

Come Follow Me 2020
Jacob 5-7



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-

come 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.

There is further symbolic significance in the cultivation of an olive tree. If the green slip of an olive tree is merely planted and allowed to grow, it develops into the wild olive, a bush that grows without control into a tangle of limbs and branches producing only a small, worthless fruit (see Harold N. and Alma L. Moldenke, *Plants of the Bible*, p. 159).

To become the productive “tame” olive tree, the main stem of the wild tree must be cut back completely and a branch from a tame olive tree grafted into the stem of the wild one. With careful pruning and cultivating the tree will begin to produce its first fruit in about seven years, but it will not become fully productive for nearly fifteen years.

In other words, the olive tree cannot become productive by itself; it requires grafting by the husbandman to bring it into production.

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Throughout its history Israel has demonstrated the remarkable aptness characterized by the symbol of the olive tree. When they gave themselves to their God for pruning and grafting the Israelites prospered and bore much fruit, but when they turned from Christ, the Master of the vineyard, and sought to become their own source of life and sustenance they became wild and unfruitful.

Two other characteristics of the olive tree further illustrate how it is an appropriate symbol for Israel. First, though requiring nearly fifteen years to come into full production, an olive tree may produce fruit for centuries. Some trees now growing in the Holy Land have been producing fruit abundantly for at least four hundred years.

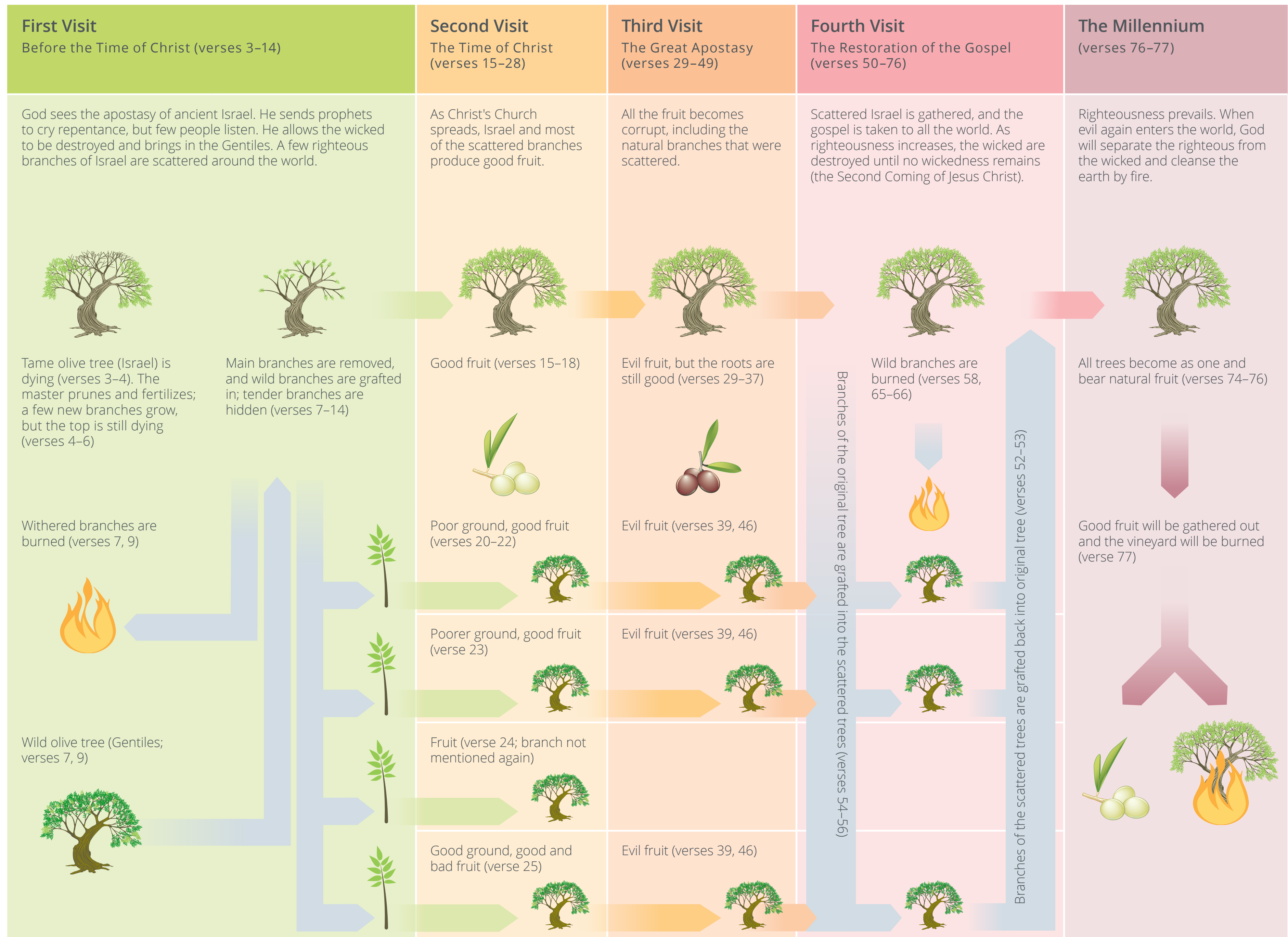
The second amazing quality of the tree is that as it finally grows old and begins to die, the roots send up a number of new green shoots that, if grafted and pruned, will mature into full-grown olive trees. The root of the tree will also send up shoots after the tree is cut down. Thus, while the tree itself may produce fruit for centuries, the root of the tree may go on producing fruit and new trees for millennia.

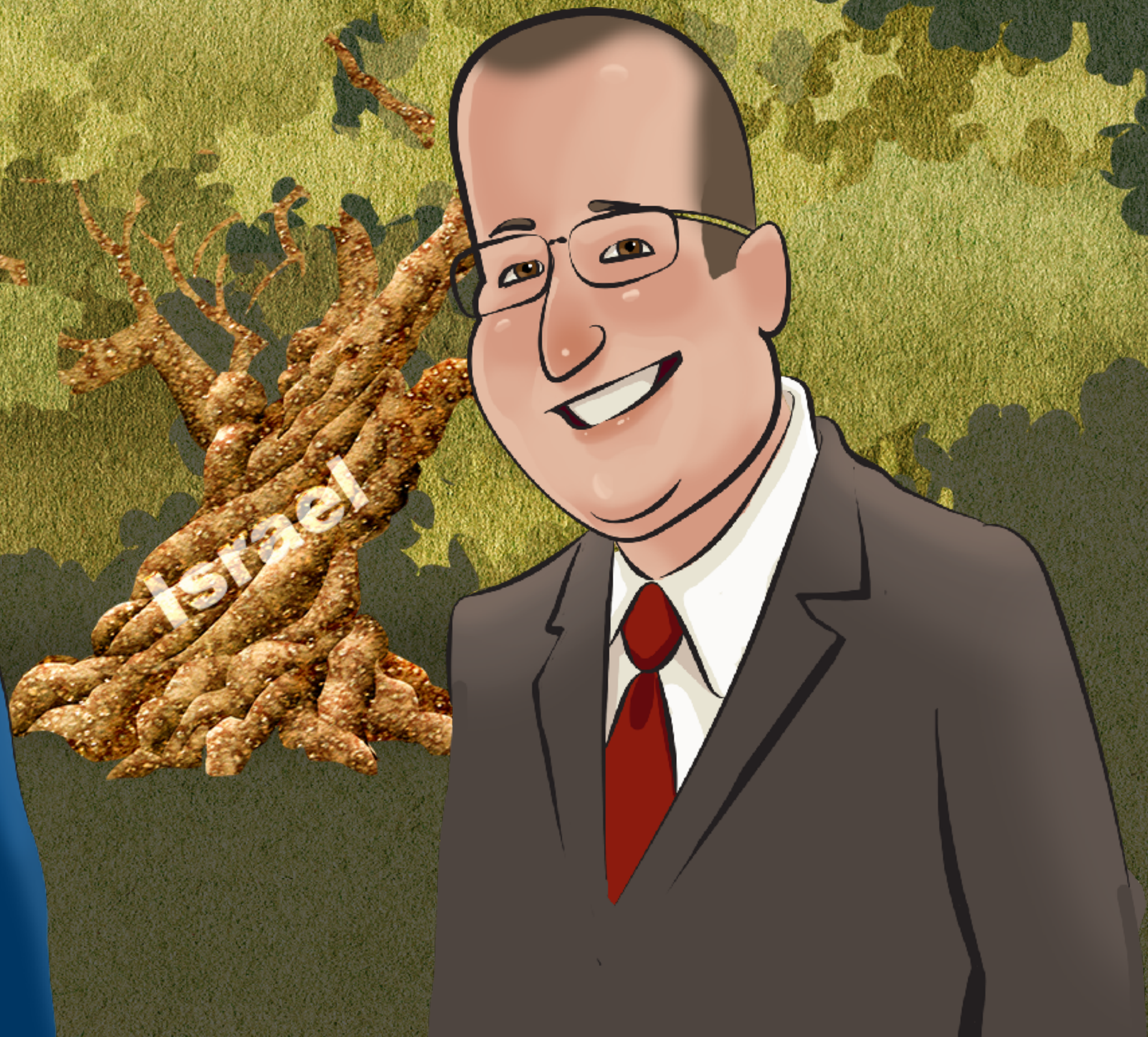
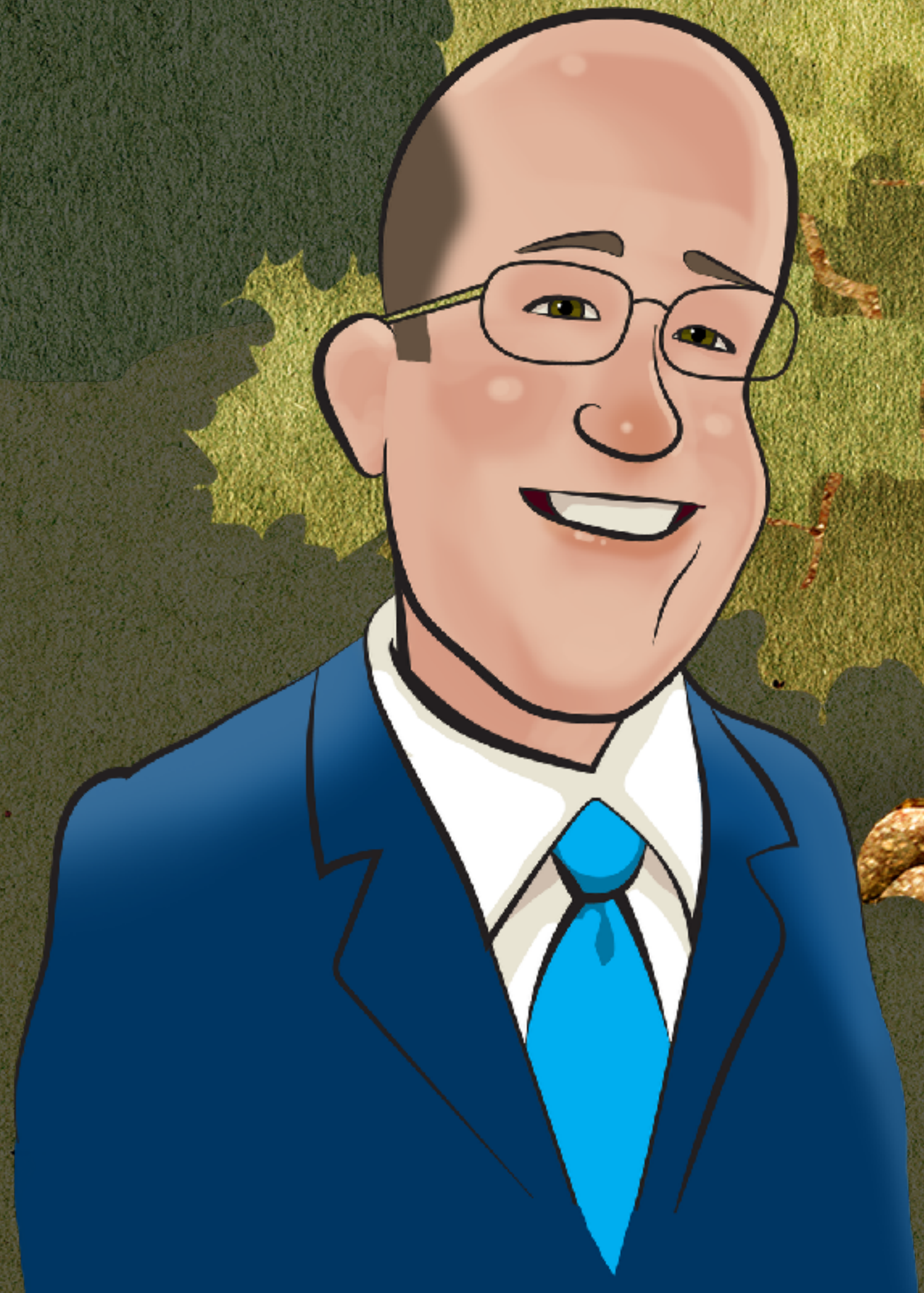
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It is believed that some of the ancient olive trees located in Israel today have come from trees that were ancient during Christ's mortal ministry. How can Israel be compared to an olive tree, which time and again seems to have been cut down, and destroyed, yet, each time a new tree springs forth from the roots?

The Allegory of the Olive Trees (Jacob 5)





is good, even like as it was in the beginning. And ^bblessed art thou; for because ye have been diligent in laboring with me in my vineyard, and have kept my commandments, and have brought unto me again the ^cnatural fruit, that my vineyard is no more corrupted, and the bad is cast away, behold ye shall have ^djoy with me because of the fruit of my vineyard.

76 For behold, for a ^along time will I lay up of the fruit of my vineyard unto mine own self against the season, which speedily cometh; and for the last time have I nourished my vineyard, and pruned it, and dug about it, and dunged it; wherefore I will lay up unto mine own self of the fruit, for a long time, according to that which I have spoken.

77 And when the time cometh that evil fruit shall again come into my vineyard, then will I cause the ^agood and the bad to be gathered; and the good will I preserve unto myself, and the bad will I cast away into its own place. And then cometh the ^bseason and the end; and my vineyard will I cause to be ^cburned with ^dfire.

CHAPTER 6

The Lord will recover Israel in the last days—The world will be burned with fire—Men must follow Christ to avoid the lake of fire and brimstone. About 544–421 B.C.

AND now, behold, my brethren, as I said unto you that I would prophesy, behold, this is my prophecy—that the things which this prophet ^aZenos spake, concerning the house of Israel, in the which he likened them unto a tame ^bolive tree, must surely come to pass.

2 And the day that he shall set his hand again the second time to ^arecover his people, is the day, yea, even the last time, that the ^bservants of the Lord shall go forth in his ^cpower, to ^dnourish and prune his ^evineyard; and after that the ^fend soon cometh.

3 And how ^ablessed are they who have labored ^bdiligently in his vineyard; and how ^ccursed are they who shall be cast out into their own place! And the ^dworld shall be ^eburned with fire.

4 And how merciful is our God unto us, for he remembereth the house of ^aIsrael, both roots and branches; and he stretches forth his ^bhands unto them all the day long; and they are a ^cstiffnecked and a gainsaying people; but as many as will not harden their hearts shall be saved in the kingdom of God.

5 Wherefore, my beloved brethren, I beseech of you in words of soberness that ye would repent, and come with full purpose of heart, and ^acleave unto God as he cleaveth unto you. And while his ^barm of mercy is extended towards you in

the light of the day, harden not your hearts.

6 Yea, today, if ye will hear his voice, harden not your hearts; for why will ye ^adie?

7 For behold, after ye have been nourished by the good ^aword of God all the day long, will ye bring forth evil fruit, that ye must be ^bhewn down and cast into the fire?

8 Behold, will ye reject these words? Will ye reject the words of the ^aprophets; and will ye reject all the words which have been spoken concerning Christ, after so many have spoken concerning him; and ^bdeny the good word of Christ, and the power of God, and the ^cgift of the Holy Ghost, and quench the Holy Spirit, and make a ^dmock of the great plan of redemption, which hath been laid for you?

9 Know ye not that if ye will do these things, that the power of the redemption and the resurrection, which is in Christ, will bring you to stand with ^ashame and ^bawful ^cguilt before the bar of God?

10 And according to the power of ^ajustice, for justice cannot be denied, ye must go away into that ^blake of fire and brimstone, whose flames are unquenchable, and whose smoke ascendeth up forever and ever, which lake of fire and brimstone is ^cendless ^dtorment.

11 O then, my beloved brethren, repent ye, and enter in at the ^astrait gate, and ^bcontinue in the way which is narrow, until ye shall obtain eternal life.

12 O be ^awise; what can I say more?

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Alma 34:33

...I beseech of you that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed.

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3 And he labored diligently that he might lead away the hearts of the people, insomuch that he did lead away many hearts; and he knowing that I, Jacob, had faith in Christ who should come, he sought much opportunity that he might come unto me.

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“A man is his own tormentor and his own condemner. Hence the saying, They shall go into the lake that burns with fire and brimstone. The torment of disappointment in the mind of man is as exquisite as a lake burning with fire and brimstone”

(Joseph Smith, History of the Church, 6:314).

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Pleasing vs. Pleading Interested? See link in the description

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7 And ye have led away much of this people that they pervert the right way of God, and ^akeep not the law of Moses which is the right way; and convert the law of Moses into the worship of a being which ye say shall come many hundred years hence. And now behold, I, Sherem, declare unto you that this is ^bblasphemy; for no man knoweth of such things; for he cannot ^ctell of things to come. And after this manner did Sherem contend against me.

8 But behold, the Lord God poured in his ^aSpirit into my soul, insomuch that I did ^bconfound him in all his words.

9 And I said unto him: Deniest thou the Christ who shall come? And he said: If there should be a Christ, I would not deny him; but I know that there is no Christ, neither has been, nor ever will be.

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15 And it came to pass that when I, Jacob, had spoken these words, the power of the Lord came upon him, insomuch that he fell to the earth. And it came to pass that he was nourished for the space of many days.

16 And it came to pass that he said unto the people: Gather together on the morrow, for I shall die; wherefore, I desire to speak unto the people before I shall die.

17 And it came to pass that on the morrow the multitude were gathered together; and he spake plainly unto them and denied the things which he had taught them, and confessed the Christ, and the power

of the Holy Ghost, and the ministering of angels.

18 And he spake plainly unto them, that he had been ^adeceived by the power of the ^bdevil. And he spake of hell, and of ^ceternity, and of eternal ^apunishment.

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Sherem the Anti-Christ by Robert L Millet
Characteristics of an Anti-Christ

- **They Deny the Need for Jesus Christ:**

- **They Accuse the Brethren of Teaching False Doctrine.**
 - “That man who rises up to condemn others,” Joseph Smith taught, “finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly, that that man is in the high road to apostasy; and if he does not repent, will apostatize, as God lives” (Teachings of the Prophet Joseph Smith 156–57; see also 193; hereafter TPJS).

- **They Have a Limited View of Reality.**

- **They Have a Disposition to Misread and Thereby Misrepresent the Scriptures.**

- **They Are Sign Seekers.**

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“There is not anything in this world of as great importance to us as obedience to the gospel of Jesus Christ. Let us search these scriptures. Let us know what the Lord has revealed. Let us put our lives in harmony with his truth. Then we will not be deceived”

(Joseph Fielding Smith, “Doctrines of Salvation,” comp. Bruce R. McConkie, 3 vols. [1954–56], 1:301).

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Sherem Teaches Against Christ

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“1. What do the standard works have to say about it? ...

“The Book of Mormon, Brigham Young said, was written on the tablets of his heart and no doubt helped save him from being deceived. ...

“2. The second guide is: what do the latter-day Presidents of the Church have to say on the subject—particularly the living President? ...

“3. The third and final test is the Holy Ghost—the test of the Spirit. ... This test can only be fully effective if one’s channels of communication with God are clean and virtuous and uncluttered with sin. Said Brigham Young:

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““You may know whether you are led right or wrong ... for every principle God has revealed carries its own convictions of its truth to the human mind. ...

““What a pity it would be if we were led by one man to utter destruction!””

(President Ezra Taft Benson in Conference Report, Oct. 1963, 16–17).

I shall meet you before the ^apleasing bar of God, which bar striketh the wicked with ^bawful dread and fear. Amen.

CHAPTER 7

Sherem denies Christ, contends with Jacob, demands a sign, and is smitten of God—All of the prophets have spoken of Christ and His Atonement—The Nephites lived out their days as wanderers, born in tribulation, and hated by the Lamanites. About 544-421 B.C.

AND now it came to pass after some years had passed away, there came a man among the people of Nephi, whose name was ^aSherem.

2 And it came to pass that he began to preach among the people, and to declare unto them that there should be ^ano Christ. And he preached many things which were flattering unto the people; and this he did that he might ^boverthrow the doctrine of Christ.

3 And he labored diligently that he might lead away the hearts of the people, insomuch that he did lead away many hearts; and he knowing that I, Jacob, had faith in Christ who should come, he sought much opportunity that he might come unto me.

4 And he was ^alearned, that he had a perfect knowledge of the language of the people; wherefore, he could use much ^bflattery, and much power of speech, according to the ^cpower of the devil.

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these things; for I truly had seen ^bangels, and they had ministered unto me. And also, I had ^cheard the voice of the Lord speaking unto me in very word, from time to time; wherefore, I could not be shaken.

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“Signs flow from faith. They may incidentally have the effect of strengthening the faith of those who are already spiritually inclined, but their chief purpose is not to convert people to the truth, but to reward and bless those already converted. ...

“Signs are sacred grants of divine favor reserved for the faithful and concerning which the recipients are commanded not to boast”

(Elder Bruce R. McConkie, “Mormon Doctrine,” 2nd ed. [1966], 713–14).

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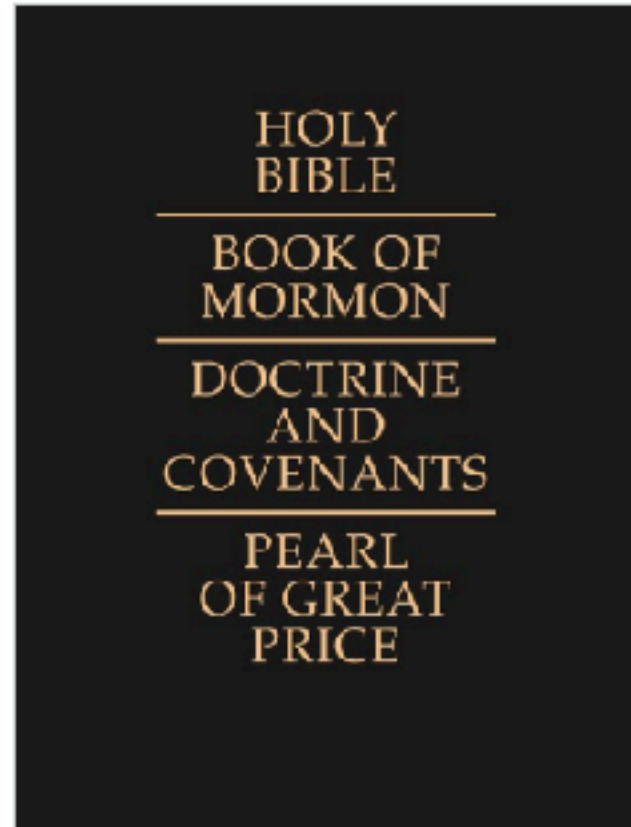
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Scriptures



Come, Follow Me



General Conference



Notes



Music



Magazines



Seminaries and Institutes



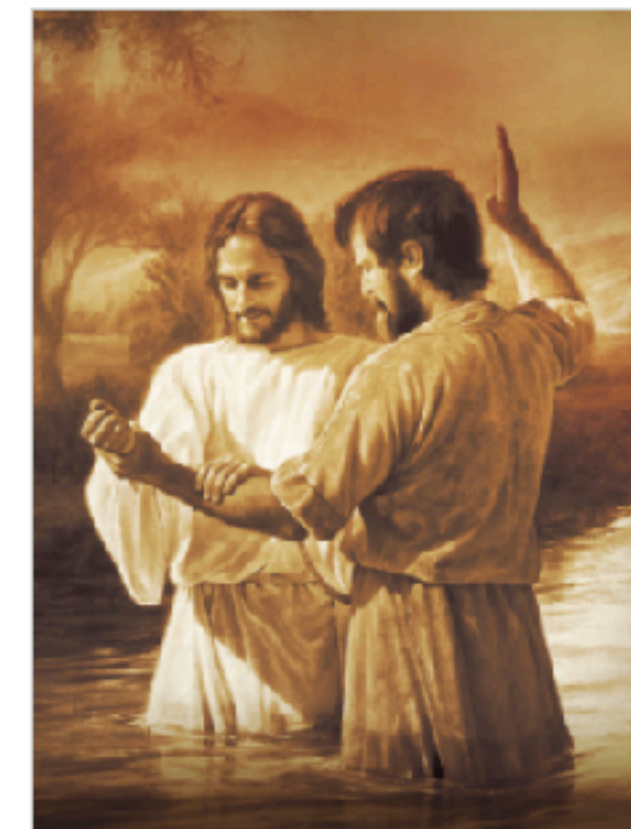
Videos



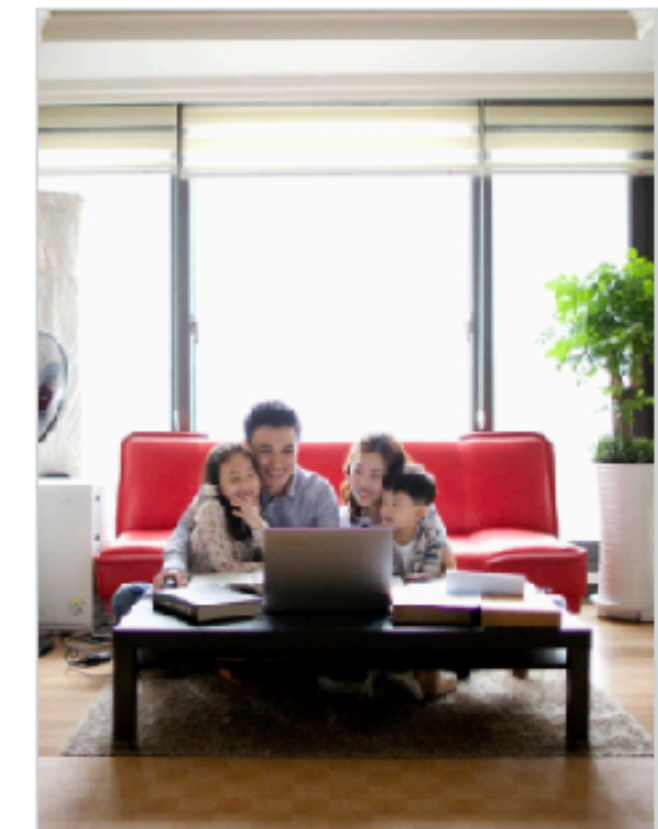
Topics



Jesus Christ



Missionary



Individuals and Families



<https://www.churchofjesuschrist.org/si/questions/gospel-study-resources?lang=eng>

Links to Gospel Study Resources



Church-Affiliated Resources

(The following websites are maintained by a third party that is affiliated with the Church. By linking to this content The Church of Jesus Christ of Latter-day Saints does not endorse the content of these sites.)

- [BYU Speeches](#): Searchable collection of speeches delivered at Brigham Young University by Church leaders and others.
- [BYU Studies Quarterly](#): Scholarly journal devoted to Latter-day Saint studies relating to scripture, Church history, and theology.
- [LDS General Conference Corpus](#): Searchable collection of all general conference talks given from 1851 to the present.
- [Encyclopedia of Mormonism](#): Online access to the *Encyclopedia of Mormonism*.
- [LDS Scripture Citation Index](#): Complete index of all scripture passages used in general conference talks.
- [Neal A. Maxwell Institute for Religious Scholarship](#): Collection of scholarly research designed to deepen understanding of religious texts and traditions.
- [Religious Educator](#): Scholarly journal for religious educators that focuses on Church doctrine and history and on effective teaching.
- [Religious Studies Center](#): Published research focusing on Church doctrine and history that encourages faithful gospel scholarship.
- [Studies in Mormon History](#): Citation information for numerous articles, books, theses, and dissertations on LDS history and culture. Includes some abstracts and links to full text.

Other Resources

Other Resources

(The following websites are maintained by a third party that is unaffiliated with the Church. By linking to this content The Church of Jesus Christ of Latter-day Saints does not endorse the content of these sites.)

- [1828 edition of Webster's American Dictionary of the English Language](#): Word definitions commonly used in the time of the Restoration of the Church.
- [Book of Mormon Central](#): Information that was created to explain, engage, inspire, and encourage greater knowledge and appreciation of every aspect of the Book of Mormon.
- [FairMormon](#): Well-reasoned and faithful responses to doctrinal, historical, and social questions.
- [Joseph Smith's Polygamy](#): Information about Joseph Smith's plural marriage practices and teachings.
- [Mormon Scholars Testify](#): Messages of faith from scholars who belong to The Church of Jesus Christ of Latter-day Saints.
- [The Interpreter Foundation](#): Independent organization that focuses on the scriptures of The Church of Jesus Christ of Latter-day Saints. They publish a peer-reviewed journal: *Interpreter: A Journal of Mormon Scripture*.

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25 Wherefore, the people of Nephi did fortify against them with their arms, and with all their might, trusting in the God and ^arock of their salvation; wherefore, they became as yet, conquerors of their enemies.

26 And it came to pass that I, Jacob, began to be old; and the record of this people being kept on the ^aother plates of Nephi, wherefore, I conclude this record, declaring that I have written according to the best of my knowledge, by saying that the time passed away with us, and also our ^blives passed away like as it were unto us a ^cdream, we being a ^dlonesome and a solemn people, ^cwanderers, cast out from Jerusalem, born in tribulation, in a wilderness, and hated of our brethren, which caused wars and contentions; wherefore, we did mourn out our days.

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Relations with
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Jacob's Farewell

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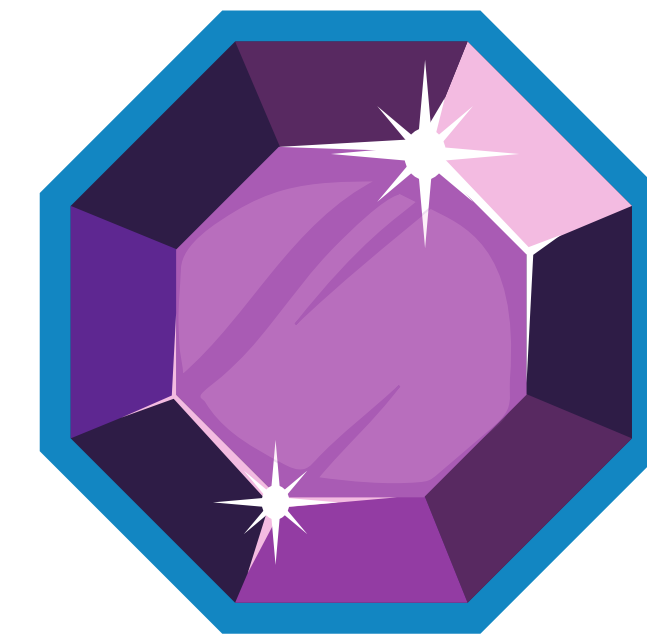
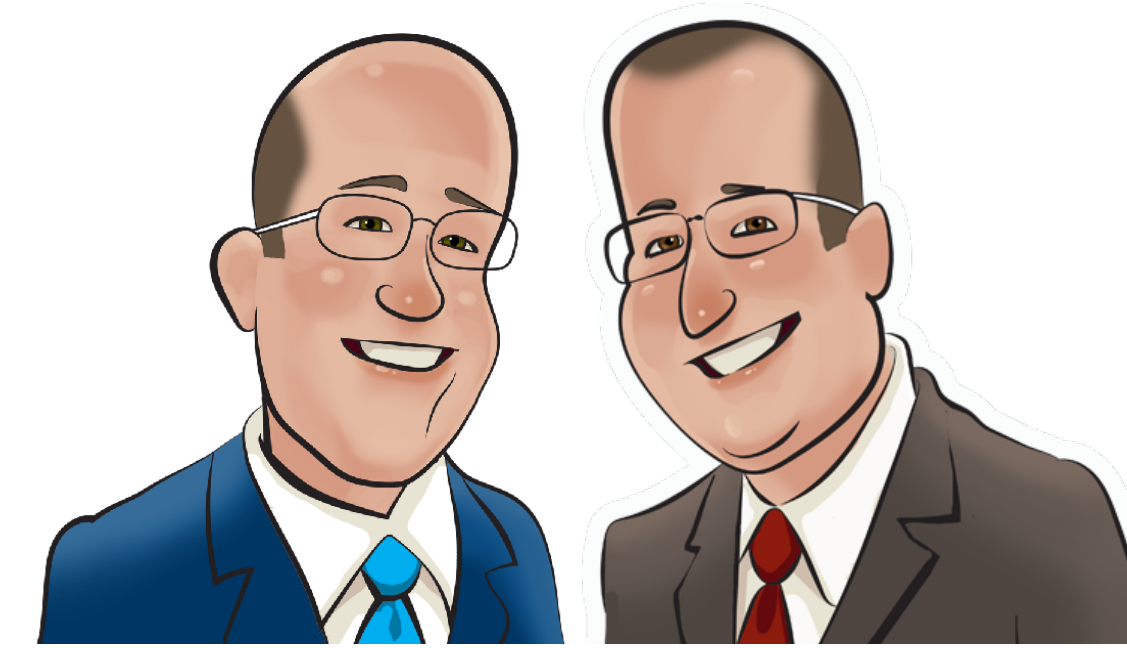
“The choice of words came through the manner of the language of Joseph Smith, so that we might have understanding. This is why words not known in Book of Mormon times are found in the translated text.

“The word adieu is defined in a dictionary of Joseph Smith’s day as ‘a farewell; an expression of kind wishes at the parting of friends’ [meaning that I commend you to God]. (Noah Webster, An American Dictionary of the English Language, 1828). While the word is of French origin, it had found common usage in early nineteenth century New England”

(Edward J. Brandt, “I Have a Question,” Ensign, Oct. 1985, 17).

en. 49:33; Hel. 14:21.
ma 19:6 (1–36).
God, Love of.
ma 17:2.
Scriptures, Study of.
os 1:20.
os 1:14.
osiah 1:5;
:12 (11–18);
ma 3:8; 9:16;
&C 93:39.
rom 1:6.

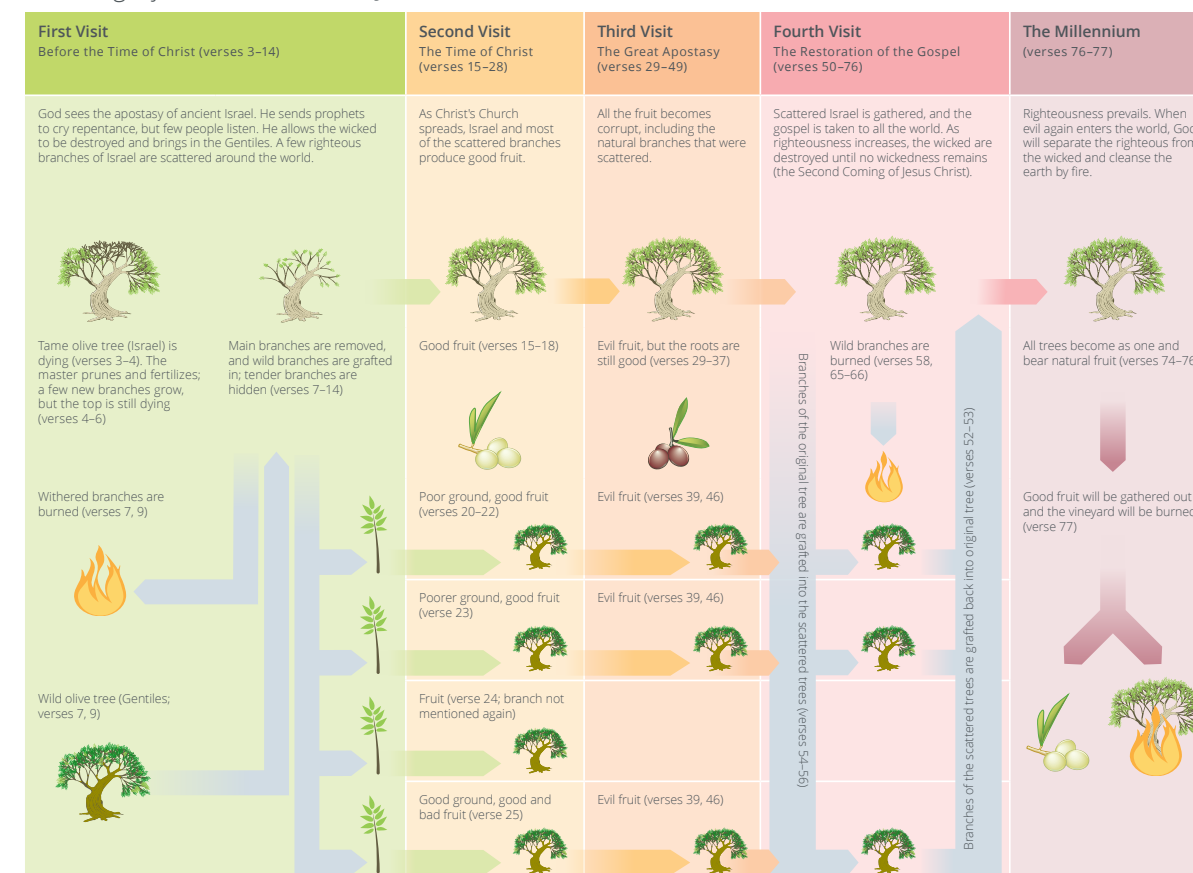
Mosiah 28:2.
TG Malice.
25 *a* TG Rock.
26 *a* 1 Ne. 19:1 (1–6);
Jarom 1:14 (1, 14–15).
b James 4:14.
c 1 Chr. 29:15; Ps. 144:4.
d Alma 13:23.
e Alma 26:36.
27 *a* Enos 1:1.
b Omni 1:3.
c Jacob 1:1 (1–4)



Scripture GEMS

This has been a Scripture Gems Production with Jon and Jay Fullmer. Jacob 5 was performed abridged. Check out your scriptures for the full Allegory. We hope this can help with your studies.

The Allegory of the Olive Trees (Jacob 5)



Don't forget to use the Come Follow Me chart too. We'll link it in the video description.