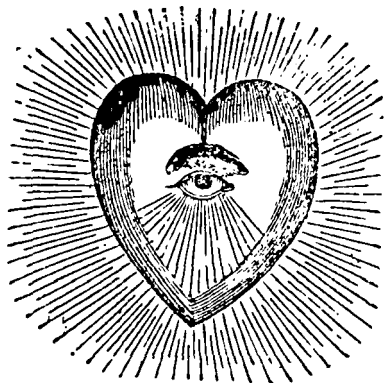


THE



SEER.

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All ye inhabitants of the world, and dwellers on the earth, See Ye, when He  
lifteth up an Ensign on the Mountains.—*Isaiah* XVIII, 3.

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## THE PRE-EXISTENCE OF MAN.

(Continued.)

62. If man before the fall had no knowledge of misery, it is evident that he also must have been ignorant of the nature of happiness; for although placed in circumstances where there is no misery, yet he does not realize that this condition is a condition of happiness: no one could explain to him the nature of happiness: the idea of happiness never could enter his mind until he could form an idea of a state or condition of an opposite nature. If we should conceive of a being placed in circumstances where a continuous stream of light shone upon him, whose intensity never varied—if we should conceive him as never closing his eyes upon this light, it would be impossible for him to know the nature of darkness; and it would be equally impossible for him to form any idea that he was enjoying light: light could not be explained to him, as something opposite to darkness; and though he should dwell in that light eternally, he never could appreciate it; he could not contrast his condition in the light with the condition of another in darkness; for he would have no idea what darkness was: in order to understand the difference between light and darkness, and appreciate the blessings of the one, contrasted with the disagreeableness of the other, he must experience the two opposite

states. So likewise, in reference to the idea of happiness; in order to determine in his own mind what happiness is, he must be able to contrast it with misery, but if he has no idea of misery, he could not make the contrast, and consequently he could form no idea in his own mind that his state was a state of happiness. The word *happiness* would be a vague term of which he could form no idea of the meaning. Hence, the state of our first parents before the fall must have been a kind of neutral state, having no knowledge of happiness or misery, neither enjoying the one nor suffering the other, not appreciating their condition, for they could not contrast it with any opposite condition. It was necessary, therefore, for them to experience pain or misery, that they might discern and appreciate happiness.

63. The Lord being perfect in goodness, could not, consistently with this great attribute of His nature, inflict pain or misery upon innocent beings, like our first parents. If he had made them subject to pain, his work could not have been pronounced very good: and if he had inflicted pain upon them while in their innocent state, all the Heavens would have considered Him unjust and impeached his goodness. Pain or misery must be the result of transgres-

sion, All pain in the universe originated in transgression. But our first parents, while innocent, knew neither good nor evil: they knew that God had given a law in regard to the fruit of a certain tree which they were told was "the tree of knowledge of good and evil." The mere name of this tree gave them no idea of the nature of either good or evil. They knew that God had given them a command not to eat of the fruit; but they did not know that obedience to this law was good, and that disobedience to it was evil. If they had been told that to obey the law was good, and that to disobey it was evil, they could not have understood the terms; good and evil were words without meaning to them. It was true, they were told of the penalty which should be inflicted upon them if they transgressed the law. But they could form no idea of the nature of death, so far as the sensation was concerned; and therefore they stood in no fear of death. If God had seen proper to have told them before the fall, that death would be a dissolution of body and spirit, that their bodies would return to dust, and that their spirits would be miserable, yet they could not have understood that such a state of things would be misery; they could have formed no idea of the evils of death, or that it would be of any disadvantage to them to have their bodies and spirits separated. To stand in fear of a penalty would indicate that the being who thus feared, must have some idea of misery; but as our first parents knew no misery, because they knew no evil, it was impossible for them to have any fears in regard to the consequences resulting from disobedience. Hence they were agents or subjects, capable of being enticed to disobey the law without any fear. They had never been frowned upon by their Father, therefore they could not conceive the nature of a frown. All their acts, prior to knowing good and evil, must have been, to a certain extent, without any merit or demerit. If they had done any acts which would have been considered good, if

performed by beings who knew good, yet, because of their ignorance of the nature of good, such acts would not be considered either good or bad. Therefore, they, while in this state of ignorance, could do no good, for they knew not the nature of good; neither could they learn the nature of good without transgressing the law, and thus learning the nature of evil; then, and not till then, they would learn by experience, that one species of acts were good, and that another species were evil.

64. Without a knowledge of good and evil, of happiness and misery, they could have no conception of justice and mercy. A sense of justice implies not only a knowledge of what is right and wrong, but a knowledge of the penalty which should be inflicted upon the evil doer. An understanding of the nature of mercy implies an understanding of justice; and without a knowledge of the latter, no conceptions could be formed of the nature of the former. Our first parents, in this state, had never seen any one suffering the demands of justice under the penalty of a broken law; they never had seen mercy offered to a being in such a condition. Justice and mercy would be words to them without a meaning: the ideas of their nature could not, in their innocent state, enter into their hearts. Language would be altogether inadequate to give them the least notion of these qualities; they could only be learned by tasting good and evil; by partaking of happiness and misery.

65. Love and hatred must have been sensations unknown prior to the knowledge of good and evil. Hatred is excited by something possessing disagreeable qualities; but, as all things were very good, there was nothing calculated to excite this passion: no evil qualities were, as yet, discerned by them: such sensations could not be produced in them, without inflicting more or less pain; but the sensation of pain could not be awakened without doing evil; therefore, it was impossible for them to have the sensation of hatred before

knowing evil. But a being who has no knowledge of hatred can have no knowledge of Love; for love being the opposite of hatred, can only be understood by contrast. In order to love, a being must perceive something good in the object loved, but as Adam had no idea of good, he could not love anything because it possessed the quality of goodness, and therefore, he could not form any idea of the nature of love. Love and hatred, then, are sensations derived from the knowledge of good and evil.

66. If the knowledge of good and evil, of happiness and misery, of justice and mercy, of love and hatred, had no place in the minds of our first parents, prior to the fall, it is evident that they were totally deficient of the qualities necessary to the enjoyment of the society of beings of a superior order: they were totally unqualified to converse, and reason, and associate with any degree of satisfaction with beings who were in the possession of all this knowledge; they were totally inadequate to hold any power or authority among those who knew good and evil; they were entirely unqualified to sit in judgment upon transgressors—to discern the nature of crime—to punish the guilty—to show mercy to the afflicted—to love good and hate evil: for the want of experimental knowledge they could not, for a moment, have been entrusted with the exercise of any of these important functions. And thus we perceive, as we have already stated in a former paragraph, that there are certain truths which could only be learned by experience; while there are other truths which can be acquired by reason, reflection, observation, and revelation. But experimental truths are just as necessary as those acquired by a different process.

67. Thus we see that the knowledge of our first parents was extremely limited. Though the Lord had formed Eve and brought her to Adam, yet it is extremely doubtful whether, in their innocent state, they could love or hate each other. It is difficult for us to conceive how conju-

gal love could exist between the two sexes, when they had no knowledge of good or evil, of joy or misery. That feeling of joy which now exists between husband and wife, they must have been strangers to. It is also extremely doubtful, whether they, in their state of ignorance, could propagate a mortal species. Shame or modesty was something that they had no idea of; hence, we read that, "They were both naked, the man and his wife, and were not ashamed." (Gen. 2: 25.) They, being immortal, and having no blood flowing within their systems, and being destitute of the idea of love and hatred, of sexual affection, and of every principle resulting from a knowledge of good and evil, were unqualified, as yet, to fulfil that great command, to "Be fruitful, and multiply and replenish the earth;" (Gen. 1: 28;) providing that the command had reference to a mortal posterity of flesh and bones. Flesh and bones are made out of blood, and without blood flesh and bones could not be begotten and born; now, as blood is the natural life, and contains within itself mortality and death, it is evident that Adam and Eve had not that mortal fluid flowing within their immortal systems; and yet without blood, they never could have begotten children of flesh and bones. If it were the design of the Almighty, that man, in his second estate, should beget bodies or tabernacles only, and not spirits, then it was impossible for them to fulfil that design until after the fall. The spirits were already begotten in heaven; these spirits required tabernacles; it may have been the duty of man in this world to beget these tabernacles, that innocent spirits from the spirit world might take up their abode in them. This work man, in this world, could not do, unless blood circulated within his arteries and veins. Now, the Lord could not, consistently with his goodness, organize blood within the system of man, and thus subject him to death. He therefore made him immortal, by organizing, in connection with his flesh and bones, an immortal

fluid of a more refined nature than that of blood—a fluid of spirit.

68. In order that man might have the exceedingly great privilege granted to him of knowing good and evil, happiness and misery, justice and mercy, love and hatred, of multiplying and replenishing the earth, with bodies or tabernacles for the spirits—the Lord formed the tree of knowledge, and so constructed its fruit, that if taken in the system, it would destroy the immortality thereof, and cause blood to usurp the place of the spiritual fluid, and thus, by our first parents, partaking of the tree, they would place themselves in a condition to propagate their species, or in other words, bodies of flesh. But did the Lord command them to eat of this fruit? No: such a command would have been inconsistent with His goodness. It was perfectly consistent with His attributes to make the tree: it was perfectly right that he should plant it in the midst of the garden, where Adam and his wife could not fail to behold it, as they passed to and fro eating of the various fruits with which the garden abounded. But knowing that the fruit contained mortality and death within it, he did not feel justified to let Adam and Eve partake of it without giving them a warning of the consequences which would follow. The Heavens would have considered the Lord unjust, inasmuch as He had made the tree and placed it within the reach of man, if He had neglected to caution him not eat of it. Therefore, the Lord gave a strict command that our first parents should not eat of the fruit, telling them that they should surely die, if they did partake of it. The Lord, having a fore-knowledge of all things, knew that Adam and Eve would, because of their great ignorance, be easily enticed to disobey this commandment, he, therefore, suffered Satan to enter into the body of a certain beast, called a serpent, and to speak through the serpent and entice our first parents to eat the forbidden fruit.—(See Joseph Smith's inspired trans-

lation of the third chap. of Gen.) They yielded to the temptation: the Lord now could inflict upon them pain, and misery, and death, and still be just; for they had disobeyed his command. They were now made mortal by their own acts. Blood now flowed within their systems, and they had placed themselves in a condition to “multiply and replenish the earth” with a mortal posterity. Although the command was given before the fall for man to multiply, yet the Lord very well knew that man could not fulfil this command, so far as mortality was concerned, until he should through his own act, acquire a knowledge of good and evil, and introduce a change into his own system adapted to that end. Therefore, the first great command was given according to the fore-knowledge of God in relation to the fall, knowing that man would suffer the penalties of eating the forbidden fruit, and knowing that while under that penalty he would be prepared to beget a fleshly offspring. From all the circumstances, it appears plain to us, that the Lord never intended our first parents to multiply mortal tabernacles until after they should, by their own acts, gain a knowledge of good and evil, and be prepared to govern children, according to the principles of justice and mercy, and the nature of right and wrong. It would seem too, that the command to multiply was given to all the children of men both male and female on the sixth day; and as Adam and Eve were not formed temporally until the seventh day, the command must have been given while they were in the spirit world, and it is not at all likely that they remembered the command after entering their tabernacles. In the book of Abraham, the Lord has not told us that he gave a positive command for man to multiply; but while counselling upon the subject on the sixth day, “The Gods said, we will cause them to be fruitful, and multiply, and replenish the earth.” This was not a command, but merely a declaration what the

Gods would do. "We will cause them to be fruitful," &c. Now we have already seen what plan was adopted to cause them to multiply; it was by placing before them "the tree of knowledge," that they, through the exercise of their own agency, might be endowed with the requisite qualifications not only to bring forth mortal children, but to govern them according to the laws of good and evil.

69. That our first parents would have had no mortal children if they had not partaken of the forbidden fruit, is not only reasonable, but it is clearly revealed in the Book of Mormon. The prophet Lehi says, "If Adam had not transgressed, he would not have fallen; but he would have remained in the garden of Eden. And all things which were created, must have remained in the same state which they were, after they were created; and they must have remained forever, and had no end. *And they would have had no children*; wherefore, they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin. But behold, all things have been done in the wisdom of Him who knoweth all things. Adam fell that men might be; and men are that they might have joy." (2 Book of Nephi, 1st chap. page 58.) The same doctrine is also revealed in the inspired translation of the Book of Genesis. "And Adam called upon the name of the Lord, and Eve also, his wife, and they heard the voice of the Lord from the way towards the garden of Eden, speaking unto them, and they saw Him not, for they were shut out from his presence. And He gave unto them commandment, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord.

And after many days an angel of the Lord appeared unto Adam, saying Why dost thou offer sacrifices unto the Lord? And Adam said unto him,

I know not, save the Lord commanded me. And then the Angel spake, saying, This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent, and call upon God in the name of the Son for evermore.

And in that day the Holy Ghost fell upon Adam, which bore record of the Father and the Son, saying, I am Jesus Christ from the beginning, henceforth and forever, that as thou hast fallen, thou mayest be redeemed; and all mankind, even as many as will.

And in that day Adam blessed God, and was filled, and began to prophesy, concerning all the families of the earth: blessed be the name of God for my transgression, for in this life I shall have joy, and again in my flesh I shall see God.

And Eve, his wife, heard all these things, and was glad, saying, were it not for our transgression, **WE SHOULD NEVER HAVE HAD SEED**, and should never have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient. And Adam and Eve blessed the name of God; and they made all things known unto their sons and their daughters."

70. The prophet Enoch also reveals the same doctrine in his celebrated discourse on the subject of the gospel, as revealed to Adam after he was driven out from the garden of Eden. "And Enoch continued his speech, saying, The Lord which spake with me, the same is the God of Heaven, and He is my God and your God, and ye are my brethren; and why counsel ye yourselves, and deny the God of Heaven?"

The heavens hath He made: the earth is His footstool, and the foundation thereof is his: behold He hath laid it; an host of men hath He brought in upon the face thereof. And death hath come upon our fathers: nevertheless we know them, and cannot deny; and even the first of all

we know, even Adam. For a book of remembrance we have written among us, according to the pattern given by the finger of God : and it is given in our own language.

And as Enoch spake forth the words of God, the people trembled, and could not stand before his presence : and he said unto them, **BECAUSE THAT ADAM FELL WE ARE :** and by his fall came death ; and we are made partakers of misery and woe. Behold Satan hath come among the children of men, and tempteth them to worship him : and men have become carnal, sensual, and devilish, and are shut out from the presence of God. But God hath made known unto my fathers, that all men must repent.

And He called upon our father Adam by his own voice, saying, I am God : I made the world, and men before they were. And He also said unto him, If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized even by water, in the name of mine Only Begotten Son, which is full of grace and truth, which is Jesus Christ, the only name which shall be given under Heaven, whereby salvation shall come unto the children of men ; ye shall ask all things in His name, and whatever ye shall ask, it shall be given.

And our father Adam spake unto the Lord, and said, Why is it that men must repent and be baptized by water ? And the Lord said unto Adam, Behold I have forgiven thee thy transgressions in the garden of Eden. Thence came the saying abroad among the people, That Christ hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world.

And the Lord spake unto Adam, saying, Inasmuch as thy children are conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the

good. And it is given unto them to know good from evil : wherefore, they are agents unto themselves, and I have given unto you another law and commandment : wherefore teach it unto your children, that all men, everywhere, must repent, or they can in no wise inherit the kingdom of God ; for no unclean thing can dwell there, or dwell in His presence ; for in the language of Adam, Man of Holiness is His name ; and the name of His Only Begotten, is the Son of Man, even Jesus Christ, a righteous Judge which shall come.

I give unto you a commandment to teach these things freely unto your children, saying, *That, inasmuch as they were born into the world by the fall which bringeth death, 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 of Water, and the Spirit, and cleansed by blood, even the blood of mine Only Begotten, into the mysteries of the kingdom of Heaven ; that ye may 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 : for by the water ye keep the commandment ; by the Spirit ye are justified ; and by the blood ye are sanctified, that in you is given the Record of Heaven—the Comforter—the Peaceable Things of immortal glory—the Truth of all things—that which quickeneth all things, which maketh alive all things—that which knoweth all things, and hath all power, according to wisdom, mercy, truth, justice, and judgment.*

And now, behold, I say unto you, this is the plan of salvation unto all men : the Blood of mine Only Begotten which shall come in the meridian of time. And behold, all things have their likeness, and all things are created and made to bear record of me, both things which are temporal, and things which are spiritual ; things which are in the heavens above, and things which are on the earth ; and things which are in the earth, and things which are under the

earth, both above and beneath: all things bear record of me.

And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water: and thus he was baptized, and the Spirit of God descended upon him: and thus he was born of the Spirit, and he became quickened in the inner man: and he heard a voice out of Heaven, saying, Thou art baptized with fire, and with the Holy Ghost. This is the Record of the Father, and the Son, from henceforth and for ever. And thou art after the order of Him who was without beginning of days or end of years, from all eternity. Behold, thou art one in me—a son of God; and thus may all become my sons, Amen.”\*

71. From all these quotations we learn, that if it had not been for the fall of our first parents, they never could have had mortal children. Eve said, “*Were it not for our transgression, we should never have had seed.*” Enoch said, “*Because that Adam fell we are.*” Lehi said, “*Adam fell that men might be.*” The Lord said to Adam:—“Inasmuch as thy children are conceived in sin, even so, when they begin to grow up, sin conceiveth in their hearts.” And again, the Lord said in relation to these children, “*They were born into the world by the fall which bringeth death, by Water, and Blood, and the Spirit which I have made, and so become of dust a living soul.*” The “Water and Blood,” properly united, form the flesh and bones of an infant; the spirit from Heaven, uniting with the “Water and Blood,” animates the body, and thus it becomes “of dust a living soul.”

72. Adam said, “Blessed be the name of God for my transgression, for in this life I shall have joy, and

again in my flesh I shall see God. And Eve, his wife, heard all these things and was glad, saying, were it not for our transgression, we should never have had seed, and should never have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient.” How great reason had our first parents to bless and praise God that he had made and placed the tree of knowledge in a position where they could eat of it; for though they brought upon themselves the penalty of their disobedience and were placed, with their posterity, in a state of suffering, yet it was far better for them to endure the suffering, and even to die, than to have remained in the state that they were in before the fall. Indeed, it would have been better for them to have suffered a hundred-fold more than what they did, than to have always remained in a state of profound ignorance of good and evil—than to have forever been in a state incapable of knowing or appreciating joy or happiness—a state, wherein the idea of justice and mercy could never have entered into their hearts. It was not the design of the Lord that man should remain in such depths of ignorance. Well might Adam and Eve bless God for their transgression; for all the sufferings that they endured in consequence of it were not worthy to be compared with the infinitely important knowledge gained, and the joys which flowed through that knowledge. Christ was considered, as a “Lamb slain from the foundation of the world,” to atone for the original sin of Adam. Therefore, by his transgression, he obtained knowledge indispensably necessary to his exaltation and happiness; and by the atonement his sin was forgiven, and he restored to the favor of God, possessing the requisite qualifications to enjoy his redemption, and the society of beings who knew good and evil. “The Lord God said, Behold the man is become as one of us, to know good and evil.” (Gen. 3: 22) God and the

\* Revealed to Joseph, the Seer, Dec. 1830, as a part of the Inspired Translation of the Book of Genesis.

heavenly host had attained to the knowledge of good and evil, and therefore they were capable of enjoying happiness and judging righteously according to the principles of right and wrong, justice and mercy. Adam, by his transgression, had become like one of the Gods to know good and evil. Now can it be supposed, for a moment, that the Lord did not wish Adam to become like himself? Was He not desirous that he should learn how to distinguish between that which was good, and that which was evil? Or did He design that man should forever be deprived of that information which alone could give him joy? Was not the only Begotten Son willing, even before the world was made, to be sent forth in the meridian of time to suffer and die, in order to atone for a transgression which would place Adam in the same condition as the Gods in respect to good and evil? The Son did not consider death to be too great a sacrifice, in order that man might be raised from the very depths of ignorance and be placed on an equal footing with the Gods, as far as it regards good and evil and all their accompanying consequences.

73. It is true, if the Saviour had not proposed to die to atone for Adam's sin, then there would have been no way of forgiveness; and justice would have consigned Adam to endless misery and banishment from the presence of his Father, without any hopes of the resurrection of his body, or a redemption of his spirit from the power of the Devil: hence, if God had not contrived a plan of redemption it would have been better for Adam not to have fallen; it would have been better for him to have remained in profound ignorance of good and evil, happiness and misery, than to have been miserable forever, like the fallen angels. But God having devised a plan of Redemption, it was far better for Adam to transgress and suffer the penalties of that transgression for a season, than to remain in a state, wherein he could never know good and evil, like the Gods—wherein he

could never appreciate the happiness of heaven, or know the joys of eternal life—wherein he could not understand the nature of justice and mercy, of right and wrong—wherein he could never be entrusted with any authority, or power, or rule over beings who were in possession of this superior knowledge—and wherein he could never have had children, and therefore, the great family of spirits in Heaven would have been disappointed in their anxious longing expectations to receive bodies. Therefore, I lift up my heart in praise and thanksgiving before the Lord; yea, I bless God with all my soul, that our first parents did transgress, and bring suffering, and misery, and death upon the world; for, because of this transgression my spirit has been permitted to come from heaven and enter a tabernacle of flesh and bones—because of this transgression, I am permitted to know, in this life, good and evil, joy and misery, justice and mercy, love and hatred—because of this transgression, I learn by experience things which I never could have learned in any other way—because of this transgression, I shall know and appreciate the joys of my redemption; I shall enjoy the words of eternal life in this world, and the fulness of eternal life in the world to come.

74. There was another tree in the garden of Eden whose fruit possessed qualities of an opposite nature to that of the tree of knowledge. It was called "*the Tree of Life.*" This tree was calculated to produce endless life; it would change mortality into immortality, as may be seen from the following passages:—"And the Lord said, Behold the man is become as one of us, to know good and evil; and now, lest he put forth his hand and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So He drove out the man; and He placed at the east of the garden of Eden Cherubims, and a flaming sword which turned, every way, to keep the way of the

tree of life." (Gen. 3: 22—24.) If our first parents, after having transgressed, and become subject to death, had been permitted to eat of that, the consequences would have been of the most fearful nature, and they would have been ruined forever. The act would not only have affected man, but it would have affected God; His word would have been void, for the sentence of death had already passed, and they were told that they should "*surely die.*" The fruit of the Tree of Life would have caused them to live forever, and God's word would have failed: not only so, but they would have lived forever in misery; for the plan of salvation which was to be brought about by the shedding of blood or by the death of the Saviour, would have been frustrated. If Adam had placed himself in a condition that he could not die, his children would have been placed in the same condition also; (that is, providing that it was possible for him to have begotten children of flesh and bones under such circumstances;) hence, the Messiah, according to the flesh, could not have died: forasmuch as all the children would have been immortal, His fleshly body would have been immortal also and without blood; thus, there could have been no atonement by the shedding of blood. Therefore, man would have remained in his fallen state forever, being subject to the Devil who had overcome him, being dead spiritually without any possibility or hopes of recovery, being miserable forever like the fallen angels. It is very doubtful, whether our first parents, if they had partaken of the tree of life after the fall, could have brought forth children of flesh and bones; for blood which is essential to the organization of fleshly bodies, would have been irradicated from their systems. Therefore, the Lord, knowing the evil consequences which would follow, if they partook of the Tree of Life, carefully guarded the same by Cherubims and a flaming sword.

(*To be continued.*)

## CELESTIAL MARRIAGE.

(*Continued.*)

If the plurality of wives be a Divine institution, why did not the Lord make more than one female for Adam? Because one was sufficient to commence the work of peopling this creation. The Lord generally accomplishes His work through prescribed and fixed laws. The law of generation is the fixed and established method by which males and females have been organized out of the dust, during the last six thousand years. Before this law could take effect, it was necessary that the immortal bodies of the first pair should be formed in a different manner from that of the mortal bodies of their offspring. The first pair being formed by the immediate agency of the Almighty, all others could be formed through the general and fixed laws of generation.

God had power to have formed all the

inhabitants of the earth in the same way that He did the first pair, but His wisdom dictated their formation by another law. He had power to have formed a great number of females for Adam, but His wisdom dictated the formation of only one as being sufficient to commence the great work of the multiplication of the human species.

But does not Jesus, when referring to the union of Adam and Eve, as one flesh, convey the idea that no man was to have more than one wife? No: Jesus was speaking of the Jewish nation, who had been accustomed to give bills of divorcement and put away their wives; He was showing them that Moses suffered such bills to be given, because of the hardness of their hearts; "but from the beginning it was not so." He told them that it was unlawful for them to put

away their wives except for the cause of fornication. He "said unto them, Have ye not read, that He which made them at the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh? Wherefore they are no more twain but one flesh. What, therefore, God hath joined together, let not man put assunder." (Matthew 19: 4, 6.) Jesus here vindicates the sacredness and perpetuity of the marriage covenant. He shows that the husband and wife are no more twain but one flesh. What are we to understand by two becoming one flesh? Does it mean that the male and female lose their identity as persons? By no means. Such a circumstance never happened in any age of the world. Does it mean that they become one merely in their thoughts, affections, and minds? No; it says they twain shall be one flesh: mark the expression, "*one flesh*," not one mind. But how can this be possible? Answer; By the sacred covenant of marriage, the woman freely and voluntarily gives herself to the husband; she no longer is her own, neither does she belong to her parents, or to any one else; she has surrendered herself wholly to her husband; she is his helpmate; his wife; his property; his flesh, just as much as the flesh of his own body is his: hence, Paul says, "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it." (Eph. 5: 28, 29.) Although she still maintains her identity as a distinct personage, yet she belongs to another, and not to herself; she is his flesh and his bones. He, therefore, that will divorce his own flesh and his own bones, "saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery." (Matthew 5: 32.) Now, a man that will cause his own wife which is, by marriage, his own flesh, to com-

mit adultery, will be considered as an adulterer himself, and will be judged and condemned with adulterers; for in him is the greater sin, because he compelled his own flesh to commit adultery, by putting her away. And if he should marry, after having put her away, it would be adding sin to sin; for, after having forced his wife to commit adultery, he would now actually commit adultery himself. Hence, Jesus says, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." (Matthew 19: 9.) Thus it will be seen, that a man who unlawfully divorces his wife, although he may remain unmarried, commits a sin equal to that of adultery, for he "*causeth her to commit adultery*;" and if he marry while in this great transgression, he, of course, would marry contrary to the will of God, therefore, God would have nothing to do in joining him to another, consequently his marriage not being of Divine appointment, would be considered illegal, and therefore adulterous, like all other marriages wherein the authority of God is not recognized.

Some may pretend to say that if it be considered adultery to marry another, after having unlawfully divorced a wife, then it would be considered adultery to marry another without a divorce, having two or more at the same time. But these two cases are entirely distinct and different in their nature. In the first case, a man before he marries another is under great transgression, having unlawfully put away his wife and caused her to commit adultery. While under this great transgression, God will not suffer him to be made one flesh with another; and if he marry, he marries independent of the authority of Heaven, and therefore commits adultery. But in the second case, if he marry another when he is not under transgression, through the consent of his first wife, and under the Divine sanction, and by Divine appointment and authority, as the holy Patriarchs and Prophets did, he does not commit adultery. Neither Jesus

nor his apostles, have ever represented a person to be an adulterous man for marrying two wives and living with them, as had been practiced by holy men in all previous ages. Such a practice was never condemned. Jesus did not say that Moses suffered a plurality of wives because of the hardness of their hearts, and that it was not so from the beginning. No. He said directly the reverse. It was for putting away wives, and not for taking wives, that Jesus condemned them. This putting away of wives was not only condemned under the Gospel, but it was considered a great evil hundreds of years before Christ. Hear the testimony of the Prophet Malachi: "Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For the Lord, the God of Israel, saith that He hateth putting away." (Mal. 2: 15, 16.)

As it was considered a very great evil for a husband to put away his wife, so, likewise, it was very sinful for a wife to put away her husband. Jesus says, "If a woman shall put away her husband, and be married to another, she committeth adultery." (Mark 10: 12.)

In addition to the sense already illustrated, a husband and wife become one flesh in another respect. They not only become one flesh by the wife's giving herself wholly to the husband, but originally the woman was actually made out of the bone and flesh of Adam. The Lord in forming a wife for Adam did not see proper to construct her entirely out of the ground, but He took one of Adam's ribs, and, connecting with it the necessary materials, formed a woman, and brought her to the Man; this curious circumstance caused Adam to exclaim, "This is now bone of my bone, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Gen. 2: 23, 24.) The Woman, therefore, by creation was originally

part of Man; the marriage ordinance, being instituted to restore to man that part which was taken from him, without which he could not be perfect. When the bone or rib, taken from him, was restored in the form of a female and wife, he could, with all propriety, say that they were one flesh.

That this saying was not only applicable in the case of the first pair, but to all others who should afterwards be married by divine appointment, is evident from the declaration that a man, for this very cause, should leave father and mother and cleave unto his wife, and they should be one flesh.

But there is still an additional sense wherein the husband and wife become one. They become one flesh in their children. The flesh of both father and mother becomes amalgamated in one in each of their offspring. Here is a union of the flesh of the father with that of the mother that can never be separated—a union of the flesh of two in one body—a union as perfect as that of Adam's rib before it was extracted from his body—a union that no power but death can dissolve—a union that will be eternal after the resurrection. Hence the husband and wife become one flesh in their children eternally. The union of husband and wife, therefore, should be as inseparable as their own flesh and bones incorporated in their children; it should be as eternal as the immortal bodies of their children after the resurrection. No wonder, then, that the Lord "hates putting away:" it is a violation of the eternal covenant of marriage; it is the overthrowing of the great foundation of eternal kingdoms: it is the destruction of an endless increase of posterity, and the rejection of the grand Patriarchal and family order of the Heavens; it is the severing assunder of that which God has joined together for eternity—the rending in twain of his own flesh and his own bones which God had united to be one forever; and in fine, it is the rejection of the

Woman—"the glory of the Man"—the only means that God has ordained for the peopling of Worlds—the only stepping stone to an endless increase of dominions—the only medium of an endless continuation of immortal lives. What, therefore, God has joined together as one flesh, let no human authority dare put asunder.

But does not the saying, that "they twain shall be one flesh," indicate that God did not design more than two to become one flesh? No: it conveys no such idea. Jesus says, "I and my Father are one." (John 10: 30.) Now this saying did not prevent others from becoming one with the Father and Son; it was just as possible for three, or four, or a hundred, or any other number of his disciples, however great, to become one with Jesus and His Father, as it was for they twain to be one. Indeed, Jesus prays to the Father to make all his disciples one, even as they were one. Therefore because a man becomes one flesh with one wife, it does not prevent him from becoming one flesh with a second. When Jacob became one flesh with Leah, it did not prevent him from marrying Rachel, and Bilhah, and Zilpah, and from becoming one flesh with each of them. Each of the latter three were as much his as the first. The flesh of Jacob and Rachel was incorporated as one in the bodies of Joseph and Benjamin, as much as the flesh of Jacob and Leah was in Judah and Simeon. If it could be said of Jacob and Leah, that "They twain shall be one flesh," the same saying could be applied, with equal propriety, to Jacob and Rachel—to Jacob and Bilhah—to Jacob and Zilpah; or, if he had been paired with seven hundred wives, as Solomon was, it would have been equally applicable to each pair.

In the writings of the New Testament, we have no particular instances mentioned of the plurality of wives, and from this circumstance, some have supposed that such a practice did not exist; but we reply,

that there are several books of the Old Testament, also, wherein no instances of such a practice, are recorded, and yet it is well known that such an order was in existence. Therefore, because the writers of the New Testament have failed to mention instances, is no evidence whatever against the continuation of that divine institution. Why should some sixteen or eighteen of the inspired writers of the Old Testament be entirely silent in regard to a practice which existed under their immediate notice? The silence of the eight writers of the New Testament is no more proof against the existence of the plurality custom under the Christian dispensation, than the silence of double that number of writers, is against its existence under former dispensations.

It is supposed by some, because the term *wife*, instead of *wives*, is used in the New Testament that no Christians had more than one. But no such inference can be justly drawn on that account. For who does not know that the greatest majority of the Old Testament writers, have used the term *wife* in the singular number as well as those under the gospel? There were many people under every dispensation, who had but one wife; and for this cause, instructions were most usually given in terms and language, suited to the general condition of the people, taken as a whole. When Moses gave laws concerning domestic relations, he most generally used the term *wife*, instead of *wives*, knowing that, in the most of cases, the laws regulating one wife, would be equally applicable to a plurality. Hence, he uses the singular number in his instructions in relation to a divorce: the same language is used against coveting a neighbor's wife; and yet these laws were designed to take effect among polygamists, as well as among families practicing the one wife system. Many other laws were applicable to both systems, and yet Moses uses the singular term instead of the plural. This same custom continued among

the writers after Moses; and it was very seldom that the term *wives*, in relation to individual families, was used, unless in regard to some circumstance or event which especially required the language to be in the plural. The New Testament writers, in giving rules and regulations for the government of families, have followed the same custom as those who preceded them, using the singular number, considering that what was applicable to one wife was, in most of cases, applicable to a plurality. This method of expressing themselves, therefore, is not the least evidence against the existence of this order of things among Christians. Indeed, we know, that if the Jewish nation kept their law in relation to the childless dead, there must have been thousands of polygamists among them when Christianity was introduced into their midst.

The object of marriage, as has been abundantly proved, is to multiply the human species and instruct them in every principle of righteousness that they may become like God, and be one with Him, and inherit all the fulness of His glory. This being the real object of marriage, a question naturally arises have the wicked the same right to the blessings of a numerous posterity, under this divine institution, as the righteous? We answer, that they have not. And we shall now proceed to show from the scriptures that the Lord has made a great distinction in regard to this thing, between the wicked and the righteous.

*First*, We have no example of the wicked ever being married by divine authority. Where have we an instance of this kind? We have abundance of instances where the wicked have been married; but were these marriages by divine appointment? Were they joined together of God? Were the ministers who officiated directed by revelation to join them together as one flesh? We have no instance of the kind in the divine oracles. It is true, the scriptures tolerate such a practice, the same as God has tolerated the illegal marriages,

during the last seventeen centuries, and the same as He tolerated the law of divorce among the Israelites, because of the hardness of their hearts. He has suffered the wicked to marry, according to human laws, and human authority in order that mankind might not become extinct, the same as he suffered the children of Jacob to sell their younger brother to the Ishmaelites in order that they might not become extinct by the famine. There are many things that God permits because of the hardness of the hearts of mankind, that they will be condemned for in the day of judgment. Joseph's brethren were condemned for their acts, but God caused good to result therefrom; this, however, did not clear them from their guilt. So it is in regard to those who have ventured to marry without divine authority, God will cause good to result from the same in the preservation of the human species upon the earth, but the nations of the wicked who have thus violated that divine institution, will be cast into hell, and will lose the blessings and privileges of the righteous who have married by divine authority. Therefore, the fact that God does not join the wicked in marriage, is an evidence that they have not the same privileges as the righteous in this holy matrimonial ordinance.

*Secondly*, why does not God approve the marriages of the wicked equally with the righteous? Because by their wickedness, they not only bring damnation upon themselves, but upon their children also. The children seeing the wicked practices of their parents, would be very likely to follow their evil footsteps. We see this most abundantly exemplified, not only in wicked families, but among wicked nations. The nations who formerly inhabited the land of Canaan were unworthy of the ordinance of marriage or of posterity, because their children beheld the wicked examples of their parents and became worse and worse until their iniquity was full, when the Lord in order to put a stop to their unlawful marriages, and

the multiplication of evil doers, was compelled to destroy husbands, and wives, and children to the number of many millions. Hear what the Lord said to the children of Israel, concerning them, "But of the cities of these people, which the Lord thy God doth give thee for an inheritance thou shalt save alive nothing that breatheth: but thou shalt utterly destroy them; namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the Lord thy God hath commanded thee; that they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the Lord your God." (Deut. 20: 16, 17, 18.) When Abram first came into that land the Lord told him that their iniquity was "not yet full." (Gen. 15.) But some four or five centuries after this, through the evil practices of their fathers, the children had become fully ripened in sin, and had filled up the measure of their cup. And to prevent the earth from being overrun with this evil race, and corrupting Israel with their abominable practices, it was necessary to utterly destroy every soul that breathed. Instead of the Lord's considering these nations fit to marry He did not consider them worthy to live or their children either, Therefore He destroyed them, and gave their land to His people, and promised them, on conditions of righteousness, that He would greatly bless their land, and increase their flocks and herds, and their riches and substance Moses said unto them "The Lord shall make thee plenteous in goods, *in the fruit of thy body*, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee." (Deut. 28: 11)

Israel, then, because of righteousness was considered worthy to be blessed with an increase of children, to be multiplied exceedingly, and become as the sands upon the sea shore innumerable; but they were considered worthy of this blessing only on conditions of righteousness: for if

they turned away from the Lord, they would be no better qualified to save their children, than other nations. Should they forsake righteousness Moses said that they also should be visited with every kind of plague and curse; and among other calamities he says, "Ye shall be left few in number, whereas ye were as the stars of heaven for multitude." "And it shall come to pass that as the Lord rejoiced over you to do you good, *and to multiply you*; so the Lord will rejoice over you to destroy you, and to bring you to nought." (Deut. 28: 62, 63.) Here then we see, that it is a cause of rejoicing with the Lord to multiply the righteous, and to diminish the wicked. Multiplication, therefore, was originally only designed for the righteous; but the wicked have presumed to take this blessing to themselves, and have thus been the instruments in bringing hundreds of millions into the world which God is obliged from time to time to cut off and send to hell in order that the world may not be brought wholly under their dominion, and the curse devour the whole earth as in the days of Noah.

The angels who kept not their first estate are not permitted to multiply. Why? Because of their wickedness. If granted this privilege, they would teach their offspring the same wicked malicious principles by which they, themselves, are governed; they would teach them to fight against God, and against every thing else that was good, and great, and glorious. This would not only make all their offspring miserable, but it would greatly enlarge the dominions of darkness; and to prevent all these great calamities and evils, God has wisely ordained to withhold marriage and increase of posterity entirely from them.

God is angry and displeased with wicked men and nations, as well as with the fallen angels, and though he suffers them to marry and to multiply, yet He will bring them to judgment for these things; and will punish them for bringing posterity into the world

in all their corruption and wickedness: He will punish them with a double punishment, not only for their own evil deeds, but because they have taught their children the same. Their children must suffer as well as they, because their parents ventured to marry in unrighteousness. They and their children in all their generations are preparing themselves for the society of the fallen angels; and with them they will dwell, and like them, they will be placed in a condition where they can no more be permitted to multiply. Having once married in unrighteousness and brought eternal ruin and misery upon their seed, the Lord will no longer suffer them to enlarge their dominions of wickedness, and entail unhappiness and wretchedness upon immortal souls. They have forfeited all right to wives or the law of increase, by their abuses of these things here in this life.

When Noah and his sons were building the ark all the nations of the earth were marrying and giving in marriage, but their marriages were all illegal and they only multiplied their posterity to be cut off and to perish out of the earth. God did not sanction their marriages, neither was he pleased with them or their children. Noah and his sons were the only persons worthy of wives or children; they alone had a divine right to marry; and they alone had any legal claim on the Lord in behalf of their children. The most of the people in the days of the patriarchs had turned away from the true God to the worship of idols, consequently the marriages of all such were unauthorized, and their illegitimate children were multiplied upon the earth to curse the earth with the idolatry of their fathers. David says that "the wicked shall be turned into hell, and all the nations that forget God." Can we then, for one moment, suppose that God is pleased with the multiplication of the wicked? Does it please God to have the wicked marry, when, in so doing, they only increase the number who must be cast into hell? Far

be it from us to impute such wickedness to God. That which God requires of the wicked, in the first place, is, to repent and become righteous, and then to marry and multiply a righteous posterity upon the earth: and if they will not do this, it would be far more tolerable for them in the day of judgment, if they would remain unmarried, for then they alone would suffer; but to be the instruments of bringing their own children to eternal ruin will greatly add to their torments. Who can, then, for one moment, believe that the wicked have equal privileges with the righteous in the divine institution of marriage? Who can, with the word of God before them, believe that the wicked ought to multiply upon the earth and raise up candidates for the devil's kingdom? No person can believe this, who believes the Bible.

Hear what the prophet Isaiah says, concerning the children of the wicked: he declares, "The seed of evildoers shall never be renowned. Prepare slaughter for his children, for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities." (Isa. 14: 20, 21.) Now would it not be far better for them not to marry than to be the means of bringing both temporal and eternal judgments upon their children? God is certainly not pleased with their increase, or else He would not prepare slaughter for their children to prevent them from filling the world with cities; if He were pleased with their increase, the more cities they filled the better.

The Psalmist, in speaking of both the righteous and the wicked says, that "Such as be blessed of Him shall inherit the earth; and they that be cursed of Him shall be cut off." And again he says, "He (the righteous) is ever merciful and lendeth; and his seed is blessed. Depart from evil and do good; and dwell forevermore. For the Lord loveth judgment and forsaketh not his saints: they are preserved forever: but the seed of the wicked shall be cut off. The righteous shall inherit the land and

“dwell therein forever.” (Ps. 37.) Thus we can see what the design of the Lord is in regard to the seed of the wicked: they are to utterly perish out of the earth. Not so with the righteous; God has promised that they shall not only inherit the earth in this life, but they shall “dwell therein forever.”

In a former part of this treatise, it was shown that adulterers forfeited their lives in ancient times, the reason was because they were not considered worthy of wives or children to perpetuate their names among the righteous; and being unworthy of these blessings, they were unworthy of life; hence, they were commanded to be destroyed that they might not transfer their wicked examples to a rising generation. And God was so displeased with adulterers that He prohibited their posterity from the enjoyment of the blessings of His people. Hence, it is said, “A bastard shall not enter into the congregation of the Lord; even to his tenth generation shall he not enter into the congregation of the Lord.” (Deut. 23: 2.)

The Jews, as a nation, were adulterers at the time Christianity was introduced among them. Jesus calls them an “adulterous generation.” Consequently they had forfeited all right and title to raise up seed unto Abraham. They pretended to be Abraham’s seed, but they had forfeited that title by their wickedness and adulteries: therefore, “Jesus saith unto them, if ye were Abraham’s children, ye would do the works of Abraham.” “Ye are of your father, the devil, and the lusts of your father ye will do.” (John, 8: 33, 39, 44.) Being the children of the devil, they had forfeited all right to the divine institution of marriage. Instead of its being pleasing to God for them

to pretend to be Abraham’s children and to multiply and spread forth their posterity, Jesus said unto them, “Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps that never gave suck. Then shall they begin to say to the mountains, fall on us; and to the hills, cover us.” (Luke 23: 28, 29, 30.) They had forfeited the blessings of wives and children, and even of life itself, because they were an “adulterous generation,” and full of all manner of wickedness. God would sooner of the very “stones raise up children unto Abraham,” than to have such wicked characters undertake to marry and multiply. Who then cannot perceive that God makes a very great distinction between the wicked and the righteous in regard to marriage and the multiplication of the human species? Those blessings were originally intended for the righteous, and for the righteous only, but the wicked have stepped forward to their own condemnation, and claimed the privileges of the righteous; bringing temporal and eternal judgments upon their generations. Hence, that which is a blessing to the righteous, will prove a cursing to the wicked. The ark of God while it remained among the righteous brought blessings and glory, and honor, and great joy; but when it was taken by the Philistines, who had no business with it, it brought cursing, and plague, and desolation, and death upon their numerous hosts. So will God punish the wicked for daring to claim a divine institution, which was only intended for the righteous.

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