

3/8/20
4

Jacob 1-4

GT

BofM #11

Be Reconciled unto God through the Atonement of Christ

Ch. 1

To Jacob is given the same charge that was given to many ancient prophets (albeit to a lesser extent), to abridge the history of their people.

- We need to pay attention to this prophetic role. It is part of the role of a seer to summarize the past, to describe it according to an eternal perspective, and to place the emphasis appropriately.

v. 11 - he's writing this years after Nephi's death (during the reign of 3rd king?)

v. 13 - proof that some descendants of Laman & Lemuel & the sons of Ishmael followed Nephi.

v. 15
Under reign of 2nd king

v. 19 awful responsibility to teach correct doctrine

Ch. 2

v. 5 he knows their thoughts by revelation

v. 9 it burdeneth my soul that I should be constrained

v. 12-22 the pride of wealth & prosperity

v. 19 after ye have obtained a hope in Christ

v. 23 they began practicing polygamy because they read in the scriptures about its practice of old, esp. David & Solomon

v. 25-26 - I brought you out of Jerusalem precisely because of this kind of wickedness, how are you going to bring it with you?

v. 23-34 "Thus saith the Lord," "I, the Lord God," "saith the Lord of Hosts"

v. 27 Jacob lays down the law, ~~prob~~ probably in opposition to his own king's conduct.

v. 28 "I, the Lord, delight in the chastity of women."

What were the women doing wrong? Even if they were a plural wife or a concubine, there wasn't any indication they were cheating on their husbands. "Chastity" in this case seems to mean the opportunity to have a man be faithful to her or to protect her virtue; therefore "the chastity of women" seems to be (here) entirely a male duty.

J.S. wrote this but also wrote section 132. The wicked men in Jacob's time seem to have had the same justification as J.S. did, namely David and Solomon did it.

~~Abraham 9:1~~

Ch. 3

To those who are pure in heart:

God will bless and protect you.

More support for the idea that God's great work is not just bringing about mercy, but also bringing us into a position to have good restored for good and evil for evil. The idea that the justice of God is something to rejoice in is emphasized.

- Lamanites keep the law of chastity, or at least protect the "chastity" of their women.

v. 8-9 ~~seems~~ sounds like a racist message; it is actually a message of equality, though the language would not be considered politically correct by today's standards

v. 10 generational sin, societal sin

v. 13. "They began to be numerous." how numerous?

Ch. 4 rejoices in the scriptures he's writing & the testimony they bear of Christ

v. 7 showeth us our weakness so we can know it is by his grace (Eth 12:27)

v. 9 God is actively intervening in our lives

v. 10 "seek not to counsel the Lord, but to take counsel from his hand."

v. 11 Be reconciled unto Him

v. 14 why do we not have more plain language about Christ in the OT?

14-17 (cf. Ps. 118:22 stone builders refused)