

Enos 1 — Enos's Wrestle — The Hunt That Became a Prayer, Intercession for Brethren and Enemies, the Promise of Preservation

Enos 1: Jacob's son Enos prays from morning till night and into the night for himself, his brethren the Nephites, and his enemies the Lamanites; the covenant of plate-preservation is given; Enos's farewell; c. 544–421 BC.

Enos 1 is the BoM's master-chapter on the *prayer-that-becomes-a-wrestle*. After Jacob's farewell-with-the-plates (Jacob 7:27), Enos receives the small-plates stewardship and the chapter narrates the moment his received-religion became personal-religion. The chapter is the BoM's clearest articulation of the *conversion-by-petition* pattern — the moment the faith of the fathers becomes the faith of the son.

Load-Bearing Texts

1. v. 2's. *I will tell you of the wrestle which I had before God, before I received a remission of my sins* — the chapter's-master-articulation of the *prayer-as-wrestle* doctrine
2. v. 5's. *Enos, thy sins are forgiven thee, and thou shalt be blessed* — the chapter's-master-articulation of the *personal-pardon-by-voice* doctrine
3. v. 27's. *I shall see his face with pleasure* — the chapter's-master-articulation of the *disciple's-sure-hope-of-presence* doctrine

Hebrew Word Studies

ye'avek / avak (אָבַק / אָבַק) — **he wrestled / dust raised by wrestling v. 2.** The chapter's master-Peniel-doublet. *Ye'avek* — he wrestled — the verb of Gen. 32:24's *Jacob-wrestled with a man*; *avak* — dust raised in wrestling — the noun-from-which the verb is built; wrestling raises dust. The doctrine: *Enos's-wrestle is the namesake-Jacob's-wrestle re-enacted in prayer*; the wrestler emerges with a new identity and a wounded-hip. Same wrestle-pattern as Hos. 12:3–4 — by his strength he had power with God: yea, he had power over the angel, and prevailed: he wept, and made supplication unto him. The Restoration's D&C 121:1–8 — O God, where art thou? — operates by the same logic — the disciple is permitted to wrestle. The chapter is the BoM's clearest articulation of the *wrestle-as-the-deepest-mode-of-prayer* doctrine. *Enos is named for Adam's-grandson Enosh, of whom Gen. 4:26 says then began men to call upon the name of the Lord; his name itself is calling-upon-God.*

zera / sefer / shamar (זֶרַע / סֵפֶר / שָׁמַר) — **seed / book / to preserve, to keep vv. 13–16.** The chapter's covenant-of-preservation-triad. *Zera* — seed, descendants — the Lamanites who are the future-recipients; *sefer* — book, scroll — the record-to-be-preserved; *shamar* — to preserve, to keep — the verb of guardianship. The doctrine: *the BoM's-existence-on-the-reader's-page is the answer to Enos's-shamar-petition for the sefer to reach the zera of his enemies. Same shamar-grammar as Deut. 7:9 — keepeth covenant and mercy; Ps. 121:7 — the Lord shall preserve thee from all evil. The chapter is the BoM's clearest articulation of the BoM-as-answered-prayer doctrine. The reader holds the sefer in their hand because Enos asked, and God shamar-ed it for thousands of years.*

qasheh-oref / qoshi (קָשֶׁה-רֶעַף / קוֹשִׁי) — **stiff of neck / hardness, stubbornness vv. 22–23.** The chapter's stiff-neck-doublet. *Qasheh-oref* — stiff of neck — literally hard-of-back-of-the-neck; the image is an ox that will not bend its neck under the yoke; *qoshi* — hardness, stubbornness — the abstract-noun for the same condition. The doctrine: *stiff-neck is the OT's-master-image for refusal to bear the yoke of covenant. Same qasheh-oref grammar as Deut. 9:6; 9:13; 10:16; 31:27; 2 Chron. 30:8; Jer. 7:26; Acts 7:51. The Restoration's D&C 5:8 — except this generation harden their hearts — operates by the same logic. The chapter is one of the BoM's clearest articulations of the qasheh-oref refusal-of-yoke doctrine. The yoke of Christ is easy (Matt. 11:30); the stiff-neck refuses even the easy yoke.*

From the Chapter's Architecture

The chapter is also the BoM's first sustained-prayer-narrative. Nephi's psalm (2 Ne. 4:16–35) is lyric; Enos's-vigil is narrative — a story of prayer in time, with morning and night and movement of soul. Same narrative-prayer-grammar as 1 Sam. 1:9–18's Hannah-in-Shiloh; Lk. 22:39–46's Gethsemane. The chapter is the BoM's clearest pre-Gethsemane narrative-prayer.