

THE BOOK *of* JACOB

The Brother of Nephi

AN INTRODUCTION:

His preaching among his people.

He silences a man attempting to undermine the doctrine of Christ.

A brief discourse on the history of the people of Nephi.

Chapter One.

After fifty-five years had passed since Lehi's departure from Jerusalem, Nephi gave me, Jacob, a commandment regarding the small plates on which these records are inscribed. He instructed me to write on these plates select matters that I considered most valuable. I was cautioned not to delve too deeply into the historical narrative of the people called the Nephites, as that would be preserved on other plates. These plates were to be passed down to my descendants from generation to generation. If there were sacred preaching, significant revelations, or profound prophecies, I was to inscribe their main points on these plates, touching upon them as much as possible, for the sake of Christ and our people. Due to our faith and deep concern, much had been revealed to us about the future of our people.

We had received numerous revelations and the spirit of prophecy, allowing us to foresee the coming of Christ and His kingdom. Diligently, we worked among our people, striving to persuade them to come to Christ and partake of God's goodness, urging them to enter His rest and avoid provoking His wrath as the Israelites did in the days of temptation in the wilderness. We wished to convince all men not to rebel against God, but to believe in Christ, contemplate His death, endure His cross, and bear the shame of the world. Therefore, I, Jacob, took it upon myself to fulfill Nephi's commandment.

As Nephi grew old and realized his impending death, he anointed a man to be king and ruler over the people, following the pattern of previous kings. The people greatly loved Nephi, who had been a formidable protector, wielding the sword of Laban for their defense and laboring all his days for their welfare. Desiring to remember him, they named those who succeeded him as kings after him—second Nephi, third Nephi, and so on, based on their reigns.

In time, Nephi passed away.

Those not Lamanites were called Nephites. However, I, Jacob, will refer to them as either Lamanites, who sought to destroy the Nephite people (or Nephites, based on the reigns of the kings), rather than by other names like Jacobites, Josephites, Zoramites, Lemuelites, and Ishmaelites.

Under the second king's rule, the people of Nephi started becoming hardened in their hearts, engaging in wicked practices reminiscent of David and Solomon, such as desiring many wives and concubines. They also began avidly searching for gold and silver, resulting in a growing pride.

Therefore, I, Jacob, delivered these words to them in the temple after seeking the Lord's guidance. Alongside my brother Joseph, we had been consecrated priests and teachers by Nephi, magnifying our office before the Lord. We took upon ourselves the responsibility to answer for the sins of the people if we failed to diligently teach them the word of God. Thus, by laboring with all our might, we sought to ensure that their blood would not stain our garments, striving to be found spotless at the last day.

Chapter Two.

Following Nephi's death, Jacob, his brother, addressed the people of Nephi: My beloved brethren, I, Jacob, enter the temple today to declare unto you the word of God. I bear this responsibility with solemnity, aiming to cleanse my garments of your sins. You are aware of my past diligence in my calling, but today, my concern and desire for the welfare of your souls weigh heavily upon me.

While you have, thus far, been obedient to the Lord's teachings I've shared, I must now address a matter of great importance. With the help of the all-powerful Creator, I discern that some among you are starting to labor in sin, a sin that appears abominable to both me and God. It pains my soul and fills me with shame before my Maker to testify about the wickedness in your hearts. I am troubled that I must speak boldly before your wives and children, many of whom possess tender, chaste, and delicate feelings before God—a pleasing attribute in His eyes. I assume they have come here to hear the comforting word of God, the word that heals wounded souls. Yet, it burdens me that I am compelled, by God's strict commandment, to admonish you for your sins, potentially enlarging the wounds of those already hurt instead of consoling and healing them. For those who have not been wounded, instead of feasting on the pleasing word of God, they have daggers poised to pierce their souls and wound their delicate minds. Despite the daunting task, I must follow God's strict commands and tell you about your wickedness and abominations in the presence of the pure in heart, the broken-hearted, and under the gaze of the Almighty God.

I must share the truth according to the plainness of God's word. As I inquired of the Lord, this word came to me: Jacob, go up to the temple tomorrow and declare the word I give you to this people. Now, my brethren, this is the word I declare to you: Many of you have begun searching for gold, silver, and all kinds of precious ores in this land of promise, which abounds most plentifully in them. Providence has smiled upon you, granting many riches. However, some of you, having obtained more abundantly than your brethren, are now lifted up in pride, wearing stiff necks and lifting high heads due to the costliness of your apparel. Consequently, you persecute your brethren, thinking yourselves better than them.

Do you suppose God justifies you in this? I say, No. He condemns you, and if you persist, His judgments will soon come upon you.

O, that He would show you that with one glance of His eye, He can smite you to the dust!

O, that He would free you from this iniquity and abomination!

O, that you would listen to His commands and not let the pride in your hearts destroy your souls!

Think of your brethren as equals and share your substance freely with all, that they may be rich like you. Before seeking riches, seek the kingdom of God. After obtaining hope in Christ, you may

seek riches with the intent to do good—clothe the naked, feed the hungry, liberate the captive, and relieve the sick and afflicted.

Now, my brethren, I've spoken to you about pride. What do you say about those of you who have afflicted your neighbors, persecuting them due to pride in the things God has given you? Do you not suppose such things are abominable to Him who created all flesh? Every being is as precious in His sight as the other. All flesh is of the dust, created for the same purpose—to keep His commandments and glorify Him forever.

I conclude my discussion of pride here, and if not for the necessity to address a more grievous crime, my heart would rejoice exceedingly because of you. However, the word of God burdens me due to your grosser crimes. The Lord says: This people is beginning to wax in iniquity. They don't understand the scriptures and seek to excuse themselves in committing whoredoms, citing the examples of David and Solomon. But behold, David and Solomon, having many wives and concubines, committed abominations before the Lord.

Therefore, the Lord, who led this people out of Jerusalem to raise up a righteous branch from the loins of Joseph, will not allow them to do as those of old. Hear me, brethren, and hearken to the word of the Lord: No man among you shall have more than one wife, and concubines shall be none. The Lord God delights in the chastity of women, and whoredoms are an abomination before Him. Keep His commandments, or the land shall be cursed for your sakes. If the Lord wills to raise up seed, He will command His people; otherwise, they shall follow these instructions.

I, the Lord, have seen the sorrow and heard the mourning of the daughters of my people, in Jerusalem and in all the lands I have led them to, due to the wickedness and abominations of their husbands. I will not allow the cries of the fair daughters I led out of Jerusalem to come up to Me against the men of My people. They shall not lead away captive the daughters of My people because of their tenderness. If they persist in whoredoms, a sore curse shall visit them, leading to destruction.

Now, my brethren, you were given these commandments by your father, Lehi. You are already aware of them and have come under great condemnation for doing things you ought not to have done. You have committed greater iniquities than the Lamanites, your brethren. You have broken the hearts of your tender wives and lost the confidence of your children due to your bad examples before them. The cry of their hearts ascend to God against you, and because of the strictness of God's word, many hearts have died, pierced with deep wounds.

Chapter Three.

I, Jacob, address those of you who are pure in heart. Look steadfastly to God, pray with unwavering faith, and He will comfort you in your afflictions. He will plead your cause and mete out justice to those who seek your destruction. O you who are pure in heart, lift up your heads and embrace the pleasing word of God; feast upon His love. If your minds remain steadfast, you can do so forever.

But woe unto those who are not pure in heart, who stand filthy before God this day. Unless you repent, the land is cursed for your sake. The Lamanites, though not as filthy as you, are nevertheless cursed severely and will scourge you unto destruction. The time swiftly approaches when, unless you repent, they will possess the land of your inheritance. The Lord God will lead the righteous away from among you.

Consider that the Lamanites, your brethren, whom you disdain for their filthiness and the curse on their skins, are more righteous than you. They have not forgotten the Lord's commandment given to our father—that they should have only one wife, and no concubines, and avoid whoredoms. They

observe and keep this commandment, and because of their adherence, the Lord God will not destroy them but show them mercy. One day, they shall become a blessed people.

Their husbands love their wives, and their wives love their husbands; their husbands and wives love their children. Their unbelief and hatred towards you stem from the iniquity of their fathers. How much better are you than they in the sight of your great Creator? My brethren, I fear that unless you repent, their skins will be whiter than yours when you stand with them before the throne of God.

Therefore, I give you a commandment, the word of God: Revile them no more because of the darkness of their skins or their filthiness. Remember your own filthiness, and recognize that their filthiness came from their fathers. Reflect on your children, how you have grieved their hearts with the example you have set. Beware that, due to your filthiness, you may lead your children to destruction, and their sins will be heaped upon your heads on the last day.

My people, heed my words; awaken the faculties of your souls, shake off the slumber of death, and free yourselves from the pains of hell. Do not become angels to the devil, cast into the lake of fire and brimstone—the second death.

I, Jacob, spoke many more things to the people of Nephi, warning them against fornication, lasciviousness, and every kind of sin. I explained the dreadful consequences of such actions.

The proceedings of this people (a mere fraction of which I have recorded on these plates) are extensive. Many of their actions, wars, contentions, and reigns of kings are written on the larger plates. These plates are known as the plates of Jacob, crafted by the hand of Nephi.

Thus, I conclude my words.

Chapter Four.

Now I, Jacob, who have extensively ministered to my people in speech, cannot write much due to the difficulty of engraving our words on plates. We are aware that what we inscribe on plates endures, while anything written on other materials perishes. We can write a few words on plates to impart some knowledge about us to our children and beloved brethren. We find joy in this, laboring diligently to engrave these words on plates, hoping that our brethren and children will receive them gratefully. We wish them to view these words with joy, not sorrow or contempt, learning about their first parents.

The purpose of our writing is to convey that we knew of Christ and anticipated His glory many centuries before His coming. It is not only us; even the holy prophets preceding us believed in Christ. They worshipped the Father in His name, as we do. We follow the law of Moses, pointing our souls to Christ. It is sanctified to us for righteousness, just as it was for Abraham, who obeyed God by offering his son Isaac—a symbol of God and His Only Begotten Son.

Consequently, we search the prophets, have many revelations, and possess the spirit of prophecy. With all these witnesses, our faith becomes unshaken. We can command in the name of Jesus, and even the elements obey us. However, the Lord shows us our weakness, reminding us that our power comes from His grace and condescension to the children of men.

The works of the Lord are great and marvelous, with depths of mysteries beyond human comprehension. His ways are unsearchable, known only through revelation. Therefore, do not despise the revelations of God. By the power of His word, man came upon the earth, created by His word. If God can speak and create the world and man, then why not command the earth or the workmanship of His hands according to His will?

Hence, seek not to counsel the Lord but to receive counsel from His hand. He counsels in wisdom, justice, and great mercy over all His works. Be reconciled to Him through the atonement of Christ, and you may obtain a resurrection, presenting yourselves as the first-fruits of Christ unto God.

Do not marvel that I share these things with you. Why not speak of the atonement of Christ and attain a perfect knowledge of Him, including the knowledge of resurrection and the world to come? Prophecy with understanding, for the Spirit speaks the truth. It reveals things as they are and as they will be for the salvation of our souls. We are not alone in witnessing these things; God spoke to prophets of old. However, the Jews were stiff-necked, despising plain words, killing prophets, and seeking things beyond their understanding. Their blindness, resulting from looking beyond the mark, caused their downfall. God took away His plainness, giving them things they could not understand because they desired it. Their stumbling was a consequence.

Now, led by the Spirit, I, Jacob, prophesy: The Jews, due to their stumbling, will reject the stone on which they could build a secure foundation. Yet, according to the scriptures, this stone will become the great, last, and only sure foundation upon which the Jews can build. My beloved, how can those who have rejected the sure foundation ever build upon it and make it the head of their corner? I will unravel this mystery for you, my beloved brethren, unless I am shaken from my firmness in the Spirit, stumbling due to over anxiety for you.

Chapter Five.

Listen, my brethren, do you not recall reading the words of the prophet Zenos, addressed to the house of Israel? He said: Hearken, O house of Israel, and listen to the words of me, a prophet of the Lord. For thus says the Lord: I will compare you, O house of Israel, to a cultivated olive tree that a man took and cared for in his vineyard. It grew, aged, and started to decay. The owner of the vineyard noticed the decay and decided to prune, dig around, and nourish the tree, hoping it would produce young, tender branches, and not perish. Following his plan, he pruned, dug around, and nourished the tree.

After many days, it began to put forth small, young, and tender branches, but the main top started to perish. Seeing this, the owner instructed his servant to pluck branches from a wild olive tree, remove the withering main branches, and burn them. The Lord of the vineyard declared: I will take many of these young and tender branches and graft them wherever I choose. If the root of this tree perishes, I can still preserve its fruit for myself. Therefore, I will take these young branches and graft them wherever I see fit. The servant was instructed to take branches from the wild olive tree and graft them in place of the removed ones. The pruned branches were to be cast into the fire to avoid cluttering the vineyard.

The servant followed the Lord's instructions and grafted in the branches of the wild olive tree. The Lord caused the vineyard to be dug around, pruned, and nourished, expressing regret at the prospect of losing the tree. He instructed the servant to watch and nourish the tree according to his words. The Lord planned to place these branches in various parts of his vineyard, wherever he pleased, aiming to preserve the natural branches and store up fruit for himself.

After a long time, the Lord of the vineyard told his servant: Come, let us go down into the vineyard and labor.

The Lord and his servant went down to the vineyard, where the servant showed the tree to the Lord. The Lord observed the tree with grafted wild olive branches, which had sprung forth and started bearing good fruit, similar to the natural fruit. Pleased with the results, the Lord remarked: The wild

branches have drawn strength from the root, resulting in good fruit. Without grafting these branches, the tree would have perished. Now, I will store up much fruit produced by this tree against the season, for my own benefit.

The Lord directed the servant to go to the furthest part of the vineyard to check if the hidden natural branches also bore much fruit, intending to store it up for himself. They found the natural branches. The first had brought forth much good fruit. The Lord instructed the servant to gather and store it for his benefit.

The servant questioned the Lord, asking why he had chosen to plant a tree or branch in the poorest spot of the vineyard. The Lord responded: Do not counsel me; I knew it was a poor spot. I have nurtured it for a long time, and you see it has brought forth much fruit.

The Lord showed another branch, planted in an even poorer spot, but it had also brought forth much fruit, which the servant was instructed to gather and store.

Another branch, planted in a good spot, had only produced a part with good fruit, and the rest yielded wild fruit. The Lord had nurtured this tree similarly.

The Lord ordered the servant to pluck off the branches that did not bear good fruit and cast them into the fire. The servant suggested pruning, digging around, and nourishing the tree a little longer to encourage good fruit before considering burning it.

After a long time, the Lord said to his servant: Come, let us go down into the vineyard and labor again, for the end is drawing near, and I must store up fruit against the season for my own benefit.

The Lord and the servant went down and found that the tree with grafted branches was overloaded with all kinds of fruit. The Lord tasted the fruit of each sort, realizing that, despite their numbers, none was good. All the labor had resulted in worthless fruit, and it grieved him to lose the tree.

The Lord asked the servant what should be done to preserve good fruit from the tree. The servant replied: Because you grafted in wild olive tree branches, they have nourished the roots, keeping them alive. They have not perished, and you see they are still good.

The Lord said: The tree and its roots are of no profit to me while it produces evil fruit. Although the roots are good, I preserved them for my own purposes. The wild branches brought forth good fruit due to their strength, but they have now overrun the roots, leading to much evil fruit.

The Lord directed them to go to the nethermost parts of the vineyard and check if the natural branches had also borne evil fruit. Upon inspection, they found that the fruit of the natural branches had become corrupt—both the first, second, and last had all become corrupt. The wild fruit had overcome the part of the tree producing good fruit, causing it to wither away and die.

The Lord wept, saying: What more could I have done for my vineyard? I knew that all the fruit, except these, had become corrupted. Even the ones that once produced good fruit have now become corrupt. All the trees in my vineyard are good for nothing except to be cut down and cast into the fire, and it grieves me to lose them.

He explained that the last tree, planted in a choice spot, was cut down to replace a part that cumbered the ground, hoping to preserve and store up fruit.

The Lord questioned: What more could I have done in my vineyard? Have I not nourished, dug around, pruned, and stretched forth my hand almost all day long? It grieves me to hew down all the trees and cast them into the fire. Who has corrupted my vineyard?

The servant replied: Is it not because the branches have overcome the good roots due to their loftiness? They grew faster, taking strength unto themselves. Is this not the cause of the corruption in your vineyard?

The Lord of the vineyard said to the servant: Let us go and cut down the trees of the vineyard and throw them into the fire, so they won't clutter the ground. I have done everything. What more could I have done for my vineyard? However, the servant pleaded with the Lord of the vineyard: Spare it a little longer. The Lord agreed: Yes, I will spare it a little longer, for it grieves me to lose the trees of my vineyard. Therefore, let us take branches from those I planted in the furthest parts of my vineyard and graft them into the tree from which they originated. Let's remove the branches with the most bitter fruit and graft in the natural branches in their place. I will do this to prevent the tree from perishing. Perhaps, by preserving its roots, I may achieve my own purpose.

The roots of the natural branches of the tree I planted wherever I wanted are still alive. So, to preserve them for my own purpose, I will take branches from this tree and graft them onto the natural branches. I will graft in the branches of their mother tree so that I may preserve the roots for myself. Maybe, when they become strong enough, they will produce good fruit for me, and I will find joy in the fruit of my vineyard.

They took branches from the natural tree that had turned wild and grafted them into the natural trees that had also become wild. They also took branches from the natural trees that had become wild and grafted them into their mother tree. The Lord of the vineyard instructed the servant: Do not pluck the wild branches from the trees, except those with the most bitter fruit. Graft them according to what I have said. We will nourish the trees of the vineyard again, trim their branches, and pluck from the trees the ripened branches that must perish, casting them into the fire. I do this in the hope that the roots will gain strength due to their goodness, and with the change of branches, the good may overcome the evil.

Because I preserved the natural branches and their roots, grafting the natural branches back into their mother tree, and preserving the roots of their mother tree, maybe the trees of my vineyard will produce good fruit again. Perhaps, I will rejoice greatly in preserving the roots and branches of the initial fruit. Therefore, go and call servants so that we may labor diligently in the vineyard, preparing the way for me to bring forth the natural fruit, the most precious of all fruit.

Let us labor with all our might for this last time, as the end is near. This is the final pruning of my vineyard. Graft in the branches; begin with the last, so they may be first, and the first may be last. Dig around the trees, both old and young, the first and the last, so that all may be nourished once more for the last time. Dig around them, prune them, and dung them once more for the last time, as the end is drawing near. If these last grafts grow and bring forth natural fruit, prepare the way for them to grow.

As they begin to grow, clear away the branches that bear bitter fruit, according to the strength and size of the good ones. Do not clear away all the bad at once, lest their roots become too strong for the graft, and the graft perishes, causing the loss of the trees of my vineyard. It grieves me to lose the trees of my vineyard. Therefore, clear away the bad as the good grows, so that the root and the top may be equal in strength until the good overcomes the bad. Then, the bad will be cut down and cast into the fire, so they don't clutter the ground of my vineyard. Thus, I will eliminate the bad from my vineyard.

I will graft the branches of the natural tree back into the natural tree. I will graft the branches of the natural tree into the natural branches of the tree. This way, I will bring them together again, and

they will bring forth the natural fruit as one. The bad will be cast away from all the land of my vineyard, for only once will I prune my vineyard.

The Lord of the vineyard sent his servant, and the servant went and did as the Lord had commanded him, bringing other servants, although they were few. The Lord of the vineyard said to them: Go and labor in the vineyard with all your might. This is the last time I will nourish my vineyard. The end is near, and the season is coming quickly. If you labor diligently with me, you will find joy in the fruit I will store up for myself when the time comes.

The servants labored with all their might, and the Lord of the vineyard labored with them, and they obeyed all the commandments of the Lord of the vineyard. Natural fruit appeared again in the vineyard, and the natural branches began to grow and thrive exceedingly. The wild branches were plucked off and cast away, maintaining the equality of the root and the top according to their strength.

They labored diligently, following the Lord of the vineyard's commandments, until the bad had been cast away, and the Lord had preserved the natural fruit. The trees became like one body, and the fruits were equal. The Lord of the vineyard had preserved the most precious natural fruit for himself from the beginning.

When the Lord of the vineyard saw that his fruit was good and his vineyard was no longer corrupt, he called up his servants and said: For this last time, we have nourished my vineyard. You see that I have done it according to my will, preserving the natural fruit as it was in the beginning. Blessed are you, for your diligence in laboring with me has brought back the natural fruit, and my vineyard is no longer corrupted. The bad is cast away, and you will share in the joy of the fruit of my vineyard.

For a long time, I will lay up the fruit of my vineyard for myself against the soon-coming season. This is the last time I have nourished my vineyard, pruned it, dug around it, and dunged it. Therefore, I will lay up the fruit for a long time, as I have spoken. When the time comes for evil fruit to return to my vineyard, I will gather the good and the bad. I will preserve the good for myself, and the bad will be cast away into its own place. Then the season and the end will come, and I will cause my vineyard to be burned with fire.

Chapter Six.

Now, my brethren, as I previously mentioned that I would prophesy, here is my prophecy: the words spoken by the prophet Zenos regarding the house of Israel, comparing them to a cultivated olive tree, will undoubtedly be fulfilled. The day when he, for the second time, intervenes to reclaim his people marks the last occasion when the servants of the Lord will go forth in his might to tend and cultivate his vineyard. Following that, the end will swiftly approach.

How blessed are those who have diligently worked in his vineyard, and how unfortunate are those who will be cast out to their own destinies! The world will be consumed by fire. Our God is merciful to us, remembering the house of Israel—both its roots and branches. He extends his hands to them continually, even though they are a stubborn and rebellious people. However, all those who do not harden their hearts will be saved in the kingdom of God.

Therefore, my beloved brethren, I earnestly implore you with words of seriousness to repent, come with a sincere heart, and cling to God as he clings to you. While his merciful arm is extended to you in the brightness of the day, do not harden your hearts. Yes, today, if you hear his voice, do not harden your hearts; for why would you choose death? After being nurtured by the good word of God throughout the day, will you produce corrupt fruit that necessitates being cut down and thrown into the fire? Will you reject these words? Will you turn away from the words of the prophets and deny all

that has been spoken about Christ, despite the numerous testimonies? Will you deny the good news of Christ, the power of God, the gift of the Holy Ghost, extinguish the Holy Spirit, and mock the grand plan of redemption laid out for you?

Do you not realize that if you persist in these actions, the power of redemption and resurrection in Christ will bring you to a shameful and guilt-ridden state before God's judgment seat? According to the principles of justice, which cannot be denied, you will be consigned to the lake of unquenchable fire and brimstone, and its smoke will ascend forever—an endless torment. Therefore, repent and enter through the narrow gate. Stay on the narrow path until you obtain eternal life. Be wise. What more can I say? Finally, I bid you farewell until we meet before the judgment seat of God's justice, a seat that strikes fear and dread into the hearts of the wicked. Amen.

Chapter Seven.

After the passage of several years, a man named Sherem emerged among the people of Nephi. He began preaching to the people, declaring that there would be no Christ. His speeches were filled with flattery, aimed at undermining the doctrine of Christ. Sherem worked diligently to turn the hearts of the people away from the truth.

Knowing that I, Jacob, had faith in the coming of Christ, he sought opportunities to confront me. Sherem was well-versed and had a perfect command of the people's language. This allowed him to employ flattery and persuasive speech with the cunning of the devil. Despite the many revelations and extraordinary experiences I had witnessed, including interactions with angels, and hearing the voice of the Lord directly, I could not be shaken.

Eventually, Sherem approached me, saying: Brother Jacob, I have sought many opportunities to speak with you. I have heard that you travel extensively, preaching what you call the gospel or the doctrine of Christ. Accusing me, he asserted that I misled the people into forsaking the right path of God and neglecting the law of Moses, turning it into the worship of a being said to come many centuries in the future. He vehemently declared this as blasphemy, claiming that no one could know such things about the future.

The Lord poured His Spirit into my soul, allowing me to confound Sherem in all his arguments. I challenged him, asking: Do you deny the Christ who will come?

He responded: If there were a Christ, I would not deny him, but I know there is no Christ, nor has there ever been.

I then asked: Do you believe the scriptures?

He replied: Yes.

I countered: Then you do not understand them, for they truly testify of Christ. None of the prophets have written or prophesied except to speak of this Christ. I testified that through the power of the Holy Ghost, I knew that without the atonement, all mankind would be lost.

Sherem then challenged me: Show me a sign by this power of the Holy Ghost that you claim to know so much.

I responded: Who am I to tempt God by showing you a sign when you already know the truth? Yet, you will deny it because you are of the devil. Nevertheless, not my will but God's be done. If God smites you, let it be a sign to you that He has power in heaven and on earth, and that Christ will come.

As I spoke these words, the power of the Lord came upon Sherem, causing him to fall to the ground. He was nourished for many days. He then declared to the people: Assemble tomorrow, for I am approaching death. Therefore, I wish to address the people before my passing.

On the following day, Sherem spoke plainly, renouncing the false teachings he had propagated, confessing Christ, the power of the Holy Ghost, and the ministry of angels. He openly acknowledged that he had been deceived by the devil. Sherem spoke about hell, eternity, and eternal punishment. He expressed fear that he might have committed the unpardonable sin by lying to God. Confessing his lies, he confessed to God. After these words, Sherem could say no more and gave up the ghost.

The multitude witnessed Sherem's testimony and were astonished. The power of God descended upon them, causing them to fall to the earth. This pleased me, as it was something I had requested of my Father in heaven, who had heard and answered my prayer. Peace and the love of God were restored among the people. They searched the scriptures and paid no heed to the words of the wicked Sherem.

Despite numerous attempts to reclaim and restore the Lamanites to the truth, all efforts were in vain. They delighted in wars and bloodshed, harboring an eternal hatred against us, their brethren. We, the people of Nephi, fortified ourselves against them, trusting in the God and rock of our salvation, and thus, we remained conquerors.

As I, Jacob, grew old, the record of this people continued on the other plates of Nephi. Therefore, I conclude this record, stating that time passed away, and our lives felt like a dream. We were a lonely and solemn people, cast out from Jerusalem, born in tribulation, residing in a wilderness, and hated by our brethren, leading to wars and contentions. Thus, we mourned out our days. Feeling my mortality, I said to my son Enos: Take these plates. I relayed the commands given to me by my brother Nephi, and my son promised obedience. Thus, I conclude my writing on these plates, which has been brief. To the reader, I bid farewell, hoping that many of my brethren may read my words. Brethren, adieu.