

# The Symbolism of the Bee in Latter-day Saint Tradition

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*The Beehive* The beehive is one of the most common and enduring symbols within Mormonism, found on buildings, grave-markers, historic coinage and the Utah State Flag. It appears to have connection with three basic concepts in LDS settings today—the more secular and common being “industry and teamwork or unity”. The primary sacred meanings for this motif appear to be divided between “the Kingdom of God, resurrection, and re-emergence.” More secular connections to most symbols dominate our modern culture, even though a majority of them feature root meanings with extensive religious origin. Today we see the beehive used as an official emblem for the state of Utah, for example, used on the state seal, the state flag, official letterheads, and even Highway Patrol cars. A number of enlightening layers with obvious sacred overtones emerge in the bee and beehive symbols, however, as we investigate their origins, especially from the ancient world, where the secular and sacred were one.



Left, St. George Stake storehouse note with beehive skep (lower left), Church History Museum, Salt Lake City;  
Right, architectural detail, Levan, Utah church building.

*Beehives on Sacred Architecture* Beehive motifs are common on Latter-day Saint buildings, including temples, tabernacles and churches, especially the historic ones. Nearly every important building in the early history of the Church featured this ancient archetype in some fashion. A total of 24, 8-tiered beehives are found on the exterior of the Salt Lake Temple, for example, prominently featured on the 8 exterior doors to the building. Brigham Young’s Beehive House also features extensive usage of 8-tiered beehives throughout its interior, a larger beehive is found atop its roof. What is the connection of the bee to Latter-day Saint culture and belief? A simple place to begin is number. Many beehive symbols in Latter-day Saint settings feature 8-tiers, suggesting a connection to *rebirth*, *resurrection*, and *re-emergence* concepts. Bees appear to die in winter - hibernating in the hive, being reborn in the spring. Nobel Prizing winning research also shows that bees move in a unique *figure-8* pattern called “the waggle dance”. This is done to communicate direction and distance information to other bees as they work, all in relation to nearby food sources.<sup>1</sup> Adam and Eve may have been lead by bees to their new home upon exiting the Garden of Eden, the first migration in the Bible. They were sent to earth to *work* out their salvation and begin the family of man. Some Latter-day Saint beehive motifs thus also feature 9 tiers, a potential connection to concepts including *divinity*, *work*, and *fullness*, concepts associated with the numbers 3, 6 and 9.<sup>2</sup>

Impressive architectural domes, such as the one atop the U.S. Capital in Washington D.C. are thought to have connections to the beehive (designed, built, and dedicated by Masons, who also utilize beehive symbolism).<sup>3</sup> This shape and that which goes on inside it is connected to order. Bees are “busy” going about much unified activity in business-like manner. Josephus described the Essene community in which he once belonged as an “order” similar to that of the Pythagoreans. Origen stated that the word “Essene” means “the leader of bees”.<sup>4</sup> What is clearly a white *beehive dome* rests atop a smaller building on the roof of the Joseph Smith Memorial Building in Salt Lake City. In addition, the entrance to the “mother temple” of the Church at its headquarters in Salt Lake City prominently features a beehive centered inside two other symbols used on Latter-day Saint temples and other sacred settings around the world - the circle in the square and two interlocking square outlines

(often called the Seal of Melchizedek in Latter-day Saint circles).<sup>5</sup> This motif – with beehive at center - is the first thing patrons first see upon entering the glass Annex doors to the Salt Lake Temple.<sup>6</sup> There a 9-tiered beehive is found nested inside a circle, which in turn is nested within the two opposing square outlines. This 3-part motif may be an especially appropriate symbol of the latter-day *restored* Church, referencing the following concepts: 1. *The Temple*: Throughout the world the circle in the square graphic references *the Temple* – where heaven and earth meet – where covenants in are made between man and God in Mormonism; 2. *Priesthood Authority*: The two interlocking squares appear to reference *Priesthood Authority* – the right and power to minister on earth in the Lord’s behalf via the lesser (Levitical) and the greater (Melchizedek) priesthood. Joseph Smith stated that two “seals” must be placed on those receiving eternal life, via the priesthood.<sup>7</sup> The holy order (of the priesthood) has a third, often-overlooked component, Patriarchal (versus Matriarchal powers). The *beehive* inside the two squares and circle may reference it (and Matriarchal powers together, as both man and woman make up “the Elohim”)<sup>8</sup>, and 3. *The Kingdom of God*: The central beehive symbol has ancient connections to the *Kingdom of God* on earth – a kingdom to be fully established by Christ as King upon his return in the Millennium.



*Left, Southeast exterior doorknob, Salt Lake Temple, with 8-tiered beehive; Right, what has come to be known as the Seal of Melchizedek, on the Annex doors to the Salt Lake Temple, with 9-tiered Beehive at center.*

Bees as decor in LDS temples remind us of these and other Christ-centered *rebirth* connections, often combined with other 8-part motifs, such as 8 *pillars* surrounding a baptismal font or Celestial Room, the octagonal mid-section (*mediation*) of temple or church towers (with a square base below and round ball at top), and the spring-like *green* color of some ordinance rooms.<sup>9</sup> Emma Smith appears to have created an inadvertent connection to resurrection when she hid the slain bodies of Joseph and Hyrum under the *bee house*. The historical record states, “The bodies...were removed...at Emma’s request, to near the Mansion, and buried side by side, and the bee house then moved and placed over their graves.”<sup>10</sup>

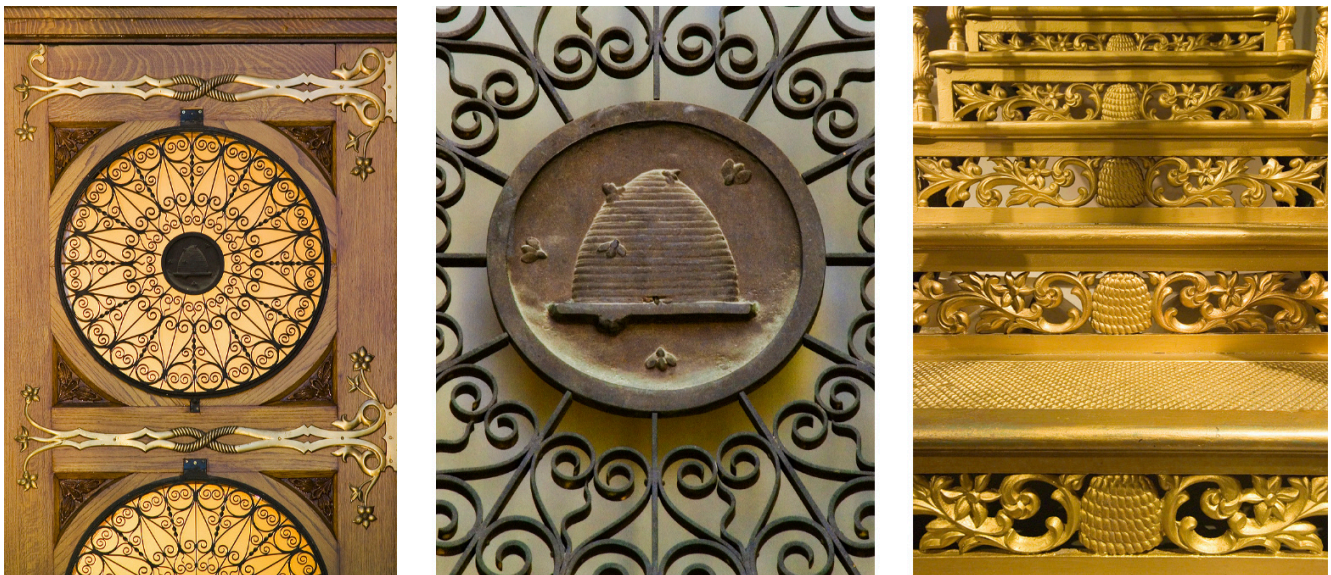
## Symbol of Resurrection

*Restoration of Life* In antiquity the bee and its honey were connected to the restoration of life – resurrection. Honey was used to preserve the bodies of the dead in Egypt, Persia and Babylon. Alexander the Great, for example, was embalmed in wax and honey. In Egypt honey was placed in tombs to ensure resurrection. At the funeral of Patroclus in *The Iliad*, urns filled with oil and honey were placed nearby, expressing the hope of new life. Nibley has pointed out that the bee as a symbol was prominent throughout the ancient world, associated with the mysteries of the Hittites and Easter rites in various nations. The bee was as a agent of resurrection for the dead king or hero. The Egyptians at On (Heliopolis) claimed that their leader alone



possessed this secret power - the power over death. One of its more important, yet subtle connections to resurrection involves the Savior Jesus Christ - the first to be resurrected. His atonement and resurrection grants all the gift of living again. After his resurrection he returned and showed himself to the Apostles and others. He ate broiled fish and *honeycomb* on this occasion to show them that he had power over death in his resurrected body (Luke 24:42).

*Healing, Health & Well-being* Honey was also used in antiquity to *revive* and *heal*. Not only was it an important food source providing a pleasant sweet taste and instant energy, but it was also applied externally as a basic antibiotic. In ancient Israel it was a firstfruits offering on the altar at the Jerusalem Temple (2 Chronicles 31:5). Scripture provides a number of promises for those inheriting peaceful “promised lands” to be fed with milk and honey; two foods that do not require the death of plants nor animals. In the Book of Mormon, Nephi quotes the Lord as stating, “Come unto me all ye ends of the earth, buy milk and honey, without money and without price” (2 Nephi 26:25). As a newborn, Abraham was fed milk and honey in a cave by his mother Amitla, who fed him with her finger. The infant Horus of ancient Egypt (a type for Christ) was also fed in this manner.<sup>11</sup> Honey has sometimes been called “the dew of heaven” or the “food of the gods”. In the story of Joseph and Asenath (the marriage of Israel and Egypt), the angel tells Asenath, “Blessed are they who will eat of this honey, made by the bees of paradise...Whoso eateth thereof will never die. It is the food of heaven”. Asenath, having eaten the honeycomb, is then told by the angel, “The flowers of life will now spring from thy flesh, thy limbs will flourish...fresh strength will fill you, and you will never grow old.”<sup>12</sup>



*Left, East exterior door of the Salt Lake Temple with 12-part star motif; Center; Detail view of beehive at center of the door; Right, Manti Temple beehive stairway to the baptismal font (courtesy Church History Museum)*

Traditional Chinese herbal medicine made extensive use of honey. Today’s research shows that a spoonful of honey a day does the body good. The Egyptians and Greeks both believed honey was the food of the gods. Like milk it contains most all of the essentials needed to maintain good health. It contains protein composites, for example, along with powerful enzymes, 22 amino acids, and B, C, D and E, vitamins. Honey is also believed to be non-fattening, boosting metabolism. In addition, bee pollen contains 96 different life-sustaining nutrients, is made up of 40% protein, and contains folic acid, polyunsaturated fatty acids, various enzymes, and carotene. It is thus an important source of antioxidants. Bee pollen also contains a number of vital trace elements the body cannot produce, including magnesium, copper, iron, zinc, manganese, calcium, and potassium - all enhancing health.

Bees can create this life-giving gold food (the color of sunshine) from decaying matter, and from other unlikely carbon-based sources, including coal dust. According to Nibley, bees make the nectar of the gods from

“excrement, from filth, from rot, from decayed corpse...the old riddle of Sampson...out of the corpse [of the decaying lion] came the strength, which was the honey.”<sup>13</sup>

*Resurrection or Restoration of Civilization* In addition to physical resurrection of the body, the bee is also connected to resurrection of civilization, after calamity, drought, war or destruction. According to ancient legends, the bee is a standard feature of great *migrations*, representing and bringing about, the *resurrection* of civilization. Nibley claims that the bee is the only creature coming into this world from a previous one, revealing a divine connection.<sup>14</sup> Seven references are seen in the Book of Mormon to bees or honey in connection with migration to a new, promised land. These references all belong to Egypt and the old world, two of them occurring during the time of the Tower of Babel. The word *deseret*, for example, was used by the Jaredites to describe the hives they brought with them to the new world (Ether 2:3).

The bee was an essential element in re-establishing civilization through food production, via fertility – the effective pollinizing of crops, plants and trees. Bees were a part of *creation* via *fertility* of the land, insuring renewal in new lands; thus the female connections. According to Hall, “The bee is sacred to the goddess Venus...The fact that bees are ruled by queens is one reason why this insect is considered a sacred feminine symbol...Because of its importance in pollinizing flowers, the bee is the accepted symbol of the *generative* power. At one time the bee was the emblem of the French and Merovingian kings. The rulers of France wore robes embroidered with bees...The bee was used as a symbol of royalty by the immortal Charlemagne, and it is probable that the *fleur-de-lys*, or lily of France, is merely a conventionalized bee and not a flower...The bee turns out to be a fitting symbol of *fertility*.<sup>15</sup> The Merovingian kings believed there were special hidden powers connected to the honeycomb, its hexagonal prisms reflecting divine harmony in nature. Such construction was also associated with *wisdom*. Deborah was a wise Hebrew judge, her name meant “Bee”. In Proverbs 24:13-14 we read, “My son, eat thou honey, because it is good... So shall the knowledge of wisdom be unto thy soul...”

Other symbols of fertility in ancient temple settings include the lily, lotus, cornucopia, horns, pillars, stars and pomegranates - all potentially tied to the uniting of male and female in sacred marriage. Usage of numerous stars on some LDS temples (such as Nauvoo) appear to signal the endless posterity of those joined in the new and everlasting covenant of marriage.



*Beehive wood and metalwork details in Brigham Young's Beehive House, Salt Lake City*

*Re-Emergence Patterns* The bee also has connection to *re-emergence* in the Book of Mormon. This is seen in the re-establishment (rebirth or resurrection) of new life in new *holy* or *promised lands*, those that ancient cultures migrated to. Nibley states that, like Egypt, “when the Lord’s people migrated to a promised land



in these latter days, they called the land Deseret [the Salt Lake Valley] and took for the symbol of their society and their government the honeybee.”<sup>16</sup> He adds that Adam brought the olive, date, vine, nard, and pomegranate with him when he and Eve left the Garden of Eden, but “Eve brought only one thing. She brought swarms of bees because they would establish the new world. This is the mystery [of]...the bee...The purpose was to [restore the verdure of the former world, or] **start life from scratch in the new world**, and it is the bee, the great pollinizer, [which does this]. In the first place, we’re not going to have any crops unless we have bees...at the same time, [honey] supplies quick energy in the most delicious food to get the human race going again.”<sup>17</sup>

Similar re-emergence connections (from one world to the next) are inherent in the myths of most all Native Americans and are consistent with the Book of Mormon itself, a book written for and to “the Remnant” (according to the book’s Title Page). In it we consistently find the righteous escaping wickedness, often by crossing or interfacing with water (another symbol connected to rebirth and the number 8 - baptism). This is seen in the 8 barges of the Jaredites coming to the new world, in the 8 people of Lehi’s family leaving Jerusalem for the Promised Land, and in Alma and his people escaping wickedness to the Waters of Mormon (Alma lists 8 parts to the baptismal covenant later in Mosiah 18:8-9). Rebirth, signaled by the children of light crossing water, is also found in 8 different places in scripture.<sup>18</sup> The number 8, water, escape from wickedness, and re-emergence all symbolically signal starting over – new **life**. Jesus said, “I make all things new” (Rev. 21:5).

Life is further symbolized in the honeybee or “deseret,” which the Jaredites brought with them in their initial travel northward away from the wickedness at the Tower of Babel (Ether 2:3). Lehi and his family also brought beehives with them (1 Nephi 18:6). As a general rule, these righteous groups were traveling to a peaceful land flowing with milk and honey (Exodus 3:8, Leviticus 20:24, Deuteronomy 8:7-8, Jeremiah 11:5). According to Nibley, the word *deseret*, found in these Book of Mormon migrations, is “the code name of the migrating bee host in one direction”. Migration for the righteous throughout scripture is westward, also typical of the Saints in much of Church history.<sup>19</sup> This direction of *movement* is opposed to that of *orientation*. The ancient High Priest moved westward towards the Holy of Holies in the Tabernacle and Solomon’s Temple, for example (as opposed to the Temple’s orientation eastward to the rising sun). West is the destination of light, the sun traveling west and setting there on the horizon.



*Left, East beehive entrance pillars, St. George Utah Temple; Center, Entrance Beehive at the Provo Utah Tabernacle; Right, Beehive atop Brigham Young’s Beehive House*

#### *Ancient Symbol for the Kingdom of God*

The beehive also has important ancient ties to kingship and divine government in a place set apart and pure – a promised land. According to Graves, the beehive was studied as a model of the ideal republic. He states that in various ages that were golden, honey dropped from the trees. At Delphi, for example, the shrine was made from bees' wax, a representation of the goddess there as “the

Bee”.<sup>20</sup> Nibley states that before all else, the bee is “a sign of royalty”.<sup>21</sup> The word honeybee (d’srt or deseret) was not only connected to ‘migrations’, but was also “a ‘word of power’ in ancient Egypt, thought to be one of a number of keys possessed only by the king. It held a role in sacred rites (such as resurrection) and thus its true name was hidden or suppressed in the reading of various texts. According to Nibley, the bee was chief among the cult objects of Egypt, “the land of the bee,” where it was associated with their land, their empire, and their king – primarily through the king’s association with the Queen (the queen bee).<sup>22</sup> He adds that the red or *dsrt* crown of Lower Egypt was a bee crown with a long antenna. “The bee-sign originally stood alone as the supreme symbol of sacral primal kingship in Egypt.” This crown belonged properly to the Queen Bee, however—the wife of the king, and more specifically to his mother. The king was not *The Bee*. The king was associated with The Bee – a representation of “the Mother of the Gods.” The Bee was “the Great Mother”, “the Hidden One” and her companion was the Great Bull. Some thus connect the queen bee to Mary or the Mother in Heaven.”<sup>23</sup>

Nibley added that, “The bee is symbolic of the Empress and the feminine (matriarchal) powers of nature because they are ruled by queens.” He adds that *Min*, as the first, supreme creator God and “his mistress” were both associated with “the honeybee”. Min was associated with patriarchal society. “Min is he who belongs to the Bee, who stands in relationship to the bee...In the Leiden Book of Breathings, the succession to the crown is assured when Horus marries the queen bee and takes over the land.”<sup>24</sup> Nibley adds that, “Originally the bee title designated a sacred, prehistoric kingship, ‘a spiritual entity’ existing ‘before the creation of the cosmos,...a holy kingdom stretching back even to the preexistence,” etc. Rule there appears to be established in “the Elohim”; man and woman in unified leadership as king and queen over their posterity – Patriarchal and Matriarchal rule in unity.”<sup>25</sup>

Similar matriarchal and patriarchal connections are established in story of Joseph (who was sold into Egypt, a king and priest in his own right) and Asenath (the daughter of the high priest of Heliopolis)—a marriage symbolizing that of Israel and Egypt. Egypt was first established under matriarchal rule.<sup>26</sup> Before Joseph married Asenath (the mother of Ephraim and Manasseh), she was given “white honey like the dew of heaven” by an angel, a symbol of her royal status and enlightenment. The angel then rubbed the honeycomb and “vast numbers of bees issued forth from it, all white as snow; they alighted on Asenath, the queen bees gathering on her face and making honeycomb in her mouth.” The angel then used his rod to direct the bees back to the honeycomb.<sup>27</sup> Eating this heaven-sent food was thought to have power to open one’s eyes to spiritual things, providing greater understanding of potential royal heritage, and real identity. We read in 1 Samuel 14:27, “And he put forth the end of the rod, and dipped it in the honeycomb. And he carried his hand to his mouth and his eyes were enlightened.”



*Left, chair detail, Brigham Young’s Beehive House; Center, decorated drum with symbols of government, Church History Museum; Right, historic stained glass window from a local church building, Church History Museum*

Early leaders in the Salt Lake Valley may have understood some of these ancient ties to the bee, naming their new set-apart land *Deseret* (honey bee) in connection with the kingdom of God on earth. They may have also

simply been inspired to use them. Such is the case with many archetypal symbols used in LDS temples by architects and designers who had little training in antiquity or visual symbolism generally, yet appropriately used them in and on temple architecture.<sup>28</sup> Modern Church leaders using symbols like those on the Annex doors to the Salt Lake Temple now understand many of these connections, a result of Nibley's research with the bee and other subjects.

**Conclusion** Although the bee and its hive are common symbols in Latter-day Saint usage today, they are typically tied to the more secular concepts of unity, teamwork, and industry for most. The archetype also features layers of ancient religious symbolism, however, the most significant being those tied to Christ, the Great High Priest and King. It is he who provides rebirth for each of us, "the way" of return into the Father's presence via his Atonement and Resurrection.

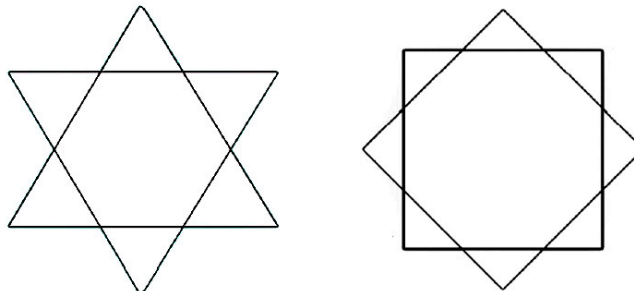
A modern relevant connection to the bee is its promise of rebirth after the difficult trials that are surely ahead of us. The history of the world is one of cycles, the rise of various cultures to greatness, and then their fall, due to pride, corruption, and apostasy - the rejection of Christ. The Book of Mormon is full of these cycles. Yet there is hope in the coming darkness. According to Nibley, "The most likely explanation [for the symbolism of the bee] is the least appealing one...Everywhere the Bee is the preserver and restorer of life...the office and calling of the bee was to bring about the stirrings of life, reviving the biological cycle in a world that had been totally ravaged by cosmic forces of destruction."<sup>29</sup> Those who possess the bee, however, have the promise of rebirth, renewal and regeneration of life, after calamity and destruction. Let us hope the bee remains an enduring symbol of our collective and individual dedication to Jesus Christ. It is He who will rule and reign in a future kingdom of peace never to fall again - a promised, restored land flowing in milk and honey.

## End Notes

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<sup>1</sup> Noble Prize winning research by German professor of zoology Karl von Frisch has shown that bees utilize a symbolic language of dance in figure-8 patterns, along with sound, to effectively find and exploit food resources. The unique *bee dance* was first observed by Aristotle as early as 330 BC. It was not studied in-depth, however, until Frisch discovered the figure-8 pattern "waggle dance," spending many years studying honeybee communication patterns. This unique dance language is apparently used to indicate the location and direction of nearby nectar and pollen sources. The bees use the sun as a marker, orienting the angle of their dance to match the direction they must travel, relative to the sun. (See Karl von Frisch, *The Dance Language and Orientation of Bees*, Harvard Univ. Press.)

Bees are typically tied to important migrations to new lands, often after catastrophes. The bee is often the first to arrive on the scene, regenerating new "life" through agriculture. Adam and Eve may have been accompanied and guided by bees as they entered the lone and dreary world, bringing with them their creative, divine power and their honey- the food of heaven. The Hittite version of this story features bees guiding Adam and Eve in their new land, partly because they had lived in the Old world before its destruction.



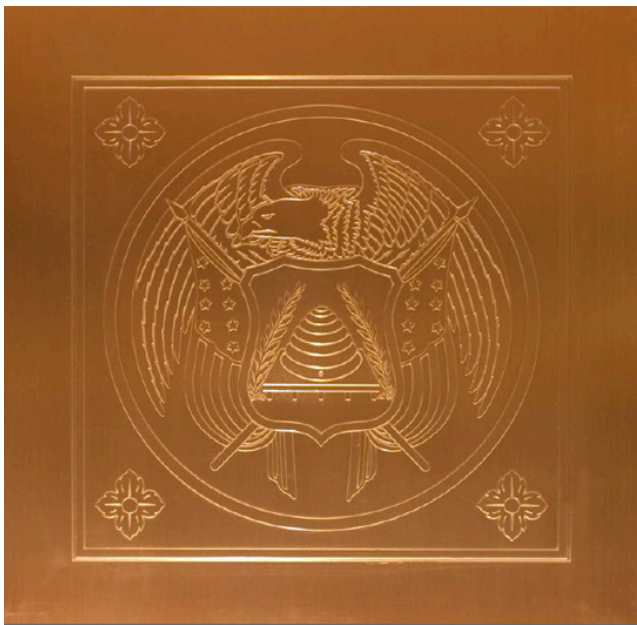
*These two archetypes are found around the world and in many LDS temples. At the interior of the "Star of David" is a 6-sided hexagon (symbol connected to the joining of two worlds via revelation, ascension, etc.). Christ said, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 10:9). Going in and out may mean revelation and travel (ascension) between the two worlds. The 8-sided shape inside the "Seal of Melchizedek" is an octagon (mediating shape between heaven [circle] and earth [square]). Jesus fills the role as mediator for man, via the Atonement and the Resurrection. He is the only door to the Father - "the way".*



<sup>2</sup> Bees feature numerous connections to numbers in multiples of 3, including 6 and 9. The number 3 is intimately connected to the life of Christ, for example, and is associated with things ‘divine’. In terms of time, 3 is connected to a ‘fullness’ (beginning, middle and end), especially in reference to the Savior’s earthly ministry, where nearly everything he did (in reference to time) had connection to 3 (see Chapter 7: Sacred Time, in *The Day Star: Reading Sacred Architecture*, by the author). Nibley stated that the bee came to this earth (migration) from another world – it was divine. See Hugh Nibley, Abraham in Egypt, FARMS / Deseret Book.

The honeycomb of the dome-shaped beehive has hexagonal (6-sided) shapes inside it. The antennae of bees are made up of 9 sections. The bee stinger has 9 barbs on each of its sides. The queen bee is fed for 9 days. Its connections to the number 3 include its 3 days of work after leaving its cell. Its body is made up of 3 sections: the head and 2 stomachs. Each eye of the bee is made up of 3,000 smaller eyes, all of them having 6 sides (2x3). Underneath the bee’s body are 6 (3x2) wax scales from which its comb is made. The bee has 6 legs, 3 on each side. Each leg is composed of 3 sections. Their feet are formed of 3 triangular sections. Other bee numbers utilize multiples of 3 (via 5, 7 & 8) in the numbers 15, 21 and 24. The drone matures in 24 days (3x8). The worker grub reaches maturity in 21 days (3x7). The queen bee reaches maturity in 15 days (3x5). See E.W. Bullinger, *Number in Scripture*, Eyre & Spottiswoode Ltd, (Bible Warehouse), p10.

Man was created on the 6th day of creation, before rest on the 7th. The number 6 appears to be associated with *man* and his *work* on the earth, the purpose of which is his return to God and become like him (bees are the premiere symbol of work, order and unity of purpose). In Exodus 23:10 we read, “And six years thou shalt sow thy land, and shalt gather in the fruits thereof: But the seventh year thou shalt let it rest and lie still; that the poor and the needy shall eat.” Hebrews 4:11 states, “Let us labor therefore to enter into that rest, lest any man fall after that same example of unbelief.” Revelation 14:13 states, “...Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them.” Work in the world is appears equated with the number 6, with rest with the 7th or Sabbath day of rest. Israel was commanded to sow for 6 years, reaping benefits on the 7<sup>th</sup>. For more on these numbers, see Chapters 7 and 8 of *The Day Star: Reading Sacred Architecture* (v. 13, March 2011), by the author.



*Left, Utah State Seal with 8-tiered beehive at center, elevator wall, Joseph Smith Memorial Building; Right, Beehive dome atop the Joseph Smith Memorial Building. Many Mormon men were Freemasons in Nauvoo, including Joseph and Hyrum Smith, Brigham Young, etc. Numbers dwindled after the martyrdom.*

<sup>3</sup> Some believe the earliest architectural domes may have been modeled after beehives. According to Henry and Gray, “In Freemasonry, the beehive is symbolic of the lodge itself as only the bees inside are aware of the inner activities of the lodge/hive. Author C.W. Leadbeater writes in his *The Hidden Life in Freemasonry*, that “beehive-shaped structures (i.e., the US Capitol Dome) can serve as symbolically subtle structures. In certain rites the candidate is placed within these subtle structures so that he may absorb the subtle energetic influences of the spot conjured by the rites into his or her body and spirit.” They go on to state that the beehive related “Dome is slang for the human head. So, by extension, when one enters



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the inner space of a dome, whether in a mosque or the Capitol temple / building, one symbolically enters the inner space of the head. The Papal Tiara, a prominent symbol of the Papacy, is a classic example of the human-head-is-a-dome/bee hive imagery...These crowns have the shape of a circular beehive. This is because the head is a dome or 'beehive.'" (See William Henry & Mark Gray, *Freedom's Gate: The Lost Symbols in the US Capital*, Scala Dei Publishing, pps. 113-16.)

<sup>4</sup> Josephus, *Antiquities*, XV, p. 371. See also Origen, *Commentary on Matthew*, X 7, in PG 13:849. Both citations are from Hugh Nibley, *Abraham in Egypt*, FARMS / Deseret Book, p. 637.

<sup>5</sup> For more on the "Seal of Melchizedek" as used in and on Latter-day Saint architecture, see chapter 8 of *The Day Star: Reading Sacred Architecture* (v. 13, March 2011) by the author.

<sup>6</sup> The beehives on the newer Salt Lake Temple Annex doors are 9-tiered. Most others on the temple (which are older) have 8 tiers. The bee often symbolizes death and rebirth, regeneration or resurrection of the soul. Because bees hibernate in hive, appearing to die in the winter and return in the spring, they became the symbol of rebirth, hence the number 8.

<sup>7</sup> The 2 interlocking square outlines may have connection to two primary covenants or "seals" made at the temple, as part of the power of Jesus Christ, the great High Priest and mediator of the New Covenant. These 2 seals are recognized on earth and in heaven. According to the Prophet Joseph Smith, the everlasting covenant contains 2 seals. The first one was "placed upon a man and woman when they made the covenant [of marriage] and the other was the seal which allotted to them their particular mansion [when they were sealed up to eternal life]." See William Clayton Journal, October 20, 1843. The second seal of the new and everlasting covenant bestows the fullness of the priesthood, allotting the married couple their mansion in heaven as king and priest, queen and priestess, whereas the first seal establishes the family kingdom (Abrahamic—Patriarchal) through marriage. The anointing ordinance anciently was associated with protection and the power to resurrect. (See John F. Hall, *The Anointing of the Gods: Sanctification and Authority from Egyptian Pharaohs to Hebrew Priest Kings and Beyond*, presentation paper given on October 31, 2009 to the Temple Studies Group, Temple Church, London.) In his dedication prayer for the San Diego California Temple, Pres. Benson stated, "We thank thee for the fullness of the priesthood, exercised therein." Architect Bill Lewis later looked for meaning in this prayer, stating, "The temple itself is a symbol...I just took the dedicatory prayer, and looked through it for symbols, because this is the Prophet speaking, not me...So the symbol, for us as members, is certainly the fullness of the priesthood." (Bill Lewis, Oral History Interview with the author, October 1996, typescript p. 16.)

<sup>8</sup> See endnote 25 for a discussion of Matriarchal versus Patriarchal powers.

<sup>9</sup> See chapter 8: Kingdom of the Stars, and 8, The Octagon & Jesus Christ, in *The Day Star: Reading Sacred Architecture*, by the author.

<sup>10</sup> Ibid, p. 638, italics added. See also *History of the Church* vol. 6, pps. 628-29.

<sup>11</sup> Hugh Nibley, *A New Look at the Pearl of Great Price*, IE 72, (January 1969), p. 30.

<sup>12</sup> Joseph and Asenath, pps. 15-16, text by Riessler, in *Altjudisches Schrifttum ausserhalb der Bibel*, p., 519, cited in Hugh Nibley, *Abraham in Egypt*, FARMS / Deseret Book, p. 624.

<sup>13</sup> Ibid, pps. 192-93.

<sup>14</sup> See Hugh Nibley, "Strange Ships and Shinning Stones, p. 340.

<sup>15</sup> Manley P. Hall, *The Secret Teachings of All Ages*, The Philosophical Research Society, Inc. p. 87, italics added. The author is grateful to Frederick Huchel for this connection.

<sup>16</sup> Hugh Nibley, *Lehi in the Desert / The World of the Jaredites / There Were Jaredites*, edited by Jack W. Welch with Darrell L. Matthews and Stephen R. Callister, FARMS / Deseret Book, p. 189. See also Hugh Nibley, *Abraham in Egypt*, FARMS / Deseret Book, p. 612.

<sup>17</sup> Hugh Nibley, Figure 6 of Facsimile 2, transcript pps. 28-30, 15 March 1995, FARMS Brown Bag lecture series.

<sup>18</sup> Most of the water crossings in scripture are east to west, following the sun's path in the ecliptic overhead each night as it crosses the Milky Way (a blue river of stars running south to north - north being the dwelling place of God for many ancient cultures [see also Isaiah 14:13]). Being allowed to "cross over" is a blessing for children of light, a symbol of being "chosen" rather than cast out. One exception is that of the Israelites leaving Egypt - southeast. It was only "the chosen", however, who eventually entered the Promised Land westward, across the Jordan into it after 40 years of "wandering" in

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the desert. This provided time to wipe out the less righteous (one full generation). For additional *chiastic* X crosses in the heavens, see chapter 6: Sacred Space, in *The Day Star: Reading Sacred Architecture*, by the author. In order, the 8 miraculous water crossings of scripture on earth below (symbolically connected to baptism or washing in the temple) include; 1. The rivers turning out of their course for Enoch and his people (Moses 7:13); 2. Moses parting the Red Sea as Israel left Egypt (Exodus 14:22); 3. Joshua crossing over the Jordan river on dry ground (east to west) when the Israelites entered the Promised Land (Joshua 3:15-17); 4. The drying up of the Euphrates when the repentant ten tribes departed Assyria (2 Esdras 13:39-45); 5. The brother of Jared and his people crossing over the great waters westward in their eight barges, each lit by two stones (east to west, Ether 1-3); 6. Lehi and his family crossing the great waters to come to the Promised Land (east to west, 1 Nephi 18); 7. The Saints crossed over the frozen Mississippi River westward when leaving Nauvoo in February of 1846, and 8. The crossing in the future, when those of the north countries shall, “come in remembrance before the Lord...and they shall smite the rocks, and the ice shall flow down at their presence. And an great “highway shall be cast up in the midst of the great deep” (D&C 133:26-27). The author is grateful to Denver Snuffer Jr., for initial exposure to the 8 crossings in Denver Snuffer Jr., *Nephi’s Isaiah*, Millcreek Press, pps. 245-47.

<sup>19</sup> Eleven examples of righteousness and blessing are symbolized in scripture by *movement* (as opposed to *orientation*) westward. Eleven others associated with sin showcase movement eastward. Those traveling west, the direction of the setting sun include; 1. Abraham obeyed God by leaving Ur and going westward to Canaan (Genesis 11:31). 2. When God’s people moved west into Canaan, prosperity and blessing resulted, whereas Abraham expressly forbade movement eastward (Genesis 24:6; Genesis 13:11-13). 3. Movement in the Old Testament temples toward their most sacred precincts was from east to west. 4. The Israelite tribes triumphed over Canaan by entering the land in a westward direction and defeating their armies (Judg. 11:18). 5. Israel’s return from Babylonian exile was from east to west. 6. Bethel (altar-temple site) was on the west side of the mountain (Abraham 2:20). 7. Paul’s journeys in the New Testament showed progressive travel westward as Christianity spread in this direction, including to Galatia, Greece, Rome, and possibly Spain (Romans 15:24). 8. At the birth of the Savior, wise men traveled from the east to the west, following the star, to find and worship the Lord as an infant (Matthew 2:1-9). This fulfilled Ezekiel’s prophecy that God’s glory would one day return from the east to dwell in Israel (Ezekiel 43:2-5). 9. The Garden of Gethsemane where the Savior suffered during the Atonement (shedding great drops of blood from every pore) was on the west side of the Mount of Olives. 10. The restored blessings of the gospel occurred first in the eastern part of the United States but moved with the Saints westward, to Kirtland and Nauvoo, and finally to the secluded mountain valleys of what would become the state of Utah. The Restoration of the gospel in the last days occurred in the western hemisphere. 11. Lehi’s family traveled across the great waters westward, towards the Promised Land in what we now call America. For more on orientation versus movement in each of the four cardinal directions, see Chapter 6: Sacred Space, in *The Day Star: Reading Sacred Architecture*, by the author.

<sup>20</sup> Robert Graves, *The Greek Myths*, vol. 1, p. 181.

<sup>21</sup> Hugh Nibley, *Abraham in Egypt*, FARMS / Deseret Book, p. 608.

<sup>22</sup> See Hugh Nibley, *The World of the Jaredites*, part V, Improvement Era, 1951-52. See also Hugh Nibley, *Abraham in Egypt*, FARMS / Deseret Book, p. 608-38.

<sup>23</sup> Some believe the Queen Bee has specific reference to Mary or our Mother in Heaven, or that Mary is the Great Mother – in heaven, the Queen of Heaven (Neith or Hathor in ancient Egypt), the mother of Jesus Christ who descended to earth, coming here as did her son (see also endnote 25 hereafter). Mary is worshiped by many Christians worldwide—as the mother of the Savior. Petersen’s research ties together the *Asherah* found in Solomon’s Temple (and other Israelite temples), *the Tree of Life* of 1<sup>st</sup> Nephi, and *the consort* of the great god *El* - all with *wisdom* (see Daniel Petersen, *Nephi and His Asherah*, *Journal of Book of Mormon Studies*, vol. 9, no. 2, pps 16-25). Asherah and other temple items from Solomon’s Temple were thought to be purged from the temple at the time of Josiah. Barker and others believe this was an apostate purge (see Margaret Barker, *The Gate of Heaven*). As a young child, Jesus and Abraham both ate the food of the gods (milk and honey). These are found in promised lands. Neither food requires the death of a plant or animal. (See also Hugh Nibley, *Abraham in Egypt*, FARMS / Deseret Book, p. 610.)

<sup>24</sup> According to Nibley, “The latest study of ancient bees unites the Great Mother as queen bee par excellence with the Bull as her *paredros* (companion) who represents ‘the prehellenic Zeus or [the] Dionysus referred to in the Mycenaean tablets,’ confirming the strange but immemorial wedding of the life-giving pair in Egypt.” The hieroglyphics surrounding Facsimile 2 associate Min with the great “copulating bull”. (Hugh Nibley and Michael Rhodes, *One Eternal Round*, Deseret Book, p. 309.) In the Sampson story, bees (symbol of rebirth and resurrection) were found in the skull of an ox (bull). The Tribe of Joseph is associated with the ox (temple baptismal fonts). Joseph married Asenath (daughter of the Egyptian High Priest of Heliopolis), uniting Israel and Egypt. *Ibid*, pps. 609-620-21. See also endnote 23 hereafter.



<sup>25</sup> *The Elohim* Though many symbols of men and women joined in marriage exist, it is the central Egyptian deity figure of Joseph Smith's Facsimile 2 (with dual heads instead of the normal 4 heads) that may best illustrate the Latter-day Saint concept of sacred marriage. Here two come together and become one God through temple covenants. Their promise is exaltation and eternal life—to be like God. They are the image of God—*Elohim*—exalted parental gods. *Elohim* is a Hebrew word expressing plurality of gods (man and woman in unity). Only those honoring covenants as part of the new and everlasting covenant have the right to procreation and endless offspring in the eternities. The words around the circumference of Facsimile 2 and other symbols inside it express the generative, creative power of the God – the bull and the cow. Paired gods with genders in Egypt include *Amon* (our *Ahman*) and *Hathor* (also *Neith*) of our Facsimile 2, *Ra* and *Nut*, *Nauo* and *Nen*, *Tem* and *Temp*, and *Shu* and *Tefnut*. (See Pyramid Texts, e.g., Unas, line 558, in Thomas D. Cottle, "The Papyri of Abraham," *Insight*, p. 100.)

Facsimile 1 is associated with *the sacrifice of the king*. Facsimile 2 is associated *resurrection and ascension of the king*. Facsimile 3 is associated with *the enthronement of the king* (note that the woman in Facsimile 3 stands behind the man as king sitting on the throne, apparently receiving his power (being crowned) through her). All three facsimiles apply to us as we are taught to consider ourselves, Adam and Eve, the bull and the cow – to learn from them. In addition to instruction on how to travel home, Facsimile 2, also showcases *creation*, the generative power of the Elohim, often expressed through "fertility" motifs. According to Hugh Nibley, "The standard Hypocephalus, Speleers finds, is divided into two equal parts; the theme of all of them is "Creationism," indeed the only known examples of creationism, i.e., of a spiritual creation preceding the physical one, is found on a Hypocephalus [E6319]. He finds this strange, since the doctrine of creationism is very ancient, while the Hypocephali are of late idea." The Leyden Egyptian Hypocephalus (1 of some 125 known hypocephali) provides a point of comparison for Facsimile 2 of the Book of Abraham for Anti-Mormons. They use this particular Hypocephalus to denigrate the Work of Joseph Smith, making it look overly sexual, ignoring legitimate creation or fertility motifs and related concepts in the ancient world. Such persons do not understand the sacred promises inherent in the new and everlasting Covenant (of marriage) relative to child bearing in the eternities, and to "creation" generally; a central theme of the Endowment. We know that *Min* (the God replacing the "holy ghost" figure [#7 of Fac. 2]) in the Leyden Hypocephalus is a "ithyphallic god," that is, a sexually aroused male deity sometimes seen in Egyptian hieroglyphics. According to Michael Rhodes, "Joseph Smith mentions here [Fac. 2] the Holy Ghost in the form of a dove and God 'revealing through the heavens the grand key-words of the priesthood.' [It was the Holy Ghost who 'overshadowed' Mary in the New Testament before the Christ child was conceived.] The procreative forces, receiving unusual accentuation throughout the representation, may stand for many divine generative powers, not least of which might be conjoined with blessing of the priesthood in one's posterity eternally" (Michael Rhodes, *BYU Studies*, Spring 1977, p. 273).

According to Nibley, the outer circle of hieroglyphs on Facsimile 2 reads, "I am DJebb't(Y) [It can also mean one who pays a price, blocks the way, or one who is on the Float—in many texts one goes to heaven by crossing the waters on such floats] in the temple of the Benben in Heliopolis, most exalted, most glorious, the copulating bull, who has no equal." He adds, "In the Egyptian rites and the Old Testament, as also on our Hypocephalus, we find the strange conjunction of Nut and Ra, both of which are the supreme symbol of reproductive power. On Facsimile 2 the Bull in the rim is specifically designated as the "Great Procreating Bull without equal" (k3 nk nn shny.f), and is matched with the great mother Cow (figure 5)...Is it not a coincidence that Abraham was promised that he would be the father of great nation, that his seed should be as the stars of the heaven, that all the nations of the earth should be blessed in it exactly on the day that he became 100 years old" (Genesis 17:1-8).

Anti-Mormons use Nibley's comments on *Min* against Joseph Smith's work. Nibley stated, "As the supreme sex symbol of gods and men, *Min* behaves with shocking promiscuity, which is hardly relieved by its ritual nature...His sacred plants were aphrodisiacal...and he is everywhere represented as indulging in incestuous relationships with those of his immediate family; he had the most numerous and varied religious entourage of all the gods, consisting mostly of his huge harem...The hymns, or rather chanting of his worshippers were accompanied with lewd dancing and carousing...to the exciting stimulus of a band of sistrum-shaking damsels" (Hugh Nibley, *Abraham in Egypt*, FARMS, Deseret Book, p. 210). Rather than the Leyden Hypocephalus we utilize the inspired Joseph Smith Facsimile 2 in our scriptures (the only known hypocephali featuring divine proportion [see chapter 10, book 2]). Though initially disturbing, figure 7 of the Leyden Hypocephalus may simply illustrate the procreative powers of the Gods in such settings. Procreation is expressed in Facsimile 2 via the wording around the outer portion of circle and in the Hathor cow figure, which features a female figure standing at the loins of the animal holding a lotus flower (both symbols of fertility), etc. As creator of the heavens and earth, and the begetter of the race, God shares these blessings with those who covenant with Him in the temple. These powers assist us in receiving exaltation and eternal life; to become like Him and our Heavenly Mother. Nibley concludes, stating, "Thus...Fac. No. 2 takes us to the one center on earth in which the pattern of the cosmos was studied and modeled, the heavenly scheme of things for men and gods alike being faithfully reflected on earth. It was likewise the one place held in reverence by both

Israel and Egypt, where the patriarchal rulers of both nations assumed their sacred trust by marriage. (See Hugh Nibley, All about the Hypocephalus, Part I, A Golden Fleece?" p. 277. See also Hugh Nibley, The 3 Facsimiles from the Book of Abraham, The Maxwell Institute, BYU).

*Mother in Heaven* Although Latter-day Saints rarely speak of a Mother in Heaven, the concept is neither foreign nor should be uncomfortable. References to a Mother in Heaven can be found in many ancient sources. In the Gospel of Truth, for example (found as part of the papyri at Nag Hammadi in Egypt), we read, "The word of the Father clothes everyone from top to bottom, purifies, and makes them fit to come back into the presence of their Father and their heavenly mother." (See Hugh Nibley, Temple and Cosmos, FARMS, Deseret Book, p. 122. Nibley cites The Gospel of Truth 23:33; 24:7). The concept of a male god and his female consort appears typical of early first dynasty Egyptian Gods such as Ra and his consort Unas, or Amen and his consort Ament. In consoling Zina D. Huntington upon the death of her mother on July 8, 1839, the Prophet Joseph Smith stated that not only would she come to know her mother once again on the other side, but "more than that, you will meet and become acquainted with your eternal Mother, the wife of your Father in Heaven." Surprised, Zina then asked "And have I then a Mother in Heaven?" The Prophet Joseph then replied, "You assuredly have. How could a Father claim His title unless there were also a Mother to share that parenthood?" This same concept was taught his plural wife Eliza R. Snow. She addressed this principle in her song, "Oh My Father," hymn #292. (See Susa Young Gates, Eliza R. Snow Smith, History of the Young Ladies Mutual Improvement Association, LDS Church, November 1869 to June 1910, Deseret News, 1911, pps. 15-16). Elohim is frequently used in association with "the council of the Gods" in the pre-existence. In Facsimile 2, Book of Abraham it may signal our God and His eternal companion—a representation of our possible exaltation in the same covenant relationship. See Genesis 1:26-27.

*Matriarchal versus Patriarchal Rule* The bee is believed to be the sign of the Lady Neith, identified or associated with Hathor, called "the Ruling Lady of the Universe". Hathor is depicted on the lower, upside-down half of Facsimile 2. A figure is seen with a lotus at the loins of the great mother cow. She, along with the bull (upper half) are the great parental creators. Neith and Hathor are associated with Egypt's prehistoric rule by women. In the Book of Abraham we read of the government of Egypt being created after this female figure found the country under water (water, like the moon is an ancient symbol connected to women). Kerry Shirts points out that in an illustration used by Wainright ("Journal of Egyptian Archaeology", Vol. 9, Plate XX), a pot which has the Red Crown (Dsrt Crown) clearly depicted on it "is from Prehistoric Nakada thus showing this to be one of the oldest known symbols of royalty. It is the crown of the Lady Neith and is often substituted for the sign of the bee. This indicates that the great shrine at Koptos, right across the river from Nakada, which is only a cemetery, may have been the original capital of the Lady. And most interesting for us, and especially the Facsimile 2...this was the shrine of Min, the oldest God of Egypt, who later became Ammon [note the close relationship to our "Ahman"], and whose symbol was an arrow, as was Neith's. Neith was the prehistoric lady of Koptos. The bee comes in with the kings who actually bore the title of "the bee", but only, according to Sethe, AFTER they had usurped the authority of the Lady Neith. In fact, Neith's name is actually the title "N.t", the SAME name as given to the prehistoric red crown, though it is usually called the Dsrt [deseret] Crown. Actually the title "Queen-Bee" was originally given to the Matriarchal lines of rule until that was usurped by the lady's sons. Or in the Book of Abraham – 'Now Pharaoh being of that lineage by which he could not have the right of Priesthood, notwithstanding the Pharaohs would fain claim it from Noah, through Ham [the son of Egyptus - the woman, vs. 25]...' (Abr. 1:27). Note here there is nothing racist about it at all! The rule in Egypt was historically the Matriarchal rule, from which line the SON of Egyptus, the \*daughter\* of Ham, came through. The Fathers that Abraham is so obsessed with in the first 5 verses was the Patriarchal Priesthood. This was the priesthood that Pharaoh was prevented from holding due to his authority coming through the Matriarchal lines. The Book of Abraham is exactly correct in depicting the entire HISTORICAL situation, based on current historical, philological, and archaeological discoveries in the last 50 years, long after Joseph Smith was dead...Interestingly, 'bee' in Egyptian is a feminine noun, which cannot suit a king as its original possessor. The sedge-and-bee titles given to the Pharaohs does not designate them as being actually bees but rather as 'belonging to the bee' or 'descended from the bee'. Geb, and Osiris [male deities] were both guilty of usurping the bee-crown of the Lady, just as they usurped her throne." (See Kerry A. Shirts, To Bee, or not to Bee: History in the Book of Mormon, Pearl of Great Price Noting The Deseret Connection.)

*2 Heads versus 4 at Center* In most of the 120-plus known Egyptian hypocephali (objects placed under the deceased's head), the central deity figure has 4 rams' heads, whereas the central figure in Facsimile 2 has only two heads. This represents one portion of the re-created area drawn by Reuben Hedlock (engraver) of the missing parts (central and right) in Facsimile 2. The two heads work well for the male and female as Gods – the *Elohim*. Nibley states that the four-headed ram at center of Facsimile 2 is representative of "the four elements, the Soul of the Material World...the Spirit of the four Winds or four Cardinal Points" (Nibley, The Three Facsimiles from the Book of Abraham, p. 49). He also calls attention to one famous Jewish legend where Adam was made of the four elements, gathered via dust from the four quarters of the earth. He states that the four children of Horus may have originally represented the four pillars or supports of heaven. It was not long, however, that each represented a god at one of the four quarters of the earth. He added that they also



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represented the four main stars of the Big Dipper, and that the four sons of Horus “began as stars in the northern sky”. (See Hugh Nibley, Facsimile No. 1, by the Figures, in *The Improvement Era*, Vol. 72, No. 8, p. 82. See also E.A. Wallis Budge, *Egyptian Magic*, p. 90.) According to Bruce H. Porter, the descriptions Joseph Smith provided for the various symbols in the facsimiles are “telling us what it means, not what it says.” Joseph Smith’s Facsimile 2 was different in other important ways, including its divine proportion, discovered by Nibley. (Bruce H. Porter, statements on Facsimile 2, Stonehaven Women’s Conference, Lake Tahoe, California, 31 October 2009.)

*2 Opposing Heads at Top* Note that the figure *at the top* of Facsimile 2 has two opposing heads. This figure stands atop the hypocelphalus, at the zenith of the day – noon. This may be a representation of time, that of the past left, and future, right. According to Nibley, this “symbolizes the joining together of Re and Osiris, ‘As yesterday, that is Osiris. As for tomorrow, that is Re.’ The two come together at, and only at, the indefinable instant of time when the sun reverses its course from a southerly to northerly direction [the equinox, diving the year in half] . . . At that moment his two faces are in both worlds at once. But it is only for an unthinkable instant, the passing of time is from past to future. This is the fatal paradox or the moment in which we are all living.” (Hugh Nibley and Michael Rhodes, *One Eternal Round*, FARMS /Deseret Book, pps. 109-10.)

<sup>26</sup> Nibley states that, “The bee is symbolic of the Empress and the feminine (matriarchal) powers of nature because they are ruled by queens.” Some focus only on the bee as a symbol for obedience, industry, and cooperation, yet the bee is also a symbol for *wisdom* (associated with the female) as it collects pollen from flowers and turns it into honey, which is the gold of the bees. This gold is an offering to deity. Likewise, the seeker collects wisdom from varied sources, especially personal experiences, and turns it into spiritual gold, which is then offered to the deity. At another octave, the bee symbolizes death and rebirth (regeneration) and the soul. Because the bee appears to die in the winter and return in the spring—they actually hibernate in the hive—it also became the symbol of death and rebirth. In ancient Egypt, honey was placed in tombs as sacred offerings to the dead. It was also used as an anti-bacterial agent. Honey is the food of the immaterial Field of the Blessed (or the Promised Land), where the raised or perfected humans dwell for eternity. The first philosopher, Pythagoras (c. 580 B.C.), was one who understood nature’s sacred geometry and the meaning of the bee and the honeycomb. Pythagoreans made (identified) the *hexagon* as an expression of the spirit of Aphrodite (also called *Melissa* the ‘Queen Bee’) and worshipped bees as her sacred creatures who understood how to create perfect hexagons in their honeycomb. What is more, and here is the key point, the lattice or matrix of the honeycomb was seen as a symbol of the underlying matrix of energy or vibrating unified field that creates our reality.” (Hugh Nibley, *Abraham in Egypt*, FARMS / Deseret Book, pps. 624.)

<sup>27</sup> Ibid.

<sup>28</sup> In a number of interviews with temple architects (full-time employees of the Church or private contractors) the author found that inspiration often played a central role in usage of universal symbols and archetypes, and in ways consistent with what may have been tied to their ancient meaning, even though they had little or no formal training in symbolism or the ancient world. Most fasted and prayed for guidance in choosing them, then utilizing them on the architecture even while not knowing what meaning might be attached to them. Such was the case with private San Diego Temple architect Bill Lewis in his use of what has come to be known as “the Seal of Melchizedek”, a motif employing 2 interlocking square outlines used some 10,000 times in an on the San Diego Temple. See Chapter 8: Kingdom of the Stars, *The Day Star: Reading Sacred Architecture* by the author.

<sup>29</sup> Ibid, pps. 622, 638.