

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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THOMAS W. MACKAY

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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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RICHARD G. OMAN

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## BENJAMIN

Benjamin, son of MOSIAH<sub>1</sub>, 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, Mosiah<sub>1</sub>, "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