

ing is “a means of linking together in a dynamic fashion the whole of salvation history; it is a means of indicating the interrelatedness between every stage in this continuing working out of divine Providence,” including “the place of each individual Christian’s [ordinances¹²⁹] within the divine economy as a whole.”¹³⁰ Note the chiasmic structure of the sequence, which begins and ends in glory:¹³¹

1. *From glory to nakedness.*¹³² Though “naked” because their knowledge of their premortal state had been taken away by a veil of forgetfulness,¹³³ Adam and Eve had come to Eden nonetheless “trailing clouds of glory.”¹³⁴ While the couple, as yet, were free from transgression, they could stand “naked” in God’s presence without shame,¹³⁵ being “clothed with purity”¹³⁶ in what early commentators called “garments of light”¹³⁷ or “garments of contentment.”¹³⁸ In one source, Eve describes her appearance by saying: “I was decked out like a bride, And I reclined in a wedding-chamber of light.”¹³⁹

In the context of rituals and ordinances based on the experiences of Adam and Eve, Nibley explained: “The garment [of light] represents the preexistent glory of the candidate... When he leaves on his earthly mission, it is laid up for him in heaven to await his return. It thus serves as security and lends urgency and weight to the need for following righteous ways on earth. For if one fails here, one loses not only one’s glorious future in the eternities to come, but also the whole accumulation of past deeds and accomplishments in the long ages of preexistence.”¹⁴⁰

2. *From innocence to transgression.*¹⁴¹ Rabbinical tradition taught that, following his transgression, “Adam... lost his [heavenly] clothing—God stripped it off him...”¹⁴² and similarly that Eve “was stripped of the righteousness in which [she] had been clothed.”¹⁴³ Likewise, the *Discourse on Abbaton* records that both Adam and Eve “became naked” upon eating the forbidden fruit.¹⁴⁴ According to the *Life of Adam and Eve*, God then “sent seventy plagues upon us, to our eyes, and to our ears and as far as our feet, plagues and portents laid up in his treasuries.”¹⁴⁵ Anderson takes this to mean that “Adam has exchanged an angelic constitution for a mortal one,” in other words that he has been “clothed with flesh.”¹⁴⁶ Shamed by their loss of glory, Adam and Eve covered their earthly bodies with fig leaf aprons.¹⁴⁷

Rabbinical writings describe how, in likeness of Adam and Eve, each soul descending to earth “divests itself of its heavenly garment, and is clothed in a garment of flesh and blood,”¹⁴⁸ the prior

129 The original reads “Baptism” here.

130 Brock in Ephrem the Syrian, *Paradise*, pp. 66-67; cf. C. Buck, *Paradise*, pp. 100-104.

131 See *Endnote 4-54*, p. 313.

132 Moses 3:25.

133 R. A. Bullard, *et al.*, *Archons*, 89:3-7, p. 164; G. W. MacRae, *et al.*, *Adam 1990*, 64:24-29, 65:10-13, p. 279; C. Schmidt, *Pistis*, 4:144, pp. 749-753; G. R. S. Mead, *Pistis*, 6, 144, 380, p. 315; cf. *Commentary 3:21-a*, p. 180.

134 W. Wordsworth in L. Richards, *Marvelous*, p. 290. See *Endnote 4-56*, p. 313.

135 Moses 3:25; cf. D&C 121:45.

136 2 Nephi 9:14; cf. Chrysostom, *Homilies on Genesis*, 15:14, in A. Louth, *et al.*, *Genesis 1-11*, p. 72. See *Endnote 4-57*, p. 314.

137 G. A. Anderson, *Perfection*, p. 215; cf. D. C. Matt, *Zohar 1*, Be-Reshit 1:36b, pp. 229, 230. For an in-depth discussion of this topic, see G. A. Anderson, *Garments*.

138 M. al-Kisa'i, *Tales*, p. 61. See *Endnote 4-58*, p. 314.

139 M. E. Stone, *Adamgirk*, 3:1:7, p. 48.

140 H. W. Nibley, *Message 2005*, p. 489. See also E. Hennecke, *et al.*, *Acts of Thomas*, 108.9-15, pp. 498-499; B. T. Ostler, *Clothed*, p. 4. See *Endnote 4-59*, p. 314.

141 Moses 4:16.

142 L. Ginzberg, *Legends*, 1:79; cf. D. C. Matt, *Zohar 1*, Be-Reshit 1:36b, p. 229.

143 L. Ginzberg, *Legends*, 1:96; cf. M. E. Stone, *Adamgirk*, 3:1:9, p. 48 and 3:1:17, p. 50. See *Endnote 4-60*, p. 314.

144 Timothy of Alexandria, *Abbaton*, p. 200. See *Endnote 4-61*, p. 315.

145 G. A. Anderson, *Perfection*, p. 127; cf. G. A. Anderson, *et al.*, *Synopsis*, Georgian version, 34(8):2, p. 38. See *Endnote 4-62*, p. 315.

146 G. A. Anderson, *Perfection*, p. 127. See *Endnote 4-63*, p. 315.

147 See *Commentary 4:13-b*, p. 258.

148 H. Schwartz, *Tree*, 200, p. 166.