

pure, and sublime attributes which are perfected in all their fulness in themselves.

If none but Gods will be permitted to multiply immortal children, it follows that each God must have one or more wives. God, the Father of our spirits, became the Father of our Lord Jesus Christ according to the flesh. Hence, the Father saith concerning him, "Thou art my Son, this day have I begotten thee." We are informed in the first chapter of Luke, that Mary was chosen by the Father as a choice virgin, through whom He begat Jesus. The angel said unto the Virgin Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore, also, that holy thing which shall be born of thee shall be called the Son of God." After the power of the Highest had overshadowed Mary, and she had by that means conceived, she related the circumstance to her cousin Elizabeth in the following words: "He that is Mighty hath done to me great things; and holy is His name." It seems from this relation that the Holy Ghost accompanied "the Highest" when He overshadowed the Virgin Mary and begat Jesus; and from this circumstance some have supposed that the body of Jesus was begotten of the Holy Ghost without the instrumentality of the immediate presence of the Father. There is no doubt that the Holy Ghost came upon Mary to sanctify her, and make her holy, and prepare her to endure the glorious presence of "the Highest," that when "He" should "overshadow" her she might conceive, being filled with the Holy Ghost; hence the angel said, as recorded in Matthew, "That which is conceived in her is of the Holy Ghost;" that is, the Holy Ghost gave her strength to abide the presence of the Father without being consumed; but it was the personage of the Father who begat the body of Jesus; and for this reason Jesus is called "the *Only* Begotten of the Father;" that is, the only one in this world whose fleshly body was begotten by the Father. There were millions of sons

and daughters whom He begat before the foundation of this world, but they were spirits, and not bodies of flesh and bones; whereas, both the spirit and body of Jesus were begotten by the Father—the spirit having been begotten in heaven many ages before the tabernacle was begotten upon the earth.

The fleshly body of Jesus required a Mother as well as a Father. Therefore, the Father and Mother of Jesus, according to the flesh, must have been associated together in the capacity of Husband and Wife; hence the Virgin Mary must have been, for the time being, the *lawful* wife of God the Father: we use the term *lawful* Wife, because it would be blasphemous in the highest degree to say that He overshadowed her or begat the Saviour unlawfully. It would have been unlawful for any *man* to have interfered with Mary, who was already espoused to Joseph; for such a heinous crime would have subjected both the guilty parties to death, according to the law of Moses. But God having created all men and women, had the most perfect right to do with His own creation, according to His holy will and pleasure: He had a lawful right to overshadow the Virgin Mary in the capacity of a husband, and beget a Son, although she was espoused to another; for the law which He gave to govern men and women was not intended to govern Himself, or to prescribe rules for his own conduct. It was also lawful in Him, after having thus dealt with Mary, to give her to Joseph her espoused husband. Whether God the Father gave Mary to Joseph for time only, or for time and eternity, we are not informed. Inasmuch as God was the first husband to her, it may be that He only gave her to be the wife of Joseph while in this mortal state, and that He intended after the resurrection to again take her as one of his own wives to raise up immortal spirits in eternity.

As God the Father begat the fleshly body of Jesus, so He, before the world began, begat his spirit. As the body required an earthly Mother, so his

spirit required a heavenly Mother. As God associated in the capacity of a husband with the earthly mother, so likewise He associated in the same capacity with the heavenly one. Earthly things being in the likeness of heavenly things; and that which is temporal being in the likeness of that which is eternal; or, in other words, the laws of generation upon the earth are after the order of the laws of generation in heaven. But if we have a heavenly Mother as well as a heavenly Father, is it not right that we should worship the Mother of our spirits as well as the Father? No; for the Father of our spirits is at the head of His household, and His wives and children are required to yield the most perfect obedience to their great Head. It is lawful for the children to worship the King of Heaven, but not the "Queen of heaven." The children of Israel were severely reprov'd for making offerings to the "Queen of heaven." Although she is highly exalted and honored as the beloved bride of the great King, yet the children, so far as we are informed, have never been commanded to pray to her or worship her. Jesus prayed to His Father, and taught His disciples to do likewise; but we are nowhere taught that Jesus prayed to His heavenly Mother: neither did he pray to the Holy Ghost as his Father. If He were begotten by the Holy Ghost, then He would have called him His Father; but, instead of doing so, the Holy Ghost himself was subject unto Jesus; and He had power to send him as His minister after he returned to his Father.

Next let us enquire whether there are any intimations in Scripture concerning the wives of Jesus. We have already, in the 9th No. of this volume, spoken of the endless increase of Christ's government. Now, we have no reason to suppose that this increase would continue, unless through the laws of generation, whereby Jesus, like His Father, should become the Father of spirits; and, in order to become the Father of spirits, or, as Isaiah says, "The Everlasting Father," it is necessary that He should have one or

more wives by whom He could multiply His seed, not for any limited period of time, but forever and ever: thus He truly would be a Father *everlastingly*, according to the name which was to be given Him. The Evangelists do not particularly speak of the marriage of Jesus; but this is not to be wondered at, for St. John says: "There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." (John 21: 25.) One thing is certain, that there were several holy women that greatly loved Jesus—such as Mary, and Martha her sister, and Mary Magdalene; and Jesus greatly loved them, and associated with them much; and when He arose from the dead, instead of first showing Himself to His chosen witnesses, the Apostles, He appeared first to these women, or at least to one of them—namely, Mary Magdalene. Now, it would be very natural for a husband in the resurrection to appear first to his own dear wives, and afterwards show himself to his other friends. If all the acts of Jesus were written, we no doubt should learn that these beloved women were his wives. Indeed, the Psalmist, David, prophesies in particular concerning the Wives of the Son of God. We quote from the English version of the Bible, translated about three hundred and fifty years ago: "*All thy garments smell of myrrh, and aloes, and cassia: when thou comest out of the ivory palaces, where they have made thee glad. Kings' daughters were among thine honorable WIVES: upon thy right hand did stand the QUEEN in a vesture of gold of Ophir.*" (Psalm 45: 8, 9.) That this passage has express reference to the Son of God and His Wives, will be seen by reading the sixth and seventh verses which are as follows: "Thy throne, O God, is forever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." This Being, whom the Psalm-