortal, subject to death as he himself was, and subject also to resurrection from the dead as he himself was; and brought by that resurrection to a glorious immortality.

Thus we have our start of the human race in the earth through Adam and Eve, children of God from some other world, begotten in



the image of God, after his kind, and now to beget offspring after their kind, and perpetuate the race of God's children in this earth in order that they might attain, ultimately, to immeasurable heights of power, and glory, and honor, and immortality—eternal life—physical and spiritual.

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Further references recommended by Roberts for this lesson: Lodge, *Science and Immortality*, sect. 3, chs. 8 and 9; Pratt, *Key to the Science of Theology*; Mosiah 18; and Alma 11; 40.