

## TEMPLES: THEIR ORIGIN AND SYMBOLISM

### 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). *& the ordinances*

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*

The oldest written record in existence today is a text called the Shabbaka Stone. This Egyptian text came from the time of *1st pharaoh* 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 <sup>throne</sup> 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~~ <sup>primeval</sup> 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 where 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 <sup>equally</sup> 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 ~~offered~~ <sup>with the hope that it would be</sup> his sacrifice 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 <sup>Directly to God</sup> toward the heavens. The closest point to God that man can pray is at, or around 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, <sup>and making a same covenant</sup>.

### 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 <sup>opens</sup> ~~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

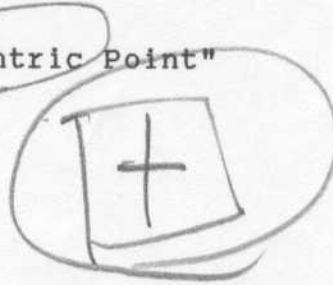
3. The Temple of Ezekiel

a. The Temple Scroll

III. The Temple and the Presence of God

Garden  
Temple

A. The Perfect "Hierocentric Point"



1. Time

No time time of Creation

2. Space

Temple (Tem Gr. Latin.

denotes a "cutting" or intersection at  
Right angles. the place where 4 Regions  
come together

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 is below earth--"

a point on  
earth where  
man can contact  
other worlds

1. The World of the Gods



2. The World of the Living



3. The World of the Dead

IV. Symbolism of the Temple

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

A. The Creation

B. The Garden

Symbolism: paradoxical state "No time"  
"Divine Presence"

water  
Tree of life  
Garden  
Mound  
Human Creator  
Began in

C. The Tree of Life

At the center of world. & becomes  
the "Axis mundi" always on the  
holy mountain & reaches into heaven  
to connect Heaven & Earth. (center of garden)

Meso Temples  
contained a  
Tree of Life

D. The Fall of Man

~~Alone~~

Represented  
The Fall

E. The Redemption of Man

Alone. B:16?

F. The "Axis Mundi"

Center  
place.

3 worlds  
Navel  
of the  
earth  
our holiness

V. The Temple as the Source of Civilization

Religion unifies 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

- A. History of the Acts of the Gods
- 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.

*Elaborate "creating" world place for creation*

#### A. The Temple and the Creation

*Gen  
mos  
Abr*

- 1. The Abyss
- 2. The Primordial Hillock

*Epic of Gilgamesh  
other creation myths*

### 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

*Elaborate  
into mythic acts  
of symbols of it*

14. a. Covenants
15. b. Adam, Noah, Abraham, Jacob
2. The Priesthood and the Altar
  17. a. Melchizedek
  18. b. Aaronic

#### E. 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

#### 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

IX. The Temple as the Source of Character/Action

1. Temple Organization

2. Temple Architecture

3. Temple Artwork

4. Temple Music

5. Temple Games and Play

6. Temple Poetry

7. Temple Chores

8. Temple Dancing

9. Temple Games and Play

10. Temple Games and Play

11. Temple Games and Play

12. Temple Games and Play

13. Temple Games and Play

# TEMPLE PARADIGM

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

Ge: H: SHUV to return, repent

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 retraces the Path of Adam and returns to the Presence of God in the Mercy Seat. Christ as the True High Priest rent the Veil and made the Everlasting Atonement.



Lions & palm tree  
Cherubim and Tree of Life

Nibley MES p.181

Squares and cubes used as basic elements,  
Ark - 2 cubes  
Table - 2 cubes  
Holy Place - 2 cubes  
Tab. tent - 2 squares  
Court - 2 squares  
yet E.Z. temple court is 1 square  
Temple Square same.

CREATION  
HOLY OF HOLIES

GARDEN  
OF EDEN  
HOLY PLACE

Planted a garden  
Eastward in Eden

Alma 42:2 He placed it on the east end of the garden. cherubim

LONE AND DREARY WORLD

Alma 42:23  
Restoration is return to our pre-existent glory in presence of God

Article of Faith 10  
We believe the earth will be renewed and receive its paradisiacal glory.

THE MOUNTAIN OF GOD

### TEMPLES

- Moses - built acc. to pattern shown on the mount portable to show the Lord camps with His people  
Table of Shewbread - of every tree that man may freely eat, God provides the food.
- Solomon - David instructs him to build acc. to pattern dimensions doubled, two large cherubim in Holy 10 Menahot, Bronze Sea, cut stone altar  
same pattern
- Zerubbabel - not as costly  
same pattern
- Nephi - not as costly  
same pattern
- Elephantine - pagan gods worshipped as well  
Zerubbabel and beahted
- Second Temple (Herod's) enlarged the courts. replaced narrow switchbacks with huge stairs
- Noah rebuilt Nephi's temple with more costly materials
- Third Temple - prophesied to be built, sacrifices to be offered in righteousness
- LDS - from Kirtland on, faced East, except Nauvoo, a room devoted to each step, before movies

Altar of Adam  
uncut stones  
4 horns - 4 corners  
1 cubes  
Bronze Altar

Litien wall of Tabernacle Court  
cf. Fences Roman sacred precinct → profane  
Jp. Shimenawa, sacred rope  
Mormons built Temple Square Wall first to separate sacred and profane.

'Fallen state' is the descent from the Holy Mountain  
cf. Apocrypha. sons of God came down to the daughters of men.

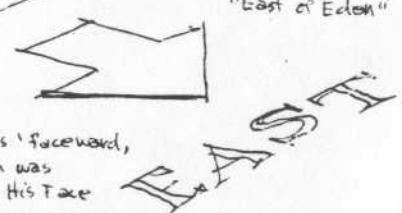
Isaiah 2:3  
Come let us go up to the mountain of the Lord, to the House of the God of Jacob.  
Psalm 48:1 mountain of his holiness

Talmud: wood railings to replace iron of Solomon's Temple.  
cf. Leti's iron rod.

Cam builds his city on the plain  
"East of Eden"

Hebrew for East means 'faceward, frontward', thus Adam was expelled from before His Face

Ez. sees the elders in the Temple worshipping the sun in the East with their backs to Temple, greatest blasphemy





## TABLE OF CONTENTS

Names in Antiquity: Old New, and Hidden.....	Porter/Ricks..	1
Creation at Ugarit and in the Old Testament.....	Fisher.....	19
✧ Studies on the Temple in the Ancient Near East...	Lundquist....	26
Creation and Liturgy: The P Redaction of Exodus 25-40.....	Kearney.....	57
Liturgy and Cosmogony: The Ritual Use of Creation Accounts in the Ancient Near East.....	Ricks.....	64
Symbolism, the Sacred, and the Arts.....	Eliade.....	72
Earth and Gods.....	Smith.....	87
✧ What Is a Temple? A Preliminary Typology.....	Lundquist....	101
The Prestige of the Cosmogonic Myth.....	Eliade.....	109
The Legitimizing Role of the Temple in the Origin of the State.....	Lundquist....	117
✧ Temple Symbolism in Isaiah.....	Lundquist....	132
The Hierocentric State.....	Nibley.....	144
King, Coronation, and Temple: Enthronement Ceremonies in History.....	Ricks/Sroka..	158
King and Covenant.....	Widengren....	174
✧ Temple Without Hands.....	Freedman....	192
✧ Centralization of Israelite Worship: Temples and Sanctuaries.....	Matthews....	202
✧ Foundation Rites for a New Temple.....	Van Buren....	240
✧ Temple Building, A Task for God and Kings.....	Kapelrud....	254
Temple Building in the Bible in Light of Mesopotamian and North-West Semitic Writings...	Hurowitz....	261
The Temple in the Ugaritic Myth of Baal.....	Clifford....	277
✧ The Elusive Temple.....	Meyers.....	283
The Temple Scroll.....		292
Notes: The Three Temples of 4 Q Florilegium.....	Schwartz....	308
✧ The Origin of the World....(From the Nag Hammadi).....		313
The Gospel of Philip.....(From the Nag Hammadi).....		324
A Cult-Mystery in the Gospel of Philip.....	Buckley.....	335

## 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
6. SYMBOLISM, THE SACRED, AND THE ARTS.  
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
10. THE LEGITIMIZING ROLE OF THE TEMPLE IN THE ORIGIN  
OF THE STATE  
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
24. ON THE ORIGIN OF THE WORLD (II, 5 AND XIII, 2): FROM  
THE NAG HAMMADI LIBRARY  
INTRODUCED BY: HANS-GEORG BETHGE  
TRANSLATED BY: HANS-GEORG 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 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
6. SYMBOLISM, THE SACRED, AND THE ARTS.  
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
10. THE LEFETIMIZING ROLE OF THE TEMPLE IN THE ORIGIN  
OF THE STATE  
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
24. ON THE ORIGIN OF THE WORLD (II, 5 AND XIII, 2): FROM  
THE NAG HAMMADI LIBRARY  
INTRODUCED BY: HANS-GEORG BETHGE  
TRANSLATED BY: HANS-GEORG 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

11. TEMPLE SYMBOLISM IN THE BIBLE  
BY: JOHN H. LUNDQUIST

12. THE HIEROCENTRIC STATE  
BY: RUSH MURPHY

13. KING, CORONATION, AND TEMPLE: ENTRENCHMENT CEREMONIES  
IN HISTORY  
BY: STEPHEN D. RICKS & JOHN A. GROK

14. KING AND COVENANT  
BY: AND WILHELMSEN, OTSALA

15. TEMPLE WITHOUT TEMPLE  
BY: DAVID M. FREEDMAN

16. CENTRALIZATION OF ISRAELITE WORSHIP: TEMPLES AND  
SANCTUARIES  
BY: DARRELL L. MATTHEWS