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Given, 14 October 1975, 321, E.L.W.C., B.Y.U.

"SACRED VESTURES" VESTMENTS
(Holy Garments)

The Altar is shaped to represent the 4 corners of the world (PISTIS SOPHIA). Putting on the holy garment is symbolical of putting of Christ (Isa, 61:10 and Exodus 28).

TESTAMENT OF LEVI: Levi goes to Bethel (or the temple), and is given a leather garment for protection--also a round cap.

PLAID AND BAGPIPES: all found anciently. Apron that goes with them was made of fig leaves, later leather, and lastly linen.

The Testament of Levi was supposed to be top secret.

Jerome was more acquainted with ancient documents than most researchers of old times.

The SQUARE symbol was used much anciently. Often found on hem of garments. Later they came to be put on the altar cloth (see Pistis Sophia)

"It is the garment which belonged to you in the pre-existence."

There are 5 marks referred to representing "five mysteries." Also the Three Degrees of Glory are represented in the garment.

The strings represent a mystery. Ancient garments were tied--no buttons, etc.

ODES OF SOLOMON, THE PEARL, BARTHOLOMEW all give reference to garments.

Quite a number of pictures and references to compass and square have been found; one on either breast. Also found in Egypt.

Garments are to be an extension of the body and an expression of the personality an AURA. They are signs of dignity, modesty.

"An enemy stripped Adam"

At every stage of progress for mankind, some change in garment takes place.

A HEAVENLY GARMENT stands ready for us to return to it.

Jesus left His garment in the tomb. He says to Mary not to hold Him until He has the right garment on (received of the Father). "Robes of Glory", "Clothed with Glory." The garment gives you confidence to stand in the presence of God--your "garment of light."

A WASHING always precedes light-garment wearing. Traditionally, old clothes were trampled. The initiates said, "May we be trampled upon likewise if we break our covenants." (The TITLE OF LIBERTY was the garment of Joseph!)

The garment teaches sobriety, which helps the mind to give meaning to the garment.

The wedding feast requires a garment.

WHITE is necessary because it is a combination of all possible colors.

THE GARMENT OF ADAM: Lost garment of Glory with the Fall. Then he received a leather and lesser one, but it protected him in his new naked and dangerous position. A person needs a garment for each world one may visit, giving protective adaption to the traveler.

THE GOLDEN FLEECE: is a garment that Athena holds over her arm. (Jatan tries to get Adam's garment)

The garment of Adam signifies KINGSHIP and REPENTENCE.

John the Baptist had a GARMENT OF REPENTANCE, representing Adam in the dark and dreary world. It was worn by the earliest monks.

There are stories of fights over garments in heaven.

JOSEPH'S COAT: garment of a slave. He had Adam's garment! It came from Jacob, which Ham stole and Esau got. This garment shows him to be the type of the Savior. His brothers stole it from him.

(Read Alma 46 about good and bad garments)

Ham saw Noah's garment (not nakedness--the word for skin or skin covering and nakedness is the same) and tried to make a fake copy and was cursed by Noah. Noah had Adam's garment. Ham tried to get the priesthood illegally and prematurely. Nimrod had a fake garment and all the animals prostrated themselves before him. Thereafter, he was made by mankind their king.

Esau ambushed Nimrod and got the garment of Ham. This was the birthright he sold to Jacob. In one version, Rebecca had Jacob dress in the garment to fool Isaac as a sign to Isaac that the birthright blessing should go to the wearer. The garment smelled the ODOR OF PARADISE, which Isaac could detect on Jacob.

The garment of Elijah was given to Elisha.

Put on the Armor of God (garment, etc.)

Do not be afraid to speculate. Interpret what you will, but remember that you will be judged by what you think.

Garments are a sign of sin, or celestial glory, whichever you decide to wear. They express what we are to a great degree.

Satan is clothed elegantly in black silk, according to Jewish writings.

The King of France in the 12th 13th century AD decided to dress his lawyers in black with a cap. The gold button on top means wisdom and knowledge. The four-cornered caps represent the four winds and come from the Persians, Mongolian wizards, etc. Also the tassel. *Academic robes* —

(Bro. Nibley also showed us a newly published book on what the Jews in Israel think the temple clothes looked like and it was curious to see what they thought in light of what they don't know and we do. This book was published in Jerusalem.)

ADAM: ...
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... needs a gar...

to ... garment
the garment of

October 1975 (21)
SACRED VESTMENTS

DON NORTON
Do Not Copy

Hugh Nibley

The conventional vestments of Christian clergy don't concern us here, because all authorities agree that they are late, that they are of pagan origin adopted late by the church. No one understands—they're fourth century at best.

The basic equipment of the Catholic clergy, for example, is a dark brown or purplish-brown surplice, meaning which covers the skin garments—super pelicam used to cover a skin garment, and you know what it is now, and it seemed to become an ordinary dark brown dress of the Roman ordinary day worker, ordinary clothes of a Roman citizen, not of the nobility. In fact, you remember that the early Christians used to make fun of them because their leaders did not wear special clothes in public. This was inherited at a later time. Then the stole goes with it. Stole is strictly a gift given by the emperor, first by Constantine to Pope Sylvester as a personal gift, following the old Persian custom, the king gives a congratulatory robe, and that's the stole, and he gave it to other bishops and they started passing it around after the 4th century, but it's purely—admittedly by everyone—of the pagan origin. So is the capuchon, the ancient or pugalatus, an archaic parka, went with it, and the cap is the cumalachin—again, Constantine offered Sylvester the imperial crown to wear. Sylvester refused it. So he did give him a white cap formed like a brigand cap, and he put it on his head with his own hands, and that was worn by the bishop and his successors in procession as a mark of royal favor. A pseudo is a dortelsus, and later on it became a bishop's mitre, so none of this really concerns us.

The liturgical colors are first given significance in the 9th century. They have, the Roman clerics say, the devout Catholic, the great authorities on this, have absolutely no antique or sacred Christian background. They are not ancient and they are not sacred in the church at all in themselves. The first explanation of them was given by Irigamus III, who died in the beginning of the 13th century, and of that Eulman says in the most recent book on the Roman rite, he tries to discover a reason for them and concludes that white is festive and red is for martyr's days, black is for penance, green for non-festival days--all of which is logical enough, but the point is that innocent must work out the answers for the himself. The key to the whole thing has been lost. They don't have anything.

So the Christian robes don't concern us--the conventional ones--but the apocalyptic--the Jewish and Christian, which scholars as Valsco Ponsaro only began to take seriously around 1960, which was totally ignored before 1948, tells a different story. These writings have a great deal to say about certain holy garments and their nature and significance. And what they say is in closest agreement with the oldest writings of the Egyptians and Babylonians, for that matter, taking us into a world which has been completely forgotten until our own day, and introduces us to concepts in modern times first made known to the world by Joseph Smith.

In the appendix to the book on the Egyptian endowment, we cite the Pistis ^{Sophia} ~~Christi~~, a very early Christian writing--well, it's written in the third century, but it's described--it belongs to 40-day literature. The Lord is speaking to the disciples after the resurrection. He forms a prayer circle with them. The disciples quoting here--with their wives

stood around behind Jesus, who himself stood at the altar, thus facing, as it were, the four corners of the world, with his disciples who were all clothed in garments of linen. Jesus proceeded to give the prayer.

Again, II ^{Jehu} ~~Jehon~~ and the at the introduction, the Pistis ~~Spina~~ says its derived from II Jehu, which was a book written originally by Enoch and then hidden up in a cleft of a rock—he says: All the apostles clothed in their garments formed a circle, foot to foot, and Jesus, taking the place of Adam, proceeded to instruct them, saying, 'I will teach you in all the necessary ordinances.' The point is, when they formed a prayer circle, they always mentioned 'clothed in their garments' or 'clothed in white linen' and then the passage we cited from Cyril of Jerusalem at the last item in the appendix to the book: Yesterday (see, this is the fullest description we have—the only definite mention we have of particular garment, and we see why it was not well known and was not followed through) immediately upon entering, you removed your street clothes, and that was the image of putting off the old man and his works. And may that garment, once put off, never be put on again. As Christ is baptised, after his baptism went forth to confront the adversary, so you, after your holy baptism and mystic anointings (see, the washing and anointing) were clothed in a protective garment—armor of the Holy Ghost (he called it) to stand against the opposing power. Having put off the old man's garments of sorrow, you now celebrate by putting on the Lord--the garments of the Lord Jesus Christ. Having been baptised in Christ, having put on Christ (notice the imagery that follows--you put on Christ, you put on the new man, you put on the new body--this is very closely connected with

the putting on of clothes--you will put on Christ like a garment. You come to resemble the Son of God.

The next day he says: After you have put off the old garments and put on those of spiritual white, you should keep them always thus spotless white. This is not to say you must always go around in white clothes (so that the clothes were real) but rather we know of the baptismal garments--we have seen pictures of them--rather, that you should always be clothed in what is really white and glorious. Then he cites Isaiah 61:10 that 'my soul exalt in the Lord, for he hath clothed me with in a robe of salvation, the clothing of rejoicing.' This fullest of early Christian references to the vestments--but you notice here that they're not vestments in the modern sense at all; they are worn by all; they're not worn all the time, and not as a sign of clerical vocation within the church--not as a public sign. The combination of the items that makes up the full clothing which is behind this is from the high priestly garments described at the beginning of the 28th chapter of Exodus. Very recently in Jerusalem they produced a magnificent book based on an attempt to reconstruct the collade, the supilectima, the implements, and equipment of the temple as described, and the priestly garment. The end is this part here that it describes--this particular passage you see. This is the general assemblage where it tells us, and then it describes what the articles are.

"Thou shalt make holy garments for Aaron thy brother," he tells to Moses. both for glory and for magnificence, to give an impression, to fill one with awe, to give you the word they use there. "And you shall say to all the people of thoughtfulmindedness and so forth, and intelligent people if they shall do so, and make such garments for

Aaron, for holiness, and for his priesthood--to represent his priesthood to be. So these are priesthood garments here, and this is what they consist of. And these garments, which they shall make, consisted are as follows:

The breastplate here and the ephod--the much disputed ephod--and the mahiel, a cloak, a covering, a long garment; and the catoma, the shirt; and a shebetz (a shebetz is a checkerboard; it's a thing that's elaborately worked, embroidery or something like that); a cap (again, the word for cap is turban--a round cap), and a sash: and these garments they shall make holy for Aaron, thy brother, and for his sons, to serve me in the priesthood.

So they break them down here according to the latest study, showing here --this is, you see, _____, your white linen--they must be white linen; this is the catona, the shirt, which is of white linen, and the pants that go along with them. Then, what is the ephod? This is what they the ephod is, because this is the one that falls down. We have more descriptions of this--they have it on the two shoulders and so forth, tied so forth with the knots--everything is tied, you understand that, never any buttons here, everything must be tied; and this is the speculative reconstruction of the ephod (the ephod is nearly always rendered--well, they render it apron here, actually), and here is ephod, and here is mahiel, and, oh, this is the covering of the garment of the ephod, and this is the ephod, or apron. Because of that word seritz, I think it must be somehow embroidered. And there he is in the full outfit here, not so full either. There's from the back. That's the breastplate--that's different.

Now here's a closeup of what he's wearing. It gives a description of the cap here: and you shall make a mitnonepit shish of white linen (mitnonepit means a turban or something wrapped around about of white linen, and this

is only worn by the high priest). This gold band shall be of pure gold, it says, and this is worn only by the high priest, and he wears it on top of others. It tells us--they have a note back here that tells us--there are three levels at which the garment is worn: one, the high priest, one of the day of atonement, and one, the ordinary. This is the cap that everyone wears, as it is--it has a high priest band on it.

These are speculative reconstructions, the best that they can do. But we have fuller descriptions in combinations. The fullest, and one of the most instructive, is that from the testament of Levi from the twelve patriarchs--the testament of the 12 patriarchs. And I render this very literally. It goes this way: "Jacob goes to Beit-el" (the house of God) "after he's received his trials and test, he goes to the place of the temple to receive the ordinances (and that's Beit-el, the house of God--that's where, remember Joseph Smith says--the ladder he saw represents the three degrees of glory in the temple. So he goes to Beit-el, and there he says) "and I saw seven men, clothed in white, who said to me, 'arise and put on the stola' (this is a Greek text, and there are some interesting studies detailing each of these items today; you'll find the sources for them in the last edition of the Little and Scott, the big one now. They say this is a holy, protective leather garment--originally it must be leather, the first one, and it associates this with Pericles' lionskin that he always wore, and also the lionskin, the leopard skin which an Egyptian priest must always wear over one shoulder--see, it protected Pericles when he went through the world on his 12 labors as the benefactor of the human race; it was a lot of risk and he needed protection--well, that's what gave it to him was this stola. Later this becomes the imperial stola which the emperor gives to the bishop as a complimentary garment, but at this

time it is that holy protective leather garment of the priesthood, and the steppen.) Anything that surrounds or encircles the head: crown, wreath, or chaplet following this form here, very probably that is what the steppin--the main emphasis there is that it crowned the head and it's round and surrounds or encircles it. And _____--that is the oracul: breastplate, the Urim and Thurmin, of understanding; and the podere is a long overall robe that hangs down to the feet and goes over one shoulder. This is the basic one of truth, and the petilum. The petilum is some garment made of olive leaves, of wild olive leaves, of faithfulness. And the zonè, or girdle, (also mitron) as worn by a wrestler, a band, he says, of sinego, of asirshima, firmness. So, the girdle is a symbol of strengthening, you see. And the ephod of prophecy. And each of them (each of the seven angels--the seven men in white)--as he placed an item of clothing upon me, said: "From this time, thou art a high priest of the Lord, thy, and thy seed after thee for all eternity. And the first anointed me with holy oil and gave me the staff of judgment. And the second washed me with pure water and gave me bread and wine in the Holy of Holies, and placed upon me the holy and glorious garment (that's the leather, the stolen he used again, the protective garment). The third placed about me a linen robe like an ephod (again, showing that the ephod is not that little brightly colored plaid thing; though the plaid, the first tunella, the apron, is universal. The Scotch plaid is the same worn as the Arabic, cumbakos; it's a sacred tribal garment, a garment of identification of the tribe of Levi still has it, but like the Scottish clan, your plaid is the crest which is on your arrow, woven two ways. That identifies you, it identifies your tribe and your arrow after you've shot it. And you can get it back again so you can

claim your victim, so you can claim whether you shot him. Otherwise there'd be a lot of fighting.

The same thing was worn by the early Greeks, and the same thing will you find everywhere—this very archaic plaid, all around the Mediterranean—the plaid and bagpipes, they go together. The Scotch wear them; the Irish wear them. It's a very ancient dress. The canokos of the earliest Samarian priests first was made of the leaves of the ficus triliosus, the fig tree, then it was made of leather. They substituted it after. This substituting of one for another—the usual process for that is the leaves, then (Robert Isler made quite an examination of this) leather, and then last of all, linen. They reproduce it in linen. Well, anyway, he's given the glorious garment, and the third place put on the linen robe like an ephod, and the fourth put a girdle or sash about me like a belt, _____ he says, like a belt, resembling a belt. And the fifth gave me the olive branch of prosperity, a flourishing state of body, giotis, and the sixth placed a steppen around my head. This is an interesting thing. The seffa of the seventh one tied on the steppen on the shoulder, it tied on the priestly surrounding, and he filled my hands with incense material, igamatus, to show that I was to serve as a priest of the Lord. And he said to me, Levi, thy seed is chosen to have authority in three things. In similitude of a sinim, the glory of the Lord to come, (1) he who first believeth, Adam, who was the first to hold the priesthood, in degree, love, and ministry, and there shall be no greater than he. (2) the priesthood of Aaron or Levi, and (3) the priesthood to come, bringing

a new name. For a king shall arise out of Judah and establish a new priesthood after the manner of the Gentiles which shall be unto all nations. His ~~Pauser~~^{Parousia}, his glorious coming, cannot be told; it's secret, as an exalted prophet of the seed of our Father Abraham.

And Jacob awoke. And he says, when he awoke, "I hid these things in my heart and told them to no man." These things were very secret, and they're not communicated to us, you see, in the Old Testament; it's a fuller description of the garments than we find in the 48th chapter of Exodus. The significance, the symbolism of some of these things is explained, but it's top secret—the Testament of Levi. Jerome, who lived 15 years in Palestine, was more acquainted with the early church than any other man of his time, says, "the priestly garments are full of cosmic symbolism. But we don't know what they are. They have some celestial and divine meaning."

In the Wisdom of Solomon, "For upon Aaron's long high-priestly robe was the whole world pictured, and the glories of the Father were engraved upon the four rows of precious stones his majesty." Well, let's move on here.

The Zohar tells us that the same marks were in the mantle of the temple. I want to show you a very recent discovery regarding these marks here (1966, not too recent). In 1966, in the Bahal caver, on the Dead Sea, where they found a cave of scrolls, a very valuable depository of scrolls, and also a lot of old garments, remarkably well preserved, and some of them had the gamma patterns on. Here's one of them with the gamma pattern (now this to show how these patterns stray around and are interpreted in various ways). This was a part of a garment, and the discoverer, Professor Yabin, writing about it, says "an amusing development in early Christian art, these date from the time of the Barcofbern (early part of the 2nd century). an amusing development in early Christian art can now

be better explained in many of the famous mosaics in Rome, Ravenna, and Naples, especially from the 5th century later, but earlier also, one can see all the mantles of the big biblical figures are depicted with a single pattern similar to the Greek gamma." (It's a little thing with a right angle—square. Some good examples, here are the most famous: this is 4th century, from Ravenna; some of you may have seen these—these are rather small reproductions but showing heavenly figures—there's the gamatia there and there and . . . well, anyway. See, they have them on the edges of the robe, but they're quite common. You can find hundreds of them in the earliest Christian life. You don't find them later because then they're transferred to the altar cloth, but originally they belonged on the veil.

He says "it's known that Christian artists used earlier Jewish illustrations, and particularly illuminated bibles, in order to emulate their loci. By that time, the differences between the two types of mantles had been forgotten, and the gammas appeared full. They may have assumed that all patterns were gamma, but all we find is these marks. An especially holy person will have this mark on him. The pattern ultimately became the most popular in the altar cloth of the Christian church, and even the altar cloth itself came to be known as the gammalia. But here we find in the early Jewish garments, there were two of them. He is amused by them because he says, the Christians didn't understand them. But was this the ultimate explanation of the Jews? Do we have earlier examples than the first centuries here? The Christian form is not original. What was the original Jewish usage? An amusing development? Yes, it was an amusing Jewish development from earlier forms, much earlier. We have the same thing in Egyptian garments. Here we get some interesting ones. Let me see now, that was

the one that they found, maybe--I have some reproductions of them here, yes, here we are, yes, yes, yes, yes. We should first point out here that there are certain marks on the garment, marks of recognition for the initiated. And the marks themselves always have this cosmic symbolism. There are a great many references to this in the Pistis ~~Christi~~^{Sophia}, for example. "I found an ordinance inscribed upon my garment," says the hero, "written in five words. It is the garment which belonged to you in their preexistence, from the beginning, and when your time is come on the earth, you will remove it and return home to us." But he says: "In this garment, it had the five ☆ marks," which he calls 'carigma,' which means cuts or marks. These are referred to often. He says there are three sets, and they refer to three degrees of glory. The second glory has the marks and all the glory of the name, and the third garment has all the mysteries of the ordinances. That's the doctrine of the three garments of Jesus, and the five carigma, and other references do it. In the newly discovered Caphalia, that's a new one, these are the five mysteries that, (incidentally, they considered the strings, which later became the shishen, they considered them the fifth sign or mark, because they were very special.) These five mysteries, these five ☆ tokens, first originated (this is what the Caphalia tells us, which was discovered in Egypt, it's in Coptic, around 1965, so it's quite a recent find) among the Godhead. They were brought to this world, being preached by an apostle. Men learned them and established them in their midst. These five things are the marks of the church. The (first) is the greeting of peace, by which one becomes a son of peace. The (second) is the grasp of the right hand, by

which he is brought into the church. The (third) is the embrace, by which he becomes a son. And editors would assume, well, that means of the church.

The Odes of Solomon, discovered in 1906, said, "Thy seal is known, and all thy creatures know it, and thy ^{vessel} possesses it, and the elect angels are clad with it." Being clad with certain signs here, the five archons, and the newly discovered (discovered in 1913, the coptic Bartholomew) says, Adam and Eve had certain characters or marks written upon their garments as signs of the Holy Ghost. They were written in seven places, seven. And the ^{Pastor} ~~part~~ of Hermas mentions (^{Sophia} ~~Sophia~~ again) but, oh yes, I have some pictures here—

First in 1840, they discovered a princess had almost the same name as the Joseph Smith princess, Katumene (she was called Karamata) in Thebes. It was later (Petrie in his day had been lost sight of)--but it shows, as Petrie describes it, the compass and the square on either breast. Schaeffer in 1906 discovered one, among other things, and here are the pictures of the two of them. They go this way. You see a compass here, and a square, and these two together. By 1960, quite a number of them had been found, collected here—and he was able to generalize. He says that the square here, means probably, rectitude, uprightness; and the compass, which is hung in that position, they assume, because it has a mark on the top of it, means making equilibrium, it means balance, or measure in all things. So the Egyptians had these same marks, these gammatia marks. This shows their original positions on either breast, and here is—. And Asia Minor, and a lot of them have been found in Palestine in graves there. Rome Saval, and Minoa, St. Joseph, 1930, they found some. But they say they're all of Egyptian origin, not necessarily. Yes, here's some found at Telcopolis, that are reproduced by Cook in his work on glyphs and so forth. Well, this shows

how these things got around. They're lost; they become simply designs; nobody understands what they are; nobody understands particularly what the words mean anymore. So we speculate as we try to reconstruct them.

Remember, when the temple was destroyed, the priesthood went, and the robes of the priesthood disappeared, or ministrations, so they don't bother about that any more.

Now, if I haven't got hopelessly mixed up here; we can go into another—these are various aspects of the garments we will talk about here. But I think it's safer to generalize at this point. Incidentally, when the ordinances were lost, the garment became purely allegorical. There is a great deal about it allegorically; the famous literature of Spain, in Mosarovich, Spain, and earlier than that, the poem called the Loria, loria being the garment which is described as a protective apron and so forth. But the garment became purely allegorical. This whole function is theatrical. It became clumsy, costly, ornate, impractical, a showpiece. Constantine at Lysia is a good example of that. It was completely encrusted with jewels. So, says Eusebius, when sunlight hit him (it was carefully prearranged that sunlight would hit him when he stepped out and appeared before the assembly) you would have thought it was an angel of heaven. He was painted up like a doll, his face all painted like a mask, and so forth, and he moved like an Egyptian pharaoh.

But at the other extreme, of course, you say, well, the garment is all unique. To be the real thing, that was magic. You had the garment, and that was it. The magic is not the garment. The garment is not magic. Later on, they said all you need to have Moses' divine power is his staff, the staff of Aaron. Or, if you could find the seal of Solomon, then you would have the power. We say these things work only according to faith. You see, in Israel, and the Nephites and Lamanites also, they sinned in

both sides, just like the esoteric and exoteric. They ever over-dressed in costly apparel and fine clothes and all manner of fine apparel, or else they ran around like Nephites and Lamanites did in their times of degeneracy without anything on at all. It's equally offensive because it's a vulgar display of your person in either case. If you over-dress or under-dress, you're just showing yourself off. This distracts from the purpose of the whole thing.

The putting on of the body is not only compared with the putting on of the garment, but it's accompanied by an act. A newborn babe receives his swaddling clothes in all this ritual and so forth—the baptismal garment of the new Christian. The garment was regarded as an extension of the body. It's like an aura. And it is an expression of personality, and it's a necessary protection. The thing about garments, as you know, is that it belongs to those symbols that are more than symbols like water or food. Just as water cleanses symbolically, it cleanses and revives and purifies; it also is the water death—overwhelming, you have to pass through it, and so forth. It really does those things—it really does refresh, really does revive, really does cleanse, really does soothe, and it really can drown you. With a garment, it's a sign of protection, of dignity, of modesty; it's not just a sign of those things, it actually does impart those things. And they made a great thing in this idea of (well, there's a very early Syrian hymn on baptism, for example) though you're stripping off the garment outside you, do not put off the garment within you when you've been baptised, for if you continue to be clad in this, the storms and trials of life shall not prevail against you. Beware of the enemy, lest he strip you as he did Adam, and make you an alien to the kingdom." (This idea of a protection necessary in this world and so forth. We have many passages

regarding that. A famous one from the Odes of Solomon: I stripped off and cast it from me (the earthly garment), and the Lord renewed me in His garment, and I possessed meat by light and from above, he gave me rest. Or, from another Ode of Solomon, "I put off darkness and clothed myself in light, and my soul acquired a body, free from sorrow or pain" (as the passing from one state of existence, one body to another, is always compared with the putting on and putting off of garments. It's accompanied by such). There's an interesting one from the Bulgar papyrus. This is a newly discovered one, a very new one. It says an interesting thing:

"The garment is as necessary and therefore as real a part of the body as food is."

Food isn't really a part of the body, but when you eat it, it does become. It's a symbol; it gives you strength, and so forth, and it does become a part of you. And the same thing with the garment. It's like food—it's extraneous; it's out there; you can acquire it and put it away, if you want, and so forth. But at the same time, it's a real part of you, so intimate. They used to think that the contact with it had a definite significance.

There's a wonderful passage in the Pearl when the hero goes back to heaven. They had a lot to say about the heavenly garment. When you left the world above, every time you passed from one state of initiation to another, you changed the garments. And we make some change in the garment or some alteration—you add something on in each state of initiation. And in the Pearl, when he starts going back to heaven is this old doctrine which you

idea of returning to one's robes of glory.

This is clearly reflected, incidentally, in the Book of Moses in the expression "clothed upon with glory." Why the insistence on that particular word? Moses says "I was clothed upon with glory. Therefore I could stand in the presence of God." Otherwise he couldn't. It's the garment that gives confidence in the presence of God. You don't feel too exposed. And it's the garment that awaits you above. This is the official garment of heaven, the garment of divinity. So as Moses says "I was clothed upon with glory, and I saw the Lord face to face, and the glory of God wa upon Moses, therefore Moses could endure his presence," in the slavonic Enoch discovered in 1892, we read "the Lord spoke to me with his own mouth. "Take Enoch and remove his earthly garments and anoint him with holy oil and clothe him in his garments of glory." And I looked at myself, and I looked like one of the glorious ones." No different from them in appearance, he's qualified now. It's in the manner of initiation. He can go back and join them because he receives this particular garment of glory.

And in the Apocalypse of Moses, another recent discovery, Adam, we're told, after being washed three times in the akoraseean lake, was conducted back to the third heaven. Then he was clothed in linen garments and anointed with oil, and he was prepared to go into the presence of the Father.

Then in the apocalypse of Elijah, too, "Then will Gabriel and Muriel portray the fiery columns. They will come down as in a column from heaven and they will lead them into the holy land. And they will settle them there so that they may eat of the tree of life and wear a white garment, and there they will not thirst." And so this return

meet quite often that when we left our heavenly home, we left our garment up there--our spotless garment--and we want to return to it, to be able to wear it again. It's now being kept for us in reserve up there, and one of the great tragedies of messing things up in this life is that you won't be able to go back and wear it. Of course, it stands for other things. But they yearn to go home to their garment and return to it. And this time, when the prince goes back to his garment laid up in heaven, he hurries home-ward, yearning for his garment. The garment and the toga were wrapped and they were sent down by his parents. He put them on half-way--he was so eager, and suddenly says, as if in a mirror, "the garment was my very first. It fitted me; it would fit no one else." But all of a sudden it glittered and it recalled to his mind all his former glory, because there were signs on it. He returned to his garment.

Well, this is almost an obsession with the Forty Day literature and the literature of Christ after the resurrection. He sits with the apostles in quite a number of contexts. He sits with the apostles and he says to Aaron: "Don't touch me, I'm not in the right garments yet." Remember, he left his garment in the tomb. They found it folded there in the tomb. There was an angel sitting there, and at the foot of the couch on which he'd been lying there was the garment neatly folded. He was gone and he had put on another one. This was the one he was wearing when Mary met him, according to a very old version, and he told her not to touch him. He says: "I'm going to my father and receive the garment that's waiting for me." Then he talks to the apostles a lot, and he says, "When I finished my work here, and I've had my last meeting with you, then I will put on that other garment. I can't until I'm full with my earthly mission here." Then he will go back and put on his. But this is the

to the garment is a great deal of that.

The Acts of Judas Thomas, another recent discovery--the famous Psalm of Judas Thomas: "They shall be in the glory, and they shall be in the joy into which some enter. And they shall put on shining garments and shall be clothed with the glory of the Lord, and they shall praise the living Father of whose food they have received which never has any impurity in it, and they will drink of eternal life." There you get your food and your garment together, and so forth.

There's a puzzling passage in the Gospel of Phillip which was found in the 1950s where it says that in this world, our garments are inferior. The garment is inferior to the person. Well, let's hope it is. That's why we shouldn't try to boost ourselves too much by putting on the fine apparel. But in the next world there won't be that distinction. The garment will be so much a part of it, we won't think of it. People wonder why, when the Angel Moroni comes, Joseph Smith says, "I could see into his bosom, and saw he was wearing nothing else but a very white cloak, sort of, over him." Well, it wasn't necessary. For one thing, you see, he was not coming to minister in the ordinances. For another thing, Joseph Smith had not been, himself, introduced to the garments. He had not received his endowments. There is no reason in the world why Moroni should't come to him informally and in a very easy and relaxed outfit.

Well, there's so much about them. Adolph Gressman, who wrote about this in all the Hebrew literature, says "the garment of linen is the cultic representation of the body of life." The reason why the Egyptians early adopted that, you see, is that linen won't get bugs and maggots and things in it, whereas wool will, being organic. Leather and wool decay and smell and they get bugs in them. Linen does not. Linen remains white and clean.

But it turns yellow; nevertheless we have thousands of pieces of linen of great antiquity from Egypt in beautiful condition and beautifully made. From the first dynasty in Egypt, we have magnificent linen, the equal, as Gloria says, to any linen that could be made in France today. It's so good. But they took it very seriously.

Then (well, this is interpretations of things here, let's see what we have here): All the saints look forward to the time when this garment would be removed and the heavenly garment resumed. We've given a number of quotations from that. Next, no unclean person can be clothed in the garments of glory. The investiture is always preceded by a washing and purification and anointing--the bestowal of the special status, and the garment should be white linen. Part of the purification is the removal and discarding of the garments until then. Then an interesting rite which has recently been discovered and Z. Smith has written on it; is the rite of trampling on the old garment. When you renew a covenant or when you turn aside and leave your old life, you take off your old clothes and trample them, and put on the new one. Well, they do that, you remember, with the Title of Liberty, which had been the garment of Moroni. Leading the people, he says, "This was the garment of our father Joseph. It was the double garment, part of which had decayed and part of which had not. This was the story that was not known until it turns up. The first person who ever pointed it out--the whole story of Joseph's garment is told in Thadary--and they go and trample on them, and they take their oath and say, "May we be trampled on as we trample on these garments; if we break our covenants--if we break our oath. Well, now, this is well attested now, this practice, and let's see if I can find an account. Well, here's some

other cases in which that happened.

Here's a case in the second book of Jehu, a very important writing. In fact, Carl Smith thinks its the most important of all early Christian writing. The Lord, after the resurrection, orders the apostles to clothe themselves in white linen robes and then he orders them to be washed again and he seals them, and then they receive fire in the spirit at their spiritual baptism. There is an interesting note that was picked up among the elephantine writings. In Elephantine there was a Jewish community way back in the 6th century B.C. Probably, it seems, left Jerusalem at the time that Lehi did, and they got permission to build a temple down there, way up the first cataract in the sixth century. And they did. And here is a note that somebody left, which says: (this is from a priest or an officer of the temple, who said) he'd forgotten and left his garment in the temple annex and would his friend please be good enough to pick it up for him and bring it home. He had a special garment to put on when he went in.

There's an ^{Oxyrhynchus} ~~Oxyrhynchus~~ fragment from the 5th century which received a good deal of notice. This is a story, and it's regarded as one of the authentic stories about Jesus. One of the high priests takes him to task, and he says "What is this talk about being pure? I am pure." It's a pharisee who meets him in the court of the temple and he says to Jesus, "I am pure, for I have washed in the pool of David and I have changed my old clothes and put on the white garments and being thus purified, I proceeded and I participated in the holy ordinances and handled the holy vessels." And Jesus said to him, "The dogs and the pigs have bathed upstream from the pool of David where you bathed. You anointed yourself, but the whores and the tax collectors do that. They bathe and anoint themselves and put on fair garments, but does that cause them to be pure?" This is an important point. Jesus is not making fun of the purification and

so forth, but the garment is inadequate without the thing that it signifies, of course. It won't protect you unless you're true and faithful to your covenant, and only to the degree in which you don't dishonor your garment has it any significance at all. Only on that condition that you don't dishonor it--that you're pure, that you are true and faithful to your covenant.

On the other hand, you say, 'well, if you have these virtues, what do you need a garment for anyway?' Well, this has been commanded, and this was rather an important thing because it works both ways. The garment will teach you sobriety, and sobriety will sanctify it and make it meaningful.

Here is another one. A Coptic missal was discovered in 1915. "Let us put on the splendid apparel, suitable to the honor that befits this great event this day. That is to say, righteousness and charity and judgment and every good quality, for this is the apparel that pleases God. Let us never permit ourselves to be stripped bare through carelessness. Woe unto those whom the bridegroom shall see without the wedding garment when he comes."

And the Acts of Thomas, another new one:

To the wedding feast I have been invited, and I have put on white garments. May I be worthy of them. May I remember to keep my light bright that may keep its oil,

etc. The word of the Father--another very important writing is the so-called Gospel of Truth. It was discovered in Egypt. It's one of the ^{Handwritten} ~~Handwritten~~ ^{Nag Hammadi} papyri.

The word of the Father clothes everyone from top to bottom, purifies, and makes them fit to come back into the presence of their Father and their heavenly mother. (Jesus is speaking himself.)

For that reason they're doing it. Well, they're many other examples.

Jerome says this: "No one can receive the vestments who has not first been cleansed, washed of all uncleanness, all impurity. Nor had been first ordained and received a priesthood. Et ordinator et sacra. Nicium Christo lobiorum resginata. (And except he has been reborn as a new man in Christ--he received baptism, in other words.) Tum induama vestilinea (Then you may put on the linen vestments), which has nothing of death in it but is entirely the garment of life. As we see when they come out of the baptism he says, the first thing we do to the baptisme consergintes, ciganos lubos invertata (those that come out of the water, we clothe them round about, we cover them properly with truth and having washed away all their previous sins.)

The reason for white, and this is expressed by Plato also, we find in numbers of references: Plutarch and Deseid said the Egyptians used this reference. And in the Phillip, the Dyre, it seems contradictory to say, are you washed white in the blood of the lamb? Since when do you wash anybody white in blood? Well, the idea expressed in these documents is that if you mix all colors together, you must have a garment which can take all colors, is perfectly white means it can take any color. And if you combine all colors together, all experience together, all experience, all knowledge, what you will get if there's any light at all, is light. Course, if you turn off the light, it will be black. But it is the light, it is the garment of light in which all colors are there, all the colors of the spectrum, and that's why white is the only perfect one.

As Hopner says, the linen garment is in and of itself, the only garment of the Egyptian priests. There are many examples of that, and some have been found.

Note that one receives the garment always "passing from one stage of existence to another." It marks the condition one is in. To change the garment is to change your condition. Therefore, it goes with the passage of initiation—we mentioned that. And secrecy is important there.

And I want to mention here, since we found the lost notes, the very interesting story of the faith of the garment of the priesthood, the garment of Adam. Because it's quite an epoch of what happened to this garment.

Adam, you see, when he came here, had his garment. Then he received a garment of life, when in the Garden of Eden he was gloriously clothed in our and then he changed it for oer. Our and oer are the same word, and this has led to a great deal of trouble. Our is light, oer is skin. So he put off his garment of light at the fall and had to clothe himself in a garment of skin. That's reversing the process. He lost his garment of glory with the fall. There's a good deal about that. But I want to find out what happened to this garment: then he received this leather garment which was nonetheless a glorious one, a sign of authority. _____ calls it the garment of protection and it was very important. It was necessary to protect Adam in his exposed and fallen state. He'd got himself into a dangerous position in which he needed protection and assurance, and so he got this kind. He could no longer wear his glorious one. They're up above waiting for him now.

look on
animal nature?

"Many of who will put me on," says the Odes of Solomon, "shall not be injured. They shall possess a new world that is incorrupt." The garment is for protection for one's visiting other worlds. See, you have to have a special garment. And there's a lot about Jesus when he goes from world to world, how he changes for each one—when in Rome do as the Romans do. Well, that's the explanation given. So that he's not to be recognized except by the faithful and the righteous to whom he gives the tokens. Others are not supposed to know. So he puts on the garment of the world he's visiting. Interesting concept.

Now ^{Philo} ~~Philo~~, a very early Jewish writer at the time of Christ, says, (he tries to explain the leather garment and then he gives up) he says I don't understand, but I would assume that the coat of skin means the human body, because that's what Adam acquired when he fell and became human and mortal. We have many passages on this particular leather clothing and protection. This becomes the paladium, it becomes the golden fleece, which is a garment, a skin garment, which protects you from all ill, if you have it, and that's the paladium, which is held on the arm of the thing—she holds it there, as the garment which will protect. —the overseeing, the protecting one, and she protects them with the symbol of the paladium which she holds up—this is leather. And John ^{Christensen} ~~Christensen~~ says this garment of Adam at the same time signifies both kingship and repentance, because he's in a fallen state and they make a lot of this. And there's a great John the Baptist tradition in a lot of texts about John the Baptist who went around dressed in skins, in camel's hair, in various things, in garments of skin, or in light or various interpretations. And he preaches repentance because he's the voice in the wilderness,

John the Baptist = Adam in world -

representing Adam in the dark and dreary world. There have been many studies. John Christ~~ostom~~ talks about this, and the Slavic olosis, and others. The Slavic olosis says, "At that time there was a most wonderful man who wandered around in an uncanny sort of way." People didn't understand him--he was like a man cast out. He compared himself to Adam in the wilderness and he wore a garment of skin and he called upon all people to repent. And he lived on a primal diet of locust and honey. "He lived like a spirit without flesh," he says. "His mouth knew no bread, even at the passover. Wine and strong drink he would not allow in his presence. He went about exposing every form of iniquity." This was the calling and this is what it represents here. It's the garment of repentance. And as a result, you find it being worn by the earliest monks everywhere. The Syrian monks wear the leather garment which they call of repentance. *skin garment = garment of repentance -*

And I Clement, the earliest Christian writing for a long time known after the New Testament, says "Let us be imitators of those who in goat-skins and sheepskins went about proclaiming the coming of Christ. I mean Elijah, Elisha, Ezekiel, among the prophets." So John the Baptist was just following the type. The men who went around in goatskins and sheepskins proclaiming the coming Christ, that is, in a state of humility and repentance.

There is a new discovery, the revelation to Peter, who talks about a community of saints up in the mountains that he visited, transfigured, but they all wear sheepskins and coats of skin. And they signified that they are already dead to the things of this world. There is a whole community of them described. Perpetactus says that James wore only one

garment all his life, and it was a garment of repentance, those of the brother of the Lord; he never cut his hair, he was a very strict Nazarene. You see, this says that James wore no wool, but only linen, and his hair was never cut. He was a very very old man. Why, Thomas says, did you come to the desert? (Remember, John the Baptist says this too.) "Was it to see a man in soft garments? No. Kings and the great ones wear soft ones and they will not be able to know the truth. So it's the raiment of repentance.

This takes us to Joseph's coat, (this is what I was going to get to) to Joseph's coat, which was the garment of a slave, we're told.

Now, Noah exhorted the righteous, says the book of Jubilees, to cover their shame according to the Book of Adam, it was commanded, the shame of their flesh as it had been commanded in the heavenly tablets. But Adam had this (well, I got started here--here it's called the garment of mortification, like the iphran--Moslems use it the same way). It is very valuable, so it was handed down from father to son. (We'll go through here, and we'll get to the story yet--all this Egyptian stuff. It'd better be here. I can tell it without all this stuff here. So many interesting things here...)

Here's an interesting account—a completely unknown work, but a very valuable one, called the Combat of Adam. Satan is always trying to get this garment. It starts out with Satan trying to get it from Adam. There are a number of very old versions of the way in which the garment was stolen and faked by kings to the vicissitudes of the garment. In this particular one, we're told that Satan sent one of his five friends back to Jared's cave to get the garment of Adam and he didn't get it. But he faked it and he put on the mask and he returned, wearing the mask of great beauty which fooled Jared, and people thought he had the real

thing. And then he took his down and got the people to follow him. And it was a fraud. For this reason, therefore (this is what Basil says) the garments of Adam were not immediately forthcoming because they were prizes only reserved for the man who could escape Satan fraud who was constantly trying to get them. He did not receive permission to make these public because of that particular danger. That's a tradition that Basil recalls. But the Pistis Sophia tells about a fight for possession of the garment in heaven. They rebelled against the light, and everything was shifted to another frame reference. They tried to stay in power as long as they could. So they tried to grab the garments, and the new order came suddenly. And they could not use their own contaminated stuff, so they tried to get new ones before they were kicked out. (These are very dramatic stories that are told here).

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The zald of Thomas says that "those who were not of my Father's house took up arms against me. They fought me for my holy garment, my light garment, which lightens the darkness. They tried to take it from me. And then the Jasher book tells us that "after the death of Adam, the garments were given to Enoch, the son of Jared, when he was taken up to God, and he gave them to Methuselah, his son, and at his death, they went to Noah, and Noah took them with him in the ark. And as they were leaving the ark, Ham stole the garments from Noah, and he took them and hid them from his brothers. Then Ham secretly gave the garments to his favorite son, Kosh, and handed them down in the royal line. Now this idea of the stolen garment we meet a good deal. The garment of Adam was owned also by Noah and Ham, the brother of Jared, we're told in one document, but the idea is that Ham, the father of Canaan, saw the garment of his father and he showed it to his

brothers outside, and took it, and made copies of it--claimed it for himself. And when (this is what Raphael Eleazor said) when Noah came to himself he saw what had happened--the word they use for nakedness, is the word 'skin garment', the same word: nakedness is simply a derived or secondary--nakedness is a secondary meaning. The word means 'skin covering', that's what it means. He took it, made copies of it, and when Noah found out what he'd done, he cursed him and said "because you grabbed it ahead of time, Ham, you can't have the priesthood until the end of time. Meanwhile, I will give this to Shem, and part of it to Japeth, but you can't have it." And that's why, because he anticipated he would get it illegally. And ever after that, to show that this was justified, he tried to fake it and caused a great deal of confusion thereby. The Genesis Rabba (the big midrash) says, Rabbi John says, "Shem began the good deed. (They returned to their father, see) and then Japeth came and harkened to him; therefore, Shem was granted a dalete (that is, a similar token of the garment), while Japeth was granted the paliam"(the big cover). It is a cloak with clasps and buttons on the shoulder. Talief here means a finished garment, and Rabbi Jocalam means that the reward of Shem, the ancestor of the Jews, was the precept of the fringes in the garment, while that of Japeth, representing the Greeks, was the paliam, the cloak, betokening his dignity.

But it goes on and tells us that as a reward they received from God prayer cloaks and others say it was robes of state, while Ham was denied the protection of the garment, because he had stolen it--this is the priesthood that he was trying to get illegally. And Raphael Eleazor

syas in the _____ of Eleazor, "the coats which God made for Adam and Eve were with Noah in the ark. When they went forth from the ark, Ham, the son of Noah, brought them forth with him, and gave them, as an inheritance, to Nimrod.) When he put them on, all the beasts prostrated themselves because this is the garment which Adam wore in the garden and the beasts all revered him because he had dominion over them as long as he acted as God would act. Therefore, the sons of man made him king over themselves. He fooled everybody into thinking he had the priesthood because he had the garments. And in the Abraham writing, ^{-Lush} "Kresh loved Nimrod, the son of his old age, (see Kresh ^{Cush/Nish} got them from Ham) and gave him that garment which God had once clothed Adam as he was forced to leave paradise. This garment passed from Adam to Enoch to Methuselah to Noah, who took it into the ark. Here Ham misused it and secretly handed it to his son Kosh. Nimrod, while wearing this garment, was invincible and irresistible. Those garments enabled him to conquer the world and proclaim himself its ruler, so that mankind offered him worship. Our colleagues are acquainted with the profound mystery concerning these garments that is one of the secrets they kept to themselves." And then what happened? Nimrod got it, then Esau was jealous of Nimrod, another great hunter. He laid in ambush and slew Nimrod and took the garment from him; he brought it home and this was the birthright that Jacob got from him. He got it back again. This was the garment of Jacob--the garment of Ham.

Yes, here's an account of that. "Nimrod, Anraphael, king of Babel, went forth with his people on a great hunt. At that time he was jealous of the great hunter Esau. As Nimrod approached with two attendants, Esau hid and cut off his head before the other two. Esau

then fled with the costly garment of Nimrod, which had made him victorious over the entire world. Then he ran exhausted to Jacob, after hiding the garment. That's the deal he made: he was willing to sell it in a financial sense." Nimrod, the king of Babel went hunting in the field; Nimrod was observing Esau all the day for jealousy had formed in his heart, Nimrod against Esau. Nimrod lay in ambush and cut off his head and Esau took the valuable garments of Nimrod because Nimrod prevailed over the land, and ran and concealed them in his house. This was the birthright which he sold to Jacob. And other versions of the same thing.

The _____ de Elcazor says "Jacob stole the garment (Esau's) from his tent and he dug a hole in his tent and he buried the garment, saying 'my brother does not deserve such a blessing.' (Well, it's true, but you've got to be careful.) Later, Esau (this is the Veraci Trava) when he slew Nimrod, Rebecca dressed up Jacob in that garment in order to make Isaac think that it was Esau he was blessing. Notice the confusion. Somebody is always trying to steal it; somebody's always trying to fake it. It's reminds one of the king's anka, that story by Kipling. But always there is the false version of it going around. "Then Jacob buried the garment. It was this garment which the firstborn of Israel performed the priestly functions on Mt. Sinai. It was the priestly garment of Adam.

Another version of the same thing. Then Hun, Kresh, Nimrod, Esau, all are accused of stealing the garment. There is a great deal said about stealing. Now this garment/came to Joseph--there's that marvelous story in _____ about the two garments. And we're told that when Jacob got the garment--they took it from Joseph to prove to Jacob that his son Joseph was dead--but Jacob gives a very interesting speech on this.

He's blind, and he knows there's two garments. He weeps because of the part (this is the story that Moroni tells) because of the part that has been rotted away, showing that Israel shall fall away, and rejoices because of the part that hasn't been, and therefore had joy and weeping at the same time. And he recognized it, Valadi says, Valadi picked up these stories by Jews living in the Persian villages in the 9th century—he recognized it by the smell of the garment of paradise because it was the garment that Adam had worn in Paradise. Moreover, Abraham says there was no other garment like it in the whole world, and he knew it was the garment of Abraham,—Jacob did. Above all, he recognized it because of certain marks or cuts in it. He felt the marks and he knew that this was the only garment—there was none other like it in the world. It was the one that Adam had in Paradise, it was the one that Abraham had too.

Philogentio made up something of a study of this in the 12 Patriarchs. The stealing of Joseph's garment by his brethren: this garment shows him to be the type of the Savior. (This is exactly what Moroni says—we are the outcasts of Joseph—we're despised, rejected, acquainted with grief—we're told about the figure of Joseph in the Testament of the 12 Patriarchs in every particular, the garment of Joseph and the story it told is told of the two garments, of the good one and of the bad one, which we find in Alma 46.

And then there's the testament of Benjamin—tells about an Ishmaelite who tried to use it and fake it and was smitten for it.

So we have these things going around, now, various items and so forth, breaking them down—everything is in total confusion. (If you missed that I have it from memory here. I always get confused because some notes are too good to miss and so forth, and since it's