

Podcast Episode 91: Garments, Part 1

This is part 1 of a series about garments, where Denver discusses temple garments, wedding garments, and other clothing as mentioned in the scriptures.

DENVER: Marriage was the first ordinance; it was introduced before the Fall; it was introduced before man was instructed on sacrifice. Go back to the Book of Moses in chapter 4, in verse 27—after they had transgressed, but before they had been sent out of the Garden—we learn in verse 27 of Moses chapter 4: *Unto Adam, and also unto his wife, did I, the Lord God, make coats of skins, and clothed them* (See also Genesis 2:18 RE). Now, it's important that while the account sometimes refers to Adam by meaning both Adam and Eve, in this case, it was necessary for a clarification to be made. The garment that was given unto them to clothe their nakedness is also referred to in the temple as the garment of the Holy Priesthood. And God wants the record to be clear: *Unto Adam, and also unto his wife, did I, the Lord God, make coats of skins, and clothed them*. Therefore, Adam was not clothed and then told, 'You go and do this and clothe your wife;' God clothed them both. God did not expect Adam to intercede when it comes to the clothing of the woman. God treated her as if she too were about to embark upon a journey into mortality that would require her likewise to understand the principle of sacrifice. Because think about it for one moment. You learn (we'll look at this just in a moment), you learn that they practiced sacrifice thereafter, but when were they taught the principle of sacrifice? They were taught at this moment.

There are legends about—and they show up in a variety of ways; they even show up in mythical characters—but there are legends about the animal that was chosen by God to slay and to offer as a sacrifice, in order to clothe them with the skins of an animal. I rather like the theme of many of those. The theme is that when the animals were brought to Adam and Adam named the animals, there were some that he really liked more than others; but there was one particular animal he liked above all the rest. It was that animal, and that animal's consort, who were slain in order to provide the clothing for Adam and Eve; so that Adam and his wife Eve could understand that the principle of sacrifice came at an enormous price. And so the animal was no longer able to exist in this sphere, having been used originally while yet in the Garden to provide the coats, and to drive home the point about the sacrifice that's required in order to clothe the nakedness of the man and the woman. [I'm thinking in a room this warm some of you might envy the nakedness of Adam and Eve. I'm hoping that you refrain though.]

So, if you turn over to Moses chapter 5, beginning at verse 5—this is talking about after they had been expelled from the Garden—it says:

He gave unto them commandments that they should worship the Lord their God and should offer the firstlings of their flocks for an offering unto the Lord, and Adam was obedient unto the commandments of the Lord. And after many days an angel of the Lord appeared unto Adam saying. Why doest thou offer sacrifices unto the Lord? And Adam said unto him, I know not save the Lord commanded me. Then the angel spake saying, this thing is a similitude of the sacrifice of the Only Begotten of the Father which is full of grace and truth. (See also Genesis 3:2-3 RE)

So, that sacrifice that was performed that brought such sadness in verse 27 of chapter 4, that occurred before they were driven out of the Garden, was simply a commandment to do, which Adam and Eve then did. And it was some time later, *many days* later—and *many days* is not defined. It appears to me, from the context as we go further, that *many days* in this context means "many years." In fact, it means more than "many years;" it means "many generations." There were many generations of men alive on the earth while Adam and Eve were there before the explanation of why they were offering sacrifice is finally given to them. And you're impatient. And you want to know more, and you want to know it now. And you don't think that God tries the patience of all those to whom He will eventually come.

So, reading between the lines of the Old Testament (because the record doesn't make it clear), we can assume that the garment that was given to Adam in the beginning was handed down through each of those, just like the records were handed down through each of those; and it was that garment that came into the possession of Joseph that the jealous brothers took and destroyed—well, damaged; a remnant of it remained—all of which proved to be an allegory to what history would show about that family.

We don't know if, at the time of destroying the relic of the garment, they destroyed the relic of the records of the fathers, because the record is silent about that. But it's pretty clear that if they couldn't share in the prize, if they couldn't share in the artifact, if they couldn't share (and from their perspective, this is probably the correct way to categorize it) in the talisman—

See, when Abraham received the records of the fathers, he got it from his father, who was an idolater. He regarded those records as nothing more than a talisman, a good luck charm. Abraham regarded it as something different, and he worshipped the God of Heaven, and through them he connected to the God of Heaven. Well, the brothers who were jealous of this passing down of a relic, that's more "talisman" than "meaningful source of inspiration and knowledge about God," may well have destroyed it. They may have copied it. There may have been other versions of it that were made available, or parts of it, if they were

interested in it; but I think the original of that may, just like the garment that was given to Adam, have been destroyed at that point.

We're reading in the Joseph Smith Testimony [History], look at the next verse: *While I was thus in the act of calling upon God... . In the act of calling upon God!* If you're in the right way, with the right faith, looking for the right answers, you don't even get to finish the sentence. God knows what ye have need of even before you ask. It's in the Sermon on the Mount. Christ tells you that. That horrible aching, that longing, that hollowness, that emptiness within you—is what Christ was designed to fill; that's His purpose in coming to His temple. So while he was *in the act of calling upon God, [he] discovered a light appearing in [his] room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the [ground]* (JS-H 1:30; see also JSH 3:2 RE). As an interesting aside, I want to ask the question: Why? Why did Moroni stand in the air, his feet not touching the ground? It's an interesting topic we're not going to talk about here. It's off subject; it won't get us Zion anyway, but there's stuff here.

Oh, and look at this:

He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, ...his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, ...it was open, so that I could see into his bosom. (Ibid.)

Notice this. This is not ceremonial garb; as a consequence of which I can tell you that it's okay to be buried without temple regalia; because you're not going to be wearing that stuff in the resurrection anyway, if you inherit what the angels of God, including Moroni—who is certainly exalted—wear.

You can read about the description of what Christ wears in the scriptures, as well. Ceremonial garb is just that—it is ceremonial garb. It is designed to teach you about the creation, to endow you with certain knowledge about the process of being exalted; but it is not the attire that you'll see on the streets of heaven. I actually think—I think they look Egyptian. I think their attire looks Egyptian, but that's neither here nor there.

This is a guy who was wearing only a robe. It's not ceremonial. He doesn't have shoes on his feet. He doesn't have a bonnet on. He doesn't have a variety of things that we would

associate with ceremonial dress. You can read a description of Christ's attire in Third Nephi, chapter 11, verse 8. And the description there is very much like the description that we have here—Christ and Moroni wearing the same kind of thing. And then, hey, just for the fun of it, let's go back to Exodus 28.

Exodus 28. (I want to revert back to my Cecil B. Demille-esque stuff):

And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a brodered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office. And they shall take gold, and blue, and purple, and scarlet, and fine linen... (Exodus 28: 4-5; see also Exodus 15:1 RE)

...and yellow and green and purple and orange and mauve and...I'm sorry. You can read it; it's in here. Ooh, *the ouches of gold and the chains of pure gold (at the end) of wreathen work...*(ibid, vs. 13-14; para. 4). I mean, he dresses you in funny attire, okay? God goes through the ceremonial attire, and he dresses you up, and the purpose of the dress is ceremonial to communicate to you, through symbolism, knowledge about certain things. But they are not an end; they are a symbol. Six days of creation: six articles of clothing, each one of which can be associated with one of the days of creation. Therefore, as you enter through the veil, it is as if the entirety of all creation is redeemed in your person. You represent salvation for the entirety of creation, because in you, should you be able to be rescued, creation itself continues. These are symbols. They communicate to the mind ideas—ideas that are eternal. They are not ends in themselves.

Well, keep that in mind, because you're here to be trained. You're here to learn something. You're here to learn about the power of godliness. And by "here," I don't mean this room tonight, although I think that is certainly true. I'm talking about this lifetime in which you find yourself—this place, this terrible fallen world, this glorious opportunity in which sacrifice is actually possible. You don't avoid it, and you don't necessarily seek it out. But when it comes upon you, you face it down bravely. And you stand where God places you. And you don't let any man move you from where it is that God would have you be, because therein lies salvation. You're obeying a law ordained before the foundation of the world. You can't lay hold upon such blessings unless you obey the law upon which it is predicated. There will always be, in absolute numbers, only a few who will find that straight and narrow path. There will be an overflowing abundance of those who will fight against it, because they serve their master. You don't have time to worry about them. You serve yours. And that Master needs to be Christ.

In D&C 45, verse 16, let's look at that one. He says:

...I will show it plainly, as I showed it unto my disciples as He stood [This is verse 16 of D&C 45, I'm sorry; verse 16.] I will show it plainly as I showed it unto my disciples as I stood before them in the flesh, and spake unto them, saying: As ye have asked of me concerning the signs of my coming, in the day when I shall come in my glory in the clouds of heaven, to fulfil the promises that I have made unto your fathers. (See also T&C 31:4)

This is a description of how He intends to return.

Go to D&C 49, beginning at verse 22 He says:

Verily I say unto you the Son of Man cometh not in the form of a woman, neither a man traveling on the earth. Wherefore, be not deceived, but continue in steadfastness, looking forth for the heavens to be shaken, and the earth to tremble and reel to and fro as a drunken man, for the valleys to be exalted, and for the mountains to be made low, and for the rough places to become smooth—and all this when the angel shall sound his trump. (See also T&C 35:7)

This is how He intends to come. He may send people who are messengers. He may send people who have things to say from Him, but when He returns He's going to return in glory.

Section 133, if you go there and you read, beginning at 46:

And it shall be said: Who is this that cometh down from God in heaven with dyed garments; yea, from the regions which are not known, clothed in his glorious apparel, traveling in the greatness of his strength? And he shall say: I am he who spake in righteousness, mighty to save. And the Lord shall be red in his apparel, and his garments like him that treadeth in the wine-vat. (See also T&C 58:6)

I just add parenthetically that His apparel is red. Period. Period. He will be clothed in red. And if someone offers you a vision in which they vary from this, I'll add my voice to Joseph's and bare testimony that when He appears His apparel—apparel, will be red.

Now I want to refer to a verse, and refer to this verse in the context of the temple. Apply these words solely and exclusively for a moment to the temple: Do not expect to eat the bread or wear the garment of the laborer in Zion. If you oppose the work, if you stay your

hand, if you refuse, and others do the labor, don't expect to eat the bread or wear the garment. (D&C 42:42; see also T&C 26:12)

Now here's a sober moment that I want to remind you about, which need not continue. Go to Ether, chapter 12. This is Moroni as he's completing the translation of the record that his father said would be included within his father's book, the Book of Mormon, but his father did not translate. So, Moroni translated it and included it within the Book of Mormon. And as he's wrapping up his translation he includes a dialogue. It's a very sobering dialogue in Ether, chapter 12, beginning at verse 36:

And it came to pass that I prayed [this is I, Moroni, the translator. This isn't Ether. This is Moroni's interlude.] I prayed unto the Lord that he would give unto the Gentiles grace, that they might have charity. And it came to pass the Lord said unto me: If they have not charity it mattereth not unto thee, thou hast been faithful; wherefore, thy garments shall be made clean. And because thou hast seen thy weakness thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father. And now I, Moroni, bid farewell unto the Gentiles. (Ether 12:36-38; see also Ether 5:7-8 RE)

Did you see what just happened? Moroni begged the Lord to give unto the Gentiles grace. And the Lord says, 'It doesn't matter to you.' He did not give Moroni what he asked for! He did not promise the Gentiles would receive grace! The Lord could not do that, because it would abrogate both the law (grace for grace), and our agency, because we are free to choose. Therefore, the Gentiles inherited the Restoration with no promise from Christ to Moroni that those who would receive this record would be given the grace of God. That is dependent upon you.

Now I, Moroni, bid farewell unto the Gentiles, yea, and also unto my brethren whom I love, until we shall meet before the judgment-seat of Christ, where all men shall know that my garments are not spotted with your blood. And then shall ye know that I have seen Jesus, and that he hath talked with me face to face, and that he told me in plain humility, even as a man telleth another in mine own language, concerning these things. (ibid, vs. 39)

This is that Lord who, when you pass through the thunderings and lightnings, you'll speak with. He talks in plain humility. It is not His position to cause fear in your heart, but to bring to you comfort. His purpose is not to leave you comfortless, but to come and comfort you. It's you that presents the barrier. It's you that presents the fear. And that rightly so, because

we ought to fear. And what we should fear is our own weakness and our own sins, because our greatest sin is our ignorance.

And only a few have I written, because of my weakness in writing. And now, I would commend you [this is Moroni commending you, the Gentiles, who are going to receive this book] I would commend you to seek this Jesus of whom the prophets and apostles have written, that the grace of God the Father, and also the Lord Jesus Christ, and the Holy Ghost, which beareth record of them, may be and abide in you forever. (ibid, vs. 40-41)

He asked for grace to be given. God cannot give it. Then he turns and he says, 'You Gentiles, please, seek for His grace; it cannot otherwise be given you.' The Book of Mormon's assessment of us is sober indeed, and the arrogance with which we read that book blinds us to our predicament in which we find ourselves.

The plea: seek for grace. It is through grace that we obtain charity. It is through charity we are able to bless others. Because the fact of the matter is you can't bless anyone, or hold that priesthood that is primarily designed to administer blessings and not cursings, unless you have charity for others; unless you are willing to do things you would rather not do; unless you are willing to subordinate your will to the will of the Father. Because it is the purpose of the Father to bless all of His offspring. Therefore, it is only through grace you acquire what you need to be of use to God the Father and his Son, Jesus Christ.

So when Christ begins his planting He's actually a restorer of an earlier religion. Instead of this being something altogether revolutionary and new, Christ was a restorer. He was an antiquarian. He was bringing back something which once had been. He was trying to get people to understand. See, the religion that Moses was trying to restore was originally significantly greater than the one that he wound up restoring because the people were unwilling to accept the earlier version so those things were broken, destroyed, discarded, and a new innovation was established through Moses, the great law giver, who gave a law of lesser performances, observances, rites in order to point forward to something else that would be coming so that maybe when that something else, when it came, could explain to them what the law was intended to have them observe. The paschal lamb that occurs where the blood on the lintel and the door post saves you from the destroying angel is a type of Christ because Christ's blood will save you from destruction. The rites involving the shedding of blood in the courtyard, of either the tabernacle or later the temple, was designed to be a propitiation, a form of paying the debt for sin. The wages of sin are death. Therefore, it's necessary that death be demonstrated through the sacrifice of animals in order to have your mind pointed forward to some great sacrifice whose effect will be

saving you from sin. In the courtyard, of either the tabernacle or in the temple, when you sacrifice animals and you spill their blood by cutting the neck and letting the blood flow out, blood gets all over the ground; it gets tracked; it gets splashed; it gets upon you. And prophets use this analogy of blood and sins, and blood on your garments, and shaking the blood off of your garments as an analogy that's based upon the effect of performing the law of Moses, which itself is intended to point you to Christ. And Christ demonstrated, by His teachings and actions, that He fully understood that was what was happening, and that was who He was and what His role was. When Christ knelt to wash the feet of the disciples, one of the things that washing feet in that culture accomplished was cleansing the blood off the feet, that was tracked everywhere when you got near the courtyards of the temple, in order to show that they were unaccountable for sin. He was removing from them the guilt that the blood was intended to exhibit.

Question: This is decidedly limited in what is appropriate to be said, but the question is about: Since Christ came to fulfill the law, and the practice of animal sacrifice was done away with, and what we're to offer is a broken heart and a contrite spirit as a sacrifice, and animal sacrifice was a type to teach the people of the coming Messiah—He fulfilled that. Why would animal sacrifice be reinstated?

Answer: OK, as—I don't want to get out ahead of where we are at this point, but let me say, it will be done for entirely appropriate purposes that will be perfectly satisfactory to the understanding of those that are involved. It's not gonna be some kind of temple-turned-slaughterhouse. It's not gonna be a production line in which the hems of your garments, and the blood shaking from the hems of your garment, becomes a cliché because of the abundance of the flowing of blood in the courtyards of the temple of Solomon and later the temple of Herod. It will be decidedly confined, limited, for purposes that will be adequately understood by those who, on the rare occasions when that practice is reinstated, participate, witness. But I think that's all that can be said. You won't be disappointed.

The Gospel is delicious. Get rid of that stale, wretched stuff that you consume and go on to find the Life, the Light, and the vigor that is contained in the words that we have in scripture. This stuff is delicious. If you'll partake of it and prepare yourself, you can improve this estate in a way that will reflect credit in the next estate. Don't forfeit the opportunity.

Thus they become high priests forever. They become high priests forever. They had it before the foundation of the world. They come here, they have authority here, and that authority began there and it will continue into the next life. Therefore, they can bless, and you're blessed indeed.

Thus they become high priests forever, after the order of the Son, the Only Begotten of the Father, who is without beginning of days or end of years, who is full of grace, equity, and truth. And thus it is. Amen. Now, as I said concerning the holy order, or this high priesthood, there were many who were ordained and became high priests of God; and it was on account of their exceeding faith and repentance, and their righteousness before God, they choosing to repent and work righteousness rather than to perish; Therefore they were called after this holy order, and were sanctified, and their garments were washed white through the blood of the Lamb. (Alma 13:9-10; see also Alma 9:10 RE)

You say you want to be baptized and to be cleansed from all sin? I say have at it! But in addition, this prototype of the saved man requires that you do something in addition. You may only achieve a limited amount of grace in this life, but that limited amount of grace you must hold fast to. You cannot receive more if you will not receive what's offered now. And if you will receive what's offered now, you'll be added upon.

None of us is spared from mutual failure. We are not Zion. We will never be Zion if we do not repent. All of us must repent, turn to face God with full purpose of heart, acting no hypocrisy, or we will not establish godly peace among us.

The "Answer to the Prayer for Covenant" and the Covenant are the beginning blueprint. That blueprint teaches the need to be better people. Following it is more challenging than reciting it. No one can learn what is required without doing. Working together is the only way a society can grow together. No isolated spiritual mystic is going to be prepared for Zion through his solitary personal devotions. Personal devotion is necessary, of course, but the most pious hermit will collide with the next pious hermit when they're required to share and work together in a society of equals having all things in common. Do not pretend it will be otherwise. Failing to do the hard work outlined in the Covenant is failing to prepare for Zion. It's failing to have oil in the lamp. It's failing to put upon you the wedding garment.

If you think you are one of the five virgins who will be invited in when the bridegroom arrives and have never attempted to obey the Lord's commandments, you will find yourself left outside when the door is shut. If you come from the highways and byways without a wedding garment because you failed to keep the covenant, you'll be excluded.

There is work to be done. Almost all of it is internal to us. The five prepared virgins and the strangers who brought a wedding garment will be those who keep the Covenant. It is

designed to give birth to a new society, new culture, and permit a new civilization to be founded.

The foregoing are excerpts taken from:

- Denver's 40 Years in Mormonism Series, Talk #9 entitled "Marriage and Family" given in St. George, UT on July 26th, 2014
- The Denver Snuffer Podcast, episode 60 entitled "The Third Root," released March 10, 2019
- Denver's 40 Years in Mormonism Series, Talk #1 entitled "Be of Good Cheer" given in Boise, ID on September 10th, 2013
- Denver's 40 Years in Mormonism Series, Talk #7 entitled "Christ, Prototype of the Saved Man" given in Ephraim, UT on June 28, 2014
- Denver's conference talk entitled "Things to Keep Us Awake at Night" given in St. George, UT on March 19th, 2017
- Denver's 40 Years in Mormonism Series, Talk #8 entitled "A Broken Heart" given in Las Vegas, NV on July 25th, 2014
- Denver's Christian Reformation Lecture Series, Talk #4 given in Sandy, Utah on September 7, 2018
- Denver's conference talk entitled "Civilization", given in Grand Junction, CO on April 21, 2019; and
- The Q&A Session following that talk on the same day.