

# The Law of Plural Marriage

A person can only be held accountable for those things that are sins in the time period in which they live as all hope to become free from the sins of our generation. None can be held accountable for things that might have been considered sins in the previous generation of Abraham, Moses or even Joseph Smith's day. Likewise the ancients could not be accountable for sins that did not exist in their day but may exist today. If this were not so then most would stand condemned for not living the Law of Moses, and be held bound by the dietary laws, sacrificing those succulent dishes of "crab and lobster." Also men would be justified in carrying out blood feuds as we lived the law of "an eye for an eye and a tooth for a tooth." Consequently we can ONLY be held accountable for the *laws and commandments* given by God in the day in which one lives. Thus the primary need for modern revelation and living prophets through all generations and dispensations of the gospel are to declare the sins of their generation to the people of the Church of Jesus Christ.

There are "doctrines of the Church" and there are "church policies." The doctrines of salvation and exaltation will not change, however, policy can and will change based upon the social, environmental, and cultural needs and tendencies of the people. God requires that young men serve a mission, but whether they serve two years or eighteen months is a matter of policy. We are commanded to meet together often to partake of the sacrament and attend Sunday school, Priesthood and Relief Society meetings. This could be split up during the day or week, or it could be accomplished in a three-hour block. The commandment or doctrine is kept but the policy of administration may change in every generation based on the needs of a particular time period.

There are, however, certain commandments, and ordinances that are required in every dispensation. For instance, the "gospel" (i.e. Faith, Repentance, Baptism, and the reception of the Holy Ghost), must take place in the life of every individual for salvation. Connected to salvation and exaltation are moral commandments, such as caring for each other, with scriptural and God given prohibitions against adultery, fornication and homosexuality, to name a few that seem to be prevalent in all time periods.

One important "doctrine of exaltation" is that of "eternal marriage." This '**doctrine**' is found in section 131:1-3 of the Doctrine and Covenants. It states:

In the celestial glory there are three heavens or degrees; And in order to obtain the

highest," (the highest is only for those to be exalted) "a man" (or a woman) "must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage]; And if he does not, he cannot obtain it.

This passage as well as the following section state that an *ordinance* of "sealing" of male and female must take place in order to be exalted. Thus a man cannot become exalted without a perfect woman at his side; likewise, a woman cannot be exalted without a perfect man at her side. "Godhood" as we understand it, must consist of two people, a "sealed couple."

There is one principle and ordinance of the gospel of which I shall make particular mention, because without rendering obedience to it no man nor woman can receive eternal life. I am speaking of the law of celestial marriage. No man can be exalted without a woman, nor can a woman be exalted without a man. For this reason I look upon celestial or temple marriage as the crowning gospel ordinance. We read in Section 131 of the Doctrine and Covenants:

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As we have already seen, making one's calling and election sure comes after and grows out of celestial marriage. Eternal life does not and cannot exist for a man or a woman alone, because in its very nature it consists of the continuation of the family unit in eternity. Thus the revelation on marriage speaks both of celestial marriage (in which the conditional promises of eternal life are given) and of making one's calling and election sure (in which the unconditional promise of eternal life are given) in one and the same sentence -- which sentence also says that those who commit sins (except "murder whereby to shed innocent blood") after being sealed up unto eternal life shall still gain exaltation. This is the language: "Then" -- that is, after their calling and election has been made sure -- "shall it be written in the Lamb's Book of Life, that he shall commit no murder whereby to shed innocent blood, and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever. Then shall they be gods," because they have eternal life. (D. & C. 132:19-20.)

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**CELESTIAL MARRIAGE ESSENTIAL TO EXALTATION.** Another thing that we must not forget in this great plan of redemption and exaltation, is that a man must have a wife, and a woman a husband, to receive the fulness of exaltation. They must be sealed for time and for all eternity in a temple; then their union will last forever, and they cannot be separated because God has joined them together, as he taught the Pharisees.

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**NO EXALTATION WITHOUT MARRIAGE.** Since marriage is ordained of God, and the man is not without the woman, neither the woman without the man in the Lord, there can be no exaltation to the fulness of the blessings of the celestial kingdom outside of the marriage relation. A man cannot be exalted singly and alone; neither can a woman. Each must have a companion to share the honors and blessings of this great exaltation. Marriage for time and all eternity brings to pass the crowning glory of our Father's kingdom, by which

his children become his heirs, into whose hands he gives all things.

The Apostle Erastus Snow described the concept of deity and the exaltation of the male and female in the light of scripture and modern revelation:

Erastus Snow, March 3, 1878  
Journal of Discourses Vol 19, pp. 267-272.

"And God said, let us make man in our own image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

"So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, be ye fruitful and multiply and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."--Gen. i, 26-28.

In Gen. v, 1, 2, we read, "This is the book of the generations of Adam: In the day that God created man, in the likeness of God made he him, male and female created he them, and blessed them and called their name Adam in the day when they were created."

*. . . the being we call man, but which in the language of these Scriptures was called Adam--male and female created he them, and called their name Adam, which in the original, in which these Scriptures were written by Moses, signifies "the first man." There was no effort at distinguishing between the one half and the other, and calling one man and the other woman. This was an after distinction, but the explanation of it is--one man, one being, and he called their name Adam. But he created them male and female, for they were one, and he says not unto the woman multiply, and to the man multiply, but he says unto them, multiply and reproduce your species, and replenish the earth. He speaks unto them as belonging together, as constituting one being, and as organized in his image and after his likeness. And the Apostle Paul, treating upon this subject in the same way, says that man was created in the likeness of God, and after the express image of his person. John, the Apostle, in writing the history of Jesus, speaks in the same way; that Jesus was in the likeness of his Father, and express image of his person. And if the revelations that God has made of himself to man, agree and harmonize upon this theory, and if mankind would be more believing, and accept the simple, plain, clear definition of Deity, and description of himself which he has given us, instead of hunting for some great mystery, and seeking to find out God where he is not and as he is not, we all might understand him. There is no great mystery about it; no more mystery about it than there is about ourselves, and our own relationship to our father and mother, and the relationship of our own children to us. That which we see before our eyes, and which we are experiencing from time to time, day to day, and year to year, is an exemplification of Deity.*

**"What," says one, "do you mean we should understand that deity consists of man and woman?" Most certainly I do. If I believe anything that God has ever said about himself, and anything pertaining to the creation and organization of man upon the earth, I must believe that Deity consists of man and woman.** Now this is simplifying it down to our understanding, and the great Christian world will be ready to open their mouths and cry, "Blasphemy! Sacrilege!" Open wide their eyes and wide their mouths in the utmost astonishment. *What! God a man and woman?*

Then these Christians--they say he has no form, neither body, parts nor passions. One party says he is a man, and the other says he is a woman. *I say he is both.* How do you know? *I only repeat what he says of himself; that he created man in the image of God, male and female created he them, and he called their name Adam, which signifies in Hebrew, the first man. So that the beings we call Adam and Eve were the first man placed here on this earth, and their name was Adam, and they were the express image of God. Now, if anybody is disposed to say that the woman is in the likeness of God and that the man was not, and if vice versa, I say you are both wrong, or else God has not told us the truth. I sometimes illustrate this matter by taking up a pair of shears, if I have one, but then you all know they are composed of two halves, but they are necessarily parts, one of another, and to perform their work for each other, as designed, they belong together, and neither one of them is fitted for the accomplishment of their works alone. And for this reason says St. Paul, "the man is not without the woman, nor the woman without the man in the Lord." In other words, there can be no God except he is composed of the man and woman united, and there is not in all the eternities that exist, nor ever will be, a God in any other way. I have another description: There never was a God, and there never will be in all eternities, except they are made of these two component parts; a man and a woman; the male and the female.*

Elder Snow describes that God is two people, not as a single man, nor a married man, but a man and woman sealed together by the power and authority of God in an ordinance of exaltation. The rules of Hebrew grammar require the noun to agree in number, gender, and definiteness, except with the word for "God" yet, the word "Elohim" is a plural word used in a singular context.

The scriptures state about the creation of mankind: *"Let us make man in our image, after our likeness...And I, God, created man in mine own image ...male and female created I them."* The creation of Adam and Eve was patterned after God, in the image and likeness of the perfect and exalted husband and wife. It would be foolish to think that the exalted *Male Gods* would go off to 'creative priesthood meeting' learning to judge, create and destroy worlds, while the *Female Goddesses* would separate themselves into a society and learn how to crochet eternal doilies or fix celestial meals or keep the heavenly home a perfect place for her omnipotent, omniscient and omnipresent husband. Such foolish thoughts are surely blasphemous to the doctrine of exaltation. God, is two people, the sealed couple is God, as Elder Snow explained above.

## **The Equality of Male and Female**

Chapter Two of the Book of Moses, records the creation of mankind and how they were made in God's "image" and "likeness." Created like God, in looks and in substance.<sup>1</sup> They were formed, God said "in mine own image...male and female created I them" (Moses 2:26-27). Before proceeding further we must review a few points of the creation so far as the man and woman are concerned. The Hebrew word for our English translation "help meet" comes from עֵזְרָא עִמּוֹ, meaning a 'helper meet for him.' The root (עָזַר) 'neged' means to be 'in front of' or 'counterpart' and connected with the preposition as it stands in scripture (עֵזְרָא עִמּוֹ) 'kenegdo' means *'corresponding to him, equal to, and*

*adequate to himself*.<sup>12</sup> In short, it is to be worthy of each other and be a "helper meet," one who will 'match' and not to be unequal (in a greater or lesser degree) to the spouse.<sup>3</sup> This "help mate" is understood to be equal in all aspects, a "mate" as you would mate socks. It is equal in size, wear, and color, a mate in all aspects of creation, potential, and blessing. Before the fall, (and this must be kept in mind) this verse *establishes an anthropology of equality and "grounds a relationship of mutuality between the sexes."*<sup>4</sup> Consequently the creation of man cannot be complete until the introduction of the woman. Thus man cannot be called "man" until he has a wife.<sup>5</sup> "It is not good that man should be alone" (Gen. 2:18), so to make it "good" God created man in the image of his own body, "male and female, created he them, and blessed them, and called **their name Adam**" (Moses 6:9). Being created in the divine image "characterizes and defines" humanity as a whole and not an individual sex within the created offspring of God.<sup>6</sup> To be human means to be made in the "image of God" male and female, thus *both sexes "must be characterized equally by the image."*<sup>7</sup> Speaking of this equitable female counterpart Adam declares: "This I know now is bone of my bones, 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**" (in exaltation, brought back into the image of God) "**shall be one flesh**" (Moses 4:23-24).<sup>8</sup> The word "cleave" has two meanings in modern English, consolidation or separation. However, in the Hebrew (קָוַו) 'cleave' has the meaning of connecting together, like "bone to skin" or a "physical proximity retained" "joined together" not to be separated.<sup>9</sup> In language that we are familiar, "cleave" means the same as "sealed."<sup>10</sup> Thus a man shall leave his father and mother and be "sealed" to a wife. Only within the framework of eternal marriage, Adam and Eve sealed together (equal in creation and the covenant blessings) can the creation of mankind be complete. Thus he "called *their* name Adam." Within Jewish tradition exists a belief that God intended human beings to live in marital union, and that a human being could be considered in "the image of God" only when united as a procreative couple.<sup>11</sup> Sequentially the Jewish marriage commemorates the first human marriage solemnized in the Garden of Eden.<sup>12</sup>

The male and female progeny of God, in a sinless and innocent state (before the fall) are blessed with characteristics that will make them most like their Creator. This distinguishes humans as unique, as they bear the divine image and stand only slightly "below the Gods" (Hebrew, Ps. 8:6).<sup>13</sup> Genesis 1:27, 28 below; (Moses 2:27, 28) ends creation and begins humanity, establishing the purpose of God's works and words. Verse 28 places mankind at the top of created order and makes them "partners of God" in His work of creation, "to carry on and complete the process His creation began."<sup>14</sup> The following verse, according to Cohen, establishes Adam and Eve as the primal king and queen, expounding that this passage is "replete with the imagery of enthronement."<sup>15</sup>

Adam and Eve are the example and archetype for all their offspring.<sup>16</sup> That which they did we must do, what they received we also must receive. The covenants that Adam and Eve entered into with God must be the same for us. Abraham declares that the covenants and blessings he sought for and received were the same given to the first man. In this context Abraham becomes the man Adam as all must do looking for the endowment of divine kingship and exaltation.<sup>17</sup> The coronation ceremonies through out the world are patterned after the first sovereigns given the responsibility to multiply,

subdue and have dominion over the earth.<sup>18</sup> Engnell describes Adam in "royal categories" these are: 1) *divine* - because he is created in the image of God and lives because of the "breath of God," an immortal being. 2) The "*enthroning*" - of Adam as the ruler of the cosmos, given dominion over all creation. 3) Adam the *Gardener* in paradise as he is to "dress and keep" he is the responsible for the welfare of the kingdom, or world. 4) Receives the *royal robe*, the covering and clothing given by God. 5) *Partner in creation* - to give names to the animals. 6) Adam the *hieros gamos* -participates in the sacred marriage and becomes the father of the race. He is the first man who must fight with the dragon, partaking of the tree of knowledge, and losing immortality.<sup>19</sup>

### Pre-Fall Blessings of Adam and Eve

*And I, God, blessed them, and said unto them: Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth (Moses 2:28).*

This "*blessing*" and it is just that, not necessarily a commandment in this state, guarantees divine providence and an enduring relationship between God and the recipients of any age.<sup>20</sup> The verse conveys sacred blessing and also denotes God's entry into an exclusive covenantal relationship" with the patriarchs and the promised posterity.<sup>21</sup> This verse marks the blessing of righteous humanity "par excellence."<sup>22</sup> This Blessing given to "them" (Adam and Eve) is given to each, as one flesh, before Eve's desires are to be to her husband, and before Adam is to rule over her. This blessing is the "covenant of the fathers" the "rights belonging to the fathers" the "blessings of the fathers" or the Abrahamic Covenant" as described by Abraham as descending through the fathers from Adam, in Abraham Chapter One verses two through five. This blessing is of: 1) Posterity. 2) Inheritance, and 3) Priesthood, are seen in the passage above, and will be discussed below.

In this *pre-fall* condition "God blessed **them**" and "said **unto them**" (Gen. 1:28) not separately or individually, but together as one entity in total equality. Each promised blessing in this sinless paradisiacal existence is given to the man and the woman together as they "share equally in the various aspects of the divine charge."<sup>23</sup> Under the conditions of equal creation and equal responsibility the man and woman become, as Adam declares, "one flesh." Companionship and the sharing of work, "mutual attraction and commitment in a bond superseding all other human bonds" convey the purpose of "the intended partnership" for which Adam was created male and female.<sup>24</sup> This verse implies, and some scholars agree that the "motif of a divinely sponsored wedding is lurking in the background of Gen. 1:28."<sup>25</sup> The verse quoted above (Gen. 1:28; Moses 2:28) constitutes a blessing, as explained by modern prophets, and a scriptural remnant of the ordinance of eternal marriage pronounced on the first couple.<sup>26</sup> The heavenly blessing of Genesis 1:28 rests "upon the male and female who are like one," sealed together in righteousness<sup>27</sup> in the image of God and with the powers or blessings that make God, God (D&C 132:30-31).

The Doctrine and Covenants describe the creation of the world and its purpose in echoes of the above discussion:

15 And again, verily I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man.

16 Wherefore, it is lawful that *he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation;*

17 And that *it might be filled with the measure of man,* according to his creation before the world was made. (D&C 49: 15-17; italics added for emphasis).

The earth was created that man should "have one wife, and the twain shall be one flesh" and that it (the earth) should be filled with man. (See also: 1 Ne. 17:36; Isa 45:18; D&C 132:30-31; Abr. 3:24-25).

### **Pre-Fall Blessings of Posterity**

Adam and Eve were "blessed" with the health and power required to pro-create. They are told that this power would be used to multiply and have *posterity* enough to fill the earth. The capacity of procreation, along with dominion and inheritance, some what defines the purpose for which God's offspring consists of male and female.<sup>28</sup> The resemblance between this covenant blessing and its relationship to the promise of posterity made to Abraham is obvious. Contained within them (the man and woman) lies the power to beget, to bear offspring with "seed in themselves, after their own kind." Procreation is a godly quality and blessing, and must be held sacred.<sup>29</sup> This power may be used to create a "divine" or "devilish" quality based on the correct or incorrect attitudes, circumstances and use.<sup>30</sup> The Law of Chastity or Virtue is an eternal law given for our temporal and spiritual benefit and glory. The powers to multiply and fill the earth are endowed attributes and abilities which the children of an Eternal Father receive in order to perpetuate the glory of God. "Which glory" the scripture states: "shall be a fullness and a continuation of the seeds forever and ever" (D&C 132:19). Scriptural and prophetic testimonies support the centrality of procreation as a major theme of primeval history. This blessing of power to have posterity, leads into the subsequent blessing of inheritance that "the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made" (D. & C. 49:16-17).<sup>31</sup>

### **Pre-Fall Inheritance**

Together Adam and Eve were "blessed" to subdue the earth, and to bring it under their subjection. The Oxford English Dictionary (O.E.D.) lists five definitions of the word 'subdue.' All refer to the concept 'to obtain control' of someone or something. In regard to subduing the land, it is to 'bring under cultivation' or make it 'belong to' the one who will cultivate or subdue it. The Hebrew word means to "render productive" which according to Cohen means the "subdued earth is a land that will serve its master productively."<sup>32</sup> The pattern of ancient and sacral kingship conveys the idea that a "primeval feature in this mythic-ritual pattern is that the king is gardener" in the primordial world or garden.<sup>33</sup> Contained within this definition of "subdue" is the ability to create, and

receive an inheritance of land for the promised posterity.<sup>34</sup> In a pre-earth state the Gods counsel among themselves about the promised inheritance: "We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these (spirit children) may dwell" (Abr. 3:24,26). The earth exists as the created inheritance given from God to his progeny. A place that we might prove ourselves within our stewardship and be found worthy of the similar but eternal gift of the earth in it's celestial glory. Adam and Eve are told to "go to" and take care of their inheritance, to "dress and keep" the new world in which they had been placed. The notion of "subdue" implies not only inheritance but also responsibility for the proper use and control of the newly endowed gift. The blessings of a dependable and ordering life can only become a reality if "righteousness is practiced by the historical agent of the order, namely the king."<sup>35</sup> Election to this position of stewardship and covenant blessing belong together. Thus "loyalty to covenant was essential to the continuance of the election, and loyalty to the covenant required obedience to the will of God."<sup>36</sup> In this new creation, Adam, the primeval king was the "only one with the ability to be at home in any part of the world."<sup>37</sup> As the first father in this new world, Adam must also have the power and authority to administer to his posterity, the ordinances of salvation and eternal life. This logically leads to the blessing of priesthood.

### **Pre-Fall Priesthood**

The third blessing given to both Adam and Eve is that of "*dominion* over every living thing . . . that moveth upon the earth" (Moses 2:28). This dominion places mankind just slightly below God and the heavenly world (Psm. 8). Yet the same blessing exalts mankind above all other life on this earth.<sup>38</sup> With this authority and responsibility the man and woman are to bless and protect all life in their stewardship, and their environment. According to the Midrash Tanhuma God clearly stipulated to Adam that "if you are meritorious, I shall make you king over the creatures of the lower world just as I am king over the upper world."<sup>39</sup> The dominion conferred on the man and woman in Gen. 1:28 is "covenantal" in nature and "constituted a gift and a reward" that is "conditional upon human loyalty and upon compliance with the divine will."<sup>40</sup> This dominion then places man and woman between earth and heaven with the ability to cast their lot in one direction or the other. By this power and authority all the families that live upon the earth, will eventually receive the blessings of salvation and eternal life. (Abraham 2:6-11).

The Prophet Joseph Smith more than hinted at the meaning of the word "dominion" and it's relationship to priesthood in the context of this blessing of Adam and Eve in Moses 2:27-28. In performing the marriage ceremony the Prophet quoted and used as part of this ordinance Genesis 1:28, in blessing the couple with the same blessings given by God to the first couple. Joseph Smith later explained the meaning of the word "dominion" in Gen. 1:28:



*The Priesthood was first given to Adam; he obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed, as in Genesis 1:26, 27, 28. He had **dominion** given him over every living creature. He is Michael the Archangel, spoken of in the Scriptures. Then to Noah, who is Gabriel: he stands next in authority to Adam in the Priesthood; he was called of God to this office, and was the father of all living in this day, and to him was given the **dominion**. These men held keys first on earth, and then in heaven.<sup>41</sup>*

The relationship of dominion and priesthood is also apparent in scripture and definition. In the O.E.D. the words "dominion" and "dominate" have the basic connotation of: 'authority to rule or control.' The Latin root of the word dominion is intimately connected to the term "god" and His power, and right to rule all creation. According to Bird, "dominion" describes a "royal function or prerogative" as it is used in the context of Genesis 1.<sup>42</sup> This authority can be exercised only in the 'domain' or stewardship of which the sovereigns are responsible. Dominion or priesthood becomes intimately connected with kingship and the individual's right to rule by virtue of relationship, worthiness and inheritance.<sup>43</sup> By the authority of the priest/king and priestess/queen and efficacy of this position, the sovereigns receive dominion or priesthood responsibility. This they must use for the spiritual and temporal well being of their subjects or posterity under their charge as the patriarch and matriarch, who function in the "patriarchal priesthood" become the prophet and prophetess, priest and priestess, king and queen. (Again keep in mind that this is before the fall) By virtue of this "dominion" or priesthood there exists a natural and divine relationship between God, the authorized offspring and the rest of mankind.<sup>44</sup> Adam, placed in this position between the divine world and the rest of creation, has the power to act on earth in behalf of Deity in a key administrative and monarchic function.<sup>45</sup> Dominion must become, and belong to the "permanent structure of the world" else the purpose of the earth would be 'utterly wasted.'<sup>46</sup> The sentiment expressed by the verb "dominion" is "distinctively royal" and therefore "linked to the idea of exaltation."<sup>47</sup> Adam and Eve together are the legitimate sovereigns in this new kingdom, and consequently both receive this priesthood, (the patriarchal) as "God blessed **them**" to have dominion. It must be remembered, we are dealing with a pre-fall environment, and a condition of eternal marriage. In this "order of the priesthood" both man and woman have authoritative dominion or priesthood, and may exercise this power within their stewardship.

The blessings that Adam and Eve received in the garden are potentially inherent in the progeny of God.<sup>48</sup> The **two** are blessed to become as much like God as possible in this pre-fall existence. *They* possess the health and power to have posterity like their Heavenly Parents, and to inherit the new world which was created for them. Finally, *they* have the priesthood or authority to act in God's behalf as legal heirs and birthright son and daughter and "firstlings of the flock". Together the two are endowed with power from their Father, and in His name exercise righteous dominion over all that lives in the given inheritance

and creation. The verse with which this section began, (Gen. 1:28) entails divine commitment and human responsibility. It set the pattern and dictated the role of human beings within creation. By obedience to law and the reception of the divine blessings of Genesis 1:28 mankind may be entitled to the reward of salvation and exaltation.<sup>49</sup>

## Polygamy

No where in scripture does it state that "polygamy" is a requirement for exaltation, only the "sealing ordinance." The scriptures give only a two reasons for polygamous marriages. The first is found in the Book of Jacob where the Nephites were desirous to have more than one wife like many of the ancient prophets patriarchs. Verse 26 of Chapter 2 states: *"Wherefore, I the Lord God will not suffer that this people shall do like unto them of old."* The Lord through his prophet told this generation that they were not to live the law of polygamy, and that He (the Lord) delights in the "chastity of women", but He continues, (verse 30) *"For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things."* Here the Lord states that if **He** decides or determines that it is necessary to live the law of polygamy He will command; otherwise we are to live the monogamous law. In our dispensation the Lord reaffirms the same thought in Section 132:63 of the Doctrine and Covenants and adds the second reason for polygamy: *"for they (wives) are given unto him **to multiply and replenish the earth**" ("raise up seed unto me") "according to my commandment, and to fulfil the promise which was given by my Father before the foundation of the world, and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that he may be glorified."* This verse, like the one in Jacob indicates that the law of polygamy could be instituted to raise a people unto the Lord, and for the woman's "exaltation in the eternal worlds." This second reason is for ordinance only. This is true because no person, male or female, can be exalted without the ordinance of eternal marriage (D&C 131).

Isaiah speaks of the day when "seven women will take hold of one man" (Isa. 4:1), not to be provided for or protected but "only to be called by his name." This is also understood by the prophets to indicate the latter reason for polygamy. There will be a time when men are few and the ordinance of exaltation might be available to righteous women. This does not mean in any way that the numerous women sealed to a particular man will be his wives in the hereafter. A righteous woman who had the opportunity to receive the ordinance of eternal marriage, and is worthy of celestial glory will be sealed "by the holy spirit of promise" to a man worthy of her. They together, the two, will become God. Statistics indicate that there have many more male children die before the age of eight than there have been female children. As we know one who dies before the age of eight is immediately taken into the presence of God. In order for that person to receive his or her exaltation they must participate in a sealing also. It will be easy for the perfect man to love a perfect woman with perfect love and vice or versa. The important thing to keep in mind is that exaltation is to be sealed with one who is worthy of the same glory. Only one woman may be sealed by the Holy Spirit of Promise to one man. The other women sealed in the earthly ordinance to a man have then participated in the ordinance and are now

prepared, if found worthy, to be sealed by the Holy Spirit of Promise to an eternal mate and companion into the "image of God". This ratification by the Holy Spirit of Promise must follow the earthly ordinance of temple marriage when we have been found true and faithful in all things. Thus Adam and the Lord may declare that "a man must leave his father and mother and be sealed (by the Holy Spirit of Promise) to his wife (singular)."

President Woodruff stated that he had 'been sealed to 700 good women,' not with a view of claiming them as his wives, but to 'afford them the chance of spiritual advancement thru the sealing ordinance, that was necessary for them.' President Woodruff, at the same time referred to the millions of unmarried soldiers slain in the battles of the world from earliest times, stating that they would have their temple work done by their descendents and 'then be eligible to choose a wife from among those for whom the sealing ordinance had been performed' (as in the case of the 700 women sealed to him). President Woodruff made it clear that he did not 'expect to claim them as his wives in the hereafter,' but that they would be elevated to a place where 'they would meet and choose their own mate.'<sup>50</sup>

If polygamy were necessary for exaltation then only a few people throughout time would be exalted. Polygamy, in scripture, becomes necessary only "to raise up seed unto the Lord" and to provide the ordinance necessary for exaltation in the next life. This law is difficult to understand fully without keeping in mind that God is two people, a sealed husband and wife, equal in all aspects, working for the immortality and eternal life of their children. The word "help meet" which Eve was called means "one equal to and worthy of in every respect." This concept would disallow more than one wife to one husband in the exalted sphere, unless the woman is not, and could never be equal to man.

In this life God may command and revoke according to his will and knowledge of all things. The eternal doctrine of exaltation requires the ordinance of sealing, the policy of polygamy, may come and go as God sees fit for the benefit of his offspring.

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<sup>1</sup> J. Maxwell Miller, "In the IMAGE and LIKENESS of God," *Journal of Biblical Literature* 91:3 (1972) p. 291. Miller makes the statement that the Hebrew for "image and likeness" is translated correctly. "It is difficult to avoid the conclusion that the "image of God" passages are at least reminiscent of the widespread view among the peoples of the ancient Near East that man is similar to the gods with regard to his corporeal appearance." See also James Barr, "Theophany and Anthropomorphism in the Old Testament," *Vetus Testamentum* 7 (1959) 31-38. Horowitz, p. 190, mentions the irony of the Jewish tradition that "accepted the physical and spiritual resemblance of human nature with God" and then forbids iconographic anthropomorphism, "while the Christian tradition which rejected a notion of physical resemblance" encouraged are portraying Adam and Eve as in the image of God. Gen. Rab. 8.11 state that God will create man in "My image and likeness" so that he will partake of the character of the celestial beings. See also Phipps intro. p. Xiv; Cohen p.35; and Miller p. 296. Pedersen, p. 239,

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discussing the Egyptian wisdom of Meri-ka-re, states that the Egyptians thought that the first humans were "issued from God's body as his images." Brevard S. Childs in *Old Testament Theology in a Canonical Context* (Philadelphia: Fortress Press, 1985), pp. 188-190, discusses a number of traditions that state that after the creation of the first man, even the angels mistook Adam for God because he was so much in the "image and likeness" of his creator, see Gen. R. 8:10, also Alexander Altmann, "The Gnostic Background of the Rabbinic Adam Legends" in *The Jewish Quarterly Review*, (1944-1945), Vol. 35, p. 379-382.

<sup>2</sup> Brown, Driver, and Briggs, *A Hebrew and English Lexicon of the Old Testament* (Oxford: Clarendon Press, 1951), pp. 616-617. Hereafter cited as B.D.B..

<sup>3</sup> Hugh B. Brown, *Continuing the Quest*, (Salt Lake City, Utah: Deseret Book, 1961), p. 10, states that the creation of woman, established her status as a "companion" here and in the eternal worlds.

<sup>4</sup> Phyllis A. Bird, "Male and Female He Created Them: Gen. 1:27b in the Context of the Priestly Account of Creation" *Harvard Theological Review* (1981) 74:2 p. 133. Bird also feels that this verse (Gen 1:27) sets a "anthropology of equality" between the man and woman and then creates a "corresponding relationship within the Godhead itself."

<sup>5</sup> Maryanne Cline Horowitz, "The Image of God in Man-Is Woman Included?" *H.T.R.* (1979) 72:3-4, p. 187.

<sup>6</sup> Bird, p. 159. See also Spencer W. Kimball, in *Ensign*, March 1976, p. 71, "'And I, God said unto mine Only Begotten, which was with me from the beginning: Let us make man [not a separate man, but a complete man, which is husband and wife] in our image, after our likeness; and it was so.' What a beautiful partnership! Adam and Eve were married for eternity by the Lord. Such a marriage extends beyond the grave."

<sup>7</sup> Bird, p. 159. Horowitz, p. 195, makes the statement regarding this equality: "Women therefore cannot claim they are too weak, for they have full strength in their soul which, like the male's resembles God." (This would be in relation to the concept of salvation). "Equally they share the privilege of creation in God's image, and thus equally can they be virtuous and do good works, and equally can they deserve reward or punishment for their deeds."

<sup>8</sup> Pagels, in *Adam*, p. 66, quotes a coptic text called the "*Reality of the Rulers*," stating that "when Adam first recognized Eve, he saw in her not a mere marital partner but a spiritual power" that was needed for his perfection.

<sup>9</sup> B.D.B. pp. 179, 180.

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<sup>10</sup> When Christ speaks of marriage he returns to the Genesis text explaining the word "cleave" in the words "joined together" and the concept of eternal marriage:

*"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 asunder."*

<sup>11</sup> Horowitz, p. 185. On page 189 Horowitz writes that "the dominant thread running through the Talmudic commentary was that the image of God in man is not complete until man and woman are together in the married, procreative state...through that legend, they emphasize that in the unity of man and woman there is the image of God." Genesis Rabbah 8:9, Rabbi Simlai says "To begin with man was created from the dust, and Eve was created from man. [Man without woman is dirt, woman without man has no existence.] There is no possibility for a man without a woman, nor for a woman without a man, nor for the two of them without the Presence of God."

<sup>12</sup> Horowitz, p. 183.

<sup>13</sup> Cohen, p. 35.

<sup>14</sup> Cohen, intro. pages 2, and 12. He also remarks (p.64) that by receiving this blessing of verse 28 the parents of humanity must "exemplify (God in whose image they are created) by meeting the charges of Gen. 1:28." To be like god we must act like God and thus must also be given the divine powers of God.

<sup>15</sup> Cohen, p. 64. The relationship between the coronation or enthronement motifs with the consecration of priests and the sacred marriage is illustrated in Geo Widengren's "Heavenly Enthronement and Baptism" in *Studies in the History of Religions: " Religions in Antiquity"* vol 14, ed. Jacob Neusner (Leiden: E. J. Brill, 1970), pp. 551-582. The ritual of marriage is in essence a reenactment of the creation and the enthronement of the first parents of mankind. This endowment of power or marriage is to receive the blessings that will reverse the fall of Adam and Eve, and to bring back immortality and eternal life. See also Heinberg, p. 109-111, 115-129.

<sup>16</sup> Jobling, p. 70 states that Adam stands "simply as a symbol for the race as a whole."

<sup>17</sup> Engnell, p. 110 lists the man Adam in four categories using his name as "(1) Humanity, (2) Ancestor, (3) Primeval Man, and (4) Primeval King."

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Cohen, p. 44 contends that Gen. 1:28 "radically transforms the Near Eastern pattern of royal investiture, as it democratically confers fertility and dominion on humanity as a corporate whole." This is done in connection with the Kingship rites as the royal marriage takes place.

<sup>19</sup> Engnell, pp. 112-113.

<sup>20</sup> Cohen, pp. 65, 51, States that "while the verbs are expressed as imperatives, they are not so much commands as authorizations by which the people are empowered, to believe and act toward the future." If this statement is true then there would have been no "conflicting commandment" in the garden, posterity and sexuality does not become an issue until mortality presents a reason to maintain your immortality through posterity.

<sup>21</sup> Cohen, p. 39.

<sup>22</sup> Cohen, p. 33, Upon this verse, Cohen believes, hinge all covenantal relationships with mankind and God. It is, according to Cohen "a formularized guarantee of divine protection, divine election and the divine covenant...of those who would ultimately enjoy the future redemption."

<sup>23</sup> Cohen, p. 13.

<sup>24</sup> Bird, p. 158. This marriage or partnership, according to Bird, addresses the question of equality and status. "The intended partnership implies a partnership of equals, characterized by mutuality of attraction, support and commitment. That the story is told from the point of view of the man and is thus clearly androcentric in construction, does not alter the basic tone of the account as a tone of mutuality and equality."

<sup>25</sup> Cohen, p. 14. Charles W. Penrose, *Mormon Doctrine, Plain and Simple*, (Salt Lake City: Juvenile Instructor Office, 1888), p. 49, "The first marriage recorded in scripture was the union of immortals. The curse of death had not been pronounced when the ceremony was solemnized. There was no sin then, and therefore there was no death. The man and woman became one as eternal beings, and dominion was given to them over all earthly things together."

<sup>26</sup> It appears from the research done on this verse (Gen. 1:28, or Moses 2:28, "And God blessed them, and said unto them be fruitful...") that it is a benediction or blessing, and scriptural remnant of the divine ordinance of marriage. Thus it is a blessing and ordinance not only for this life but for eternity. What has been previously perceived as a command, in actuality, is a "blessing" with implied direction to have posterity in respect to the blessing. *Pirke de Rabbi Eliezer*, trans. Gerald Friedlander, (New York: Sepher-Hermon Press, 1981), pp.

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88-89 also speaks of this wedding of Adam and Eve. Cohen, p. 109, states: "Gen. 1:28 brings this portrait of the primordial wedding feast to its climax...God and his angels extend themselves to the first parents in the ultimate expression of gratuitous kindness--ministering to their subordinants as bridesmaids and groomsmen. The **ceremony does not conclude until God himself raises the cup of blessing and pronounces the nuptial benedictions**" (Gen. 1:28). Harold B. Lee, in Roy Doxey, *The Latter-day Prophets and the Doctrine and Covenants*, (Salt Lake City, Utah: Deseret Book, 1965), vol. 4, pp.427, 428. states that "undoubtedly" Gen. 1:28 in conjunction with Gen. 2:18, 22-24; are the "vows of the first marriage upon this earth" Joseph Smith, in *The Personal Writings of Joseph Smith*, Compiled and Edited by Dean C. Jessee, (Salt Lake City: Deseret Book, 1984), pp. 92, 132. The prophet remarks in a marriage ceremony that "marriage was an institution of heaven instituted in the Garden of Eden." Following the ceremony he pronounced them Husband and Wife and "in the name of God" blessed them with the "blessings that the Lord conferred upon Adam and Eve in the garden of Eden" in Gen. 1:28. See also page 132, where the blessings of "Abraham Isaac and Jacob" are given to the married couple. Also, Ezra Taft Benson, *The Teachings of Ezra Taft Benson*, (Salt Lake City, Utah: Bookcraft, 1988), pp. 534, 537.

<sup>27</sup> Cohen, p. 207.

<sup>28</sup> Cohen, p. 309-310, also states that "God created the world expressly for the purpose of human procreation." see also Raphael Patai, *Sex and Family in the Bible and the Middle East* (Garden City, N.Y., 1959), p. 72, where he states that the blessing of posterity occurs in Genesis "with an insistent and unrelenting monotony that could stem only from the conviction that numerous progeny is the highest of all human aspirations."

<sup>29</sup> Procreation, writes Cohen, p. 312, "exemplified not only human piety but also the mysterious and harmonious perfection of the deity; by complying with the divine mandate, a human couple replicated and effected the integration of the godhead, facilitating their own admission into the realm of the supernal as well." This "primordial blessing" of procreation is connected to our human condition and when "humans heed the instruction to be fertile and increase, they manifest their creation in the image of God. And when all those destined for human life have been born, the final redemption will ensue" (Cohen, p.242-243).

<sup>30</sup> In reference to the creation of Adam and Eve, Bird, pp. 158-159, states: "Sexual distinction cannot be limited to a biological definition of origin or function," that is within a pre-fall context. "Sexuality" (in mortality) "is a social endowment essential to community and to personal fulfillment, but as such is also subject to perversion and abuse."

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<sup>31</sup> Jobling, p. 52, quotes Philo: "God made ready for him beforehand all things in the world." Jobling also uses the phrase "Anthropocentric teleology" which means that everything was prepared for human well being and use.

<sup>32</sup> Cohen, p. 17.

<sup>33</sup> Engnell, pp.112-113, states that this idea was anciently "symbolized cultically in the temple groves and the waters of life." Today, modern temples retain the similar symbols in the temple grounds or gardens, with fountains and reflecting pools.

<sup>34</sup> Brown, p. 174, Concerning the verse (Moses 2:28) Brown makes the comment that, "Only as we subdue the earth in the finest sense of that term, will we be entitled to inherit it...And so I'm suggesting that perhaps subduing the earth has something to do with inheriting the earth."

<sup>35</sup> Walter Brueggman, "Kingship and Chaos" in *The Catholic Biblical Quarterly*, (1971) vol. 33, p. 323.

<sup>36</sup> Rowley, p. 68.

<sup>37</sup> Jobling, p. 67. see also Cohen, pp. 1, 2.

<sup>38</sup> Cohen, pp. 85, 63-64. Jobling p. 50, states that the human "Possess far reaching power over nature, yet nothing like the total rule the text suggests." Only with the priesthood (the authority and power to act in God's name) does man obtain the power and control that "the text suggests."

<sup>39</sup> Midrash Tanhuma, 4:55b. See also Cohen, p. 101. Bird, p. 154, feels that "dominion" describes the relationship of Adam to the other creatures. "Its concern is order and status..its message of human superiority and sovereignty over the creatures appears independently in the creation hymn, Ps. 8."

<sup>40</sup> Cohen, p. 228.

<sup>41</sup> Smith, *Teachings*, p. 157.

<sup>42</sup> Bird, p. 154.

<sup>43</sup> Cohen, p. 23 states that the blessing of dominion "emphatically highlights the Godliness of the man and woman" and implies that those created in his image and blessed with fertility and dominion "betray a Near Eastern liturgical context by hinting at the royal investiture" and "enthronement of the first parents" (p. 45, 99). Man does not have unlimited power over creation for the "exercise of dominion ..rests conditionally upon human compliance with the divine will"



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(Cohen, pp. 16-17). Thus when this dominion is exercised unrighteously the blessing is rescinded by God, and man is left unto himself.

<sup>44</sup> David Clines, *The Theme of the Pentateuch*, JSOT Supplement Series 10 (1978) p. 29, "The promise has three elements: posterity, divine-human relationship, and land." The divine-human relationship is the power and authority of God to act in his behalf as the one given the "dominion" and responsibility to bless all life.

<sup>45</sup> Jobling, p. 56 states that "such rule (dominion) in the world must be related to the supreme rule of God." Cohen, on p. 72-74 states the portrayal of dominion is an "administrative responsibility of management on behalf of a superior officer." Cohen explains, (p.119) that the dominion intended for humans corresponds to the "future rule of Israel over heavenly and earthly realms."

<sup>46</sup> Jobling, p. 51.

<sup>47</sup> Bird, p. 154. Also Cohen, p. 18 quotes Walter Z. Immerli stating that "human dominion must be exerted for the sake of a higher nonhuman objective." Dominion interpreted by Odil Hannes Steck is the "framework of rule for the benefit of the whole."

<sup>48</sup> Cohen, p. 70, states that God grants the first parents the divine like qualities, 'creating them in his own image and according them dominion.'

<sup>49</sup> Cohen, p. 105.

<sup>50</sup> This text is a copy of a personal letter in possession of the author, I have yet to gain permission to quote the source from the family.