



VIEW EAST: THE TRADITIONAL MOUNT OF BEATITUDES (TOP CENTER) AND TABGHA (UPPER RIGHT). YOU CAN SEE THE ROMAN CATHOLIC MOUNT OF BEATITUDES CHAPEL OVERLOOKING THE MOUNT (TOP LEFT) AND SEA OF GALILEE.

BELOW: THE ALTAR INSIDE THE MOUNT OF BEATITUDES CHAPEL, WITH BEAUTIFUL VIEWS OF THE NORTHERN SHORE OF THE SEA OF GALILEE THROUGH THE WINDOWS SURROUNDING THE ALTAR.





VIEW WEST: THE ROMAN CATHOLIC MOUNT OF BEATITUDES CHAPEL. SEE THE TOP PHOTO ON PAGE 228, IN WHICH THE CHAPEL OVERLOOKS THE MOUNTAIN'S WESTERN SLOPE.

MOUNT OF BEATITUDES

The mountain in the top photo on page 228 is the traditional place where Jesus gave the Sermon on the Mount (Matt. 5–7). It overlooks the Sea of Galilee and Tabgha, including the Church of Multiplication and the Church of the Primacy of Saint Peter (see “Tabgha” on page 223). Jesus gave the sermon to His disciples after calling the Twelve Apostles. According to the *Bible Dictionary* of the Church of Jesus Christ of Latter-day Saints, “The Sermon in Matthew is greatly clarified by the JST (see Matt. 5–7 footnotes and JST Appendix) and a similar sermon recorded in 3 Ne. 12–14. These sources reveal that certain plain and precious information has not survived in the KJV account.”¹

The Sermon on the Mount has been the subject of many General Conference talks. In 1984, Elder Monson described an eternal home built on the blueprint of the sermon. “Such a house,” he said, “would meet the building code outlined in Matthew—even a house built ‘upon a rock’ (Matt. 7:24), a house capable of withstanding the rains of adversity, the floods of opposition, and the winds of doubt everywhere present in our challenging world.” He went on to say that our house, built on the blueprint of the Savior’s sermon, would be a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, and finally, a house of God. He concluded: “This, then, is our building project. We are master builders of eternal houses, even ‘temples of God’ (See 1 Cor. 3:16).”²

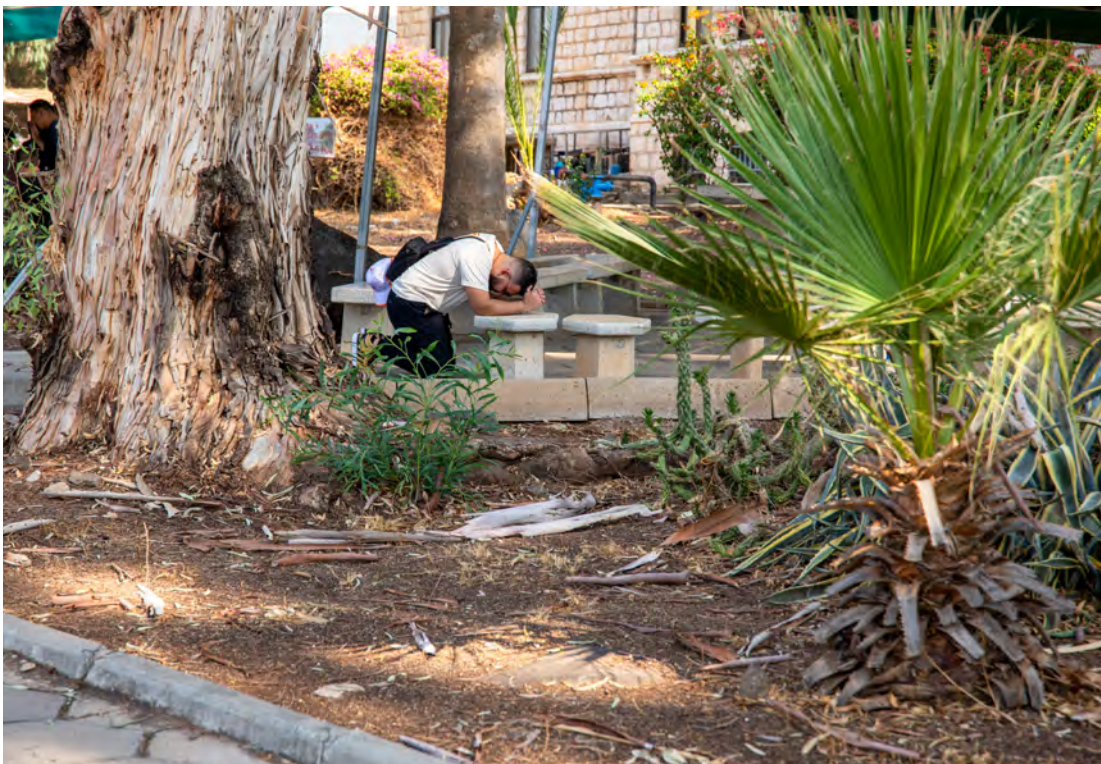
As a counselor in the Relief Society General Presidency, Sheri Dew taught the following in 1999:

This summer I had an unforgettable experience in the Holy Land. As I sat on the Mount of Beatitudes overlooking the Sea of Galilee, I saw in the distance a city built on a hill. The visual image of a city that cannot be hid was stunning, and as I pondered the symbolism I had an overwhelming impression that



VIEW EAST: THE MOUNT OF BEATITUDES CHAPEL, LOOKING TOWARD THE PLAIN OF BETHSAIDA AND THE NORTHEAST SHORE OF THE SEA OF GALILEE (TOP RIGHT).

BELOW (VIEW NORTHEAST): THE GROUNDS AROUND THE CHAPEL OFFER SEVERAL COVERED AREAS WHERE TOUR GROUPS CAN COME TOGETHER AND WORSHIP. THIS YOUNG MAN LEFT HIS GROUP TO PRAY ALONE.





VIEW WEST: THE OLD TESTAMENT SITE OF CHINNERETH (CENTER), THE PLAIN OF GENNESARET (LEFT CENTER), MT. ARBEL (TOP LEFT), THE HORNS OF HATTIN, AND MT. NITAI (TOP CENTER). THE WHITE NETTING COVERS BANANA TREES.

we as women of God are like that city, that if we will leave behind the things of the world and come unto Christ so that the Spirit radiates through our lives and from our eyes, our uniqueness will be a light unto the world. As sisters of Relief Society, we belong to the most significant community of women on this side of the veil. We are a spectacular city on a hill. And the less we look and act like the women of the world, the more they will look to us as a wellspring of hope, peace, virtue, and joy.³

Elder Monson gave two other talks in which he talked about the Mount of Beatitudes. From 1975:

Overlooking the azure blue waters of the famed Sea of Galilee is a historic landmark: the Mount of Beatitudes. Like a living sentinel with an eyewitness testimony, this silent friend seems to declare: “Here it was that the greatest person who ever lived delivered the greatest sermon ever given—the Sermon on the Mount. . . .”

Among the truths which he taught was this solemn statement: “Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

“Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it” (Matt. 7:13–14).

Ageless in its application, wise men throughout the generations of time have sought to live by this simple statement.

When Jesus of Nazareth personally walked the rock-strewn pathways of the Holy Land, he, as the Good

Shepherd, showed all who would believe how they might follow that narrow way and enter that strait gate to life eternal. “Come, follow me,” he invited. “I am the way.”⁴

Ten years later (1985), Elder Monson gave a talk entitled “Anonymous.” I wondered what the title could mean. He told the following story:

Recently, I approached the reception desk of a large hospital to learn the room number of a patient I had come to visit. This hospital, like almost every other in the land, was undergoing a massive expansion. Behind the desk where the receptionist sat was a magnificent plaque which bore an inscription of thanks to donors who had made possible the expansion. The name of each donor who had contributed \$100,000 appeared in a flowing script, etched on an individual brass placard suspended from the main plaque by a glittering chain.

The names of the benefactors were well known. Captains of commerce, giants of industry, professors of learning—all were there. I felt gratitude for their charitable benevolence. Then my eyes rested on a brass placard which was different—it contained no name. One word, and one word only, was inscribed: “Anonymous.” I smiled and wondered who the unnamed contributor could have been. Surely he or she experienced a quiet joy unknown to any other.

My thoughts turned backward in time—back to the Holy Land; back to Him whom we especially remember this Easter Sunday; back to Him who redeemed from the grave all mankind; back to Him who on that special mountain taught His disciples the true spirit of giving when He counseled, “Take heed that ye do not your alms before men, to be seen of them. . . .

“But when thou doest alms, let not thy left hand know what thy right hand doeth” (Matt. 6:1, 3).

Then, as though to indelibly impress on their souls the practical application of this sacred truth, He came down from the mountain with a great multitude following Him. “And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

“And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

“And Jesus saith unto him, See thou tell no man” (Matt. 8:2–4). The word anonymous had a precious meaning then. It still has.⁵

WORKS AND SALVATION

These stories remind us of the blessing to follow the Savior and His teachings by living a good life, for striving to be good is the qualification of heaven. “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.” Doing the will of the Father saves us only in the sense that it opens the door to the full blessings of Jesus’s Atonement, which is the true and *only* instrument of salvation for every child of God. Without Jesus Christ, there is no power of salvation in anyone or for anyone. Amulek testified, “Now there is not any man that can sacrifice his own blood which will atone for the sins of another. . . . Therefore, it is expedient that there should be a great and last sacrifice, . . . And thus [Christ] shall bring salvation to all those who shall *believe on his name*;⁶ this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice, and bringeth about means unto men that they may have faith unto repentance. And thus mercy can satisfy the demands of justice, and encircles them in the arms of safety” (Alma 34:11–16, emphasis added).



VIEW NORTH: THIS IS A TYPICAL TOUR GROUP ON A BUSY MOUNT OF BEATITUDES. YOU CAN SEE THAT MOST OF THE GROUP'S MEMBERS ARE CONTEMPLATING THE TOUR GUIDE'S MESSAGE.

ENDNOTES

1 For example, Matthew records, “Blessed are the poor in spirit: for theirs is the kingdom of heaven” (Matt. 5:3). By “poor in spirit” the Lord means poor in pride, humble in spirit. 3 Ne. 12:3 reads, “the poor in spirit *who come unto me.*” Matthew records, “Whosoever is angry with his brother *without a cause* shall be in danger of the judgment” (Matt. 5:22). JST Matt. 5:24 and 3 Ne. 12:22 omit the words “without a cause.” Finally, Matthew records, “Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” JST Matthew renders the verse, “Whosoever, therefore, shall break one of these least commandments, and shall teach men so *to do, he shall in no wise be saved in the kingdom of heaven;* but whosoever shall do and teach *these commandments of the law until it be fulfilled,* the same shall be called great, *and shall be saved* in the kingdom of heaven.”

2 Thomas S. Monson, “Building Your Eternal Home,” *Ensign* (May 1984), Gospel Library.

3 Sheri L. Dew, “We Are Women of God,” *Ensign* (Nov. 1999), Gospel Library.

4 Thomas S. Monson, “The Way Home,” *Ensign* (May 1975), Gospel Library.

5 Thomas S. Monson, “Anonymous,” *Ensign* (May 1983), Gospel Library.

6 Believing *on* the name of Jesus Christ means more than believing in Him. One can acknowledge Christ, His mission, even His Divine Sonship without believing *on* His name. More than a hundred names are used in the scriptures for Christ. Each one reflects something about His majesty, character, or mission. Believing *in* the name of Jesus Christ shows that you accept His teachings and strive to be an example of one who follows Him. Believing *on* the name of Jesus Christ requires the additional step of taking His name upon yourself, becoming one with Him as He is One with the Father. His name becomes your name—His life, your life (see 3 Ne. 28:10–11; Doctrine and Covenants 50:41–44).