

Several early Christian texts likewise agree that “Adam and Eve had been created in an intermediate state; whether or not they would be raised to a higher state God leaves to the outcome of the exercise of their free will.”<sup>980</sup>

- 4-53 The close relationship between ritual clothing actions and temple ordinances is summarized by Ostler:

The ritual action of putting on a sacred garment is properly termed an “endowment.” The word garment is, in fact, representative of ordinances found in ancient texts. The Greek word... that means “garment,” or... “to clothe upon,” was used to represent sacramental, baptismal, and sealing ordinances in the *Clementine Recognitions*,<sup>981</sup> an extremely important and ancient Christian (Ebionite) work. The Latin *induere*, meaning “to clothe,” and *inducere*, “to lead or initiate,” are the roots for our English word “endowment.” All connote temple ordinances.<sup>982</sup>

Although generally in agreement with the points made in Ostler’s article, specific meanings associated with the sequence of changes in garments outlined in this chapter differ from his presentation in various details.<sup>983</sup>

- 4-54 The same pattern typified the life of Christ, except that He lived without sin.<sup>984</sup> Anderson summarizes:

Prior to his incarnation, Christ resided in heaven clothed in glory. He descended to earth, assuming the garments of flesh bequeathed by Adam at his fall. There, he persevered all temptation and was obedient even to the point of death. As a result God the Father raised him from the dead and reclothed him with a glorious body on Easter morning.<sup>985</sup>

- 4-55 Though the rebellion of Satan and his hosts clearly demonstrates that sin was possible in the premortal life, it is a matter of conjecture whether sin and repentance were part of the general experience of all who lived in the spirit world. D&C 93:38 reads: “Every spirit of man was innocent in the beginning; and God, having redeemed man from the fall, men become again, in their infant state, innocent before God.” Top interprets the verse as follows: “The key word is ‘again.’ This seems to indicate that men had lost innocence in the premortal world through sin and disobedience, but were once again, through the great plan of Redemption, made innocent before God upon entering mortality ‘in their infant state.’”<sup>986</sup> Another possibility is that the comma between “again” and “in” was inserted erroneously. Without this comma, the scripture would simply imply that the Redemption of Christ (accomplished through the ordinances) brings men again to an infant state, in other words, innocent before God.

- 4-56 William W. Phelps describes Adam and Eve’s spirits as being “clothed in heavenly garments” as they witnessed the Creation.<sup>987</sup> An Islamic legend states that before the soul of Adam entered his body, it was first commanded to bathe “in the sea of glory which proceedeth from [God].”<sup>988</sup> Jewish and Islamic sources sometimes describe Adam and Eve’s original glory as “a garment of translucent skin” [Arabic *zifir* vs. *jild*] which, when “he yielded to sin, ... was exchanged for the (present) skin, but a remnant of it has been left in his fingertips to remind him of his original condition.”<sup>989</sup>

About his own belief in a preexistence, Wordsworth stated:

It is far too shadowy a notion to be recommended to faith, as more than an element in our instincts of immortality. But let us bear in mind that, though the idea is not advanced in revelation, there is nothing there to contradict it, and the Fall of Man presents an analogy in its favor. Accordingly, a preexistent state has entered into the popular creeds of many nations; and, among all persons acquainted with classic literature, is known as an ingredient in Platonic philosophy.... Having to wield some of its elements when I was impelled to write this poem on the “Immortality of the

980 Brock in Ephrem the Syrian, *Paradise*, p. 90.

981 Pseudo-Clement, *Recognitions*, 4:36, pp. 142-143. See also Pseudo-Clement, *Homilies*, 8:22-23, pp. 274-275.

982 B. T. Ostler, *Clothed*, p. 1.

983 Cf. B. T. Ostler, *Clothed*, p. 10.

984 Hebrews 4:15.

985 G. A. Anderson, *Perfection*, p. 130.

986 B. L. Top, *Life Before*, p. 95; cf. Moses 6:53. See *Excursus 3: Temple Blessings in the Oath and Covenant of the Priesthood*, p. 519.

987 Cited in S. Brown, *Paracletes*, p. 82.

988 G. Weil, *Legends*, p. 20.

989 A. al-Tha’labi, *Lives*, p. 47, cf. p. 53. See also al-Tabari, *Creation*, 1:105, p. 276; p. 276 n. 677; and 1:128, p. 299.