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## Purpose of Man's Creation

Author(s): B.H. Roberts

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**Abstract:** Alma says that after the resurrection there is no dissolution that takes place, but spirit and body become inseparably united into one spiritual personage, spirit predominating, and that is why the revelations say, "Man is spirit."

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The sermons of Elder Joseph Fielding Smith were doctrinal and delivered in a converting spirit, and the large congregations listened to him very attentively. A goodly number of non-Mormons were present at all the meetings and several applications for baptism were received. The spiritual fervor of the people was increased, for they were richly blessed by the presence and the ministry of Elder Smith.

CHAS. A. CALLIS

### PURPOSE OF MAN'S CREATION

*By Elder B. H. Roberts, of the First Council of Seventy*

When I consider thy heavens (addressing himself to God), the work of thy fingers, the moon and the stars which thou hast ordained:

What is man that thou art mindful of him? and the son of man, that thou visitest him?

For thou hast made him a little lower than the angels, and hast crowned him with glory and honor.

Thou hast made him to have dominion over the works of thy hands; thou hast put all things under his feet.

David observed this special place in creation for man and marveled about it, and propounded these questions. Saint Paul quotes the substance of them in his book to the Hebrews but he does not answer the question of David. There is no authoritative answer given for them.

#### *Questions Not Answered*

I know how bold that sounds, and how egotistical it will appear for one to say that, but I do it advisedly, and after some careful deliberation. Neither in the Old Testament, the writings of Moses, nor the writings of the Hebrew prophets, nor in the writings of the Christian apostles, nor in the teachings of the Christ even, that have come down to us through the apostles, nowhere are these questions answered. Man and the purpose of his creation are a mystery to the world, so far as authoritative knowledge is concerned. Of speculative conjecture there is a plenty, but of word-of-God authority nothing.

“What is man that thou art mindful

of him?” What is his place in the scheme of things? What may be expected of him? What is the design of God in creation and especially in the creation of man? The world's authoritative sources are silent, I say, upon that question. The best that the scripture does is to say in the book of Revelation—John is addressing the Deity: “Thou art worthy, O Lord, to receive glory and honor and power, for thou hast created all things and for thy pleasure they were and are created.” But what does that say to you? What does it say to you with reverence to “why” man was created? Can you get any information out of it beyond the worthiness of God, and that he has “created all things for his pleasure”?

Yet, I declare to you that that is the chief scripture to be found in the Old Testament, or in the New Testament upon that question, and it says only that God is worthy to receive honor and glory, and that all will concede, of course, and that he has created things for his pleasure. But how does the creation minister to his pleasure? It is all in the air; and no man, neither theologian nor scientist, can come to you with an authoritative answer in relation to man.

#### *To This Earth*

It was reserved for the New Dispensation of the Gospel to give out the great truth that God had in mind a purpose with reference to the creation of man. Six months had not passed, after the publication of the Book of Mormon, before our dear prophet of this dispensation began to bring forth what we call the Book of Moses, an apparent fragment of scripture that had escaped those who compiled the works of Moses. The Lord disclosed to the Prophet Joseph in that fragment of scripture, that the revelations of God to Moses were revelations pertaining to and pertaining only to this earth. What he revealed to Moses was not an explanation of the whole universe, but of this earth and the heavens pertaining unto it. That



has added a wonderful vision, I think, and has given great clearness to the revelations of God. We know now that the revelations of God to Moses are pertaining to this earth, and the heavens connected with it, not to the billions and billions of blazing suns in a thousand galaxies surrounded by their world systems and their probable inhabitants; but the revelations relate to this earth.

And the Lord said unto Moses: "I reveal unto thee concerning this earth. Write thou the words which I give unto thee." In that scripture also occurs this very important passage:

"This is my work (says the Lord) and this my glory, to bring to pass the immortality and eternal life of man."

How splendid! How enlightening! What would the Christian ministers today give if from some hitherto undiscovered scripture, of undoubted authority, they could go to the world with the declaration? It would be a golden text. It would be the theme for eloquence. It would attract the attention of the Mussolinis as well as the theologians and they would expatiate on that wonderful revelation. That is what God is working at then—to bring to pass the immortality of man, his eternal life.

#### *Another Message*

What else? There is another message and a very remarkable one that comes this time from the Nephite scriptures—the Book of Mormon. I pray you observe the beauty of it:

"All things have been done in the wisdom of him who knoweth all things." How manifestly logical that is! Have you ever thought that perfect wisdom can only come from perfect knowledge? Knowledge is the source of wisdom. Now contemplate this: "All things have been done in the wisdom of him who knoweth all things. Adam fell that man might be"—that is, that he might be as man. "Adam fell that man might be, and men are that they might have joy."

It is not the purpose of God to leave his

creation, this creation about which our revelations center, to sorrow. No; man exists that he might have joy, and that he might have it eternally, for God has designed that he shall be immortal.

Here is something. I ventured to write it because I want to be precise:

#### *Mutual Need of God and Man*

"It stands to reason that God cannot love gases, or merely mechanical forces, however he may control them to his purpose; nor can man love abstractions or merely impersonal force or power. Something of community of spirit, of likeness to each other, and yet something that shall be complement each of the other, is undoubtedly essential both to God and man. Man is necessary to God as an object that he can love and love supremely; something also that can in return love him, and love him supremely. The universe would be incomplete for God even without some objective on which his hope and love could rest. The constitution of things requires it. It is necessary to an understanding of the cosmos."

Man's nature calls aloud for God; God is necessary to man as in some way the conceived source and the upholding and the directing power of things, in whose love and interest man may feel secure—man's refuge; one whom he can feel loves him, and loves him supremely; and one whom he can love and love supremely. This becomes possible only on the basis of personal relationship which in turn can only arise from mutual personal qualities or attributes. Hence God created man in his own image—in the image of God created he him (Gen. 1:26-27). Then, to meet the need of man for God, as an object of faith and trust and love—God revealed himself in the person and character and attributes of Jesus Christ, who became as we have seen, "God manifested in the flesh;" the resurrected, immortal Christ.

#### *One That Shall Endure*

God wants and gives companionship,



the companionship based on immortality and not upon shadows that shall fade away, but on an immortality that shall endure: He desired companionship not for a few score years and ten, nor for a few hundred years nor for a few thousand, nor a million years, but one that shall endure while the sun itself shall grow dim with age and nature sink in years. Men are that they might have joy in that eternal life.

One more passage is to be added to this divine philosophy. It is from Section 93 of the Doctrine and Covenants. If Joseph Smith had written no other than that revelation, it nevertheless would have made him the peer of any of the prophets of holy writ, that one revelation alone! In it occurs, in substance, this doctrine—I quote from memory:—"The elements are eternal"—meaning the stuff that things are made of, that exist. You may not add to element in the last analysis of it, you may not subtract from it. You may change its forms, put it through a thousand changes, but the stuff that things are made of ultimately is eternal. "The elements are eternal."

Now mark you: "And spirit and element inseparably connected, receive a fulness of joy; and when separated, man cannot receive a fulness of joy." Hence God's purpose in the union of spirit and element; their indissoluble union is essential to eternal joy, therefore they are fused together and are designed through the resurrection from the dead to be eternally fused together, until spirit and body become one personality as the Christ was after his resurrection from the dead. No more separation, no more corruption to take place.

#### *Into One Spiritual Personage*

Alma, in his inspired utterance in the Book of Mormon, fixes that, saying that after the resurrection there is no dissolution that takes place, but spirit and body become inseparably united into one spiritual personage, spirit predominating, and

that is why the revelations say. "Man is spirit." In the main fact of him, he is so; but the spirit and the body constitute the soul of man, and not only s-o-u-l but s-o-l-e; one and inseparable and indestructible, fit to live through all the ages and fitted for progress. So man is here, passing through this very trying world, born a mortal and in that condition incomplete, unfinished; but completed and finished by the resurrection.

Then he is ready for the great journey of progress up God's shining heights, until he shall so develop that he shall be worthy of God who devised this process and worthy the intelligence that is man. This is the process by which men are put in the condition to be added upon; so that while untold ages shall pass, man shall ascend higher and even higher until he is worthy of companionship indeed with God.

#### *The Real Sermon*

This is our message then, to the world, in the next century, as I view it. These are the things which the world does not know. These are the things that we know because we have in our simple faith accepted the glorious truths that God has revealed. The task immediately before us is preparation for the setting forth of these, and of course other associated truths; because we must not only teach the truth but we must teach the way of it. Men are to be instructed how to absorb this truth into their life, so that the truth shall be vitalized in them and they shall learn the way as well as the theory of truth. If they learn the truth and if they find the way, and follow it, there will result a life in harmony with that truth. This life will doubtless be the life of the sermon on the mount. The life the Christ lived. He lived it and his life is the real sermon upon the mount. He not only taught the precepts but he also followed the precepts, and set the example. The Christ is the one perfect life that revealed the great law of life.

Pardon a personal reference. Without any special quality of worthiness on my



part, but by the operation of an automatic or organic operation of the Church as an organization, I have become, as was announced here this afternoon, the "First President of the Seventies;" a body of men set apart in the priesthood of the Church and dedicated to the great duty of teaching the world the spiritual truths that God has revealed to and deposited with the Church, and it is written that these men "instead of any others," are to occupy this position as the teachers of, and the witnesses to, the world.

#### *Two Great Functions*

The Church, you know, has two great functions to perform. The Church has received the truth of God, and is commissioned to teach that truth to every nation, kindred, tongue and people. That is the first great half of her mission, to teach God's truth to the world. The other duty of the Church is to perfect the lives of those who receive her truths. I happen to be connected with the department chiefly concerned in teaching, in carrying God's message to the world. Do you marvel then if I express some concern about this body of priesthood—the Seventy—about ten thousand in number, becoming qualified for their work? Qualified by themselves learning the truth, mastering it; not merely to know it for their own benefit, but able to expound it, to teach it with power and effect, under the inspiration of Almighty God to others; so that the conceptions in the world respecting the nature of God, and the purpose of God respecting man may be made known, and harmonized with the whole volume of truth. I feel the responsibility of that mission of the Seventy very keenly, and deplore the state into which our Seventies' quorums have fallen at the present time, and I hope and pray every day of my life that there may come such development in our Church affairs that these men, stirred by the Spirit of God, shall rise to their high duties and meet their great responsibilities.

It is a tremendous thing to announce

the opening of the heavens, the renewal of revelation from God, the establishment of an inspired priesthood, with prophets, apostles, seventies, evangelists, pastors and the rest. But more especially as to prophets and apostles, because not only in the beginning of this dispensation were the heavens declared as open again, but they are to remain open. No such thing as a cessation of the visitation of angels and discontinuance of revelations from God.

#### *To Go On and On*

These things are to go on, and on, and on, the light to grow brighter and brighter unto the perfect day. We stand in the midst of these responsibilities, as a church; and the world has a right to expect, not only the official names of an inspired priesthood, the affirmation of the opening of the heavens, a renewal of revelations, but they have a right to expect the substance of it all. Hence my anxiety to see our Seventies qualified by learning the truth and acquiring skill to impart it.

I am very grateful unto God for the blessings of this afternoon. I realize that one falls so very far short of his hopes and the thing as it presents itself to his mind as he contemplates these great things, but I am infinitely grateful to God that he has blessed me to be able to present these truths in part to you. I trust they will appeal to you, and to the whole Church of God.

O God, the Eternal Father, I pray in the name of Jesus Christ that thou wilt bless these efforts to bring forth to the consciousness of these people the great things that have been revealed of thee to thy Church; and do thou help us in the century to come, the second of the New Dispensation, not to disappoint the hopes of those who laid the foundations of this great work in the first century of its existence. But may we so learn our duty that we shall be perfectly linked with them in one continuous development, but increasing in power and influence in the world, that thy kingdom may come and thy rule and majesty



be established among the children of men, I humbly pray in the name of Jesus. Amen.—*From an address given July 13, 1930, in the Salt Lake Tabernacle.*

## GOVERNMENT AND SOCIAL EVILS

*By Ernest H. Cherrington*

On many questions with which government must deal, much may be said for each of many proposed solutions, out of which frequently there evolve reasonably sound governmental policies, which are the result of compromise. In most such cases, moreover, constantly changing conditions in a rapidly advancing civilization make necessary constantly changing governmental policies related thereto. That is true of most questions having to do with institutions, customs, programs and habits which in themselves are good, but out of which evils may grow.

That policy, however, cannot properly be applied to institutions, customs, habits and acts which are evil per se, and therefore fundamentally anti-social. Toward all such, the only logical and sound governmental policy is that of prohibition. There is no such thing as a necessary evil. If it is necessary, it is not evil. If it is evil, it is not necessary. Any attempt, therefore, by government to regulate a social evil on the theory that that evil is necessary, tends to complicate rather than to mitigate that evil. No such policy has ever proved successful. The best that can be said for all such attempts is that they tend to bring more clearly to the public notice the character of the evil involved and thereby hasten the day of its final inhibition by the government.

No method of legislation or administration has ever been discovered by which a vice can be changed into a virtue or by which a fundamental wrong can be transformed into a social benefit. The beverage alcohol traffic is no exception to the general rule. All the governmental experiments in dealing with this particular social evil have produced one profound

conviction, namely, that the evils which are inherent in the traffic itself are never eliminated but always aggravated by the permissive features of any governmental system which has been put into operation, and that the mitigation of such evils, in whatever degree and in every instance, has always been due to the prohibitory features of any such system or policy. That significant conviction, on the part of a thoughtful public, was more than all else responsible for the Eighteenth Amendment to the federal constitution.—*The American Issue.*

## INTELLIGENT TRAINING HELPS

*By Pauline Herr Thomas, National Kindergarten Association*

There is a youthful arbiter on our street. At nine years of age she has all the tact of a seasoned diplomat. The idol of boys and girls alike, she supervises the play of both, ironing out the most delicate difficulties. It follows that she is rarely to be seen in a difficulty herself. I predict a future much above the average for her. She has gone a long way toward mastering at nine, what few adults succeed in mastering at all.

The ability of controlling one's emotions to the point of being able to withdraw from an argument at the auspicious moment, to settle a controversy without becoming embroiled in it oneself, to lead without usurpation, and to hold, meanwhile, the regard of one's associates—all these would appear to be traits of character amounting to genius, and genius, we know, is inborn. I have no doubt that this child has a natural endowment of tact and good sense. But let us hear what her mother has to say of her.

"Mrs. Thorpe," said I to this mother one day as we chatted, "your little daughter seems to be unusually well blessed with a quality we may all envy. She is a born diplomat."

"It is gratifying indeed to hear Ruth spoken of in such a fashion, Mrs. Thomas,"