

that she would have to be cast out of the garden of Eden, from the presence of her husband; she could no longer be permitted to dwell with him. Hence, inasmuch as there was a great separation threatened between husband and wife—the wife having transgressed—he concluded that he would not be separated from the woman, and hence he was not deceived, but the woman was deceived; he partook of the forbidden fruit to prevent a separation between the two, and fell, even as the woman fell, and both were cast out together. If one only had transgressed and been cast out, the great command that had been given prior to that time—to multiply and replenish the earth—could not have been fulfilled, because of the separation. In order, therefore, that the command first given might be fulfilled, Adam, though not deceived, partook of the forbidden fruit, was cast out with Eve, and hence began, as far as possible, to fulfil the command, and to multiply his species upon this earth. There is one very important item, right here, to be understood, and should be thoroughly understood by every person desirous of knowing the truth, and that is, that when Adam and Eve were in the garden of Eden, before this transgression took place, they were not subject to death; they were not subject to any kind of pain, or disease, or sickness, or any of the afflictions of mortality. Now, perhaps those who are not in the habit of reflecting upon this matter, may suppose that when Adam was placed on the earth, and Eve, his wife, they were mortal, like unto us; but that was not so. God did not make a mortal being. It would be contrary to this great goodness to make a man mortal, subject to pain, subject to sickness, subject to death. When

he made this creation, and when he made these two intelligent beings and placed them upon this creation, he made them after his own likeness and his own image. He did not make them mortal, but he made them immortal, like unto himself. If he had made them mortal, and subject to pain, there would have been some cause, among intelligent beings, to say that the Lord subjected man, without a cause, to afflictions, sorrows, death and mortality. But he could not do this; it was contrary to the nature of his attributes, contrary to the nature of that infinite goodness which dwells in the bosom of the Father and the Son, to make a being subject to any kind of pain. At the time of the creation, all things that proceeded forth from his hands were considered very good. How came, then, Adam to be mortal? How came Adam to be filled with pain and affliction and with great sorrow? It was in consequence of transgression. Hence, the Apostle Paul, in speaking upon this subject, said, that by transgression sin entered into the world, and death by sin. Death, then, instead of being something that the Lord created, instead of being something that he sent into the world, and by sin; the Lord suffered it to come upon Adam in consequence of transgression. Two immortal beings, then, were placed in the garden of Eden, male and female. Was there any commandment given to those two immortal beings before the fall? There was one commandment, namely: "Be fruitful, and multiply, and replenish the earth." What! Did the Lord command two immortal beings to multiply their species? He did. In meditating upon this great command given to these two immortal beings, it opens to us a field of reflection, of knowledge,