

**LESSON 26**  
**“King Solomon: Man of Wisdom, Man of Foolishness”**  
**1 Kings 3; 5-11**

**OVERVIEW:**

The Lord blesses Solomon with wisdom, riches and honor. King Solomon directs the construction of a great temple and has a palace built for himself. Solomon dedicates the temple. Solomon becomes excessively wealthy and marries many non-Israelite women who persuade him to worship idols.

(We generally think of Satan attacking us at our weakest spot...But weakness is not our only vulnerability. Satan can also attack us where we think we are strong – in the very areas where we are proud of our strengths. He will approach us through the greatest talents and spiritual gifts we possess. If we are not wary, Satan can cause our spiritual downfall by corrupting us through our strengths as well as by exploiting our weakness. Dallin H. Oaks, Ensign, Oct 1994, p. 12)

(Nearly a thousand years before Solomon, Abraham had been promised that his seed would receive the land of Canaan for their inheritance, including territory as far north as the Euphrates River. But not until Solomon’s time was this promise fully realized. Under Solomon’s reign Israel reached her greatest point as a nation – honor, wealth, power, and respect among all nations were here because of the administration of her greatest king. Within a year of Solomon’s death, the land was divided into two kingdoms, and the course of Israel’s history was permanently altered. Old Testament Student Manual, p. 1.)

**SCRIPTURES:**

THE FIRST BOOK OF THE  
KINGS  
COMMONLY CALLED  
THE THIRD BOOK OF THE KINGS  
CHAPTER 3

*Solomon loves the Lord and keeps his commandments—The Lord appears to Solomon and promises him a wise and an understanding heart—He judges between two harlots, and determines maternity of a child.*

1 AND (the Lord was not pleased with) Solomon(, for he) made <sup>a</sup>affinity (Heb a marriage alliance) with <sup>b</sup>Pharaoh(,)king of Egypt, and took Pharaoh’s daughter (to wife), and brought her into the eeity-(house) of David, until he had made an end of building his own <sup>d</sup>house, and the house of the LORD, and the <sup>e</sup>wall of Jerusalem round about. (And the Lord blessed Solomon for the people’s sake only.) (The marriage between Solomon and the Pharaoh’s daughter to make a treaty with Egypt. This showed a lack of faith on Solomon’s part to trust that the Lord would defend Israel. According to Jewish tradition, the daughter of Pharaoh actually became a Jewish proselyte. Alfred Edersheim, Bible History, 5:5.)

2 (And) Only the people sacrificed in high places, because there was no <sup>a</sup>house built unto the name of the LORD, until those days.

3 And (because the Lord blessed) Solomon loved the LORD, (as he was) walking in the <sup>a</sup>statutes of David(,) his father(,) (he began to love the Lord and) only he <sup>b</sup>sacrificed and burnt incense in high places(, and he called on the name of the Lord).

4 And the king went to <sup>a</sup>Gibeon to sacrifice there(,) for (Gibeon) that was the (in a) great <sup>b</sup>high place(,);

(and Solomon offered upon that altar, in Gibeon,) a thousand burnt offerings ~~did Solomon offer upon that altar.~~

5 ¶ (And) In a Gibeon the LORD (hearkened unto Solomon, and) <sup>b</sup>appeared (un)to Solomon (him) in a <sup>c</sup>dream by night(,); and God said, Ask what I shall give thee.

6 And Solomon said, Thou hast shew<sup>(o)</sup>ed unto thy servant David my father great ~~mercy~~ (things), according (to thy mercy,) as (when) he walked before thee in truth, and in righteousness, and in ~~uprightness~~ (uprighteousness) of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, ~~as it is~~ this day.

7 And now, O LORD my God, thou hast made thy servant king instead of David(,) my father(,); (over thy people,) and I am but a little child: I know not *how* to (lead them, to) go out(,) or come in (before them).

8 And (I,) thy servant(, am as a little child,) is in the midst of thy people ~~which~~ (whom) thou hast chosen, a <sup>a</sup>great people, that cannot be <sup>b</sup>numbered nor counted for multitude.

9 Give therefore thy servant an <sup>a</sup>understanding <sup>b</sup>heart to judge thy people, that I may <sup>c</sup>discern between good and bad(;): for who is able to judge this thy (people,) so great a people? (If any of us are imperfect, it is our duty to pray for the gift that will make us perfect. Have I imperfections? I am full of them. What is my duty? To pray to God to give me the gifts that will correct these imperfections? They are intended for this purpose. Every defect in the human character can be corrected through the exercise of faith and pleading with the Lord for the gifts that He has said He will give unto those who believe and obey His commandments. Discourses of George Q. Cannon, p. 154-55)

10 And the speech pleased the Lord, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked <sup>a</sup>riches for thyself, nor hast asked the life of thine <sup>b</sup>enemies; but hast asked for thyself <sup>c</sup>understanding to discern judgment;

12 Behold, I have done according to thy words(;): lo, I have <sup>a</sup>given thee a <sup>b</sup>wise and an understanding heart; so that there was none (made king over Israel) like (unto) thee before thee, neither after thee shall any arise like unto thee.

13 And I have also given thee that which thou hast not asked, both <sup>a</sup>riches, and honour: so that there shall not be any among the kings like unto thee all thy days.

14 And if thou wilt walk in my ways, to keep my statutes and my <sup>a</sup>commandments, (then I will lengthen thy days, (Because Solomon did not keep the commandments, he did not live a long life. He died at about the age of 59 or 60. Alfred Edersheim, Old Testament History, 5:5) and thou shalt not walk in unrighteousness,) as (did) thy father David ~~did walk, then I will lengthen thy days.~~ (The JST changes the meaning of this verse showing that David was not approved of the Lord.)

15 And Solomon awoke; and, behold, *it was* a dream. And he came to Jerusalem, and stood before the <sup>a</sup>ark of the covenant of the LORD, and offered up burnt offerings, and offered peace <sup>b</sup>offerings, and made a feast to all his servants.

16 ¶ Then came there two women, *that were* harlots, unto the king, and stood before him.

17 And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.

18 And it came to pass the third day after that I was delivered, that this woman was delivered also: and we *were* together; *there was* no stranger with us in the house, save we two in the house.

19 And this woman's child died in the night; because she <sup>a</sup>overlaid it (or laid upon it).

20 And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

21 And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.

22 And the other woman said, Nay; but the living *is* my son, and the dead *is* thy son. And this said, No; but the dead *is* thy son, and the living *is* my son. Thus they spake before the king.

23 Then said the king, The one saith, This *is* my son that liveth, and thy son *is* the dead: and the other saith, Nay; but thy son *is* the dead, and my son *is* the living.  
24 And the king said, Bring me a sword. And they brought a sword before the king.  
25 And the king said, Divide the living child in two, and give half to the one, and half to the other.  
26 Then spake the woman whose the living child *was* unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, *but divide it*.  
27 Then the king answered and said, Give her the living child, and in no wise slay it: she *is* the mother thereof.  
28 And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the <sup>a</sup>wisdom of God *was* in him, to do judgment.

## CHAPTER 5

*Solomon solicits and gains Hiram's help in getting timber to build the temple—Israelites hew stones and cut timber for the temple.*

1 AND <sup>a</sup>Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a <sup>b</sup>lover of David (The Heb term here expresses the affection held by one friend for another).  
2 And Solomon sent to <sup>a</sup>Hiram, saying,  
3 Thou knowest how that David my father could not build an <sup>a</sup>house unto the name of the LORD his God for the wars which were about him on every side, until the <sup>b</sup>LORD put them under the soles of his feet.  
4 But now the LORD my God hath given me <sup>a</sup>rest on every side, *so that there is* neither adversary nor evil occurrent.  
5 And, behold, I purpose to build an <sup>a</sup>house unto the name of the LORD my God, as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an <sup>a</sup>house unto my name.  
6 Now therefore command thou that they hew me <sup>a</sup>cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt appoint: for thou knowest that *there is* not among us any that <sup>b</sup>can skill (Heb know how) to hew timber like unto the Sidonians.  
7 ¶ And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, <sup>a</sup>Blessed *be* the LORD this day, which hath given unto David a wise son over this great people.  
8 And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for: *and* I will do all thy desire concerning timber of cedar, and concerning timber of <sup>a</sup>fir.  
9 My servants shall bring *them* down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive *them*: and thou shalt accomplish my desire, in giving food for my household. (But there was this peculiarity about the work, that no sound of ax, hammer, or chisel was heard on Mount Moriah while the Holy House was rising, day by day, in beauty and glory. As Jewish tradition has it, "The iron is created to shorten the days of man, and the altar to lengthen them; therefore it is not right that that which shortens should be lifted upon that which lengthens" (Midd. 3:4). The massive timber used was not merely prepared but dressed before it was brought to the sea, to be conveyed in floats to Joppa, whence the distance to Jerusalem was only about forty miles (1 Kings 5:9). Similarly, those great, splendid (not "costly," as in the Authorized Version) hewed stones (1 Kings 5:17), beveled at the edges, of which to this day some are seen in what remains of the ancient Temple-wall - the largest of them being more than

thirty feet long by seven and a half high, and weighing above one hundred tons - were all chiseled and carefully marked before being sent to Jerusalem (1 Kings 6:7). An undertaking of such magnitude would require, especially in the absence of modern mechanical appliances, a very large number of workmen. They amounted in all to 60,000 Palestinians, who were divided into two classes. The first comprised native Israelites, of whom 30,000 were raised by a "levy," which, taking the census of David as our basis, would be at the rate of considerably less than one in forty-four of the able-bodied male population. These 30,000 men worked by relays, 10,000 being employed during one month, after which they returned for two months to their homes. The second class of workmen, which consisted of strangers resident in Palestine (1 Kings 5:15; 2 Chronicles 2:17,18), amounted to 150,000, of whom 70,000 were burden-bearers, and 80,000 "hewers in the mountains," or rather, as the expression always means, "stonecutters." Alfred Edersheim, Bible History: Old Testament 5:6)

10 So Hiram gave Solomon cedar trees and fir trees *according to* all his desire.

11 And Solomon gave Hiram twenty thousand measures of wheat *for* food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

12 And the LORD gave Solomon <sup>a</sup>wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a <sup>b</sup>league together (Heb covenant, pact).

13 ¶ And king Solomon raised a <sup>a</sup>levy out of all Israel; and the <sup>b</sup>levy was thirty thousand men.

14 And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, *and* two months at home: and <sup>a</sup>Adoniram *was* over the levy.

15 And Solomon had threescore and ten thousand that bare <sup>a</sup>burdens, and fourscore thousand <sup>b</sup>hewers in the mountains (ie hewers of stone);

16 Beside the chief of Solomon's <sup>a</sup>officers which *were* over the work, three thousand and three hundred, which <sup>b</sup>ruled over the people that wrought in the work.

17 And the king commanded, and they brought great stones, <sup>a</sup>costly stones, *and* hewed <sup>b</sup>stones, to lay the foundation of the house.

18 And Solomon's builders and Hiram's builders did hew *them*, and the <sup>a</sup>stonesquarers: (Heb *Givlim*; ie Giblytes, or inhabitants of Gebal) so they prepared timber and stones to build the house.

## CHAPTER 6

*Solomon builds the temple—The Lord promises to dwell among Israel if they are obedient—Ornaments of the temple are described.*

1 AND it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the <sup>a</sup>fourth year of Solomon's reign over Israel, in the month (of) Zif, which *is* the second month, that he began to <sup>b</sup>build the <sup>c</sup>house of the LORD. (President Brigham Young said: The pattern of this temple, the length and breadth, and height of the inner and outer courts, with all the fixtures thereunto appertaining, were given to Solomon by revelation, through the proper source. And why was this revelation-pattern necessary? Because Solomon had never built a temple, and did not know what was necessary in the arrangement of the different apartments, any better than Moses did what was needed in the tabernacle. Discourses of Brigham Young, p. 414)

2 And the <sup>a</sup>house which king <sup>b</sup>Solomon built for the LORD, the length thereof *was* three(-)score cubits, and the <sup>c</sup>breadth thereof twenty *cubits*, and the height thereof thirty cubits. (A comparison of the plan of Solomon's temple with that of the earlier Tabernacle shows that in all essentials of arrangement and proportion the two were so nearly alike as to be practically identical. The dimensions of the Holy of Holies, the Holy Place, and the Porch, were in the Temple exactly double those of the corresponding parts in the Tabernacle. James E. Talmage, The House of the Lord, p. 6. The temple was about one hundred feet long and thirty feet wide. It stood on a platform about nine feet high. The temple itself was about forty-five feet high. The Salt Lake Temple is 186 ½ feet long, 118 ½ feet wide, and 210 feet high.

Old Testament Student Manual, p. 6.)

3 And the <sup>a</sup>porch before the temple of the house, twenty cubits *was* the length thereof, according to the breadth of the house; *and* ten cubits *was* the breadth thereof before the house.

4 And for the house he made <sup>a</sup>windows of narrow lights (or recessed and latticed windows).

5 ¶ And against the wall of the house he built <sup>a</sup>chambers round about, *against* the walls of the house round about, *both* of the temple and of the <sup>b</sup>oracle: and he made chambers round about:

6 The nethermost chamber *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad: for without *in the wall* of the house he made narrowed rests round about, that *the beams* should not be fastened in the walls of the house.

7 And the house, when it was in building, was built of <sup>a</sup>stone (Masonry became a profession, and the graded orders therein established have endured until this day. James E. Talmage, *The House of the Lord*, p. 5-6) made ready before it was brought thither: so that there was neither hammer nor axe *nor* any tool of iron heard in the house, while it was in building.

8 The door for the middle chamber *was* in the right side of the house: and they went up with winding stairs into the middle *chamber*, and out of the middle into the third.

9 So he built the house, and finished it; and covered the house with beams and boards of cedar.

10 And *then* he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

11 ¶ And the word of the LORD came to Solomon, saying,

12 *Concerning* this house which thou art in building, if thou wilt <sup>a</sup>walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my <sup>b</sup>word with thee, which I spake unto David thy father:

13 And I will <sup>a</sup>dwell among the children of Israel, and will not <sup>b</sup>forsake my people Israel.

14 So Solomon built the house, and finished it.

15 And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the ceiling: *and* he covered *them* on the inside with wood, and covered the floor of the house with planks of fir.

16 And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built *them* for it within, *even* for the <sup>a</sup>oracle, (ie innermost room of the temple of Solomon; the Holy of Holies) *even* for the most <sup>b</sup>holy place.

17 And the house, that *is*, the temple before it, was forty cubits *long*.

18 And the cedar of the house within *was* carved with knops and open flowers: all *was* cedar; there was no stone seen.

19 And the oracle he prepared in the house within, to set there the ark of the covenant of the LORD.

20 And the oracle in the forepart *was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and *so* covered the altar *which was of* cedar.

21 So Solomon overlaid the house within with pure <sup>a</sup>gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.

22 And the whole house he overlaid with gold, until he had finished all the house: also the whole <sup>a</sup>altar that *was* by the oracle he <sup>b</sup>overlaid with gold.

23 ¶ And within the oracle he <sup>a</sup>made two <sup>b</sup>cherubims of olive tree, *each* ten cubits high.

24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other *were* ten cubits.

25 And the other cherub *was* ten cubits: both the cherubims *were* of one measure and one size.

26 The height of ~~the~~ one cherub *was* ten cubits, and *so was it* of the other cherub.

27 And he set the cherubims within the inner house: and they stretched forth the wings of the <sup>a</sup>cherubims, so that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

28 And he overlaid the cherubims with gold.

29 And he carved all the walls of the house round about with carved figures of <sup>a</sup>cherubims and palm trees and open flowers, within and without.

30 And the floor of the house he overlaid with gold, within and without.

31 ¶ And for the entering of the oracle he made <sup>a</sup>doors of olive tree: the lintel *and* side posts *were* a fifth part of the wall.

32 The two doors also *were* of olive tree; and he carved upon them carvings of cherubims and palm trees and open flowers, and overlaid *them* with gold, and spread gold upon the cherubims, and upon the palm trees.

33 So also made he for the door of the temple posts of olive tree, a fourth part of the wall.

34 And the two doors *were* of <sup>a</sup>fir tree: the two leaves of the one door *were* folding, and the two leaves of the other door *were* folding.

35 And he carved *thereon* cherubims and palm trees and open flowers: and covered *them* with gold fitted upon the carved work. (While Solomon thus wisely and in the fear of God ordered his government, and the country enjoyed a measure of prosperity, wealth, and power never before or afterwards attained, the grand work of his reign yet remained to be done. This was the building of an "house unto the Name of Jehovah God." We have already seen how earnestly David had this at heart; how fully it corresponded with the Divine promise; and how fitly its execution was assigned to Solomon as the great task of his reign, viewing it as typical of that of "David's greater Son." As might be expected, all outward circumstances contributed to further the work. Israel, as a nation, was not intended to attain pre-eminence either in art or science. If we may venture to pronounce on such a matter, this was the part assigned, in the Providence of God, to the Gentile world. To Israel was specially entrusted the guardianship of that spiritual truth, which in the course of ages would develop in all its proportions, until finally it became the common property of the whole world. On the other hand, it was the task assigned to that world, to develop knowledge and thought so as to prepare a fitting reception for the truth, that thus it might be presented in all its aspects, and carried from land to land in a form adapted to every nation, meeting every want and aspiration. This was symbolically indicated even in the building of Solomon's Temple. For, if that Temple had been exclusively the workmanship of Jewish hands, both the materials for it and their artistic preparation would have been sadly defective, as compared with what it actually became. But it was not so; and, while in the co-operation of Gentiles with Israel in the rearing of the Temple we see a symbol of their higher union in the glorious architecture of that "spiritual house built up" of "lively stones," we also recognize the gracious Providence of God, which rendered it possible to employ in that work the best materials and the best artificers of the ancient world. Alfred Edersheim, Bible History: Old Testament, 5:6)

36 ¶ And he built the inner <sup>a</sup>court with three rows of <sup>b</sup>hewed stone, and a row of cedar beams.

37 ¶ In the <sup>a</sup>fourth year was the foundation of the house of the LORD laid, in the month Zif:

38 And in the eleventh year, in the month Bul, which *is* the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it. (The Magen David is always shown as two interwoven triangles. One possible explanation is that the two triangles represent a characterization of the Urim and Thummim. According to statements attributed to Joseph Smith, the Urim and Thummim were two triangular stones connected by a silver bow. One pointed up and the other pointed down. Superimposed, they make a fascinating Magen David! (The star of David) According to a paper given at Hebrew University by John Tvedtnes, now Senior Researcher at FARMS (BYU), the words Urim and Thummim may come from Egyptian words similar to "RMMM" and "TMMM" one meaning yes or act upon it positive, the other a more negative, meaning leave it alone.) Daniel Rona, Old Testament Supplement Study Materials, p. 69.)

## CHAPTER 7

*Solomon built himself a house also—For the temple, Hiram of Tyre made the two pillars, the molten sea, the ten bases, the ten lavers, and all the vessels—The molten sea (baptismal font) rests on the backs of twelve oxen.*

- 1 BUT Solomon was <sup>a</sup>building his own <sup>b</sup>house thirteen years, and he finished all his house.
- 2 ¶ He built also the <sup>a</sup>house of the forest of Lebanon; the length thereof *was* <sup>a</sup>n hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.
- 3 And *it was* covered with cedar above upon the beams, that *lay* on forty five pillars, fifteen *in* a row.
- 4 And *there were* windows *in* three rows, and light *was* against light *in* three ranks.
- 5 And all the doors and posts *were* square, with the windows: and light *was* against light *in* three ranks.
- 6 ¶ And he made a porch of pillars; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *was* before them: and the *other* pillars and the thick <sup>a</sup>beam *were* before them.
- 7 ¶ Then he made a porch for the throne where he might judge, *even* the porch of judgment: and *it was* covered with cedar from one side of the floor to the other.
- 8 ¶ And his house where he dwelt *had* another court within the porch, *which* was of the like work. Solomon made also <sup>a</sup>n house for <sup>a</sup>Pharaoh's daughter, whom he had taken *to wife*, like unto this porch.
- 9 All these *were of* costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and *so* on the outside toward the great court.
- 10 And the foundation *was of* costly stones, even great stones, stones of ten cubits, and stones of eight cubits.
- 11 And above *were* costly stones, after the measures of <sup>a</sup>hewed stones, and cedars.
- 12 And the great <sup>a</sup>court round about *was* with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, and for the porch of the house.
- 13 ¶ And king Solomon sent and fetched <sup>a</sup>Hiram out of Tyre.
- 14 He *was* a widow's son of the tribe of Naphtali, and his father *was* a man of Tyre, a worker in brass: and he was filled with <sup>a</sup>wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and <sup>b</sup>wrought all his work.
- 15 For he cast two <sup>a</sup>pillars of brass, of eighteen cubits high apiece: and a line of twelve <sup>b</sup>cubits did compass either of them about.
- 16 And he made two <sup>a</sup>chapters (*ie the decorative carved head of a pillar*) of molten brass, to set upon the tops of the pillars: the height of the one chapter *was* five cubits, and the height of the other chapter *was* five cubits:
- 17 And nets of checker work, and wreaths of chain work, for the chapters which *were* upon the top of the pillars; seven for the one chapter, and seven for the other chapter.
- 18 And he made the pillars, and two rows round about upon the one network, to cover the chapters that *were* upon the top, with pomegranates: and so did he for the other chapter.
- 19 And the chapters that *were* upon the top of the pillars *were* of lily work in the porch, four cubits.
- 20 And the chapters upon the two pillars *had pomegranates* also above, over against the belly which *was* by the network: and the pomegranates *were* <sup>a</sup>two hundred in rows round about upon the other chapter.
- 21 And he set up the <sup>a</sup>pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz.
- 22 And upon the top of the pillars *was* lily work: so was the work of the pillars finished.
- 23 ¶ And he made a molten <sup>a</sup>sea, ten cubits from the one brim to the other: *it was* round all about, and his height *was* five cubits: and a line of thirty cubits did compass it round about.
- 24 And under the brim of it round about *there were* knops compassing it, ten in a cubit, compassing the

sea round about: the knops *were* cast in two rows, when it was cast.

25 It stood upon <sup>a</sup>twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward. (This brazen sea was used for performing baptisms for the living. There were no baptisms for the dead until after the resurrection of Christ. In describing the molten sea the Old Testament record says, “The sea was for the priests to wash in. (2 Chron 4:2-6) That is tantamount to saying that the priests performed baptisms in it. Bruce R. McConkie, *Mormon Doctrine*, p. 103-4. Old Testament Student Manual, p. 6)

26 And it *was* an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies<sup>(:)</sup>: it contained two <sup>a</sup>thousand baths.

27 ¶ And he made ten <sup>a</sup>bases of brass; four cubits *was* the length of one base, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the bases *was* on this *manner*: they had borders, and the borders *were* between the ledges:

29 And on the borders that *were* between the ledges *were* lions, oxen, and cherubims: and upon the ledges *there was* a base above: and beneath the lions and oxen *were* certain additions made of thin work.

30 And every base had four brasen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver *were* undersetters molten, at the side of every addition.

31 And the mouth of it within the chapter and above *was* a cubit: but the mouth thereof *was* round *after* the work of the base, a cubit and an half: and also upon the mouth of it *were* gravings with their borders, foursquare, not round.

32 And under the borders *were* four wheels; and the axletrees of the wheels *were joined* to the base: and the height of a wheel *was* a cubit and half a cubit.

33 And the work of the wheels *was* like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their spokes, *were* all molten.

34 And *there were* four undersetters to the four corners of one base: *and* the undersetters *were* of the very base itself.

35 And in the top of the base *was there* a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof *were* of the same.

36 For on the plates of the ledges thereof, and on the borders thereof, he graved <sup>a</sup>cherubims, lions, and palm trees, according to the proportion of every one, and additions round about.

37 After this *manner* he made the ten bases: all of them had one casting, one measure, *and* one size.

38 ¶ Then made he ten <sup>a</sup>lavers of brass: one laver contained forty baths: *and* every laver was four cubits: *and* upon every one of the ten bases one laver.

39 And he put five bases on the right side of the house, and five on the left side of the house: and he set the <sup>a</sup>sea on the right side of the house eastward over against the south.

40 ¶ And Hiram made the <sup>a</sup>lavers, (or wash-basins) and the shovels, and the basons. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD:

41 The two pillars, and the *two* bowls of the chapters that *were* on the top of the two pillars; and the two networks, to cover the two bowls of the chapters which *were* upon the top of the pillars;

42 And four hundred pomegranates for the two networks, *even* two rows of pomegranates for one network, to cover the two bowls of the chapters that *were* upon the pillars;

43 And the ten bases, and ten lavers on the bases;

44 And one sea, and twelve oxen under the sea;

45 And the pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the LORD, *were of* bright brass.

46 In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zarthan.

47 And Solomon left all the <sup>a</sup>vessels *unweighed*, because they were exceeding many: neither was the weight of the brass found out.



48 And <sup>a</sup>Solomon made all the vessels that *pertained* unto the house of the LORD: the <sup>b</sup>altar of gold, and the <sup>c</sup>table of gold, whereupon the <sup>d</sup>shewbread *was*,

49 And the <sup>a</sup>candlesticks of pure gold, five on the right *side*, and five on the left, before the <sup>b</sup>oracle<sup>\*</sup>, with the flowers, and the lamps, and the tongs *of* gold,

50 And the bowls, and the <sup>a</sup>snuffers, and the basons, and the spoons, and the censers *of* pure gold; and the hinges *of* gold, *both* for the doors of the inner house, the most <sup>b</sup>holy *place*, and for the doors of the house, *to wit*, of the temple. (In truth, the Sanctuary was a golden house. The floor, which was of cypress-wood, was overlaid with gold; the walls, which were paneled with cedar, on which the same designs were carved as on the doors, were covered with gold, and so was the ceiling. It need scarcely be said, how it must have glittered and shone in the light of the sacred candlesticks, especially as the walls were encrusted with gems (2 Chronicles 3:6). There were ten candlesticks in the Holy Place, each seven-branched, and of pure gold. They were ranged right and left before the Most Holy Place. Alfred Edersheim, Bible History: Old Testament, 5:6)

51 So was ended all the work that king Solomon made for the <sup>a</sup>house of the LORD. And Solomon brought in the things which David his father had <sup>b</sup>dedicated; *even* the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.

## CHAPTER 8

*The ark, containing the two tablets of stone, is placed in the holy of holies—The glory of the Lord fills the temple—Solomon offers dedicatory prayer—He asks for temporal and spiritual blessings upon repentant and prayerful Israel—The people sacrifice and worship for fourteen days.*

1 THEN Solomon assembled the <sup>a</sup>elders of Israel, and all the heads of the tribes, the <sup>b</sup>chief of the fathers (Heb *princes, leaders*) of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which *is* Zion.

2 And all the men of Israel assembled themselves unto king Solomon at the <sup>a</sup>feast in the month Ethanim, which *is* the seventh month.

3 And all the elders of Israel came, and the <sup>a</sup>priests took up the ark.

4 And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, even those did the priests and the Levites bring up.

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, *were* with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.

6 And the priests brought in the <sup>a</sup>ark of the covenant of the LORD unto his place, into the oracle of the house, to the most <sup>b</sup>holy *place*, *even* under the wings of the cherubims.

7 For the <sup>a</sup>cherubims spread forth *their* two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

8 And they drew out the <sup>a</sup>staves, that the ends of the staves were seen out in the holy *place* before the <sup>b</sup>oracle, and they were not seen without: and there they are unto this day.

9 *There was* nothing in the <sup>a</sup>ark save the two <sup>b</sup>tables of stone, which Moses put there at <sup>c</sup>Horeb, when the LORD made *a covenant* with the children of Israel, when they came out of the land of Egypt.

10 And it came to pass, when the priests were come out of the holy *place*, that the <sup>a</sup>cloud filled the house of the LORD, (Before Solomon gave the dedicatory prayer, a cloud of glory filled the house of God, indicating the very presence of God. That this glory should accompany the dedication exercises is interesting for Latter-day Saints, since a similar glory attended the dedication of the Kirtland Temple on 27 March 1836. Many present reported seeing angels and hearing the sound of a rushing mighty wind, which filled the Temple, and many in the community reported seeing a bright light like a pillar of fire resting upon the Temple. History of the Church 2:427. The special events attending the dedication of both temples are signs of the Lord's divine acceptance of the houses built in his name to his honor. Old

Testament Student Manual, p. 7)

11 So that the priests could not stand to minister because of the cloud: for the <sup>a</sup>glory of the LORD had filled the house of the LORD.

12 ¶ Then spake <sup>a</sup>Solomon, The LORD said that he would dwell in the thick <sup>b</sup>darkness.

13 I have surely <sup>a</sup>built thee an <sup>b</sup>house to dwell in, a settled place for thee to <sup>c</sup>abide in for ever.

14 And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood;)

15 And he said, Blessed *be* the LORD God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled *it*, saying,

16 Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose <sup>a</sup>David to be over my people Israel.

17 And it was in the heart of David my father to build an <sup>a</sup>house for the name of the LORD God of Israel.

18 And the LORD said unto David my father, Whereas it was in thine heart to build an <sup>a</sup>house unto my name, thou didst well that it was in thine heart.

19 Nevertheless thou shalt not build the house; but thy <sup>a</sup>son that shall come forth out of thy loins, he shall build the house unto my name.

20 And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the LORD God of Israel.

21 And I have set there a place for the ark, wherein *is* the <sup>a</sup>covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

22 ¶ And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and <sup>a</sup>spread forth his hands toward heaven:

23 And he said, <sup>a</sup>LORD God of Israel, *there is* no <sup>b</sup>God like thee, in heaven above, or on earth beneath, who <sup>c</sup>keepest covenant and mercy with thy servants that <sup>d</sup>walk before thee with all their heart:

24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; <sup>a</sup>so (Heb if only thy...) that thy children take heed to their way, that they walk before me as thou hast walked before me.

26 And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

27 But will God indeed dwell on the earth? behold, the heaven and <sup>a</sup>heaven of heavens cannot contain thee; how much less this house that I have builded?

28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day:

29 That thine eyes may be open toward this <sup>a</sup>house night and day, *even* toward the <sup>b</sup>place of which thou hast said, My <sup>c</sup>name shall be there: that thou mayest hearken unto the <sup>d</sup>prayer which thy servant shall make toward this place.

30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

31 ¶ If any man trespass against his neighbour, and <sup>a</sup>an oath be laid upon him (or he require an oath of him) to cause him to swear, and the oath come before thine altar in this house:

32 Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his <sup>a</sup>righteousness.

33 ¶ When thy people Israel be <sup>a</sup>smitten down before the enemy, because they have <sup>b</sup>sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house:

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

35 ¶ When heaven is <sup>a</sup>shut up, and there is no <sup>b</sup>rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them:

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou <sup>a</sup>teach<sup>t</sup> them the good way wherein they should <sup>b</sup>walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

37 ¶ If there be in the land famine, if there be pestilence, blasting, mildew, locust, *or* if there be caterpillar; if their enemy besiege them in <sup>a</sup>the land of their cities (Septuagint: any of their cities); whatsoever plague, whatsoever <sup>b</sup>sickness *there be*;

38 What prayer and supplication soever be *made* by any man, *or* by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house:

39 Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, *even* thou only, knowest the <sup>a</sup>hearts of all the children of men;)

40 That they may <sup>a</sup>fear thee all the days that they live in the land which thou gavest unto our fathers.

41 Moreover concerning a <sup>a</sup>stranger, that *is* not of thy people Israel, but cometh out of a far <sup>b</sup>country for thy name's sake;

42 (For they shall hear of thy great name, and of thy strong <sup>a</sup>hand, and of thy stretched out arm;) when he shall come and pray toward this house;

43 Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may <sup>a</sup>know thy name, to <sup>b</sup>fear thee, as *do* thy people Israel; and that they may know that this house, which I have builded, is called by thy name.

44 ¶ If thy people go out to battle against their enemy, whithersoever thou shalt <sup>a</sup>send them, and shall pray unto the LORD toward the city which thou hast chosen, and *toward* the house that I have built for thy name:

45 Then hear thou in heaven their prayer and their supplication, and maintain their cause.

46 If they sin against thee, (for *there is* no man that <sup>a</sup>sinneth not,) and thou be angry with them, and <sup>b</sup>deliver them to the enemy, so that they carry them away captives unto the land of the <sup>c</sup>enemy, far or near;

47 *Yet* if they shall <sup>a</sup>bethink themselves (ie consider it in their heart) in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have <sup>b</sup>sinned, and have done perversely, we have committed wickedness;

48 And *so* <sup>a</sup>return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their <sup>b</sup>land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:

49 Then <sup>a</sup>hear thou their prayer and their supplication in <sup>b</sup>heaven thy dwelling place, and maintain their cause,

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them:

51 For they *be* thy <sup>a</sup>people, and thine <sup>b</sup>inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron:

52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee. (In the peace of these lovely temples, sometimes we find solutions to the serious problems of life. Under the influence of the Spirit, sometimes pure knowledge flows to us there. Temples are places of personal revelation. When I have been weighed down by a problem or a difficulty, I have gone to the House of the Lord with a prayer in my heart for answers. These answers have come in clear and unmistakable ways. Ezra Taft Benson,

Ensign, Aug, 1985, p. 8)

53 For thou didst <sup>a</sup>separate them from among all the people of the earth, *to be* <sup>b</sup>thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD.

54 And it was *so*, that when Solomon had made an end of <sup>a</sup>praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.

55 And he stood, and blessed all the congregation of Israel with a loud voice, saying,

56 Blessed *be* the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not <sup>a</sup>failed one <sup>b</sup>word of all his good <sup>c</sup>promise, which he promised by the hand of Moses his servant.

57 The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us:

58 That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

59 And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require:

60 That all the people of the earth may <sup>a</sup>know that the LORD *is* <sup>b</sup>God, *and that there is* <sup>c</sup>none else.

61 Let your <sup>a</sup>heart therefore be <sup>b</sup>perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

62 ¶ And the king, and all Israel with him, <sup>a</sup>offered sacrifice before the LORD.

63 And Solomon offered a <sup>a</sup>sacrifice of peace offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel <sup>b</sup>dedicated the house of the LORD.

64 The same day did the king hallow the middle of the court that *was* before the house of the LORD: for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings: because the <sup>a</sup>brasen altar that *was* before the LORD *was* too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings.

65 And at that time Solomon held a <sup>a</sup>feast, and all Israel with him, a great congregation, from the <sup>b</sup>entering (ie approach, entrance) in of Hamath unto the river of Egypt, before the LORD our God, seven days and seven days, *even* fourteen days. (In his vision of the end of days, the prophet Zechariah foretells that all the nations of the world will assemble for the festival of Sukkoth in Jerusalem to worship God. Encyclopedia Judaica Jr.)

66 On the <sup>a</sup>eighth day he sent the people away: and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David his servant, and for Israel his people.

## CHAPTER 9

*The Lord again appears to Solomon—The Lord promises great blessings if Israel is obedient, and great cursings if they forsake him—Solomon reigns in splendor, levies tribute upon the non-Israelites, and builds a navy of ships.*

1 AND it came to pass, when Solomon had <sup>a</sup>finished the building of the <sup>b</sup>house of the LORD, and the <sup>c</sup>king's house, and all Solomon's desire which he was pleased to do,

2 That the LORD <sup>a</sup>appeared to Solomon the second time, as he had appeared unto him at <sup>b</sup>Gibeon.

3 And the LORD said unto him, I have heard thy <sup>a</sup>prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my <sup>b</sup>name there for ever; and mine eyes and mine heart shall be there perpetually.

4 And if thou wilt <sup>a</sup>walk before me, as <sup>b</sup>David thy father walked, in <sup>c</sup>integrity of heart, and in

uprightness, to do according to all that I have commanded thee, *and* wilt keep my statutes and my judgments:

5 Then I will establish the <sup>a</sup>throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

6 *But* if ye shall at all turn from following me, ye or your children, and will not keep my commandments *and* my statutes which I have set before you, but go and serve <sup>a</sup>other gods, and worship them:

7 Then will I <sup>a</sup>cut off Israel out of the <sup>b</sup>land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a <sup>c</sup>byword among all people:

8 And at this house, *which* is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the LORD <sup>a</sup>done thus unto this land, and to this house?

9 And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.

10 ¶ And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house,

11 (*Now* Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not.

13 And he said, What cities *are* these which thou hast given me, my brother? And he called them the land of <sup>a</sup>Cabul (*ie Displeasing, or Dirty*) unto this day.

14 And Hiram sent to the king sixscore talents of gold.

15 ¶ And this *is* the reason of the <sup>a</sup>levy which king Solomon raised; for to build the house of the LORD, and his own house, and <sup>b</sup>Millo, and the <sup>c</sup>wall of Jerusalem, and Hazor, and Megiddo, and Gezer.

16 *For* <sup>a</sup>Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it *for* a present unto his <sup>b</sup>daughter, Solomon's wife.

17 And Solomon built Gezer, and Beth-horon the nether,

18 And Baalath, and Tadmor in the wilderness, in the land,

19 And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

20 *And* all the people *that were* left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which *were* not of the children of Israel,

21 Their <sup>a</sup>children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of <sup>b</sup>bondservice unto this day.

22 But of the children of Israel did Solomon make no bondmen: but they *were* men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.

23 These *were* the chief of the <sup>a</sup>officers that *were* over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.

24 ¶ But Pharaoh's daughter came up out of the city of David unto her house which *Solomon* had built for her: then did he build Millo.

25 ¶ And <sup>a</sup>three times in a year did Solomon <sup>b</sup>offer burnt offerings and peace offerings upon the altar which he built unto the LORD, and he burnt incense upon the altar that *was* before the LORD. So he finished the house.

26 ¶ And king Solomon made a navy of ships in <sup>a</sup>Ezion-geber, which *is* beside <sup>b</sup>Eloth, on the shore of the Red sea, in the land of Edom.

27 And <sup>a</sup>Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.

28 And they came to <sup>a</sup>Ophir, and fetched from thence <sup>b</sup>gold, four hundred and twenty talents, and brought *it* to king Solomon.

## CHAPTER 10

*The queen of Sheba visits Solomon—His wealth and wisdom exceed those of all the kings of the earth.*

1 AND when the <sup>a</sup>queen of Sheba (It is very likely that the woman was a Sabean from Arabia near the southern end of the Red Sea. Clarke, Commentary, 2:421) heard of the fame of Solomon concerning the name of the LORD, she came to <sup>b</sup>prove him with hard questions.

2 And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

3 And Solomon told her all her <sup>a</sup>questions: (Heb matters, concerns) there was not *any* thing hid from the king, which he told her not.

4 And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

5 And the <sup>a</sup>meat (Heb food) of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his <sup>b</sup>ascent by which he went up unto the house of the LORD (Heb burnt offerings which he offered in the house of the Lord); there was no more spirit in her.

6 And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom.

7 Howbeit I believed not the words, until I came, and mine eyes had seen *it*: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.

8 Happy *are* thy men, happy *are* these thy servants, which <sup>a</sup>stand continually before thee, *and* that hear thy wisdom.

9 <sup>a</sup>Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice.

10 And she gave the king an hundred and twenty talents of <sup>a</sup>gold, and of spices very great store, and precious stones(;) there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

11 And the <sup>a</sup>navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones.

12 And the king made of the almug trees pillars for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such almug trees, nor were seen unto this day.

13 And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside *that* which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

14 ¶ Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold,

15 Beside *that he had* of the merchantmen, and of the traffick of the spice merchants, and of all the kings of Arabia, and of the governors of the country.

16 ¶ And king Solomon made two hundred <sup>a</sup>targets (Heb shields, or breastplates) of beaten gold: six hundred *shekels* of gold went to one target.

17 And *he made* three hundred shields of beaten gold; three pound of gold went to one shield: and the king put them in the house of the forest of Lebanon.

18 ¶ Moreover the king made a great throne of ivory, and overlaid it with the best gold.

19 The throne had six steps, and the top of the throne *was* round behind: and *there were* <sup>a</sup>stays (Heb arm-rests) on either side on the place of the seat, and two lions stood beside the stays.

20 And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom.

21 ¶ And all king Solomon's drinking vessels *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold; none *were of* silver: it was nothing accounted of in the days of Solomon.

22 For the king had at sea a navy of <sup>a</sup>Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks.

23 So king Solomon exceeded all the kings of the earth for <sup>a</sup>riches and for wisdom.

24 ¶ And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart.

25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

26 ¶ And Solomon gathered together chariots and horsemen: and he had a <sup>a</sup>thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

27 And the king <sup>a</sup>made (Heb gave, put) silver *to be* in Jerusalem as stones, and cedars made he *to be* as the sycamore trees that *are* in the vale, for abundance.

28 ¶ And Solomon had horses brought out of Egypt, and <sup>a</sup>linen yarn (Heb from Kue (Cilicia). The name of this country is mistakenly translated to be linen yard.): the king's merchants received the linen yarn at a price.

29 And a chariot came up and went out of Egypt for six hundred *shekels* of silver, and an horse for ~~an~~ hundred and fifty (:) and so for all the kings of the Hittites, and for the kings of Syria, did they bring *them* out by their means.

## CHAPTER 11

*Solomon marries outside Israel, and his wives turn his heart to the worship of false gods—The Lord stirs up adversaries against him, including Jeroboam the son of Nebat—Ahijah promises Jeroboam that he shall be king of ten tribes—Solomon dies and Rehoboam reigns in his stead.*

1 BUT king <sup>a</sup>Solomon loved many <sup>b</sup>strange <sup>c</sup>women, (women not of the covenant) together with the <sup>d</sup>daughter of <sup>e</sup>Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;

2 Of the nations *concerning* which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: *for* surely they will <sup>a</sup>turn away your heart after their gods: Solomon clave unto these in love.

3 And he had seven hundred wives, princesses, and three hundred concubines: and his <sup>a</sup>wives turned away his heart. (Probably almost all of his wives represented political marriages meant to solidify peace treaties with surrounding nations. The Lord had expressly forbidden marriage with non-Israelites, however, and Solomon paid for his disobedience. Terrence L. Szink, *Studies in Scripture*, 4:19)

4 For it came to pass, when Solomon was old, *that* his <sup>a</sup>wives turned away his heart after other gods (:) and his heart was not perfect with the LORD his God, (and it became) <sup>b</sup>as ~~was~~ the heart of David his father.

5 For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

6 And <sup>a</sup>Solomon did evil in the sight of the LORD, (as did David his father,) <sup>b</sup>and went not fully after the LORD, as ~~did David his father~~.

7 Then did Solomon build ~~an~~ high place for <sup>a</sup>Chemosh, the abomination of Moab, in the <sup>b</sup>hill that *is* before Jerusalem, and for Molech, the abomination of the children of Ammon.

8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

9 ¶ And the LORD was angry with Solomon, because his heart was <sup>a</sup>turned from the LORD God of Israel, which had <sup>b</sup>appeared unto him twice,

10 And had commanded him concerning this thing, that he should not go after <sup>a</sup>other gods: but he kept not that which the LORD commanded.

11 Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my <sup>a</sup>covenant and my statutes, which I have commanded thee, I will surely rend the <sup>b</sup>kingdom from thee, and will give it to thy servant. (The tribe of Judah, however, was to continue the reign of David's line so that the promise that the Messiah would come through the lineage of David and from the tribe of Judah would be fulfilled. Old Testament Student Manual, p. 9)

12 Notwithstanding in thy days I will not do it for David thy father's sake: *but* I will rend it out of the hand of thy son.

13 Howbeit I will not rend away all the kingdom; *but* will give <sup>a</sup>one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.

14 ¶ And the LORD stirred up an <sup>a</sup>adversary unto Solomon, Hadad the Edomite: he *was* of the king's seed in Edom.

15 For it came to pass, when David was in <sup>a</sup>Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom;

16 (For six months did Joab remain there with all Israel, until he had cut off every male in Edom:)

17 That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad *being* yet a little child.

18 And they arose out of Midian, and came to Paran: and they took men with them out of Paran; and they came to Egypt, unto Pharaoh king of Egypt; which gave him ~~an~~ a house, and appointed him victuals, and gave him land.

19 And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen.

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh.

21 And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine own country.

22 Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, Nothing: howbeit let me go in any wise.

23 ¶ And God stirred him up *another* adversary, Rezon the son of Eliadah, which fled from his lord Hadadezer king of Zobah:

24 And he gathered men unto him, and became captain over a band, when David slew them *of Zobah*: and they went to Damascus, and dwelt therein, and reigned in Damascus.

25 And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad *did*: and he abhorred Israel, and reigned over Syria.

26 ¶ And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name *was* Zeruah, a widow woman, even he lifted up *his* hand against the king.

27 And this *was* the cause that he lifted up *his* hand against the king: Solomon built <sup>a</sup>Millo, *and* repaired the breaches of the city of David his father.

28 And the man Jeroboam *was* a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph.

29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet <sup>a</sup>Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two *were* alone in the field:

30 And <sup>a</sup>Ahijah caught the new garment that *was* on him, and rent it *in* twelve pieces:

31 And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give <sup>a</sup>ten tribes to thee:

32 (But he shall have <sup>a</sup>one (Septuagint: two tribes) tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)



33 Because that they have <sup>a</sup>forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and <sup>b</sup>Milcom the god of the children of Ammon, and have not walked in my ways, to do *that which is right* in mine eyes, and *to keep* my statutes(,) and my judgments, (and his heart is become as David his father; and he repenteth not) <sup>c</sup>as *did* David his father(, that I may forgive him).

34 Howbeit(,) I will not take the whole kingdom out of his hand(,); but I will make him prince all the days of his life(,) for David my servant's sake, whom I chose, because he kept my commandments and my statutes (in that day.):

35 But I will take the kingdom out of his son's hand, and will give it unto thee, ~~even~~ ten tribes.

36 And unto his son will I give <sup>a</sup>one (Septuagint: two tribes) <sup>b</sup>tribe. That David my servant may have a light always(s) before me in Jerusalem, the city which I have <sup>c</sup>chosen me to put my name there.

37 And I will take thee, and thou shalt reign according to all that thy soul <sup>a</sup>desireth, and shalt be king over Israel.

38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt <sup>a</sup>walk in my ways, and do ~~that is right~~ in my sight, to keep my statutes and my commandments, as David my servant <sup>b</sup>did (in the day that I blessed him); ~~that~~ I will be with thee, and build thee a sure <sup>c</sup>house; as I built for David, and ~~will~~ give Israel unto thee.

39 (And for the transgression of David, and also for the people, I have rent the kingdom,) <sup>a</sup>And (for this) I will for this afflict the seed of <sup>b</sup>David, but not for ever.

40 Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto <sup>a</sup>Shishak king of Egypt, and was in Egypt until the death of Solomon.

41 ¶ And the rest of the acts of Solomon, and all that he did, and his wisdom, *are* they not written in the <sup>a</sup>book of the acts of Solomon?

42 And the time that Solomon reigned in Jerusalem over all Israel *was* forty years.

43 And Solomon slept with his fathers, and was buried in the city of David his father: and <sup>a</sup>Rehoboam his son reigned in his stead. (So far as we know, in that death-chamber no words of earnest, loving entreaty to serve Jehovah were spoken to his successor, such as David had uttered; no joyous testimony here as regarded the past, nor yet strong faith and hope as concerned the future, such as had brightened the last hours of David. It is to us a silent death-chamber in which King Solomon lay. No bright sunset here, to be followed by a yet more glorious morning. He had done more than any king to denationalize Israel. And on the morrow of his death, rebellion within the land; outside its borders - Edom and Syria ready to spring to arms, Egypt under Shishak gathering up its might; and only a Rehoboam to hold the rudder of the State in the rising storm. Alfred Edersheim, Bible History: Old Testament, 5:9)

### Additional Reading:

THE FIRST BOOK OF THE  
KINGS  
COMMONLY CALLED  
THE THIRD BOOK OF THE KINGS  
CHAPTER 2

*David charges Solomon to keep the commandments and walk in the ways of the Lord—King David dies and Solomon reigns—Adonijah and Joab and Shimei are put to death, and Abiathar rejected as high priest—The kingdom is established with Solomon.*

1 NOW the days of David drew nigh that he should die; and he charged <sup>a</sup>Solomon (See a poetic version of David's prayer for Solomon on this occasion in Psalm 72) his son, saying,

2 I go the <sup>a</sup>way of all the earth: be thou strong therefore, and shew thyself a <sup>b</sup>man;

3 And keep the charge of the LORD thy God, to <sup>a</sup>walk in his ways, to keep his statutes, and his <sup>b</sup>commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest <sup>c</sup>prosper in all that thou doest, and whithersoever thou turnest thyself:

4 That the LORD may continue his word which he spake concerning me, saying, If thy <sup>a</sup>children take <sup>b</sup>heed to their way, to walk before me in truth with all their <sup>c</sup>heart and with all their soul, there shall not fail thee (said he) a man on the <sup>d</sup>throne of Israel.

5 Moreover thou knowest also what <sup>a</sup>Joab the son of Zeruiah did to me, *and* what he did to the two captains of the hosts of Israel, unto <sup>b</sup>Abner the son of Ner, and unto <sup>c</sup>Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that *was* about his loins, and in his shoes that *were* on his feet.

6 Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace.

7 But shew kindness unto the sons of <sup>a</sup>Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled because of Absalom thy brother.

8 And, behold, *thou hast* with thee <sup>a</sup>Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I swear to him by the LORD, saying, I will not put thee to death with the sword.

9 Now therefore hold him not guiltless: for thou *art* a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood. (At this conference, David performed four great services: (1) he gained the support of the people for the completion of the temple; (2) he presented a vast treasure for the temple; (3) he publicly turned over to Solomon the plans for the temple and disclosed that they had been given to him by divine revelation; and (4) he succeeded in having Solomon crowned and anointed a second time when the people of every tribe were officially represented and could declare their loyalty. Old Testament Student Manual, p. 2)

10 So David slept with his fathers, and was <sup>a</sup>buried in the <sup>b</sup>city of David.

11 And the days that David <sup>a</sup>reigned over Israel *were* forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

12 ¶ Then sat <sup>a</sup>Solomon upon the throne of David his father; and his kingdom was established greatly.

1 Kings 4:29 ¶ And God <sup>a</sup>gave Solomon <sup>b</sup>wisdom and <sup>c</sup>understanding exceeding much, and largeness of heart, even as the sand that *is* on the sea shore.

30 And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.

31 For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.

32 And he spake three thousand <sup>a</sup>proverbs: and his <sup>b</sup>songs were a thousand and five. (The Prophet Joseph Smith said that the Songs of Solomon was not to be considered inspired writing.)

33 And he spake of trees, from the cedar tree that *is* in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

34 And there came of all people to hear the wisdom of Solomon, from <sup>a</sup>all kings of the earth, which had heard of his wisdom.

## THE FIRST BOOK OF THE CHRONICLES CHAPTER 29

*All Israel makes a liberal offering for the temple—David blesses and praises the Lord, and instructs the people—Death of David—Solomon reigns as king—Books of Nathan and Gad mentioned.*

1 FURTHERMORE David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, *is yet* <sup>a</sup>young and tender, and the work *is* great: for the palace *is* not for man, but for the LORD God.

2 Now I have prepared with all my might for the house of my God the gold for *things to be made* of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for *things* of iron, and wood for *things* of wood; onyx stones, and *stones* to be set, glistening stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.

3 Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, *which* I have given to the house of my God, over and above all that I have prepared for the holy house,

4 *Even* three thousand <sup>a</sup>talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses *withal*:

5 The gold for *things* of gold, and the silver for *things* of silver, and for all manner of work *to be made* by the hands of artificers. And who *then* is willing to consecrate his service this day unto the LORD?

6 ¶ Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly,

7 And gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron.

8 And they with whom *precious* stones were found gave *them* to the treasure of the <sup>a</sup>house of the LORD, by the hand of Jehiel the Gershonite.

9 Then the people rejoiced, for that they offered <sup>a</sup>willingly, because with perfect heart they offered <sup>b</sup>willingly to the LORD: and David the king also rejoiced with great joy.

10 ¶ Wherefore David blessed the LORD before all the congregation: and David said, Blessed *be* thou, LORD God of Israel our <sup>a</sup>father, for ever and ever.

11 Thine, O LORD, *is* the greatness, and the power, and the <sup>a</sup>glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth *is thine*; thine *is* the <sup>b</sup>kingdom, O LORD, and thou art exalted as head above all.

12 Both <sup>a</sup>riches and honour <sup>b</sup>come of thee, and thou reignest over all; and in thine hand *is* power and might; and in thine hand *it is* to make great, and to give strength unto all.

13 Now therefore, our God, we <sup>a</sup>thank thee, and praise thy glorious name.

14 But who *am* I, and what *is* my people, that we should be able to offer so willingly after this sort? for all things <sup>a</sup>come of thee, and of thine own have we given thee.

15 For we *are* <sup>a</sup>strangers before thee, and sojourners, as *were* all our fathers: our days on the earth *are* as a <sup>b</sup>shadow, and *there is* none abiding.

16 O LORD our God, all this store that we have prepared to build thee ~~an~~ house for thine holy name *cometh* of thine hand, and *is* all thine own.

17 I know also, my God, that thou <sup>a</sup>triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee.

18 O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee:

19 And give unto Solomon my son a perfect <sup>a</sup>heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all *these things*, and to build the palace, *for* the which I have made provision.

20 ¶ And David said to all the congregation, Now bless the LORD your God. And all the <sup>a</sup>congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king.

21 And they sacrificed sacrifices unto the LORD, and offered burnt offerings unto the LORD, on the morrow after that day, *even* a thousand bullocks, a thousand rams, *and* a thousand lambs, with their

drink offerings, and sacrifices in abundance for all Israel:

22 And did eat and drink before the LORD on that day with great gladness. And they made <sup>a</sup>Solomon the son of David king the second time, and <sup>b</sup>anointed *him* unto the LORD *to be* the chief governor, and Zadok *to be* <sup>c</sup>priest.

23 Then <sup>a</sup>Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him.

24 And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves unto Solomon the king.

25 And the LORD <sup>a</sup>magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him *such* royal majesty as had not been on any king before him in Israel.

26 ¶ Thus David the son of Jesse reigned over all Israel.

27 And the time that he <sup>a</sup>reigned over Israel *was* forty years; seven years reigned he in Hebron, and thirty and three *years* reigned he in Jerusalem.

28 And he died in a good old age, full of days, riches, and honour: and Solomon his son reigned in his stead.

29 Now the acts of David the king, first and last, behold, they *are* written in the book of Samuel the seer, and in the book of <sup>a</sup>Nathan the prophet, and in the book of Gad the <sup>b</sup>seer,

30 With all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.

## THE DOCTRINE AND COVENANTS SECTION 46

*Revelation given through Joseph Smith the Prophet to the Church, at Kirtland, Ohio, March 8, 1831. HC 1: 163—165. In this early time of the Church, there had not yet developed a unified pattern for the conducting of Church services. However, a custom of admitting only members and earnest investigators to the sacrament meetings and other assemblies of the Church had become somewhat general. This revelation expresses the will of the Lord relative to governing and conducting meetings.*

*1—2, Elders are to conduct meetings as guided by the Holy Spirit; 3—6, Truth seekers should not be excluded from sacramental services; 7—12, Ask of God and seek the gifts of the Spirit; 13—26, An enumeration of some of these gifts; 27—33, Church leaders are given power to discern the gifts of the Spirit.*

1 HEARKEN, O ye people of my church; for verily I say unto you that these things were spoken unto you for your <sup>a</sup>profit and learning.

2 But notwithstanding those things which are written, it always has been given to the <sup>a</sup>elders of my church from the beginning, and ever shall be, to <sup>b</sup>conduct all meetings as they are directed and guided by the Holy Spirit. (The presiding officer in the meeting should always conduct the meeting according to the promptings of the Spirit.)

3 Nevertheless ye are commanded never to <sup>a</sup>cast any one out from your public <sup>b</sup>meetings, which are held before the world.

4 Ye are also commanded not to cast any one who belongeth to the church out of your sacrament meetings; nevertheless, if any have trespassed, let him <sup>a</sup>not <sup>b</sup>partake until he makes reconciliation.

5 And again I say unto you, ye shall not cast any out of your sacrament meetings who are earnestly <sup>a</sup>seeking the kingdom—I speak this concerning those who are not of the church.

6 And again I say unto you, concerning your <sup>a</sup>confirmation meetings, (Sec 20: members were confirmed several weeks after baptism. Confirmation meetings were different from sacrament meetings in the

1830's.) that if there be any that are not of the church, that are earnestly seeking after the kingdom, ye shall not cast them out.

7 But ye are commanded in all things to <sup>a</sup>ask of God, who giveth liberally; and that which the Spirit testifies unto you even so I would that ye should do (There is a way by which persons can keep their consciences clear before God and man, and that is to preserve within them the Spirit of God, which is the spirit of revelation to every man or woman. It will reveal to them even in the simplest matters, what they shall do by making suggestions to them. We should try to learn the nature of this spirit, that we may understand its suggestions, and then we will always be able to do right. This is the grand privilege of every Latter-day Saint. . . . From the time we receive the Gospel, go down into the waters of baptism and have hands laid upon us afterwards for the gift of the Holy Ghost, we have a friend, if we do not drive it from us by doing wrong. That friend is the Holy Spirit, the Holy Ghost, which partakes of the things of God and shows them unto us. This is the grand means that the Lord has provided for us, that we may know the light, and not be groveling continually in the dark. (CR, October 1899, p. 52.)) in all <sup>b</sup>holiness of heart, walking uprightly before me, <sup>c</sup>considering the end of your salvation, (In all of our choices and decisions we might well ask, Is this in harmony with the covenants I have made, does this lead me closer to God? If our answer is in the affirmative, we have, in the language of this revelation, considered the end of our salvation. Revelations of the Restoration, p. 362) doing all things with prayer and <sup>d</sup>thanksgiving, that ye may not be <sup>e</sup>seduced by evil <sup>f</sup>spirits, or doctrines of devils, or the <sup>g</sup>commandments of men; for some are of men, and others of devils.

8 Wherefore, beware lest ye are deceived; and that ye may not be deceived <sup>a</sup>seek ye earnestly the best gifts, (Well might it be asked, Of all the gifts of the Spirit which are the "best" or the ones most to be desired? To which we readily answer, The gift or gifts most needed in your circumstances and situation. The best gift is the gift best suited to enable you to bless those with whom you have been called to labor. To the young mother, it may be patience, love, and understanding; to the aged woman, the ability to endure; to the newly called missionary, the gift of tongues; to the bishop, the gift of discernment; to the teacher, knowledge; to the priesthood leader, the gift of administration, and so forth. Revelations of the Restoration, p. 363-64. George Q. Cannon: If any of us are imperfect, it is our duty to pray for the gift that will make us perfect. Have I imperfections? I am full of them. What is my duty? To pray to God to give me the gifts that will correct these imperfections. If I am an angry man, it is my duty to pray for charity, which suffereth long and is kind. Am I an envious man? It is my duty to seek for charity, which envieth not. So with all the gifts of the gospel. They are intended for this purpose. No man ought to say, "Oh, I cannot help this; it is my nature." He is not justified in it, for the reason that God has promised to give strength to correct these things, and to give gifts that will eradicate them. If a man lack wisdom, it is his duty to ask God for wisdom. The same with everything else. That is the design of God concerning His Church. He wants His Saints to be perfected in the truth. For this purpose He gives these gifts, and bestows them upon those who seek after them, in order that they may be a perfect people upon the face of the earth, notwithstanding their many weaknesses, because God has promised to give the gifts that are necessary for their perfection. (MS, April 23, 1894, 56:260-61.)) <sup>b</sup>always remembering for what they are given;

9 For verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do (Who has rightful claim to the gifts of the Spirit? The Lord teaches us that it is those who love him and keep all of his commandments. The difficulty here is that none of us keep all of the commandments; at least we do not keep them perfectly. Attesting to the mercy and grace of heaven comes this phrase, which extends hope to all: "And him [or her] that seeketh so to do." Each of heaven's gifts is within our grasp, if we will but reach. Revelations of the Restoration, p. 364); <sup>c</sup>that all may be benefited that seek or that ask of me, that ask and not for a <sup>a</sup>sign that they may <sup>b</sup>consume it upon their lusts. (There are no private gifts, each is given that we might aid and serve others. To seek gifts for self-gratification is contrary to the Spirit from which they come and the purpose for which they have been ordained. Similarly, Joseph F. Smith said: "Show me Latter- day Saints who have

to feed upon miracles, signs and visions in order to keep them steadfast in the Church, and I will show you members of the Church who are not in good standing before God, and who are walking in slippery paths. It is not by marvelous manifestations unto us that we shall be established in the truth, but it is by humility and faithful obedience to the commandments and laws of God" (Conference Report, April 1900, 40). Revelations of the Restoration, p. 364)

10 And again, verily I say unto you, I would that ye should always remember, and always retain in your <sup>a</sup>minds what those <sup>b</sup>gifts are, that are given unto the church. (Gifts are given for the benefit of individuals and the church.)

11 For all have not every <sup>a</sup>gift given unto them; for there are many gifts, and to every man is given a gift by the Spirit of God.

12 To some is given one, and to some is given another, that all may be profited thereby. (Spiritual gifts are given by the Holy Ghost to those who have rightful claim upon his companionship through the waters of baptism and by the laying on of hands. Thus they are the exclusive providence of members of the Church (v. 10). These are spiritual talents given to bless those of the household of faith and to aid in the declaration of the gospel. They find their manifestation in service to others. By contrast, the myriad of talents with which the generality of humankind have been blessed can be used in a host of ways and for a great variety of purposes. Talents can be used in any cause, be it good or evil. Spiritual gifts are talents given and consecrated for the Lord's purpose. All spiritual gifts edify the soul and testify of Christ. The talents of men may or may not be used for such purposes. In the world, artists, musicians, and writers labor for different masters and for different rewards. Whereas righteousness and obedience are requisites for the use of spiritual gifts, this is not always the case with other talents. Talents may find expression without the attendant aid of the Spirit, and even in opposition to it. Certainly, there are gifted artists in many fields outside of the Church who have responded to the light of Christ and to revelation from the Holy Ghost. We would liken the expression of such gifts to the labors of the great reformers who paved the way for the Restoration. We can only suppose that their offering will find acceptance by the God of heaven. We would further suppose that such gifts, as marvelous as they may be, will in a future day be enhanced by the greater light and power that the fulness of the gospel brings with it. Revelations of the Restoration, p. 364-65)

13 To some it is given by the <sup>a</sup>Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world. ((Testimony) Joseph Fielding Smith: We all have a right to know the truth. It is a requirement the Lord makes of every member of the Church that he know for himself and have a testimony of the truth in his own heart and not be under the necessity of depending upon anyone else to know that Jesus Christ is the Son of God or that Joseph Smith is a prophet of God. (CR, October 1952, p. 60.))

14 To others it is given to <sup>a</sup>believe on their words, that they also might have eternal life if they continue faithful. (For those without a testimony, believe on the testimony of another until yours is strengthened. Every member of the Church is expected to have a personal assurance or testimony that Jesus is the Christ, the Son of the living God. Such a testimony comes only by the spirit of revelation; and thus when shared with others in company with the Spirit by which it came it may have a very electrifying effect. Nevertheless, there are those who are specially gifted in the bearing of testimony, who, like the soloists in a great choir, thrill our souls and raise the level of our faith beyond that which others can do. In like manner, to some it has been given to testify with special power of the mission and ministry of the Prophet Joseph Smith, of the truthfulness of the Book of Mormon, or of some particular gospel principle in such a manner that it has a more powerful effect upon our souls than that which we normally experience when others bear like testimony. Revelations of the Restoration, p. 365)

15 And again, to some it is given by the Holy Ghost to know the <sup>a</sup>differences of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his <sup>b</sup>mercies according to the conditions of the children of men.

16 And again, it is given by the Holy Ghost to some to know the diversities of operations, whether they

be of God, that the manifestations of the <sup>a</sup>Spirit may be given to every man to profit withal. (The diversity of gifts found in the community of Saints suggests that there are a host of tasks that need doing and a variety of ways in which they can be done. It is expected that all faithful Saints will labor in their callings, using the gifts that God has given them. For this reason people are called to serve in various capacities for a time when their gift or gifts are particularly needed. We find the apostle Paul saying, "I have planted, Apollos watered" (1 Corinthians 3:6), to which it might be added, another pruned, and still another harvested, each doing that for which he was best suited. Surely, this has been true with those men called to stand at the head of the Church. Each has been endowed with the particular gifts needed during the time of his administration. The Prophet Joseph laid the foundation of this dispensation as no other man could. Yet, perhaps he would not have been Brigham's match in leading the Saints across the plains and colonizing the Great Basin. And so it has been with one prophet after another, each specially prepared to meet the challenges of that time for which he was called. The "diversity of operations" could also be understood to embrace different ways particular gifts are manifest. The gift of healing, for instance, finds expression in one person's ability to administer healing herbs, the ability of another to heal through a priesthood blessing, and in still another the power to say, "Rise up and walk" (Acts 3:6). Indeed, we read of one who was healed by simply touching the hem of the Master's garment (Matthew 9:20-23). Revelations of the Restoration, p. 366)

17 And again, verily I say unto you, to some is given, by the Spirit of God, the word of <sup>a</sup>wisdom.

18 To another is given the word of <sup>a</sup>knowledge, that all may be taught to be wise and to have knowledge. (The question has often been asked, Are teachers born, or are they made? Some are born to teach just as others are born to a thousand other things: some to sing, others to write, still others to lead, to heal, to build, to nurture, and so on, each with talents enhanced by good training but not originating in that training. Gifts do not originate in books or in classes. True it is that such efforts may well improve a particular person's ability to do one thing or another, but they cannot grant them that ability in the first place. So it is in the realm of spiritual things. Teaching is a spiritual gift and, as this revelation suggests, some have received it and others have not. Teaching this principle, Moroni said, "For behold, to one is given by the Spirit of God, that he may teach the word of wisdom; and to another, that he may teach the word of knowledge by the same Spirit" (Moroni 10:9-10). Similarly, we might say to one it is given to teach children of Primary age, to another to teach teenagers, and to yet another to teach adults. What then happens when we are called to labor in an assignment in which we have no gift? We can but respond that if the call came from the Lord—and such calls do—and if we thrust in our sickle with all our might, he will sustain us and bless our efforts so that his purposes will be accomplished. Revelations of the Restoration, p. 366-67)

19 And again, to some it is given to have <sup>a</sup>faith to be healed;

20 And to others it is given to have faith to <sup>a</sup>heal. (It is expected that every member of the Church have sufficient faith to be healed and that every holder of the Melchizedek Priesthood have sufficient faith to utilize the power of that priesthood to heal those who are sick. To say that some have the gift to be healed and others the gift to heal is to say that they have power beyond that known to the generality of faithful Saints. It is supposed among some that the higher the office one holds in the priesthood the greater the blessing they can give. This is simply not the case. To illustrate this principle Brigham Young said that he was hounded constantly by people asking if he would come and give a blessing; "I only go occasionally, because it is the privilege of every father, who is an Elder in Israel, to have faith to heal his family, . . . and if he does not do it he is not living up to his privilege. It is just as reasonable for him to ask me to cut his wood and maintain his family, for if he had faith himself he would save me the trouble of leaving other duties to attend to his request" (Journal of Discourses, 3:46). Revelations of the Restoration, p. 367)

21 And again, to some is given the working of <sup>a</sup>miracles;

22 And to others it is given to <sup>a</sup>prophecy; (According to Elder McConkie, this is the greatest gift of the Spirit. See below for further comment.)

23 **And to others the <sup>a</sup>discerning of spirits.** ("Nothing is a greater injury to the children of men," said Joseph Smith, "than to be under the influence of a false spirit when they think they have the Spirit of God" (Teachings of the Prophet Joseph Smith, 205). A bishop is called to be "a judge" in Israel (D&C 64:40) and thus by virtue of his office has a special right to importune the heavens for this gift in order that he judge wisely and not be deceived by counterfeit gifts. Revelations of the Restoration, p. 367-68)

24 **And again, it is given to some to speak with <sup>a</sup>tongues;** ("Be not so curious about tongues," the Prophet Joseph Smith counseled, "do not speak in tongues except there be an interpreter present; the ultimate design of tongues is to speak to foreigners, and if persons are very anxious to display their intelligence, let them speak to such in their own tongues. The gifts of God are all useful in their place, but when they are applied to that which God does not intend, they prove an injury, a snare and a curse instead of a blessing" (History of the Church, 5:31-32).

25 **And to another is given the interpretation of tongues.** (The gift of tongues is given for the purpose of testifying of Christ and teaching the gospel. The interpretation of tongues is given in order that language will not be a barrier to hearing and understanding the heaven-sent message. Joseph F. Smith said: "There is perhaps no gift of the spirit of God more easily imitated by the devil than the gift of tongues. Where two men or women exercise the gift of tongues by the inspiration of the spirit of God, there are a dozen perhaps who do it by the inspiration of the devil. . . . I believe in the gifts of the Holy Spirit unto men, but I do not want the gift of tongues, except when I need it. . . . So far as I am concerned, if the Lord will give me ability to teach the people in my native tongue, or in their own language to the understanding of those who hear me, that will be sufficient gift of tongues to me. Yet if the Lord gives you the gift of tongues, do not despise it, do not reject it. For if it comes from the Spirit of God, it will come to those who are worthy to receive it, and it is all right" (Conference Report, April 1900, 41). Revelations of the Restoration, p. 368. David O. McKay: The occasion was a conference held at Huntley, New Zealand, a thousand people assembled. Before that time I had spoken through interpreters in China, Hawaii, Holland, and other places, but I felt impressed on that occasion to speak in the English language. In substance I said, "I have never been much of an advocate of the necessity of tongues in our Church, but today I wish I had that gift. But I haven't. However, I am going to speak to you . . . in my native tongue and pray that you may have the gift of interpretation of tongues. We will ask Brother Stuart Meha, who is going to interpret for me, to make notes, and if necessary he may give us a summary of my talk afterwards." Well, the outpouring of the gift of tongues on that occasion was most remarkable. Following the end of my sermon Brother Sid Christy, who was a student of Brigham Young University, a Maori, who had returned to New Zealand, rushed up and said, "Brother McKay, they got your message!" Well, I knew they had by the attention and the nodding of their heads during the talk. I said, "I think they have but for the benefit of those who may not have understood or had that gift, we shall have the sermon interpreted." While Brother Meha was interpreting that or giving a summary of it in the Maori language some of the natives, who had understood it, but who did not understand English, arose and corrected him in his interpretations. President George Albert Smith and Brother Rufus K. Hardy visited New Zealand several years after that event, and Brother Hardy, hearing of the event, brought home testimonies of those who were present, and he took the occasion to have those testimonies notarized. So it is the gift of interpretation rather than the gift of tongues, that was remarkable. (Gospel Interpretations, 1958, p. 352.))

26 **And all these <sup>a</sup>gifts come from God, for the benefit of the <sup>b</sup>children of God.** (The working of miracles, prophecy, the discernment of spirits, and speaking in tongues are here listed as illustrations of spiritual gifts. It is not to be supposed that these, with the other gifts mentioned in this revelation, constitute an exhaustive list of the gifts that God has chosen to give his children. That is not the design or purpose of the revelation. The gifts of God are as diverse as are those to whom they have been given. Like fingerprints, they are individual and distinctive. The genius of this is that it binds us together as a community of Saints, everyone having something to contribute that no one else can do as well. Each of us is in a position to bless and to be blessed. For this reason we have been commanded to "meet together



often" that we might succor and strengthen each other. It is not intended in the gospel plan that we be saved separate and singly. Salvation is in many respects a community affair. Revelations of the Restoration, p. 368-69)

27 **And unto the <sup>a</sup>bishop of the church,** (Stephen L. Richards: The gift of discernment is essential to the leadership of the Church. I never ordain a bishop or set apart a president of a stake without invoking upon him this divine blessing, that he may read the lives and hearts of his people and call forth the best within them. The gift and power of discernment in this world of contention between the forces of good and the power of evil is essential equipment for every son and daughter of God. CR, Apr 1950, p. 163) **and unto such as God shall appoint and ordain to watch over the church and to be elders unto the church, are to have it given unto them to <sup>b</sup>discern all those gifts lest there shall be any among you professing and yet be not of God.** (This revelation was given some years before the development of wards and stakes. The bishop referred to would be the equivalent of the presiding bishop today. In like manner, the reference to elders would be to those holding positions of presidency. The idea is that those in positions of presidency must be able to discern the legitimate gifts of God from counterfeit gifts common to false religion and to discipline and direct the proper use of the gifts given of God to the Saints. Revelations of the Restoration, p. 369)

28 **(Here is how we obtain these gifts.)** And it shall come to pass that he that asketh in <sup>a</sup>Spirit shall receive in Spirit;

29 **That unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby.** (The president of the Church not only presides over all of its members but also over all of the gifts given them of God to aid in the building of his earthly kingdom. Under the direction of the prophet countless calls are made to utilize those gifts in sharing the gospel with all the nations and peoples of the earth and in teaching and strengthening those already in the Church. Revelations of the Restoration, p. 369. D&C 107:92: Behold, here is wisdom; yea, to be a <sup>a</sup>seer, a <sup>b</sup>revelator, a translator, and a <sup>c</sup>prophet, having all the <sup>d</sup>gifts of God which he bestows upon the head of the church.)

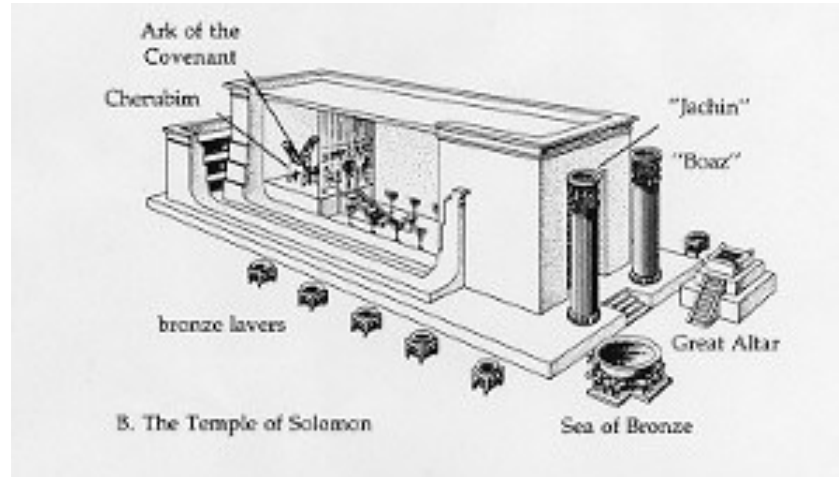
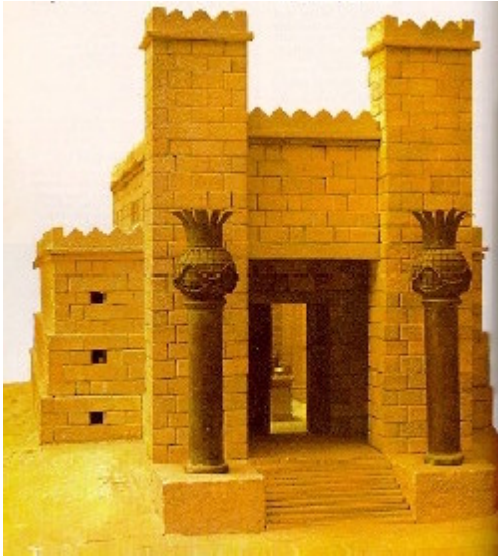
30 **(How are we to act?)** He that <sup>a</sup>asketh in the <sup>b</sup>Spirit asketh according to the <sup>c</sup>will of God; wherefore it is done even as he asketh. (Joseph Fielding Smith: All members of the Church should seek for the gift of prophecy, for their own guidance, which is the spirit by which the word of the Lord is understood and his purposes made known. Church History and Modern Revelation, 1:184)

31 **(In whose name and by what power do these gifts come?)** And again, I say unto you, all things must be done in the name of Christ, whatsoever you do in the Spirit;

32 **(What must a person constantly remember to do?)** And ye must give <sup>a</sup>thanks unto God in the Spirit for whatsoever blessing ye are blessed with.

33 **(What must we practice in our daily life?)** And ye must practise <sup>a</sup>virtue and holiness before me continually. Even so. Amen.

## Solomon's Temple



### DEDICATION OF THE OAKLAND TEMPLE Dedicated by President David O. McKay, 17 November 1964

O God, our Eternal Father, Creator of the heavens, the earth, and all things therein, we, Thy children, assemble here in sacred service with hearts full of gratitude unto Thee for Thy many blessings unto us. We are grateful for the knowledge that we have of our relationship to Thee; that Thou art our Father, to whom we may go for inspiration and guidance and, when in time of trouble and stress, with our hearts full of hope and desire we may go as to our earthly father. Help us to free our minds from idle thoughts, and our souls from selfish and envious feelings, that in sincerity and truth we may assemble as one in singleness of purpose in love of Thee, and of all sincere people throughout the world. O Father, wilt Thou grant unto us Thy guidance and Thy Spirit while we are thus assembled, and may we know that the channel of communication between Thee and us is now open. May we feel and know that we are partakers in reality of Thy divine Spirit. To that end, let us come before Thee in sincerity of heart and purity of life. May what we say and do be wholly in accordance with Thy mind and will. We are grateful that Thou didst send Thy Beloved Son into the world to reveal unto humanity Thine existence and to

establish on earth the way that men should go in order to return into Thy presence as Thy sons and daughters. We are grateful that throughout the dark ages, when this light of truth became practically obliterated, that Thou didst restore the gospel in this dispensation by Thine own appearance, and the appearance of Thy Beloved Son to the Prophet Joseph Smith, on which occasion Thou didst say, "This is My Beloved Son. Hear Him!" We are thankful for the message which he gave to the whole world that Thou dost live; that Thou dost hear and answer prayer; that Jesus Christ is the Savior of the world, and that through him death has been conquered and the soul of man set free from death. We are grateful that under Thy guidance and inspiration the Church of Jesus Christ was organized in its entirety, which gives opportunity to every man, woman, and child to render service to humanity in an organized way. We are grateful beyond expression for its influence throughout the world today. Extend this influence, O Father, that peace may soon be established upon the earth. We are grateful that following Thy glorious revelation to the Prophet Joseph Smith, Thou didst in this dispensation restore by heavenly messengers the Aaronic and Melchizedek Priesthood, and subsequently all the keys of the priesthood ever held by Thy prophets from the days of Adam through Abraham and Moses to Malachi, who held the power to "turn the heart of the fathers to the children, and the heart of the children to their fathers" down to the latest generation. For this completeness and consistency of restoration of authority, we express gratitude today and praise Thy holy name. We are grateful for this land of America, "choice above all other lands." The freedom vouchsafed by the Constitution of the United States which guarantees to every man the right to worship Thee in accordance with the dictates of his own conscience, made possible the establishment of The Church of Jesus Christ of Latter-day Saints. O Father, may the American people not forget Thee! Help us to see the greatness of this country. We express gratitude for the right of the people to resort to the ballot, and for freedom to meet in legislative halls to settle problems and disputes without fear or coercion of dictators, secret police, or slave camps. Help people everywhere to sense more clearly that government exists for the protection of the individual--not the individual for the government. We pray for this country. Bless the President of the United States that he may have wisdom supreme to save the world as well as this nation from devastating war. Bless those associated with him. May they be enlightened and guided by Thy Spirit to maintain and uphold the glorious principles of human liberty! We express gratitude to Thee for the men whom Thou hast chosen to lead the Church from the Prophet Joseph Smith, his brother Hyrum, and their associates, and their successors through the years down to the present General Authorities--The First Presidency, the Council of the Twelve Apostles, the Assistants to the Twelve, the Patriarch to the Church, the First Council of the Seventy, and the Presiding Bishopric. Confer upon each of them a rich endowment of Thy Spirit that under their guidance the gospel may go forth to all the nations of the earth. Bless with health and wisdom Thy servant whom Thou hast called to lead Thy Church in this day. Continue to reveal to him Thy mind and will as it pertains to the growth and advancement of Thy work among the children of men. Bless abundantly his Counselors. May the First Presidency be united by the Spirit and Power of God in all their labors, and in every thought, word, and act may they glorify Thy name. Here in this holy house, with humility and deep gratitude, we acknowledge Thy divine guidance and inspiration. Help us to magnify our callings and to preach to all the world the freedom which the gospel gives. For truth is freedom and gives the right to worship, to work, the right to serve. Help us never to lose sight of these blessings. Bless the presidencies of stakes, high councils, bishoprics of wards, presidencies of branches, presidencies of the Melchizedek and Aaronic Priesthood quorums, presidencies and superintendencies of auxiliary organizations throughout the world. Guide them that they may be equal to the responsibility placed upon them. Keep the officers of the quorums and auxiliary organizations united, we beseech Thee. Keep them one as Thou and Thy Son are one, for unity is a great uplifting principle of the gospel of Jesus Christ. Forget not, we beseech Thee, Thy servants who preside over the missions of the Church throughout the world, together with all the missionaries who have gone forth to proclaim to the peoples of the world the restoration of the gospel and the plan of salvation. Protect them from all evil and bless them with the gifts and powers of their ministry. Bless their families that they may be sustained in peace

and comfort. We are thankful that Thou didst inspire Thy Prophet Brigham Young to prophecy to the Saints who had come around Cape Horn under the presidency of Samuel Brannan in 1847 that "in the process of time, the shores of the Pacific may yet be overlooked from the Temple of the Lord," and that later, in 1924, Elder George Albert Smith of the Council of the Twelve envisioned that one day "a Temple would surmount the East Bay hills, one that would be visible as a beacon to ships as they entered the Golden Gate from the far-flung nations of the earth." We are grateful, also, for the foresight of the faithful men who were appointed as a committee in 1934 to locate a site for a temple were inspired of Thee to choose this glorious site upon which this temple now stands. We are grateful that through Thy divine intervention the site was made available and that Thy servant, President Heber J. Grant, authorized its purchase, and that in 1961 the decision was made to build this holy house. We are especially grateful, O Heavenly Father, for the committee of stake presidencies who have had general charge of the organizing and building of this temple. Bless them for their devotion and unselfish service. This edifice, the fifteenth, which has now been erected to Thy holy name, is a monument testifying to the faith and loyalty of the members of Thy Church in the payment of their tithes and offerings. We are grateful that the members of the Church recognize that the payment of tithes and offerings brings blessings and make possible the proclamation of truth and contributes to the carrying out of Thy purposes through the building of chapels, tabernacles, and eventually temples wherever the Church is organized. We invoke Thy blessing particularly upon Thy people in this temple district who have so willingly and generously contributed their means, time, and effort to the completion of this holy temple. We are grateful for the spirit of cooperation that has influenced the men and women in this city and surrounding towns. We thank Thee for the cooperation of the mayor, the city council, the Chamber of Commerce, and the united action of all who have seen in vision the value of the house of God. We thank Thee for every effort that has been put forth by the members, from every sacrifice that has been made by the young boys and girls who have given of their dimes and dollars, to the millionaire who gave of his thousands. Accept, O Father, of the contributions from the widow, from the boys and girls who denied themselves some dress or some pleasure in order to make possible this edifice. May the Spirit that prompted them to give, to serve, be with them throughout their lives, for only by service may they obtain that happiness which passeth understanding. Our Father, we pray Thee to bless all those who have labored in the erection of this temple, or who have, in any way, by their means or influence, aided in its completion. May peace abide in the homes of Thy people everywhere, and may sickness and disease be rebuked from their midst. May each contributor be comforted in spirit and prospered a hundredfold! May all be assured that they have the gratitude of thousands, perhaps millions, on the other side for whom the prison doors may now be opened and deliverance proclaimed to those who will accept the truth and be set free. While his body lay in the tomb, Christ, Thy Beloved Son, preached to the spirits in prison who once were disobedient in the days of Noah, thus evidencing that those who have passed beyond the veil must also hear the word of God and obey the eternal principles of life and salvation. Temples are built to Thy holy name as a means of uniting Thy people, living and dead, in bonds of faith, of peace, and of love throughout eternity. Help all, O Father, to realize more keenly and sincerely than ever before that only by obedience to eternal principles and ordinances of the gospel of Jesus Christ may loved ones who died without baptism be permitted the glorious privilege of entrance into Thy kingdom. Increase our desire, therefore, we pray Thee, to put forth even greater effort toward the consummation of Thy purposes to bring to pass the immortality and eternal life of all Thy children. With these and many other glorious principles in mind, we have met to render unto Thee the thanks and gratitude of our hearts. And now, Father, as Thy servant, holding the Holy Melchizedek Priesthood, I dedicate this the Oakland Temple of the Church of Jesus Christ of Latter-day Saints and consecrate it for the sacred purposes for which it has been erected. We dedicate it unto Thee, with all pertaining thereto, as a house of prayer, a house of praise, a house of worship, a house of inspiration and communion with Thee. We pray Thee, Heavenly Father, to accept this building in all its parts, and to guard it from foundation to the towers which stand aloft. Protect it from earthquakes, hurricanes, tempestuous storms,

or other devastating holocausts. May the baptismal font, the ordinance rooms, and especially the sealing rooms be kept holy that Thy spirit may be ever present to comfort and to inspire. Protect all the mechanical parts pertaining to lighting, heating, ventilating system, elevators. Bless the persons who are charged to look after all such installations and fixtures that they may do so faithfully, skillfully, and reverently. We dedicate the grounds upon which the temple stands, and by which it is surrounded; the walks, ornamental beds, the trees, plants, flowers, and shrubbery that grow in the soil; may they bloom and blossom and become exceedingly beautiful and fragrant, and may Thy Spirit dwell in the midst thereof, that this plot of ground may be a place of rest and peace for holy meditation and inspired thought. Bless the president of the temple, and his wife, as matron. Let humility temper their feelings, wisdom and kind consideration guide their actions. May they, and others who will be appointed as assistants, sealers, and custodians, maintain an atmosphere of cleanliness and holiness in every room. Let no unclean person or thing ever enter herein, for "my spirit," saith the Lord, "will not dwell in unclean tabernacles"; neither will it remain in a house where selfish, arrogant, or unwholesome thoughts abide. Therefore, may all who seek this holy temple come with clean hands and pure hearts, that Thy Holy Spirit may ever be present to comfort, to inspire, and to bless. May all who come within these sacred walls feel a peaceful, hallowed influence. Cause, O Lord, that even people who pass the grounds, or view the temple from afar, may lift their eyes from groveling things of sordid life and look up to Thee and Thy providence. Now, O God, our Heavenly Eternal Father, the faithful membership of Thy Church through love for Thee and Thy children, have erected to Thee by tithes and offerings this holy house in which shall be performed ordinances and ceremonies essential to the happiness, salvation, and exaltation of Thy children living in mortality and in the spirit world. Accept of our offering, hallow it by Thy Holy Spirit, and protect and guard it by Thy power. With this prayer we dedicate our lives to the establishment of the kingdom of God on earth for the peace of the world and to Thy glory forever, in the name of Thy Beloved Son, Jesus Christ, Amen. (Improvement Era, January 1965)

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