I. In the Beginning.

The Temple Rites were revealed by God to the earliest parents of our race even Adam and Eve. From there these rites spread to other civilizations by diffusion and from usurpation as we learn from Abraham that Pharaoh sought "earnestly to imitate that order established by the fathers in the first generations, in the days of the first patriarchal reign, even in the reign of Adam...Notwithstanding the Pharaohs would fain claim it (i.e. the Priesthood) from Noah, through Ham." (Abr. 1:26-27).

Common patterns of temple rites are found in all ancient religions, these recognizable elements of temple remnants may be found in almost any land and time.

A. The Temple and the Creation

Every Temple represents in some way or another the creation. Anciently in the temples of the near east the creation story was read or enacted in a temple drama.

The oldest written record in existence today is a text called the Shabaka Stone. This Egyptian text came from the time of Menes, at the temple of Ptah at Memphis. The beginning of the text speaks of the creation as does our book of Moses, in that the creation came about by the power of God's word. Following the creation is the conflict between the two brothers as to who would rule the world after the creation. The text is a temple drama and written in drama form with complete stage instructions, "so and so says"..."and enters from the left".

When the creation motif is mentioned or referred to in the scriptures look for temple elements, they cannot be separated. We have in our scriptures three accounts of the creation, Genesis, Moses, and Abraham. The Books of Moses and Abraham are records of their endowments of which the creation plays a major role.
1. The Abyss

The temple is associated with the waters of life which flow from a spring within the building itself—or rather, the temple is viewed as incorporating within itself such a spring or as having been built upon the spring. The reason that such springs exist in temples is that they were perceived as the primeval waters of creation, Nun in Egypt, Abzu in Mesopotamia, Tehom in Israel. The temple is thus founded upon and stands in contact with the waters of creation. These waters carry the dual symbolism of the chaotic waters that were organized during the creation, and of the life giving, and saving nature of the waters of life.

2. The Primordial Hillock

This is the hill or ground that first appeared as the waters began to recede and the dry land appear. It was here that the God stood to finish the rest of creation. It became his footstool, the place where God first touched the creation and thus became the most sacred point on earth.

In Egypt all temples represented this Cosmic Mountain. The pyramid became the symbol of this hill and the sacred place to bury their dead in order to assure a resurrection. It was here life began in the primordial time and consequently this is the place for life to be renewed.

II. The Temple and the Altar

As the waters of the creation receded and dry land appeared, the primordial mound became the place where God communicated to the rest of his creations. The mound became the Altar the closest place and point were God would be. This altar became a focal point and the most sacred place of ancient religions. The hr'el the "Mountain of God"

As the waters receded, a sanctuary was built around the altar. This became the Holy of Holies, then a "Holy place" was established and enshrined. The temple became a sanctuary to create sacred space in a profane world wherein the Altar rested.

A. Altars

There was no settlement in the ancient world without an
altar, this included even nomadic societies. The altar was the sacred place where man communed with god. It was here that a man made his sacrifice to be accepted by the divine powers. It was at the altar that man and God would covenant with each other.

There is a Jewish tradition that the Jews of the world pray toward Israel, those in Israel pray toward Jerusalem, those in Jerusalem pray toward the temple. From there their prayers go directly to the altar and then ascend to the heavens. The closest point to God that man can pray is at, or around the the altar. The altar represented the celestial realm which in turn is the "Throne of God" (i.e. His Presence).

1. Altars Preceded the Temple

It is evident from the Old Testament that altars preceded the Temple. There were no sanctuaries before the Law of Moses only Altars.

a. Covenants

All covenants, bonds, and oaths with God are made at the altar. It is here that the Gods, angels, and man meet together to make their covenants with each other. Once a year the High Priest in ancient Israel went into the Holy of Holies, this was on the Day of Atonement. There he made a covenant with God to be obedient to the commandments, in return for forgiveness. In doing this we are told, he represented all of Israel as if they were at the Altar, and making a some covenant.

b. Adam, Noah, Abraham, Jacob

It was at the Altar that Adam offerings unto the Lord and was "obedient to the commandments". Here he covenanted that all that he would do would be in the "name of the Son" and that he would "repent and call upon God in the name of the Son forevermore." (Moses 5:5-7).

Noah received the covenant from the Lord at the altar he built upon leaving the Ark. The Lord promised the same blessings that he blessed Adam in the Garden of Eden before the fall.

The Book of Abraham begins with him upon the altar and from there rescued by the "angel of the Lord" where he then views the creative process and the heavens. Jewish traditions from the Zohar state that the three
altars Abraham built upon entering the land of Canaan were for the purpose of approaching God. At the first he received his new name, (Abram to Abraham). At the second he received the Spirit, and at the third, in the words of the Zohar, he received his "Endowment".

At the Altar on Mount Moriah—the site of the future temple—Abraham proves his faithfulness in living the Law of Obedience by offering his son as a sacrifice. The Lord then renews the covenant of posterity and Priesthood. (Abr. 2:6-11; Gen. 15-17; 22).

It is at the site of the ancient altar of Bethel that Jacob receives his name change from the Lord. Now known as Israel the Lord makes with him the same covenants that he made with his father and grandfather before him, that of priesthood, posterity, and land (Gen. 35.). Jacob named the place of the altar and covenant "Bethel" or the "House of God".

2. The Priesthood and the Altar

To officiate at the altar one must have the Priesthood. Likewise the priesthood is necessary for one to receive the blessings and covenants that are made at the altar.

All Priesthoods have their oaths and covenants, and obedience is required to progress from one station to another. "For whoso is faithful unto the obtaining these two priesthoods of which I have spoken and the magnifying their calling...they become the sons of Moses and of Aaron and the seed of Abraham...And this is according to the oath and covenant which belongeth to the priesthood." (D&C 84:33-40).

a. Melchizedek

Before the time of Moses all covenants between man and God were made at the altar and under the authority of the Melchizedek Priesthood. This "greater priesthood administereth the gospel and holdeth the key of the Mysteries of the kingdom, even key of the knowledge of God. Therefore, in the ordinances thereof, the power of godliness is manifest. And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; For without this no man can see the face of God, even the Father, and live." (D&C 84:19-22). Jacob describes the event of his wrestle—or it may be translated "embrace"—with the angel, the reception of his new name and the covenant of Abraham, by stating that he has passed through the vail. He has seen the
face of God and lived, and then names the place Peniel or "face of God" (Gen. 32).

The Melchizedek Priesthood is necessary to participate in the ordinances of the fullness of the priesthood, i.e. the "endowment." To have this priesthood is "to have the privilege of receiving the mysteries (ordinances) of the kingdom of heaven, to have the heavens opened unto them...and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant." (D&C 107:19). It is by virtue of this priesthood that we symbolically pass through the vail and into the presence of God.

b. Aaronic

Moses "plainly taught to the children of Israel" that the Melchizedek priesthood was necessary to pass through the vail and enter into the presence of and "behold the face of God" (D&C 84:23).

B. Temples

1. The Tabernacle
   a. Design
      (1) Floor Plan
      (2) Materials
   b. Ritual Objects
      (1) Altar
      (2) Menorah
      (3) Table of Shew Bread
      (4) Altar of Incense
      (5) The Ark of the Covenant

2. The Temple of Solomon
   a. Design "Tripartite"
      (1) Floor plan
      (2) Materials
(3) Symbolism

b. Ritual Objects

(1) (same as the Tabernacle)
(2) The Brazen Sea

3. The Temple of Ezekiel

a. The Temple Scroll

III. The Temple and the Presence of God

A. The Perfect "Hierocentric Point"

1. Time


2. Space

3. Humanity

B. A Point of Contact

3 temples. Built exactly over each other. Representing the "Pole of Heavens" a point around which all revolves. "What's above and earth"
1. The World of the Gods

2. The World of the Living

3. The World of the Dead

IV. Symbolism of the Temple

C. Rites of the temple are always a repetition of those events that marked the beginning of the world. The founding of the sanctuary coincides with the creation itself.

A. The Creation

B. The Garden

Symbolism: paradisical state "No time!" Divine Presence.
C. The Tree of Life

At the center of worldly, \& becomes the "axis mundi" always on the holy mountain & branches into heaven to connect heaven & earth. (Center of garden)

D. The Fall of Man

E. The Redemption of Man

Ephes. 13:16

F. The "Axis Mundi"

V. The Temple as the Source of Civilization

Religion under Man (comes together one for all, all for one)
TEMPLES: THE ORIGIN AND SYMBOLISM

I. Myth--"The true Story"
   A. Models for human behavior.
   B. Narrates a sacred history.

II. Structure and function of Myths
   B. History is "real and sacred" (the work of the Gods)
   C. Always related to Creation
   D. Knowledge of Myth is Power
   E. Re-enacting the Myth (religious life)

III. In the Beginning.
   A. The Temple and the Creation
      — 1. The Abyss
      — 2. The Primordial Hillock

IV. The Temple and the Presence of God
   B. The Perfect "Hierocentric Point"
      1. Time
      2. Space
      3. Humanity
   C. A Point of Contact
      1. The World of the Gods
      2. The World of the Living
      3. The World of the Dead

V. The Temple and the Altar
   D. Altars
      1. Altars Preceded the Temple
a. Covenants
b. Adam, Noah, Abraham, Jacob

2. The Priesthood and the Altar
   a. Melchizedek
   b. Aaronic

E. Temples
1. The Tabernacle
   a. Design
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      (2) Menorah
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      (2) Materials
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   b. Ritual Objects
      (1) (same as the Tabernacle)
      (2) The Brazen Sea

3. The Temple of Ezekiel
   a. The Temple Scroll

VI. Ordinances (Israelite)
A. Levitical (Priest)
   1. Sacrifice
B. Aaronic (High Priest)
   1. Year rites

VII. Coronation Ceremony (Hocart/Sroka)

VIII. Symbolism of the Temple
   A. The Creation
   B. The Garden
   C. The Tree of Life
   D. The Fall of Man
   E. The Redemption of Man
   F. The "Axis Mundi"

IX. The Temple as the Source of Civilization
   G. Temple Spinoffs
      1. Hotel, Hospitals
      2. Banking, Stock Exchange
      3. Money
      4. Fairs
      5. Drama, and Plays
      6. Poetry
      7. Choirs
      8. Dancing
      9. Athletics, Beauty Contests
     10. Astronomy
     11. Mathematics
     12. Architecture, and Engineering
     13. Botanical and Zoological Gardens
14. Schools and Universities
15. Libraries
16. Fine Arts
17. Governments
18. Law and Judges
19. Armed Forces

X. Joseph Smith and Latter-day Temples
   A. Kirtland
   B. Nauvoo
   C. Salt Lake
TEMPLE PARADIGM

THE DIVINE MODEL OF THE PLAN OF CREATION, SALVATION AND EXALTATION

We have already chosen to leave His Presence with His Blessing.
We must now choose to return.

On the Day of Atonement, the High Priest restores the
Path of Adam, and returns to the Presence of God to
make a ritual reconciliation before
the Mercy Seat. Circum as the
True High Priest rent the
Veil and made the
Everlasting
Atonement.

CREATION AND FALL

GARDEN OF EDEN

HOLY PLACE

ALSO 42:12. We placed at the base end
of the garden chemistria.

Article 10:10
You believe the earth
will be remade and
recovered to its paradisaic glory.

LONE AND DREARY WORLD

THE MOUNTAIN OF GOD

TEMPLES

- Moses: built acco to pattern
- Solomon: David instructed how to build acco to pattern
dimensions doubled, but large Chemistria: 10
- Zorobabel: not as costly
- Ezra: not as costly
- Ether: pagan gods worshipped as well
- Nephi: large Chemistria.
- Second Temple (Jerusalem) expanded, cut courts.
- Nephi's temple, larger than current.
- Third Temple: propheced to be built, sacrifices to be offered in right order.

LDS: From Kirtland, Far West, Ohio to Nauvoo, 9 rooms devoted to each step, before movies.

Hebrew for East means "Ezer, Friend", thus Adam was expelled from before His Face.
Ez. 3 means "Ezer, Friend" worshipping the sun in the East (with their backs to Temple), greatest blasphemy.
<table>
<thead>
<tr>
<th>Title</th>
<th>Author(s)</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Names in Antiquity: Old New, and Hidden</td>
<td>Porter/Ricks</td>
<td>1</td>
</tr>
<tr>
<td>Creation at Ugarit and in the Old Testament</td>
<td>Fisher</td>
<td>19</td>
</tr>
<tr>
<td>Studies on the Temple in the Ancient Near East</td>
<td>Lundquist</td>
<td>26</td>
</tr>
<tr>
<td>Creation and Liturgy: The P Redaction of Exodus 25-40</td>
<td>Kearney</td>
<td>57</td>
</tr>
<tr>
<td>Liturgy and Cosmogony: The Ritual Use of Creation Accounts in the Ancient Near East</td>
<td>Ricks</td>
<td>64</td>
</tr>
<tr>
<td>Symbolism, the Sacred, and the Arts</td>
<td>Eliade</td>
<td>72</td>
</tr>
<tr>
<td>Earth and Gods</td>
<td>Smith</td>
<td>87</td>
</tr>
<tr>
<td>What Is a Temple? A Preliminary Typology</td>
<td>Lundquist</td>
<td>101</td>
</tr>
<tr>
<td>The Prestige of the Cosmogonic Myth</td>
<td>Eliade</td>
<td>109</td>
</tr>
<tr>
<td>The Legitimizing Role of the Temple in the Origin of the State</td>
<td>Lundquist</td>
<td>117</td>
</tr>
<tr>
<td>Temple Symbolism in Isaiah</td>
<td>Lundquist</td>
<td>132</td>
</tr>
<tr>
<td>The Hierocentric State</td>
<td>Nibley</td>
<td>144</td>
</tr>
<tr>
<td>King, Coronation, and Temple: Enthronement Ceremonies in History</td>
<td>Ricks/Sroka</td>
<td>158</td>
</tr>
<tr>
<td>King and Covenant</td>
<td>Widengren</td>
<td>174</td>
</tr>
<tr>
<td>Temple Without Hands</td>
<td>Freedman</td>
<td>192</td>
</tr>
<tr>
<td>Centralization of Israelite Worship: Temples and Sanctuaries</td>
<td>Matthews</td>
<td>202</td>
</tr>
<tr>
<td>Foundation Rites for a New Temple</td>
<td>Van Buren</td>
<td>240</td>
</tr>
<tr>
<td>Temple Building, A Task for God and Kings</td>
<td>Kapelrud</td>
<td>254</td>
</tr>
<tr>
<td>Temple Building in the Bible in Light of Mesopotamian and North-West Semitic Writings</td>
<td>Hurowitz</td>
<td>261</td>
</tr>
<tr>
<td>The Temple in the Ugaritic Myth of Baal</td>
<td>Clifford</td>
<td>277</td>
</tr>
<tr>
<td>The Elusive Temple</td>
<td>Meyers</td>
<td>283</td>
</tr>
<tr>
<td>The Temple Scroll</td>
<td></td>
<td>292</td>
</tr>
<tr>
<td>Notes: The Three Temples of 4 Q Florilegium</td>
<td>Schwartz</td>
<td>308</td>
</tr>
<tr>
<td>The Origin of the World.....(From the Nag Hammadi)</td>
<td></td>
<td>313</td>
</tr>
<tr>
<td>The Gospel of Philip.....(From the Nag Hammadi)</td>
<td></td>
<td>324</td>
</tr>
<tr>
<td>A Cult-Mystery in the Gospel of Philip</td>
<td>Buckley</td>
<td>335</td>
</tr>
</tbody>
</table>
# TABLE OF CONTENTS

1. **CREATION AT UGARIT AND IN THE OLD TESTAMENT**:  
   **BY: LOREN R. FISHER**

2. **STUDIES ON THE TEMPLE IN THE ANCIENT NEAR EAST**:  
   **BY: JOHN M. LUNDQUIST**

3. **CREATION AND LITURGY: THE P REDACTION OF EX 25-40**:  
   **BY: PETER J. KEARNEY**

4. **NAMES IN ANTIQUITY: OLD, NEW, AND HIDDEN.**  
   **BY: BRUCE H. PORTER & STEPHEN D. RICKS**

5. **LITURGY AND COSMOGONY: THE RITUAL USE OF CREATION ACCOUNTS IN THE ANCIENT NEAR EAST.**  
   **BY: STEPHEN D. RICKS**

   **BY: MIRCEA ELIADE**

7. **MAP IS NOT TERRITORY**  
   **BY: JONATHAN Z. SMITH**

8. **WHAT IS A TEMPLE? A PRELIMINARY TYPOLOGY**  
   **BY: JOHN M. LUNDQUIST**

9. **THE PRESTIGE OF THE COSMOGONIC MYTH**  
   **BY: MIRCEA ELIADE**

    **BY: JOHN M. LUNDQUIST**

11. **TEMPLE SYMBOLISM IN ISAIAH**  
    **BY: JOHN M. LUNDQUIST**

12. **THE HIEROCENTRIC STATE**  
    **BY: HUGH NIBLEY**

13. **KING, CORONATION, AND TEMPLE: ENTHRONEMENT CEREMONIES IN HISTORY**  
    **BY: STEPHEN D. RICKS & JOHN A. SROKA**

14. **KING AND COVENANT**  
    **BY: GEO WIDENGREN, UPPSALA**

15. **TEMPLE WITHOUT HANDS**  
    **BY: DAVID N. FREEDMAN**

16. **CENTRALIZATION OF ISRAELITE WORSHIP: TEMPLES AND SANCTUARIES**  
    **BY: DARRELL L. MATTHEWS**
17. FOUNDATION RITES FOR A NEW TEMPLE
   BY: E. DOUGLAS VAN BUREN - ROME

18. TEMPLE BUILDING, A TASK FOR GODS AND KINGS
   BY: ARVID S. KAPELRUD - OSLO

19. TEMPLE BUILDING IN THE BIBLE IN LIGHT OF MESOPOTAMIAN
    AND NORTH-WEST SEMITIC WRITINGS
   BY: AVIGDOR (VICTOR) HUROWITZ

20. THE TEMPLE IN THE UGARITIC MYTH OF BAAL
    BY: RICHARD J. CLIFFORD

21. THE ELUSIVE TEMPLE
    BY: CAROL L. MEYERS

22. THE TEMPLE SCROLL
    TABULATED BY: YADIN

23. THE THREE TEMPLES OF 4Q FLORILEGIUM
    BY: DANIEL R. SCHWARTZ

    THE NAG HAMMADI LIBRARY
    INTRODUCED BY: HANS- Gebhard Bethge
    TRANSLATED BY: HANS- Gebhard Bethge
    AND ORVAL S. WINTERMUTE

25. THE GOSPEL OF PHILIP (II, 3): FROM THE NAG HAMMADI
    LIBRARY
    INTRODUCED AND TRANSLATED BY: WESLEY W. ISENBERG

26. A CULT-MYSTERY IN THE GOSPEL OF PHILIP
    BY: JORUNN JACOBSEN BUCKLEY
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Author(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Creation at Ugarit and in the Old Testament</td>
<td>Loren R. Fisher</td>
</tr>
<tr>
<td>2</td>
<td>Studies on the Temple in the Ancient Near East</td>
<td>John M. Lundquist</td>
</tr>
<tr>
<td>3</td>
<td>Creation and Liturgy: The P Redaction of Ex 25-40</td>
<td>Peter J. Kearney</td>
</tr>
<tr>
<td>4</td>
<td>Names in Antiquity: Old, New, and Hidden</td>
<td>Bruce H. Porter &amp; Stephen D. Ricks</td>
</tr>
<tr>
<td>5</td>
<td>Liturgy and Cosmogony: The Ritual Use of Creation Accounts in the Ancient Near East</td>
<td>Stephen D. Ricks</td>
</tr>
<tr>
<td>6</td>
<td>Symbolism, the Sacred, and the Arts</td>
<td>Mircea Eliade</td>
</tr>
<tr>
<td>7</td>
<td>Map is Not Territory</td>
<td>Jonathan Z. Smith</td>
</tr>
<tr>
<td>8</td>
<td>What is a Temple? A Preliminary Typology</td>
<td>John M. Lundquist</td>
</tr>
<tr>
<td>9</td>
<td>The Prestige of the Cosmogonic Myth</td>
<td>Mircea Eliade</td>
</tr>
<tr>
<td>10</td>
<td>The Legitimitizing Role of the Temple in the Origin of the State</td>
<td>John M. Lundquist</td>
</tr>
<tr>
<td>11</td>
<td>Temple Symbolism in Isaiah</td>
<td>John M. Lundquist</td>
</tr>
<tr>
<td>12</td>
<td>The Hierocentric State</td>
<td>Hugh Nibley</td>
</tr>
<tr>
<td>13</td>
<td>King, Coronation, and Temple: Enthronement Ceremonies in History</td>
<td>Stephen D. Ricks &amp; John A. Sroka</td>
</tr>
<tr>
<td>14</td>
<td>King and Covenant</td>
<td>Geo Widengren, Uppsala</td>
</tr>
<tr>
<td>15</td>
<td>Temple Without Hands</td>
<td>David N. Freedman</td>
</tr>
<tr>
<td>16</td>
<td>Centralization of Israelite Worship: Temples and Sanctuaries</td>
<td>Darrell L. Matthews</td>
</tr>
</tbody>
</table>
17. FOUNDATION RITES FOR A NEW TEMPLE
BY: E. DOUGLAS VAN BUREN - ROME

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AND NORTH-WEST SEMITIC WRITINGS
BY: AVIGDOR (VICTOR) HUROWITZ

20. THE TEMPLE IN THE UGARITIC MYTH OF BAAL
BY: RICHARD J. CLIFFORD

21. THE ELUSIVE TEMPLE
BY: CAROL L. MEYERS

22. THE TEMPLE SCROLL
TABULATED BY: YADIN

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BY: DANIEL R. SCHWARTZ

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26. A CULT-MYSTERY IN THE GOSPEL OF PHILIP
BY: JORUNN JACOBSEN BUCKLEY