

For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh."

Paul makes this quotation from the second chapter of Genesis, to prove that the woman was one flesh with the man, because she was taken out of man's body, and made out of his flesh and bones. She was one flesh in this respect—not in identity: they were two distinct persons, as much so as the Father and the Son are two distinct personages.

And again, the wife becomes one flesh with her husband in another respect: when she presents herself to the man, and gives herself to him with an everlasting covenant, one that is not to be broken, she becomes his flesh, his property, his wife, as much so as the flesh and bone of his own body.

The Father and the Son are represented to be one. "I and my Father are one," said Jesus. Would any person pretend to say, because Jesus and his Father were one, that he could not receive a third person into the communion?—a fourth, or a fifth? If we examine the arguments of modern Christendom, nobody but Jesus could be admitted into the union; or, in other words, they twain—that is, the Father and the Son—were to be one, and no others. But Jesus says, "Father, I pray not for these alone which thou hast given me out of the world; but I pray for all them that shall believe on me through their words (the Twelve), that they all may be one, as thou Father art in me, and I in thee; that they may be made perfect in one."

The disciples of Jesus were not to lose their identity, because Jesus was one with the Father. The identity of Jesus was not destroyed, but he remained a distinct person, and so did all the disciples, and yet they became one; and so is every man and his wives. Because they twain—that is,

Jesus and his Father—were one, it did not hinder the disciples from attaining to the same oneness. And so likewise with regard to the man and his first wife: because they twain are one flesh, it does not prevent him from being one flesh with each of his other wives which he may legally take.

Again, there is a principle which I will now relate more particularly for the benefit of strangers. There is such a principle as marriage for eternity, which may imply one wife or many. The marriage covenant is indissoluble; it is everlasting; it is not limited to time; but it is a covenant to exist while eternity exists: it pertains to immortality as well as mortality. I will prove this. The first example we have on record of a marriage was that of our first parents, Adam and Eve. Were they married as people marry now-a-days? Were they married as the world of Christendom marry at the present day? No: they married as immortal beings. They knew nothing about death; they never had seen any such thing as death. When Eve was brought to Adam, she was brought to him an immortal being. When Adam received her as his wife, he was an immortal being: his flesh and bones were not subject to sickness and decay; he was not subject to pain and suffering: there was no death working in his system—no plague that could prostrate him in the dust. They were intended to endure forever and ever. So far as their bodies were concerned, they brought death on themselves.

Paul says that sin entered into the world by transgression, and death by sin. Notice that expression. Death entered into the world by sin. If there had been no sin, there would have been no death. If Adam and Eve never had sinned, they would have been alive on the earth at this time, just as fresh and pure as in the morning of creation: they would