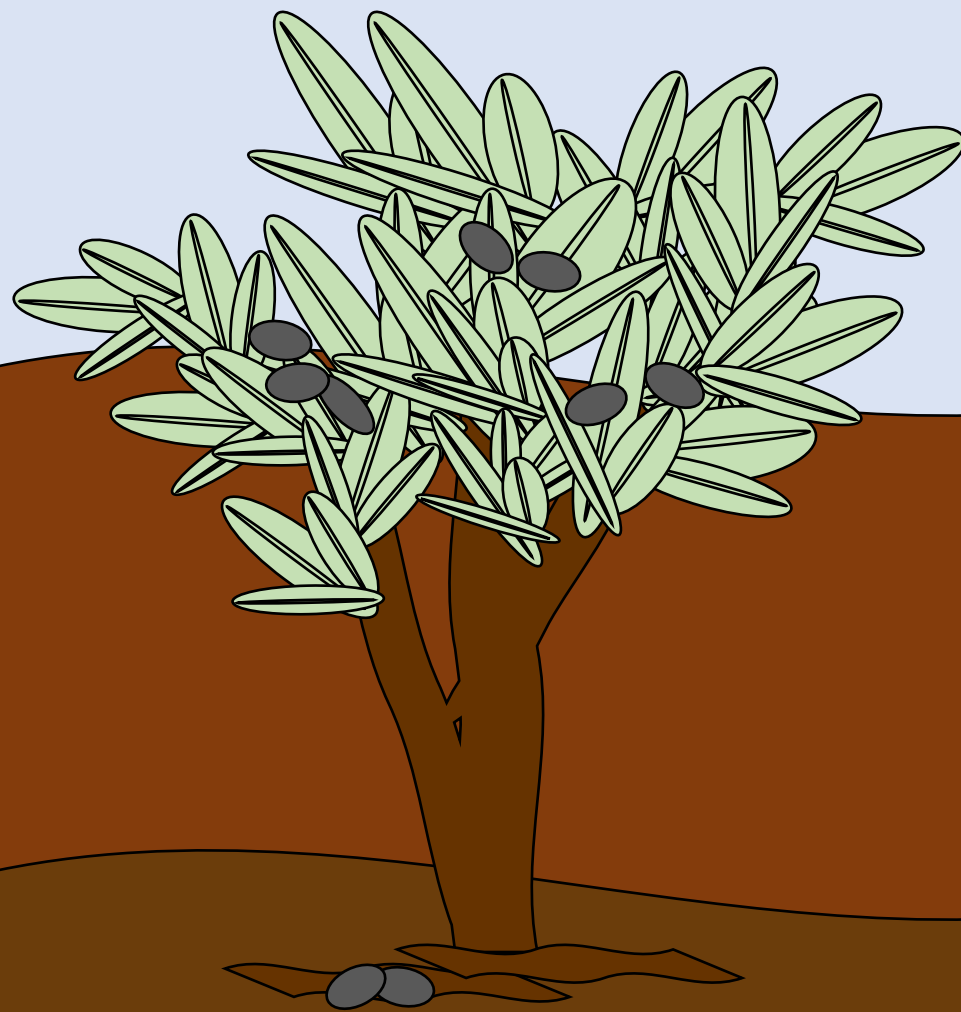


# Jacob 5-7



# The Olive Tree Allegory

## Jacob 5-6

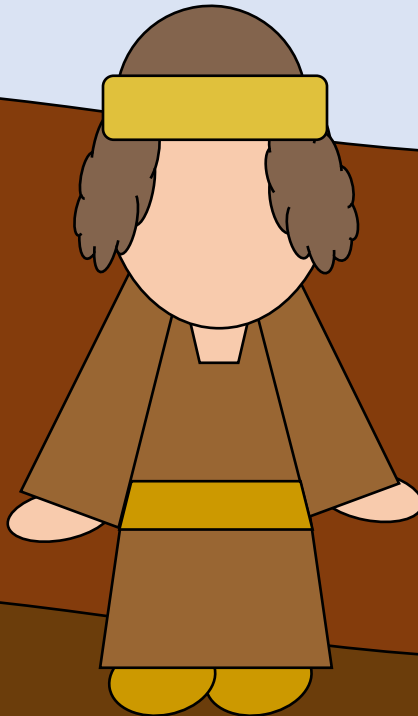


# Tame and Wild Olive Tree Allegory

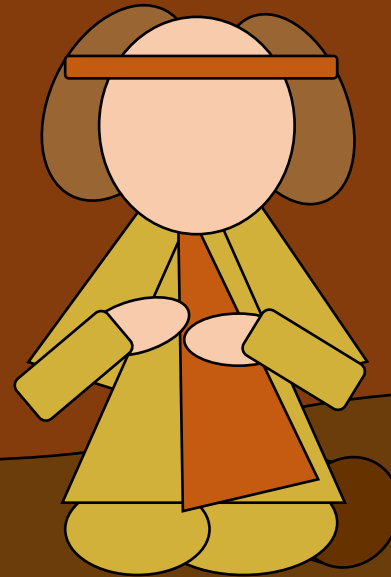
Quoted by Jacob

Originally given by Zenos

Found in the Brass Plates



Jacob used this allegory to teach that the Lord would seek to bring salvation to all people



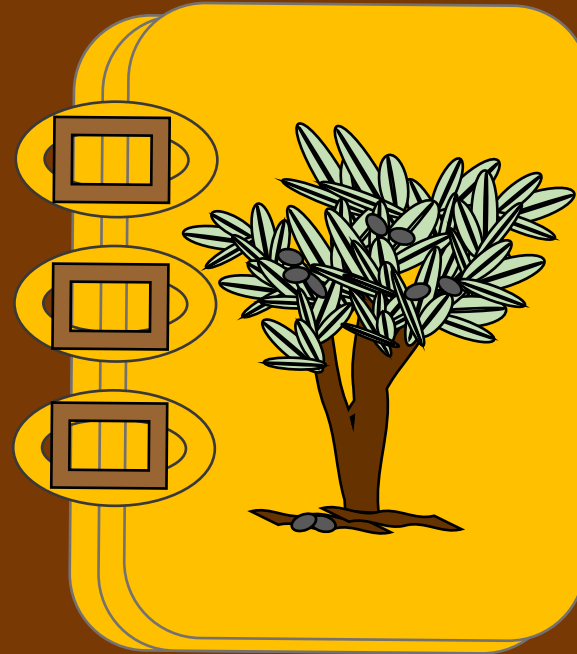
If found in brass plates it would be dated over 600 BC

# What is an Allegory?

A story with more than one level of meaning

It uses symbolic representations to stand for moral or spiritual ideas

Almost everything in an allegory represents something else.



Parable--Simile—an expression of relationship between two or more things, a comparison being made generally through the use of such words as *like* or *as*.

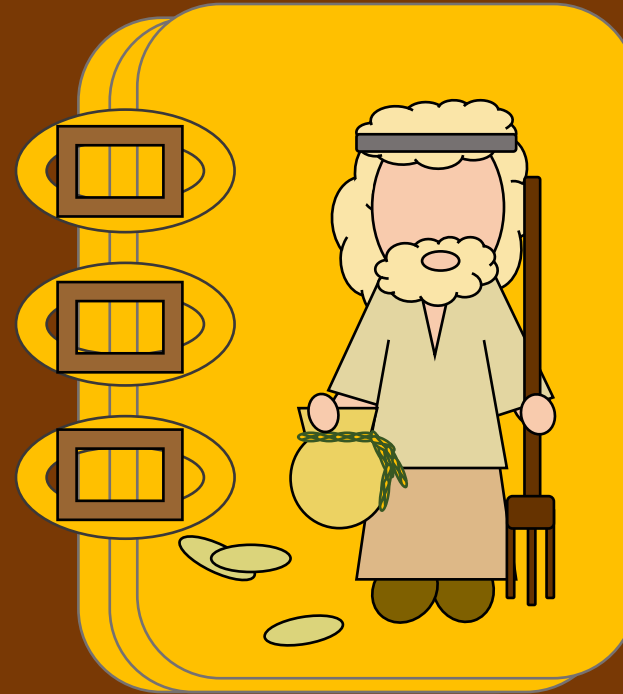
Allegory--Metaphor—similar expression but without *like* or *as* to denote likeness.



# Parables

“Jesus spoke in parables to veil meaning, to deliver truths which could only be understood by certain persons and would thereby be withheld from the unworthy or insincere.”

JFM and RLM



“And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.”  
Matthew 13:10-11

# Zenos

He was a Hebrew prophet

He was of the lineage of Joseph (3 Nephi 10:16)

His writings were included in the brass plates and were accessible to the Book of Mormon prophets

He spoke repeatedly of the Savior—his prophecies were specific gospel-centered and Christ-centered

He spoke of the destiny of the house of Israel, of which the Nephites were an important branch

## Why quote Zenos?

His prophecies could have been well known and highly valued

**See Romans 11** —Could Paul have been citing Zenos in his discussion of Jews and Gentiles?



# Pondering Questions

A young priesthood holder develops a sinful habit. He believes that others can be forgiven, but he doubts the Lord will accept his repentance.

A young woman transgresses a commandment. She experiences guilt, feels terrible about herself, and questions if the Lord still loves her.

**Have you ever wondered about the Lord's willingness to forgive you of your sins?**

Jacob prophesied that the Jews would reject Jesus Christ (see Jacob 4:15). He also taught that Jesus Christ would continue to labor for the salvation of His people even after they had rejected Him (see Jacob 4:17–18).

Jesus Christ is willing to help those who have turned away from Him.



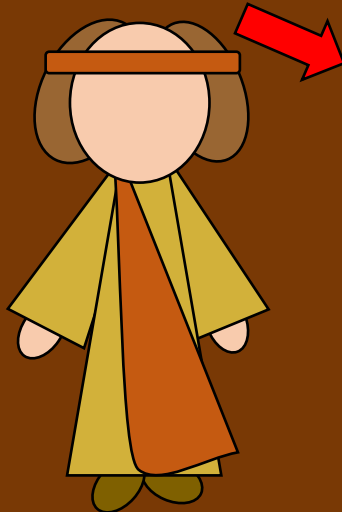
# Remember...

“Behold, my brethren, do ye not remember to have read the words of the prophet Zenos, which he spake unto the house of Israel, saying:”



Jacob is reminding the Nephites of the writings they are already familiar with.

“Hearken, O ye house of Israel, and hear the words of me, a prophet of the Lord.”



Zenos was speaking to (the house of Israel). The Old Testament prophet Jacob made covenants with the Lord, the Lord changed his name to Israel. The phrase “house of Israel” refers to Jacob’s descendants and to all people who have been baptized and have made covenants with the Lord.

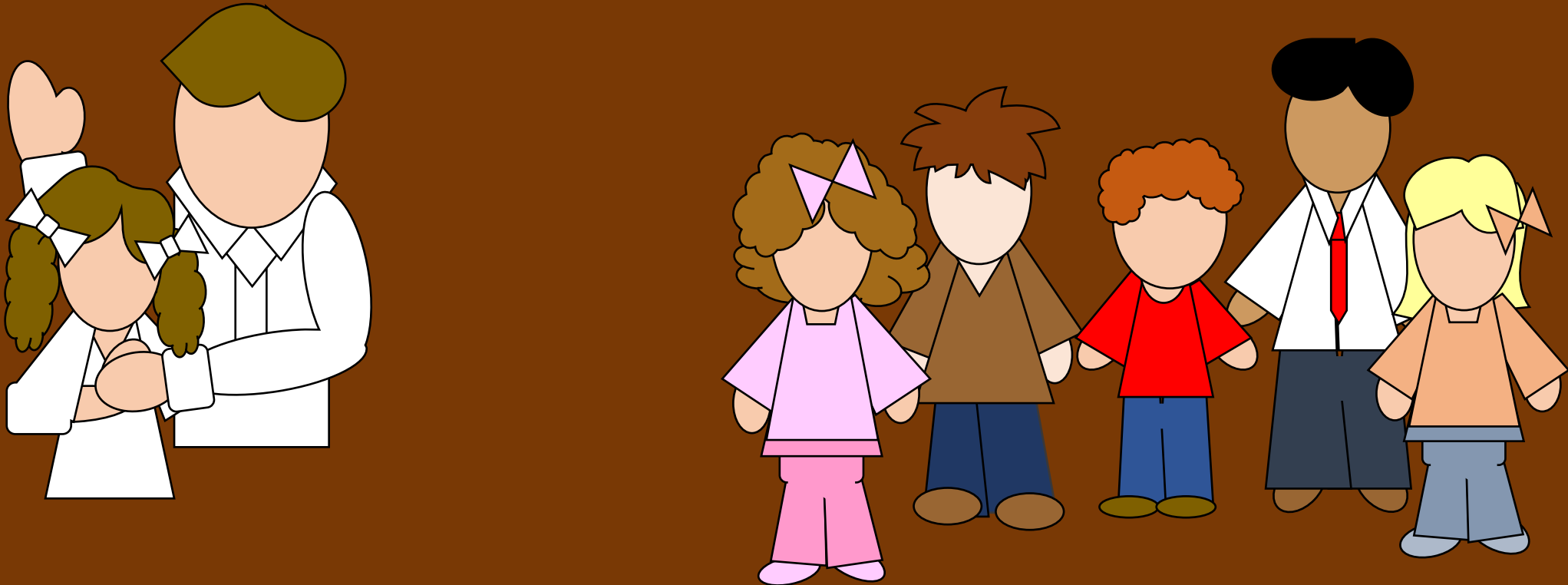


# A Member of the House of Israel

Who in this class is a member of the House of Israel?

All baptized members of the Church are part of the house of Israel.

We are part of the allegory in Jacob 5.



# Possible Symbolism



House of Israel,  
God's covenant  
people



God's  
judgments on  
the wicked



The Lord's prophets



Fruit  
The lives or  
works of people



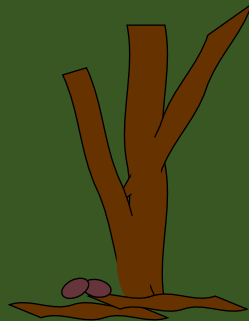
Decay—sin and  
apostasy



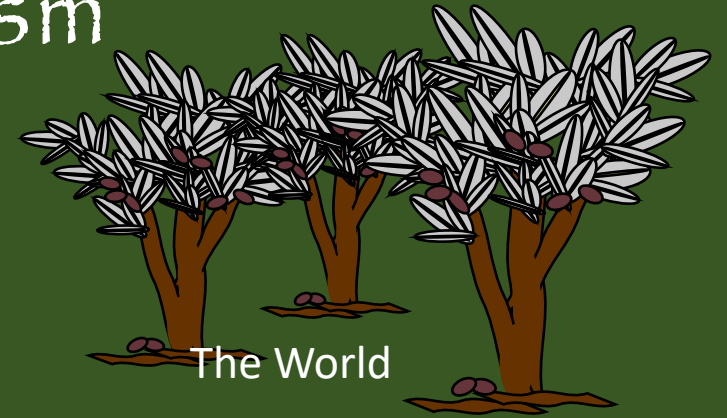
Lord and Master—  
Jesus Christ



Branches—groups of  
people



Grafting- planting= The scattering and gathering  
of the Lord's covenant people  
The grafting of wild branches into the tame olive  
tree represents the conversion of those who  
become part of the Lord's covenant people.



The World

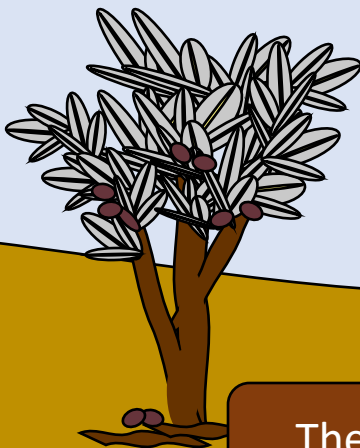


The Lord's effort to  
help His people to  
receive the blessings  
of His Atonement

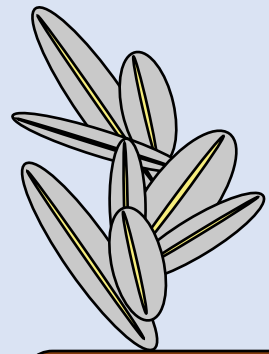
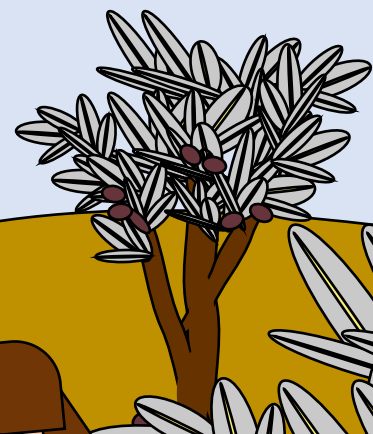
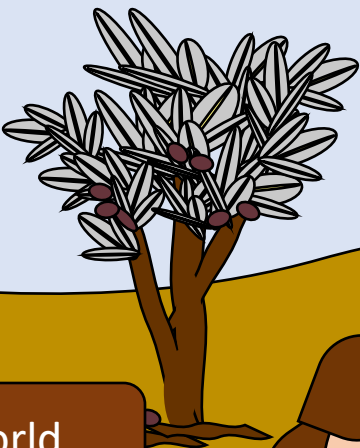


Wild Olive Tree—  
Gentiles those who  
have not made  
covenants with the Lord

The Allegory



The World



Sin and Apostasy




Jesus Christ



House of Israel

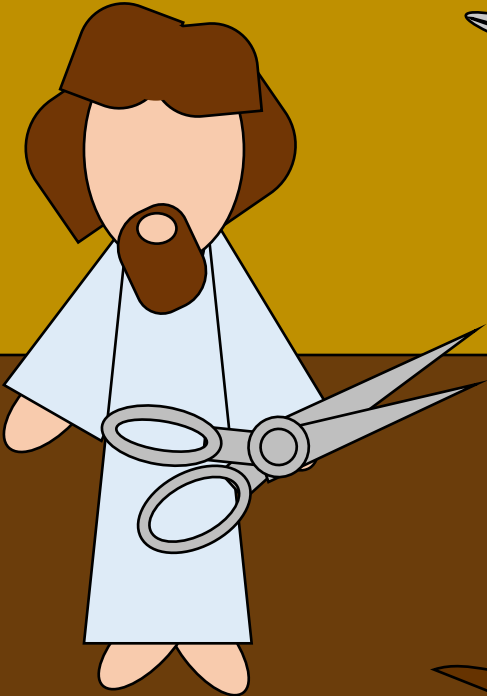
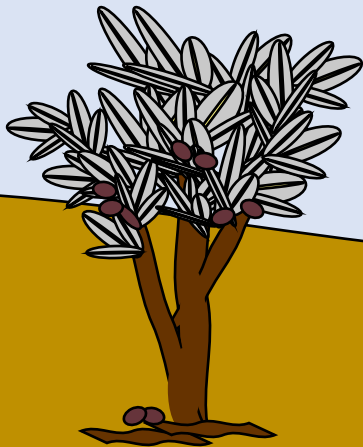
“For behold, thus saith the Lord, I will liken thee, O house of Israel, like unto a tame olive tree, which a man took and nourished in his vineyard; and it grew, and waxed old, and began to decay.”



The Master  
seeks ways  
to help the  
tree survive  
and bare  
good fruit

“And it came to pass that the master of the vineyard went forth, and he saw that his olive tree began to decay; and he said: I will prune it, and dig about it, and nourish it, that perhaps it may shoot forth young and tender branches, and it perish not.”

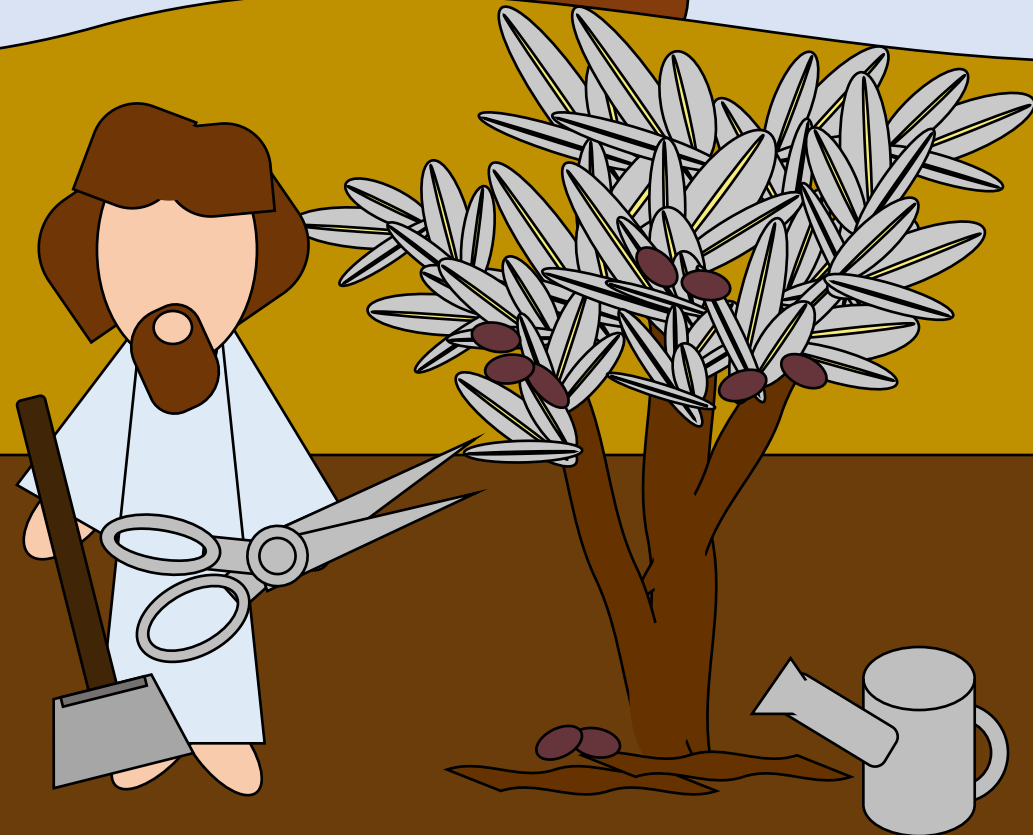
Pruning, digging, and nourishing represent the Lord's efforts to help us receive the blessings of His Atonement and the efforts of prophets to teach and to call people to repentance.



“And it came to pass that after many days it began to put forth somewhat a little, young and tender branches; but behold, the main top thereof began to perish.”

After caring for the tree, he waits many days to see the results of His labor. The tree brings forth new and tender branches. The righteous Israelites.

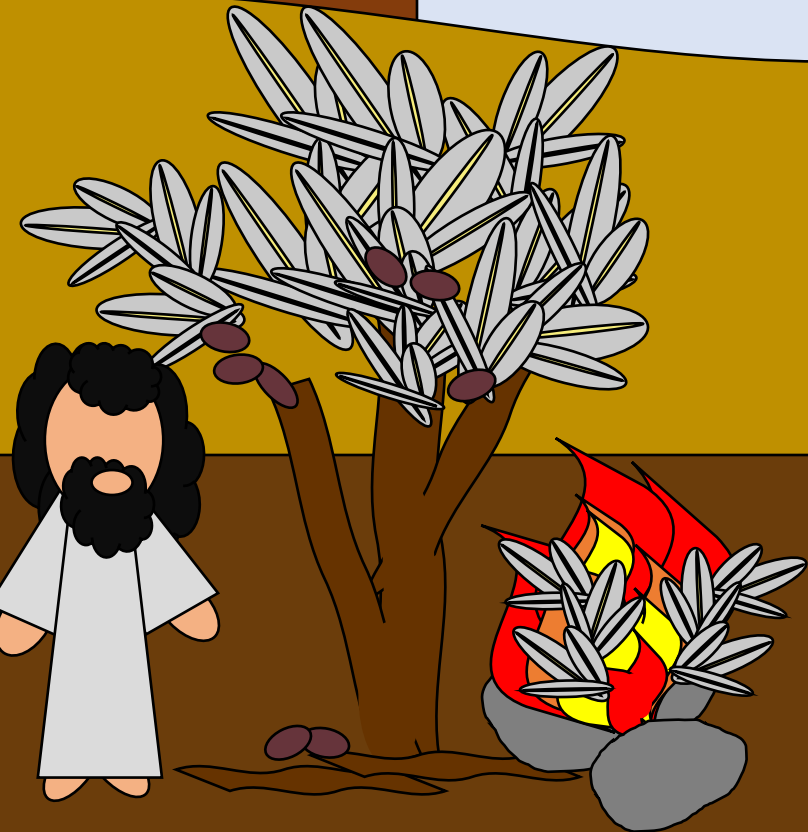
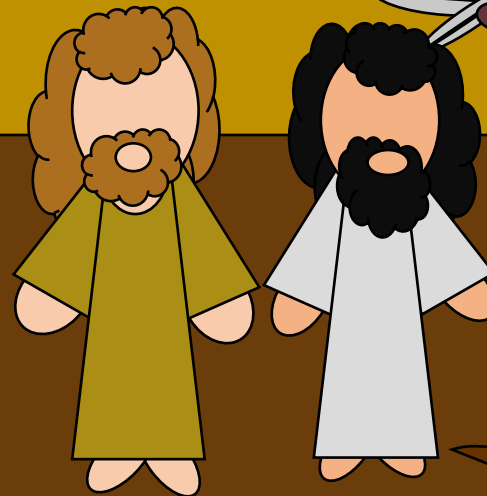
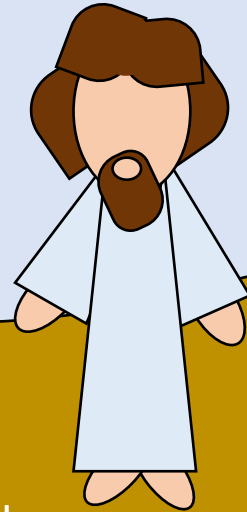
“And it came to pass that he pruned it, and digged about it, and nourished it according to his word.”



Israel is taken captive, destroyed and loses many lives and are burned

The Master grieves for the tree and directs his servants to pluck off the decayed branches and cast them into the fire.

“And it came to pass that the master of the vineyard saw it, and he said unto his servant: It grieveth me that I should lose this tree; wherefore, go and pluck the branches from a wild olive tree, and bring them hither unto me; and we will pluck off those main branches which are beginning to wither away, and we will cast them into the fire that they may be burned.”



The Master  
commands His  
servants to graft the  
branches from the  
wild olive tree onto  
the old tree and  
nourish it.

“And behold, saith the Lord of the vineyard, I take away many of these young and tender branches, and I will graft them whithersoever I will; and it mattereth not that if it so be that the root of this tree will perish, I may preserve the fruit thereof unto myself; wherefore, I will take these young and tender branches, and I will graft them whithersoever I will.”





Since limbs gather sunlight and air for the tree, strong branches can strengthen a dying tree.

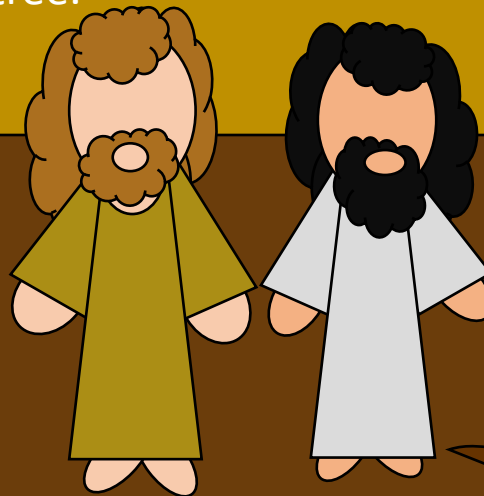
“Take thou the branches of the wild olive tree, and graft them in, in the stead thereof; and these which I have plucked off I will cast into the fire and burn them, that they may not cumber the ground of my vineyard.”




“Wherefore, go thy way; watch the tree, and nourish it, according to my words.”

“And the Lord of the vineyard caused that it should be dug about, and pruned, and nourished, saying unto his servant: It grieveth me that I should lose this tree; wherefore, that perhaps I might preserve the roots thereof that they perish not, that I might preserve them unto myself, I have done this thing.”

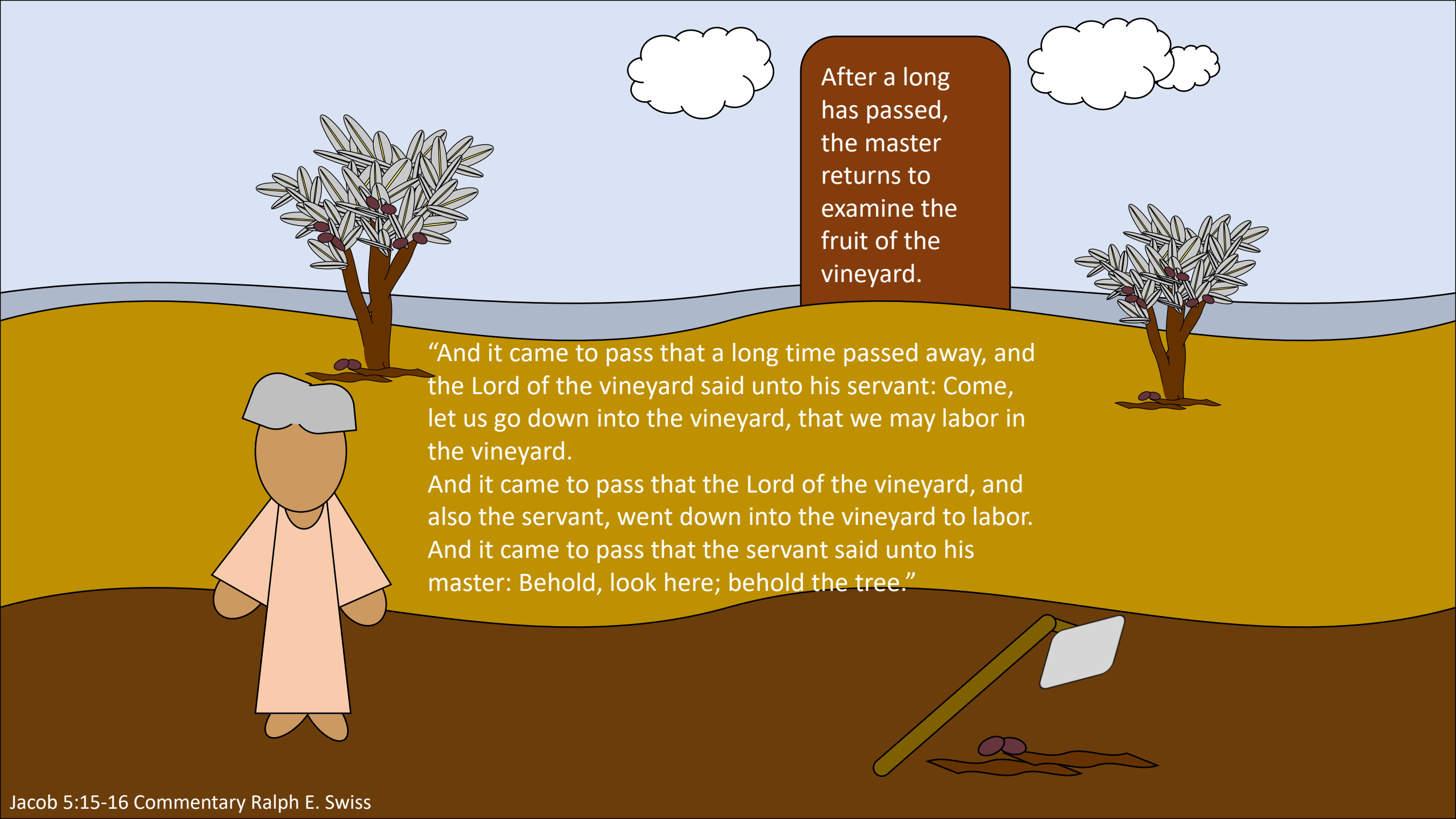
“And it came to pass that the servant of the Lord of the vineyard did according to the word of the Lord of the vineyard, and grafted in the branches of the wild olive tree.”





“And it came to pass that the Lord of the vineyard went his way, and hid the natural branches of the tame olive tree in the nethermost parts of the vineyard, some in one and some in another, according to his will and pleasure.”

“And these will I place in the nethermost part of my vineyard, whithersoever I will, it mattereth not unto thee; and I do it that I may preserve unto myself the natural branches of the tree; and also, that I may lay up fruit thereof against the season, unto myself; for it grieveth me that I should lose this tree and the fruit thereof.”

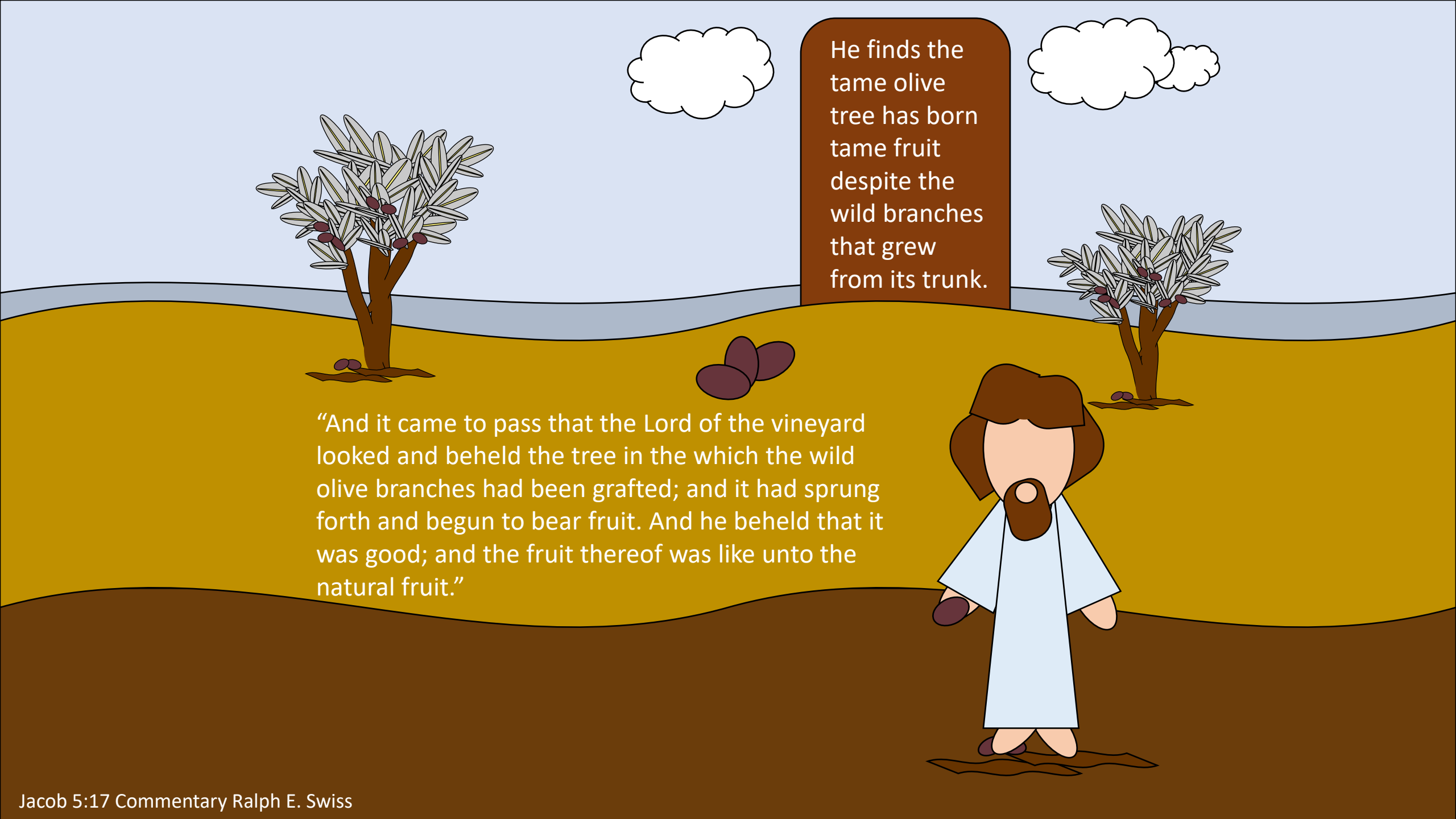


After a long has passed, the master returns to examine the fruit of the vineyard.

“And it came to pass that a long time passed away, and the Lord of the vineyard said unto his servant: Come, let us go down into the vineyard, that we may labor in the vineyard.

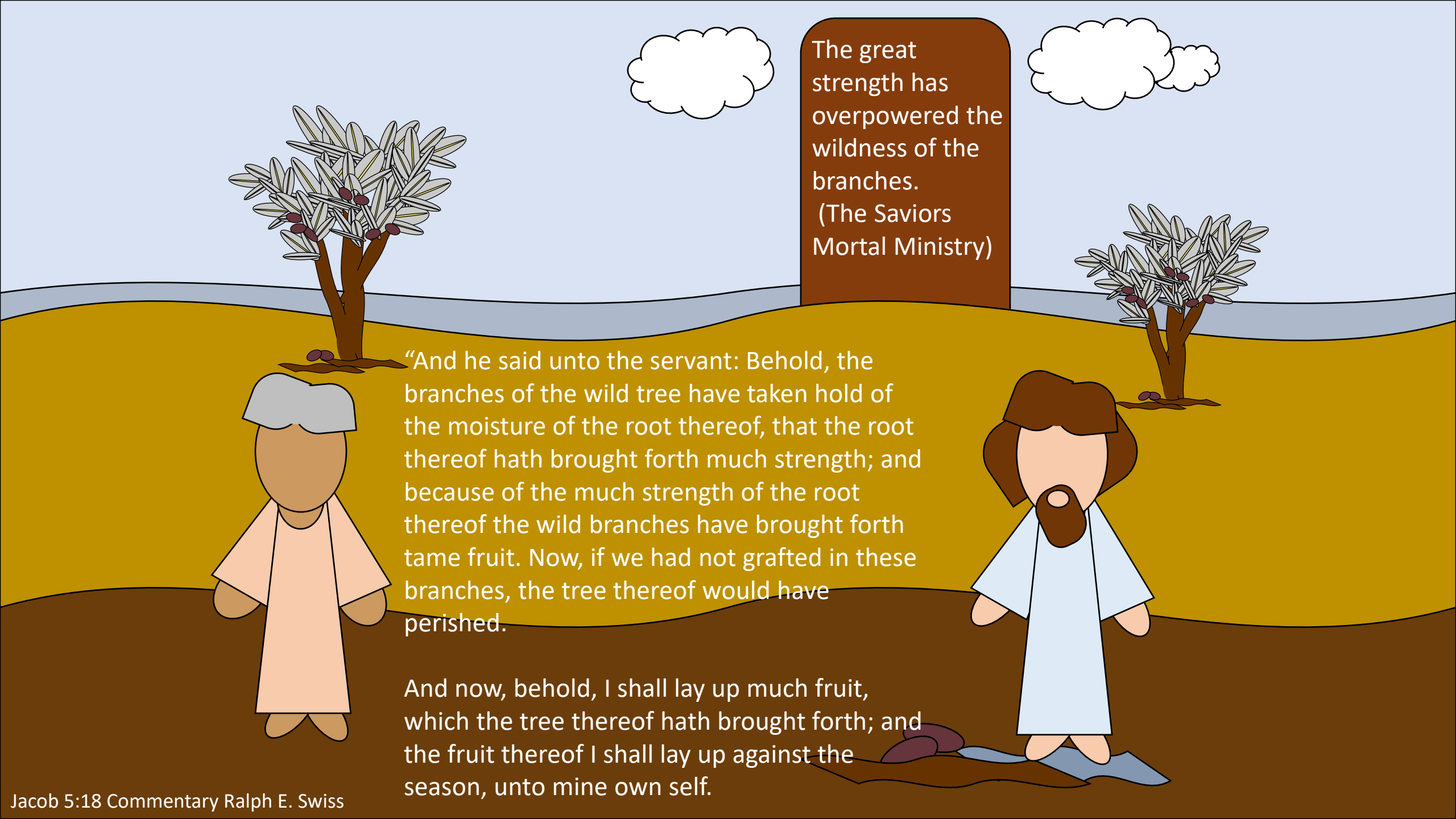
And it came to pass that the Lord of the vineyard, and also the servant, went down into the vineyard to labor.

And it came to pass that the servant said unto his master: Behold, look here; behold the tree.”



He finds the tame olive tree has born tame fruit despite the wild branches that grew from its trunk.

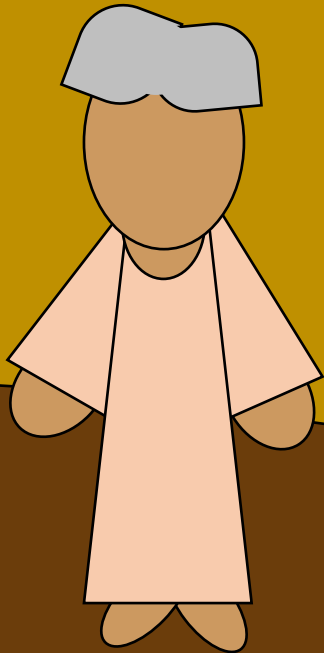
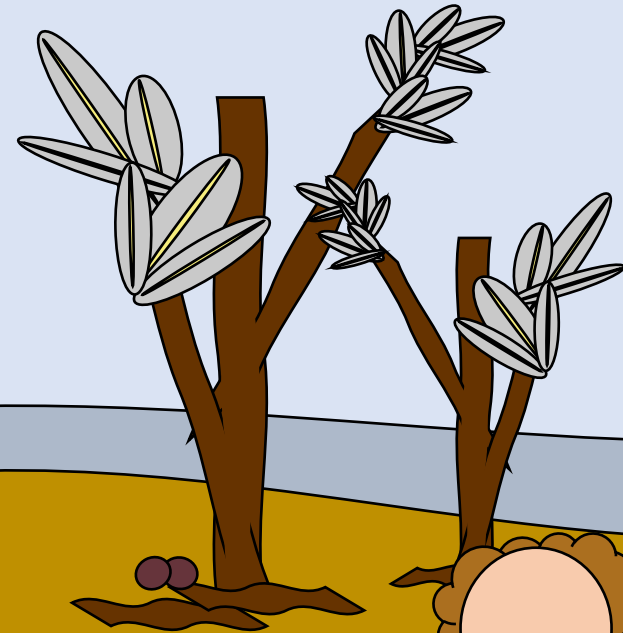
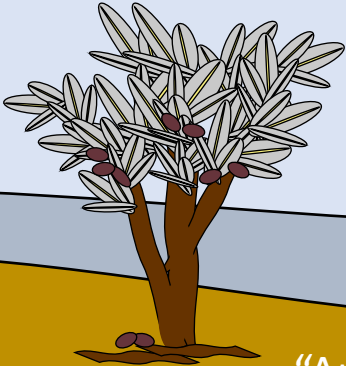
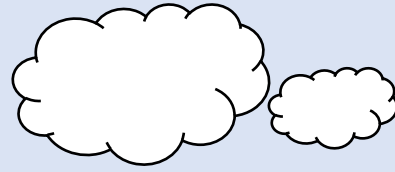
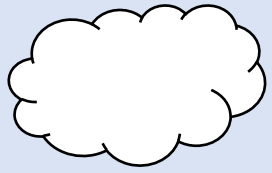
“And it came to pass that the Lord of the vineyard looked and beheld the tree in the which the wild olive branches had been grafted; and it had sprung forth and begun to bear fruit. And he beheld that it was good; and the fruit thereof was like unto the natural fruit.”



The great strength has overpowered the wildness of the branches.  
(The Saviors Mortal Ministry)

“And he said unto the servant: Behold, the branches of the wild tree have taken hold of the moisture of the root thereof, that the root thereof hath brought forth much strength; and because of the much strength of the root thereof the wild branches have brought forth tame fruit. Now, if we had not grafted in these branches, the tree thereof would have perished.

And now, behold, I shall lay up much fruit, which the tree thereof hath brought forth; and the fruit thereof I shall lay up against the season, unto mine own self.



“And it came to pass that the Lord of the vineyard said unto the servant: Come, let us go to the nethermost part of the vineyard, and behold if the natural branches of the tree have not brought forth much fruit also, that I may lay up of the fruit thereof against the season, unto mine own self.”

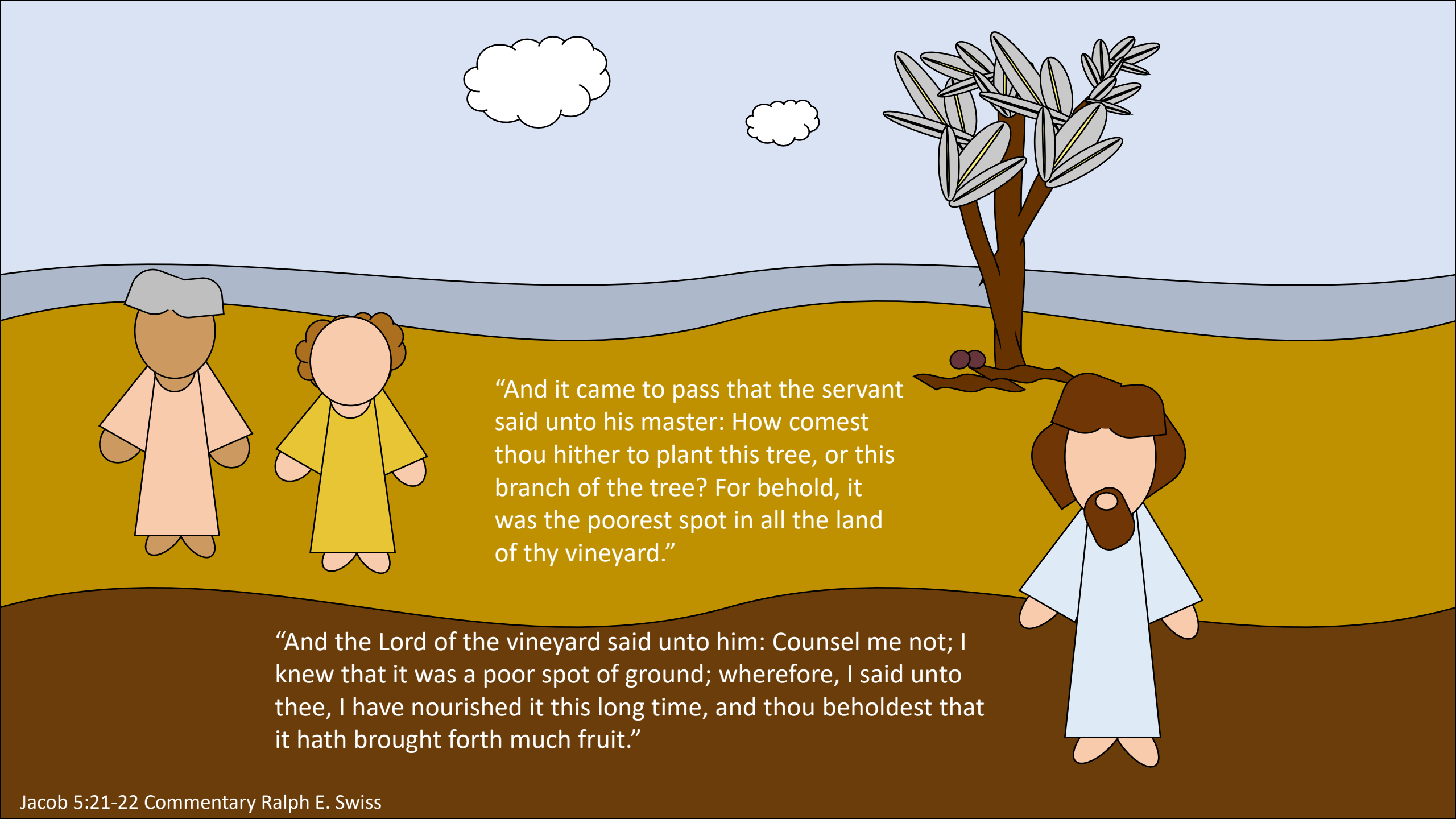


The first bundle:  
Moved to an area  
that the servants  
called the  
poorest spot in  
all the vineyard

“And it came to pass that they went forth whither the master had hid the natural branches of the tree, and he said unto the servant: Behold these; and he beheld the first that it had brought forth much fruit; and he beheld also that it was good. And he said unto the servant: Take of the fruit thereof, and lay it up against the season, that I may preserve it unto mine own self; for behold, said he, this long time have I nourished it, and it hath brought forth much fruit.”

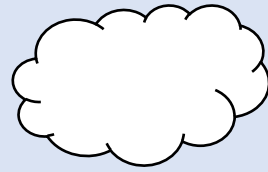




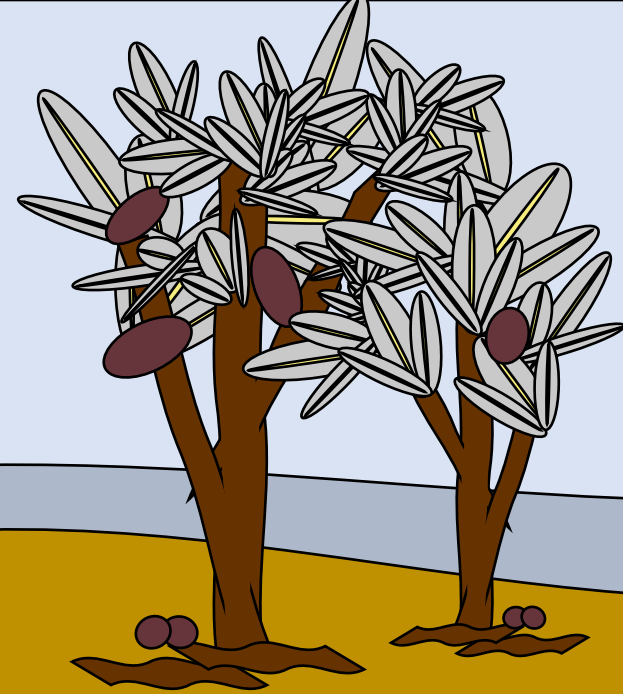


“And it came to pass that the servant said unto his master: How comest thou hither to plant this tree, or this branch of the tree? For behold, it was the poorest spot in all the land of thy vineyard.”

“And the Lord of the vineyard said unto him: Counsel me not; I knew that it was a poor spot of ground; wherefore, I said unto thee, I have nourished it this long time, and thou beholdest that it hath brought forth much fruit.”

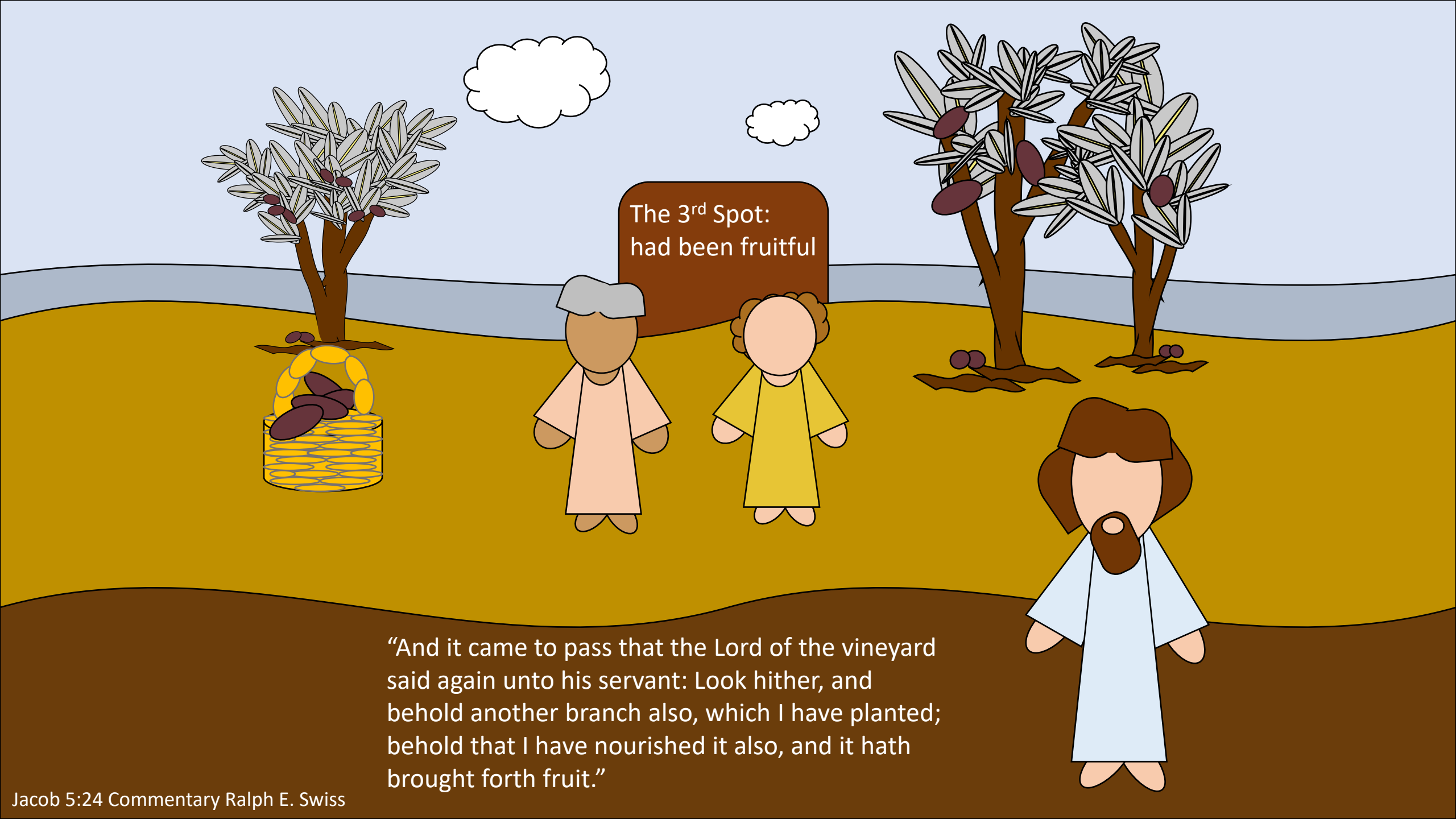


The Second bundle:  
Moved to poorer  
spot than the first.  
Yet those branches  
bore good fruit.  
The Lord was able  
to bring forth  
righteous people in  
a wicked world



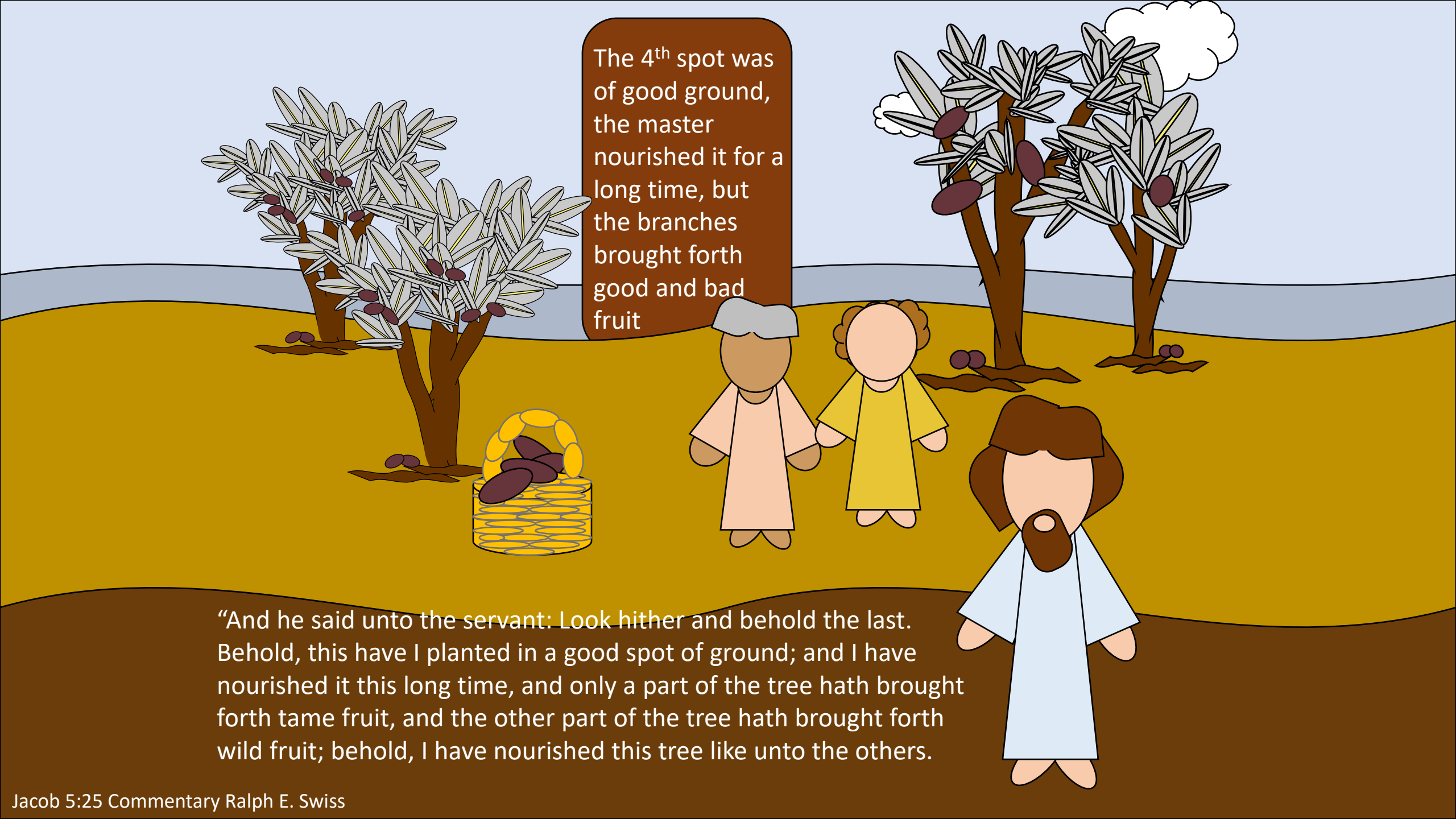
“And it came to pass that the Lord of the vineyard said unto his servant: Look hither; behold I have planted another branch of the tree also; and thou knowest that this spot of ground was poorer than the first. But, behold the tree. I have nourished it this long time, and it hath brought forth much fruit; therefore, gather it, and lay it up against the season, that I may preserve it unto mine own self.”





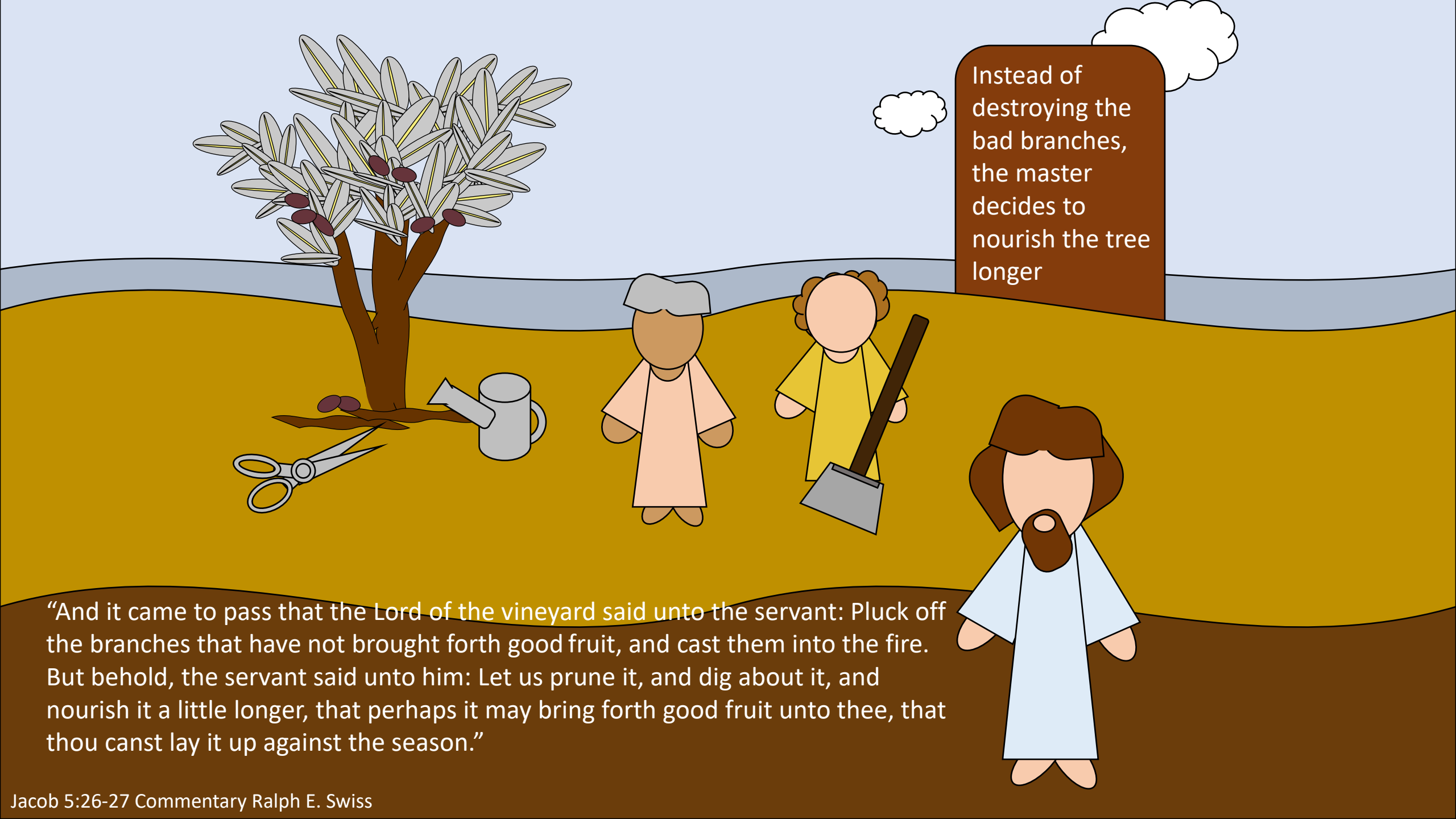
The 3<sup>rd</sup> Spot:  
had been fruitful

“And it came to pass that the Lord of the vineyard said again unto his servant: Look hither, and behold another branch also, which I have planted; behold that I have nourished it also, and it hath brought forth fruit.”



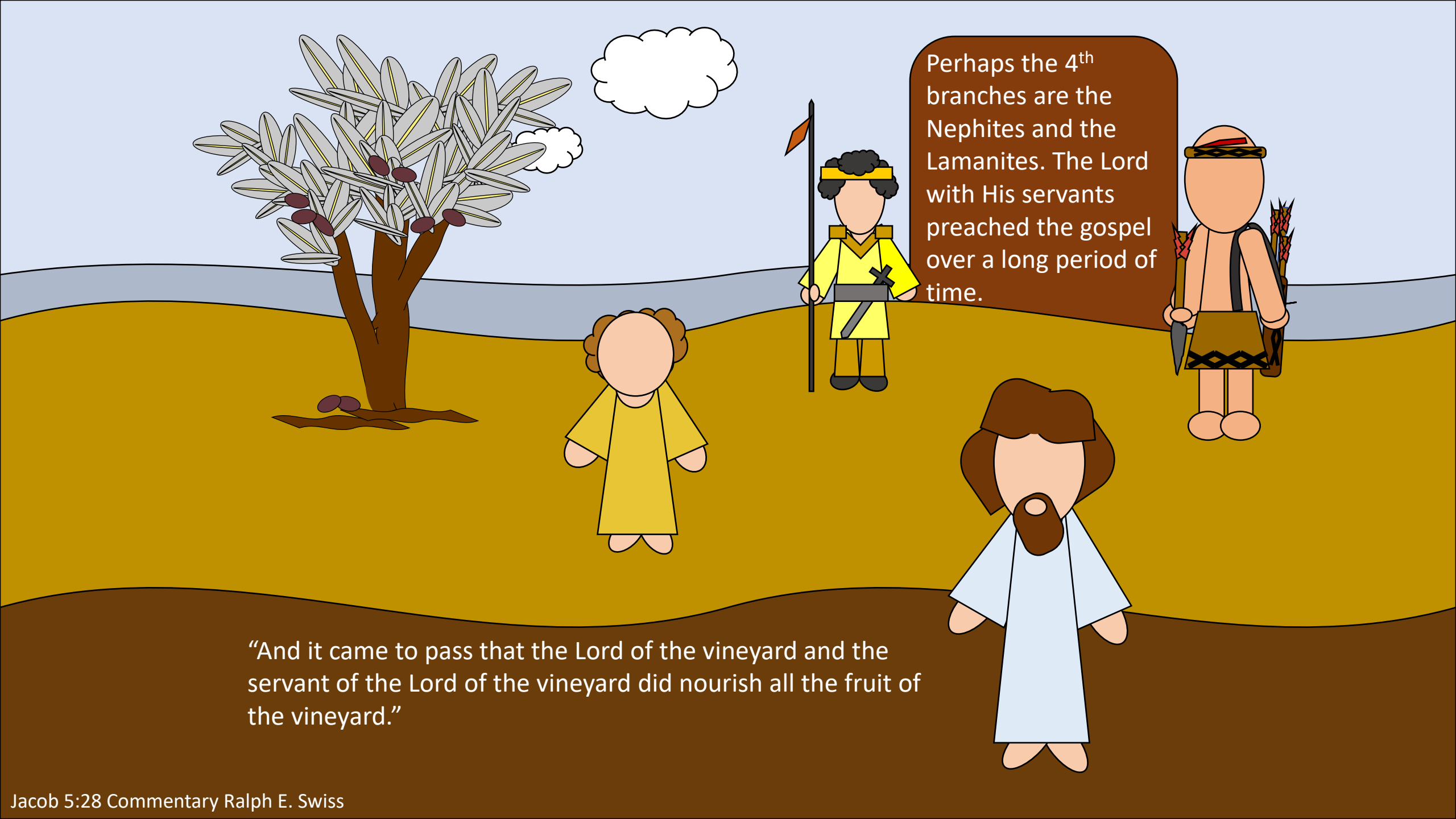
The 4<sup>th</sup> spot was  
of good ground,  
the master  
nourished it for a  
long time, but  
the branches  
brought forth  
good and bad  
fruit

“And he said unto the servant: Look hither and behold the last. Behold, this have I planted in a good spot of ground; and I have nourished it this long time, and only a part of the tree hath brought forth tame fruit, and the other part of the tree hath brought forth wild fruit; behold, I have nourished this tree like unto the others.



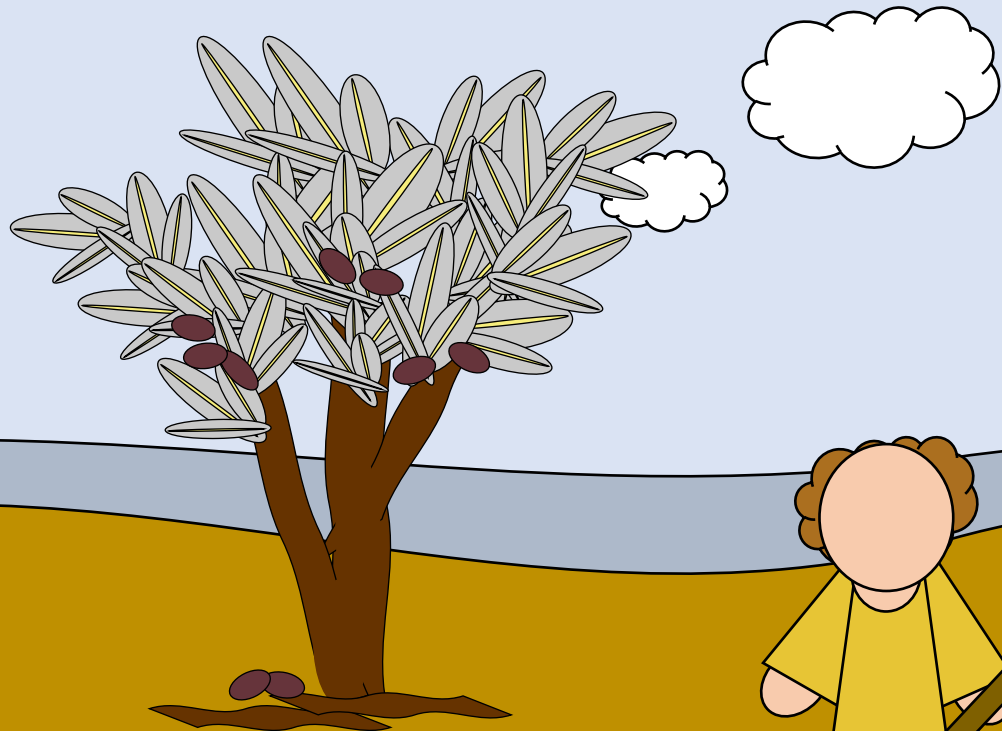
Instead of destroying the bad branches, the master decides to nourish the tree longer

“And it came to pass that the Lord of the vineyard said unto the servant: Pluck off the branches that have not brought forth good fruit, and cast them into the fire. But behold, the servant said unto him: Let us prune it, and dig about it, and nourish it a little longer, that perhaps it may bring forth good fruit unto thee, that thou canst lay it up against the season.”



Perhaps the 4<sup>th</sup> branches are the Nephites and the Lamanites. The Lord with His servants preached the gospel over a long period of time.

“And it came to pass that the Lord of the vineyard and the servant of the Lord of the vineyard did nourish all the fruit of the vineyard.”



The Lord returns  
after a long  
period of time.

“And it came to pass that a long time had passed away, and the Lord of the vineyard said unto his servant: Come, let us go down into the vineyard, that we may labor again in the vineyard. For behold, the time draweth near, and the end soon cometh; wherefore, I must lay up fruit against the season, unto mine own self.”



The tree had produced much fruit, but the good branches are overtaken by the bad branches

Apostasy

“But behold, this time it hath brought forth much fruit, and there is none of it which is good. And behold, there are all kinds of bad fruit; and it profiteth me nothing, notwithstanding all our labor; and now it grieveth me that I should lose this tree.”

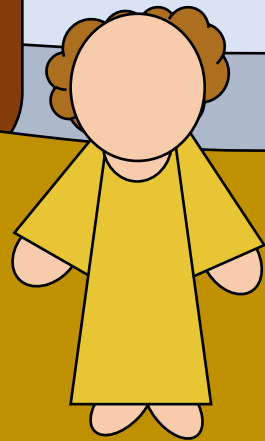
“And it came to pass that the Lord of the vineyard and the servant went down into the vineyard; and they came to the tree whose natural branches had been broken off, and the wild branches had been grafted in; and behold all sorts of fruit did cumber the tree.

And it came to pass that the Lord of the vineyard did taste of the fruit, every sort according to its number. And the Lord of the vineyard said: Behold, this long time have we nourished this tree, and I have laid up unto myself against the season much fruit.”





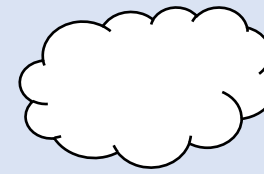
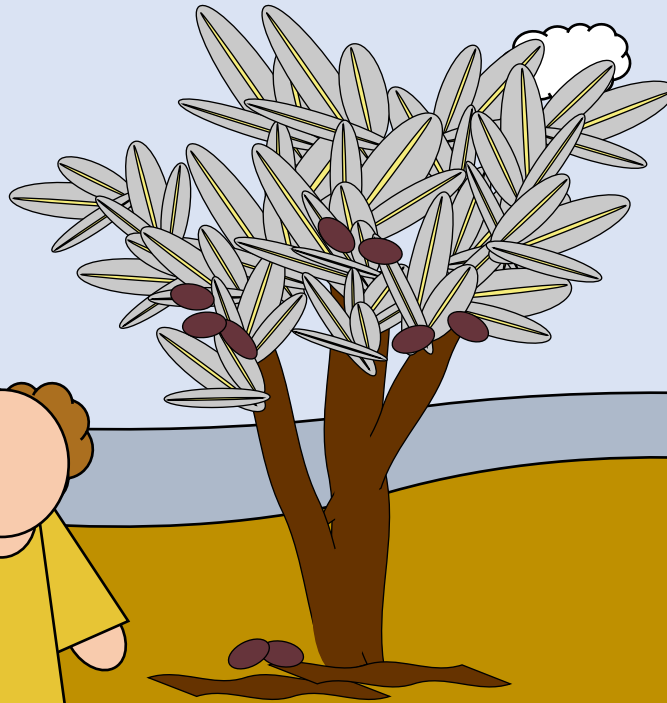
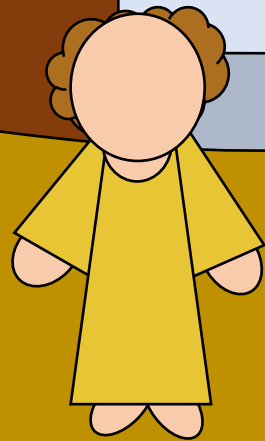
“And the servant said unto his master: Behold, because thou didst graft in the branches of the wild olive tree they have nourished the roots, that they are alive and they have not perished; wherefore thou beholdest that they are yet good.”



“And the Lord of the vineyard said unto the servant: What shall we do unto the tree, that I may preserve again good fruit thereof unto mine own self?”

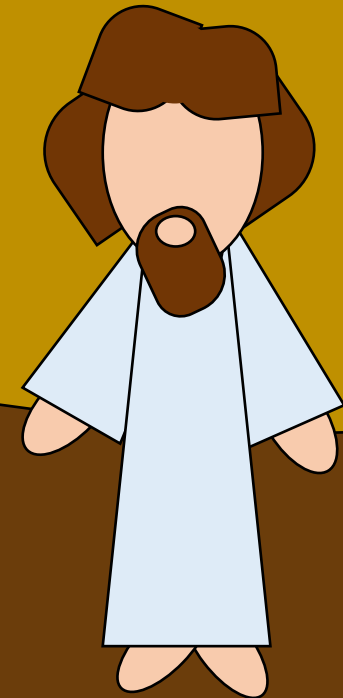


The Master's decision to spare the vineyard a little longer shows even more His desire for the salvation of the trees and the fruits.



“And it came to pass that the Lord of the vineyard said unto his servant: The tree profiteth me nothing, and the roots thereof profit me nothing so long as it shall bring forth evil fruit.

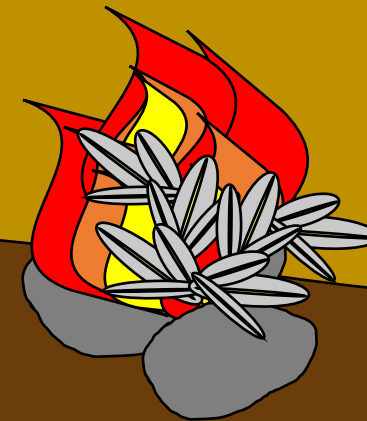
Nevertheless, I know that the roots are good, and for mine own purpose I have preserved them; and because of their much strength they have hitherto brought forth, from the wild branches, good fruit.”

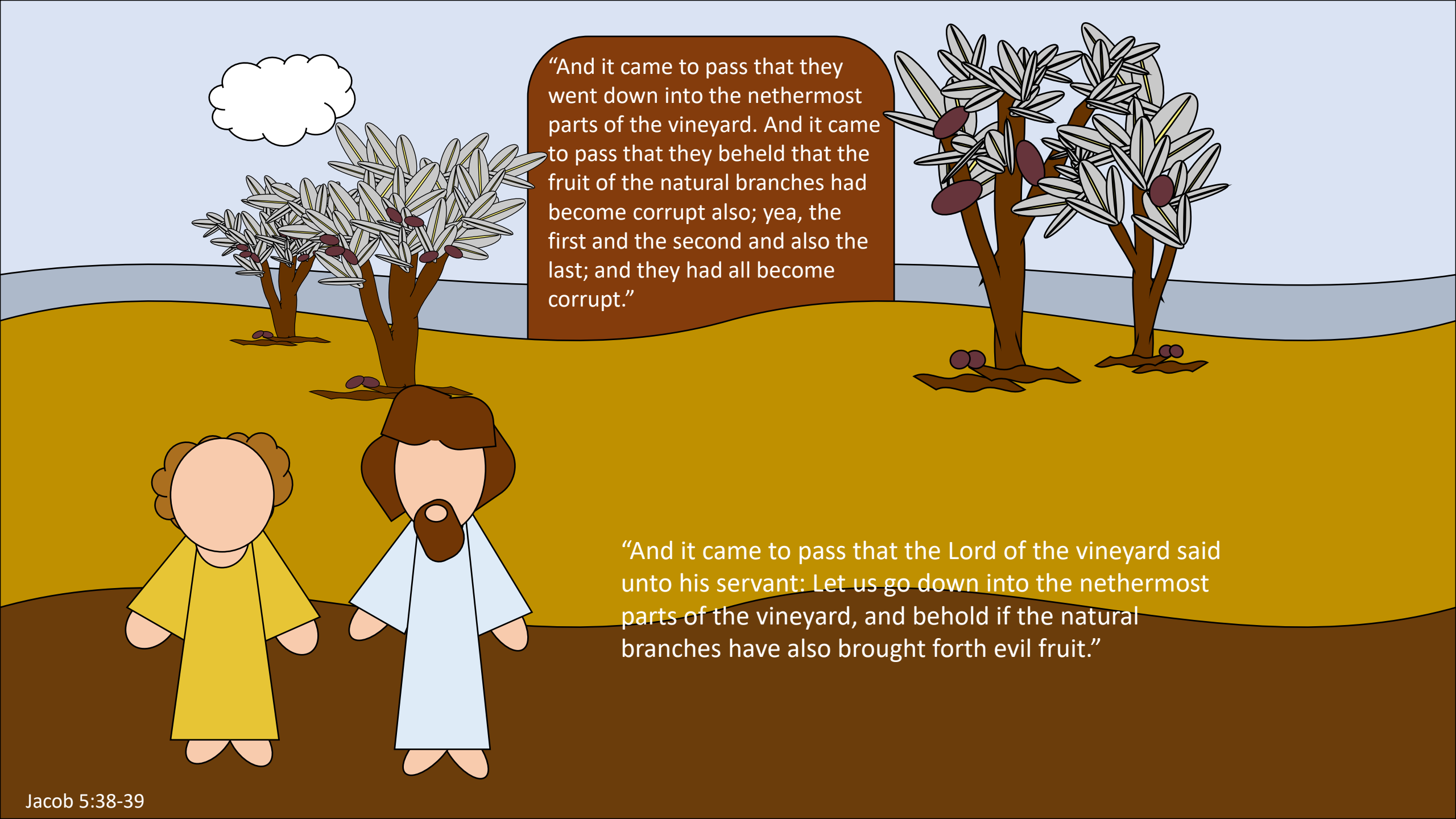


The Master and the servant begin to restore the natural branches to their parent trees and destroy the worst of the branches



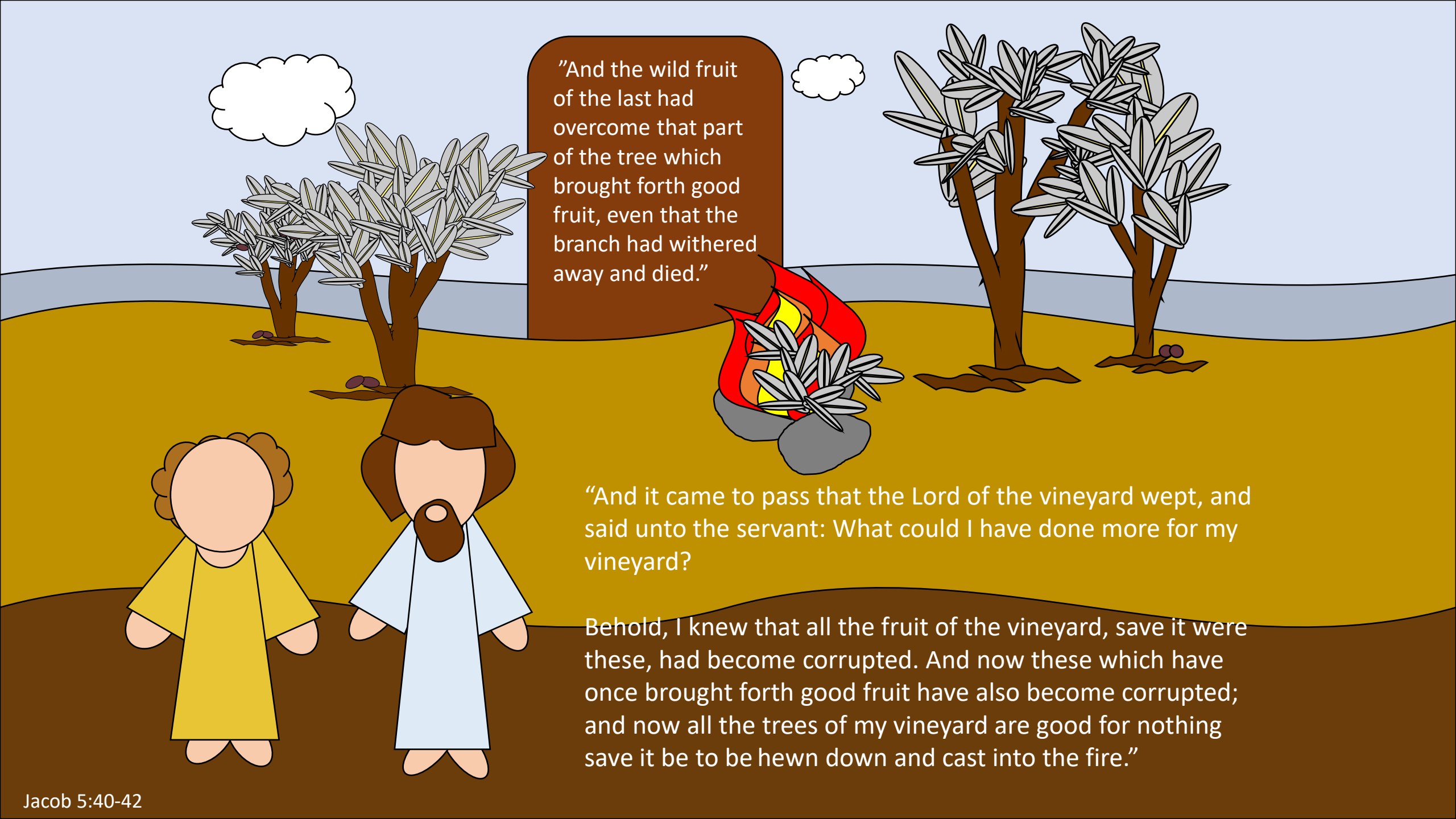
“But behold, the wild branches have grown and have overrun the roots thereof; and because that the wild branches have overcome the roots thereof it hath brought forth much evil fruit; and because that it hath brought forth so much evil fruit thou beholdest that it beginneth to perish; and it will soon become ripened, that it may be cast into the fire, except we should do something for it to preserve it.”





“And it came to pass that they went down into the nethermost parts of the vineyard. And it came to pass that they beheld that the fruit of the natural branches had become corrupt also; yea, the first and the second and also the last; and they had all become corrupt.”

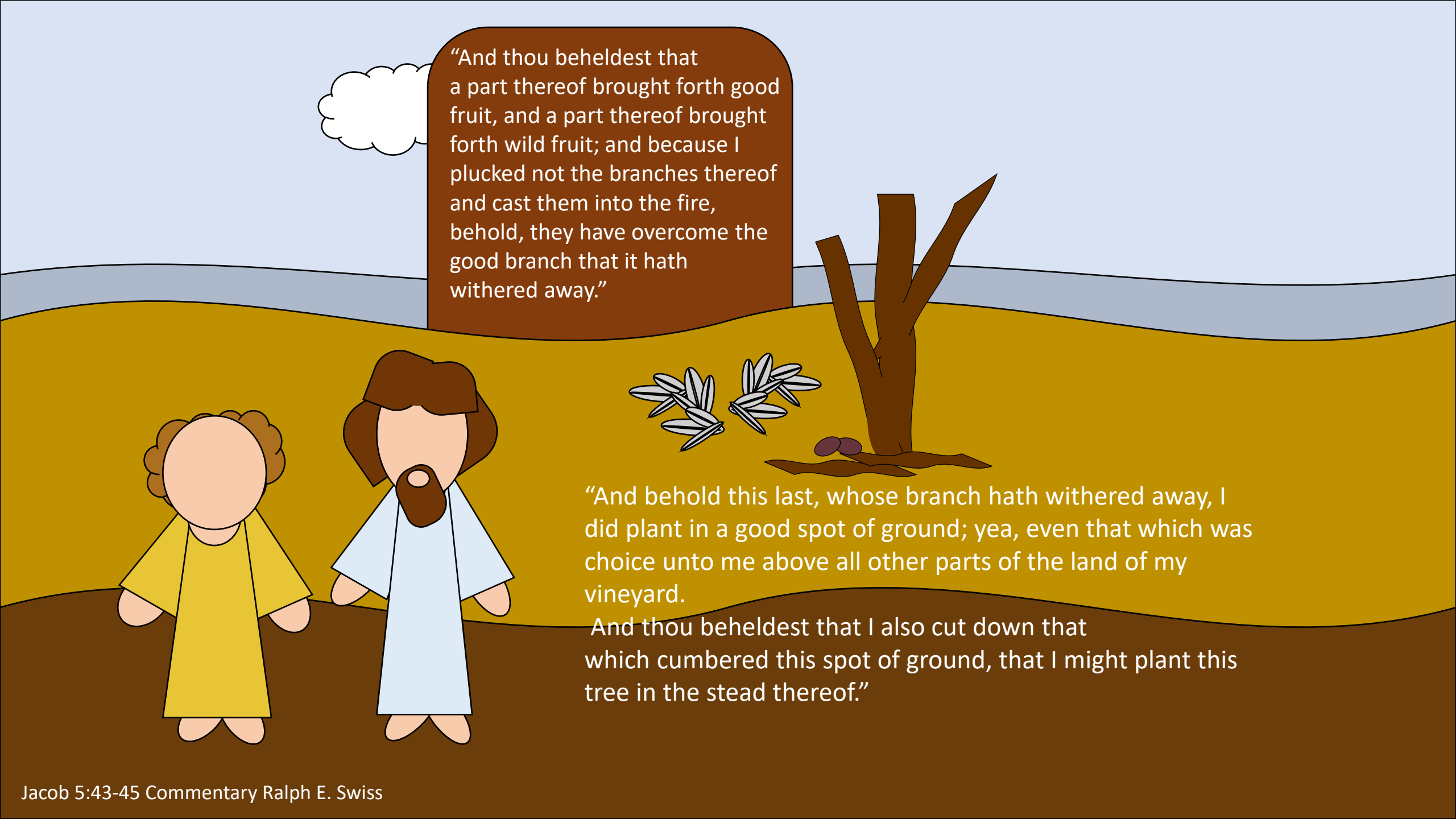
“And it came to pass that the Lord of the vineyard said unto his servant: Let us go down into the nethermost parts of the vineyard, and behold if the natural branches have also brought forth evil fruit.”



"And the wild fruit of the last had overcome that part of the tree which brought forth good fruit, even that the branch had withered away and died."

"And it came to pass that the Lord of the vineyard wept, and said unto the servant: What could I have done more for my vineyard?"

Behold, I knew that all the fruit of the vineyard, save it were these, had become corrupted. And now these which have once brought forth good fruit have also become corrupted; and now all the trees of my vineyard are good for nothing save it be to be hewn down and cast into the fire."

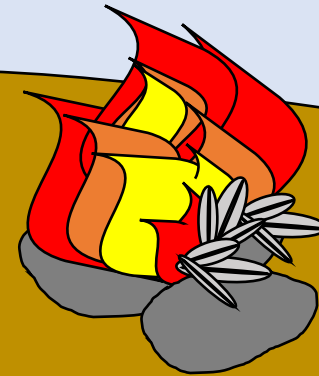
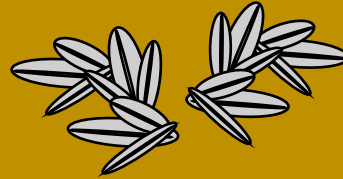
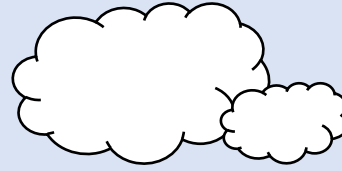


“And thou beheldest that a part thereof brought forth good fruit, and a part thereof brought forth wild fruit; and because I plucked not the branches thereof and cast them into the fire, behold, they have overcome the good branch that it hath withered away.”

“And behold this last, whose branch hath withered away, I did plant in a good spot of ground; yea, even that which was choice unto me above all other parts of the land of my vineyard.

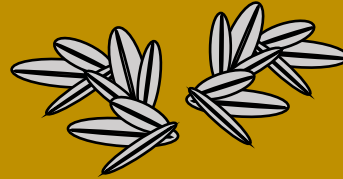
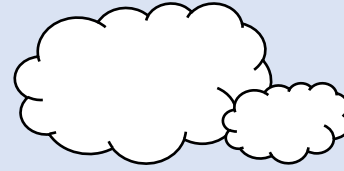
And thou beheldest that I also cut down that which cumbered this spot of ground, that I might plant this tree in the stead thereof.”

“But what could I have done more in my vineyard? Have I slackened mine hand, that I have not nourished it? Nay, I have nourished it, and I have digged about it, and I have pruned it, and I have dunged it; and I have stretched forth mine hand almost all the day long, and the end draweth nigh. And it grieveth me that I should hew down all the trees of my vineyard, and cast them into the fire that they should be burned. Who is it that has corrupted my vineyard?”

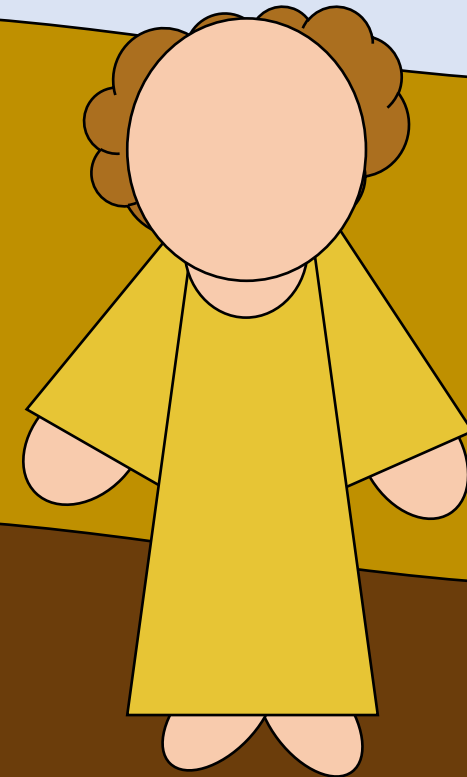


“And now, behold, notwithstanding all the care which we have taken of my vineyard, the trees thereof have become corrupted, that they bring forth no good fruit; and these I had hoped to preserve, to have laid up fruit thereof against the season, unto mine own self. But, behold, they have become like unto the wild olive tree, and they are of no worth but to be hewn down and cast into the fire; and it grieveth me that I should lose them.”

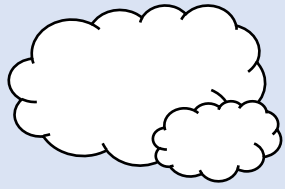
Even with a good solid foundation of the gospel there are those who fail to have the strength to endure to the end. There are those who seek worldly advice, pleasure, and things— (loftiness)



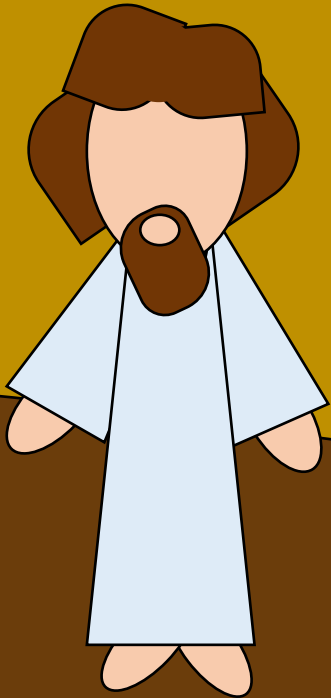
“And it came to pass that the servant said unto his master: Is it not the loftiness of thy vineyard—have not the branches thereof overcome the roots which are good? And because the branches have overcome the roots thereof, behold they grew faster than the strength of the roots, taking strength unto themselves. Behold, I say, is not this the cause that the trees of thy vineyard have become corrupted?”







The Lord  
pronounces that  
He has done all  
that He could do.

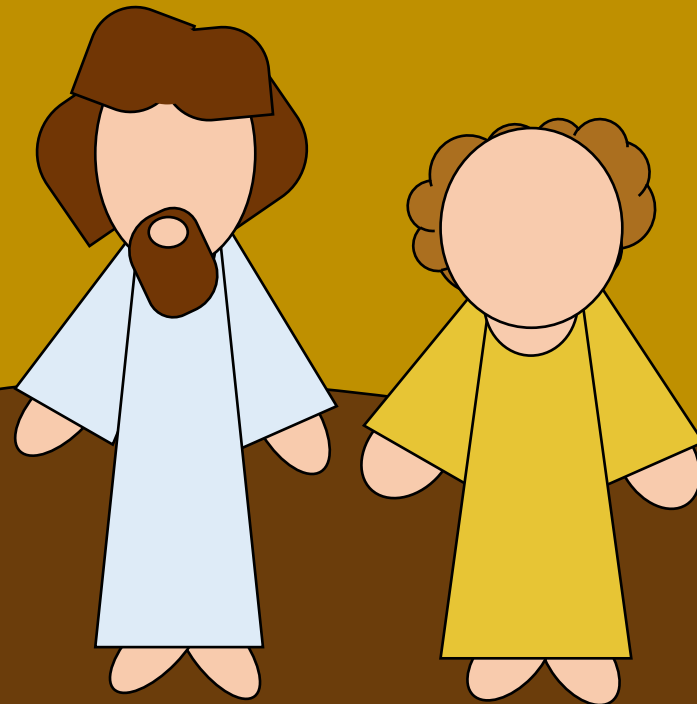


“And it came to pass that the Lord of the vineyard said unto the servant: Let us go to and hew down the trees of the vineyard and cast them into the fire, that they shall not cumber the ground of my vineyard, for I have done all. What could I have done more for my vineyard?”

The Lord is  
always aware of  
what we  
need...and  
stretches His  
hand out further

“But, behold, the servant said unto the  
Lord of the vineyard: Spare it a  
little longer

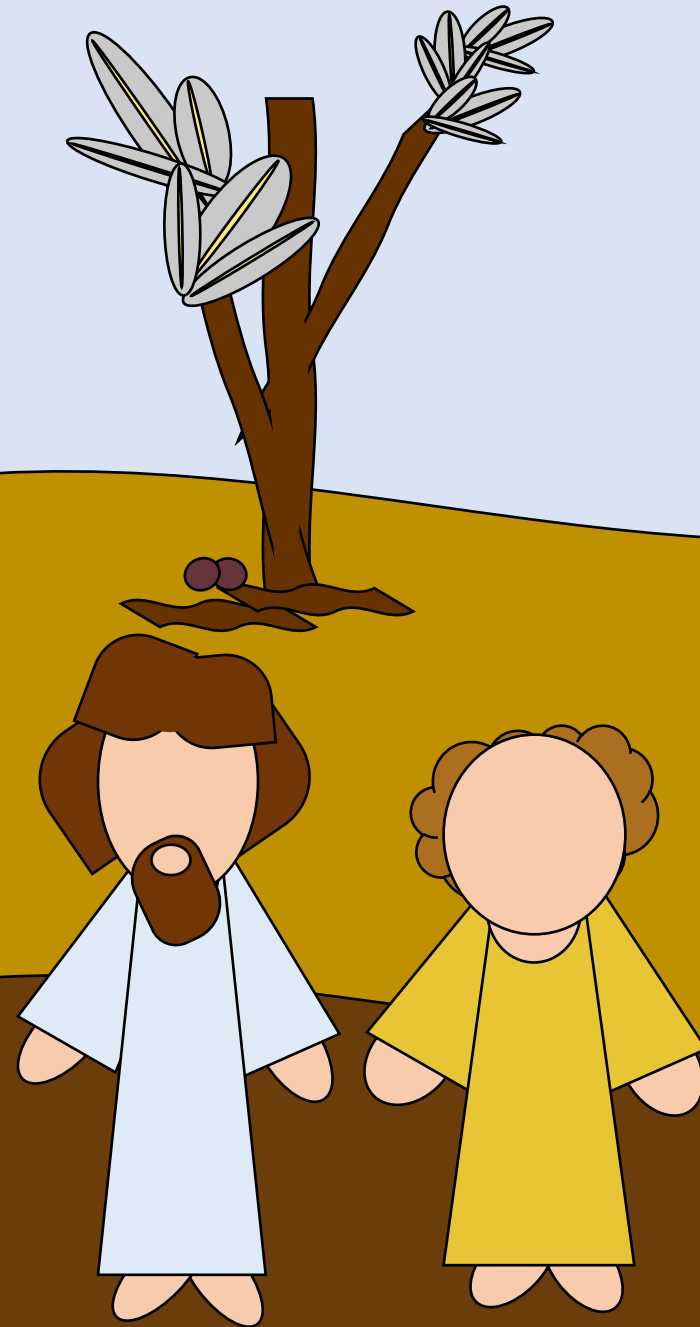
And the Lord said: Yea, I will spare it a  
little longer, for it grieveth me that I  
should lose the trees of my vineyard.”



Sparing the  
branches and  
grafting them back  
in---Restoration

“Wherefore, let us take of the branches of these which I have planted in the nethermost parts of my vineyard, and let us graft them into the tree from whence they came; and let us pluck from the tree those branches whose fruit is most bitter, and graft in the natural branches of the tree in the stead thereof.

And this will I do that the tree may not perish, that, perhaps, I may preserve unto myself the roots thereof for mine own purpose.”

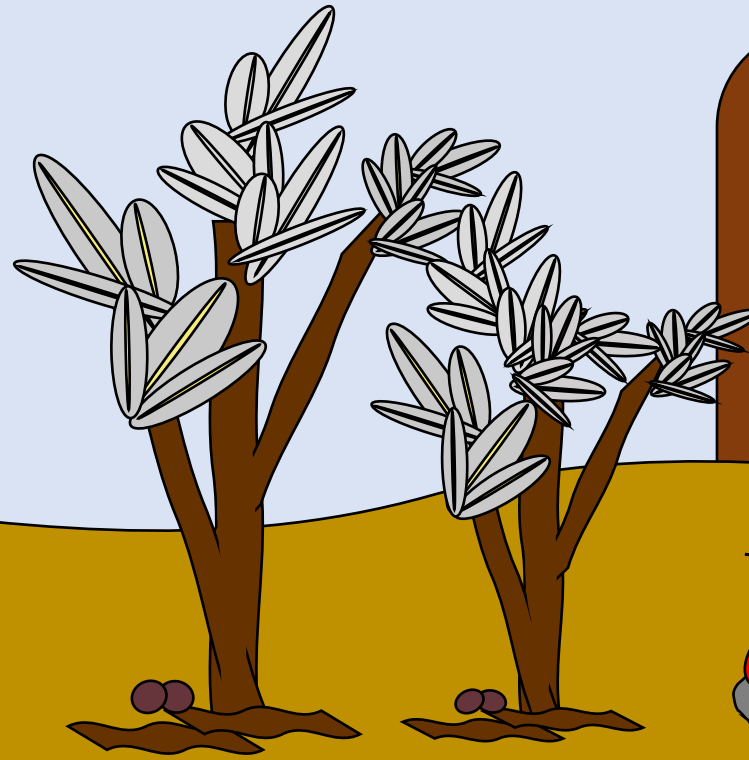


The Lord will have  
the gospel  
restored in hopes  
of producing good  
fruit.

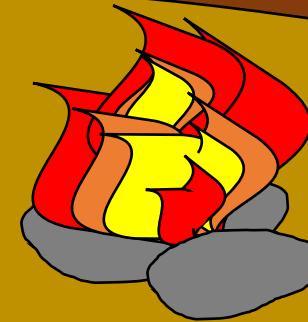
“And, behold, the roots of the natural branches  
of the tree which I planted whithersoever I  
would are yet alive; wherefore, that I may  
preserve them also for mine own purpose, I will  
take of the branches of this tree, and I  
will graft them in unto them. Yea, I will graft in  
unto them the branches of their mother tree,  
that I may preserve the roots also unto mine  
own self, that when they shall be sufficiently  
strong perhaps they may bring forth good fruit  
unto me, and I may yet have glory in the fruit of  
my vineyard.”



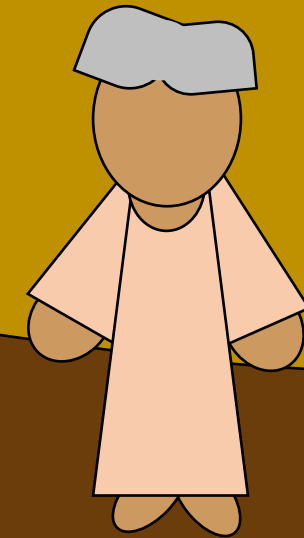
“And the Lord of the vineyard said unto the servant: Pluck not the wild branches from the trees, save it be those which are most bitter; and in them ye shall graft according to that which I have said.”



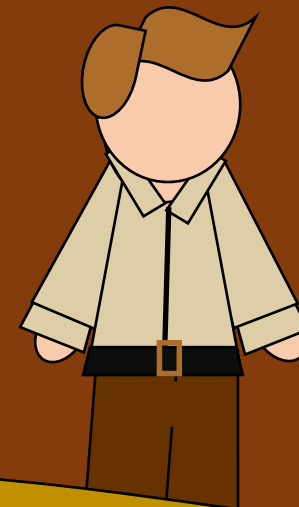
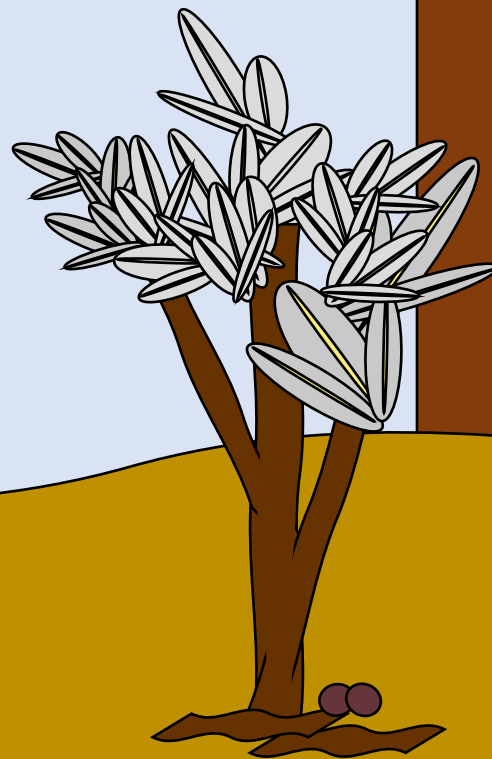
“And we will nourish again the trees of the vineyard, and we will trim up the branches thereof; and we will pluck from the trees those branches which are ripened, that must perish, and cast them into the fire.”



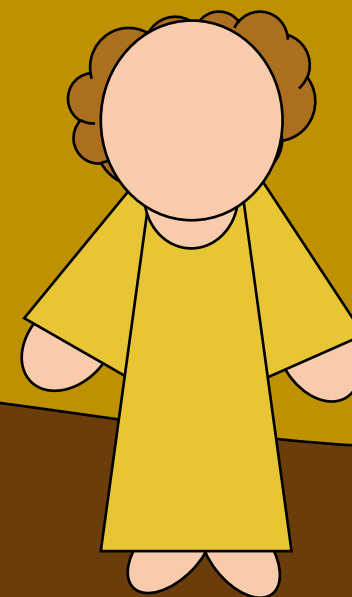
“And it came to pass that they took from the natural tree which had become wild, and grafted in unto the natural trees, which also had become wild.  
And they also took of the natural trees which had become wild, and grafted into their mother tree.”



“Wherefore, go to, and call servants, that we may labor diligently with our might in the vineyard, that we may prepare the way, that I may bring forth again the natural fruit, which natural fruit is good and the most precious above all other fruit.”

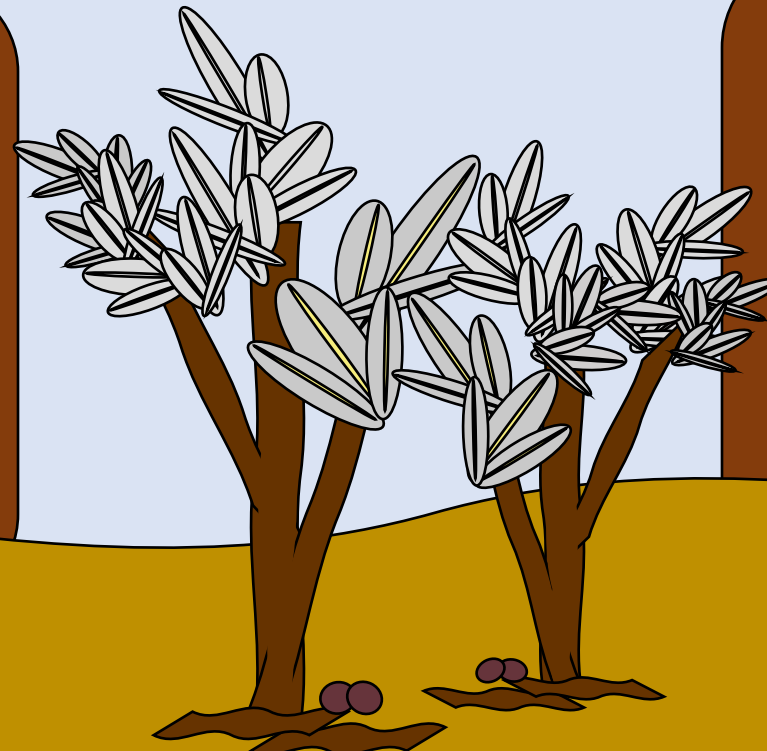
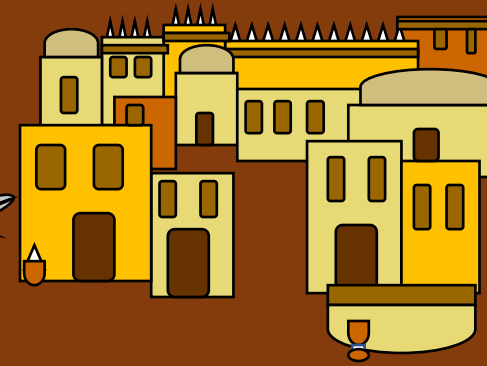


“And because that I have preserved the natural branches and the roots thereof, and that I have grafted in the natural branches again into their mother tree, and have preserved the roots of their mother tree, that, perhaps, the trees of my vineyard may bring forth again good fruit; and that I may have joy again in the fruit of my vineyard, and, perhaps, that I may rejoice exceedingly that I have preserved the roots and the branches of the first fruit—”



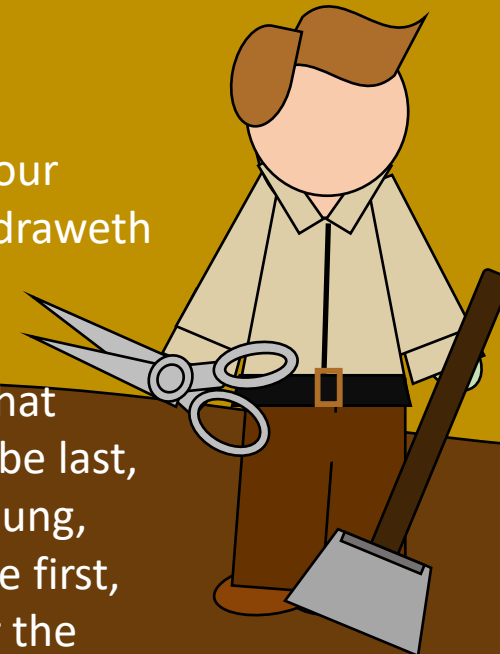
“Wherefore, dig about them, and prune them, and dung them once more, for the last time, for the end draweth nigh. And if it be so that these last grafts shall grow, and bring forth the natural fruit, then shall ye prepare the way for them, that they may grow.”

## The Gathering of Israel

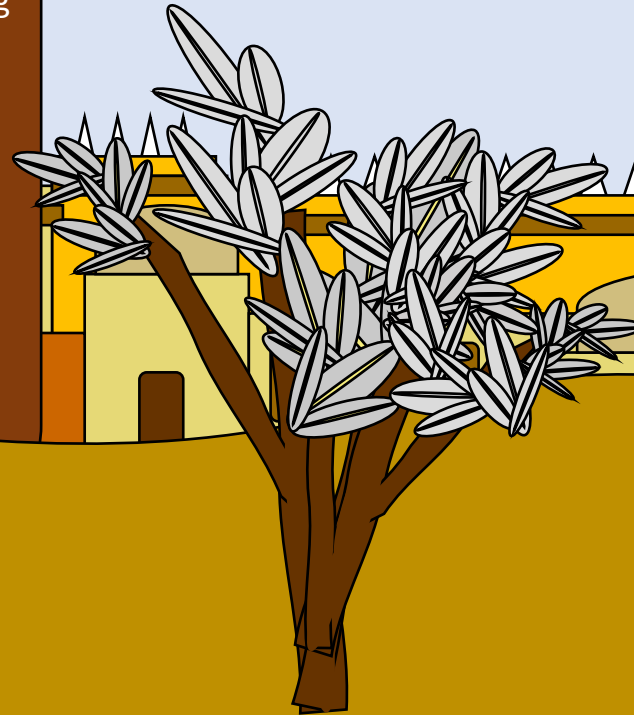


“Wherefore, let us go to and labor with our might this last time, for behold the end draweth nigh, and this is for the last time that I shall prune my vineyard.

Graft in the branches; begin at the last that they may be first, and that the first may be last, and dig about the trees, both old and young, the first and the last; and the last and the first, that all may be nourished once again for the last time.”



“For it grieveth me that I should lose the trees of my vineyard; wherefore ye shall clear away the bad according as the good shall grow, that the root and the top may be equal in strength, until the good shall overcome the bad, and the bad be hewn down and cast into the fire, that they cumber not the ground of my vineyard; and thus will I sweep away the bad out of my vineyard.”



“And the branches of the natural tree will I graft in again into the natural tree; And the branches of the natural tree will I graft into the natural branches of the tree; and thus will I bring them together again, that they shall bring forth the natural fruit, and they shall be one.”



“And as they begin to grow ye shall clear away the branches which bring forth bitter fruit, according to the strength of the good and the size thereof; and ye shall not clear away the bad thereof all at once, lest the roots thereof should be too strong for the graft, and the graft thereof shall perish, and I lose the trees of my vineyard.”



“And the bad shall be cast away, yea, even out of all the land of my vineyard; for behold, only this once will I prune my vineyard.

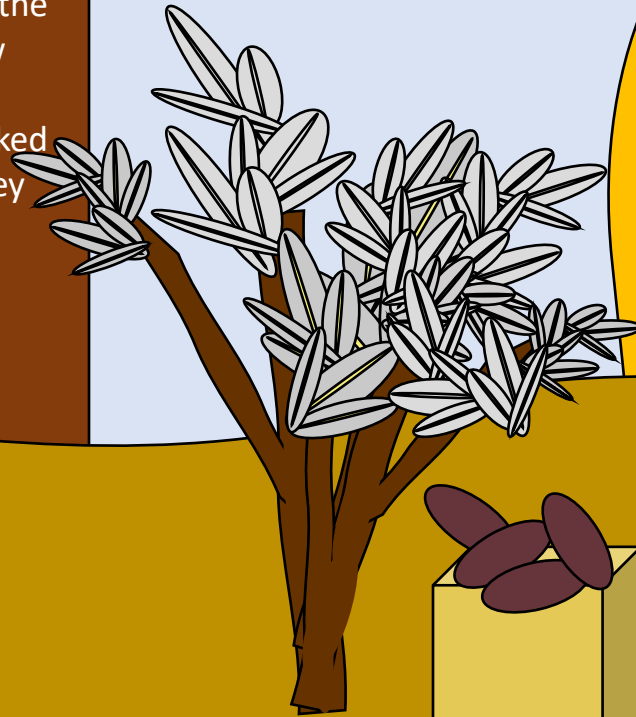
“And it came to pass that the Lord of the vineyard sent his servant; and the servant went and did as the Lord had commanded him, and brought other servants; and they were few.”



“And the Lord of the vineyard said unto them: Go to, and labor in the vineyard, with your might. For behold, this is the last time that I shall nourish my vineyard; for the end is nigh at hand, and the season speedily cometh; and if ye labor with your might with me ye shall have joy in the fruit which I shall lay up unto myself against the time which will soon come.”



“And there began to be the natural fruit again in the vineyard; and the natural branches began to grow and thrive exceedingly; and the wild branches began to be plucked off and to be cast away; and they did keep the root and the top thereof equal, according to the strength thereof.”

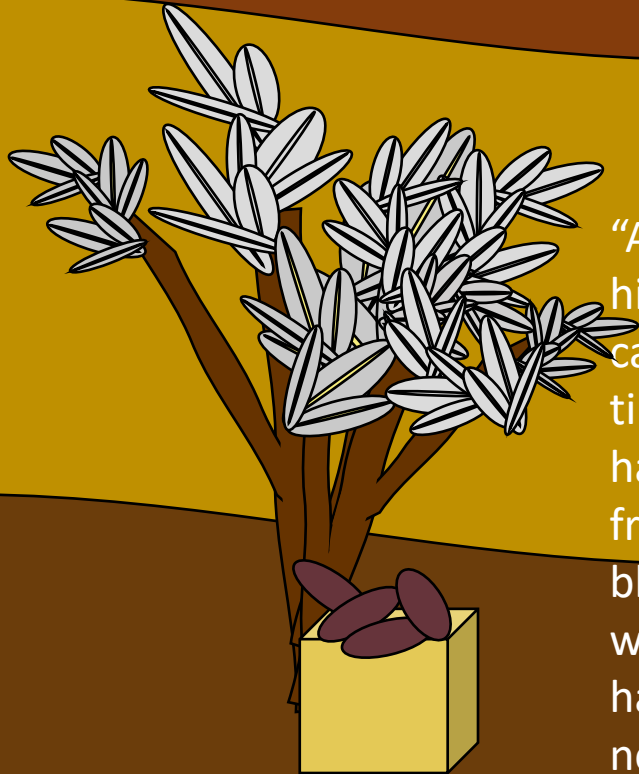
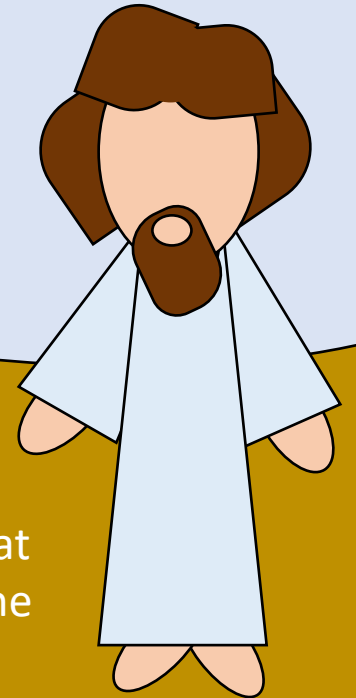
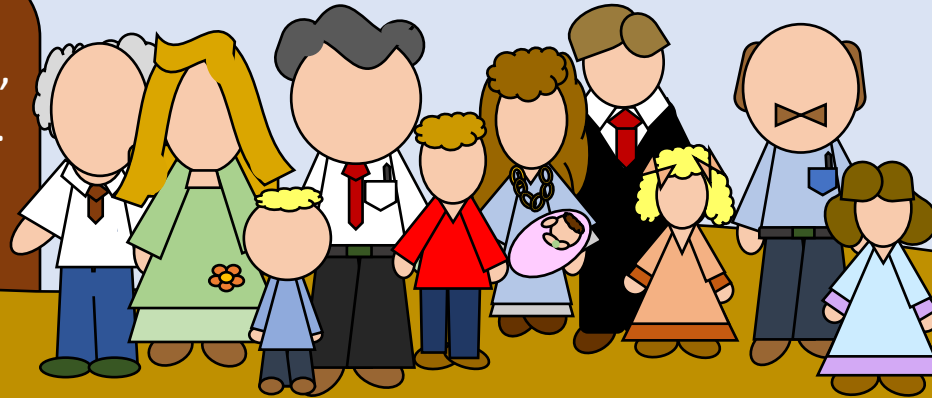


“And thus they labored, with all diligence, according to the commandments of the Lord of the vineyard, even until the bad had been cast away out of the vineyard, and the Lord had preserved unto himself that the trees had become again the natural fruit; and they became like unto one body; and the fruits were equal; and the Lord of the vineyard had preserved unto himself the natural fruit, which was most precious unto him from the beginning.”



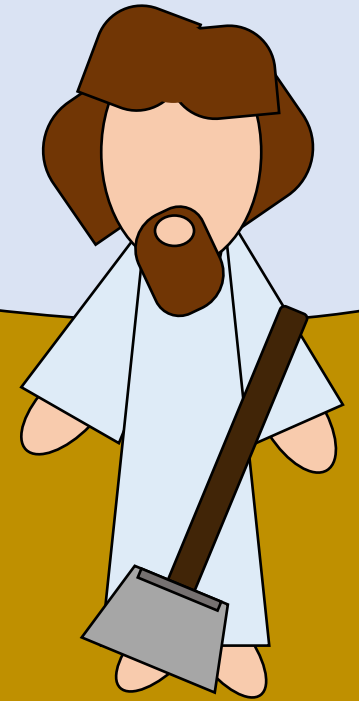
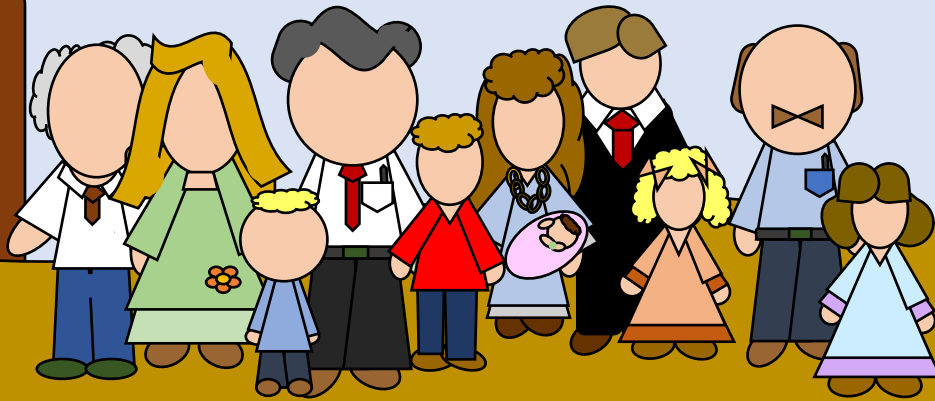
“And it came to pass that the servants did go and labor with their might; and the Lord of the vineyard labored also with them; and they did obey the commandments of the Lord of the vineyard in all things.”

The fruit is no more corrupt,  
and He blesses His servants.



“And it came to pass that when the Lord of the vineyard saw that his fruit was good, and that his vineyard was no more corrupt, he called up his servants, and said unto them: Behold, for this last time have we nourished my vineyard; and thou beholdest that I have done according to my will; and I have preserved the natural fruit, that it is good, even like as it was in the beginning. And blessed 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 natural fruit, that my vineyard is no more corrupted, and the bad is cast away, behold ye shall have joy with me because of the fruit of my vineyard.”

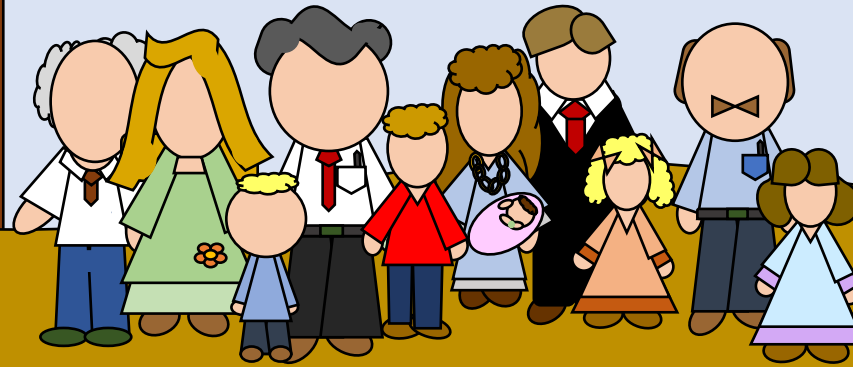
This will be the last time  
the Lord gives the  
opportunity for repentance  
and to come unto Him.



“For behold, for a long 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.”

## The Millennium

The servants look forward to laying up the fruit of the vineyard for a long time.

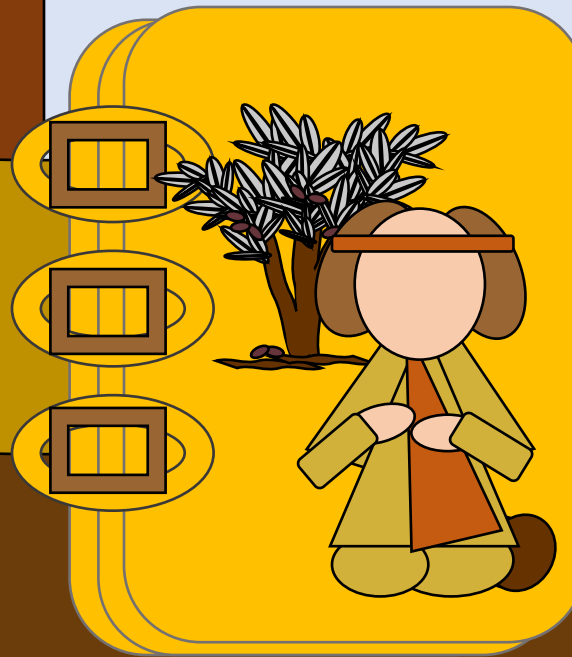


“And when the time cometh that evil fruit shall again come into my vineyard, then will I cause the good and the bad to be gathered; and the good will I preserve unto myself, and the bad will I cast away into its own place. And then cometh the season and the end; and my vineyard will I cause to be burned with fire.”

# Zenos' Allegory

Jacob stresses that the Lord will set his hand to recover his people, that the servants of the Lord will go forth with power to nourish and prune the vineyard until the end comes. Then how blessed will be those who have labored diligently in the vineyard, and how cursed will be those who are cast out?

In both Jacob and Zenos's words is another testament that Jesus is the Christ, that he has great love for all of God's children, and that he works tirelessly to preserve the righteous and to accomplish his purposes on the earth, which are to bring to pass our immortality and eternal life.





The Lord told the Prophet Joseph Smith that now, meaning our day, is the eleventh hour and the last time that He will call laborers into His vineyard for the express purpose of gathering the elect from the four quarters of the ...

Would you like to help gather Israel during these precious latter days? ...

... Think of it! Of all the people who have ever lived on planet earth, *we* are the ones who get to participate in this final, great gathering event. How exciting is that!

Our Heavenly Father has reserved many of His most noble spirits—perhaps, I might say, His finest team—for this final phase. Those noble spirits—those finest players, those heroes—are *you!*

Russell M. Nelson and Wendy W. Nelson

## Sources:

Book of Mormon Student Manual Religion 121-122 pg 135

Joseph Fielding McConkie and Robert L. Millet *Doctrinal Commentary on the Book of Mormon Vol. 2*  
pg. 46

Ralph E. Swiss *The Tame and Wild olive trees—An Allegory of Our Savior’s Love* Aug. Ensign 1988

Russell M. Nelson and Wendy W. Nelson, “Hope of Israel” [worldwide youth devotional, June 3, 2018],  
supplement to the *New Era* and *Ensign*, 8, ChurchofJesusChrist.org)

Insert Videos where appropriate

The Olive Tree (2:34)

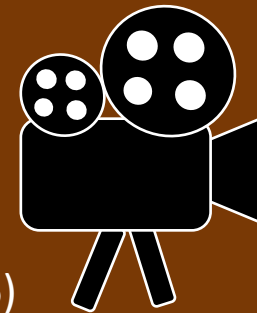
All Fruit of the Vineyard is Corrupt (1:19)

Nethermost Parts of the Vineyard (1:16)

Vineyard at the Time of Christ (2:08)

Old Testament Olive Vineyard (00:57)

What Can I Say More? (2:28)





“From the beginning of the story, a timeline begins to unfold, and we naturally wonder which events in history might correspond with events in the allegory. Herein we need to be cautious. Matching events in Israel’s history is not as important as witnessing, by means of the story, the great love of the Lord for his vineyard and his carefully laid plan to gather in the good fruit. However, it is interesting to consider possible historical parallels.”

Ralph E. Swiss Aug. 1988 Ensign *The Tame and Wild Olive Trees—An Allegory of Our Savior’s Love*

*See Handouts on next slide*

Jacob 5 Allegory of Tame and Wild Olive Tree by Ralph E. Swiss, interpreted by Lynda Blau

Verses	4-6	7-14	15-28	29-49	50-74	75-76	77
Scenery	Scene 1	Scene 2	Scene 3	Scene 4	Scene 5	Scene 6	Scene 7
What is happening	Time of growing and decaying	Grieves, plucks, and destroys by fire	Long time passes...Master returns	Decay of Vineyard, produced much fruit but no good	Sparing the vineyard longer Destroying the worst of the branches	The fruit is good, no more corrupt	Evil fruit will come again
Historically Likened to:	Reigns of Saul, David, and Solomon when the glory of Israel was greatly lessened by growing wickedness and evil.	Assyrian and Babylonian conquests of Israel. Kingdom of Israel is divided	The Saviors Mortal ministry...  many Gentiles and Samaritans were converted	<b>The earth during the Apostasy</b>	<b>Restoration</b>	<b>Millennium Peace and bounteous Satan is bound</b>	<b>Satan will be loosed after the thousand years</b>
What is done	Master Prunes, encourages new growth	Carries some young branches to nethermost part of vineyard, grafts	1 <sup>st</sup> branch—poorest spot 2 <sup>nd</sup> branch more poor spot 3 <sup>rd</sup> spot—fruitful 4 <sup>th</sup> spot—good and bad fruit Savior decides to nourish longer	He weeps, and asks, “What could I have done more for my vineyard?”	Finds servants to work with Him to preserve the vineyard	Warns servants that this is the last time they will work in the vineyard	He will separate the good from the evil
Historically Likened	Some new tender braches... Righteous prophets: Isaiah, Jeremiah, and Lehi	Lehites, Mulekites leave Israel to New World ...(north) Assyria’s captives adopt religion of Israel-Samaritans	Examples: Jonah and people of Niveveh  The faithful Jews in Babylon  Nephites and Lamanites	Christianity had fragmented into a multitude of differing sects and doctrines  Many lands, including Ancient American, the gospel was lost	<b>Gathering Israel in modern times</b>	<b>The end of the Millennium</b>	Those that are and have been righteous and labored diligently in the vineyard will be blessed and have eternal life.

LAND OF ISRAEL - Before the scattering of the tribes



Tame Olive Tree Verse 3

Tree is old, begins to decay Verse 3

Pruning and Digging Verse 5

Top dies; some new tender branches Verse 6

Pruning and Burning Verses 7-9

JACOB 5  
The Allegory of The Olive Tree

Daron D. Fraley 10/28/01

FIRST VISIT Verses 1 - 14	SECOND VISIT Verses 15 - 28	THIRD VISIT Verses 29 - 48	LAST VISIT Verses 49 - 75
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Scattering of Israel

Gathering of Israel

LAND OF ISRAEL	LAND OF ISRAEL	LAND OF ISRAEL	LAND OF ISRAEL
<p><b>Scattering the tender branches</b> Verse 8</p> <p><b>Grafting in the wild branches</b> Verse 9</p>	<p><b>Root with the wild branches bears good fruit</b> Verse 17</p> <p><b>Pruning and Digging</b> Verse 28</p>	<p><b>Root with the wild branches bears all sorts of bad fruit</b> Verses 30 - 32</p>	<p><b>Root is grafted with branches that were originally and burning the broken off</b> Verse 56, 63</p> <p><b>Pruning and digging and burning the most wild branches</b> Verses 57, 58, 65, 66</p> <p><b>The vineyard is no more corrupt, and bears the natural fruit again</b> Verses 74, 75</p>
<p><b>Poorest Spot of Ground</b></p> <p><b>Tender branches planted in the far parts of the vineyard</b> Verse 14</p>	<p><b>Scattered branch bears much good fruit</b> Verse 20</p> <p><b>Pruning and Digging</b> Verse 28</p>	<p><b>Scattered branch bears corrupt fruit</b> Verse 39</p>	<p><b>Scattered tree is grafted with branches from the mother tree</b> Verse 55, 63</p> <p><b>Pruning and digging and burning the most wild branches</b> Verses 57, 58, 65, 66</p> <p><b>The vineyard is no more corrupt, and bears the natural fruit again</b> Verses 74, 75</p>
<p><b>Poorer Spot than the First</b></p> <p><b>Tender branches planted in the far parts of the vineyard</b> Verse 14</p>	<p><b>Scattered branch bears much fruit</b> Verse 23</p> <p><b>Pruning and Digging</b> Verse 28</p>	<p><b>Scattered branch bears corrupt fruit</b> Verse 39</p>	<p><b>Scattered tree is grafted with branches from the mother tree</b> Verse 55, 63</p> <p><b>Pruning and digging and burning the most wild branches</b> Verses 57, 58, 65, 66</p> <p><b>The vineyard is no more corrupt, and bears the natural fruit again</b> Verses 74, 75</p>
<p><b>Good Spot of Ground</b></p> <p><b>Tender branches planted in the far parts of the vineyard</b> Verse 14</p>	<p><b>Scattered branch bears good fruit and bad fruit</b> Verse 25</p> <p><b>Pruning and Digging</b> Verse 28</p>	<p><b>Scattered tree bears corrupt fruit, good branch overcome and dies</b> Verse 40</p>	<p><b>Scattered tree is grafted with branches from the mother tree</b> Verse 55, 63</p> <p><b>Pruning and digging and burning the most wild branches</b> Verses 57, 58, 65, 66</p> <p><b>The vineyard is no more corrupt, and bears the natural fruit again</b> Verses 74, 75</p>

## The Currant Bush

BY ELDER HUGH B. BROWN

I was living up in Canada. I had purchased a farm. It was run-down. I went out one morning and saw a currant bush. It had grown up over six feet high. It was going all to wood. There were no blossoms and no currants. I was raised on a fruit farm in Salt Lake before we went to Canada, and I knew what ought to happen to that currant bush. So I got some pruning shears and went after it, and I cut it down, and pruned it, and clipped it back until there was nothing left but a little clump of stumps. It was just coming daylight, and I thought I saw on top of each of these little stumps what appeared to be a tear, and I thought the currant bush was crying. I was kind of simpleminded (and I haven't entirely gotten over it), and I looked at it, and smiled, and said, "What are you crying about?" You know, I thought I heard that currant bush talk. And I thought I heard it say this: "How could you do this to me? I was making such wonderful growth. I was almost as big as the shade tree and the fruit tree that are inside the fence, and now you have cut me down. Every plant in the garden will look down on me, because I didn't make what I should have made. How *could* you do this to me? I thought you were the gardener here." That's what I thought I heard the currant bush say, and I thought it so much that I answered. I said, "Look, little currant bush, I *am* the gardener here, and I know what I want you to be. I didn't intend you to be a fruit tree or a shade tree. I want you to be a currant bush, and some day, little currant bush, when you are laden with fruit, you are going to say, 'Thank you, Mr. Gardener, for loving me enough to cut me down, for caring enough about me to hurt me. Thank you, Mr. Gardener.'"

POOREST GROUND



VISITS

- 1st: Planted
- 2nd: +
- 3rd: -
- 4th: +

POOR GROUND



VISITS

- 1st: Planted
- 2nd: +
- 3rd: -
- 4th: +

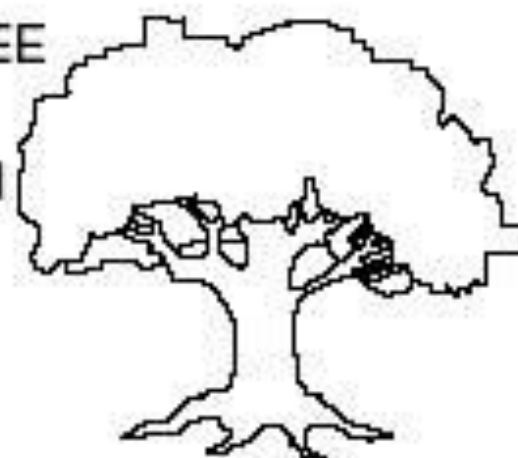
GOOD GROUND



VISITS

- 1st: Planted
- 2nd: +-
- 3rd: -
- 4th: +

TAME OLIVE TREE

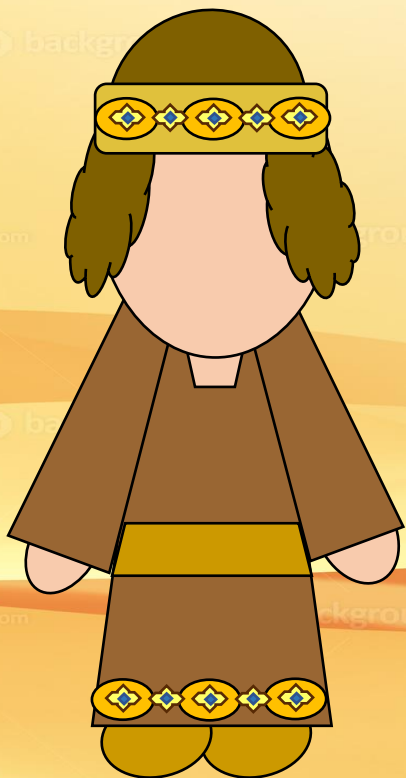


VISITS

- 1st: Grafted
- 2nd: +
- 3rd: -
- 4th: +

# Opposing Forces

Story of Jacob and Sherem



## Jacob 7



"One of mortality's great tests comes when our beliefs are questioned or criticized."



Elder Robert D. Hales.

Has there been a time in your life that someone has questioned or criticized your beliefs?

# Sherem

He was a skilled and proud public speaker during the tenure of the prophet Jacob

He was learned and had knowledge of the language of the people

He knew how to flatter people through speech

His message to the people was a total denial of the being and mission of Christ (Jacob 7:7)

He insisted on signs

He was an anti-Christ





# Spirit of Rebellion

Anti-Christ--“anyone or anything that counterfeits the true gospel or plan of salvation and that openly or secretly is set up in opposition to Christ” [Bible Dictionary, “Antichrist”]



Those who say: “...that there should be no Christ...”

Those who want to “overthrow the doctrine of Christ.”

Those who seek to challenge the faith of someone.

Sherem sought Jacob out to challenge his faith.

# Flattery

Those who know how to persuade and dissuade



Those who know how to attract attention and create a following



Those who know how to make their listeners feel secure and comfortable in their sins (A Form of Pride)



Those who popularize the rage of immodest speech, thoughts, and actions.



# Effects on the People

Not all people who question or criticize our faith have the same motives as Sherem.

While some people like Sherem deliberately seek to destroy faith, others may question our faith because they are curious or because they have been misinformed concerning our beliefs.



What did Sherem do to destroy the people's faith?

Labored diligently

led away the hearts of many people

used flattery...power of speech...power of the devil

had hopes to shake Jacob from the faith

# Jacob's Faith

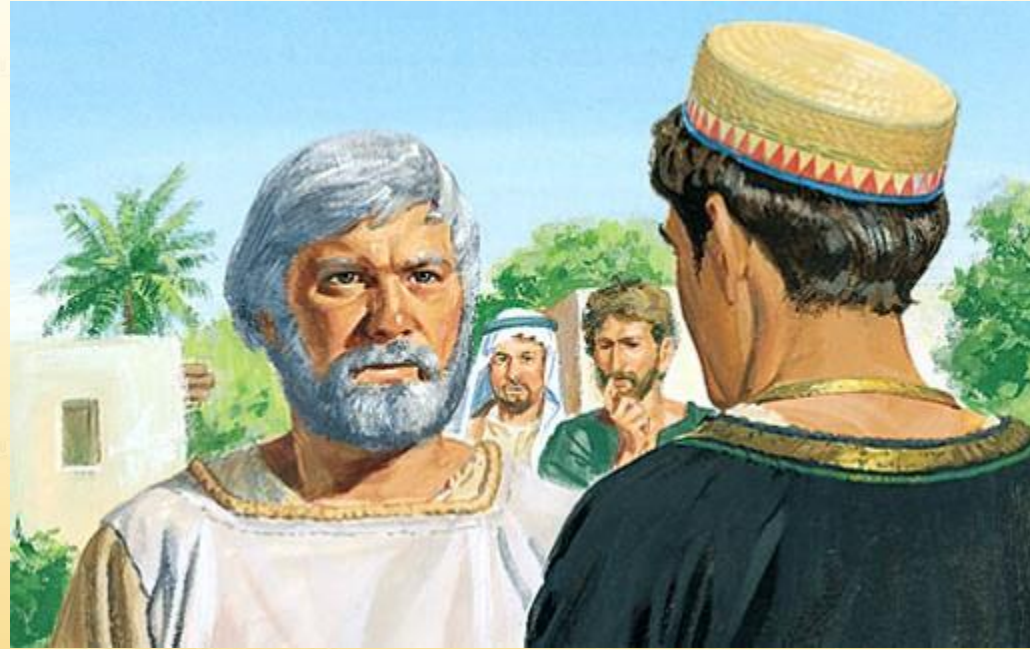
Jacob received many revelations

Jacob had seen angels and they ministered unto him

Jacob also heard the voice of the Lord from time to time

Therefore:

Jacob could not be “shaken”



Jacob chose to remember past experiences that had strengthened his faith.

We can overcome challenges to our faith by remembering past experiences that have strengthened our faith

# Interaction

I have heard you preach...you have led people to not keep the law of Moses...this is blasphemy ... no one knows such things. You can not predict the future.



Don't you believe in Christ who shall come?



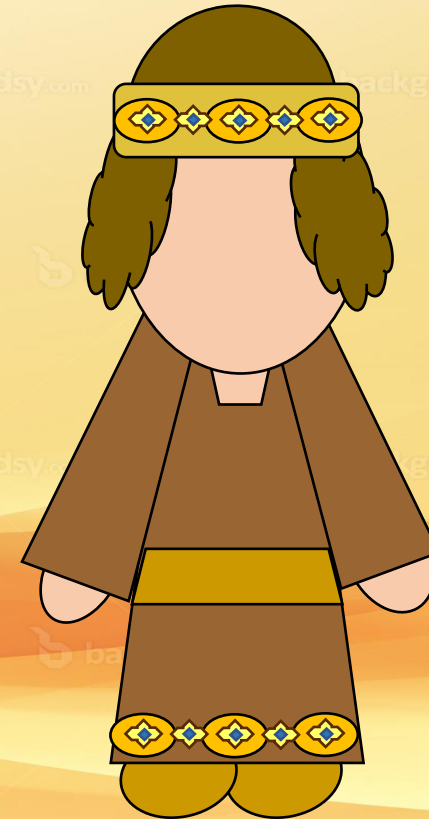
I would not deny him,  
but I know that there is  
no 'Christ'. There never  
has been and there will  
never be one.

Yes

Do you believe in the  
scriptures?

I have seen and heard through the power of the Holy Ghost that through Atonement of Jesus Christ we will not be lost

Then you do not understand them, for they truly testify of Christ. All the prophets have spoken of a Christ



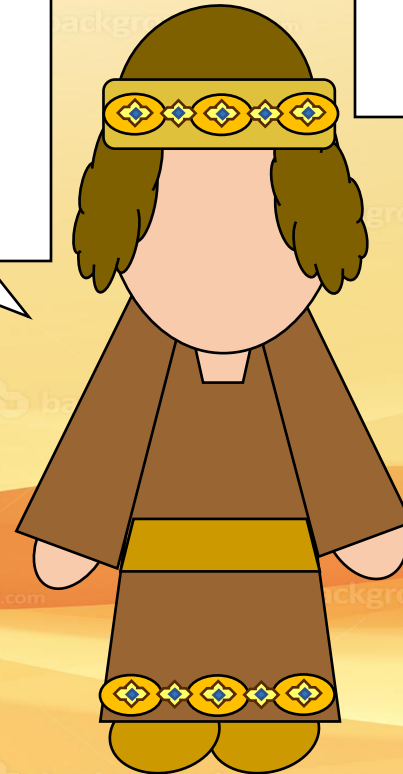
Prove to me of this power of the Holy Ghost...Show me a sign



I should not tempt God in this way... I know you know the doctrine to be true...but you deny it

But if God will let this be so, then He will show you of His powers both in heaven and on earth

This will be God's will, not mine





is it ok if go to pauls after schol

Yes

can i spend the night at pauls

No dad will pick u up

But y?

School night

i could get to schol with paul

No...dad is on his way

Ugh.....

Please

Next Day

Can i stay the night at pauls tonight

no

Why?

Because it is a school night

Whatever

u guys let travis spend the night i dont understand y!

Just like Sherem...Even though the texter knew it was a school night he still persisted to ask what he knew he couldn't do.

# The Texter



# Jacob's Response

① Jacob 7:5

Ⓐ Testified of the scriptures and the words of prophets.

② Jacob 7:8

Ⓑ Left the outcome in God's hands.

③ Jacob 7:10–11

Ⓒ Relied on guidance and strength from the Holy Ghost.

④ Jacob 7:12

Ⓓ Remembered past experiences that had strengthened his faith.

⑤ Jacob 7:13–14

Ⓔ Shared the testimony he had received through the Holy Ghost.

# Faith

What happened to Jacob in the past that made his faith unshakable?

What are some experiences that have strengthened your faith?

How can remembering these experiences help you when someone questions or criticizes your faith?

When has the Holy Ghost helped you respond to questions or criticisms about your faith?

How can a daily habit of studying the scriptures and the words of latter-day prophets help you when others question or criticize your faith?

When have you shared your testimony with someone who has questioned or criticized your faith? What was the result?

When Sherem demanded a sign, why was it wise for Jacob to leave the outcome in the Lord's hands rather than seek to prove the truthfulness of his testimony himself?

How does it help you to know that it is not necessary for you to prove the truthfulness of your testimony to those who challenge your faith?



**We can overcome challenges to our faith by relying on guidance from the Holy Ghost**

# Sherem's Fate

Power of the Lord came upon Him

He fell to the earth

Asked the people to gather

Knew he was going to die

On the Morrow:

He denied the things he had taught them and confessed the Christ, and the power of the Holy Ghost, and the ministering of angels.

Confessed that he had been deceived by the power of the devil

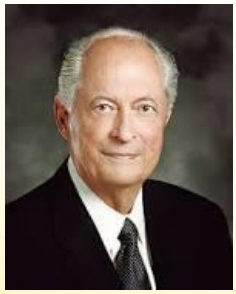
Spoke of hell, eternity and eternal punishment



“And he said: I fear lest I have committed the unpardonable sin, for I have lied unto God; for I denied the Christ, and said that I believed the scriptures; and they truly testify of him. And because I have thus lied unto God I greatly fear lest my case shall be awful; but I confess unto God.”



**He gave up the ghost--died**



“Through the years we learn that challenges to our faith are not new, and they aren’t likely to disappear soon. But *true disciples of Christ see opportunity in the midst of opposition.* ...

“... Fortunately, the Lord knows the hearts of our accusers and how we can most effectively respond to them.

*As true disciples seek guidance from the Spirit, they receive inspiration tailored to each encounter. And in every encounter, true disciples respond in ways that invite the Spirit of the Lord.”*

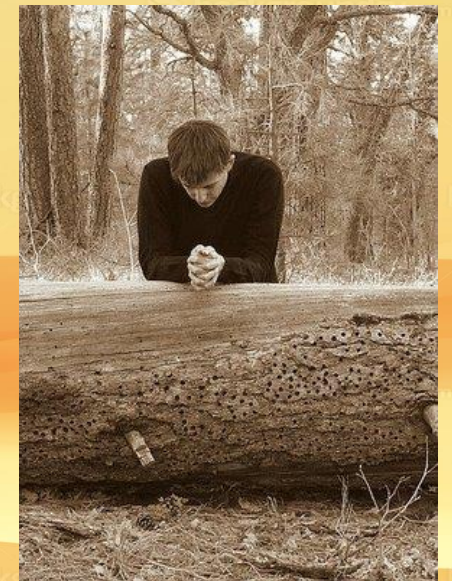
Robert D. Hales



**We can overcome challenges to our faith by relying on the words of prophets and sharing our testimonies of the gospel.**

“...see opportunity in the midst of opposition”

**Good can result as we respond to challenges to our faith in ways that invite the Spirit of the Lord**



# Truths from Jacob

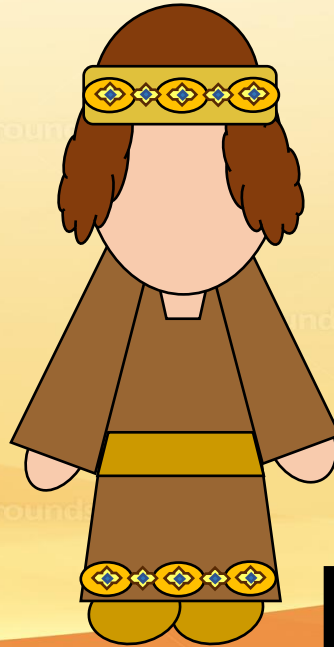
All prophets testify  
of Jesus Christ

Searching the scriptures  
will help us avoid being  
deceived.

As we respond to questions or  
criticisms of our faith in ways  
that invite the Spirit, we can help  
others turn to the Lord.

Those who rebel against God and  
actively preach against the truth will  
face severe consequences from the  
Lord.

Prophets help us  
recognize and overcome  
Satan's deceptions.





**“God commands us to seek answers to our questions and asks only that we seek ‘with a sincere heart, with real intent, having faith in Christ.’” When we do so, the truth of all things can be manifested to us ‘by the power of the Holy Ghost.’”**

**“Fear not; ask questions. Be curious, but doubt not! Always hold fast to faith and to the light you have already received. Because we see imperfectly in mortality, not everything is going to make sense right now. In fact, I should think that if everything did make sense to us, it would be evidence that it had all been made up by a mortal mind. Remember that God has said:**

**“My thoughts are not your thoughts, neither are your ways my ways. ...**

**“For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”**

**Dieter F. Uchtdorf**



# Jacob's Fear

“And it came to pass that many means were devised to reclaim and restore the Lamanites to the knowledge of the truth; but it all was vain, for they delighted in wars and bloodshed, and they had an eternal hatred against us, their brethren. And they sought by the power of their arms to destroy us continually.”

The efforts of the Nephites to the Lamanites to bring the truth were repeatedly rejected.



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



# Saw My Life Flash Before Me

The other plates= reference to the large plates of Nephi, containing details of the kings and journeyings of the people, and the battles with the Lamanites.



Like a dream=fleeting moments of a mortal existence—poetic..the day of probation is over in an instant.

Lonesome and solemn people, wanderers—the life of the Nephites was, during the greater part of their history, one of loneliness and heartache.

Like all those who are faithful--  
“Strangers and pilgrims on the earth”

Hebrew 11:13

D&C 45:13

# Jacob's Farewell

*Jacob gives his son Enos the Plates*

*Enos promises to be obedient in the commandments*



*Jacob hopes for his brethren  
read his words*

# Adieu

*Adieu-*

“Some anti-LDS critics of the Book of Mormon have raised the question as to how Jacob could possibly have used such a word as *adieu* when this word clearly comes from the French language, which was not developed until hundreds of years after the time of Jacob. Such critics evidently overlook the fact that the Book of Mormon is translation literature, and Joseph Smith felt free in his translation to use any words familiar to himself and his readers that would best convey the meaning of the original author.



...there is a Hebrew word *Lehitra'ot*, which has essentially the same meaning in Hebrew as the word *adieu* has in French. Both of these words are much more than a simple farewell; they include the idea of a blessing. Would it be unreasonable to remind these critics that *none of the words* contained in the English translation of the book of Jacob were used by Jacob himself? These words all come from the English language, which did not come into existence until long after Jacob's time!" Daniel H. Ludlow



## Sources:

Elder Robert D. Hales *Christian Courage: The Price of Discipleship*,  
Ensign or Liahona, Nov. 2008, 72

Joseph Fielding McConkie and Robert L. Millet *Doctrinal Commentary on the  
Book of Mormon* Vol. 2 pg 84-89

Bruce R. McConkie *Mormon Doctrine* p. 712

Robert D. Hales *Christian Courage: The Price of Discipleship*, 72–73; italics in  
original

Dieter F. Uchtdorf *The Reflection in the Water* [Church Educational System  
fireside for young adults, Nov. 1, 2009]

Daniel H. Ludlow *A Companion to Your Study of the Book of Mormon* p. 163

## Commentary on Interaction between Sherem and Jacob (JFM and RLM)

Vs. 6—Sherem *correctly* observes that the gospel is the doctrine of Christ.

Vs. 7 It is strange that Sherem, an anti-Christ would argue for the sufficiency of the law of Moses when, in fact, the law was given by god to point toward the coming of Christ.—Sherem uses the Law of Moses to deny the principle of revelation

--Those who have opposed the Prince of Truth have maintained the same ironic and inconsistent arguments. Hence: Christians reject modern revelation in the name of the Bible—see Alma 30:13,15,24,26

Vs. 9 What Sherem really means is ‘If there should be a Christ—here and now, one that I can see and feel and hear, one which requires no faith or hope—then I would not deny him; I would believe.’ Proof is the last thing that those demanding it really desire. The louder the shouts for evidence, the less the inclination to accept it.

--The doubter errs through generalizing beyond his own experiences. What he has not experienced, no one else can. Because he does not know, no one knows, because he cannot feel, surely no one has felt. Those who dare not believe dare not allow others to believe (see Alma 30:48)

--Sherem did not search for truth...he searched for justification, not sanctification.

Vs. 14 Sherem is unworthy of a confirming sign.

Vs. 8 Outpouring of Spirit—an expression for receiving the Spirit in rich abundance, of receiving the power and direction of the Holy Ghost

Vs. 10-11 it is one thing to read the scriptures and quite another to understand them. To fully comprehend the message of scripture one must become acquainted with all that God has revealed. To grasp the full meaning of scripture one must enjoy the same spirit of inspiration which actuated the original writer...persons in this day must seek that level of holiness which would allow them to receive the intent and content of that written by holy men of old. (see 2 Peter 1:20-21)

Vs. 12 The Holy Ghost is the source of a sure witness unto all persons in all generation.

Vs. 13 Signs=Miracles or wonders or gifts of the Spirit always follow true believers. Signs may “*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.*”  
*Bruce R. McConkie*

Jesus taught Matthew 12:39 -- Signs come by faith, not by man D&C 63:9-10

Vs. 14 Jacob knew that Sherem knew that the doctrine of Christ was true...this is frequently the case among anti-Christians (Alma 11:24; 30:42)