The third aspect of the preparatory gospel is baptism. This introduces the first ordinance of the gospel. From the scripture, we know that the ordinance must be done by authority because it is to be done in the name of the Only Begotten Son.

From the record of Adam being baptized, we learn the proper way to baptize. “And he [Adam] was caught away by the spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water” (Moses 6:64). Baptism is to be done by immersion. Just like Adam, someone with authority is to lay us under the water and bring us back out. Since this is how the first baptism took place, all baptisms should follow.

The next part of the preparatory gospel is the ordinance of receiving the gift of the Holy Ghost. The Holy Ghost had come upon Adam before this point in which he prophesied. However, we read that after his baptism, “the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man” (Moses 6:65). Before baptism, we can feel the influence of the Holy Ghost, but it is not till we receive the gift of the Holy Ghost that we are born of the spirit. This process is known as being “baptized with fire” (Moses 6:66).

After receiving this preparatory gospel, Adam desired to know why all must repent and be baptized. As an answer, the Lord described how man is born into the mortal world by water, blood and spirit. Likewise, to be born again, we once again must be born of water (baptism), blood (atonement), and of the spirit (gift of the Holy Ghost).

“For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified” (Moses 6:60). Baptism is a physical ordinance and thus represents our commitment to keep the commandments of the Lord. The Spirit add a witness and seals the covenants we make thus justifying us. The Atonement can cover our sins and thus sanctifies us.

Adam and the Everlasting Gospel, the Holy Order of God

The preparatory gospel does as the name suggests prepares us. We are being prepared to receive a higher gospel which is the everlasting gospel. This gospel is necessary to gain eternal life because prepares us to develop the qualities of God. Included in this gospel are the temple ordinances of washing, anointing, endowment, and most important the sealing power.

There are two verses in the Pearl of Great Price which describe Adam having received the everlasting gospel. “And thou [Adam] art after the order of him who was without beginning of days and end of years, from all eternity to all eternity. Behold, thou art one in me, a son of God; and thus may all become my sons. Amen.” (Moses 6:67-68). What does it mean to be after the order of him who was without beginning of days and end of years? We know that this includes but not limited to the Melchizedek Priesthood which is also known as the “Holy Priesthood after the Order of the Son of God” (D&C 107:3).

In simple terms, Adam received all the temple ordinances. We do not know the method of receiving them or the order by which they were received. But, it is clear that Adam and Eve did have the temple ordinances. This is further supported by Christ saying Adam was one with him and a son of God. On the topic of the inhabitants of the celestial kingdom, we read “wherefore, as it is written, they are gods, even the sons of God” (D&C 76:58).

President Ezra Taft Benson taught, “to enter into the order of the Son of God is the equivalent today of entering into the fullness of the Melchizedek Priesthood, which is only received in the house of the Lord.” As we learn in section 131 of the Doctrine and Covenants, the fullness of the priesthood is celestial marriage. Thus, we know that Adam and Eve were sealed. This was done right after they were created because the Lord commanded them to multiply and replenish the earth which is to be done only by those who are married.

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3 Ezra Taft Benson, *What I Hope You Will Teach Your Children about the Temple*, Ensign, Aug 1985, pp. 6-10