

Sacred Vestments

Found among many nations and peoples both past and present are what appear to be remnants of a common temple ritual. This paper will examine these ties as they relate specifically to the use of sacred clothing and its symbolic meaning. The items to be examined are:

1. special undergarment,
2. outer garment or robe,
3. apron,
4. special shoes or sandals,
5. crown.

The Special Undergarment

The scriptures teach that these garments "shall be upon his flesh" (Lev. 16:4), meaning that they should be worn next to the skin. Nothing should come between the flesh and the garment. When the priest put on the undergarment, he was to be careful not to allow dust, a hair, a piece of thread, or even a live gnat to come between his skin and the garment, for this "was considered an interposition and rendered his ministry invalid."⁶

These are "holy garments" (Lev. 16:4) and must be very important because "The Holy One" Himself made these garments for Adam and Eve

(man and woman),³ just as the Egyptian God Ra gave to his servants their sacred garment.⁴ Both the Hebrew and the Egyptian garment were white and were made of the finest linen.⁵ The garment has many symbolic purposes. The coats of skin were given to Adam and Eve, for example, as a covering for their transgression. The Hebrew word for covering or to cover comes from the root kapher, which also means to atone or atonement.

The garments represent the atonement of Christ, which, in the Hebrew way of thinking, is nothing more than a covering for sin, enabling the repentant to come into God's presence without fear and without shame. The garments . . . typified the spiritual covering for sin provided for the repentant in the atonement of Christ.⁷

That the Jews also believed this idea can be seen from the Talmud. It says, "as sacrifices make atonement, so do the priestly vestments make atonement."⁸

It is believed that garments not only atone for our sins and transgressions, but they possess some kind of supernatural powers over evil, physical harm, and, as is pointed out later, over the bodies of the dead. For example, before a Hindu couple consummate their marriage, the Brahmani woman has her ritual bath, the man and woman wash one another's feet, crown each other with crowns made out of flowers or holly and participate in other rites which include both their families and the priest. Then the man presents a new undergarment to his bride, and they consummate their marriage. To finalize their marriage ritual,

they jointly tie the wife's undergarment to a pillar or tree and recite these words. "Let the blue, reddish brown (and) red darkness move away from us . . . O, forest-Lord first make a knot on that (garment); let us not suffer harm."⁹ Through this ritual, the garment keeps darkness and harm away from the couple.

As late as 1890, the Arapaho Indians believed that bullets of their enemies would not pierce their special religious costumes,¹⁰ the Navajos held a similar belief.¹¹ According to Hasting's Encyclopedia of Religion and Ethics, the Incas had an annual festival to eliminate all evil. At one point during their ritual they shook their clothes and cried, "Let the evils be gone." Also, the Bengalese had a ritual prayer to protect their infants until they were dressed in clothing. And furthermore, the Virgin Mary reportedly gave St. Theresa an invisible cape to shield her from sin.¹² The Mandaeans believed that their holy garments would ward off the devils, and at "the sight of" temple clothing "the demons are terrified."¹³ And finally, the Papyrus of King Amen-hetep states that evil is destroyed because of the "garment of purity" which belongs to Amen-hetep.¹⁴ This earth, which is our home, is a living body. It was born and baptized by water; it will be baptized by fire, then die and be resurrected.¹⁵ Does it have garments? Both Job and the Psalmist say yes (see Job 38:4-9 and Psalm 104:5-6), and scientists tell us that the clouds serve as a protection to the earth. In this same vein, note that the clouds or garments of the earth are also a veil, shielding God's face from man. When man goes to the holy mountain (the most ancient form of temple), as Moses did, the veil is rent and man sees God. Also, when Christ comes again

in the clouds of glory, the veil will be rent and "every eye shall see him." (Rev. 1:7.) Nibley points out that the ancients believe the garment represented the veil of the temple, and it had the same markings on it.¹⁶

I have given several examples of ritual clothing having protective powers for its users. Perhaps these protective powers come from the garment of God himself. In the Greater Hekaloth 3:4 we read:

A quality of Holiness, a quality of power,
A quality of fearfulness, a quality of sublimity,
A quality of trembling, a quality of shaking,
A quality of terror, a quality of consternation,
Is the quality of the Garment of Zoharariel JHWH,
God of Israel,

Who comes crowned to the throne of His glory.¹⁷

When God prepares to create and organize, he dresses in his holy vesture, and new planets, constellations, suns, stars, and moons "flow and issue forth from the garment of Him."¹⁸

The Outer Garment

The robe, which also was found in sacred ceremonies, was a sleeveless garment worn over the other clothing. The robe was the mantle spoken of in 1 Kings that Elijah gave to Elisha, which held great power. Robes represented splendour and majesty for kings and princes (Micah 2:8; 1 Sam. 18:4; 24:5, 12), and of course the priesthood wore the holy robe (Exo. 28:31; Ezra 9:3-5; 1 Sam. 28:14). The high priest

wore this outer garment on the Day of Atonement when he performed ordinances in the Holy of Holies; Samuel the prophet also wore such a garment as did King David.²⁰ During the enthronement of Moses, he received both a "crown of light" and a "robe of light" according to Meeks.²¹ God himself is "clothed with power and authority" (Abraham Fac. 2:2), as is Christ. (1 Ne. 8:5.) Angels have always appeared in white robes. (1 Ne. 11:8; Mark 16:5; Luke 24:4.) God himself gives us our "garments of salvation and robes of righteousness" (Isa. 61:10) through the hands of his earthly administrators, as we find Moses giving Aaron his vestments for temple worship. (Lev. 8:6.)

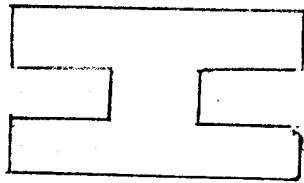
In the Pistis Sophia we find Jesus placing a pitcher of wine and loaves of bread before him as an offering to the "Father of all Fatherhoods." He then prays to the Father in behalf of his disciples who are standing behind him "all robed in linen garments."²² On another occasion, Jesus is with some of his apostles, along with other "disciples and women disciples" and they were all robed in linen garments."²³

During the initiation of the Essenes, the neophyte was given a white robe.²⁴ Goodenough suggests that the Qumran community resembled the Essenes in the wearing of the white robe.²⁵ In the Testament of Levi, a man (presumably Levi) has a dream in which seven men dressed in white appear to him. In the dream Levi is made a priest and a king during an initiation rite. He is:

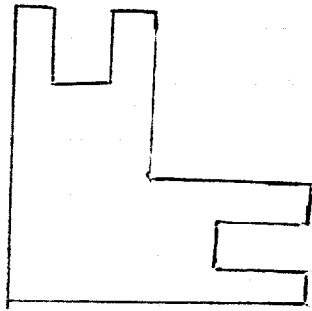
1. anointed with holy oil,
2. given a "staff of judgment,"
3. washed with pure water,

★ Goodenough, ~~in his book~~ in Volume 9
of Jewish Symbols in the Greco-Roman Period
depicts four marking symbols, (see pp. 163-164)

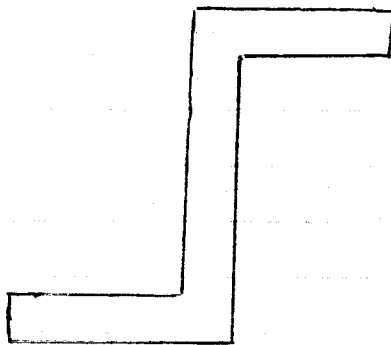
1.



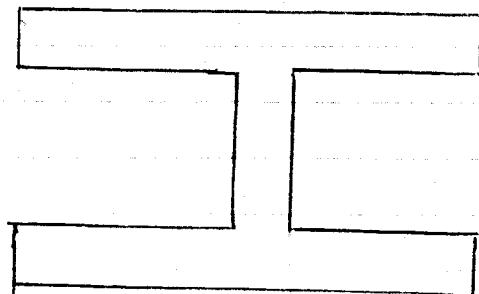
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3.



4.



4. fed a sacred meal of bread and wine,
5. clothed with "a holy and glorious robe,"
6. and given a crown. (Test. of Levi 6:4-11.)

References to robes in Egyptian writings are numerous. Chapter CLXXI of the Book of the Dead begins by addressing fourteen gods, including Nut, Osiris, Isis, Horus, and Amon, and then says "ye gods in heaven and on earth, grant a pure garment to the mighty Chu N . . . This pure garment of N. has been allotted to him for ever, for eternity."²⁶ Lucius put on a new linen robe called the "Cloak of Olympus," and with a flaming torch in his hand and a crown upon his head, he visited the goddess Isis.²⁷ Many mummies have been found wearing robes, white sandals, and other garb,²⁸ and Egyptian temple art depicts several candidates in pleated gowns, aprons, and veils for the women.²⁹ There is something else about these religious robes which makes them different. Many of these outer garments have special symbolic markings on them. The early Christians called these markings "gammias" or "gammadiun."³⁰ Goodenough has probably completed the most thorough research on the special marks found on robes. He researched and studied hundreds of religious paintings, murals, mosaics, etc.; he also studied clothing and textiles found in tombs, graves, and archaeological sites. He found a painting in the Dura Synagogue which portrayed the infant Moses in his bulrush basket, being found by the Pharaoh's daughter and her maidens. Two of the women depicted in the picture have the special mark on their skirts. In the Santa Maria Maggiore mosaic, Abraham is shown with two marks on his robe. Elsewhere in the same mosaic heavenly beings, the Magi, and the boy

Christ have the marked robes. The marks appear on an ancient banner found in Roman Egypt. The banner shows the deity Rostovtzeff, God of Victory, with a palm branch in her left hand and a crown in her right. The marks are found in the four corners of the banners. The mark appears twice on the robe of the portrait of an unknown person. A mosaic at San Vitale, Ravenna portrays Moses, two angels, Jeremiah, and several other men, all with markings on their robes. The Catacomb Marius, in Rome, depicts the saints standing before Christ at the great judgment. All the saints have the markings.³¹

But what do these marks mean and what do they represent? Are they "purely decorative and without meaning?" asks Goodenough. He answers his own question and concludes "that the marks had some symbolic force. That symbolic force . . . neither the paintings nor the textiles, unfortunately, make explicit."³²

The Apron

Temple aprons, like other pieces of ritual clothing, have no useful applications other than the symbolic meanings attached to them. The apron was usually in the shape of a perfect square, with string to tie around the initiate's waist; or it was in the form of a triangle, having its corners pinned to the robe. The square and the triangle had very complex geometrical and mathematical meanings to both the Egyptians and the ancient Masons.³³ Although the apron was usually white, it was also found in blue, purple, crimson, and gold. Some aprons had fancy tassels and fringes, while others had stripes.

Little can be found in the scriptures about the biblical apron. We know that Adam and Eve, after they discovered their nakedness, "sewed fig leaves together, and made themselves aprons." (Gen. 3:7.) We also know that the Israelite priesthood wore linen girdles (Exo. 28:4), or a type of apron. What these girdles represented to the Israelites, we are not told. They may well have symbolized the apron worn by Adam and Eve.

Among the Essenes, white raiment was common and their ceremony of initiation included a white robe and a white apron.³⁴ Similarly, the Egyptian neophyte was always invested with a white apron, and this apron was common among "the kings, priests, and scribes of Egypt."³⁵ Followers of Mithras, the ancient Persian god of light and truth, were given a girdle, a crown, a purple tunic, and a white apron.³⁶

Sacred Sandals

When Moses went "to the mountain of God" (symbol of the temple) to commune with Jehovah, the Lord told him to put off his shoes for he said "the place whereon thou standest is holy ground." (Exo. 3:1-5.) Joshua was told the same thing when a heavenly being appeared to him. (Josh. 5:15.)

Ordinary shoes or sandals were taken off for the temple ceremony, and the participants either performed in their bare feet or they wore special footwear for the occasion.³⁷ Two reasons are suggested why the candidate removed his shoes when he entered holy ground. First, common ground or dirt must not fall from the shoe onto sacred ground, because

common ground represents the flesh, contagion, and the sins of the world. Second, by wearing shoes, the person might carry away "the sacredness of the holy place."³⁸

Before entering the temple of Britomartia in Crete, participants were required to remove their shoes.³⁹ This requirement was found at the temple of Dakor in India, the temple of the "Tegean mother," and the temple of Alectro in Rhodes.⁴⁰ Muslims also remove their shoes before entering their mosque.⁴¹

What about the special shoes worn by the temple participants? At their New Year rites, the priest of the Creek Indians wore new moccasins.⁴² Women priests of the goddess Iyacatecihuatl wore special sandals; and human sacrifices to Huixtocihuatl wore special sandals.⁴³ It was the custom in many areas of the world to wear sacred shoes made from the skin of the sacrificial animal, or of an animal slain by man, but never from an animal that died naturally.⁴⁴ Egyptian subjects always wore white sandals or leather slippers during their rites. "The famous Judgment chapter," explains Budge, "was to be recited 'by a man who was washed clean and purified, who was clad in linen garments, and was shod with white leather sandals'".⁴⁵ In the Book of the Two Ways, men are told to anoint themselves with oil, wash themselves in "inundation water" and to shod themselves in white sandals, because that is what Thoth (god of wisdom, learning, and magic) does, and "the servants of men shall do exactly as he does."⁴⁶

Finally, these sacred sandals, according to the Egyptians, had power over evil, and gave one power over their enemies. "The sandal of Horus treads on the serpent Nekka."⁴⁷ Also "Keb sets his sandal on the

head of thine enemy."⁴⁸ And the goddess Isis "tramplest underfoot the powers of hell"⁴⁹ with her sandals.

The Unfading Crown

Ceremonial crowns were used for symbolic purposes only, strictly to convey a message to its bearer. They were never used for vain or practical purposes. Various ritual headpieces were made from leaves, pasteboard, olive branches, garland, linen, or precious metals. The crown was given to the participant during the coronation ritual, which will be mentioned later in the paper.

The crown, as with all the temple clothing, was first given to Adam: the tradition has since carried forth to modern times. "The First Adam," says Lady Drower, "sets on himself the crown of priesthood, which is the crown of intermediation between the worlds of light and those of matter, himself." He represents "crowned and anointed Mankind."⁵⁰

So important are these crowns that the "King of Darkness," with his followers, the "demons and monsters," make war on the "King of Light" saying: "I will take away his crown, set it upon my head, and become King of the height and of the depth."⁵¹ And what was the thing that repelled and rejected this "King of Darkness"? The Pistis Sophia says "the flame of the light-power . . . has become a crown on my head . . . so that from this hour the emanations of the Authades would have no power over her."⁵² So the crown that Satan was trying to steal was the very power that cast him out and away from the "King of Light."

What kind of symbolism does the crown have for the temple participant? It appears that the earthly crown given to man or women (the physical, tangible crown) was only a type of the heavenly crown, which is no more nor less than the light-power of God. The Coronation, translated by Drower, says:

Then that Lord of Lofty Greatness took a circlet
of radiance, light and glory, and set it upon my
head."⁵³

The crown of rays, symbolizing this have been found on several monuments in Syria.⁵⁴

The Egyptians had the practice of placing a consecrated crown of garlands or flowers upon the face or head of mummies.⁵⁵ Such crowns are displayed in museums.⁵⁶ This coincides with the ancient Persian belief that their crowns were made of "living leaves" which would never grown old or fall, because it is an eternal crown.⁵⁷ These crowns of leaves or flowers gave rise to the common practice of placing wreaths near the loved one at his funeral or tomb, showing victory for the deceased person. The crown-wreath represents his crown of life (eternal).⁵⁸ What about the wreath found hanging on doors and elsewhere at Christmas time? We suppose that this represents victory through Jesus Christ, whose birthday we are celebrating.

The Book of Jeu contains about ten pages of verities dealing with the sacred crown. Below is an interesting parallel between this book and the scriptures.

"This is the crown which the Father of the All gave to the indivisible one."

"And after the indivisible one, all the aeons will receive their crowns from it and hasten forth with the invisible one, all receiving crowns from the crown of the indivisible one."

Saints are wishing "to receive the crown which is laid up for them."

"only begotten one . . . which twelve beneficent ones surround. And each one has a crown upon his head."

"We have received the unfading crown."

"And (each saint) received the grace of the only-begotten one, which is his Christhood, and he received the eternal crown."

"And there are myriads upon myriads of powers receiving crowns upon their heads."

"A crown was given unto him (Jesus)" (Rev. 6:2), by God, who has "a crown of eternal light upon his head." (Abraham Fac. 2:3.)

"I will give thee a crown of life." (Rev. 2:10.)
"Ye shall receive a crown of glory." (1 Pet. 5:4.)

"There is laid up for (the saints) a crown of righteousness." (2 Tim. 4:8.)

"That mine apostles, the Twelve which were with me in my ministry at Jerusalem, shall stand at my right hand at the day of my coming in a pillar of fire, being clothed with robes of righteousness, with crowns upon their heads." (D&C 29:12.)

"Ye shall receive a crown of glory that fadeth not away." (1 Pet. 5:4.)

"When he shall appear we shall be like him." (Moroni 7:48.)
"I say unto you, you shall receive grace for grace." (D&C 93:20.)

"And the saints arose, and were crowned at the right hand of the Son of Man, with crowns of glory." (Moses 7:56.)

Note: This crown is not for a select few. This is a "god begetting land" and "all these powers which are in this god-begetting land receive crowns upon their heads."

There "were many powers having crowns upon their heads. And their crowns sent forth rays . . . And the word which came forth from their mouths was eternal life."

"Then shall they be gods . . . therefore they shall be from everlasting to everlasting." (D&C 132:20.)

"The all-visible one came forth wearing the crown, and gave crowns to those who have believed."

"Be faithful . . . and I will give thee a crown of life." Rev. 2:10.)

"The Father of the All . . . sent a crown in which is the name of the All."⁵⁹

"I will write upon him the name of my God." (Rev. 3:12.)

Adorned Like the Sun

As we study the ceremonial vestments, we find that the sandals, under and outer garments, apron, and crown all have one thing in common--they are all white in color. What kind of symbolism can be found in the achromatic color of white? The Dictionary of Symbols says white means innocence or virtue.⁶⁰ Plutarch believed that white was worn by female mourners because "natural white is pure and unmixed, neither stained nor imitable by dyes."⁶¹ The Malay rajas believed that the blood of their kings was white.⁶² The Zulus have white gowns, veils, baptismal robes, and other uniforms used for religious purposes, and if a non-Zulu person dreams of white garments, that is a sign that he will join the Zulu faith.⁶³

Many writers believe that white symbolizes light. God has covered himself "with light as with a garment" (Ps. 104:2) and has "a crown of eternal light upon his head." (Abraham Fac. 2f:2.) When trying to describe light by using the color of white, Nephi said of Christ's apparel that nothing upon earth was so white. (3 Ne. 19:25.)

Similarly, Joseph Smith, in trying to describe the robe of the angelic minister who appeared to him, said the robe was of "exquisite whiteness" and "exceedingly white and brilliant." (JS-H 2:31.) Enoch said the "crown of glory" and "garment of majesty" had unending light and in his crown were found forty-nine rare stones that shone "like unto the light of the globe of the sun." (3 Enoch 12:3-4.) Other writers, to describe white as being light, use the terms "adorned like the sun,"⁶⁴ "pure shining white,"⁶⁵ and "snow white,"⁶⁶ and the Book of Jeu says the "ineffable garment" has "all light and all life and all resurrection."⁶⁷ In the Ascension, Isaiah was guided through each of the seven heavens. He noticed that each succeeding heaven had more light than the previous heaven. When Isaiah arrived at the sixth heaven, he said he considered the other five heavens as darkness, in comparison. In addition, as Isaiah approached the seventh heaven where God dwells, his own garment grew brighter as well.⁶⁸

Burial Vestments

Little evidence can be found in the scriptures that the dead were buried in ceremonial clothing. They do say that Lazarus was "bound hand and foot with grave clothes." (John 11:44.) Christ was wrapped in fine linen before he was laid in the sepulchre. (Mark 15:46.) The Illustrated Bible Dictionary suggest that Christ was buried with both wrappings and burial clothing.⁶⁹ The Zohar says that Adam and Eve were buried in their garments because they would not have "abandoned such a precious gift."⁷⁰ According to Meeks the Mandaeans had a death ritual called Masiqta (which means "ascent") where the dying person was

washed, robed, and crowned with a turban or wreath, and this burial clothing helped the person pass through "hostile spheres" on his way to heaven.⁷¹

There is evidence that the deceased of ancient Egypt were dressed in ceremonial burial clothing. The Egyptian Book of the Dead says, "Thou puttest on the pure garment, and thou divestest the apron, when thou stretchest thyself on the funeral bed."⁷² It should be noted here that remains of floral crowns and linen, silk, and woolen textiles have been found on corpses of Egypt.⁷³ Many pictures of the god Osiris, being shown in mummied form, depict him with the religious vestments.⁷⁴ Finally, the Book of Enoch states that the righteous followers of the Son of Man, when they are resurrected, "shall have been clothed with garments of glory."⁷⁵

Three reasons can be found for a person to be dressed in his ritual clothing. First, the dead person believed his burial vestments would accompany him into the next life.⁷⁶ The people must have had a hope or optimism that they would be saved in God's kingdom, thus they crown themselves before the judgment.

Second, the burial garments (which are the temple garments) continued their function to protect the individual. Somehow, they served to preserve the body from decay and corruption. While the Egyptian's body was waiting for the resurrection, the garment, robe, and mummy-wrapping represented "both a life giving embrace and a protective cocoon."⁷⁷ Thus, when the resurrection finally came, the body would be waiting in a preserved state.

And third, to die without the ritual dress was to die unclean or defiled, or so believed the Nasoraean Church of the ancient Persians. They therefore had a ritual called Ahab d-Mania (Giving of Garments) for the living to act in proxy for the dead. During the ritual a relative of the deceased paid redeeming money to the priest, put on new ceremonial vestments on behalf of the dead, and ate a sacred meal of bread and water.⁷⁸

The Vestments of the Gods

Eliade has pointed out that anything a god does is sacred, and no god will perform an earthly act. Neither will god reveal a "profane act" to man. Everything about deity is sacred and holy. Therefore, if man wants to become like a god, he "imitates the god's exemplary gestures, copies their acts, be it simple physiological functions such as eating or a social, economic, cultural, or military activity."⁷⁹ It appears that man, to be like his god, must wear holy clothing like his.

Does God wear these sacred vestments that we have been talking about? Turning first to the scriptures, we find a picture of God sitting on a throne, and "clothed with power and authority," with a "crown of eternal light of his head." (Fac. 2:2) When Jesus Christ appeared to the righteous Nephites at the Bountiful Temple, he was "clothed in a white robe," (3 Ne. 11:8.) a robe given to him by his Father. (Isa. 22:21.) Since he is "King of Kings," he has to have a crown and a sceptre, also. John the Revelator "looked" and saw a "golden crown" on the Lord's head, "and in his hand a sharp sickle." (Rev. 14:14.) In another instance, John saw Christ on a white horse,

holding a bow in his hand, and receiving a crown. (Rev. 6:2.) Christ is now "crowned with glory and honour." (Heb. 2:9.) In fact, he has many crowns upon his head (Rev. 19:13), indicating that he now is greater than all kings that have ever existed, and he is above "every name that is named." (Eph. 1:21.) The twenty-four righteous Elders named by the Revelator, to show submission to their Lord, reverently placed their crowns before the Lord's throne. (Rev. 4:10.)

What about the deities of other religions? Do they wear the ceremonial garb? Many ancient pictures depict Zeus, the supreme deity of the Greeks, and his father Cronus, the god of time, in sacred robes.⁸⁰ King Pepi saw his gods standing in heaven dressed in holy apparel, including "white sandals,"⁸¹ during a vision, and Lucius thought he could steal salvation by wearing robes that belonged to Osiris.⁸² Leo Oppenheim, in an article on the Mesopotamian Temple, said the Assyrian deities' statues were well cared for by the royal family, who would daily wash the deity, cloth it in "sumptuous garments, crowns, etc," and serve it a plate of refreshments.⁸³ Hastings points out that this was a common practice to cloth idols and statues. The Egyptians, Chaldaeans, Hindus, Arabs, Samoans, and Peruvians all dressed their idols and "performed their toilet."⁸⁴

The Enthronement and Coronation

"The culmination of all initiation is coronation" explains Nibley.⁸⁵ This always occurs toward the end of the ceremony and often takes place during the sacred marriage. Thus, this ceremony is not the making of a king alone, but of a queen also. As with all coronation

rituals, the man and women gain their thrones, sceptres, and royal garb. Traces of the coronation can be found in many societies, ancient and modern. It is not necessarily limited to the priesthood or to nobility, but is available to all classes. Several common elements can be found in the enthronement and coronation of the husband and wife. Using Van Buren's The Sacred Marriage as a model, ten steps can be listed in which the participants must take to reach their goal of becoming a king and queen. These steps have been found to be common in many cultures.

1. The "divine bride" washes her body to render herself clean. (After marriage this ritual bath takes place annually to restore her virginity.)

2. The man and woman are anointed with cedar oil.

3. They are given their royal robes. Her garment was enriched with precious stones and jewels and was called "the garment of ladyship." Her girdle was called the "girdle of royalty." She was given ceremonial shoes, which signified royalty. The bridegroom wore a "garment of ears of corn," symbolizing the fruitfulness of the upcoming union.

4. The couple are then crowned. She is given a shining "horned cap," a symbol of divinity and queenship. During the "Feast of Vestments," which occurred the day before the marriage, the bridegroom was ceremoniously given a "green tiara" in preparation for his upcoming royalty.

5. The couple partake of a sacred meal.

6. The following day the couple come "joyfully forth" and take their places in the "room of gold" for the sacred marriage.

7. After initiation rites the man and woman each receive a new name.

8. The priest, previously having gone into the "inner chambers of the temple" to offer a sacrifice to god in behalf of the couple, performs the marriage ceremony in the presence of various gods.

9. The pair are again crowned, and the husband receives a sceptre.

10. They are enthroned.⁸⁶

The coronation and enthronement was of utmost importance. The man and woman not only became a king and queen, but a god and goddess. The king is proclaimed "the Lord of the world."⁸⁷ He becomes a "second God" or the "God of the lower world."⁸⁸ He is "no longer a Christian but a Christ."⁸⁹ He also becomes a pillar in God's temple and will have God's name written on him. (Rev. 3:12.) In fact, God's name will be prominently written on his forehead, meaning that he is now a god. (Rev. 22:4.)

Many sources state that not only will the couple receive a throne, but they will receive god's own throne. The Revelator stated that "to him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:21.) Moses recounted a dream to his father-in-law, which reads in part:

A mighty throne that reached to heaven's vault,
Whereon there sat a man of noblest mien

Wearing a royal crown; whose left hand held
A mighty sceptre; and his right hand to me
Made sign, and I stood forth before the throne.
He gave me then the sceptre and the crown,
And bade me sit upon the royal throne,
From which himself removed.⁹⁰

Also, "our rabbis teach us that no king of flesh and blood rides on God's steed or puts on his robes or uses his crown or sits on his throne, but the Holy One, blessed be He, apports all these to those who fear him, and gives them to them."⁹¹

Modern Remnants of Ancient Traditions

What was once the sacred coronation and enthronement gradually evolved into the secular kingship. Worldly kings, seeing the power and majesty that accompanied the temple ritual, copied it so they could become priests of gods. As time went on their constituents were gradually tricked into believing that their king was god. Lord Raglan, in his book called The Origins of Religions supports this thesis. He explained that each of the Egyptian kings was either a god himself in a human body, or he was "god's own son." Babylonian kings reigned as "king and father of the god." In fact, each city had its own god-king. Ancient Iranian kings descended from the god Mithra. Indra, the chief god of the early Hindu religion, was "king of the gods," and his earthly king was the "Indra of men." As Indra showered rain upon the earth for the benefit of his followers, so the king must shower good

upon his constituents. China's emperor was the "Son of Heaven," and Japan's Mikado was an incarnation of the supreme deity of the universe, "the sun goddess."⁹²

Many remnants of ancient ritual clothing can be found in modern Catholicism. G. Ferguson, in his book Signs and Symbols in Christian Art, describes some of these liturgical vestments. The alb, worn by the priests and bishops, is a long white linen robe that reaches to the feet. It represents the purple robe which was given to Christ during his Passion. During the Middle Ages, the alb had marks on the sleeves, chest, and at the hem to signify the five wounds of Christ.

The chasuble is a beautiful outer garment covering the other clothing. It may be white, red, green, violet, black, silver, or gold, depending in which season it is worn. It is a robe that hangs below the waistline, with an apron permanently attached to the front of it. The chasuble symbolizes charity and protection to its wearer.

The Catholic clergy wear several types of liturgical headwear. The biretta is a stiff, square hat, worn by priests, bishops, and cardinals. The color differs with the rank of the wearer. The mitre is similar to the Jewish high priest's hat and is worn by the Pope and several other levels of clergy. It is made of white linen or silk and is symbolic of the authority of its wearer. The third type of crown is worn by the Pope alone. The tiara consists of three crowns, representing the Trinity and the "three estates of the Kingdom of God." This crown is made of precious metals and contains inlaid precious stones.

Members of the clergy also wear "liturgical sandals and stockings" and the Pope wears "pontifical gloves and ring" and carries the "pastoral staff."⁹³

To cite other examples of these "modern remnants", the long white cassock, or robe, was worn by early Christian choirs, but now the robe may be of a different color.⁹⁴ The white robe is still worn by the father in an orthodox Jewish home during some of their religious festivals, and he is buried in it "so that he may appear white before God."⁹⁵ Nibley has said that graduation robes are "the black robes of a false priesthood" because the graduation robes "originally denoted those who had taken clerical orders."⁹⁶ Even the judges and magistrates of today wear a robe, symbolizing power, of a false priesthood. The robes of Rome represented power and glory, and many of the Common Era statues depict the Romans vested in robes holding palm branches (sceptres) in one hand.⁹⁷ During medieval England, the investiture of a knight was performed by the priest and at one point was "practically a sacrament."⁹⁸ As Nibley has stated, all these robes are "borrowed finery, coming down to us through a long line of unauthorized imitators."⁹⁹

Conclusion

If the vestments of the temple are "borrowed finery," who were they borrowed from? As has been noted, Adam and Eve wore sacred clothing and they probably had mankind's first temple. (D&C 124:39.) Adam was the first man. Eve was the first woman. Together they had the first child which made the first family. This family were the first to enjoy

food, have conversation with each other, work, build cities, raise sheep, work with metals, grow gardens and orchards, use musical instruments, and discourse with God. (see Genesis 2-4.) So if the vestments are "borrowed finery," they were borrowed from Adam and Eve.

Notes

¹Edgar Hennecke, trans., "Acts of Thomas." New Testament Apocrypha (Philadelphia: The Westminster Press, 1976), p. 44.

²Hoffman quoted in Hugh Nibley, The Message of the Joseph Papyri (Salt Lake City: Deseret Book, 1975), p. 268. I was unable to find the original Hoffman quote.

³Harry Sperling and Maurice Simon, trans., The Zohar (New York: The Rebecca Bennt Publications, 1958), Vol. 2, p. 122.

⁴E. A. Wallis Budge, The Book of the Dead (New York: Kegan Paul Trench, Trubner and Comp., 1923), p. 585.

⁵Ibid., p. 285. See also Lev. 16:4.

⁶Mendall Lewittes, The Book of Temple Service (Binghampton: Yale Univ. Press, 1957), Vol. 7, p. 78.

⁷Curtis Wright, "A Study of Certain Typological References to the Atonement," Thesis, B.Y.U. 1955, p. 99.

⁸I. Epstein, ed. "Kodashim." The Babylonian Talmud (London: The Soncino Press, 1948), p. 88b. It also says, "the coat atones for bloodshed . . . the breeches atoned for lewdness . . . the mitre made atonement for arrogance . . . the girdle atoned for (impure) meditations of the heart . . . and the robe atoned for idolatry."

⁹Baidyanath Saraswati, Brahmanic Ritual Traditions (Simla: Indian Institute of Advanced Study, 1977), p. 39.

¹⁰James Mooney, The Ghost Dance Religion (Glorieta: The Rio Grande Press, 1973), p. 798.

¹¹Cecil McGavin, Mormons and Masonry (Salt Lake City: Stevens and Wallis, n.d.), p. 157-158.

¹²"Dress," Encyclopedia of Religion and Ethics. 1951 ed. p. 51-54.

¹³Wayne E. Meeks, The Prophet King. (Leiden: E. J. Brill, 1967), p. 272.

¹⁴E. A. Wallis, Books on Egypt and Chaldea (London: William Clowes and Sons, 1909), p. 580.

¹⁵For references on the earth as a living body, the earth dying, and the resurrected earth, see Doctrines of Salvation, Vol. 1, p. 138, by J. S. Smith. For baptism by water and by fire see Journal of Discourses 8:83, by Brigham Young. As a matter of interest, the earth will also be married, according to Parley Pratt. See Voice of Warning, p. 97.

¹⁶Nibley, p. 246, 271.

¹⁷Quote found in Gershom G. Scholem, Gnosticism, Mysticism, and Talmudic Tradition. (Philadelphia: Press of Maurice Jacobs, 1965), p. 59-60.

¹⁸Ibid., p. 61.

¹⁹Montague James, trans., The Apocryphal New Testament (London: Oxford University Press, 1972), p. 158.

²⁰Erwin R. Goodenough, Jewish Symbols in the Greco-Roman Period, 13 Vols. (New York: Pantheon Books, 1953), p. 169.

²¹Wayne E. Meeks, "Moses as God and King," Studies in the History of Religions, Vol. 14, (1970), p. 358.

²²Violet Macdermot, trans., Pistis Sophia (Leiden, E. J. Brill, 1978), p. 370.

²³Ibid., p. 353.

24V. W. Turner, "The Waters of Life," Studies in the History of Religions, Vol. 14, (1970), p. 512.

25Goodenough, p. 165.

26Sir P. LePage Renouf, Egyptian Book of the Dead, (London: Harrison and Sons, 1904), p. 347.

27E. A. Wallis Budge, Osiris and the Egyptian Resurrection (New York: G.P. Putnam's Sons, 1911), Vol. 1, p. 302.

28Goodenough, p. 153.

29Nibley, see for example pp. 96-97, 150, 163, and 247.

30Goodenough, p. 162.

31Ibid., p. 162-164.

32Ibid., p. 164.

33Frank Higgins, The Apron (New York: Marbridge Building, 1914), p. 18.

34Moses Redding, The Illustrated History of Free Masonry (New York: Redding and Comp., 1908), p. 63.

35Ibid., p. 63.

36Robert Clegg, Mackey's Symbolism of Freemasonry (Chicago: The Masonic History, 1921), p. 130.

37"Dress," Encyclopedia of Religion and Ethics. 1951 ed. p. 474.

38Ibid., p. 474.

39Ibid., p. 474.

40Ibid., p. 474.

41Ibid., p. 474.

42Ibid., p. 475.

43Ibid., p. 474.

- ⁴⁴Ibid., p. 475.
- ⁴⁵Budge, Osiris and the Egyptian Resurrection, p. 176.
- ⁴⁶Nibley, p. 98.
- ⁴⁷Budge, Osiris and the Egyptian Resurrection, p. 141.
- ⁴⁸Ibid., p. 132.
- ⁴⁹Ibid., p. 302.
- ⁵⁰E. S. Drower, The Secret Adam (London: Oxford University Press, 1960), p. 26-27.
- ⁵¹Meeks, The Prophet King, p. 267.
- ⁵²Macdermot, Pistis Sophia, p. 115-116.
- ⁵³Geo Widengren, "Heavenly Enthronement and Baptism, Studies in Mandaean Baptism," Studies in the History of Religions, Vol. 14, (1970), p. 561.
- ⁵⁴Goodenough, p. 159.
- ⁵⁵Renouf, p. 58.
- ⁵⁶Ibid., p. 58.
- ⁵⁷Drower, p. 61.
- ⁵⁸"Dress," Encyclopedia of Religion and Ethics. 1951 Ed. p. 342.
- ⁵⁹Violet Macdermot, trans., The Books of Jeu and the Untitled Text in the Bruce Codex (Leiden: E.J. Brill, 1978), p. 240-250.
- ⁶⁰Ad DeVries, Dictionary of Symbols and Imagery (North-Holland Publishing, 1974), p. 388.
- ⁶¹Turner, "The Waters of Life," p. 513.
- ⁶²"Dress," Encyclopedia of Religion and Ethics. 1951 Ed. p. 48.
- ⁶³Turner, p. 511.
- ⁶⁴Goodenough, p. 145.

- ⁶⁵Ibid., p. 144.
- ⁶⁶Albert Churchward, Signs and Symbols of Primordial Man (London: The Gresham Press, 1923), p. 232.
- ⁶⁷Macdermot, The Books of Jeu, p. 263.
- ⁶⁸Hennecke, p. 656ff.
- ⁶⁹The Illustrated Bible Dictionary, 1980 ed., Vol. 1, p. 212.
- ⁷⁰The Zohar, p. 122.
- ⁷¹Meeks, The Prophet King, p. 276-277.
- ⁷²Renouf, p. 347.
- ⁷³Goodenough, p. 153.
- ⁷⁴Budge, The Book of the Dead, p. ivi.
- ⁷⁵R. H. Charles, The Apocrypha and Pseudepigrapha of the Old Testament (Oxford: Clarendon Press, 1976), Vol. 2, p. 228.
- ⁷⁶Goodenough, p. 145.
- ⁷⁷Nibley, p. 240.
- ⁷⁸Geo Widengren, Religious Phenomenology (Berlin: Walter de Gruyter and Co., 1969), p. 50-51.
- ⁷⁹Mircea Eliade, "The Prestige of the Cosmogonic Myth," Diogenes, Vol. 23, (1958), p. 3.
- ⁸⁰Goodenough, p. 154.
- ⁸¹Budge, Osiris and the Egyptian Resurrection, p. 325.
- ⁸²Goodenough, p. 167.
- ⁸³A. Leo Oppenheim, "The Mesopotamian Temple," B. A. Reader I, n.d., p. 164.
- ⁸⁴"Dress," Encyclopedia of Religion and Ethics, Vol. 5, 1951 Ed., p. 47.

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- 97 Goodenough, p. 140.
- 98 "Dress," Encyclopedia of Religion and Ethics, Vol. 5, 1951 Ed., p. 65.
- 99 Nibley, Commencement Speech, p. 1.