mains important to some Jews, who continue to study their sacred texts relating to it.

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TEMPLE SQUARE

Temple Square is the architectural center of Salt Lake City, sacred ground for The Church of Jesus Christ of Latter-day Saints, and a primary point of interest for millions of visitors annually. Within the square are the SALT LAKE TEMPLE, the TABERNACLE (home of the MORMON TABERNACLE CHOIR), the Assembly Hall, two VISITORS CENTERS, several historical statues, and well-kept grounds. Its appearance today differs sharply from that of the treeless desert that greeted the first Mormon pioneers in 1847.

Only days after arriving in the SALT LAKE VALLEY, President Brigham Young identified the site for the temple. It was originally planned as a 40-acre block but was reduced to ten acres “for convenience.” The ground-breaking ceremony for the temple was held on February 14, 1853, even though the ground was frozen and covered with snow. Construction continued for forty years, and the temple was dedicated on April 6, 1893.

Construction of the Tabernacle began in 1863. It was in use four years later and dedicated in 1875. A decade later the Assembly Hall was built to accommodate smaller gatherings. This building holds approximately 3,000 people and is often used for overflow of the Church’s general conferences. Almost from the beginning, keen interest in Temple Square and the Church made it an attrac-

Prior to the construction of the domed tabernacle, Church members gathered in the “Old” Tabernacle shown here (c. 1863). To the right is the North Bowery, which accommodated larger crowds in good weather. Construction on the first Tabernacle began in 1851; it was dedicated April 6, 1852, by President Willard Richards and was used until 1870. It was replaced by the Assembly Hall. Photographer probably C. R. Savage.
tion for those visiting the “Crossroads of the West.” In 1875 Charles J. Thomas was appointed the first official guide to Temple Square. In 1876 he greeted 4,000 visitors. The first visitors center, called the “Bureau of Information,” was built in 1902, followed by larger buildings in 1904 and 1910. However, when the number of visitors increased, the depiction of the story and beliefs of the Church required additional exhibit areas. In 1963 the large visitors center at the northwest corner of the square was opened to the public. It houses theaters, artwork, displays, and dioramas. Its focal point is a copy of the 11-foot Christus statue originally carved by the Danish sculptor Bertel Thorvaldsen. It depicts the Savior with arms outstretched inviting all to come to him. The Christus represents the central focus of the Church’s beliefs and worship: Jesus Christ.

An additional visitors center was built in the southeast corner of the square and dedicated on
June 1, 1978. Its displays include an exact replica of the baptismal font of the Salt Lake Temple, like the biblical “molten sea” on the backs of twelve life-size oxen (see 2 Chr. 4:2-5).

Many monuments and statues adorn the square. They represent people and entertain the story of the beginnings of the Church and of the pioneers. The first statues to become a permanent part of the square were those of the Prophet Joseph Smith and his brother Hyrum in 1911. In 1913, the Seagull Monument was placed on the square memorializing the gulls’ providential intervention in 1848 that saved the Mormon pioneers’ early crops from being devoured by crickets.

Other monuments include a statue honoring the three witnesses to the BOOK OF MORMON: Oliver Cowdery, David Whitmer, and Martin Harris; the Handcart Monument representing approximately 3,000 pioneers who walked either from Iowa City, Iowa, or from the Missouri River near Florence, Nebraska, to the Salt Lake Valley; a small bronze and granite sundial provided by the young women of the Church in 1940; the AARONIC PRIESTHOOD Memorial Monument, which depicts JOHN THE BAPTIST bestowing the Aaronic Priesthood on Joseph Smith and Oliver Cowdery; and the RELIEF SOCIETY Memorial Campanile, a 35-foot tower in which the NAUVOO bell is preserved.

Temple Square has been the most popular tourist attraction in Utah for over a century. In the mid-1880’s, Grant Brothers Stages took visitors around the temple construction site as part of their tour of Salt Lake City. Blocks of granite for the temple are visible in the foreground. Photographer: Charles Ellis Johnson.
and displayed and upon which a tone is struck on the hour each hour of the day. The bell had originally hung in the Nauvoo Temple and was brought to Utah by oxteam in 1847.

Visitors may choose to walk through the grounds and visitors centers at their leisure or may request a guide to accompany them. Guides are familiar with the state’s pioneer history as well as the teachings and culture of the Church. Foreign visitors are provided, when possible, with guides who speak their language.

At every season, the temple grounds are colorful. Long before spring, workmen are trimming, planting, and cultivating flowers, shrubs, and trees. Since 1969, the limbs of almost every tree have been wrapped in lights for the Christmas season. On the day after Thanksgiving, a special program inaugurates the celebration and the lights are turned on. They remain on until New Year’s Day.

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TEMPTATION

“Temptation” and related terms in the Old Testament are translated from the Hebrew nasah, meaning “to try” or “to test.” Such a test elicits responses demonstrating a person’s disposition and will rather than abilities. In this sense God is said to “tempt” human beings. Thus did “God tempt” Abraham by commanding him to sacrifice Isaac (Gen. 22:1). In Abraham’s account of creation in the Pearl of Great Price, the Lord indicates that mortal experience constitutes such a test (Abr. 3:25). In other latter-day scriptures, temptation usually refers to the enticement of human beings into attitudes and actions that alienate them from God and jeopardize their salvation. The Lord taught people to shun this kind of temptation: “And lead us not into temptation” (Luke 11:4; cf. JST). Although in this kind of temptation the individual is usually enticed from without (whether by human or nonhuman agents), the scriptures make clear the individual’s responsibility and accountability:

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death [James 1:13–16].

Latter-day Saints believe that though God does not tempt human beings to do evil, he does, for benevolent purposes, allow them to be tempted. If people were not confronted with opposing possibilities and inclinations, they would not be able to exercise their agency, and, thus, their opportunity for moral and spiritual growth would be diminished. The prophet Lehi explained:

To bring about [God’s] eternal purposes in the end of man, after he had created our first parents, . . . it must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter. Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other [2 Ne. 2:15–16].

Though confronting temptation is an essential and unavoidable element of mortal experience, God mercifully limits the extent to which people can be tempted. For example, he does not allow Satan or his hosts to tempt little children until they begin to be accountable (D&C 29:47), nor anyone beyond his or her capacity to endure (1 Cor. 10:13). During the Millennium, Satan and his angels will be bound so that they cannot tempt mankind (1 Ne. 22:26; 4 Ne. 1:15). Satan will be loosed for “a little season” following the Millennium, and will finally be banished with his angels as part of the final judgment (D&C 88:110–15).

Since God knew that all humans would yield in some degree to temptation and become sinners, he planned from the beginning and carried out through Jesus Christ an ATONEMENT whereby people can be forgiven of their sins and obtain power to resist temptation in the future, when they accept and follow his gospel.

The language of temptation in the scriptures can also refer to the various trials that humans experience in mortality. While these trials may become stumbling blocks, they may also become opportunities for moral and spiritual growth. Regarding such temptations, James counseled,

My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your