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CLOTHED UPON:  
RITUAL SIGNIFICANCE

The power of a ritual action to suggest the entire breadth of God's salvific plan reveals the inclusiveness inherent in symbolic logic. An excellent example of the inclusive power of a symbolic action is the act of putting on a garment in a ritual context. The symbolism of donning sacred vestments assumes a plan of salvation that acknowledges certain conditions necessary to obtain the divine endowment promised in ancient Jewish and early Christian texts. Ancient texts such as the Dead Sea Scrolls, the Nag Hammadi codices, pseudepigrapha, Rabbinic and early Christian literature have much to say about the ritual significance of sacred vestments.

The ritual action of putting on a sacred garment is properly termed an 'endowment.' The word 'garment' is, in fact, representative of ordinances found in ancient texts. The Greek word ἐνδύμα that means 'garment,' or ἐνδύμαί, 'to clothe upon,' was used to represent sacramental, baptismal and sealing ordinances in the Clementine Recognitions, an extremely important and ancient Christian (Ebionite) work.<sup>1</sup> The Latin 'induere,' meaning 'to clothe,' and 'inducere,' 'to lead or initiate,' are the roots for our word 'endowment'; all point to temple ordinances.<sup>2</sup>

The endowment and ancient Judeo-Christian texts share a common framework within which to interpret symbolic actions. The doctrine of the pre-existence, for example, appears with extreme frequency in the Dead Sea

Scrolls, the pseudepigrapha, and the Nag Hammadi texts.<sup>3</sup> The soul must journey to the earth in order to prove itself as part of God's plan set down before the foundation of the world.<sup>4</sup> In order to return to the presence of God certain ordinances are necessary. Among these ordinances are baptism, washings, anointings, special garments, and signs as seals and passwords to pass by the angels who guard the gate to God's kingdom.<sup>5</sup> In some accounts, one must be married in the Holy of Holies of the temple in order to obtain the highest of three degrees of glory.<sup>6</sup> Thus, the plurality of the heavens is among the most universal of ancient doctrines, with special glories represented by the stars, moon and sun.<sup>7</sup> Those who could not receive all the necessary ordinances regarding the  $\gamma\nu\omicron\sigma\iota\varsigma$ , or required knowledge in this life, could receive them beyond the grave.<sup>8</sup> The account of Christ's descensus ad inferos, or his journey to the spirit world after his death to preach the gospel is another doctrine common to many manuscripts.<sup>9</sup> Christ does not go to the wicked, however; He goes to his former prophets to organize an ecclesia, after which they all receive the  $\Theta\upsilon\pi\alpha\gamma\iota\varsigma$ , or seal that represents baptism for the dead, and they mount up to heaven together as resurrected beings.<sup>10</sup> The preaching in the spirit world is left up to the apostles, who also administer a vicarious baptism for the dead.<sup>11a</sup> Although certain of these doctrines is specific to Gnostic Christianity or specific sects of the Jews around the first century C.E., the salvific framework presupposed in these texts is shared in common. Even so, the idea of the garment is completely at home throughout the ancient world, and always in connection with ordinances of initiation related to the endowment.

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The garment is usually mentioned in relation with other ordinances, especially the anointing. In the Slavonic Enoch, for example, the Lord tells Michael, "Go, and take Enoch from out of his earthly garments and anoint him with my sweet ointment, and put him into the garments of My glory."<sup>11</sup> The Testament of Levi, a work closely related to the Dead Sea Scrolls, tells us that in a dream, Levi

saw seven men in white raiment saying unto me: "Arise, put on the robe of the priesthood, and the crown of righteousness, and the breastplate of understanding, and the garment of truth, and the plate of faith, and the turban of the head, and the Ephod of prophecy." Then each of them brought forward a thing and put it on me, and said unto me: "From henceforth become a priest of the Lord, and thou and thy seed forever." And the first man anointed me with holy oil, and gave me a staff of judgement. The second washed me with pure water, fed me with bread and holy wine and clad me with a glorious robe. The third clothed me with a linen vestment like an Ephod. The fourth put round me a girdle like unto purple. etc.<sup>12</sup>

The scene portrayed in the Testament of Levi recalls the investiture of the king and high-priests at the temple on the occasion of Year-rites, which rites take us back to the earliest records of history.<sup>13</sup> The anointing is not always the simple anointing of the head, but is often referred to a more complete anointing of all the various parts of the body. Cyril of Jerusalem, who initiated a revival of temple ordinances, albeit a specious and short-lived revival, told the newly initiated neophytes of the fourth century,

you have received the first anointing on your brow to deliver you from the shame of the first man for having transgressed the Law, and that you may reflect on the glory of Christ, the second on the ears, that you might hear and properly understand the divine mysteries....The third (anointing) on the nostrils, that by so receiving the holy ordinances you say, "We are the sweet odor of Christ to the saved of God." After that you were anointed on the breast and clothed with a breastplate of righteousness.<sup>14</sup>

Cyril mentioned an anointing of "the five senses," i.e., eyes, ears, nose, mouth and brow; while Theodore of Mopsuestia mentioned an anointing of the whole body that is "the sign that you will be clothed on with a garment of immortality."<sup>15</sup> The ordinance of anointing bears a certain affinity with the Egyptian ceremony of the Opening of the Mouth.<sup>16</sup>

The reception of the garment became an ordinance per se closely associated with baptismal washings.<sup>17</sup> Like baptism, putting on anew garment represented putting off the old man and being clothed in "Christ" and putting on a resurrected body after symbolic death. The early Christian or late Jewish Odes of Solomon abound in the symbolism of baptism and tie the garment to the baptismal ritual: "I stripped off sin and cast it from me, and the Lord renewed me in his raiment." (Ode 11:9-10) "I put off darkness and clothed myself with light." (Ode 21:2) "I have put on incorruption through His Name, I have put off corruption by his grace." (Ode 15:6) "And I was clothed with the covering of thy spirit, and thou didst not remove from me my raiment of skin." (Ode 25:8) Ambrose of Milano said, "You have received white garments as evidence that you have been clothed again of the chaste veil of innocence...after being redressed in these garments by the bath of regeneration."<sup>18</sup> Theodore of Mopsuestia adds,

When you advance to the holy baptism you take off your clothes. Adam was born in the beginning without any reason to be ashamed, but after having transgressed the commandments and becoming mortal, he needed a garment. Just as you received the gift of the holy baptism to be born again to grace through Him and to become immortal as a figure, it is required to take off your clothes, the sign of mortality and evidence of the sentence that submits man to the need of the garment...but at the time you come up out of the water you will recover yourself with a shining garment. That is the sign of the radiant and glorious world....When you resurrect you will recover yourself with immortality and incorruptibility; that garment...will then be necessary for you.<sup>19</sup>

In the Pistis Sophia, a Gnostic text of great importance, the garment is marked with the sacred Name and with five mysteries.<sup>20</sup> One symbolically puts in Christ, in Gnostic speculation, through receiving baptisms and the garment.<sup>21</sup>

The garment is adorned with other marks besides the Name. E. Goodenough, in his study of Jewish Symbolism, discovered that in Christian art the garment and robe was marked with signs at right angles, the gamma or square, or simply with a straight bar with prongs. He concluded that the marks have some religious significance or symbolic force.<sup>22</sup> It should be noted that the garment bears the same tokens as the veil of the temple. In the Testament of Levi, for example, the veil is the Ἐνδύμα of the angel or the personified temple.<sup>23</sup> Many ancient texts confuse the garment with the veil of the temple such as Ambrose of Milano's Tractate of the Mysteries or the Hebrew Book of Enoch where "garment" and "veil" are used interchangeably.<sup>24</sup>

Enoch is clothed with the veil in the Hebrew Book of Enoch:

The Holy One...made me a throne similar to the throne of glory. And He spread over me a curtain (Veil) of splendour and brilliant appearance of beauty, grace and mercy, similar to the curtain (veil) of the throne of glory; and on it were fixed all kinds of lights in the universe.<sup>25a</sup>

According to Hugo Odeberg, who translated the Hebrew Enoch, the veil is marked with "the secrets of the world's creation and sustenance...in short, the innermost Divine secrets."<sup>25b</sup> Enoch also received a garment that was marked with divine secrets: "The Holy One...made me a garment of glory on which were fixed all kinds of lights, and He clad me in it. And He made a robe of honour on which were fixed all kinds of beauty."<sup>25c</sup> The purpose of the marks on the garment and the veil is to initiate the recipient into the divine secrets of the universe.

Each step of progress in initiation is marked by some change of the garment or robes, and so the symbolism of the garment implies increased glory, moving from one existence to another. In the Dialogue of the Savior, Judas and Matthew ask Christ, "We wish to know with what kind of garments we will be clothed when we come forth from the corruption of this world." The Lord replies, "Since you are sons of truth, it is not with these temporary garments that you will cloth yourselves."<sup>26a</sup> In the Gospel of Philip the Lord adds that "it is necessary to rise in the flesh since everything exists in it. In this world those who put on garments are better than the garments. In the kingdom of heaven the garments are better than those who put them on."<sup>26b</sup> The change of garments can be represented by putting on new garments, or by simply changing robes from one side to the other, just as moving the academic tassel today signifies going from ignorant to intelligent. (Would it were that easy!)

The garment also represents the pre-existent purity of the initiate, and as such it is also representative of blessings stored up in heaven to which the soul returns. In the Pearl, that all-important early Christian work, the soul is reared in its pre-existent palace of glory but it must leave behind this glory in order to sojourn on the earth for a period of probation. Upon leaving the pre-existent palace, says the poet, "they removed from me the garment of light which they had made for me in love, they also removed my purple robe, made exactly to fit me."<sup>27</sup> The noted scholar Hoffman commented that, "The garment represents the pre-existent glory of the candidate while the robe is the priesthood that is later added to it."<sup>28</sup> In order to return to the kingdom of God, represented in the poem by the palace of glory, the soul must be clothed in the garment.

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righteous and elect shall have risen from the earth, and ceased to be down-cast in countenance. And they shall be clothed with garments of glory, and they shall be the garments of life from the Lord of Spirits."<sup>34</sup>

The Manual of Discipline, found among the Dead Sea Scrolls, contains a concept very similar to that of the Book of Enoch.

And as for the visitation of all who walk in this spirit (of truth) it shall be healing, great peace in a long life, and fruitfulness, together with everlasting blessing and eternal joy in life without end, a crown of glory and a garment of majesty in unending light.<sup>35</sup>

Evidently, the Qumran Covenantors believed that the righteous become priests and kings together with everlasting progeny or eternal families.

E. Goodenough stated that "the Essenes gave a white robe of holiness to each new member to mark his entry into the order — that is, upon his initiation, and thereafter he wore white always."<sup>36</sup> The throne and crown are often mentioned in relation to garments because the rites involved are properly a type of coronation where every initiate is anointed and blessed to become "a priest and king to the Most High God."<sup>37</sup> The concept of a garment received in the resurrection is found in the Book of Mormon.

"The spirit and the body shall be restored to itself again....And the righteous shall have a perfect knowledge of their enjoyment, and their righteousness, being clothed with purity, even with a robe of righteousness."<sup>38</sup>

The idea of the garment is very ancient indeed. It all goes back to the pre-earth council where God the Father commanded all creatures to recognize Adam's glory because he was created in the image and likeness of God. Adam was placed on a throne and given a crown of glory and a sceptre. Satan refused to acknowledge Adam, saying, "It is he who should worship me! I existed before he existed."<sup>39</sup> Satan claimed to be the first-born, and for such arrogance God commanded the angels of the council in heaven to "take the



And I saw the garment made like unto me... And adorned myself with (it)... and in my royal robe excelling in beauty I arrayed myself wholly. And when I had put it on, I was lifted up unto the place of peace (salutation) and homage, and I bowed my head and worshipped the brightness of the Father which had sent it to me, for I had performed his commandments, and He likewise that which He had promised, and at the doors of his palace which was from the beginning I mingled among (his nobles), and He rejoiced over me and received me with Him into his palace.<sup>29</sup>

A.F.J. Klijn reminds us that the idea of pre-existence comes from Judaism, where the idea of the heavenly robe "may be taken from the description of Adam and Eve in paradise."<sup>30</sup> Of course, he refers to the tradition that Adam's nature was like bright light before the fall, even as the garment is a garment of light, but after the fall Adam lost his pre-existent glory.<sup>31</sup> J. Rendel Harris pointed out that the Odes of Solomon also contain the ideas of "the pre-existent soul that has to leave heaven for earth, and that of the unfallen creation of God, whose environment is changed from a coat of light to a coat of skins."<sup>32a</sup> The "garment of skins" became the "garment of light" possibly because the Hebrew כַּתְנֹת עוֹר (coat of skins) so closely resembles כַּתְנֹת אֹר meaning "coat of light." Even so, the Apocryphon of James tells us that when the spirit returns to its heavenly treasure it will become, "as you were first, having clothed yourself, you become the first who will strip himself, and you shall become as you were before removing the garment."<sup>32c</sup>

The garment also represents the treasure laid up in heaven awaiting the soul's return, and in this context, the glory of the resurrected body.<sup>33a</sup> An ancient Christian writing known as the Ascension of Isaiah states, "The saints will come with the Lord with their garments which are now stored up in the seventh heaven, with the Lord will come those whose spirits are clothed upon."<sup>33b</sup> The Book of Enoch is replete with references to garments. In connection with the resurrection the Book of Enoch says, "And the

writings from his hand, remove his kingly garments and armour and cast him to earth."<sup>40</sup> When Adam sinned he too lost his garment of light, but God gave solace to Adam, saying, "Of my mercy I did not turn thee into darkness, but I made for thee thy body of flesh, over which I spread this skin for thy protection."<sup>41</sup> Protection from the elements is one of the main purposes of clothing, but this garment represents the armour of protection against Satan.<sup>42</sup> In the Paraphrase of Shem, "after (Shem's) stay on earth he received honour from his amazing garments, which provided both protection and glory."<sup>42a</sup>

The saga of the stolen <sup>garment</sup> is an indication of the importance attributed to the garment in ancient thought. Upon leaving the garden, Adam was given a garment of the skins of animals that represented his mortality, but was a reminder also of his pre-existent glory.<sup>43</sup> Satan, wanting his pre-existent glory back, continually tried to fake it by appearing as an angel of light. Thus, while Adam was praying to heaven one day for further light and knowledge Satan appeared as an angel of light, "that Adam would think within himself that it was a heavenly light, and that Satan's hosts were angels."<sup>44</sup> In the Apocalypse of Adam, the evil God appears to Adam, claiming to be the only God, the God who created him.<sup>45</sup> In the later account, when Satan appears, Adam prays, "O Lord, is there another God beside thee in the world?"<sup>46</sup> Upon his inquiry three angels appear to teach him of the holy baptism.<sup>47</sup> The angels cast Satan out, informing Adam, "Adam, fear not! This is Satan and his host. He wishes to deceive you as he deceived you at first. The first time he was hidden in the serpent, this time he has transformed himself into an angel of light."<sup>48</sup> The messengers tell him further, "Adam, he wished to take from you this earthly garment of sheepskin, to destroy it, and not let you be covered with it."<sup>49</sup> In the Manual of Discipline, the instructor לְשֵׁנֵי הַיְיָ told the story of the creation and fall to teach the new

initiates to distinguish between the evil spirit of darkness and the good spirit of light by "their different signs of differentiating tokens."<sup>50</sup>

The story of the stolen garment is recapitulated many times in ancient literature. According to Ginzberg, Adam's garment was given to Enoch.<sup>51</sup> From Enoch the garment went to Methuselah and then to Noah. Ham stole Noah's garment from him while he was sleeping. Upon awaking, Noah blessed his two sons, but cursed Ham because he had stolen the garment.<sup>52</sup> Abraham also had to deal with garment robbers. In the Apocalypse of Abraham, when Satan appeared to Abraham, God told Jael, "Go Jael and strengthen him." The angel Jael greeted Abraham, "I have been sent to thee to strengthen thee and bless thee in the name of God." Abraham asked about the presence of Satan, "What is this my Lord?" And the angel replied, "This is ungodliness, this is Azazel!" And the angel said to it...."Depart from this man!" The angel casts Satan out, saying, "The vesture which in heaven was formerly thine hath been set aside for (Abraham)."<sup>53</sup> According to the Rabbis, Abraham received the priesthood after the order of Adam and along with it "a garment of skin which God gave Adam." This same skin had been handed down as the "high-priestly robe," directly from Seth to Methuselah, from Noah to Japeth and Shem, and from them to Abraham.<sup>55</sup>

In the Pistis Sophia the glorious garment of Christ is given to the twelve apostles, who are said to have been pre-existent. On the garment which Christ received from his Father, the name of the mysteries was written. The scene is evidently that of Christ giving the mysteries of the kingdom to his disciples immediately before his ascension into heaven.<sup>56</sup> After having taught all the necessary mysteries, Christ put on his garment and "arose on high to the door of the firmament....The doors melted and opened before Him simultaneously. When the ἀρχαὶ -arconts and powers and angels

and angels saw the light of the garment they were overcome. They saw my shining and resplendent garment that I had put on, they saw the mystery on which was written their name, and they were much disturbed."<sup>57</sup> The garment here is a means to pass by the angels stationed to block the way to the gate of heaven.

The necessity of royal garments to pass through the gates and into the presence of God is another very ancient concept. Hugo Odeberg has characterized the garment of glory as

the light substance in which the inhabitants of heaven appear; the "glory" is light, splendour, probably conceived of as a reflection, outflow of the Divine Glory, the splendour of the Shekina. The putting on "the raiment of glory" is a necessary condition of entering the highest heavens, God's abode of light. Hence, the garment is also a mark of the holy, celestial nature of its bearer.<sup>58</sup>

In Egypt, "We know that the changing of robes had long been a highly important concept." For example, in the very old Pyramid Texts the garment was given to those entering the presence of the gods: "O, N., Take thy garment of light, take the veil upon thee!...That it might gain respect among the gods."<sup>59</sup> In the Sumerian myth of Inanna, the goddess is arrayed in seven ordinances. She covered her body with the "pala-garment," the garment of Queenship. She then descends to the gate of the netherworld, where she is met by the typical question-response of the gatekeeper, "Who art thou?....Why hast thou come?" The gatekeeper checks her for each of her seven ordinances separately. Inanna enters the netherworld to be judged and then to be confined for three days and three nights. After receiving "the food of life and the water of life," she is sprinkled with water and ascends from the netherworld in a manner reminiscent of the early Christian accounts of Christ's descensus ad inferos and his subsequent ascension.<sup>60</sup>

In the much later Egyptian Book of the Dead, the garment is a protection against evil.<sup>61</sup> The rubric accompanying chapter 125 reports that "this chapter is said by the deceased when he is cleansed and purified, and is arrayed in linen garments and shod with sandals of white, and his eyes are anointed with antimony, and his body anointed with oil."<sup>62</sup> The candidate announces, "I am pure! My breast is purified by libations, my hind parts have been dipped in the lake of truth....I have washed myself." The initiate is then introduced at the door: "Let thyself advance!" Again the typical question-response occurs as the gatekeeper asks, "Who art thou?" "They say to me, 'What is your name?'" The reply is a code name. The gatekeepers reply, "we will not allow thee to enter unless thou tellest us our names." When the initiate announces the names of the seven gates, they reply, "Thou knowest us, pass therefore by us." At the seventh and last gate the ordinance is a bit more elaborate. The doorkeeper announces, "Thou shalt be announced (to the god of the gate)." The initiate is asked, "For what purpose hast thou come?" To this he replies, "I have come and journeyed hither that my name may be announced to the god!" The guide-psychopomp asks, "In what condition art thou?" "I am purified from evil defects and wholly free from the curses." Thoth replies, "Therefore thy name shall be announced to the god." The keeper asks, "What is that?" The initiate replies, "He is Osiris (the great Egyptian god)." Thoth says, "That is correct. Advance now."<sup>62</sup>

The ancient texts make it perfectly clear that the candidate must be properly clothed and possess the  $\gamma\upsilon\omicron\sigma\iota\varsigma$ , or the name of God, in order to pass through the last barrier to the presence of God. In many documents the prophet passes through seven heavens and must receive a garment of glory to enter into the highest heaven where God dwells. The garment becomes

brighter as the prophet passes through each successive heaven. The prophet must also possess the proper identification or "passport" in order to enter each heaven.<sup>63</sup> In the Apocalypse of Paul, for instance, Paul passes through seven heavens and comes to the gate guarded by "principalities and authorities." The spirit, his guide, tells Paul, "Give him the sign that you have, and he will open to you. And I gave him the sign," and the seventh heaven opened.<sup>64</sup> The quasi-canonical Pastor of Hermas is a good illustration of the necessity of both the garment and the name:

No man shall enter into the kingdom of heaven except he shall take upon him the name of the 'Son of God',....The gate is the Son of God, who is the only way of coming to God....No man can enter into the kingdom of God except these (virgins) clothe him with their garment. It availeth nothing to take up the name of the 'Son of God' unless thou shalt receive the garment.... A man shall in vain bear his name unless he is endowed with his powers.<sup>65</sup>

Christ is also represented as the door to the kingdom of heaven in the Odes of Soloman. "He gave me the way of His precepts and I opened the doors that were closed....Nothing appeared closed to me: Because I am the door of everything." (Ode 17:8,10) Since the gate is Christ, the scene at the gate is often one of intimate union with Christ, as in the Apocryphon of James. After the spirit is clothed again with its garment, Christ tells the apostle, '

Behold, I shall reveal everything to you, my beloved. Know that you come forth just as I am. Behold, I shall reveal to you Him who is hidden. Now stretch out your hand. Now take hold of me... Those who wish to enter and seek to walk in the way that is before the door, open the door through you.<sup>66</sup>

The Book of Mormon also refers to the straight way before the gate and identifies the Holy One of Israel with the gatekeeper!

The way for man is narrow, but it lieth in a straight course before Him, and the keeper of the gate is the Holy One of Israel, and He employeth no servant there, and there is no other way save it be by the gate, for he cannot be deceived, for the Lord God is His Name!<sup>67</sup>

The doctrine of the Name of God as a key word runs like red ribbon through the history of revealed religion. Thus, if the Pistis Sophia proclaims, "Thou art the key, O Savior, which opens the door of all things and shuts the door of all;"<sup>68</sup> the author is merely citing Isaiah 22, "I will clothe him with thy robe, and strengthen him with thy girdle....And the key of the House of David will I lay upon His shoulders, so He shall open and none shall shut, and none shall open. And I will fasten Him as a nail in a sure place."<sup>69</sup> One is immediately reminded of the Pistis Sophia, where one communicates knowledge to God through certain passwords and signs:

And they shall test the soul to find their signs in it, as well as their seals and their baptisms and their anointings (χρῖσμα) and the virgin of light will seal that soul and the assistant (παράκλητος) will baptize that soul and give it a spiritual anointing. Then the assistant send the soul to the glorious Saboath the Good, (the Gnostic God) who is at the gate of life, who is called Father and who gives His seals to the soul. At the gate the soul cries, "Father!" and the soul gives his seals and responses, with the seal of each degree (τάξις) in the right hand, and the soul communicates knowledge with the right hand of every order (τοπος) with hymns of glory....And Melchizedek will seal that soul and lead it to the treasury of light (that is within the veil).<sup>70</sup>

The seal here is a sign of recognition. The Odes of Soloman tell us that "God's seal is known, and thy creatures know it, and the heavenly angels possess it, and the elect archangels are clothed with it."<sup>71</sup> In II Jeu, Christ tells the apostles, "This is the name: ζωξαιζωξ. Pronounce it once, holding in your hand the seal. Then the guards of the gate and the veil will withdraw and you may reach the place of their Father, who will give you His name and His seal, and then you will pass the door inside to

His treasure."<sup>72</sup> One important point is stressed in II Jeu, and indeed by several of the texts dealing with these sacred ordinances: The name and ordinances are top secret.<sup>73</sup>

### Conclusion

Documents cited from all over the Near East, and ranging from 2000 B.C. to 400 A.D., all tell a story pregnant with meaning to Latter-day Saints. The story is an organic unity that can be traced back to the oldest rites known to man, all of which cluster around the idea of the temple. The symbolic meaning of the garment itself outlines a rather familiar story:

- 1) the garment represents our pre-existent glory that is laid aside while
- 2) we put on another garment to represent our mortality as a consequence of the fall; 3) the garment is not only a reminder but also a protection against the evil one while we sojourn here in the lone and dreary world,
- 4) it also represents the glory of the resurrected body and an added robe, the added righteousness procured for entrance into the kingdom of God and for passing by the angels posted there; 6) one also takes upon oneself a name for passing through the gate when one dons the garment, the name of Jesus Christ, with whom ultimate unity becomes possible through these ordinances.



NOTES

<sup>1</sup> Clementine Recognitions, IV,36; Homilies VIII,22. English text found in A. Cleveland Coxe, The Ante-Nicene Fathers. (Eerdmans Pub. Co.: 1951). Vol. 8.

<sup>2</sup> Hugh Nibley, The Message of the Joseph Smith Papyri. (SLC: 1976). p. 281.

<sup>3</sup> Pre-existence in the Dead Sea Scrolls: 1QS III,15-17. "Before things came into existence He determined the plan of them." 1QH I,19-20. "By wisdom of thy knowledge thou didst establish their destiny before they came into existence." cf. H. May, "Cosmological Reference in Qumran and the O.T." J.B.L. Vol. 82. 1963, see note 32 p.6. CD II,7. The pseudepigrapha: II Enoch XXIII,4-5. "All the souls of mankind, however many of them are born, and the places prepared for them from eternity for all souls are prepared from eternity before the formation of the world." R.H. Charles, The Apocrypha and the Pseudepigrapha of the O.T. Vol. II. (Oxford: 1913). p.444. The abode for pre-existent souls is the promptuaria animarum in II Baruch XXIII,5. The pre-existence of Moses is indicated in the Assumption of Moses I,13-14. Abraham sees the, "divine world council... (wherein) whatever I had determined to be was already planned before in this council, and it stood before me ere it was created." He also saw, "they whom God has ordained to be born after thee and to be called My People." G.R. Box, The Apocalypse of Abraham. (New York: 1919). p.68. Test. of Naphtali II,2-4. The idea is found in the DSS via the Essenes according to M. Philonenko, Les Interpolations Chretiennes des Test. XII Patriarches. (Paris: 1960). p.39. Rabbinical Literature: Tenchuma Pikkude 3; Chagiga 12<sup>b</sup>; Bereshith Rabba C,8; III Enoch XLIII,3; Wisdom VIII,19-20. Gnostic Literature: Gospel of Thomas Logia 49: "Blessed are the lonely & the elect, for you will find the kingdom. It is from there that you have come and there you will again return." Logia 84:17;85. "When you see you images (εἰκόνες) that came into existence before you, which neither die nor are manifested, how much you then will bear!" Gospel of Truth 18. Mario Erbetta, Gli Apocrifi del Nuovo Testamento. (Torino: 1976). p.526. The apostles are pre-existent in the Pistis Sophia 8. Erbetta, p.400.

<sup>4</sup> Angelo Rappoport, Myth and Legend of Ancient Israel. Vol. 1. (Gresheim Pub. Co., London: 1928). p.21. Ben Sirach 16:26-29. I Enoch XXIII,11. Apoc. of Abraham. Box, p.68. XXII. Odes of Solomon VII,7-10. Gospel of Philip 114:7-20. R.M. Wilson, The Gospel of Philip. (New York: 1962). p.125.

<sup>5</sup> S.E. Robinson, "The Apocalypse of Adam," BYU Studies. #2 (1977). pp.132-133. A complete list of seals and passwords is included in Erbetta, Vangeli con Richiamo al Salvatore o a Entita Astratte e Impersonali. in Gli Apocriphi. pp.318ff, cf, E, Testa, Il Simbolismo dei Gudeo-Cristiani. pp.115ff.

<sup>6</sup> Eric Segelberg, "The Coptic Gnostic Gospel According to Philip and its Sacramental System," Numen. Vol. 7. 1960. pp.198-199. Gospel of Philip, "The Holy of Holy Ones is the Bridal Chamber." 117:24-25. "The woman is united to her husband in the Bridal Chamber. But those who have united in the Bridal Chamber will no longer be separated." 118:17-29, cf. 134:4-8; 124:6ff.

<sup>7</sup> Charles, Pseudepigrapha, pp.530ff. cf. III Baruch, Asc. of Isaiah, Chagigah 12; I Enoch; II Enoch; Test. of Abraham; Apocalypse of Abraham; Testament of Levi. K. Kohler, "The Apocalypse of Abraham and its Kindred." Jewish Quarterly Review. 1895. p.597. "The exegetes fail to understand the words of the Apostle Paul in I Cor, 15:40ff., where Paul speaks of σωματα επουρανα in contrast to σωματα επιγεια, says, "Different is the δοξα of the sun from that of the moon and that of the stars....The Apostle alludes to the different classes of the just in paradise, ranking in degrees of light." The origin of the "Sun, moon, stars," symbolism is common to Ardai Viraf and other Zoroastrian sources. The early Christian emphasis was on three heavens, DeJonge, The Test. of the XII Patriarchs. (Assen: 1953). p.46. see also A.T. Lincoln, "Paul the Visionary," N.T. Studies. #2. 1979. pp.212-218.

<sup>8</sup> Those who did not know the ordinances will be placed with another who is still in the body who will accomplish the ordinances for them. Apocryphon of John II,1. James Robinson, The Nag Hammadi Library. (Harper & Row: 1977). pp.113-114. Pistis Sophia 98:43-93;108:1ff; 128:1ff; 147:39ff. Text in Erbetta, Gli Apocriphi. pp.468;479; 494-495; 514. II Jeu 42. Ibid. p.336.

<sup>9</sup> Gospel of Peter X,41-42. Justin, Dia. contra Triphe, LXXXII,4. Ireneus, Pred. Apost. 78. Adv. Haer. IV,22; III,20.4, Odes of Solomon 17; 22:1-12; 42:11-20. Ascension of Isaiah 9:13-18; 4:21-22; 11:19; 10:8-16. Pastor of Hermas, Similitudes IX,4-6; XVI,1-7. cf. Jean Danielou, Dictionnaire de la Bible, Supplement, #6. pp.680ff. Bieder, Die Vorstellung der Hollenfahrt J.C. p.179. Apocryphon of John CJ II & IV. Epistles of the Apostles 26-27. Test. of Levi, 4:1; Acts of Thomas 10.

<sup>10</sup> The "ecclesia" is indicated in Erbetta, Gli Apocriphi. p.658. Odes of Solomon 42:17. Cazelles, "Descente du Christ aux Enfers," Dictionnaire de la Bible. (Paris: 1960). cols.395-430. Baptism for the dead: Ode 42, Past. of Herm, Sim. IX, Apocryphon of John. Robinson, Nag Hammadi, p.116. cf. Danielou, The Doctrine of Jewish Christianity. (Paris: 1958). p.248. Epistle of the Apostles 27, Erbetta, Gli Apocriphi. p.658. In the Apocryphon of John the seal (σφραγιζεν) is on the five senses recalling the anointing.

- Annexes
- 22 E. Goodenough. Jewish Symbols (New York: 1965) Vol.9, p.164.
- 23 DeJonge. p.124. also M. Philonenko. p.18. "le Temple est ici considéré comme une personne, et le voile du Temple comme le vêtement du Sanctuaire personnifié." τὸ ἱερόσυμα τοῦ ναοῦ.
- 24 H. Nibley. J.S. Papyri p.246.
- 25 Hugo Odeberg. The Hebrew Book of Enoch (KTAV Pub., New York: 1973 Reprint) p.32.
- 25b Odeberg. p.28.
- 25c Odeberg. p.32.
- 26a Dialogue of the Savior 143. In Robinson, The Nag Hammadi Library. (New York: 1977) p.327. "The Lord said....You will clothe yourselves with the light and enter into the bridal chamber. Judas said, 'How will our garments be brought to us?' The Lord said, 'Some will bring them to you and others will receive them, for they are you, your garments. Who can reach the place which is the reward? But they gave the garments of life to the man, for he knows the way on which he will go.'"
- 26b Gospel of Philip 57. Robinson, p.135.
- 27 Klijn. The Acts of Judas Thomas the Apostle (Leiden; E.J. Brill: 1962) pp.120-125, lines 9-10.
- 28 Hoffman. ZNTW 24:1907, pp.284-285. Cited in Nibley, p.268.
- 29 Klijn. Lines 98-102.
- 30 Klijn. p.278.
- 31 L. Ginzberg. The Legends of the Jews (Jewish Pub. Soc., Philadelphia: 1909-1038) Vol.1. pp.79;139;135; V,p.103.
- 32a J. Rendel Harris. Odes and Psalms of Solomon (Cambridge: 1909) p.68.
- 32b Apocryphon of James. Robinson p.253.
- 33a R.H. Charles. The Ascension of Isaiah (Oxford: 1913) p.34. Cf. IV Ezra 2:39;45, Pastor of Hermas, Similitudes 8:2,
- 33b Ascension of Isaiah 4:16. Cf. 8:26; 9:13; 9:24-25.
- 34 I Enoch 62:14-15. R.H. Charles. The Book of Enoch (SPCK; London: 1917) p.83.

35 Geza Vermes. The Dead Sea Scrolls in English (Great Britain; Nichols & Co.: 1972 Reprint) p.76.

36 E. Goodenough. Vol.9, pp.168-169.

37 Ascension of Isaiah, VII,22. "For above all the heavens and their angels has thy throne been placed, and thy garments and they crown which thou shalt see." VIII,14. "When from the body by the will of God thou hast ascended hither, then thou wilt receive the garment which thou seest, and likewise other numbered garments laid up there, and thou wilt become equal to the angels of the seventh heaven." IX,12-13. "How is it that they have received the garments, but have not the thrones and crowns? And He said to me, 'Crowns and thrones of glory they do not receive till the Beloved will descend in the form in which you will see Him descend.'" Test. Levi VIII,5-9. Past. Herm, Sim. VIII,ii,1-4. Odes of Solomon 1:1-2; 1QS IV,7-8.

38 II Nephi 9:13.

39 Rappoport. p.165. Discourse on the Abatton. In Erbetta. "L'investitura di Abatton." Vol.1, p.475. Vita Adae et Evae. Charles. Pseudepigrapha, p.137. Genesis Rabba 8.

40 Discourse on the Abatton, 476. Vita Adae et Evae. 15:1-16:1. Genesis Rabba 8. Ginzberg. The real problem was over the plan to create man. In the Genesis Rabba, God consults with the heavenly council about His plan of creation. They divide into two camps and those against God's plan to create man were cast out. In the Discourse on the Abatton, when God tells the heavenly council of His plans they were all unsure. Therefore Adam's body laid without a spirit of life for 40 days. At that point, Christ interceded, "Father, give him the spirit, I will be his advocate." Then the Father said, "If I give him the spirit, My Beloved Son, you will be constrained to descend into the world and suffer great pains for his sake, in order to redeem him and bring him back to his original state one more time." And I replied, "Give him the spirit; I will be his advocate, I will descend to the world to fulfill your will." My translation from Erbetta, Gli Apocriphi del Nuovo Testamento, Vol.1, p.475.

41 The Combat of Adam and Eve. 11:1-7; 27:12-14. Cf. Rappoport. p.165.

42 Wayne Meeks. The Prophet-King (N.T. Supp. Studies) pp.276-277. Cf. Goodenough. pp.143-144.

42 Robinson. p.308. "I put on my garment which the garment of light of the Majesty which I am."

43 Goodenough. p.169.; Gen. 3:21; Combat of Adam and Eve 23:7; 50:5-6 51:3-7.

44 Combat of Adam & Eve. 27:2-4,10. Cf. 60:1-3. "Satan came to the cave clad in a garment of light and girt about him a gright girdle....He transformed himself in order to deceive Adam."

- 45 Apocalypse of Adam. 4. Erbetta, p.208. Cf. Robinson. p.135.
- 46 Combat of Adam 24:10.
- 47 Apocalypse of Adam. 3-5. Erbetta. p.135.
- 48 Combat of Adam. 27:12.
- 49 Combat of Adam. 51:8.
- 50 A.R.C. Leaney. The Rule of Qumran and its Meaning. (London: 1966). pp.143;145;147.
- 51 Ginzberg. I,79,135,139.
- 52 Hugh Nibley. The World of the Jaredites (Deseret Book; SLC: 1952) p.162.
- 53 G.H. Box. pp.45-53.
- 54 Box. p.53. "Asazel had thus lost his garment of immortality and become mortal, while Abraham gained it."
- 55 Robert Graves & Raphael Patai. Hebrew Myths. (New York: 1963) pp.70;78.
- 56 Erbetta. p.396. Pistis Sophia 1:1; 8:1-2.
- 57 Pistis Sophia. 11:1-10. Erbetta. p.402.
- 58 Odeberg. p.32.
- 59 Goodenough. Vol.9, pp.143-144.
- 60 Pritchard. Ancient Near Eastern Texts (Princeton: 1955) p.53-55
- 61 E.A.W. Budge. The Book of the Dead (New York: 1913) p.580
- 62 Budge. pp.589ff.
- 63 Goodenough p.145. Cf. Asc. Isaiah VII,25; I Enoch; II Enoch; III Enoch; Test. Levi.; ApocAbr.; Asc. Moses; Jubilees; TestAbr.; IV Ezra etc.
- 64 Apocalypse of Paul 23. Robinson. p.241.
- 65 Pastor Hermas, Sim. IX,113;117;121-122
- 66 Robinson. pp.252-253. The Second Apocryphon of James 55;57. A similar ordinance is found in Odes 37:1-3; 42:1-4; The Pearl lines 98-101
- 67 II Nephi 9:41

68 Erbetta, p.492.

69 Isaiah 22:21-23.

70 Pistis Sophia 112. Erbetta p.484.

71 Odes of Soloman 4:8.

72 II Jeu 33:50-55. Erbetta p.351.

73 Erbetta p.334. "Behold, I have told you the name that I promised from the first to reveal to you, so that the places of the treasure withdraw and you could come to the place of the true God....Thus I have told it to you, preserve and hide it, don't repeat it...Now I have told you the name that you ased me to, hide it in your heart." Cf. Test. Levi 3:30; Apoc. John 31.

NOTES ON FIRESIDE TALK BY HUGH NIBLEY

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

"SACRED VESTURES"  
(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. (Satan tries  
to get Adam's garment)

The garment of Adam signifies KINGSHIP and REPENTENCE.

John the Baptist had a GARMENT OF REPENTENCE, 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 ~~12<sup>th</sup>~~ 13<sup>th</sup> 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.)