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GABRIEL

See: Angels

GAMBLING

The Church of Jesus Christ of Latter-day Saints condemns gambling, games of chance, and lotteries as moral evils and admonishes its members not to participate in them in any form. Gambling is based on the morally wrong philosophy of getting something for nothing, of taking money without giving fair value in exchange. Not only is gambling morally wrong, but it is also bad economics for customers. The lavish gambling centers around the world stand as ample evidence that the chances of winning are weighted heavily in favor of the establishment and against the bettor. This same remoteness of winning is part of state-run lotteries. The chance of purchasing a winning ticket in one 1990 state lottery was noted by the news media as 1 in 14 million. The Church considers lotteries as gambling, and the First Presidency has asked Latter-day Saints not to participate in them and to oppose establishing them in their states:

There can be no question about the moral ramifications of gambling, including government-sponsored lotteries. Public lotteries are advocated as a means of relieving the burden of taxation. It has been dem-

onstrated, however, that all too often lotteries only add to the problems of the financially disadvantaged by taking money from them and giving nothing of value in return. The poor and the elderly become victims of the inducements that are held out to purchase lottery tickets on the remote chance of winning a substantial prize. It is sad to see governments now promoting what they once enacted laws to forbid. We urge members of the Church to join with others with similar concerns in opposing the legalization of gambling and government-sponsorship of lotteries [*Church News*, Oct. 5, 1986, p. 4].

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GARDEN OF EDEN

The significance of the Garden of Eden is fundamental among the beliefs of The Church of Jesus Christ of Latter-day Saints and is referred to in each of the STANDARD WORKS. As one of the final steps in the Creation, God planted a garden eastward in Eden and placed in it varieties of animals and plants (Gen. 2:8–9). It was an idyllic environment, without enmity among living things and without death. ADAM and Eve were given domin-

ion over all things and directed to cultivate and beautify the garden (Gen. 2:15). However, in this pristine condition, Adam and Eve would have had no children (2 Ne. 2:22–25; Moses 5:11).

God placed the tree of knowledge of good and evil in the midst of the garden and gave Adam and Eve their AGENCY whether to partake of its fruit (Moses 7:32). Unless they ate, they would remain forever in the garden, limited in their ability to progress and without posterity. However, while partaking would bring opportunity to bear children and to learn good from evil by experience, including sorrow, pain, and death, they would be exiled temporarily from the presence of God. The decision of Eve and Adam to transgress a commandment of God and partake of the fruit of the tree brought mortality and death to them and to their posterity; for it made possible the human family upon the earth (2 Ne. 2:25). The FALL OF ADAM also made the ATONEMENT OF JESUS CHRIST necessary.

Neither biblical records nor secular history and archaeological research identify the dimensions or the location of the garden in terms of the present-day surface of the earth. Latter-day revelation specifies that as a mortal, Adam lived at ADAM-ONDI-AHMAN in what is now Daviess County, Missouri (D&C 107:53–56; 116:1; 117:8). Several early LDS leaders, among them Brigham YOUNG and Heber C. KIMBALL, stated that the Prophet Joseph SMITH taught them that the Garden of Eden was located in what is now Jackson County, Missouri (*JD* 10:235; cf. 11:336–7; *DS* 3:74).

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GARDEN OF GETHSEMANE

See: Gethsemane

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 Christlike 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.

An agency of the Church manufactures these garments in contemporary, comfortable, and lightweight fabrics. They are available for purchase through Church DISTRIBUTION CENTERS.

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.

In antiquity, priestly vestments were part of widespread tradition. The Targums (Aramaic paraphrases of the Old Testament) teach that these garments were “precious garments” or “glorious garments” or “garments of honor.” Rabbi Eleazer called them “coats of glory.” A rabbinic source asks: “And what were those garments?” The answer is, “The vestments of the High Priesthood, with which the Almighty clothed them because Adam was the world’s first-born” (Kasher, *Encyclopedia of Biblical Interpretation*, Vol. 1, p. 137). In MOSES’ time those who officiated in the Tabernacle wore a certain kind of garment: “And [Moses] put upon [Aaron] the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith” (Lev. 8:7; see Testament of Levi 8). Latter-day Saints similarly wear temple garments in connection with their priesthood functions.