

An Interpreters History of the Israelite Three Room Temple Design

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Abstract:

In 1842, Joseph Smith revealed the endowment which connected the temple tradition with the creation, the Garden of Eden, and the ritual activities of Adam and his descendents immediately after the fall. Ancient Israel under the Law of Moses also built several temples. These temples were not primarily used for endowments as we understand them today, but were part of an Aaronic order designed to be preparatory in nature. These temples each contained three main rooms or divisions. We survey several of the most important LDS and non-LDS theories that attempt to explain the meaning of these rooms and show that even most non-LDS scholars believe that the Israelite temple design was connected with the creation, the Garden of Eden, and the fall of man. Thus, although these temples were not identical to the modern temple pattern revealed through the Endowment, they were designed to teach many of the same fundamental gospel principles. The majority of these scholarly opinions were given many years after Joseph revealed the Endowment, illustrating the inspiration of the prophet.

Introduction:

In 1842 Joseph Smith revealed the rite that he would call “the endowment.” According to James E. Talmage, the endowment “includes a recital of the most prominent events of the creative period, the condition of our first parents in the Garden of Eden, their... expulsion from that blissful abode [the Fall], their condition in the lone and dreary world [telestial world]... the plan of redemption by which the great transgression may be atoned.”¹ Thus the Endowment revealed by Joseph Smith connected the temple with the creation in the celestial pre-earth life, the fall from the terrestrial state of the Garden of Eden, and Adam and Eve’s use of the atonement in the land of Adam-Ondi-Ahman. Where did this connection come from, and is it accurate? And if it is accurate, where did Joseph Smith get this idea from?

Throughout history, God’s covenant people have always been a temple building people. After the Israelites rejected the Melchizedek priesthood and the higher ordinances of the temple necessary to see the face of God in the flesh, the Lord revealed to them a lesser law.² With the lesser law came detailed instructions to build a “tabernacle” which served as a portable temple in the wilderness.³ Over time, the Israelites under the Law of Moses would build three main sanctuaries: the Tabernacle of Moses, the Temple of Solomon, and the Temple of Zerubbabel/Herod.⁴

All three of the major Israelite sanctuaries preserved the basic essence of the original design revealed on Sinai, consisting of three main rooms or divisions placed linearly in a progressively more exclusive manner. These divisions included an outer courtyard, a main hall (the holy place or *heikhal*), and an innermost shrine (the most holy place, the holy of holies, or *debir*). However, there were some minor variations among the various Israelite sanctuaries. For example, the Temple of Solomon was larger than the Tabernacle of Moses and added a portico (*‘Ulam*) and two pillars known as Jachin and Boaz⁵ which were most likely load bearing and supported the new portico.⁶ While the tabernacle was a portable tent like structure, the Temple of Solomon was a hypostyle hall surrounded by side corridors of unknown purpose. When the temple of Zerubbable was renovated by Herod, “a number of horizontal zones were attached to the [main] tripartite temple building.”⁷ These additions included such divisions as the court of the women and the court of the gentiles. Furthermore,

“many of the cosmetic features belonging to the Temple of Herod ... were borrowed from Greco-Roman models”⁸ of the time. Most of the adornments and additions made by Herod, while interesting, are not relevant to the current discussion.

Donald Parry has defined the following major temple types in the ancient Near East: the longroom type, the broadroom type, the bent axis approach type, and the centralized square plan,⁹ Most Near Eastern temples can be categorized using these four simple labels. The three major Israelite sanctuaries all consisted of a blending of the centralized square plan with the longroom type.

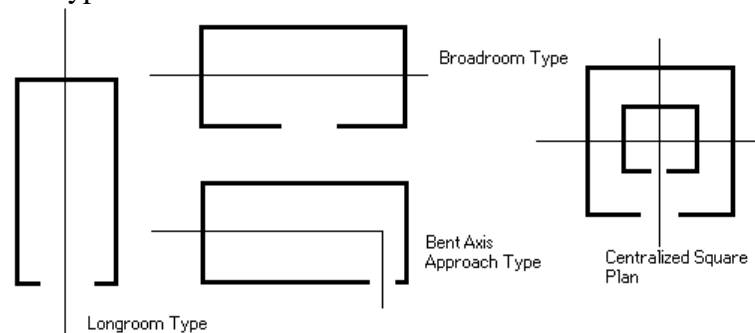


Figure 1. These are the four major temple designs in the ancient Near East, (A) the centralized square plan represents the notion of a hierocentric temple centered world. (B) depicts the broadroom temple type where the shrine is entered from the side. (C) depicts the bent axis approach in which the temple is entered at one end, and (D) depicts the longroom temple type, of which the tabernacle of Moses, temple of Solomon and temple of Herod are examples, and represents successive approach toward the sacred.

The central square plan was usually employed to depict the deity as standing at the cosmic center of the universe while the longroom design was commonly used in the ancient Near East by the Egyptians and the Canaanites to represent a progressive approach toward the sacred, passing through rooms of increasing holiness, and finally reaching the most sacred shrine in the rear of the temple.¹⁰ Hugh Nibley has written that Egyptian longroom temples emphasized progression along a single straight axis, representing less the notion of a dwelling place of deity, than of “passage and initiation.”¹¹

A tripartite longroom temple is said to be of the “symmetrical Syrian temple type.”¹² While, longroom temple design with a single axis, Hypostyle hall, and progressive approach can also be found in Egypt,¹³ and are not exclusive to Syria, there is a distinctive tripartate variation that is distinctly Syrian. This type of temple is usually entered through a portico with two columns, opening into a main hall, and ending in an innermost shrine or Holy of Holies. This temple type is thought to “have derived from Syria in the second millennium BCE before spreading south.”¹⁴ Several temples from northern Israel and Syria are of this “symmetrical Syrian temple type.” Examples¹⁵ are seen in the temple at Hazor (1550-1200 BCE), Tell Ta’yinat, Shechem (MB III), the Migdal temple 2b at Shechem, and most strikingly, the ‘Ain Dara temple. “Today we know of at least two dozen excavated temples that may be compared to Solomon’s Temple. Most of them are of the long-room type and come from the area north of the Israelite heartland.”¹⁶

This comparative approach allows us to put names to the various architectural forms encountered in the Israelite temples, but it also does more than that. Since God speaks to each

person according to their own language, culture, and understanding,¹⁷ an understanding of the ancient interpretation that these architectural forms had for Israel's neighbors can help us to understand how an ancient Israelite might have understood them. By combining the longroom representation of progressive approach with the focus of the centralized square plan, the Hebrew sanctuaries were able to depict the Lord's house as being at the very center of the community and lives of those who struggled to approach the Lord through the means He has appointed.

Yet if the Israelite temple plan was designed to represent a successive approach to God, then what was the intended meaning of their three primary divisions? It is often assumed that because this tripartite form was most certainly borrowed from Israel's neighbors, that it has no revealed purpose or intended meaning. This may be a mistake. It is common for religions in the ancient world to borrow motifs from each other, but to give them new meanings in their new contexts.¹⁸ For example, the Ark of the Covenant is quite similar to Egyptian portable shrines, which contained an idol of the deity, placed upon a portable throne.¹⁹ However, the Israelite version, while nearly identical in all other respects, removed the idol, for "there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony".²⁰ In this case, both the similarities and the differences are instructive, and carried intended meaning. Just because the ark was similar to the Egyptian prototype, that does not mean that the Israelites saw no meaning in the ark beyond the Egyptian pattern. The same could easily be true of the Israelite use of the three room plan.



Figure 2: Jacob's Ladder, by William Blake, watercolor, AD. 1800.

According to Exodus, this tripartite plan was revealed by God to Moses on Mt. Sinai.²¹ This tripartite structure is even evident in Mt. Sinai itself,²² and it can be found in Joseph Smith's interpretation of Jacob's ladder. Concerning Jacob's ladder, Joseph Smith taught "Paul ascended into the third heavens, and he could understand the three principal rounds of Jacob's ladder—the telestial, the terrestrial, and the celestial glories or kingdoms, where Paul saw and heard things which were not lawful for him to utter."²³ Joseph seems to be thinking of Jacob's ladder either as a traditional ladder with three principle rungs (a potential early meaning for the term "rounds"), or else as a spiral staircase similar in form to the famous painting by William Blake²⁴ with three principle "rounds" or circles. This statement by Joseph

Smith is significant since Jacob's dream of the ladder that allowed one to approach God took place at Bethel, a Hebrew word meaning "House of God." Thus, Joseph seems to be saying that there are three primary parts to our approach to God: the Telesial, Terrestrial, and Celestial, and that these ideas are connected to the temple.

Of course it is tempting for Latter-day Saints to overlay the Celestial, Terrestrial, and Telesial kingdoms over the three rooms of the Israelite temples, but is such an interpretation justified? The Israelite temples were not designed for modern Melchizedek endowments, since they operated under the Aaronic priesthood. Clearly the prophets of ancient Israel held the Melchizedek priesthood and received their endowments, but the average Israelite during this time period did not. Did the prophets of ancient Israel who received endowments receive them in the temple, or on the mountain tops as did Moses?²⁵ It is difficult to do endowments when the officiating priests only held the Aaronic priesthood and were always present, when the telesial room consisted of a courtyard which was open to the view of the public, and when the celestial room could only be entered once a year by the Aaronic High Priest. Furthermore, the rituals performed in these Aaronic temples were spelled out in great detail in the five books of Moses. Thus the Israelite temples seem to have been designed to house a set of Aaronic ordinances given to a people who, as a whole, had rejected the higher ordinances. When the higher ordinances were performed, they were likely either performed in one of the side rooms of the temple complex, or upon the mountain tops which historically served as natural temples. Nevertheless, it would not be surprising if many of the central lessons of the Melchizedek endowment were also found in God's Aaronic temple rituals since the main purpose of these Aaronic ordinances was preparatory in nature.

In order to determine whether this is the case, we will analyze several important theories which have been proposed as to the meaning and interpretation of the three room Israelite temple design. Several of these theories were proposed by members of the LDS-Church, however, most of them have a non-LDS origin. We will present these theories in chronological order, and discuss both their relative merits and difficulties. Of course, we cannot survey all the relevant literature here, but we have chosen those accounts that 1. Connect the temple to the Garden of Eden in some way, and 2. Make specific mention of the meaning of one of the three rooms of the Israelite temple design. Further, we have attempted to select those articles and theories which are representative of the sorts of work being done at that time. We will then present a final hypothesis which synthesizes several of these theories. Finally we will analyze how well this synthesis matches with what Joseph Smith taught concerning the temple, and we will compare this with the source materials were available to Joseph Smith in his day.

Jubilees Hypothesis (161-140 BC):

An apocryphal book known as the *Book of Jubilees* states that the Garden of Eden was "the holy of holies, and the dwelling of the Lord."²⁶ This is one of the earliest recorded statements connecting the Israelite temples to the Garden of Eden. Unlike some of the other theories which we will discuss, this theory connects one specific room of the temple with the Garden of Eden, namely the holy of holies. This idea likely comes from the fact that because the holy of holies represents the presence of the Lord, and because Adam was in the presence of the Lord at times while in the Garden of Eden, the holy of holies must have represented the

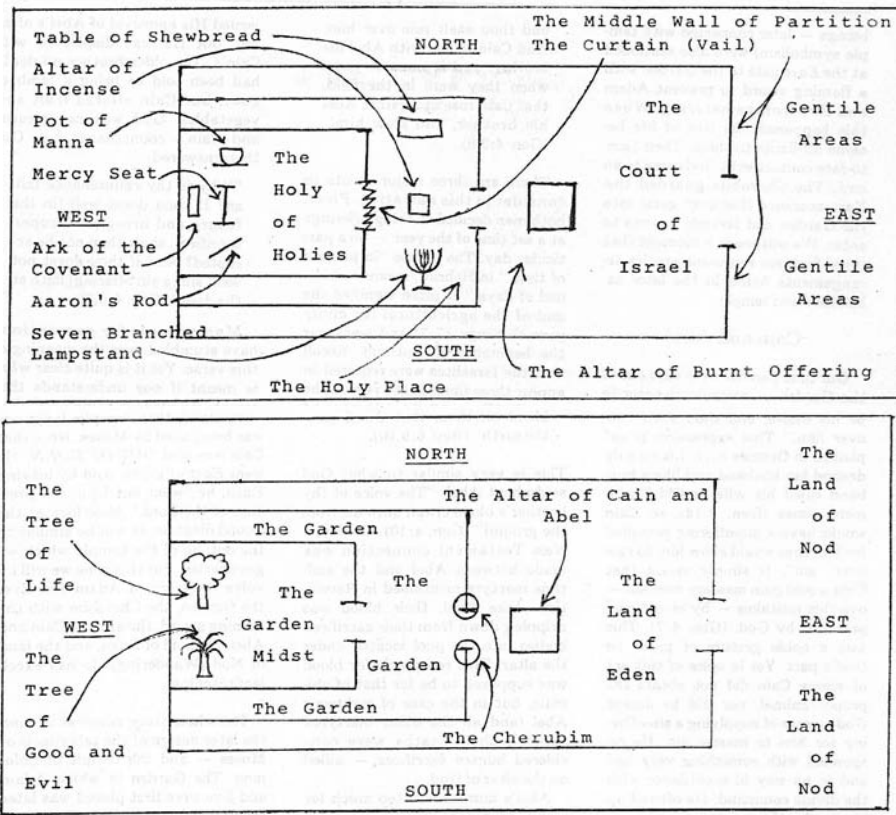
Garden of Eden. This mistaken concept has even permeated some Latter-day Saint writing.²⁷ This mistaken idea is clarified by modern revelation which states that the Lord dwells in the celestial world, while the Garden of Eden was in a terrestrial state, which could be visited by beings from the celestial. Thus God did not dwell in the Garden of Eden with Adam, but visited him from time to time from the celestial sphere in which He dwells.²⁸

The innermost room of the temple, the holy of holies, or the “most holy place” as it is referred to in the King James translation, contained the Ark of the Covenant with its two cherubim, and, in the Temple of Solomon version, two more cherubim standing guard over the ark. Traditionally this room represented God’s throne room and the ark represented His heavenly throne.²⁹ Scriptural accounts describing various visions of the grand counsel or the plan for the creation of the world invariably use language describing this room of the temple. For example, 1 Nephi 1 and Isaiah 6 describe the heavenly counsel with numerous angels surrounding the throne of God singing and praising Him. This is reminiscent of the Cherubim surrounding the Ark of the Covenant, God’s throne.

The Egyptian temples also cast some light on this subject. The Ark of the Covenant is extremely similar to the portable shrines used by the Egyptians, and both were kept within beyond the veils in the innermost sanctuaries of their longroom temples. In the Egyptian case, these portable shrines represented portable thrones for the deities.³⁰ Furthermore, in the Karnack daily temple liturgy, after passing the *i3dt* (or veil), the instructions for entering the most holy place are prefaced by the title: “*dd-mdw wn 3.wy p.t.*,” or “The recitation for opening the doors of heaven.”³¹ This recitation was followed by confronting the statue of the deity, seated upon His throne. Thus, the Egyptians clearly thought that their most holy place beyond the veil of their temples, served as a symbolic representation of heaven, and not of any sacred garden. The Egyptian temples often did involve representations of sacred gardens, but these were most often found in the hypostyle halls just before the entrance to their holy of holies. Given that the Israelites had just left Egypt when God revealed the design of the Tabernacle, it seems unlikely that they would not naturally have interpreted their holy of holies in a similar fashion, as a depiction of the heavenly realms, where God sat enthroned.

Thus, *Book of Jubilees* 8:19 preserves an extremely important tradition, inasmuch as it connects the temple with the Garden of Eden. However, it must be mistaken about associating the Garden of Eden specifically with the holy of holies, and provides no enlightenment concerning the other two rooms of the temple. Such a misunderstanding is not surprising given the comparatively late nature of the document in question, which most scholars date to around 161-140 BC, well after any actual understanding of the original meaning of the three rooms of the temple could have become corrupted.

Martin Hypothesis (1977):



Earnest L. Martin's theory³² is the earliest of which I am currently aware that actually gives a specific interpretation for each of the rooms of the Israelite temples and that connects them to the Garden of Eden account. The following diagrams are copied from his original article (including the author's errors in scale). Martin explains why the temple (which is primarily associated with the concept of atonement) would be so connected with the Garden of Eden (which is primarily associated with the concept of the fall) by explaining that the atonement was designed to atone for the fall, and that the path of the priest is designed to symbolically reverse the fall. Latter-day Saints will be familiar with this concept. For example, the Book of Mormon almost never mentions the atonement without at least alluding to the fall.

Thus, for Martin, the holy of holies is a representation of the "midst" of the Garden of Eden, while the holy place is a representation of the rest of the Garden of Eden, and the courtyard is a representation of the land where Adam and Eve lived after the fall (which he calls the "Land of Eden," and which Latter-day Saints call Adam-Ondi-Ahman), and the profane space outside of the garden represents the land of Nod (the "land of wandering"),³³ where Cain was exiled after he slew Able. The ingeniousness of this theory is difficult to overestimate, especially given the fact that Martin is not a member of the LDS Church. He provides a large amount of evidence, much of it very convincing. Clearly the many similarities between the temple and the Garden are intentional; however this theory too has many of the same problems as the Jubilees theory, specifically with regards to its interpretation of the most holy place, which is clearly a depiction of the heavenly worlds not the "midst of the Garden."

For evidence of his interpretation of the most holy place, he aligns Aaron's rod with the Tree of Life, and the pot of manna with the fruit of the tree of life. However, if the most holy place represented the heavenly world, then we are left with the holy place as a depiction of the entire Garden of Eden. Potential representations of the tree of life are also present in the holy place. The Menorah and the showbread can be seen as representations of the tree of life and the fruit of the tree of life respectively. This works well since the Menorah has been traditionally interpreted as a depiction of the tree of life.³⁴ But if the path of the priest was designed to represent a reversal of the fall, then why would the path of the High Priest take him into Heaven and past the tree of life? One possible explanation is that redeemed man will eventually rise farther than un-fallen man ever could have, carried upon the shoulders of our great High Priest, Jesus Christ.

For Martin, the altar in the courtyard is a depiction of the altar used in the sacrifices of Cain and Able. The Book of Moses adds to our understanding of the events of the "Land of Eden" by informing us that Adam and Eve also built an altar, and worshiped there. It can be argued that the central theme of Moses 5 is overcoming the fall through obedience and sacrifice. This theme is illustrated by Adam and Eve's obedience and sacrifice, and Able's obedience and sacrifice contrasted with Cain's disobedience and unworthy sacrifice and eventual covenant with Satan. Furthermore in Moses 6 we learn that Adam and Eve were baptized in Adam-Ondi-Ahman. Although the Laver was not used for immersion baptisms,³⁵ it was used for ritual washings before one entered the temple proper. Similarly baptism constitutes a washing before entrance into the Church and eventually before entrance into heaven. Thus the two ideas are connected.

Thus, despite a few small errors that can be easily corrected, the revelations of the restoration actually add support to the Martin theory, making it even more plausible. Furthermore, as a non-member of the LDS Church, Martin's theory provides a useful sanity check, to make sure that we as members of the LDS Church are not forcing our model of the endowment upon the Aaronic Israelite temple traditions.

Old Testament Student Manual Hypothesis (1980):

In 1980 the Old Testament Student Manual was published by The Church of Jesus Christ of Latter-day Saints. On page 146-156 the student manual proposes that the three rooms of the Israelite temple tradition correspond to the telestial, terrestrial, and celestial kingdoms. No author attribution is given, and since multiple people worked on the manual we may never know who provided this interpretation, yet this interpretation is remarkably similar to Martin's.

Bruce R. McConkie has also taught that the earth in which we now live exists in a telestial state. He said that after the fall of Adam came "the beginning of the present telestial order of things."³⁶ He further said, "wars, death, destruction and everything incident to the present telestial state of existence have held sway over the earth and all life on its face"³⁷ since the fall. If the outer courtyard did indeed represent the telestial world, then it also represented the world in which Adam found himself after his fall, as in the Martin hypothesis. Bruce R. McConkie has also written: "With the ushering in of the millennium, 'the earth will be renewed and receive its paradisiacal glory' (Tenth Article of Faith); that is, it will return to the

edenic, terrestrial state which existed when the Lord God finished the creative enterprise and pronounced everything that he had made, ‘very good.’”³⁸ Thus we learn that the Garden of Eden existed in a terrestrial state, and if the holy place does indeed represent a terrestrial state, then this again matches what we might expect given the Martin hypothesis.

Parry Wenham Hypothesis (1994):

In 1994 both Donald Parry³⁹ (a member of the LDS Church) and Gordon Wenham⁴⁰ (who is not a member of the LDS Church) published important articles definitively connecting the Israelite temples with the Garden of Eden. These excellent scholarly articles presented ample textual evidence linking the two stories. According to Parry, the Garden of Eden was the prototype sanctuary and the first temple. Thus, for him, the temple design was intentionally modeled after the Garden of Eden.

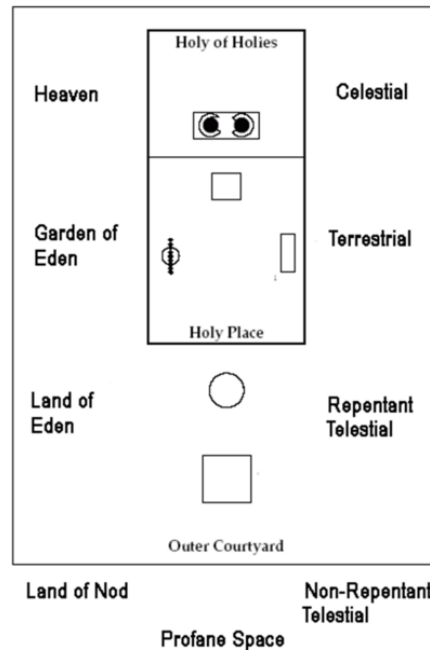
Although these papers provided the definitive evidence that the temple and the Garden of Eden are linked in some way, the proposition that the Garden of Eden is the prototype for the three room Israelite temple design is problematic. As we have already shown in the Jubilees discussion, the most holy place represented God’s throne, and God’s throne is not in the Garden of Eden. Furthermore, as Martin showed (and as the Book of Moses supported) the courtyard represented Adam-Ondi-Ahman, the Land of Eden, not the Garden of Eden proper. Thus it seems that the Garden of Eden may have been the intended interpretation of the holy place, but it was not the intended interpretation of the entire three room temple design. Rather, it seems that the events that preceded the Garden of Eden story (namely the creation) and the events that followed the Garden of Eden story (namely Adam and Eve’s repentance and use of the atonement through the sacrifice of Jesus Christ) provided the intended interpretation of the Israelite three room temple design.

Stager Hypothesis (2000):

Wenham’s paper specifically has provided a sort of scholarly consensus that the temple and the Garden of Eden are connected. Most scholarly work since then has started with that theory as a prerequisite. Stager’s work⁴¹ is just an example of the many papers and ideas which have built on this idea of which there are far too many to include them all.

For Stager, entire capitol cities in the Ancient Near East were connected with the primordial Paradise Garden, in an attempt to bring prosperity to the realm, and to legitimize the king’s rule. There can be little or no doubt that this is the case, however, this idea seems to be an expansion of the earlier idea that the temple of the capital city is connected to the Paradise Garden. Therefore this theory and those like it do not invalidate the earlier ideas connecting the temple with the Garden.

The Carroll Hypothesis (2003):



I first published this hypothesis in 2003.⁴² In essence it is merely a harmonization of the various theories presented before it. In form it is very similar to the Martin hypothesis, except that the most holy place is a depiction of heaven, while the holy place is understood as a depiction of the Garden of Eden.

The LDS Endowment (1843):

Five main rooms are used in the presentation of the endowment in the Salt Lake Temple design. They are, the creation room, the garden room, the world room, the terrestrial room, and the celestial room. We have already discussed the fact that the garden was also a terrestrial room. Thus, we can organize these rooms chiastically as follows:

- a. Creation room (Celestial)
- b. Garden Room (Terrestrial)
- c. World Room (Telesstial)
- b'. Terrestrial Room
- a'. Celestial Room

If this progression is laid over the interpretation of the Israelite temple above, it would be as if someone started in the holy of holies (now serving as a creation room), stepped out into the holy place (the garden room), ate the fruit of the tree of knowledge, and entered the courtyard (the world room). There they repented (turned around) through washings and sacrifice. Then they retraced their steps backwards. They returned to the holy place (now the terrestrial room) where they ate the fruit of the tree of life, and offered ritual prayer at the golden altar of incense in the terrestrial room before the veil.⁴³ Then they passed the veil and re-entered the holy of holies (now the celestial room), and worshiped at the feet of God's throne.

It is quite clear from the above description that Joseph Smith's endowment is quite compatible with the growing scholarly interpretation of the Israelite three room temple design,

thus anticipating nearly 150 years of scholarship on the subject. Although such a connection between the Garden and the Temple is commonplace today, in Joseph's day it was not so obvious. Nor did Joseph discover such a connection from Freemasonry, which has little to say concerning the Garden of Eden in its initial three degrees of which Joseph was aware.⁴⁴

Conclusion

In all of scripture the accounts of Adam and Eve are perhaps the most moving. All of us are lost, all of us have sinned and fallen short of God's perfection, and therefore all of us are in need of Christ's atonement. All of us wander in a wilderness, a lone and dreary world, where false teachings abound, and where true messengers must be determined from false, and further light and knowledge must be sought for diligently if it is to be found. The description of this wilderness through which we roam has been the symbolic backdrop for many later occurrences in Israelite and world history. For example: the wandering of Israel in the wilderness under Moses and their experience on Mt. Sinai, the wanderings of the people of Jared and the mountain experience of the Brother of Jared, the wanderings of Nephi's family in the wilderness and Nephi's mountain experience, the wilderness of Lehi's dream with his vision of the tree of life, and the wandering of modern Israel under Brigham Young.

Jesus Christ lives, and we should be eternally grateful to Joseph Smith, the prophet of the restoration for his gift of the endowment. It has opened the keys to the scriptures, and taught us of our own fallen state, and our own infinite eternal potential. If others can find their way through the wilderness of captivity and sin to find freedom and forgiveness from a loving and forgiving God, finally piercing the veil to stand at the top of the symbolic mountain in the very presence of God himself, then perhaps so can we.

Endnotes:

¹ James E. Talmage, *The House of the Lord*, (Salt Lake City: Deseret Book, 1969), 83.

² See D&C 84:19-27

³ See Ex. 25-31,36-40

⁴ The Temple of Herod was a renovation of the Temple of Zerubbabel, and is often considered the same temple. Several other minor Israelite temples were also constructed after this basic design, including temples at Arad, Tell es-Seba, Lachish, and Elephantine.

⁵ John Lundquist believes that these pillars may have been involved in rites related to kingship. See John Lundquist, "The Legitimizing Role of the Temple," in *Temples of the Ancient World*, (Salt Lake:Deseret Book, 1994), 218-219. It is possible that they were not included in the Mosaic Tabernacle because at that time Israel had no king.

⁶ Whether or not these pillars were load bearing or free standing has been a matter of some historical debate. However, in all the comparative temple designs from Syria and Palestine from the time period we find pillars that are load bearing, and which support the porches at the entrance to these temples. See John Monson "The New 'Ain Darat Temple, Closest Solomonic Parallel," *Biblical Archaeology Review*, May/June 2000.

⁷ Donald W. Parry, "The Significance of Graded Temple Space, The Temple of Herod Model" PhD dissertation, The University of Utah, June 1992, 7.

⁸ Ibid.

⁹ Redrawn from Donald W. Parry, "The Significance of Graded Temple Space, The Temple of Herod Model" Ph.D. dissertation, The University of Utah, June 1992, 35.

¹⁰ James L. Carroll, "A Revised Temple Typology" in *Hagion Temenos, 2nd Edition*, ed. Stephen Ricks, Provo Ut. BYU Press, 2005.

¹¹ Hugh W. Nibley, *The Message of the Joseph Smith Papyri, an Egyptian Endowment* (Salt Lake City: Deseret Book Co. 1976), 153, 158.

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- ¹² John Monson, "The New 'Ain Darat Temple, Closest Solomonic Parallel," *Biblical Archaeology Review*, May/June 2000.
- ¹³ Hugh W. Nibley, *The Message of the Joseph Smith Papyri, an Egyptian Endowment* (Salt Lake City: Deseret Book Co., 1976), 153, 158.
- ¹⁴ John Monson, "The New 'Ain Darat Temple, Closest Solomonic Parallel," *Biblical Archaeology Review*, May/June 2000, 31.
- ¹⁵ For illustrations and more examples, see: Amihai Mazar, *Archaeology of the Land of the Bible: 10,000-586 B.C.E* (New York: Doubleday, 1990)
- ¹⁶ John Monson, "The New 'Ain Darat Temple, Closest Solomonic Parallel," *Biblical Archaeology Review*, May/June 2000., 35.
- ¹⁷ See 2 Ne. 31:3; D&C 1:24.
- ¹⁸ Another example is found in the rituals of The Day of Atonement, which are similar in form to Babylonian rituals, but which were adapted by Israelites to represent the ritual substitute removal of the two penalties for the fall, expulsion and death (which incidentally provides an additional connection between the temple and the Garden of Eden). See James L. Carroll, "An Expanded View of the Israelite Scapegoat" in *Selections From the Seventh Annual BYU Religious Education Student Symposium*, 2005, and James L. Carroll, "An Expanded View of the Israelite Scapegoat, A Representation of Physical and Spiritual Death," in *Temples and Ritual in Antiquity, presented by the BYU Religious Studies Center and SANE's Studia Antiqua*, 2008.
- ¹⁹ See Barry J. Kemp, *Ancient Egypt, Anatomy of a Civilization*, (London:Routledge, 1989), p 185.
- ²⁰ Exodus 25:22.
- ²¹ See Exodus 25:8-9. The temple plan can be both revealed, and borrowed, since God "speaketh unto men according to their language, unto their understanding." (2. Ne. 31:3). The symbols and archaeological archetypes formed the culture, and thus the vocabulary with which God revealed His messages to man.
- ²² See Donald W. Parry, "Sinai as Sanctuary and Mountain of God" in *By Study and Also By Faith* vol. 1 in *Essays in Honor of Hugh Nibley on the Occasion of His Eightieth Birthday* (1990): 482-500.
- ²³ Joseph Smith, *Teachings of the Prophet Joseph Smith*, (Salt Lake City: Deseret Book, 1972), 304-5.
- ²⁴ William Blake, *Jacob's Ladder*, watercolor, AD. 1800.
- ²⁵ Joseph Smith taught: "The keys are certain signs and words by which false spirits and personages may be detected from true, which cannot be revealed to the Elders till the Temple is completed--The rich can only get them in the Temple, the poor may get them on the mountain top as did Moses". Andrew F. Ehat and Lyndon W. Cook, *The Words of Joseph Smith* (Orem Utah: Grandin Book Company, 1991), 119-20
- ²⁶ *Book of Jubilees* 8:19
- ²⁷ See for example: Matthew B. Brown, *The Gate of Heaven, Insights on the Doctrines and Symbols of the Temple*, (American Fork, Utah: Covenant Communications Inc., 1999), 116.
- ²⁸ See D&C 76.
- ²⁹ See Ps. 99:1,5,9; 132:7; 1 Sam. 4:4, 6:2; 1 Chron. 28:2; Ezek. 10:1.
- ³⁰ See Barry J. Kemp, *Ancient Egypt, Anatomy of a Civilization*, (London:Routledge, 1989), p 185.
- ³¹ My translation. Text is carved upon the wall at Karnack, third pylon.
- ³² Earnest L. Martin, "The Temple Symbolism in Genesis" in *The Foundation for Biblical Research* 1977.
- ³³ Whether this etymology represents the literal historical origin of this word, or is instead just a folk etymology is irrelevant for our current purposes. Either way, this etymology reveals something about how the Israelites understood the account.
- ³⁴ See E. O. James, "The Tree of Life," in *Studies in the History of Religions, XI* (Leiden: Brill, 1966), and Roger Cook, *The Tree of Life*, (London: Thames and Hudson, 1974).
- ³⁵ The laver was too small for immersion rituals. Ritual immersions were performed at the Temple, but were performed before even approaching the temple mount.
- ³⁶ Bruce R. McConkie, *Mormon Doctrine, 2nd ed.* (Salt Lake: Bookcraft, 1966), 495.
- ³⁷ *ibid.*, 492.
- ³⁸ *ibid.*, 494-495.
- ³⁹ Donald Parry, "Garden of Eden, Prototype Sanctuary" in *Temples of the Ancient World*, (Salt Lake City: Deseret Book, 1994).
- ⁴⁰ Gordon J. Wenham "Sanctuary Symbolism in the Garden of Eden Story" in *I Studied Inscriptions from before the Flood, Ancient Near Eastern, Literary and Linguistic Approaches to Genesis 1-11* ed. Richard S. Hess and David Toshio Tsumura, Eisenbrauns Winona Lake, Indiana, 1994, p. 399-404.

⁴¹ Lawrence E. Stager, "Jerusalem as Eden" in *Biblical Archaeology Review* May/June 2000, 36-47.

⁴² James L. Carroll, "The Reconciliation of Adam and Israelite Temples," in *Studia Antiqua, The Journal of the Student Society for Ancient Studies*, Winter 2003.

⁴³ James L. Carroll, and Elizabeth Siler, "Let My Prayer Be Set Before Thee: The Burning of Incense in the Temple Cult of Ancient Israel," in *Studia Antiqua, The Journal of the Student Society for Ancient Studies*, (Fall 2002).

⁴⁴ For an account of the rituals of Freemasonry see Malcolm C. Duncan, *Duncan's Masonic Ritual and Monitor* (New York: David McKay inc., 1866). For a discussion of their most likely origin, see James L. Carroll "Egyptian Craft Guild Initiations," in *Studia Antiqua, The Journal of the Student Society for Ancient Studies*, 2007, vol. 5:1 p. 17-44.

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