

there is that kind of genesis, that ritualistic form, that asking of questions back and forth that we get. All of that comes as Joseph Smith tries to communicate these truths.<sup>1697</sup>

**E-63** See Carroll for a discussion of the possibility of a “continuity between the various religious expressions found in ancient Egypt that revolves around the ideas of initiation into the afterlife, and into the presence of the deity through ritual mystery reenactments similar to those likely found in the initiations of the ancient craft guilds of Egypt.” Carroll argues that this “illustrates the antiquity of the concepts found in the rites of medieval craft guilds, and of the initiation rites found in universities, fraternities, Freemasonry, and among the Latter-day Saints. This further indicates that such rituals were anciently connected with the temple, admittance into the afterlife, kingship, priesthood, and with becoming like the gods.”<sup>1698</sup>

**E-64** In his comprehensive volume, McBride quotes Wandle Mace as saying that:

... the Book of Revelation served as inspiration for the design: “The order of architecture was ... a representation of the Church, the Bride, the Lamb’s wife. John the Revelator, in the 12[th] chapter [and] first verse of [the book of Revelation,] says, “And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.” This is portrayed in the beautifully cut stone of this grand temple.<sup>1699</sup>

McBride also cites Joseph Smith as saying that the Nauvoo Temple was “built by direct revelation,” implying that this revelation was with reference to the temple’s architecture.<sup>1700</sup> However, the original quote says that the temple was “being built by the direct revelation of Jesus Christ for the salvation of the living and the dead”<sup>1701</sup>—perhaps better in line with the idea that Joseph Smith was speaking, in this context, more about the commandments he received on the necessity of building the temple<sup>1702</sup> rather than about a revelation concerning the specifics of its architectural form.

**E-65** Highlighting another dimension of the connotations of the term, Gianotti observes that the “root meaning of ‘heart’ (*al-qalb*) in Arabic is to ‘turn over,’ ‘roll over,’ or ‘flip.’ Indeed, one of the modern words for ‘revolution’ in Arabic (*inqilab*) comes from the same root, as do a great many other words implying change, circularity, and fluctuation.”<sup>1703</sup>

**E-66** In their discussion of Canopus,<sup>1704</sup> de Santillana and Von Dechend note that the “determinative sign for ‘heart’ [in Egyptian] often figures as the plumb bob at the end of a plumb line coming from a well-known astronomical or surveying device, the *merkhet*. Evidently ‘heart’ is something very specific, as it were the ‘center of gravity.’”<sup>1705</sup> Of the relationship between space and time associated with Kolob and described in the book of Abraham, Kerry Shirts writes:<sup>1706</sup>

Joseph Smith ...noted that this Kolob idea is “The measurement according to celestial time, which celestial time signifies one day to a cubit.<sup>1707</sup> One day in Kolob is equal to a thousand years according to the measurement of this earth.”<sup>1708</sup> ...In the late 1800’s decades after Joseph Smith was dead, the professional surveyor, W. F. Petrie found that the Egyptian cubit of 29.161 inches was found from a swinging pendulum which swung 100,000 times in 24 hours in the latitude in which Memphis lies. Now then we see that Joseph Smith said one day (notice this is time) and a cubit (this is space), Joseph Smith shows the relationship. The Egyptians make a cubit with relationship to the day. The Egyptians used an instrument called *merkhet* which is a stick with a plumb bob line. So Joseph Smith equates the number 1,000 to time and space, as the ancient Egyptians did! Most interestingly, the Egyptians took their measuring seriously, as we read “measuring rules were given a sacred meaning... the cubit rules... seem to be of the type used as sacred objects.”

1697 G. Kearney, *Message*. See also K. Flake, *Oral Canon*.

1698 J. L. Carroll, *Initiations*, p. 44.

1699 M. McBride, *Nauvoo Temple*, p. 9. See W. Mace, *Autobiography*, pp. 8-9.

1700 M. McBride, *Nauvoo Temple*, p. 9.

1701 J. Smith, Jr., *Latter Day Saints*, p. 409.

1702 E.g., D&C 124:25-55.

1703 T. J. Gianotti, *Islamic View*, p. 89.

1704 Arabic *kalb at-taiman* = heart of the south.

1705 G. d. Santillana, *et al.*, *Hamlet’s Mill*, Intermezzo, p. 73. See also *Excursus 20: The Circle and the Square*, p. 571 and *Excursus 50: Fu Xi and Nü Gua*, p. 654.

1706 K. A. Shirts, *Chnum-Re*.

1707 *Kirtland Egyptian Papers*, Grammar and Alphabet (KEPE 1), p. 26, cited in K. A. Shirts, *Chnum-Re*.

1708 Facsimile 2, Figure 1, book of Abraham.