

The doctrine of the two baptisms was taught by John the Baptist: “I indeed baptize you with water, . . . but he that cometh after me . . . shall baptize you with the Holy Ghost, and with fire” (Matt. 3:11). At Christ’s baptism the Holy Ghost was manifested in the sign of a DOVE (Luke 3:22), and he appeared to the disciples on the day of Pentecost as cloven tongues of fire (Acts 2:3; see JESUS CHRIST). The ordinance of conferring the Holy Ghost initiated early Christian converts into the Church (Acts 8:12–17; 3 Ne. 18; Moro. 2–3; 6), and is a practice (often referred to as CONFIRMATION) restored to the latter-day Church and administered by the MELCHIZEDEK PRIESTHOOD (D&C 20:38–41).

As symbols for baptism, both water (used for washing) and fire (used in the smelting of metals, hence a “refiner’s fire,” Mal. 3:2–3) represent agents that cleanse and purify, the former externally, the latter internally, leading to SANCTIFICATION (Alma 13:12; Moro. 6:4). In addition, fire suggests warmth and light, realized in tangible sensations such as a burning in the bosom and an awareness of enlightenment accompanying the reception of the divine spirit (D&C 9:8; 88:49).

For Latter-day Saints, baptism by fire and the Holy Ghost is a real phenomenon in literal fulfillment of God’s covenant to those who repent and are baptized (2 Ne. 31:10–21). Through this experience a person may realize the promises Jesus made with regard to how the Holy Ghost would function as a Comforter, a witness of the ATONEMENT, a teacher, and a guide to truth (John 14:16, 26; 15:26).

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BEATITUDES

The Beatitudes, or promises of blessings in Jesus’ SERMON ON THE MOUNT (Matt. 5:3–12), hold a particular significance for Latter-day Saints because the resurrected Lord gave essentially that same sermon to the Nephites and the Lamanites in the Western Hemisphere, as recorded in 3 Nephi

12–14. The words in the Beatitudes echo Isaiah 61:1–2 and Psalm 107:4–7, 9. Church members cite the setting of the Book of Mormon sermon as well as a few notable verbal differences (such as “Blessed are the poor in spirit *who come unto me*,” and the phrase “for they shall be filled *with the Holy Ghost*”) as examples of how the Book of Mormon complements the Bible, attesting to its message while clarifying and expanding it (cf. 1 Ne. 13 [esp. verses 39–42]; 2 Ne. 27, 29).

In the Book of Mormon, most of the sermon is addressed to baptized members of the Church (cf. 3 Ne. 11 and 12:1–2). Thus, the expectations in the sermon concern those living the law of the gospel as taught by Christ. Other parts of the sermon are directed specifically to leaders.

Some significant differences appear in the wording of the biblical and Book of Mormon versions of the Beatitudes. In the Book of Mormon, two new “beatitudes” precede those in Matthew: baptized members are blessed if they give heed to their leaders and have faith in Christ (3 Ne. 12:1), and “more blessed” are those who receive the testimony of emissaries whom Christ has called (3 Ne. 12:2). These two additional beatitudes are incorporated into the biblical sermon in the JOSEPH SMITH TRANSLATION OF THE BIBLE (JST). Matthew 5:3 is elaborated as noted above (cf. D&C 84:49–53). Matthew 5:4 is virtually unchanged at 3 Nephi 12:4 but is somewhat developed at 3 Nephi 12:19 (cf. Morm. 2:11–13). The words “shall be filled with the Holy Ghost” (3 Ne. 12:6) express on a spiritual level (cf. Ps. 17:15, Septuagint) the implicit meaning of cattle feeding upon grass (Matt. 5:6; Greek, *chortasthêsontai*; cf. the grass [*chortos*] where the disciples are miraculously fed at Matt. 14:19 and the verb “filled” at Matt. 15:33, 37). Matthew 5:5 is unchanged, as are Matthew 5:7–9; but Matthew 5:10 reads “which are persecuted for righteousness’ sake,” while 3 Nephi 12:10 has “who are persecuted for my name’s sake,” reflecting the Christ-centered theme throughout the Nephite version of the sermon. For the first two verbs of Matthew 5:12, which the KJV takes as imperatives, 3 Nephi 12:12 has “For ye shall have great joy and be exceeding glad.”

Church leaders often refer to the Beatitudes as the Lord’s promises of blessings and happiness to those who follow him and as the result of obedience or the “fruit of the Spirit” (Gal. 5:22–23). Those who would be obedient have the individual

responsibilities of turning to the Lord and of implementing the principles inherent in the qualities described in the Beatitudes (cf. D&C 88:63–65 and 97:16, which adapt the sixth beatitude to temple worship).

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BEEHIVE SYMBOL

Nineteenth-century leaders of The Church of Jesus Christ of Latter-day Saints consciously created symbols to buttress their community. The most persistent of these pioneer symbols was the beehive.

Its origin may relate to the statement in the Book of Mormon that the JAREDITES carried "with them deseret, which, by interpretation, is a honey bee" (Ether 2:3). The *Deseret News* (Oct. 11, 1881) described the symbol of the beehive in this way: "The hive and honey bees form our communal coat of arms. . . . It is a significant representation of the industry, harmony, order and frugality of the people, and of the sweet results of their toil, union and intelligent cooperation."

Working together during this early period, individuals contributed specialized talents and skills for building an integrated and well-planned community in a hostile environment. Community, not individuality, created this persistent symbol. The beehive has appeared on public and private Mormon buildings (such as temples, tabernacles, and meetinghouses, Brigham Young's Beehive House, and the mercantile institution ZCMI) as well as in folk art and on furniture.

Today it appears as a logo of some Church-related organizations, on the seals of the state of Utah and of two universities, on Church WELFARE products, and on some commercial signs in Utah.

It links the Mormon community across time while symbolizing the Mormon pioneer past.

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BENJAMIN

Benjamin, son of MOSIAH₁, was an important king in Nephite history (d. c. 121 B.C.). His reign came at a crucial juncture in the history of the NEPHITES and was important both culturally and politically. His father, Mosiah₁, "being warned of the Lord," had led the Nephites out of the land of Nephi to the land of Zarahemla (Omni 1:12, 19). Thereafter, during his own reign, Benjamin fought, as was customary for kings in the ancient world (cf. Mosiah 10:10), with his "own arm" against invading LAMANITES (W of M 1:13), keeping his people "from falling into the hands of [their] enemies" (Mosiah 2:31). He succeeded in consolidating Nephite rule over the land of Zarahemla (Omni 1:19) and reigned there "in righteousness" over his people (W of M 1:17).

Benjamin, described as a "holy man" (W of M 1:17) and "a just man before the Lord," also led his people as a prophet (Omni 1:25) and was, with the assistance of other prophets and holy men, able to overcome the contentions among his people and to "once more establish peace in the land" (W of M 1:18). Accordingly, Amaleki, who was himself "without seed," entrusted Benjamin with the record on the "small plates" (Omni 1:25). Keenly interested in the preservation of sacred records, Benjamin taught his sons "in all the language of his fathers" and "concerning the records . . . on the plates of brass" (Mosiah 1:2–3).

Mosiah 2–6 records Benjamin's farewell address, designed primarily to effect a "change in heart" in his people and to bring them to Jesus Christ. He deals with man's obligations to his fellow men and to God, punishment for rebellion against God, gratitude, faith, and service. This address is as relevant now as it was when first presented. In addition, reporting the words spoken to