

Comments on Jacob 6

Jacob follows up the quotation of Zenos' allegory with a series of two statements. The first is Jacob's testimony that the parable is a true one in that it represents, at least allegorically, how the Lord will redeem Israel (v. 1-7). The second statement addresses those who do not believe the parable to be true (v. 8-13). Both statements end with an appeal for repentance (v. 5-7, 11-13).

1 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 Zenos spake, concerning the house of Israel, in the which he likened them unto a tame olive-tree, must surely come to pass. 2 And the day that he shall set his hand again the second time to recover his people, is the day, yea, even the last time, that the servants of the Lord shall go forth in his power, to nourish and prune his vineyard; and after that the end soon cometh. 3 And how blessed are they who have labored diligently in his vineyard; and how cursed are they who shall be cast out into their own place! And the world shall be burned with fire. 4 And how merciful is our God unto us, for he remembereth the house of Israel, both roots and branches; and he stretches forth his hands unto them all the day long; and they are a stiffnecked 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 cleave unto God as he cleaveth unto you. And while his arm 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 die? 7 For behold, after ye have been nourished by the good word of God all the day long, will ye bring forth evil fruit, that ye must be hewn down and cast into the fire?

v1-7 Jacob states the general premise of the allegory will in reality take place (v. 1), it is therefore a prediction. He then equates various key elements from the allegory with their respective real-world elements (v. 2-7). The equation contrasts the blessed condition of those who labor diligently in the vineyard with the destruction of those who are in the world (v. 2-3). And he exhorts Israel to stop being so stiff-necked and cleave unto the mercy of God (v. 5-6).

8 Behold, will ye reject these words? Will ye reject the words of the prophets; and will ye reject all the words which have been spoken concerning Christ, after so many have spoken concerning him; and deny the good word of Christ, and the power of God, and the gift of the Holy Ghost, and quench the Holy Spirit, and make a mock 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 shame and awful guilt before the bar of God? 10 And according to the power of justice, for justice cannot be

denied, ye must go away into that lake of fire and brimstone, whose flames are unquenchable, and whose smoke ascendeth up forever and ever, which lake of fire and brimstone is endless torment.

11 O then, my beloved brethren, repent ye, and enter in at the strait gate, and continue in the way which is narrow, until ye shall obtain eternal life. 12 O be wise; what can I say more? 13 Finally, I bid you farewell, until I shall meet you before the pleasing bar of God, which bar striketh the wicked with awful dread and fear. Amen.

v8-13 A series of rhetorical question to those who would reject the parable and its interpretation, and therefore the mercy of God. Jacob informs them that if they do, then they will be damned (v. 8-10). So Jacob pleads with them to repent (v. 11), and encourages them to be wise (v. 12). He then bids all farewell until he sees them again at Judgement (v. 13), where he will presumably be a witness against the unbelievers in a fashion similar to Nephi (cp. 2 Ne. 33:10-15).

v13 The way Jacob closes off this chapter is very similar to the way Nephi closes off 2 Ne. 33. As such, I wouldn't be surprised if he initially intended this to be the end of his portion of the small plates, but "after some years had passed away" (7:1) he appended the contents of ch. 7.

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