

the first flesh on the earth. Christ at this point existed as a spirit, but Adam had to have a physical body in order to later become the father of the human race. When certain plants and animals were needed on the earth, it was likely Adam who was given that assignment. Some suppose that he would have obtained them from the planet on which he previously lived and all planets would have the same animals—in contradiction to footnote #8 on page 102. This is not the most productive method. The most productive method is to create them by genetic engineering, allowing each of us creative experiences.

A major genetic change in a plant or animal would leave a gap in the fossil record. Such gaps may indicate that the creators did not feel it necessary to minimize each evolutionary step, but too many major genetic changes would be counterproductive to giving God's children opportunities to create new or advanced life forms and to living by faith. Most gaps in the fossil record may be the natural consequence of the limited numbers of fossils preserved and collected, but some real gaps apparently exist, as noted on page 30.

Suppose we were to discover a new kind of ape that looked more like man and could even talk on a two-year-old level. Would that make us feel uncomfortable? "These two facts exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they; I am the Lord thy God, and am more intelligent than they all." (Abr. 3:19.)

### **Pre-Historic Man**

Degrees of intelligence exist on a continuum from God on one end to the amoeba on the other. Would it be unreasonable to find fossils of man-like creatures that appeared to be less intelligent than man, but more intelligent than apes? During the sixth creative period, if prehistoric man-like creatures were living, how would Adam respond if he were asked if man had yet evolved? His answer would be no!<sup>9</sup> The only proper way for God's children to be born on the earth is as offspring of God's children.

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<sup>9</sup> Pre-Adamic hominids were not considered "men" by God, but this does not denigrate their existence. Our relationship to them and the animals is still somewhat of a mystery. The intelligence of spirits determines what kind of a body they will possess. We are told that celestial bodies will also differ from terrestrial and telestial bodies. (D & C 76:70.)

What does the future hold for these pre-Adamic “men” and “women” of lower intelligence who have filled the measure of their creation and obeyed the laws of the kingdom to which they belonged?<sup>10</sup> No matter what kingdom one belongs to, there need to be those standing on higher ground who are willing to impart of their wisdom and provide growth opportunities for those seeking their fellowship and help. There also needs to be opportunities to be a blessing and give direction to those with less understanding.<sup>11</sup> Who will care for the animals?

What should one do with intelligences that were less than human but greater than apes—or would it be better to forbid such intelligences to exist? One may imagine that those animals we loved and cared for on the earth will want to be with us again in a kingdom of glory, but who will have time to care for the millions of unknown animals who will live in the forests of those kingdoms? One possible answer is the Cro-Magnon, Neanderthal and other hominids.

Not having the intelligence to make celestial covenants and creations, they will find joy and growth in caring for animals under the direction of God’s children. In the economy of operation in God’s kingdom, hominids were a necessary creation! We should not regard them with anything but benevolence. They are our friends. In their pre-existence, they undoubtedly helped the higher animals learn survival skills. (See the chapter on instinct.) It was necessary that they precede Adam’s posterity so that they would not be abused and also to provide “missing links” so that man’s relation to God would be based on faith.

For some reason, many imagine that the creation of worlds, plants, and animals is God’s primary vocation. Then after gaining satisfaction from these endeavors, he created man and allowed him to live on one of his created worlds. But this idea is in conflict with God’s statement that his children are his work and his glory.<sup>12</sup> God’s primary vocation is making it possible for his children to find joy in doing the things he has done, including the creation of worlds and living things.

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<sup>10</sup> “And unto every kingdom is given a law; and unto every law there are certain bounds also and conditions. All beings who abide not in those conditions are not justified.” (*D & C* 88:38-39.)

<sup>11</sup> Celestial beings minister to terrestrial beings and they in turn minister to telestial beings. To whom do telestial beings minister? For a surprising answer see the last page of chapter eight.

<sup>12</sup> *Pearl of Great Price*, Moses 1:39.

In order for a spirit child of God to function in the flesh, the spirit must be placed in a body with a brain that corresponds to its own intelligence. This is why the spirit children of God would never be placed in the bodies of a sub-human species. Pre-historic hominids who lived before the Garden of Eden were not intelligent enough to be the chosen vessels for God's spirit children. When we compare the cranial capacity of Homo sapiens (1300 cc) to those of Homo erectus (900 cc) and Homo habilis (650 cc) we can see why this was the case. Even Neanderthals and Cro-Magnon were inappropriate vessels.

Eric Trinkaus of the University of New Mexico has shown that the Neanderthals (and probably their contemporaries in other parts of the Old World) were probably as unlike us behaviorally as they were physically. . . . Important behavioral changes are evident in the archaeological record. . . . All of this points to the emergence of a species possessing modern behavioral capabilities (and potential) from an ancestral species lacking, at least by modern standards, in some significantly human characteristics. (Scientific American, March 1984, p. 96.)

### **The Final Quarter of the Senior Year**

In this chapter we see that it is possible that all evolutionary steps were not the result of random gene mutation, such as appears to take place in speciation. Speciation may, or may not, be random. Some speciation may be the result of intelligent genetic engineering. Evolutionary gaps, or jumps, really seem to exist.

The evolutionary jumps, and the longevity of Adam, indicates that special creations have occurred. It is hard to picture God being involved in billions of minuscule special creations every time a new genus of plant or animal appeared on earth. But how elevating it is to imagine that God's 150 billion spirit children were doing exactly that—as they learned to create, one step at a time.

The idea that God created all plants and animals through the evolutionists scenario of random gene mutations, after placing the first living cell in an ocean, is in conflict with Genesis which states that God labored for six days to create the earth and its living things. The evolutionists scenario would require God to do nothing after creating the first cell. This would be a tragedy of the greatest magnitude since