POLYGAMY IN THE BIBLE

IS IT APPROVED OF GOD?
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The Mormon Church has tried to prove that polygamy has divine sanction by referring to the examples of some of the old prophets and leaders of the Old Testament. The 132 section of their Doctrine and Covenants, one of their standard books of faith, verses 1, 37, 38, etc., represents the Lord as endorsing polygamy in the cases of Abraham, Isaac, Jacob, Moses, David, Solomon, etc. Some of these and other Bible characters will be discussed.

God, the Father, a polygamist.

"The Father of our spirits has only been doing that which his progenitors did before him. Each succeeding generation of Gods follow the example of the preceding ones; each generation have their wives, who raise up from the fruit of their loins immortal spirit." (Orson Pratt in The Seer p 135).

"If none but gods will be permitted to multiply immortal children, it follows that each god must have one or more wives. (Orson Pratt, in The Seer p. 158)

ADAM

The BIBLE shows that Adam had only one wife - Eve, and held the priesthood. In spite of this, Brigham Young and others, attempt to prove Adam a polygamist before he came to this earth:

"When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives with him." (Brigham Young in sermon in the Tabernacle, Great Salt Lake City, April 7, 1882; Journal of Discourses Vol. 1, page 50)

"Michael (Adam) was a celestial, resurrected being, of another world... "Then this earth was prepared for mankind, Michael, an Adam came down. He brought with him one of his wives, and he called her Eve." (Women of Mormonism, p. 170)

After the Lord God had made "a woman" for Adam, the Scripture says:

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife; (note this word is in the singular); and they shall be one flesh." (Inspired Version, Genesis 2:24)

(Pearl of Great Price, Moses 3:24)

Whosoever God started family life in a gospel dispensation or on a new continent, such as (1) the case of Adam and Eve at the beginning of human life on this earth; (2) the time of the Flood, when Noah had one wife, and his three sons each had one wife; and (3) with Lehi and his sons; the start was always made with only one wife each. Whosoever God sought to raise up a "godly seed" He did so with the one wife system,

"And did not He make one? Yet had He the residue of the spirit, And therefore one? That he might seek a godly seed." (Malachi 2:15)

Adam's sons followed the teachings of the Lord God, and the example of their parents:

"And from that time forth, the sons and daughters of Adam began to divide, two and two, in the land, and to till the land..." (Inspired Version, Genesis 4:1)

(Utah Pearl of Great Price, Moses 5:3)

* Underlining is used mainly to indicate special emphasis

** A version of the Bible by Joseph Smith, corrected by divine inspiration, and published by the Reorganized Church, Herald Publishing House, Independence, Missouri.
LAMECH

The first polygamist mentioned in the Bible is Lamech. There is no evidence to prove that the Lord God sanctioned, or put his divine approval upon, this first crime of plural marriage:

"And Lamech took to himself two wives... And Lamech said unto his wives, Adah and Zillah, Hear my voice for I have slain a man to my wounding and a young man to my hurt... Wherefore the Lord cursed Lamech and his house, and all they that had concurred with Satan, for they kept not the commandments of God. And it displeased God, and He ministered not unto them... And their works were abominations, and began to spread among all the sons of men;"
(Reorganized Inspired Version, Genesis 5:30-39)
(Utah, Pearl of Great Price, Moses 5:44-45)

NOAH

With Noah, we have another example of principle, the need again existed for God to repopulate the earth with the one wife system, in order to develop a "godly seed." If plural wives were a divine principle, God would have commanded more than one wife for Adam, Noah, and Lehi.

The people in Noah's time were very wicked, practicing polygamy and other evil and sinful acts. (Read Inspired Version, Genesis, chapter 8; or Utah Pearl of Great Price, Moses, chapter 8, - this only has part of the 8th chapter of Genesis as recorded in the Inspired Version, and closes with the 18th verse, while the original continues through 56 verses). Noah and his sons each had only one wife.

"In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah; and Noah's wife, and the three wives of his sons with them into the ark;...."
(Inspired Version, Genesis 8:37)

The polygamists were drowned in the flood and the monogamists were saved. Warning is given of such wicked practices in the last days. (Inspired Version, Matthew 24:14-45)

ABRAHAM

There is no statement in the Bible that God approved or commanded Abraham to have a child with Hagar. God had promised that Sarah should have a child. (Genesis 17:16 and 19) and his promises are sure.

It was Sarah, doubting the word of the Lord, who gave her Egyptian maid to Abraham. She feared at her age, that she would not have an heir. It was Sarah (not God) who said: - "I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarah."
(Genesis 16:2). Both Abraham and Sarah should have trusted in God's promises more than they did, for there was no need of Abraham having extra-marital relations with a slave in order to have a legal heir.

Sarah is called the "wife" of Abraham 22 times in Genesis 11th chapter and the 23rd chapter, and Hagar the slave is only so mentioned once, and that is only as an indication that Ishmael went in to sleep with her. The rest of the time Hagar is called "a hand-maid," "my maid," "her maid," "Sarah's hand-maid," "bond woman," etc. God himself, calls Hagar "thy bondwoman" (not the sacred, holy, legal, sweet love-wife equal to Sarah). The Angel calls Hagar,
"Sarah's said, and the Angel tells Hagar to "return to thy mistress." (Read Genesis 16:25 chapter; also Gal, 4:22-31)

When God did command (as recorded in the Bible) He directed that Hagar be put away:

"And Sarah said unto Abraham, Cast out this bondwoman... And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee hearken unto her voice." (Read Genesis 21:9-12)

The Utah Doctrine and Covenants says about the priesthood power to marry for eternity:

"There is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred...."

(Utah D. & C. 132:7)

It was Sarah, not one holding Priesthood, who arranged the relationship between Hagar and Abraham; not God, not the angel, not a prophet or seer-revelator. God commanded Abraham to obey Sarah's request and send the "bondswoman" away.

The Utah D. & C. 132:37 also gives divine sanction to concubinage:

"Abraham received concubines, and they bore him children; and it was accounted unto him for righteousness...."

(Utah D. & C. 132:37)

None of the children of slaves, or concubines, however, has ever been recognized of God as the "seed of Abraham" in whom the world would be blessed. Isaac is called "thine only son" by God, at the time Abraham was told to offer him as a sacrifice. (Gen. 22:2). It was in Isaac, the son of Sarah, through which the promise must come:

"...in Isaac shall thy seed be called."

(Genesis 21:12)

God loved Hagar and her son. He loves all people; Hagar was an Egyptian slave, a bondwoman, and according to the law of that time, was at the disposition of her owners. Hagar did not seek Abraham; she did what she was told. Her relations with Abraham were forced upon her. Why should not God feel sorry for her? Why not speak to her? God also spoke to Esau, a murderer; to King David, who had Uriah, the husband of Bathsheba, killed; and to Cain, God blessed the seed of rebellious Israel in the wilderness; but that does not prove their rebellion divine. It only proves God's mercy and forbearance. Abraham did not marry Keturah until after Sarah died. (See Gen. 23:1-2, Gen. 25:1)

There is no evidence of any other children than Ishmael being born of Hagar, though she lived 15 years in the household of Abraham after Ishmael's birth.

Joseph Smith, Inspired Version, Genesis 16, wrote by inspiration at the beginning of the chapter:

"God does not acknowledge Hagar as Abram's wife."

ISAAC

The only place where Isaac is accused of having more than one wife is in the Utah Doctrine and Covenants 132:1, and 37). Verse 37 would indicate that he also had concubines and that they were "accounted unto him for righteousness," as they were for Abraham.

The Bible, the Book of Mormon, and the Doctrine and Covenants (as published in the life-time of Joseph Smith, the martyr) do not represent Isaac as a polygamist. Mention is only made of the one wife for Isaac, and that one was Rebecca,
ESAU (First son of Isaac)

Of Esau, the hairy man, who sold his birth-right, and whom the New Testament informs us was a profane person (Heb. 12:16), the Bible states:

"And Esau was forty years old when he took to wife Judith, the daughter of Beeri, the Hittite, and Basemath, the daughter of Elon the Hittite, which were a grief of mind unto Isaac and to Rebekah." (Gen. 25:34-35)

Rebecca especially grieved over the marriage to these two Canaanite women to her son:

"I am weary of my life because of the daughters of Heth..." (Gen. 27:6)

Esau also hated Jacob his brother, and plotted to kill him. (See Gen. 27:11-43)

JACOB. (Second son of Isaac)

Jacob worked seven years for Laban in order to obtain his wife, Rachel. At the end of that period he demanded of Laban that he be given Rachel. The Inspired Version of the Bible (not the King James edition) reads:

"And Jacob said unto Laban, Give unto me my wife, that I may go and take her..."

"And Laban gave her to Jacob..." (Inspired Version, Gen. 29:21-22)

It is most significant that Joseph Smith in the Inspired Version should, by inspiration, add those last words: "And Laban gave her to Jacob." This can only mean that the marriage vows had taken place. A betrothed girl is kept in the home of her parents, or in the home of friends until after the final marriage vows, and then, and only then, is she brought by her relatives veiled and placed in the bridal chamber.

Jacob was married first to Rachel, and his fully expected, which was his right, that it would be Rachel whom would be brought to him that night. Weak-eyed Leah, however, at the connivance of an old, idolatrous father, and in complete disregard of the sacred and holy institution of marriage, with no love motive, but with a complete lack of feminine modesty and virtue, allowed herself, after dark, to be brought and placed surreptitiously in the bridal chamber. Jacob did not discover the fraud until the next morning! The law of the land then required that Jacob had obligations to Leah. Jacob was provoked:

"...and he said to Laban, What is this thou hast done unto me? Did not I serve with thee for Rachel? Wherefore then hast thou beguiled me?"

Laban forced Jacob to wait another week before he (Jacob) finally got possession of Rachel, his bride. Jacob also contracted to work seven years more for Laban. Joseph was born during this period. Is for the other two women, maids of Rachel and Leah, they were given to Jacob by Rachel and Leah in jealous controversy, each striving to outdo the other in bringing children to Jacob, hoping hereby to gain his favor. In this another way God institutes plural marriage?

It was Joseph, the son of Rachel, who was recognized by God as the promised, blessed son, the one through whom the birthright should descend.

Some try to justify polygamy because the sons of concubines and slaves are not cursed by God. It is not a child's fault when he is born to a plural marriage. God loves all people, and each must stand largely on his own record. God causes the rain to fall on the just and unjust, and does not condemn an illegitimate child for the sins of his parents. The fact that the names of the twelve tribes of Israel are to be upon the twelve gates of the New Jerusalem
does not prove that plural marriage is right. The names of the gates are to be the names of the twelve tribes of Israel, and not merely the names of the twelve sons of Jacob as individuals. There is no reason why God should condemn all the people of the twelve tribes for the sins of Jacob, (or Rahab who transgressed with his father's concubine, - Gen. 35:22; - an offence which Jacob abhorred even upon his death bed, - Gen. 49:14) Someone has said: "There are no illegitimate children, only illegitimate parents."

JOSEPH

Joseph, the son of Jacob and Rachel, recognized of God; though he was sold into Egypt by his wicked brethren; was always an example of chastity and uprightness. The Bible mentions one wife, Asenath, for Joseph.

MOSES

There is an account in the Bible of Moses having two wives at different periods, but there is no proof that he had them both at the same time. There is no evidence that Zipporah was alive at the time when the history shows that Moses married an Egyptian woman. Polygamy can not be proved on such uncertain and vague evidence.

GIDEON

Gideon who once received the power of God to the working of miracles, later became an idolater. From the gold won in battle the Bible records:

"And Gideon made an ephod thereof, and put it in his city, even in Ophrah; and all Israel went thither a whoring after it, which thing became a snare unto Gideon, and to his house." (Judges 8:27)

Forty years went by, and we learn that:

"Gideon had three score and ten sons of his body begotten: for he had many wives." (Judges 8:30)

First idolatry, then polygamy! Later Gideon was confronted with a wholesale murder in his family as one of his sons (Abimelech) slew seventy of his brothers. (Judges 9:5).

DAVID

King David, in his rise to power had six sons by six different mothers in Hebron, (2 Sam. 3:3-5). Saul took one of his wives, Michal, and gave her to another man, (1 Sam. 25:44). David, having gotten Bath-sheba pregnant, had her husband, Uriah, killed in battle, so he could marry her. (2 Sam. 11:3-27) David also had 10 concubines. (2 Sam. 15:16)

SOLOMON (The son of David by Bath-sheba)

"But King Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; Of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to
them, neither shall they come in unto you; for surely they will turn away your heart after their gods; Solomon clave unto these in love, and he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart. For it came to pass, when Solomon was old, his wives turned away his heart after other gods; and his heart was not perfect with the Lord his God, and it became as the heart of David his father. For Solomon went after Asherah the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did evil in the sight of the Lord, as David his father, and went not fully after the Lord. Then did Solomon build a high place in the hill that is before Jerusalem, the abomination of Moab, in the hill of the children of Ammon." (Inspired Version, 1 Kings, 11:1-7)

The Lord, through Jacob, in the Book of Mormon, sharply condemns the polygamy of both David and Solomon:

"Put the word of God burthens me because of your grosser crimes... This people begin to wax in iniquity; they understand not the scriptures, for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord." (Utah Book of Mormon - Jacob 2:31-33, p. 171)

"...there shall not any man among you have save it be one wife; and concubines he shall have none;" (Reorg, Book of Mormon - Jacob 2:36, p. 172)

"For David is not ascended into the heavens." (Acts 2:32)

CHRIST

Some of the leaders of the Utah Church also taught that Christ was a polygamist:

"...if the Savior found it his duty to be baptized to fulfill all righteousness, a command of far less importance than that of multiplying his race...would he not find it his duty to join in with the rest of the faithful ones in replenishing the earth... Jesus was the bridegroom at the marriage in Cana of Galilee, and he told them what to do...? If Jesus was not the bridegroom on that occasion, please tell who was... We say it was Jesus Christ who was married (at Cana)...hence he could save his seed, before he was crucified." (Lecture by President Orson Hyde, Great Salt Lake City, October 8, 1854, Journal of Discourses, Vol. 2, pp. 79-82)

"Next let us inquire whether there are any indications in Scripture concerning the wives of Jesus...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 more his wives." (Graven Pratt, in "The Seer," pages 150-166)

"Celsus was a heathen philosopher.... He says, 'the grand reason why the Gentiles and philosophers of his school persecuted Jesus Christ was because he had so many wives: There were Elizabeth, and Mary, and a host of others that followed him.' After Jesus went from the stage of action, the apostles followed the example of their master... The grand reason of the burst of public sentiment in anathema upon Christ and his disciples, causing his crucifixion, was evidently based upon polygamy, according to the testimony of the philosophers who rose in that age. A belief in the doctrine of a plurality of wives caused the persecution of Jesus and his followers. We might almost think they were Mormons." (Discourse of Jedadiah M. Grant, Great Salt Lake City, Aug. 7, 1853, Journal of Discourses, Vol. I, p. 345-346)

GOSPEL DISPENSATIONS

Adamic Dispensation. As in all gospel dispensations, when God set out to raise up a godly seed, he commanded that it be a monogamous society. (Inspired Version, Genesis 2:10 and Pearl of Great Price, Moses 3:24). The Bible records but one wife for Adam, and his sons had but one each. Each time, however, the people neglected the law of God, and got into sin. Malachi 2:10 to 3:15 enumerates these sins. They had "dealt treacherously with the wife of thy youth." In defiance of the law of Moses, they had treacherously divorced their Hebrew wives and taken consorts from the idolatrous daughters of Noah and Philistia. The practice of polygamy, common among orientals, is condemned (Malachi 2:13-15). The importance of the monogamous relationship in marriages is insisted upon in the admonition that because of such divorces and forbidden alliances, they were violating both the law of Moses and the law of God given to man "at the beginning." (Inspired Version, Gen. 2:25, 30; and Matt. 19:4-9). The gospel was before the law. The law was added "because of transgression," and the people incurred God's displeasure for breaking and departing from the everlasting covenant, - the gospel. (Inspired Version, Gal. 3:19, 21)

Dispensation of Noah. It is well known that Noah was a preacher of the gospel, and that the world was deluged to death because it rejected his gospel administration. Noah and his sons had only one wife each. Warning is also given in the Inspired Version, Matt. 24:11-48 of the departure from the gospel in the latter days at the time of the coming of the Son of man, similar to the apostacy in the time of Noah. (See also Luke 17:26-27)

Dispensation of Lohi and Jacob in America. Here again the Lord started a gospel dispensation with monogamy as the law. (Reorg. Book of Mormon, Jacob 2:55; or Utah Book of Mormon, Jacob 3:5). Jacob, at divine command, rebuked the people for defying God's former commandant to have but one wife. (Reorg. Book of Mormon, Jacob 2:30-36; or Utah Book of Mormon, Jacob 2:22-35) (Reorg. B. M. Ether 4:1; or Utah B.M. Ether 10:15) (Reorg. B.M. Mosiah 7:1-5; or Utah B.M. Mosiah 11:1-2)

Dispensation of Christ. The law of Moses required circumcision, and permitted divorce, fornication, slavery, etc. Moses did not sanction polygamy, yet under the civil law some of the rulers and patriarchs had plural wives. In
the Christ, however, the law of Moses' time was done away. Christ repeatedly said: "Ye have heard that it was said by them of old times,...but I say unto you...." (See Matt. 5:21-22; 27-28; 31-32; 33-33; 38-39 and L3:h4). Paul said:

"Wherefore then, the law was added because of transgressions, wherefore the law was our schoolmaster until Christ." (Inspired Version, Gal. 3:19,24)


The law as given by Christ and the original Twelve Apostles, was for one man to have but one wife.

"...let every man have his own wife, and let every woman have her own husband." (1 Cor. 7:2)

See also Inspired Version, Matt. 19:4-6) (Inspired Version, Mark 10:2-8) (Eph. 5:30-31) (I. Tim. 3:2, 12) (Titus 1:5-6) (Rev. 2:15)

One can but be surprised that the Utah Mormons should hold up before their members and the world, the period of world history controlled by the so-called "schoolmaster" law of the Old Testament as an example to follow today. The law was:

"A schoolmaster until Christ,"

"Added because of transgressions,"

"Because of the hardness of your hearts,"

"The law was given by Moses, but grace and truth came by Jesus Christ,"

"It was weak through the flesh,"

"Christ has redeemed us from the curse of the law,"

"Not children of the bondwoman, but the free,"

"Not after the law of a carnal commandment."

How can the Mormons and their leaders uphold such periods of semi-apostacy, -- valleys between mountain peaks of pure gospel dispensations, -- as the perfect pattern to follow?

Dispensation of the Latter Days.

When the Lord restored the gospel in these latter days, he also gave a command that man should have but one wife. The revelation given at Kirtland, Ohio, February 9th, 1831 was given as the fundamental law of the church:

"Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else." (Reorg. D.C. l:27) (Utah D.C. l:22)

"...marriage is ordained of God unto man; 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 creation;" (Reorg. D.C. l:5:3) (Utah D.C. l:9:16)

"You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other and from all others during your lives.... "...we believe that
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one man should have one wife; and one man but one husband, except in case of death, when either is at liberty to marry again." (Reor. D.C. 111:2,4) This section, while not a direct revelation, was approved by the church in 1835 by all the quorums, and the general conference, and was the marriage ceremony used in the church until the death of the prophet. It is still used by the Reorganization, but was removed by the Mormons from their D.C. in 1876.

THE REORGANIZED CHURCH

The Reorganized Church of Jesus Christ of Latter Day Saints, headquarters in Zion, Independence, Missouri, maintains that God has always commanded monogamy in marriage. In all the Gospel Dispensations God has always organized his own people with the law of one man having one wife and each woman having her own husband.

The Reorganized Church can not accept the statements of Brigham Young and others that Adam had other wives. (Inspired Version, Genesis 2:24,25)

The Reorganized Church can not accept Lamach, the murderer, who had "covenanted with Satan," and whose works were "abominations" before God, as a holy, righteous example of divinely approved plural marriage.

The Reorganized Church can not accept Abraham's extra-marital relations with a slave as proof of the divinity of polygamy. God did not command it; rather did He order Abraham to cast out the "bondwoman." The birthright was with Isaac, and of Ishmael the Bible says: "...he will be a wild man; and his hand will be against every man, and every man's hand against him." (Gen. 16:12) Sleeping with a slave does not prove polygamy divine. Sarah gave the "bondwoman" to Abraham, not God, not a prophet, seer or revelator.

The Inspired Version says God did not acknowledge Hagar as Abraham's wife.

The Reorganized Church can not accept the deception under cover of darkness and the complete lack of love and virtue practiced by Leah and his daughter Leah, on Jacob as an indication of divine motivation and how marriage today should be consummated. How can the Mormons accept this as an example of holy marriage? The birthright and inheritance again was with the legitimate son, Joseph, by his first wife, Rachel. God passed over Jacob's polygamist sons, Reuben, Simon, Levi, Judah, Dan, Napthali, Gad, etc., and gave the birthright to Joseph, even though all these other sons were born before Joseph.

Though he was sold into Egypt by his wicked brethren, Joseph was always an example of chastity and uprightness. He only had one wife.

The Reorganized Church can not accept Esau and Ishmael as examples of the righteous life. The first sold his birth-right; was a profane man, who plotted murder. His life caused deep grief to his parents. Ishmael turned to idolatry and then to polygamy.

The Reorganized Church can not accept David and Solomon as examples of the wholesome, peaceful, divine way to enter into the marriage relationship. David may (?) have taken the wives of his conquered enemy, but, is that the approved man of managing plural wives? David, after the pregnancy of Bath-sheba became apparent, had her husband, Uriah, killed. Surely this is not God's instructions as to how to get a plural wife! The Utah D.C. 132, condemns the murder of Uriah, but the Mormons acclaim the marriage to Bath-sheba as one having divine approval.

David had ten concubines that we know of. Solomon had three hundred concubines. Abraham, Isaac, Jacob and Moses are also listed (Mormon D.C. 132:37-38) as receiving concubines, and it was accounted unto them for "righteousness." "In nothing did they sin." The Reorganized Church can not accept concubinage as righteous, today or anytime!
Solomon married a number of wives from among the heathen nations, against the law of Moses, and these wives turned his heart away from God. The Reorganized Church can not accept the teaching that God or any prophet approved Solomon's plural marriages and concubinage. Solomon built shrines outside Jerusalem to heathen gods. (1 Kings 11:7-10) The Lord through Jacob, in the Book of Mormon, said that the polygamy of these two kings was a crime, and an "abomination." "Solomon did evil in the sight of the Lord, as David his father," (Inspired Version I, Kings 11:5). David, though he "Repented of the evil all the days of his life" (Inspired Version I, Kings 15:5) seems to be paying for his sin in the "prison house," since he "is not ascended into the heavens." Read also Solomon's advice to his son - Prov. 5:16-22.

The Reorganized Church refuses to pattern its life today in this Latter Day Dispensation after the dark period governed by the "schoolmaster's" law in the time of Moses. Christ showed the true way, as it was "in the beginning."

The Reorganized Church can not accept the theory that God and Christ were (or are) polygamists, or that Christ's crucifixion or the persecution of his followers was caused by such teaching.

THE REORGANIZED CHURCH accepts the teachings of the BIBLE, BOOK OF MORMON, and the DOCTRINE AND COVENANTS as the law of the church. The Reorganized Church Doctrine and Covenants does not contain the Utah Section 132, since that section is not considered as coming from divine sources. It was not made public until 1852 - eight years after the death of Joseph Smith the Martyr. Utah D.C. Sec. 132 is in disagreement with the teaching of the Christ. It teaches doctrine out of harmony with the three standard books.

JOSEPH SMITH (the martyr) rejected the theory that the Bible justified polygamy. In 1832, the Times and Seasons in Nauvoo, during the absence of Joseph Smith, published a book by Sidney H. Jacobs. The thesis of this book was an attempted defense of polygamy in the Bible. When Joseph Smith, the prophet, returned to Nauvoo, he immediately repudiated the book and its contents in no uncertain terms. He ran a special notice in the text issue of the Times and Seasons as follows:

NOTICE

"There was a book printed at my office, a short time since, written by Sidney H. Jacobs, on marriage, without my knowledge; and had I been apprised of it, I should not have printed it; not that I am opposed to any man enjoying his privileges; but I do not wish to have my name associated with the authors, in such an unapprizing garb of nonsense, folly, and trash."

(signed) Joseph Smith
(Times and Seasons Vol. 4, p.32)

Many have continued to ask why thousands of the Saints after the death of the Prophet Joseph Smith would not go to Utah. Among other reasons, they would not go to Utah, because of the fact that they could not accept the teachings of the leaders in Utah that polygamy was divine approval in the Bible. Joseph Smith had never taught such doctrine, but rather in fact had proclaimed sharply against it. To these thousands that would not go to Utah, the church in the west was in apostacy. Still today, the Mormons are told by their leaders that the Bible justifies polygamy as divine, listing the examples of the above men. While the Mormon Church repudiates the practice of polygamy, it is still responsible for the inclusion and retention of section 132 in their own Doctrine and Covenants. The Reorganization can not accept the Utah D.C. 132, and maintains that monogamy has always been the
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command of God in all gospel dispensations, and that only as the people got into sin, apostacy, idolatry, murder, war, etc. did polygamy creep in. God has always condemned plural marriages and continually calls people to abandon the error of their ways.