

LESSON 8
The Sermon on the Mount: “A More Excellent Way”
Matthew 5

OVERVIEW:

Sermon on the Mount- Beatitudes

President Harold B. Lee wrote: In his Sermon on the Mount, the Master has given us somewhat of a revelation of His own character, which was perfect, or what might be said to be "an autobiography, every syllable of which He had written down in deeds," and in so doing, has given us a blueprint for our own lives. (*Stand Ye in Holy Places*, pp. 341-342)

Beatitudes: Name given to certain declarations of blessedness in the Sermon on the Mount (Matt. 5:3-11, cf. Luke 6:20-22). They describe certain elements that go to form the refined and spiritual character, and all of which will be present whenever that character exists in its perfection. Rather than being isolated statements, the Beatitudes are interrelated and progressive in their arrangement. A more comprehensive and accurate listing is found in 3 Ne. 12 and JST Matt. 5:, where a greater spiritual emphasis is given. (LDS Bible Dictionary)

SCRIPTURES:

THE GOSPEL ACCORDING TO
ST MATTHEW
CHAPTER 5

Jesus preaches the Sermon on the Mount—Its teachings replace and transcend some aspects of the Law of Moses—Men are commanded to be perfect like their Father in heaven. (JST) (Book of Mormon is identical to the JST except where noted. Luke 6:17-49 is the Sermon on the plain. It is the same sermon. The plain is on the mount. The exact location of the mount is not known. It is likely near the Sea of Galilee not far from Capernaum. Jesus has just called the Twelve. He comes down from the mount with the Twelve to a flat place on the mount. A great multitude is there. Everyone in attendance is healed. He speaks to his disciples.)

1^a AND (Jesus) seeing the multitudes (It looks like he wanted to just speak to the Twelve and selected others.), he went up into a mountain: and when he was set (down), his disciples came unto him: (The sermon takes place after the apostles have been called and ordained. It is given to the 12, the 70 and other Church members. It takes place on a mountain, similar to Moses receiving the law on the mountain. It is symbolic of a higher law. Moses came down from the mount, here the people go up on the mount. Only those that were serious about hearing Jesus went up the mountain. The rest were left behind. Symbolic of leaving the world behind and living at a higher level. Jesus is inviting us up to a higher way of life. Beatitudes are how to be happy, fortunate. They are interrelated and progressive. The Sermon on the Mount evokes temple imagery. When He delivered this sermon to the Nephites, it was at the temple in Bountiful. Elder Bruce R. McConkie said: “Salvation comes by living the doctrines proclaimed in the Sermon on the Mount! That sermon – properly understood – is far more than a recitation of ethical principles; rather, it summarizes the Christian way of life, and it charts the course true saints must pursue to become even as He is. MM 4:308. “This sermon is a recapitulation, a summary, and a digest of what men must do to gain salvation; and the eternal concepts in it are so stated that hearers and readers will get out of it as much as their personal spiritual capacity permits. To some it

will point the way to further investigation; to others it will confirm and reconfirm eternal truths already learned from the scriptures and from the preachers of righteousness of their day; and to those few whose souls burn with the fires of testimony, devotion, and valiance, it will be as the rending of the heavens; light and knowledge beyond carnal comprehension will flow into their souls in quantities that cannot be measured.” “The Sermon on the Mount has never been recorded in its entirety as far as we know; at least no such scriptural account is available to us. What has come to us is a digest; the words in each account that are attributed to Jesus are, in fact, verbatim recordings of what he said, but they are not all that he said by any means. It is rather selected sayings, all spoken on one day, following the ordination of the Twelve; it is that portion of his words, spoken on that occasion, which the Spirit knew should be preserved for us and for all men who seek truth. It may well be that the sealed portion of the Book of Mormon contains more of the sermon than is now found in Third Nephi, and it may well be that future revelations – accounts of others of the apostles, for instance – will bring to light more that was said on the mountainous plain near Capernaum where Jesus spoke the Spirit-guided words to his Jewish friends.” MM 2:116-118)

2 And he opened his mouth, and taught them, saying, (Instruction directed at the 12. Elder McConkie said: “The Sermon on the Mount, including the Beatitudes, was delivered to true believers; to the Twelve Apostles of the Lamb (it was their ordination sermon)’ to the saints of the Most High God; to members of the Church of Jesus Christ; to people who had been baptized and who were in process of seeking the riches of eternity.” MM 2:127) (Blessed are they who shall believe on me; and again, more blessed are they who shall believe on your words, when ye shall testify that ye have seen me and that I am. Yea, blessed are they who shall believe on your words, and come down into the depth of humility, and be baptized in my name; for they shall be visited with fire and the Holy Ghost, and shall receive a remission of their sins.) (Blessed are ye if ye shall give heed unto the words of these twelve whom I have chosen from among you to minister unto you, and to be your servants; and unto them I have given power that they may baptize you with water; and after that ye are baptized with water, behold, I will baptize you with fire and with the Holy Ghost; therefore blessed are ye if ye shall believe in me and be baptized, after that ye have seen me and know that I am. And again, more blessed are they who shall believe in your words because that ye shall testify that ye have seen me, and that ye know that I am. Yea, blessed are they who shall believe in your words, and come down into the depths of humility and be baptized, for they shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins.)

3 (Yea) ^aBlessed are the ^bpoor in spirit (poor in pride) (who come unto me): for theirs is the ^ckingdom of heaven. (Faith in the Lord Jesus Christ.)

4 (And again,) Blessed are they that ^amourn: for they shall be ^bcomforted. (Broken heart and contrite spirit, Repentance. Ultimately the mission of the Savior will end all mourning. Revelation 21:4 promises us that at the end of time, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.")

5 (And) Blessed are the ^ameeek: (Gr gentle, forgiving, or benevolent. The Heb in Psalms 37:11 characterizes as the humble those who have suffered.) for they shall inherit the ^bearth. (Baptism by immersion for the remission of sins. Elder Maxwell defined meekness in the following way: In daily discipleship, the many ways to express selfishness are matched by many ways to avoid it. Meekness is the real cure, for it does not merely mask selfishness but dissolves it! Smaller steps could include asking ourselves inwardly before undertaking an important action, Whose needs am I really trying to meet? Or in significant moments of self-expression, we can first count to 10. Such thoughtful filtering can multiply our offering by 10 as a mesh of reflective meekness filters out destructive and effusive ego (Neal A. Maxwell, "Repent of [Our] Selfishness" [D&C 56:8], "Ensign, May 1999, 230.)

6 (And) Blessed are (all) they ~~which~~ (that)(who) do ^ahunger and thirst after ^brighteousness: for they shall be filled (with the Holy Ghost). (The gift of the Holy Ghost. The first 4 Beatitudes reflect the first four

principles and ordinances of the gospel. These bring one into a proper relationship with God.)

7 (And) Blessed *are* the ^amerciful: for they shall obtain mercy. (Our receiving grace and mercy is dependant upon our extending grace and mercy to others. This is fully realized in the ordinances of the Temple. (Harold B. Lee) Redeem the dead. Someone has said "He who refuses to forgive burns the bridge over which he himself must one day pass.")

8 (And) Blessed *are* (all) the ^apure in ^bheart: for they shall ^csee God. (Honor temple covenants. Perfect the Saints. "This promise is to be understood literally. Every living soul who is pure in heart shall see God, literally and personally, in this life, to say nothing of the fact that he shall dwell with and see him frequently in the celestial world hereafter." TPJS, p. 149-151. D&C 93:1 – Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am. Hugh Nibley offered this interesting observation about Zion. Zion is the pure in heart--the pure in heart, not merely the pure in appearance. It is not a society or religion of forms and observances, of pious gestures and precious mannerisms: it is strictly a condition of the heart. Above all, Zion is pure, which means "not mixed with any impurities, unalloyed"; it is all Zion and nothing else. It is not achieved wherever a heart is pure or where two or three are pure, because it is all pure--it is a society, a community, and an environment into which no unclean thing can enter. "Henceforth there shall no more come into thee the uncircumcised and the unclean" (3 Nephi 20:36). It is not even pure people in a dirty environment, or pure people with a few impure ones among them; it is the perfectly pure in a perfectly pure environment. "I . . . will contend with Zion . . . and chasten her until she overcomes and is clean before me" (D&C 90:36). (Collected Works of Hugh Nibley, Vol.9, Ch.2, p.27).)

9 (And) Blessed *are* (all) the ^apeacemakers: for they shall be called the ^bchildren of God. (Those who help others through temple ordinances. Proclaim the gospel. These last three include the three-fold mission of the Church.)

10 Blessed *are* (all) they ~~which~~ (that) (who) are ^apersecuted for ^brighteousness' (my name's) sake: for ^ctheirs is the kingdom of heaven.

11 (And) Blessed are ye, when *men* shall ^arevile you, and persecute *you*, and shall say all manner of ^bevil against you falsely, ^cfor my sake. (Gr on account of me)

12 ^aRejoice, (For ye shall have great joy,) and be exceeding glad: for great *is* your ^breward in heaven: for so ^cpersecuted they the prophets which were before you. (Endure to the end. The beatitudes are the New Testament counterpart of the Ten Commandments, and that they "present to us, not the observance of the Law written on stone, but the realization of that Law which, by the Spirit, is written on the fleshly tables of the heart." Edersheim 1:529)

13 ¶ ~~Ye are~~ (Verily, verily, I say unto you, I give unto you (the children of Abraham) to be) the ^asalt (See Lev.2:13 and Num 18:19, where salt is a token of the covenant and was part of sacrifice ritual) (Preservative, purifying qualities) of the earth: but if the salt ~~have lost his~~ (shall lose its) savor, wherewith shall it (the earth) be salted? ~~it is~~ (The salt shall) thenceforth (be) good for nothing, but to be cast out, and to be trodden under foot of men. (D&C 101:39-40 - 39 **When men are called unto mine ^aeverlasting gospel, and covenant with an everlasting covenant, they are accounted as the ^bsalt of the earth and the savor of men;** 40 They are called to be the savor of men; therefore, if that ^asalt of the earth lose its savor, behold, it is thenceforth good for nothing only to be cast out and trodden under the feet of men. D&C 103:9-10 - 9 For they (Church members) were set to be a ^alight unto the world, and to be the ^bsaviors of men; 10 And inasmuch as they are not the saviors of men, they are as ^asalt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men. Consider some of the attributes of salt. 1. Salt only loses its savor through contamination, never through age. Salt will maintain its flavor over hundreds of years.2. Salt that is contaminated is useless ("good for nothing").3. Restoring salt to a useful condition after contamination is a difficult proposition.4. Salt is a powerful preservative and curative5. A little salt goes a long way. **Notice the Lord does not say, you are like salt and light; you are the salt and light.**)

14 Ye are (Verily, verily, I say unto you, I give unto you to be) the ^alight of the world (this people). A city that is set on an hill cannot be hid.

15 Neither (Behold) do men light a ^acandle, and put it under a bushel, (? Nay,) but on a candlestick; and it giveth light unto all that are in the house.

16 (Therefore,) Let your ^alight (Christ is the light. 3 Ne 18:16, 24 – Behold I am the light, I have set an example for you. Behold I am the light which ye shall hold up – that which ye have seen me do.) so shine before men (this world) (people), that they may see your good ^bworks, and ^cglorify your Father which (who) is in heaven. (Living up to your covenants, is letting your light shine. “Ye are the choicest and best people on earth; and ye must now be an example to all men, that others, seeing your good works, shall come unto me and glorify your Father who is in heaven.” MM 2:127)

17 ¶ Think not that I am come to ^adestroy the ^blaw, or the prophets: I am not come to destroy, but to fulfil. (“He is saying: Jehovah of old – through Moses – said such and such;’ but now I say unto you something more or something different. He is placing himself on a par with the God of Israel; he is saying: God Almighty did or said thus and so, but I, Jesus, add to, amend, alter, delete from, and change the word of God.” MM 2:135)

18 For verily I say unto you, ~~¶~~ heaven and earth (must) pass (away, but) one jot or one tittle shall in no wise pass from the ^alaw, ~~¶~~ (until) all be ^bfulfilled. (For verily I say unto you, one jot nor one tittle hath not passed away from the law, but in me it hath all been fulfilled.)

19 Whosoever therefore shall ^abreak one of these least commandments, ^band shall ^cteach men so (to do), he shall be called the least (in no wise be saved) in the kingdom of heaven: but whosoever shall do and ^dteach ~~them~~ (these commandments of the law until it be fulfilled), the same shall be called great (and shall be saved) in the kingdom of heaven.

20 For I say unto you, ~~That~~ except your ^arighteousness shall exceed ~~the righteousness~~ (that) of the ^bscribes and Pharisees, (They were strict to obey the law, but their hearts were not in it. They focused on the outward performances, not in the inward righteousness. It is not enough to do, but to be. Elder Dallin H. Oaks taught: “that the final judgment is not just an evaluation – of a sum total of good and evil acts – what we have done. It is an acknowledgement of the final effect of our acts and thoughts – what we have become. It is not enough for anyone just to go through the motions. The commandments, ordinances, and covenants of the gospel are not a list of deposits required to be made in some heavenly account. The gospel of Jesus Christ is a plan that shows us how to become what our Heavenly Father desires us to become.” Ensign, Nov 2000, p. 32) ye shall in no case enter into the kingdom of heaven. (And behold, I have given you the law and the commandments of my Father, that ye shall believe in me, and that ye shall repent of your sins, and come unto me with a broken heart and a contrite spirit. Behold, ye have the commandments before you, and the law is fulfilled. Therefore, come unto me and be ye saved; for verily I say unto you, that except ye shall keep my commandments, which I have commanded you at this time, ye shall in no case enter into the kingdom of heaven. **We have commandments and we must obey, but the purpose of the commandments is not to obey, but to bring us worthily back into the presence of God through the atonement of the Savior.**)

21 ¶ (1. Murder and Anger) Ye have heard that it ~~was~~ (hath been) said by them of old time (The Law of Moses) (and it is written before you) (that), Thou ^ashalt not ^bkill; and whosoever shall kill shall be ^cin danger of the judgment (of God): (Gr subject to condemnation)

22 But I say unto you, That whosoever is ^aangry with his brother ^bwithout a cause shall be ^cin danger of the (his) judgment: (Gr subject to condemnation) (2. Profanity) and whosoever shall say to his brother, ^dRaca, (a word suggesting contempt, derision, in both Aramaic and Greek) (or Rabcha,) (The Greek word is translated as “empty one,” “brainless,” or “stupid.”) shall be ^cin danger of the council: (subject to the Sanhedrin) ~~but~~ (3. Reconciliation between brethren.) (and) whosoever shall say (to his brother), Thou fool, shall be in danger of hell fire. (control yourself)

23 Therefore if (ye shall come unto me, or shall desire to come unto me, or if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; (Those who have bad feelings

toward you.)

24 Leave ~~there~~ (thou) thy gift before the altar, and go thy way (unto thy brother, and) first be ^areconciled to thy brother, and then come (unto me with full purpose of heart, and I will receive you.) and offer thy gift.

25 (4. Avoiding legal entanglements) ^aAgree with thine adversary quickly, (Gr quickly have kind thoughts for, or be well disposed toward.) whiles thou art in the way with him; lest at any time ~~the~~ (thine) adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. (This was directed at the apostles and missionaries.)

26 Verily I say unto thee, Thou shalt by no means come out thence, ~~¶~~ (until) thou hast paid ^athe uttermost farthing. (Gr the last penny) (“It was more important, in the social and political circumstances then prevailing, for the Lord’s servants to suffer legal wrongs than that their ministries be hindered or halted by legal processes.” MM 2:137)

27 ¶ ~~Ye have heard that it was said~~ (5. Adultery) (Behold, it was written) by them of old time, Thou shalt not commit ^aadultery: (In the gospel view all marriages should be eternal, and divorce should never enter the picture. MD, p. 203)

28 But I say unto you, That whosoever ^alooketh on a ^bwoman to ^clust after her hath committed ^dadultery with her already in his heart. (control your thoughts) (Behold, I give unto you a commandment, that ye suffer none of these things to enter into your heart, for it is better that ye deny yourselves of these things, where in ye will take up your cross, than ye should be cast into hell.)

29 ~~And~~ (6. Casting sins away) (Wherefore) if thy right eye (Those we look to as leaders or those we follow. Friends that lead us astray.) ^aoffend thee (Gr cause to stumble), pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into ^bhell. (If there is anything in our surroundings that cause us to have immoral thoughts, we must pluck it out.)

30 ~~And~~ (Or) if thy right hand offend thee (Those we give allegiance to.), cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into ^ahell. (And now, this I speak, a parable concerning your sins; wherefore, cast them from you, that ye may not be hewn down and cast into the fire.) (These are not literal amputations, but emphasizing the importance of casting away our sins far from us.)

31 (7. Divorce) It hath been ~~said~~ (written that), Whosoever shall put away his wife, let him give her a writing of ^adivorcement:

32 ~~But~~ (Verily, verily,) I say unto you, *That* whosoever shall ^aput away his ^bwife, saving for the cause of ^cfornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. (As President Kimball said, if both marriage partners were unselfish, there would be no divorce. “Every divorce is the result of selfishness on the part of one or the other or both parties to a marriage contract.” Marriage and Divorce, p. 19. Elder McConkie said: “If husbands and wives lived the law as the Lord would have them live it, they would neither do nor say the things that would even permit the fleeting thought of divorce to enter the mind of their eternal companions. Though we today have the gospel, we have yet to grow into that high state of marital association where marrying a divorced person constitutes adultery. The Lord has not yet given us the high standard he here named as that which ultimately will replace the Mosaic practice of writing a bill of divorcement.” MM 2:139)

33 ¶ (8. Gospel oaths) Again, ~~ye have heard that it hath been~~ (written) ~~said~~ by them of old time, Thou shalt not ^aforswear (break your oath or perjure yourself) thyself, but shalt ^bperform unto the Lord thine ^coaths:

34 But I say unto you, ^aSwear not at all; neither by heaven; for it is God’s ^bthrone: (You shouldn’t have to swear to someone that you’ll do something, your word should be good enough.)

35 Nor by the earth; for it is his ^afootstool: neither by Jerusalem; for it is the ^bcity of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your ^acommunication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh ^bof

evil. (Gr from the evil one) (President John Taylor said: “We should be strictly honest, one with another, and with all men; let our word always be as good as our bond.” The Gospel Kingdom, p. 61 The fact that you said “yes” or “no” should be as binding to you as the most solemn oath you can swear. Be honorable and full of integrity. You don’t need a contract or the threat of legal action to get you to do what is right. Keep your promises and your covenants and your agreements.)

38 ¶ (9. Retaliation) Ye have heard that it hath been said, An ^aeye for an eye, and a tooth for a tooth:
39 But I say unto you, That ye resist not ^aevil: (Christ definitely opposes evil, but here commands longsuffering with a person in error.) but whosoever shall smite thee on thy right ^bcheek, ^cturn to him the other also. (This refers to a backhanded slap on the right cheek with the intent of drawing another into a fight. To turn to him the other also, means to walk away from the insulting confrontation. (In other words, to turn “the other” cheek, as you’re walking away.) Sometimes such backhanded slaps are not intentional. In fact, we often are given a backhanded slap by a situation not intended to injure us. But it does! We should let the hurt go! If we give in to our natural desires, then we want the situation made right with vengeance exacted. But good never comes from such desires or actions. In D&C 98:23,24, the Lord teaches this principle in this way: Now, I speak unto you concerning your families--if men will smite you, or your families, once, and ye bear it patiently and revile not against them, neither seek revenge, ye shall be rewarded. But if ye bear it not patiently, it shall be accounted unto you as being meted out as a just measure unto you.)

40 (10. Persecution by legal process) And if any man will sue thee at the law, and take away thy coat, (let him have it, and if he sue thee again,) let him have *thy* cloke also. (“To his apostles and ministers – those whose talents and strength must be devoted without hindrance, to the preaching of the gospel and the building up of the kingdom – Jesus had this special counsel...Nothing is so important as the spread of truth and the establishment of the cause of righteousness. The petty legal processes of that day must not be permitted to impede the setting up of the new kingdom.” MM 2: 141)

41 And whosoever shall compel thee to go a mile, (go with him a mile; and whosoever shall compel thee to go with him twain, thou shalt) go with him twain. (Obey the laws, pay your taxes.)

42 ^aGive to him that asketh thee, and from him that would ^bborrow of thee turn not thou away. (Don’t seek for revenge.)

43 ¶ (11. The law of love) Ye have heard that it hath been said, Thou shalt ^alove thy ^bneighbour, and hate thine enemy. (This was an inaccurate teaching, not supported by the scriptures.)

44 But I say unto you, ^aLove your ^benemies, ^cbless them that ^dcurse you, do ^egood to them that ^fhate you, and ^gpray for them which despitefully use you, and ^hpersecute you; (President Kimball said: “We are a warlike people, easily distracted from our assignment of preparing for the coming of our Lord. When enemies rise up, we commit vast resources to the fabrication of gods of stone and steel-ships, planes, missiles, fortifications – and depend on them for protection and deliverance. When threatened, we become anti-enemy instead of pro-kingdom of God; we train a man in the art of war and call him a patriot, thus, in the manner of Satan’s counterfeit of true patriotism, perverting the Savior’s teaching: Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; That ye may be the children of your Father which is in heaven.” The Teachings of Spencer W. Kimball, p. 417 Brigham Young said: “Do I say, Love your enemies? Yes, upon certain principles. But you are not required to love their wickedness; you are only required to love them so far as concerns a desire and effort to turn them from their evil ways, that they may be saved through obedience to the Gospel.” Discourses of Brigham Young, p. 272)

45 That ye ^amay be (Gr may become) the ^bchildren of your Father ~~which~~ (who) is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth ^crain on the just and on the unjust.

46 For if ye ^alove them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more *than others*? do not even the publicans ~~so~~ (the same)? (Therefore those things which were of old time, which were under the law, in me are all fulfilled. Old things are done away, and all things have become new.)

48 (12. Perfection) ^aBe ye therefore (Ye are therefore commanded to be) ^bperfect, (Gr complete, finished, fully developed) (the Greek word *teleios* translated perfect means complete, brought to an end, finished, full grown, mature.) even as your ^cFather which is in heaven is ^dperfect. (Therefore, I would that ye should be perfect even as I, or your Father who is in heaven is perfect.) (To be perfect is to be mature, ripe, complete, whole, finished. When Christ spoke in Israel He had not yet been completed. After His resurrection He was finished. Moroni 10 tells us to be “perfect in Christ. Being perfect is to submit our will to God’s. It is not a checklist, but a lifestyle. Elder McConckie said: “We do not work out our salvation in a moment; it doesn’t come to us in an instant, suddenly. Gaining salvation is a process. We have to become perfect to be saved in the Celestial Kingdom. But nobody becomes perfect in this life... As members of the Church, if we chart a course leading to eternal life; if we begin the process of spiritual rebirth, and are going in the right direction; if we chart a course of sanctifying our souls, and degree by degree are going in that direction; and if we chart a course of becoming perfect, and, step by step and phase by phase, are perfecting our souls by overcoming the world, then it is absolutely guaranteed – there is no question whatever about it – we shall gain eternal life. Even though we have a spiritual rebirth ahead of us, perfection ahead of us, the full degree of sanctification ahead of us, if we chart a course and follow it to the best of our ability in this life, then when we go out of this life, we’ll continue in exactly that same course. We will no longer be subject to the passions and the appetites of the flesh. We will have passed successfully the tests of this mortal probation and in due course we’ll get the fullness of our Father’s kingdom – and that means life in his everlasting presence.” Writings of Bruce R. McConckie, p. 51-54)