

NAKEDNESS

2 Nephi 9:13-14

13 O how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again, and all men become incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us in the flesh, save it be that our knowledge shall be perfect.

14 Wherefore, we shall have a perfect knowledge of all our guilt, and our uncleanness, and our **nakedness**; and the righteous shall have a perfect knowledge of their enjoyment, and their righteousness, being clothed with purity, yea, even with the robe of righteousness.

Genesis 2:25

25 And they were both **naked**, the man and his wife, and were not ashamed.

Genesis 3:6-15

6 And when the woman saw that the tree [was] good for food, and that it [was] pleasant to the eyes, and a tree to be desired to make [one] wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

7 And the eyes of them both were opened, and they knew that they [were] **naked**; and they sewed fig leaves together, and made themselves aprons.

8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

9 And the LORD God called unto Adam, and said unto him, Where [art] thou?

10 And he said, I heard thy voice in the garden, and I was afraid, because I [was] **naked**; and I hid myself.

11 And he said, Who told thee that thou [wast] **naked**? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12 And the man said, The woman whom thou gavest [to be] with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What [is] this [that] thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 And the LORD God said unto the serpent, Because thou hast done this, thou [art] cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

2 Chronicles 28:19

19 For the LORD brought Judah low because of Ahaz king of Israel; for he made Judah **naked**, and transgressed sore against the LORD.

Ezekiel 23:28

28 For thus saith the Lord GOD; Behold, I will deliver thee into the hand [of them] whom thou hatest, into the hand [of them] from whom thy mind is alienated:

29 And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee **naked** and bare: and the **nakedness** of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.

Hebrews 4:12-14

12 For the word of God [is] quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and [is] a discernor of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things [are] **naked** and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast [our] profession.

Revelation 16:14

14 For they are the spirits of devils, working miracles, [which] go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15 Behold, I come as a thief. Blessed [is] he that watcheth, and keepeth his garments, lest he walk **naked**, and they see his shame.

Moses 3:25

25 And they were both **naked**, the man and his wife, and were not ashamed.

Moses 4:12-21

12 And when the woman saw that the tree was good for food, and that it became pleasant to the eyes, and a tree to be desired to make her wise, she took of the fruit thereof, and did eat, and also gave unto her husband with her, and he did eat.

13 And the eyes of them both were opened, and they knew that they had been **naked**. And they sewed fig-leaves together and made themselves aprons.

14 And they heard the voice of the Lord God, as they were walking in the garden, in the cool of the day; and Adam and his wife went to hide themselves from the presence of the Lord God amongst the trees of the garden.

15 And I, the Lord God, called unto Adam, and said unto him: Where goest thou?

16 And he said: I heard thy voice in the garden, and I was afraid, because I beheld that I was **naked**, and I hid myself.

17 And I, the Lord God, said unto Adam: Who told thee thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat, if so thou shouldst surely die?

18 And the man said: The woman thou gavest me, and commandest that she should remain with me, she gave me of the fruit of the tree and I did eat.

19 And I, the Lord God, said unto the woman: What is this thing which thou hast done? And the woman said: The serpent beguiled me, and I did eat.

20 And I, the Lord God, said unto the serpent: Because thou hast done this thou shalt be cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life;

21 And I will put enmity between thee and the woman, between thy seed and her seed; and he

shall bruise thy head, and thou shalt bruise his heel.

JST Genesis 3:11-21

11 And when the woman saw that the tree was good for food, and that it became pleasant to the eyes, and a tree to be desired to make her wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

12 And the eyes of them both were opened, and they knew that they had been **naked**; and they sewed fig leaves together, and made themselves aprons.

13 And they heard the voice of the Lord God, as they were walking in the garden, in the cool of the day.

14 And Adam and his wife went to hide themselves from the presence of the Lord God, amongst the trees of the garden.

15 And I, the Lord God, called unto Adam, and said unto him, Where goest thou? And he said, I heard thy voice, in the garden, and I was afraid, because I beheld that I was **naked**; and I hid myself.

16 And I, the Lord God, said unto Adam, Who told thee that thou wast **naked**? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat, if so thou shouldst surely die?

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21 And I will put enmity between thee and the woman, and between thy seed and her seed; and he shall bruise thy head, and thou shalt bruise his heel.

John Taylor, The Gospel Kingdom, p.36

In the organization of man, in the organization of this earth, and in the organization of the heavens, there were certain things designed by the Almighty to be carried out, and that will be carried out according to the purposes of the Most High, which things were known to him from the beginning. There exists all manner of curious opinions about God, and many people think it impossible for him to take cognizance of all men, but that is very easily done. If I had time to enter into this subject alone, I could show you upon scientific principles that man himself is a self-registering machine, his eyes, his ears, his nose, the touch, the taste, and all the various senses of the body are so many media whereby man lays up for himself a record which perhaps nobody else is acquainted with but himself; and when the time comes for that record to be unfolded, all men that have eyes to see, and ears to hear, will be able to read all things as God himself reads them and comprehends them, and all things, we are told, are **naked** and open before him. . . . We are told in relation to these matters that the hairs of our heads are numbered; that even a sparrow cannot fall to the ground without our Heavenly Father's notice; and predicated upon some of these principles are some things taught by Jesus, where he tells men to ask and they shall receive. What! the millions that live upon the earth? Yes, the millions of people, no matter how many there are. Can he hear and answer all? Can he attend to all these

things? Yes. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

John Taylor, *The Gospel Kingdom*, p.231

It is proper that men should be honest with themselves, that they should be honest with each other in all their words, dealings, intercourse, intercommunication business arrangements, and everything else. They ought to be governed by truthfulness, honesty, and integrity, and that man is very foolish indeed who would not be true to himself, true to his convictions and feelings in regard to religious matters. We may deceive one another, as in some circumstances, counterfeit coin passes for that which is considered true and valuable among men. But God searches the hearts and tries the reins of the children of men. He knows our thoughts and comprehends our desires and feelings. He knows our acts and the motives which prompt us to perform them. He is acquainted with all the doings and operations of the human family, and all the secret thoughts and acts of the children of men are open and **naked** before him, and for them he will bring them to judgment.

The Teachings of Spencer W. Kimball, p.125

In our prayers, there must be no glossing over, no hypocrisy, since there can here be no deception. The Lord knows our true condition. Do we tell the Lord how good we are, or how weak? We stand **naked** before him. Do we offer our supplications in modesty, sincerity, and with a "broken heart and a contrite spirit," or like the Pharisee who prided himself on how well he adhered to the law of Moses? Do we offer a few trite words and worn-out phrases, or do we talk intimately to the Lord for as long as the occasion requires? Do we pray occasionally when we should be praying regularly, often, constantly? Do we pay the price to get answers to our prayers? Do we ask for things absurd and not for our good? The Lord promised:

Draw near unto me and I will draw near unto you; seek me diligently and ye shall find me; ask, and ye shall receive; knock, and it shall be opened unto you.

Whatsoever ye ask the Father in my name it shall be given unto you, that is expedient for you;

And if ye ask anything that is not expedient for you, it shall turn unto your condemnation. (D&C 88:63-65.)

The Teachings of Spencer W. Kimball, p.222

Since men are **naked** before their Father in Heaven, honesty with self and with him is important. Reverence is not furthered by shows of eloquence, display of scholarliness, parades of stylish hats and clothing. Many devout women prefer to do their worshipping without hats and many people save their costly adornments and jewelry for festive social occasions. Here is a place of refinement, simplicity, humility, brotherliness.

Bruce R. McConkie, *Mormon Doctrine*, p.621 RECORDING ANGELS

As a matter of fact, however, man is his own recording angel in a very real sense. That is, his thoughts, words, and deeds have a direct and discernible effect on his body. By compliance with a telestial law, a man creates a telestial body; terrestrial and celestial bodies are created by compliance with those respective laws. (D. & C. 88:16-32.) Thus President John Taylor taught:

"Man himself is a self registering machine, his eyes, his ears, his nose, the touch, the taste, and all the various senses of the body are so many media whereby man lays up for himself a record which perhaps nobody else is acquainted with but himself; and when the time comes for that record to be unfolded, all men that have eyes to see, and ears to hear, will be able to read all things as God himself reads them and comprehends them, and all things, we are told, are **naked** and open before him." (Gospel Kingdom, p. 36.)

Dallin H. Oaks, Pure in Heart, p.10

The Savior told the Pharisees, "God knoweth your hearts" (Luke 16:15). Paul warned the Hebrews that God "is a discerner of the thoughts and intents of the heart," and that "all things are **naked** and opened unto the eyes of him with whom we have to do" (Hebrews 4:12-13 ;see also 1 Corinthians 4:5). Ammon taught his people that God "knows all the thoughts and intents of the heart; for by his hand were they all created from the beginning" (Alma 18:32; also see Mosiah 24:12; D&C 6:16). And Mormon wrote, "for none is acceptable before God, save the meek and lowly in heart" (Moroni 7:44).

Dallin H. Oaks, Pure in Heart, p.10

In this dispensation, the Lord has reaffirmed that God "is a discerner of the thoughts and intents of the heart" (D&C 33:1). Elder John Taylor said:

Dallin H. Oaks, Pure in Heart, p.10

He knows our thoughts and comprehends our desires and feelings; he knows our acts and the motives which prompt us to perform them. He is acquainted with all the doings and operations of the human family, and all the secret thoughts and acts of the children of men are open and **naked** before him, and for them he will bring them to judgment. (Journal of Discourses 16:301-2.)

Dallin H. Oaks, Pure in Heart, p.10 - p.11

In other words, God knows who is pure in heart. He can and will judge us not only for our actions but also for our motives, desires, and attitudes. This reality is challenging, not surprising.

B. H. Roberts, New Witnesses for God, Vol.3, p.186

I think it cannot be doubted when the whole story of man's fall is taken into account that in some way--however hidden it may be under allegory--his fall was closely associated with the propagation of the race. Before the fall we are told that Adam and Eve were in a state of innocence; but after the fall "The eyes of them both were opened and they knew that they were **naked**, and they sewed fig leaves together and made themselves aprons," and also hid from the presence of the Lord.

Lectures on Faith, Lecture 2, p.15 - p.16

19. Secondly, we have seen, that though man did transgress, his transgression did not deprive him of the previous knowledge with which he was endowed relative to the existence and glory of his Creator; for no sooner did he hear His voice than he sought to hide himself from His presence.

Collected Works of Hugh Nibley, Vol.1, Ch.5, p.87 - p.88

The perfect and beautiful union of Adam and Eve excited the envy and jealousy of the

Evil One, who made it his prime objective to break it up. He began by making both parties self-conscious and uncomfortable. "Ho, ho," said he, "you are naked. You had better run and hide, or at least put something on. How do you think you look to your Father?" They had reason to be ashamed, because their **nakedness** betrayed their disobedience. They had eaten of the forbidden fruit. But Satan wanted to shock them with his pious show of prudish alarm--he had made them ashamed of being seen together, and that was one wedge driven between them. Collected Works of Hugh Nibley, Vol.1, Ch.5, p.87 - p.88

His first step (or wedge) had been to get one of them to make an important decision without consulting the other. He approached Adam in the absence of Eve with a proposition to make him wise, and being turned down he sought out the woman to find her alone and thus undermine her resistance more easily. It is important that he was able to find them both alone, a point about which the old Jewish legends have a good deal to say. The tradition is that the two were often apart in the Garden engaged in separate tasks to which each was best fitted. In other words, being one flesh did not deprive either of them of individuality or separate interests and activities.

The Teachings of Spencer W. Kimball, p.539

Temple garments afford protection. I am sure one could go to extreme in worshiping the cloth of which the garment is made, but one could also go to the other extreme. Though generally I think our protection is a mental, spiritual, moral one, yet I am convinced that there could be and undoubtedly have been many cases where there has been, through faith, an actual physical protection, so we must not minimize that possibility. (5/31/48)

Encyclopedia of Mormonism, Vol.2, GARMENTS

The word "garment" has distinctive meanings to Latter-day Saints. The white undergarment worn by those members who have received the ordinance of the temple Endowment is a ceremonial one. All adults who enter the temple are required to wear it. In LDS temples, men and women who receive priesthood ordinances wear this undergarment and other priestly robes. The garment is worn at all times, but the robes are worn only in the temple. Having made covenants of righteousness, the members wear the garment under their regular clothing for the rest of their lives, day and night, partially to remind them of the sacred covenants they have made with God.

The white garment symbolizes purity and helps assure modesty, respect for the attributes of God, and, to the degree it is honored, a token of what Paul regarded as taking upon one the whole armor of God (Eph. 6:13; cf. D&C 27:15). It is an outward expression of an inward covenant, and symbolizes Christ like attributes in one's mission in life. Garments bear several simple marks of orientation toward the gospel principles of obedience, truth, life, and discipleship in Christ.

Encyclopedia of Mormonism, Vol.2, GARMENTS

Scripture, as well as legends from many lands and cultures, points toward the significance of sacral clothing. A biblical tradition teaches that Adam and Eve, prior to their expulsion from Eden, wore sacred clothing. "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them" (Gen. 3:21). These were given in a context of repentance and forgiveness, and of offering sacrifice and making covenants.

Bruce R. McConkie, The Mortal Messiah, Vol.2, p.295

And the Lord Jehovah commanded Moses to direct the children of Israel, through all their generations, to "make them fringes [tassels] in the borders [corners] of their garments, . . . and that they put upon the fringe of the borders a ribband of blue." Who and of what moment was such a dress code? We can see how the dress standards given to Adam and Eve taught modesty and placed the new mortals in a frame of mind to live and worship by proper standards. Immodest, ornate, and worldly dress is an invitation to unclean thoughts and immoral acts, which are foreign to that conduct and worship desired by Him whose we are. But why such minutely prescribed dress requirements as these given to ancient Israel? Jehovah gives the answer: "It shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring." That is: `Your garments, your clothing, shall be a shield and a protection to you. They shall cover your nakedness and keep from you the lusts of the eyes and the lusts of the flesh, and the special adornments on them shall remind you continually to walk as becometh saints.' All this is to be, Jehovah decreed, "That ye may remember, and do all my commandments, and be holy unto your God." (Num. 15:37-41.)

Bruce R. McConkie, The Mortal Messiah, Vol.2, p.294 - p.295

From the beginning the garments of the saints have enjoyed a special and sacred place in true worship. They cover that nakedness which when exposed leads to lewd and lascivious conduct. They stand as a symbol of modesty and decency and are a constant reminder to true believers of the restraints and controls placed by a divine providence upon their acts. Adam and Eve made for themselves aprons of fig leaves to cover their nakedness and preserve their modesty. The Lord himself made coats of skins to cover the bodies of our first parents, that they, being clothed and wholesome before him, might attain those feelings which foster reverence and worship.

George Albert Smith, Conference Report, April 1925, p.66

"Then will ye longer deny the Christ, or can ye behold me Lamb of God? Do ye suppose that ye shall dwell with him under a consciousness of your guilt? Do ye suppose that ye could be happy to dwell with that holy Being, when your souls are racked with a consciousness of guilt that ye have ever abused his laws? "Behold, I say unto you that ye would be more miserable to dwell with a holy and just God, under a consciousness of your filthiness before him, than ye would dwell with the damned souls in hell.

"For behold, when ye shall be brought to see your **nakedness** before God, and also the glory of God, and the holiness of Jesus Christ, it will kindle a flame of unquenchable fire upon you."

Spencer W. Kimball, Conference Report, October 1962, p.60

". . . ye would be more miserable to dwell with a holy and just God, under a consciousness of your filthiness before him, than ye would dwell with the damned souls in hell.

". . . when ye shall be brought to see your nakedness before God, and also the glory of God, and the holiness of Jesus Christ, it will kindle a flame of unquenchable fire upon you."

(Mormon 9:4-5.)

". . . Save yourselves from this untoward generation, and come forth out of the fire, hating even the garments spotted with the flesh." (D&C 36:6.) Those who have slipped into the ugly approaches may have already silenced the still, small, pleading voice so many times that he hesitates longer to return as an unwelcome guest. He leaves the iniquitous one "on his own."

John Taylor, Mediation and Atonement, Ch.20

"And our spirits must have become like unto him, and we become devils, angles to a devil, to be shut out from the presence of our God, and to remain with the father of lies; in misery, like unto himself; yea, to that being who beguiled our first parents; who transformeth himself nigh unto an angel of light, and stirreth up the children of men unto secret combinations of murder, and all manner of secret works of darkness. O how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster; yea, that monster, death and hell, which I call the death of the body, and also the death of the spirit. And because of the way of deliverance of our God, the Holy One of Israel, this death, of which I have spoken, which is the temporal, shall deliver up its dead; which death is the grave. And this death of which I have spoken, which is the spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored one to the other; and it is by the power of the resurrection of the Holy One of Israel. O how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again, and all men become incorruptible and immortal, and they are living souls, having a perfect knowledge like unto us in the flesh save it be that our knowledge shall be perfect; wherefore, we shall have a perfect knowledge of all our guilt; and our uncleanness, and our **nakedness**; and the righteous shall have a perfect knowledge of their enjoyment, and their righteousness, being clothed with purity, yea, even with the robe of righteousness. And it shall come to pass, that when all men shall have passed from this first death unto life, insomuch as they have become immortal, they must appear before the judgment seat of the Holy One of Israel; and then cometh the judgment, and then must they be judged according to the holy judgment of God. And assuredly, as the Lord liveth, for the Lord God hath spoken it, and it is his eternal word, which cannot pass away, that they who are righteous, shall be righteous still, and they who are filthy, shall be filthy still; wherefore, they who are filthy, are the devil and his angels; and they shall go away into everlasting fire, prepared for them; and their torment is as a lake of fire and brimstone, whose flame ascendeth up for ever and ever, and has no end. O the greatness and the justice of our God! For he executeth all his words, and they have gone forth out of his mouth, and his law must be fulfilled." -- 2 Nephi 9:9-17.

Encyclopedia of Mormonism, Vol.2, GARMENTS

In a Messianic passage Isaiah declared: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness" (Isa. 61:10). In the current dispensation, the principle has been reaffirmed in prophetic idiom: "Zion must increase in beauty, . . . and put on her beautiful garments" (D&C 82:14). Latter-day Saints believe that all such clothing is symbolic of the submission, sanctification, and spotless purity of those who desire to serve God and Christ and

ultimately regain their eternal presence (D&C 61:34; 135:5).