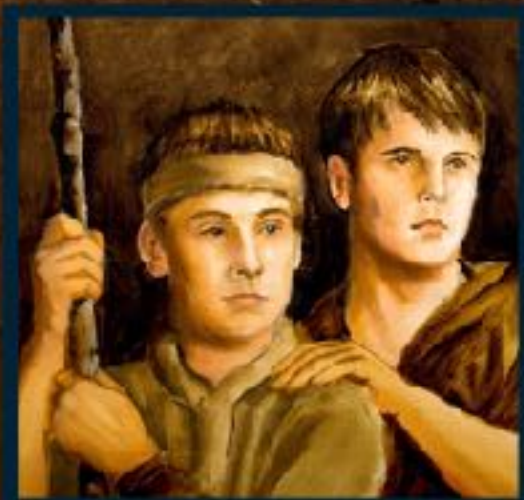




Come Follow Me 2020
Jacob 1-4



THE BOOK OF JACOB

THE BROTHER OF NEPHI

The words of his preaching unto his brethren. He confoundeth a man who seeketh to overthrow the doctrine of Christ. A few words concerning the history of the people of Nephi.

CHAPTER 1

Jacob and Joseph seek to persuade men to believe in Christ and keep His commandments—Nephi dies—Wickedness prevails among the Nephites. About 544–421 B.C.

FOR behold, it came to pass that fifty and five years had passed away from the time that Lehi left Jerusalem; wherefore, Nephi gave me, Jacob, a ^acom-

mandment concerning the ^bsmall plates, upon which these things are engraven.

2 And he gave me, Jacob, a commandment that I should ^awrite upon ^bthese plates a few of the things which I considered to be most precious; that I should not touch, save it were lightly, concerning the history of this people which are called the people of Nephi.

3 For he said that the history of his

people should be engraven upon his ^aother plates, and that I should ^bpreserve these plates and hand them down unto my seed, from generation to generation.

4 And if there were preaching which was ^asacred, or revelation which was great, or prophesying, that I should engraven the ^bheads of them upon these plates, and touch upon them as much as it were possible, for Christ's sake, and for the sake of our people.

5 For because of faith and great anxiety, it truly had been made manifest unto us concerning our people, what things should ^ahappen unto them.

6 And we also had many revelations, and the spirit of much prophecy; wherefore, we knew of ^aChrist and his kingdom, which should come.

7 Wherefore we labored diligently among our people, that we might persuade them to ^acome unto Christ, and partake of the goodness of God, that they might enter into his ^arest, lest by any means he should swear in his wrath they should not ^center in, as in the ^aprovocation in the days of temptation while the children of Israel were in the ^cwilderness.

8 Wherefore, we would to God that we could persuade all men ^anot to rebel against God, to ^bprovoke him to anger, but that all men would believe in Christ, and view his death, and suffer his ^ccross and bear the shame of the world; wherefore, I,

Jacob, take it upon me to fulfil the commandment of my brother Nephi.

9 Now Nephi began to be old, and he saw that he must soon ^adie; wherefore, he ^banointed a man to be a king and a ruler over his people now, according to the reigns of the ^ckings.

10 The people having loved Nephi exceedingly, he having been a great protector for them, having wielded the ^asword of Laban in their defence, and having labored in all his days for their welfare—

11 Wherefore, the people were desirous to retain in remembrance his name. And whoso should reign in his stead were called by the people, second Nephi, third Nephi, and so forth, according to the reigns of the kings; and thus they were called by the people, let them be of whatever name they would.

12 And it came to pass that Nephi died.

13 Now the people which were not ^aLamanites were Nephites; nevertheless, they were called Nephites, Jacobites, Josephites, ^bZoramites, Lamanites, Lemuelites, and Ishmaelites.

14 But I, Jacob, shall not hereafter distinguish ^athem by these names, but I shall ^bcall them Lamanites that seek to destroy the people of Nephi, and those who are friendly to Nephi I shall call ^cNephites, or the ^apeople of Nephi, according to the reigns of the kings.

Jacob labors to help others come unto Jesus Christ

Nephi's Death and His Successors

12 Tribes of Israel



Reuben

Simeon

Levi

Judah

Issachar

Zebulun

Dan

Naphtali

Gad

Asher

Joseph Ephraim
Manasseh

Benjamin

7 Tribes of Lehi

Laman

Lemuel

Nephi

Jacob

Joseph

Zoram

Ishmael

No Sam-ites?

gathered together in the wilderness
fields of every kind, both of grain

and of every kind.

2 And it came to pass that while
my father tarried in the wilderness
he spake unto us, saying: Behold, I
have ^adreamed a dream; or, in other
words, I have ^bseen a ^cvision.

3 And behold, because of the thing
which I have seen, I have reason to
rejoice in the Lord because of ^aNephi
and also of Sam; for I have reason
to suppose that they, and also many
of their seed, will be saved.

4 But behold, ^aLaman and Lemuel,
I fear exceedingly because of you;
for behold, methought I saw in my
dream, a dark and dreary wilderness.

5 And it came to pass that I saw
a ^aman, and he was dressed in
white, and he came unto me, and

1 Nephi 8:3

power, and he said unto me, ^aBehold,
even unto his commanding you
that ye must obey. But behold, it
was not he, but it was the ^bSpirit of
the Lord which was in him, which
^copened his mouth to utterance that
he could not shut it.

28 And now my son, Laman, and
also Lemuel and Sam, and also my
sons who are the sons of Ishmael,
behold, if ye will hearken unto the
voice of Nephi ye shall not perish.
And if ye will hearken unto him
I leave unto you a ^ablessing, yea,
even my first blessing.

29 But if ye will not hearken unto
him I take away my ^afirst blessing,
yea, even my blessing, and it shall

2 Nephi 1:28

5 And it came to pass that the
Lord did ^awarn me, that I, ^bNephi,
should depart from them and flee
into the wilderness, and all those
who would go with me.

6 Wherefore, it came to pass that
I, Nephi, did take my family, and
also ^aZoram and his family, and Sam,
mine elder brother and his family,
and Jacob and Joseph, my younger
brethren, and also my sisters, and
all those who would go with me.
And all those who would go with
me were those who believed in the
^bwarnings and the revelations of
God; wherefore, they did hearken
unto my words.

7 And we did take our tents and
whatsoever things were possible for
us, and did journey in the wilderness
for many days, and we did come
unto a large plain, and we did

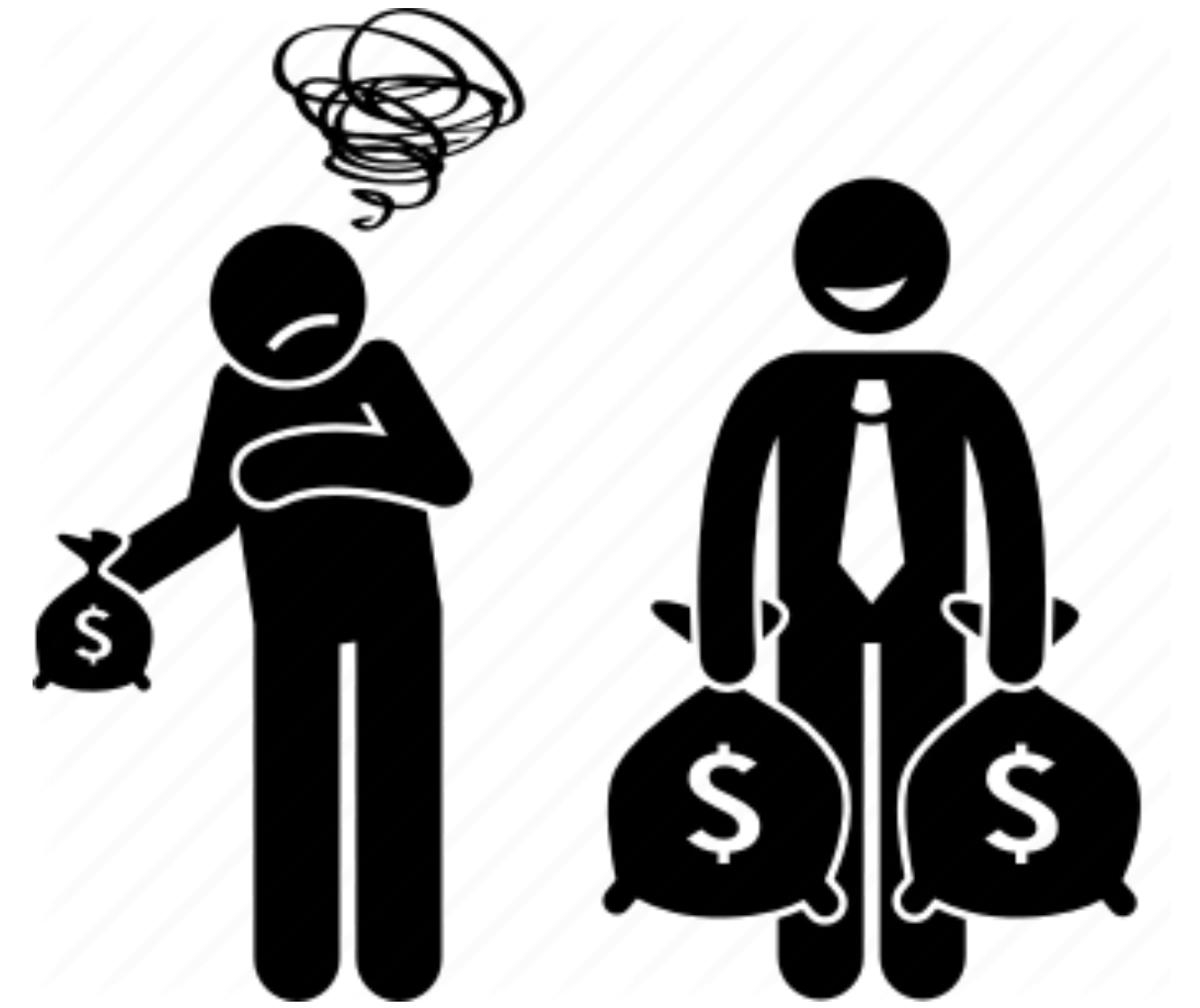
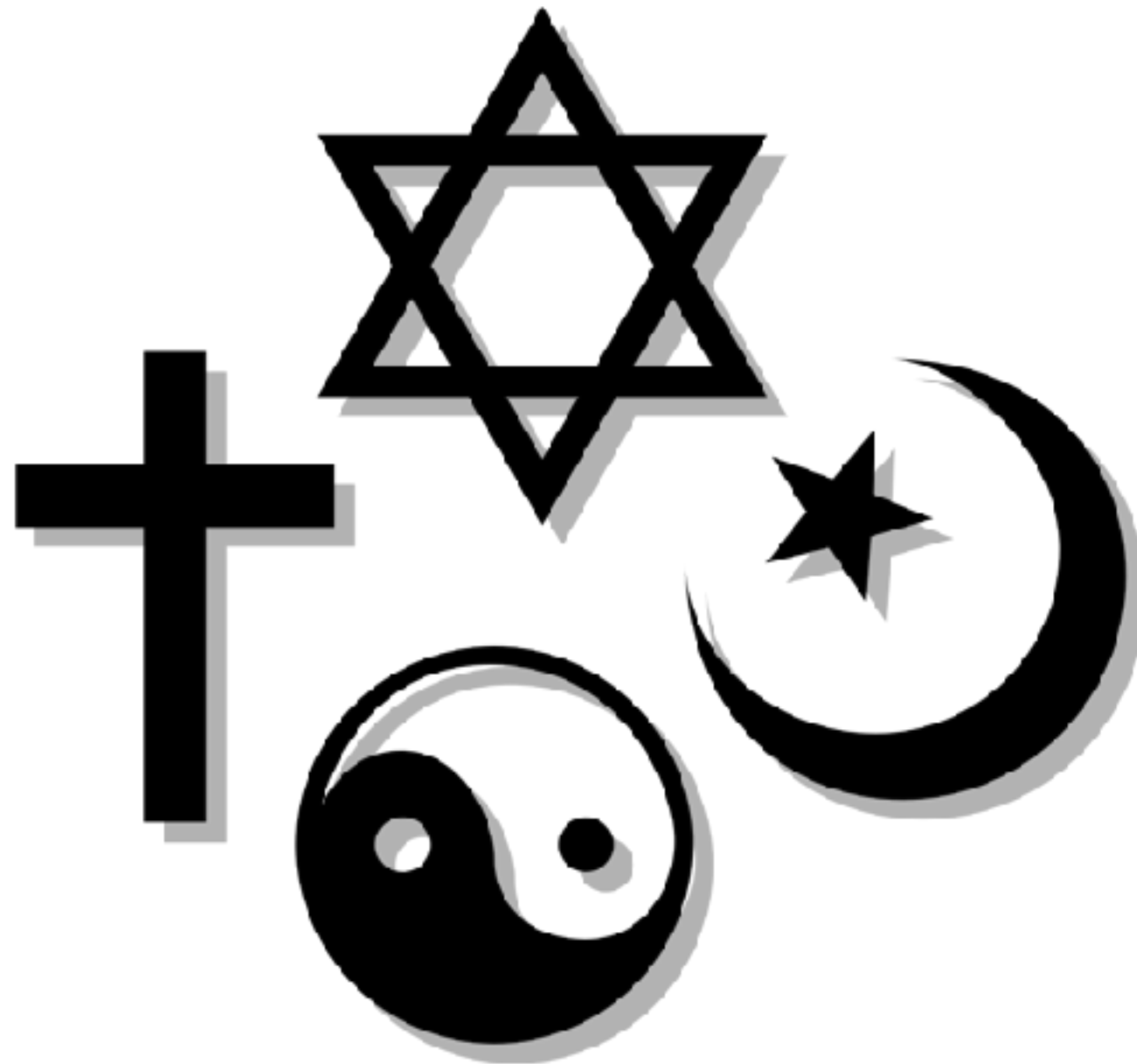
2 Nephi 5:6

No Sam-ites?

- **1 Nephi 8:3** Lehi has reason to believe that many of the seed of Nephi and Sam will be saved.
- **2 Nephi 1:28** Sam included with those that if they follow Nephi will be blessed.
- **2 Nephi 5:6** Zoram and his family are listed before Sam and his family
- **Alma 3:6** Nephi, Jacob, and Joseph, and Sam, who were just and holy men.
- **2 Nephi 4:11-12** Lehi blesses Sam last of all and then dies. “Nephi. And thy seed shall be numbered with his seed; and thou shalt be even like unto thy brother, and thy seed like unto his seed; and thou shalt be blessed in all thy days.”



What are some modern day equivalents to the tribal divisions?



15 And now it came to pass that the people of Nephi, under the reign of the second king, began to grow hard in their hearts, and indulge themselves somewhat in wicked practices, such as like unto David of old desiring many ^awives and ^bconcubines, and also Solomon, his son.

16 Yea, and they also began to search much ^agold and silver, and began to be lifted up somewhat in pride.

17 Wherefore I, Jacob, gave unto them these words as I taught them in the ^atemple, having first obtained mine ^berrand from the Lord.

18 For I, Jacob, and my brother Joseph had been ^aconsecrated priests and ^bteachers of this people, by the hand of Nephi.

19 And we did ^amagnify our office unto the Lord, taking upon us the ^bresponsibility, answering the sins of the people upon our own heads if we did not ^cteach them the word of God with all diligence; wherefore, by laboring with our might their ^ablood might not come upon our garments; otherwise their blood would come upon our garments, and we would not be found spotless at the last day.

CHAPTER 2

Jacob denounces the love of riches, pride, and unchastity—Men may seek riches to help their fellowmen—The Lord commands that no man among the Nephites may have more than one wife—The Lord delights in the chastity of women. About 544–421 B.C.

THE “words which Jacob, the brother of Nephi, spake unto the people of Nephi, after the death of Nephi:

2 Now, my beloved brethren, I, Jacob, according to the ^aresponsibility which I am under to God, to ^bmagnify mine office with ^csoberness, and that I might ^drid my garments of your sins, I come up into the temple this day that I might declare unto you the word of God.

3 And ye yourselves know that I have hitherto been diligent in the office of my calling; but I this day am weighed down with much more desire and anxiety for the ^awelfare of your souls than I have hitherto been.

4 For behold, as yet, ye have been obedient unto the word of the Lord, which I have given unto you.

5 But behold, hearken ye unto me, and know that by the help of the all-powerful Creator of heaven and earth I can tell you concerning your ^athoughts, how that ye are beginning to labor in sin, which sin appeareth very abominable unto me, yea, and abominable unto God.

6 Yea, it grieveth my soul and causeth me to shrink with shame before the presence of my Maker, that I must testify unto you concerning the wickedness of your hearts.

7 And also it grieveth me that I must use so much ^aboldness of speech concerning you, before your wives and your children, many of whose feelings are exceedingly tender and ^bchaste and delicate

before God, which thing is pleasing unto God:

8 And it supposeth me that they have come up hither to hear the pleasing ^aword of God, yea, the word which healeth the wounded soul.

9 Wherefore, it burdeneth my soul that I should be constrained, because of the strict commandment which I have received from God, to ^aadmonish you according to your

crimes, to enlarge the wounds of those who are already wounded, instead of consoling and healing their wounds; and those who have been wounded, instead of being healed upon the pleasing word of God, have daggers placed to pierce their hearts and wound their delicate feelings.

10 But, notwithstanding the heaviness of the task, I must do it to the strict ^acommands of the Lord, and tell you concerning your wickedness and abominations, in the presence of the pure in heart, and the broken heart, and under the glance of the ^bpiercing eye of the Almighty God.

11 Wherefore, I must tell you the truth according to the ^aplainness of the ^bword of God. For behold, as I inquired of the Lord, thus came the word unto me, saying: Jacob, get thou up into the temple on the morrow, and declare the word which I shall give thee unto this people.

12 And now behold, my brethren, this is the word which I declare unto you, that many of you have begun to search for gold, and for silver, and for all manner of precious ^aores, in the which this land, which is a ^bland

of promise unto you and to your seed, doth abound most plentifully.

13 And the hand of providence hath smiled upon you most pleasingly, that you have obtained many riches; and because some of you have obtained more abundantly than that of your brethren ye are ^alifted up in the pride of your hearts, and wear stiff necks and high heads because of the costliness of your apparel,

Concubine refers to a woman in Old Testament times who was legally married to a man but had a lower social status than a wife. (*Seminary Manual*)

to the dust!

16 O that he would rid you from this iniquity and abomination. And, O that ye would listen unto the word of his commands, and let not this ^apride of your hearts destroy your souls!

17 Think of your ^abrethren like unto yourselves, and be familiar with all and free with your ^bsubstance, that ^cthey may be rich like unto you.

18 But ^abefore ye seek for ^briches, seek ye for the ^ckingdom of God.

19 And after ye have obtained a hope in Christ ye shall obtain riches, if ye seek them; and ye will seek them for the intent to ^ado good—



“President John Taylor said on one occasion, speaking to the brethren of the priesthood: ‘If you do not magnify your callings, God will hold you responsible for those you might have saved, had you done your duty.’

“This is a challenging statement. If I by reason of sins of commission or omission lose what I might have had in the hereafter, I myself must suffer and, doubtless, my loved ones with me. But if I fail in my assignment as a bishop, a stake president, a mission president, or one of the General Authorities of the Church—if any of us fail to teach, lead, direct, and help to save those under our direction and within our jurisdiction, then the Lord will hold us responsible if they are lost as the result of our failure”

(President Hugh B. Brown in Conference Report, Oct. 1962, 84).

15 And now it came to pass that the people of Nephi, under the reign of the second king, began to grow hard in their hearts, and indulge themselves somewhat in wicked practices, such as like unto David of old desiring many ^awives and ^bconcubines, and also Solomon, his son.

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before God, which thing is pleasing unto God:

8 And it supposeth me that they have come up hither to hear the pleasing ^aword of God, yea, the word which healeth the wounded soul.

9 Wherefore, it burdeneth my soul that I should be constrained, because of the strict commandment which I have received from God, to ^aadmonish you according to your crimes, to enlarge the wounds of those who are already wounded, instead of consoling and healing their wounds; and those who have not been wounded, instead of feasting upon the pleasing word of God have daggers placed to pierce their souls and wound their delicate minds.

10 But, notwithstanding the greatness of the task, I must do according to the strict ^acommands of God, and tell you concerning your wickedness and abominations, in the presence of the pure in heart, and the broken heart, and under the glance of the ^bpiercing eye of the Almighty God.

11 Wherefore, I must tell you the truth according to the ^aplainness of the ^bword of God. For behold, I inquired of the Lord, thus saying: Get thou up into the temple tomorrow, and declare the word which I shall give thee unto this people.

12 And now behold, my brethren, this is the word which I declare unto you, that many of you have begun to search for gold, and for silver, and for all manner of precious ^aores, in the which this land, which is a ^bland

of promise unto you and to your seed, doth abound most plentifully.

13 And the hand of providence hath smiled upon you most pleasingly, that you have obtained many riches; and because some of you have obtained more abundantly than that of your brethren ye are ^alifted up in the pride of your hearts, and wear stiff necks and high heads because of the costliness of your apparel, and persecute your brethren because ye suppose that ye are better than they.

14 And now, my brethren, do ye suppose that God justifieth you in this thing? Behold, I say unto you, Nay. But he condemneth you, and if ye persist in these things his judgments must speedily come unto you.

15 O that he would show you that he can pierce you, and with one glance of his ^aeye he can smite you to the dust!

16 O that he would rid you from this iniquity and abomination. And, O that ye would listen unto the word of his commands, and let not this ^apride of your hearts destroy

“For those of you aspiring to leadership positions in the Church, I hope you get it.”

hope in Christ ye shall obtain riches, if ye seek them; and ye will seek them for the intent to ^ado good—

Jacob Must Testify Boldly of Nephite Wickedness

Jacob Warns of Riches and Pride



“Last week I was talking with a member of the Quorum of the Twelve about comments we had received on our April conference talks. My friend said someone told him, ‘I surely enjoyed your talk.’ We agreed that this is not the kind of comment we like to receive. As my friend said, ‘I didn’t give that talk to be enjoyed. What does he think I am, some kind of entertainer?’ Another member of our quorum joined the conversation by saying, ‘That reminds me of the story of a good minister. When a parishioner said, “I surely enjoyed your sermon today,” the minister replied, “In that case, you didn’t understand it.””

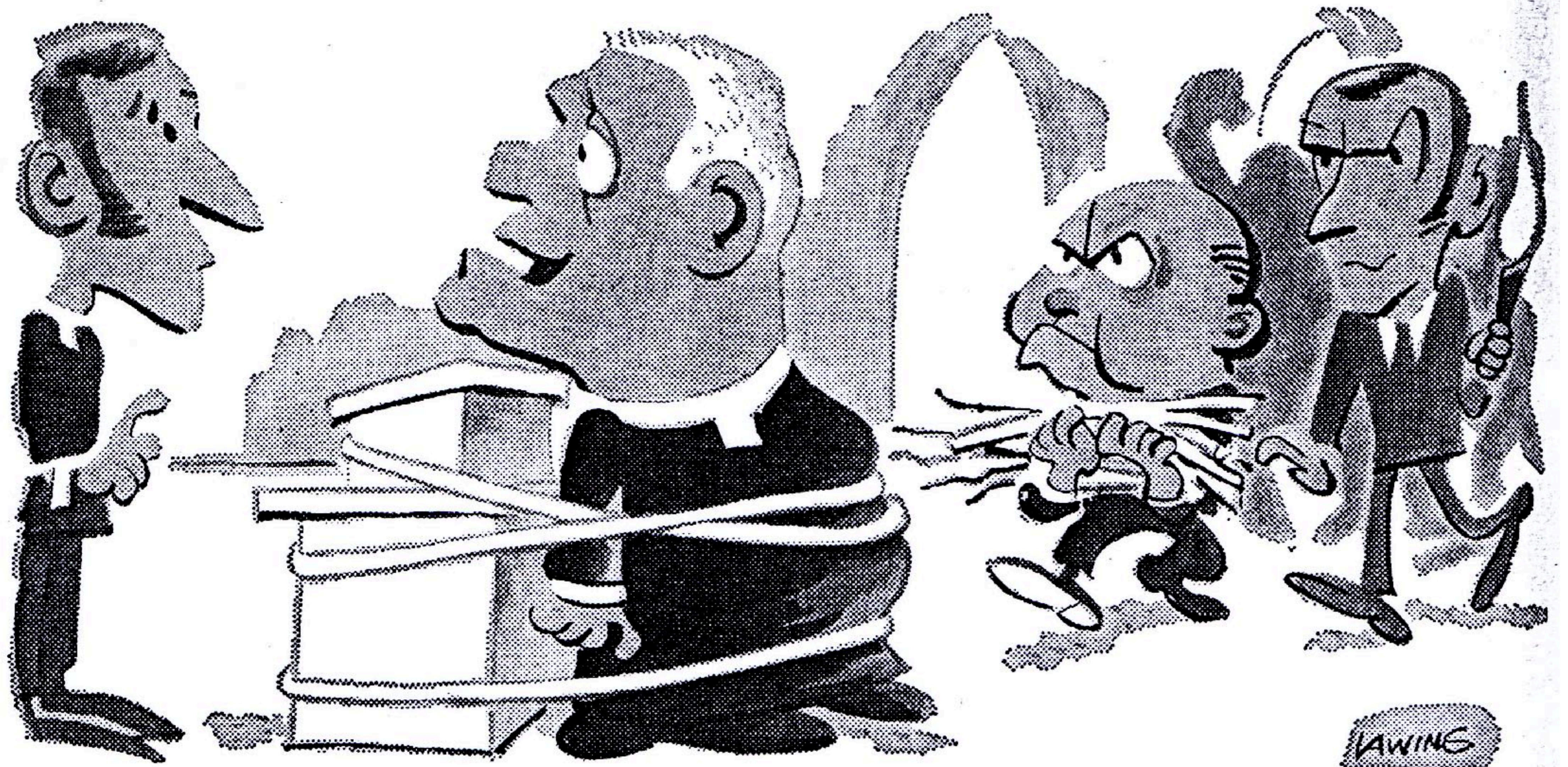
“You may remember that this April conference I spoke on pornography. No one told me they ‘enjoyed’ that talk—not one! In fact, there was nothing enjoyable in it even for me.



“I speak of these recent conversations to teach the principle that a message given by a General Authority at a general conference—a message prepared under the influence of the Spirit to further the work of the Lord—is not given to be enjoyed. It is given to inspire, to edify, to challenge, or to correct. It is given to be heard under the influence of the Spirit of the Lord, with the intended result that the listener learns from the talk and from the Spirit what he or she should do about it”

(Elder Dallin H. Oaks, “The Dedication of a Lifetime” [CES fireside for young adults, May 1, 2005], 1, www.ldsces.org).

WHAT IF...



"I'm not sure what I said, but it must have needed saying."



"Your sermon really hit home today, Pastor."

before God, which thing is pleasing unto God;

8 And it supposeth me that they have come up hither to hear the pleasing ^aword of God, yea, the word which healeth the wounded soul.

9 Wherefore, it burdeneth my soul that I should be constrained, because of the strict commandment which I have received from God, to ^aadmonish you according to your crimes, to enlarge the wounds of those who are already wounded, instead of consoling and healing their wounds; and those who have not been wounded, instead of feasting upon the pleasing word of God have daggers placed to pierce their souls and wound their delicate minds.

10 But, notwithstanding the greatness of the task, I must do according to the strict ^acommands of God, and tell you concerning your wickedness and abominations, in the presence of the pure in heart, and the broken heart, and under the glance of the ^bpiercing eye of the Almighty God.

11 Wherefore, I must tell you the truth according to the ^aplainness of the ^bword of God. For behold, as I inquired of the Lord, thus came the word unto me, saying: Jacob, get thou up into the temple on the morrow, and declare the word which I shall give thee unto this people.

12 And now behold, my brethren, this is the word which I declare unto you, that many of you have begun to search for gold, and for silver, and for all manner of precious ^aores, in the which this land, which is a ^bland

of promise unto you and to your seed, doth abound most plentifully.

13 And the hand of providence hath smiled upon you most pleasingly, that you have obtained many riches; and because some of you have obtained more abundantly than that of your brethren ye are ^alifted up in the pride of your hearts, and wear stiff necks and high heads because of the costliness of your apparel, and persecute your brethren because ye suppose that ye are better than they.

14 And now, my brethren, do ye suppose that God justifieth you in this thing? Behold, I say unto you, Nay. But he condemneth you, and if ye persist in these things his judgments must speedily come unto you.

15 O that he would show you that he can pierce you, and with one glance of his ^aeye he can smite you to the dust!

16 O that he would rid you from this iniquity and abomination. And, O that ye would listen unto the word of his commands, and let not this ^apride of your hearts destroy your souls!

17 Think of your ^abrethren like unto yourselves, and be familiar with all and free with your ^bsubstance, that ^cthey may be rich like unto you.

18 But ^abefore ye seek for ^briches, seek ye for the ^ckingdom of God.

19 And after ye have obtained a hope in Christ ye shall obtain riches, if ye seek them; and ye will seek them for the intent to ^ado good—

Jacob Warns of Riches and Pride

to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the widow and the afflicted.

20 And now, my brethren, I have spoken unto you concerning your pride, and those of you which have afflicted your neighbor, and persecuted him because ye were proud of your hearts, of the things which God hath given you, what say ye of these things?

21 Do ye not suppose that these things are abominable unto God, who created all flesh? And that being is as precious in his sight as the other. And all flesh is dust; and for the selfsame end he created them, that they should keep his ^acommandments and glorify him forever.

22 And now I make an ^aerror speaking unto you concerning your pride. And were it not that I must speak unto you concerning a grosser crime, my heart would rejoice exceedingly because of you.

23 But the word of God burdened me because of your grosser crime. For behold, thus saith the Lord: The people begin to wax in iniquity; they understand not the scriptures which they have written themselves, because they are ignorant of the things which are written upon his book. ^aSolely because of their iniquity, and because of their abominations, I will send out against them with a sore curse, even unto destruction; for they shall not commit ^awhoredoms, like



righteous branch from the loins of Joseph. I the Lord God will do this, and all do

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all the land

ord of I will wise ngs. have the of my

the wickedness and of their ^bhusbands. not suffer, saith the the cries of the people, which land of Jerusa-

unto me against ple, saith the not lead away of my people

tenderness, save I with out of them with a sore curse, the power even unto destruction; for they shall not commit ^awhoredoms, like



“The possession of riches does not necessarily constitute sin. But sin may arise in the acquisition and use of wealth. . . . ‘For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.’ (1 Tim. 6:10–11.)

“Book of Mormon history eloquently reveals the corrosive effect of the passion for wealth. . . . Had the people used their wealth for good purposes they could have enjoyed a continuing prosperity. But they seemed unable for a sustained period to be simultaneously wealthy and righteous”

(President Spencer W. Kimball, “The Miracle of Forgiveness,” [1969], 47–48).



“We want our children and their children to know that the choice of life is not between fame and obscurity, nor is the choice between wealth and poverty. The choice is between good and evil, and that is a very different matter indeed.

“When we finally understand this lesson, thereafter our happiness will not be determined by material things. We may be happy without them or successful in spite of them.

“Wealth and prominence do not always come from having earned them. Our worth is not measured by renown or by what we own. ...



“Wealth and prominence do not always come from having earned them. Our worth is not measured by renown or by what we own. ...

“Our lives are made up of thousands of everyday choices. Over the years these little choices will be bundled together and show clearly what we value.

“The crucial test of life, I repeat, does not center in the choice between fame and obscurity, nor between wealth and poverty. The greatest decision of life is between good and evil”

(President Boyd K. Packer in Conference Report, Oct. 1980, 28–29; or Ensign, Nov. 1980, 21).

to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted.

20 And now, my brethren, I have spoken unto you concerning pride; and those of you which have afflicted your neighbor, and persecuted him because ye were proud in your hearts, of the things which God hath given you, what say ye of it?

21 Do ye not suppose that such things are abominable unto him who created all flesh? And the one being is as precious in his sight as the other. And all flesh is of the dust; and for the selfsame end hath he created them, that they should keep his ^acommandments and glorify him forever.

22 And now I make an end of speaking unto you concerning this pride. And were it not that I must speak unto you concerning a grosser crime, my heart would rejoice exceedingly because of you.

23 But the word of God burdens me because of your grosser crimes. For behold, thus saith the Lord: This people begin to wax in iniquity; they understand not the scriptures, for they seek to excuse themselves in committing ^awhoredoms, because of the things which were written concerning David, and Solomon his son.

24 Behold, David and ^aSolomon truly had many ^bwives and concubines, which thing was ^aabominable before me, saith the Lord.

25 Wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up

unto me a ^arighteous branch from the fruit of the loins of Joseph.

26 Wherefore, I the Lord God will not suffer that this people shall do like unto them of old.

27 Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any ^aman among you have save it be ^bone ^cwife; and concubines he shall have none;

28 For I, the Lord God, delight in the ^achastity of women. And ^bwhoredoms are an abomination before me; thus saith the Lord of Hosts.

29 Wherefore, this people shall keep my commandments, saith the Lord of Hosts, or ^acursed be the land for their sakes.

30 For if I will, saith the Lord of Hosts, raise up ^aseed unto me, I will command my people; otherwise they shall hearken unto these things.

31 For behold, I, the Lord, have seen the sorrow, and heard the mourning of the daughters of my people in the land of Jerusalem, yea, and in all the lands of my people, because of the wickedness and ^aabominations of their ^bhusbands.

32 And I will not suffer, saith the Lord of Hosts, that the cries of the fair daughters of this people, which I have led out of the land of Jerusalem, shall come up unto me against the men of my people, saith the Lord of Hosts.

33 For they shall not lead away captive the daughters of my people because of their tenderness, save I shall visit them with a sore curse, even unto destruction; for they shall not commit ^awhoredoms, like

unto them of old, saith the Lord of Hosts.

34 And now behold, my brethren, ye know that these commandments were given to our ^afather, Lehi; wherefore, ye have known them before; and ye have come unto great condemnation; for ye have done these things which ye ought not to have done.

35 Behold, ye have done ^agreater iniquities than the Lamanites, our brethren. Ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad examples before them; and the sobbings of their hearts ascend up to God against you. And because of the ^bstrictness of the word of God, which cometh down against you, many hearts died, pierced with deep wounds.

CHAPTER 3

The pure in heart receive the pleasing word of God—Lamanite righteousness exceeds that of the Nephites—Jacob warns against fornication, lasciviousness, and every sin. About 544–421 B.C.

BUT behold, I, Jacob, would speak unto you that are pure in heart. Look unto God with firmness of mind, and ^apray unto him with exceeding faith, and he will ^bconsole you in your ^cafflictions, and he will plead your cause, and send down ^djustice upon those who seek your destruction.

2 O all ye that are pure in heart, lift up your heads and receive the pleasing word of God, and feast

upon his ^alove; for ye may, if your ^bminds are ^cfirm, forever.

3 But, wo, wo, unto you that are not pure in heart, that are filthy this day before God; for except ye repent the land is ^acursed for your sakes; and the Lamanites, which are not ^bfilthy like unto you, nevertheless they are ^ccursed with a sore cursing, shall scourge you even unto destruction.

4 And the time speedily cometh, that except ye repent they shall possess the land of your inheritance, and the Lord God will ^alead away the righteous out from among you.

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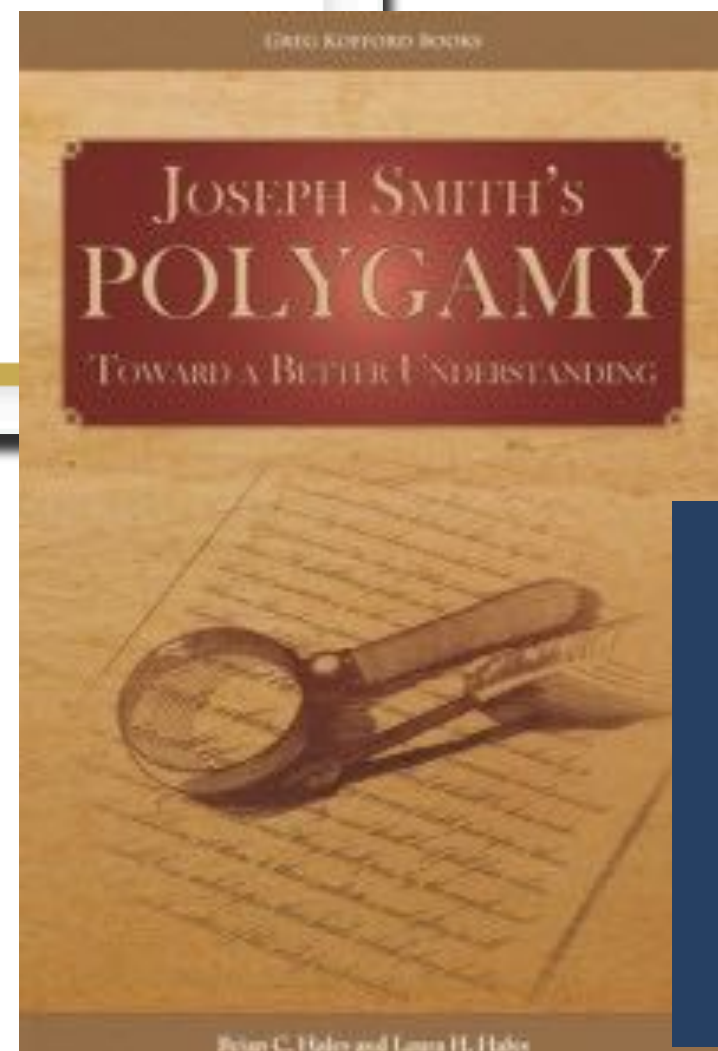
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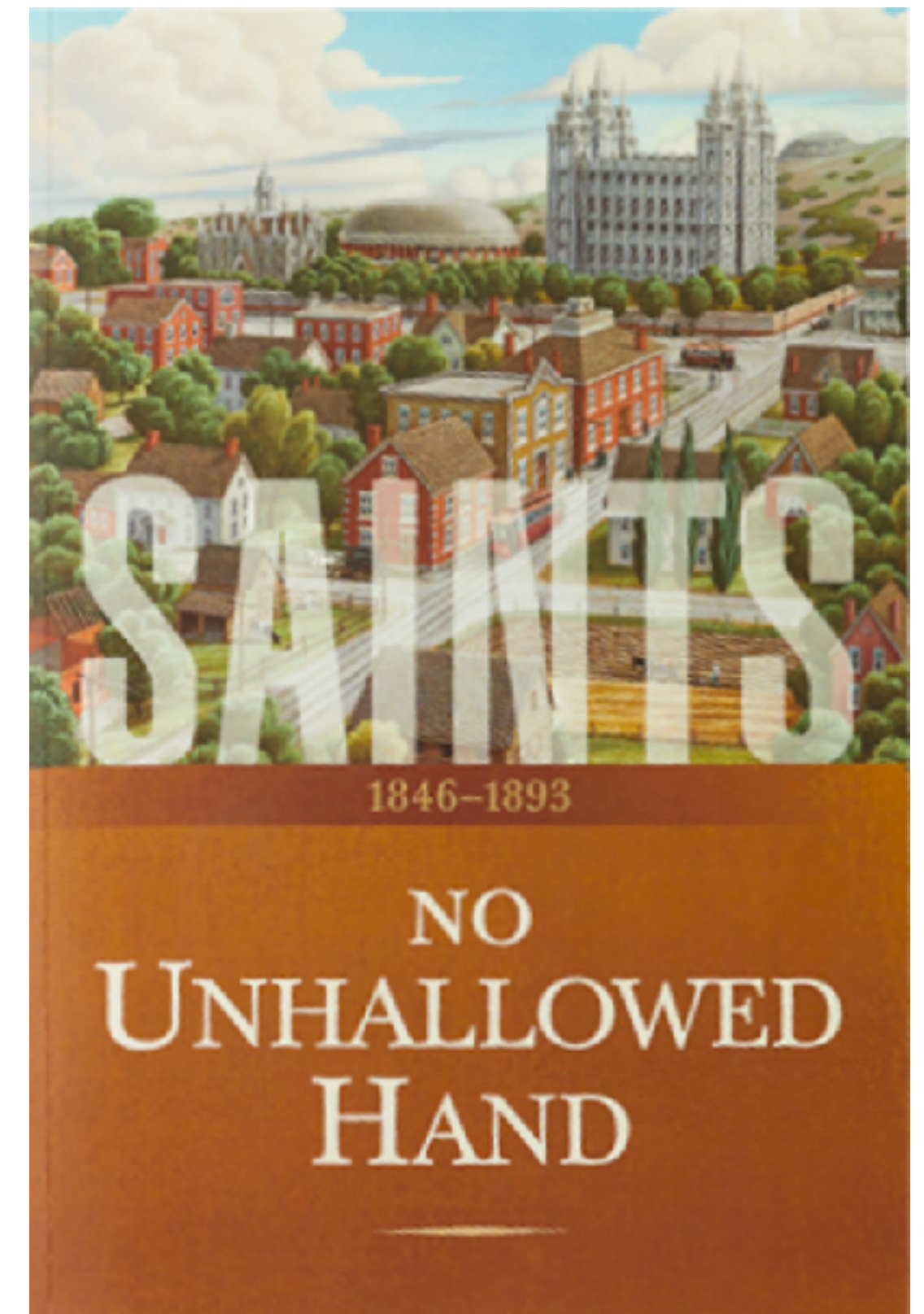
KNOWHY #64; JACOB 2:30

What Does the Book of Mormon Say About Polygamy?



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“I have constantly said no man shall have but one wife at a time, unless the Lord directs otherwise”

(Teachings of the Prophet Joseph Smith, sel. Joseph Fielding Smith [1976], 324).

to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted.

20 And now, my brethren, I have spoken unto you concerning pride; and those of you which have afflicted your neighbor, and persecuted him because ye were proud in your hearts, of the things which God hath given you, what say ye of it?

21 Do ye not suppose that such things are abominable unto him who created all flesh? And the one being is as precious in his sight as the other. And all flesh is of the dust; and for the selfsame end hath he created them, that they should keep his ^acommandments and glorify him forever.

22 And now I make an end of speaking unto you concerning this pride. And were it not that I must speak unto you concerning a grosser crime, my heart would rejoice exceedingly because of you.

23 But the word of God burdens me because of your grosser crimes. For behold, thus saith the Lord: This people begin to wax in iniquity; they understand not the scriptures, for they seek to excuse themselves in committing ^awhoredoms, because of the things which were written concerning David, and Solomon his son.

24 Behold, David and ^aSolomon truly had many ^bwives and concubines, which thing was ^aabominable before me, saith the Lord.

25 Wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up

unto me a ^arighteous branch from the fruit of the loins of Joseph.

26 Wherefore, I the Lord God will not suffer that this people shall do like unto them of old.

27 Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any ^aman among you have save it be ^bone ^cwife; and concubines he shall have none;

28 For I, the Lord God, delight in the ^achastity of women. And ^bwhoredoms are an abomination before me; thus saith the Lord of Hosts.

29 Wherefore, this people shall keep my commandments, saith the Lord of Hosts, or ^acursed be the land for their sakes.

30 For if I will, saith the Lord of Hosts, raise up ^aseed unto me, I will command my people; otherwise they shall hearken unto these things.

31 For behold, I, the Lord, have seen the sorrow, and heard the mourning of the daughters of my people in the land of Jerusalem, yea, and in all the lands of my people, because of the wickedness and ^aabominations of their ^bhusbands.

32 And I will not suffer, saith the Lord of Hosts, that the cries of the fair daughters of this people, which I have led out of the land of Jerusalem, shall come up unto me against the men of my people, saith the Lord of Hosts.

33 For they shall not lead away captive the daughters of my people because of their tenderness, save I shall visit them with a sore curse, even unto destruction; for they shall not commit ^awhoredoms, like

unto them of old, saith the Lord of Hosts.

34 And now behold, my brethren, ye know that these commandments were given to our ^afather, Lehi; wherefore, ye have known them before; and ye have come unto great condemnation; for ye have done these things which ye ought not to have done.

35 Behold, ye have done ^agreater iniquities than the Lamanites, our brethren. Ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad examples before them; and the sobbings of their hearts ascend up to God against you. And because of the ^bstrictness of the word of God, which cometh down against you, many hearts died, pierced with deep wounds.

CHAPTER 3

The pure in heart receive the pleasing word of God—Lamanite righteousness exceeds that of the Nephites—Jacob warns against fornication, lasciviousness, and every sin. About 544–421 B.C.

BUT behold, I, Jacob, would speak unto you that are pure in heart. Look unto God with firmness of mind, and ^apray unto him with exceeding faith, and he will ^bconsole you in your ^cafflictions, and he will plead your cause, and send down ^djustice upon those who seek your destruction.

2 O all ye that are pure in heart, lift up your heads and receive the pleasing word of God, and feast

upon his ^alove; for ye may, if your ^bminds are ^cfirm, forever.

3 But, wo, wo, unto you that are not pure in heart, that are filthy this day before God; for except ye repent the land is ^acursed for your sakes; and the Lamanites, which are not ^bfilthy like unto you, nevertheless they are ^ccursed with a sore cursing, shall scourge you even unto destruction.

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Jacob Speaks to the Pure in Heart

Jacob describes the Example of the Lamanites

how much better are you than they, in the sight of your great Creator?

8 O my brethren, I fear that unless ye shall repent of your sins that their skins will be ^awhiter than yours, when ye shall be brought with them before the throne of God.

9 Wherefore, a commandment I give unto you, which is the word of God, that ye ^arevile no man against them because of the darkness of their skins; neither shall ye revile against them because of their filthiness; but ye shall remember your own filthiness, and remember that their filthiness came because of their fathers.

10 Wherefore, ye shall remember your ^achildren, how that ye have grieved their hearts because of their ^bexample that ye have set before them; and also, remember that ye may, because of your filthiness, bring your children unto destruction, and their sins be heaped upon your heads at the last day.

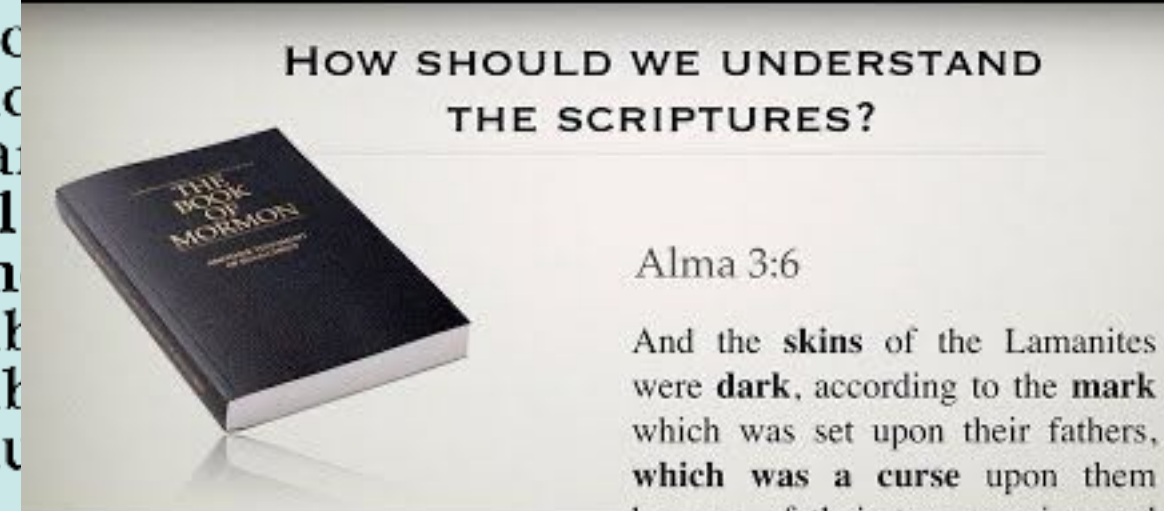
11 O my brethren, hearken unto my words; ^aarouse the faculties of your souls; shake yourselves that ye may ^bawake from the slumber of death; and loose yourselves from the pains of ^chell that ye may not become ^dangels to the devil, to be cast into that lake of fire and brimstone which is the second ^edeath.

12 And now I, Jacob, spake many more things unto the people of Nephi, ^awarning them against ^bfornication and ^clasciviousness, and every kind of sin, telling them the awful consequences of them.

13 And a hundredth part of the proceedings of this people, which now began to be numerous, cannot be written upon ^athese plates;

but many of their proceedings are written upon the ^blarger plates, and their wars, and their contentions, and the reigns of their kings.

14 ^aThese plates are called the plates of Jacob, and they were ^bmade by the hand of Nephi. And I make an end of speaking these words.



BLACK&WHITE

unto my people in word, (and I cannot write but a ^alittle of my words, because of the ^bdifficulty of engraving our words upon plates) and we know that the things which we write upon plates must remain;

2 But whatsoever things we write upon anything save it be upon ^aplates must perish and vanish away; but we can write a few words upon plates, which will give our children, and also our beloved brethren, a small degree of knowledge concerning us, or concerning their fathers—

3 Now in this thing we do rejoice; and we labor diligently to engraven these words upon plates, hoping that our beloved brethren and our children will receive them with thankful hearts, and look upon them that they may learn with joy and not with sorrow, neither with contempt, concerning their first ^aparents.

8a 3 Ne. 2:15.

d 2 Ne. 9:9 (8–9).

b Jarom 1:14.



“I think some parents may not understand that even when they feel secure in their own minds regarding matters of personal testimony, they can nevertheless make that faith too difficult for their children to detect. We can be reasonably active, meeting-going Latter-day Saints, but if we do not live lives of gospel integrity and convey to our children powerful, heartfelt convictions regarding the truthfulness of the Restoration and the divine guidance of the Church from the First Vision to this very hour, then those children may, to our regret but not surprise, turn out not to be visibly active, meeting-going Latter-day Saints or sometimes anything close to it.

“Not long ago Sister Holland and I met a fine young man who came in contact with us after he had been roaming around through the occult and sorting through a variety of Eastern religions, all in an attempt to find religious faith. His father, he admitted, believed in nothing whatsoever. But his



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...

“To lead a child (or anyone else!), even inadvertently, away from faithfulness, away from loyalty and bedrock belief simply because we want to be clever or independent is license no parent nor any other person has ever been given.

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“Live the gospel as conspicuously as you can. Keep the covenants your children know you have made. Give priesthood blessings. And bear your testimony! Don’t just assume your children will somehow get the drift of your beliefs on their own”

(Elder Jeffrey R. Holland in Conference Report, Apr. 2003, 91–92; or Ensign, May 2003, 86).

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CHAPTER 4

All the prophets worshiped the Father in the name of Christ—Abraham's offering of Isaac was in similitude of God and His Only Begotten—Men should reconcile themselves to God through the Atonement—The Jews will reject the foundation stone. About 544–421 B.C.

Now behold, it came to pass that I, Jacob, having ministered much unto my people in word, (and I cannot write but a ^alittle of my words, because of the ^bdifficulty of engraving our words upon plates) and we know that the things which we write upon plates must remain;

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Writing on Plates

JACOB 4:4–11

4 For, for this intent have we written these things, that they may know that we ^aknew of Christ, and we had a hope of his ^bglory many hundred years before his coming; and not only we ourselves had a hope of his glory, but also all the holy ^cprophets which were before us.

5 Behold, they believed in Christ and ^aworshiped the Father in his name, and also we worship the Father in his ^bname. And for this intent we ^ckeep the ^dlaw of Moses, it ^epointing our souls to him; and for this cause it is sanctified unto us for righteousness, even as it was accounted unto Abraham in the wilderness to be obedient unto the commands of God in offering up his son Isaac, which is a ^fsimilitude of God and his ^gOnly Begotten Son.

6 Wherefore, we search the prophets, and we have many revelations and the spirit of ^aprophecy; and having all these ^bwitnesses we obtain a hope, and our faith becometh unshaken, insomuch that we truly can ^ccommand in the ^dname of Jesus and the very trees obey us, or the mountains, or the waves of the sea.

7 Nevertheless, the Lord God showeth us our ^aweakness that we

may know that it is by his ^bgrace, and his great condescensions unto the children of men, that we have power to do these things.

8 Behold, great and marvelous are the ^aworks of the Lord. How ^bunsearchable are the depths of the ^cmysteries of him; and it is impossible that man should find out all his ways. And no man ^dknoweth of his ^eways save it be revealed unto him; wherefore, brethren, despise not the ^frevelations of God.

9 For behold, by the power of his ^aword ^bman came upon the face of the earth, which earth was ^ccreated by the power of his word. Wherefore, if God being able to speak and the world was, and to speak and man was created, O then, why not able to command the ^dearth, or the workmanship of his hands upon the face of it, according to his will and pleasure?

10 Wherefore, brethren, seek not to ^acounsel the Lord, but to take counsel from his hand. For behold, ye yourselves know that he counseleth in ^bwisdom, and in justice, and in great mercy, over all his works.

11 Wherefore, beloved brethren, be ^areconciled unto him through the ^batonement of Christ, his ^cOnly

4a ¹IG Jesus Christ, Prophecies about; Testimony.

b ¹IG Jesus Christ, Glory of.

c Luke 24:27.

Heb. 11:17.
¹IG Jesus Christ, Divine Sonship.

6a ¹IG Prophecy.

b ¹IG Witness.

f D&C 3:7.
9a Morm. 9:17;
Moses 1:32.

b ¹IG Man, Physical Creation of.



“Now I do not think that many members of the Church consciously urge the persuasions of men or their own counsel instead of heeding the Lord’s. However, when we do not keep ourselves advised as to what the counsel of the Lord is, we are prone to substitute our own counsel for His. As a matter of fact, there is nothing else we can do but follow our own counsel when we do not know the Lord’s instructions”

(President Marion G. Romney, “Seek Not to Counsel the Lord,” Ensign, Aug. 1985, 5).

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Begotten Son, and ye may obtain a ^dresurrection, according to the ^epower of the resurrection which is in Christ, and be presented as the ^ffirst-fruits of Christ unto God, having faith, and obtained a good hope of glory in him before he manifesteth himself in the flesh.

12 And now, beloved, marvel not that I tell you these things; for why not ^aspeak of the atonement of Christ, and attain to a perfect knowledge of him, as to attain to the knowledge of a resurrection and the world to come?

13 Behold, my brethren, he that prophesieth, let him prophesy to the understanding of men; for the ^aSpirit speaketh the ^btruth and lieth not. Wherefore, it speaketh of things as they really ^care, and of things as they really will be; wherefore, these things are manifested unto us ^dplainly, for the salvation of our souls. But behold, we are not witnesses alone in these things; for God also ^espake them unto prophets of old.

14 But behold, the Jews were a ^astiffnecked people; and they ^bdespised the words of ^cplainness, and ^dkilled the prophets, and sought for things that they could not understand. Wherefore, because of their ^eblindness, which ^fblindness came by looking beyond the ^gmark, they must needs fall; for God hath taken away his plainness from them, and delivered unto them many things which they ^hcannot understand, be-

cause they desired it. And because they desired it God hath done it, that they may ⁱstumble.

15 And now I, Jacob, am led on by the Spirit unto prophesying; for I perceive by the workings of the Spirit which is in me, that by the ^astumbling of the ^bJews they will ^creject the ^dstone upon which they might build and have safe foundation.

16 But behold, according to the scriptures, this ^astone shall become the great, and the last, and the only sure ^bfoundation, upon which the Jews can build.

17 And now, my beloved, how is it possible that these, after having rejected the sure foundation, can ^aever build upon it, that it may become the head of their corner?

18 Behold, my beloved brethren, I will unfold this mystery unto you; if I do not, by any means, get shaken from my firmness in the Spirit, and stumble because of my over anxiety for you.

CHAPTER 5

Jacob quotes Zenos relative to the allegory of the tame and wild olive trees—They are a likeness of Israel and the Gentiles—The scattering and gathering of Israel are prefigured—Allusions are made to the Nephites and Lamanites and all the house of Israel—The Gentiles will be grafted into Israel—Eventually the vineyard will be burned. About 544-421 B.C.

Prophetic Knowledge of Christ
Prophecy and the Jews

4a ¹TG Jesus Christ, Prophecies about; Testimony.

b ¹TG Jesus Christ, Glory of.

c Luke 24:27; 1 Pet. 1:11; Jacob 7:11 (11-12);

Heb. 11:17. ¹TG Jesus Christ, Divine Sonship.

6a ¹TG Prophecy.

b ¹TG Witness.

c 3 Ne. 28:20 (19-22). ¹TG God, Power of.

f D&C 3:7.

9a Morm. 9:17; Moses 1:32.

b ¹TG Man, Physical Creation of.

c ¹TG Creation; God, Creator;

11d ¹TG Resurrection,

Neh. 9:16;

1 Cor. 1:23;



The Israelites in ancient times “got themselves into great difficulty” because they:

“placed themselves in serious jeopardy in spiritual things because they were unwilling to accept simple, basic principles of truth. They entertained and intrigued themselves with ‘things that they could not understand’ (Jacob 4:14). They were apparently afflicted with a pseudosophistication and a snobbishness that gave them a false sense of superiority over those who came among them with the Lord’s words of plainness. They went beyond the mark of wisdom and prudence, and obviously failed to stay within the circle of fundamental gospel truths, which provide a basis for faith. They must have reveled in speculative and theoretical matters that obscured for them the fundamental spiritual truths. As they became infatuated by these ‘things that they could not understand,’ their comprehension of and faith in the redeeming role of a true Messiah was lost, and the purpose of life became confused. A study of Israel’s history will confirm Jacob’s allegations”

(Elder Dean L. Larsen in Conference Report, Oct. 1987, 11–12; or Ensign, Nov. 1987, 11).