



BOOK OF MORMON CENTRAL

<http://bookofmormoncentral.org/>

A Comprehensive Commentary of the Book of Enos

Author(s): Paul Nolan Hyde

Published: Orem, UT; Parrish Press, 2015

Abstract: No abstract available.

A Comprehensive Commentary
of the
Book of Enos

*together with references for further study
from the General Conferences of
The Church of Jesus Christ of Latter-day Saints
the Encyclopedia of Mormonism
and other doctrinal texts by General Authorities of the Church*

Written and compiled by
Paul Nolan Hyde

Parrish Press
Orem, Utah

Copyright © 2008; 2015 by Paul Nolan Hyde, Ph.D.
All rights reserved.

First Electronic Edition Copyright © 2015
Parrish Press, Orem, Utah
1842 South 50 East
Orem, Utah 84058

Preface

This project began as an attempt to provide my children and grandchildren something of their ancestor's love and understanding of the scriptures. I began producing volumes many years ago which I was pleased to call Paraphrastic studies. I wrote one of these studies for each of the four Gospels and the letters of Paul. Eventually, however, I began to sense that there was much that I knew about the New Testament that my "translations" could not communicate. I therefore thought to write a comprehensive commentary on the entire New Testament, beginning with Matthew and concluding with the book of Revelation. As I published each of the nine volumes, I included the paraphrastic studies, where I had them, in conjunction with the commentary for each book in the New Testament. I began this project in 2005 and completed the final volume in 2010. The whole effort was a delight to my soul.

A year before I retired from the Church Educational System, in 2003, I thought to produce an 1830 formatting of the Book of Mormon using the present text of the 1981 edition. This was a relatively easy task, given the technology available to me. I distributed these to my colleagues at the Orem Institute of Religion, members of my family, and a few other interested parties for the cost of printing and binding them. Sometime in the early spring of 2007, I was impressed to begin a verse by verse commentary on the Book of Mormon, a task that I had not presumed to attempt, inasmuch as there are no translation difficulties that abound in the Old and New Testaments. Yet, there were instances of nineteenth-century word usage and syntactic issues that I thought a commentary might help to clarify. As I began, however, I discovered that there was much more that I could communicate to my children of my understanding of the ancient record of the Nephites, material that I had gleaned as I taught the scriptures during my thirty-five year career with CES. This labor eventually produced five volumes of moderate size. As I published each segment of the commentary, I enclosed the 1830 formatting of each book in the Book of Mormon that I had devise several years before. The last volume also appeared in late 2010.

By the time that I was fully engaged with writing commentaries on both the New Testament and the Book of Mormon, I had become infatuated with the idea that I might be able to expand the commentaries to include the other volumes of scripture as well. Thus, in the winter of 2010 I began writing commentaries on the Pearl of Great Price, and the Doctrine and Covenants. Once I finished with the Pearl of Great Price, I began to move ahead with the book of Genesis and the rest of the Old Testament. In the late fall of 2014 I finished the last of the commentaries on the Old Testament, for a total of thirty-three printed and bound volumes. With these volumes and the others produced over the past ten years, I have completed commentary on every verse of the Standard Works of The Church of Jesus Christ of Latter-day Saints.

My procedure for writing the Commentary was similar to that used in creating the original paraphrastic studies. The same reference texts were employed. For difficult words in Greek, Hebrew,

and English I resorted to the works of James Strong and other lexicographers for linguistic insight. I consider the contributions made by conservative Protestant scholarship (as recorded in the *New International Version*) and conservative Catholic scholarship (as related in the *New Jerusalem Bible*). I resorted to the considered thought of Adam Clarke, one of the most prominent and prolific commentators on the sacred manuscripts available at the beginning of the nineteenth century, and who, I believe, was a man of great faith. I consulted with the *Joseph Smith Translation* at appropriate times (including in another column an indication that a JST change had been made for any given verse), and frequently to the writings of the General Authorities of The Church of Jesus Christ of Latter-day Saints, as I contemplated the possible meanings of each word and phrase. From time to time I resorted to *Smith's Bible Dictionary* and *Discovering the World of the Bible* by LaMar Berrett for some of the more arcane information that I thought would illuminate the text.

I have attempted to maintain a steady course throughout my commentaries, treating each verse as unique, and where appropriate, duplicate notes and the text rather than use cross-references within the volume. Some may find this a waste of paper and ink, but I frankly dislike having to rifle through pages or volumes trying to find the first instance of the note or commentary. The duplications are easily ignored; fumbling through pages cannot be. It is in the best interests of the reader, however, to contemplate the reasons why such duplications exist in the biblical text in the first place. They are purposeful and I have attempted to point out their purpose as I have progressed through each volume.

My numbering system for the notes used in the body of the commentary was adapted from historical linguistic texts with which I am familiar and which I had found quite useful. The pattern used is *chapter.verse.word*; thus note “3.4.5” would contain material referring to the fifth word in the book of Hosea 3:4, for example. I make no comprehensive promises regarding the preciseness of my word count in any particular verse, but it will be close enough to eliminate any distressing confusion. Inasmuch as I began this series with the Gospel of Matthew, there will be times when I will make reference to my own work in that first volume. Sometimes there will be no more than a reference, “*MT-C 23.4.5*”; other times I may quote directly from the original text. In either case my sole motivation will be to facilitate the flow of ideas rather than to multiply words. There are enough words already. References to the Commentaries on other books of the New Testament are abbreviated as follows:

Matthew—*MT-C*
 Mark—*MK-C*
 Luke—*LK-C*
 John—*JN-C*
 Acts—*AC-C*
 Romans—*RM-C*
 1 Corinthians—*1 CO-C*
 2 Corinthians—*2 CO-C*
 Galatians—*GA-C*

Ephesians—*EP-C*
 Philippians—*PP-C*
 Colossians—*CL-C*
 1 Thessalonians—*1 TH-C*
 2 Thessalonians—*2 TH-C*
 1 Timothy—*1 TM-C*
 2 Timothy—*2 TM-C*
 Titus—*TT-C*
 Philemon—*PL-C*

Hebrews—*HB-C*
 1 Peter—*1 PE-C*
 2 Peter—*2 PE-C*
 1 John—*1 JN-C*
 2 John—*2 JN-C*
 3 John—*3 JN-C*
 Revelation—*RV-C*

References to the Commentaries in the books of the Old Testament are as follows:

Genesis— <i>GE-C</i>	2 Chronicles— <i>2 CR-C</i>	Daniel— <i>DA-C</i>
Exodus— <i>EX-C</i>	Ezra— <i>ER-C</i>	Hosiah— <i>HS-C</i>
Leviticus— <i>LV-C</i>	Nehemiah— <i>NE-C</i>	Joel— <i>JL-C</i>
Numbers— <i>NM-C</i>	Esther— <i>ES-C</i>	Amos— <i>AM-C</i>
Deuteronomy— <i>DT-C</i>	Job— <i>JB-C</i>	Obadiah— <i>OB-C</i>
Joshua— <i>JO-C</i>	Psalms— <i>PS-C</i>	Jonah— <i>JH-C</i>
Judges— <i>JD-C</i>	Proverbs— <i>PV-C</i>	Micah— <i>MH-C</i>
Ruth— <i>RU-C</i>	Ecclesiastes— <i>ES-C</i>	Nahum— <i>NA-C</i>
1 Samuel— <i>1 SM-C</i>	Song of Solomon— <i>SS-C</i>	Habakkuk— <i>HB-C</i>
2 Samuel— <i>2 SM-C</i>	Isaiah— <i>IS-C</i>	Zephaniah— <i>ZP-C</i>
1 Kings— <i>1 KG-C</i>	Jeremiah— <i>JR-C</i>	Haggai— <i>HG-C</i>
2 Kings— <i>2 KG-C</i>	Lamentations— <i>LM-C</i>	Zechariah— <i>ZE-C</i>
1 Chronicles— <i>1 CR-C</i>	Ezekiel— <i>EZ-C</i>	Malachi— <i>ML-C</i>

I have also made reference to the other standard works of The Church of Jesus Christ of Latter-day Saints. The references to the Book of Mormon are articulated in bold and italics lettering using the following abbreviations:

1 Nephi— <i>1 NE-C</i>	Omni— <i>OM-C</i>	3 Nephi— <i>3 NE-C</i>
2 Nephi— <i>2 NE-C</i>	Words of Mormon— <i>WM-C</i>	4 Nephi— <i>4 NE-C</i>
Jacob— <i>JA-C</i>	Mosiah— <i>MS-C</i>	Mormon— <i>MM-C</i>
Enos— <i>EN-C</i>	Alma— <i>AL-C</i>	Ether— <i>ET-C</i>
Jarom— <i>JM-C</i>	Helaman— <i>HE-C</i>	Moroni— <i>MR-C</i>

The abbreviation *TPW-C* refers to the material found on the Title Page of the Book of Mormon and in the Testimonies of the Three and Eight Witnesses. The references to Sections that are in the Doctrine and Covenants are indicated as *DC-C* followed by the section number and verse (*OD1-C* and *OD2-C* are self-explanatory); The Pearl of Great Price references contained herein use the following abbreviations: *MO-C*, *AB-C*, *SM-C*, *SH-C*, and *AF-C*.

In some cases I have taken on what some would consider controversial material. I make no apologies for so doing. I have found that my children are best served when an issue is approached head on, the differing points of view presented, and the rationale given as to why one school of thought ought to be preferred over another. Sometimes the decisions are logically founded; others the result of doctrinal points that are unique to theology of The Church of Jesus Christ of Latter-day Saints. In most cases I have not argued authorities, even though I could have inserted multiple references to the writings of scholars with whom I am familiar. I have chosen to have my sources on any particular issue to remain anonymous in the text of the commentary for several reasons. First and foremost, this work is my commentary, what I believe and hold to be true. In the end, that is what my children wish to know. Secondly, I did not wish to have my children accept or dismiss a particular view merely because of who had been the author of it. Many wonderful insights have been made by scholars both inside and outside of The Church of Jesus Christ of Latter-day Saints. Wherein I have found one view to be preferable over another has not been a partisan matter, but rather a matter of the mind, heart, and spirit cooperating together in an attempt to understand what must be the truth. Thirdly, I have been quite clear who my “authorities” have been. It is my fondest

desire that my children would become as familiar with their writings as I have. Were I to cite all of my sources with extensive quotes from each, there would be no need for them to open any of the books that I have come to love. That, in part, is why I included the third column containing cross-references to the various doctrinal works in the Commentaries. Exceptions to this practice should be noted as being of extreme importance.

In addition to the text of the Standard Works, together with my own commentary, I inserted a column of references for further study. The citations are taken from three major sources: the *Conference Reports* of The Church of Jesus Christ of Latter-Day Saints from April 1980 to November 2002 (abbreviated as **CR** followed by the year, month and page number); the *Encyclopedia of Mormonism* (four volumes, abbreviated **EM** followed by the volume and page number); and *A Scripture Index* (a compilation of scripture references cited in various texts published by General Authorities of the Church). For those not familiar with the abbreviations used in *A Scripture Index*, I include them below:

TPJS—*Teachings of the Prophet Joseph Smith*
GD—*Gospel Doctrine*
MA—*Mediation and Atonement*
FWR—*Far West Record*
DHC—*History of the Church* (7 vols.)
TSWK—*Teaching of Spencer W. Kimball*
MF—*Miracle of Forgiveness*
FPM—*Faith Precedes the Miracle*
MD—*Mormon Doctrine*

PM—*Promised Messiah*
MM—*Mortal Messiah* (4 vols.)
MLM—*Millennial Messiah*
DNCT—*Doctrinal New Testament Commentary* (3 vols.)
JC—*Jesus the Christ*
AF—*Articles of Faith*
DS—*Doctrines of Salvation* (3 vols.)
AGQ—*Answers to Gospel Questions* (5 vols.)

As with each of the volumes previously published, I include two lists. The first, bound in front of the Commentary, is a listing of all of the words and phrases upon which I have made extensive remarks, a kind of sequential table of contents. I have also arranged this list alphabetically and have placed it at the end of the Commentary as a kind of index. A comprehensive alphabetical index for the entire volume appears as the last section of this book.

Needless to say that all of the errors in the material submitted herein to the reader are the product of my own limitations as a scholar; all of the brilliance which may appear here is the product of minds and hearts filled with the fire of the Spirit of God, from whom all truth and beauty ultimately derive.

A Note on the Electronic Edition

Not only did my children and other family members receive bound copies of commentaries, but there were a number of friends and neighbors who had expressed an interest in them. There were requests from others who desired copies of what I had done, but I was not in a position to provide them with hard copies. Inasmuch as I had all of the volumes in computer files, I thought to compile each of the commentaries in some format that could be read on a smart device. I opted to use the Adobe Acrobat, turning all of the work into PDF files. I have used these on my tablet for many years and have found them useful and far easier to cart about with me. In the early spring of 2015, my neighbor David Dollahite arranged for a meeting with Jack Welch and Marny Parkin regarding the possibility of BYU providing a dedicated web site so that there would be greater public access to my

work. Thus began the present enterprise of editing and standardizing all that had done during the last ten years. My commentary on the Gospel of Mark is the second of these electronic volumes. Within a year or so I hope to have all of the books available in the same format.

PNH
Orem, Utah
August 2015

Sequence of Specifically Noted Words and Phrases in the Enos Commentary

1.0.4— <i>Enos</i>	1.15.22— <i>said</i>	1.20.72–73— <i>skin girdle</i>
1.1.8— <i>Enos</i>	1.15.41— <i>Christ</i>	1.20.80— <i>shaven</i>
1.1.11— <i>father</i>	1.16.30— <i>Lamanites</i>	1.20.91— <i>cimeter</i>
1.1.16— <i>just</i>	1.16.32–35— <i>his own due time</i>	1.20.105–106— <i>raw meat</i>
1.1.24— <i>language</i>	1.17.3— <i>Enos</i>	1.21.10— <i>Nephi</i>
1.1.29— <i>nurture</i>	1.19.9— <i>Enos</i>	1.21.23— <i>fruit</i>
1.1.31— <i>admonition</i>	1.19.16— <i>Nephi</i>	1.21.46— <i>horses</i>
1.2.8— <i>wrestle</i>	1.20.9— <i>Nephi</i>	1.22.6— <i>prophets</i>
1.4.4— <i>hungered</i>	1.20.16— <i>Lamanites</i>	1.22.16–18— <i>hard to understand</i>
1.5.9— <i>Enos</i>	1.20.31— <i>fixed</i>	1.24.7— <i>Nephites</i>
1.6.3— <i>Enos</i>	1.20.38–39— <i>evil nature</i>	1.24.9— <i>Lamanites</i>
1.7.7— <i>it</i>	1.20.43— <i>wild</i>	1.25.29— <i>Lehi</i>
1.8.11— <i>Christ</i>	1.20.45— <i>ferocious</i>	1.25.31— <i>Jerusalem</i>
1.9.26— <i>Nephites</i>	1.20.48— <i>blood-thirsty</i>	1.26.19–21— <i>power of God</i>
1.11.4— <i>Enos</i>	1.20.52— <i>idolatry</i>	1.26.42— <i>Christ</i>
1.11.31— <i>Lamanites</i>	1.20.54— <i>filthiness</i>	1.27.75— <i>Amen</i>
1.13.23— <i>Nephites</i>	1.20.57–59— <i>beasts of prey</i>	
1.13.36— <i>Lamanites</i>	1.20.62— <i>tents</i>	

A Commentary on the Scriptures
by
Paul Nolan Hyde, Ph.D.

The Book of Enos

0.0 We are not privy to much of the personal life of Enos, the son of Jacob, the son of Lehi. If, as we have supposed, that Enos was born late in Jacob's life, it is probable that Enos knew neither his uncle Nephi nor his grandfather Lehi. According to our calculations, Enos would have been born about the year 520 BC when Jacob was approximately 75 years of age (see *JA-C 7.26*). Enos lived until sometime after 420 BC (see 1.25), suggesting that he was in excess of 100 years old when he left mortality. All of this is speculation, of course, but constitutes a best guess given what facts we have. Finally, we do not know for a certainty that Enos followed in his father's footsteps as a priest and a teacher to the Nephites, but it should not surprise us if he did.

1.0.4—*Enos*—The son of Jacob who in turn was the brother of Nephi and the son of Lehi. His account of his conversion plays a prominent role in the Small Plates of Nephi.

1.1 Enos considered his father “just” because he had taught him the rather esoteric language of their scriptures and the principles of the Gospel of Christ in conjunction with the Law of Moses.

1.1.8—*Enos*—The son of Jacob who in turn was the brother of Nephi and the son of Lehi. His account of his conversion plays a prominent role in the Small Plates of Nephi.

1.1.11—*father*—That is to say, Jacob the brother of Nephi and the son of Lehi, a man of God born in the wilderness of the Arabian peninsula.

1.1.16—*just*—Nephi had referred to his parents as “goodly”, a quality that motivated Lehi and Sariah to teach their son those things which they knew to be true (see *1 NE-C 1.1*). The meaning of “just” in the English language is broad and powerful, and semantically speaking, Enos could not have given his father a higher compliment.

1.1.24—*language*—No doubt the spoken language of the Nephites was a dialect of Hebrew, but the written language of the Nephites followed the pattern set by the Brass Plates, that established as Reformed Egyptian.

1.1.29—*nurture*—There can be no greater blessing that a father can give to his children than to instruct them how to receive revelation, how to recognize the whisperings of the Spirit of God.

1.1.31—*admonition*—No doubt there were many hours of scriptural instruction during which the fundamental principles of the Gospel of Jesus Christ were taught. Jacob, a priest who administered the ordinances of the Aaronic Priesthood for his people, would have been forthcoming as well in teaching his family the importance of observing the Law of Moses until the atonement of Jesus Christ would fulfill that Law.

1.2 In order for a man to receive a remission of his sins, he must put off the natural man, the enemy of God which holds his spiritual life in bondage. This

***The Book of Enos**

{Chapter I}
(Chapter 1)

{¶—1830}

1 BEHOLD, it came to pass that I, Enos, knowing my father that he was a just man—for he taught me in his language, and also in the nurture and admonition of the Lord—and blessed be the name of my God for it—

2 And I will tell you of the wrestle which I had before God, before I

* p. 143

Enos
MF 188
EM 1:148, 196,
198, 212, 213,
EM 2:460, 714,
855
EM 4:1782, 1793

Enos 1:1
FPM 111
CR85-O 47
CR87-A 13
CR91-A 98
CR93-A 32
CR95-O 108
CR96-A 109
CR00-A 102
CR02-O 15
Enos 1:1-8
EM 1:218
EM 2:726
Enos 1:1:10
MD 644
Enos 1:1-19
DNTC 2:85
Enos 1:1,3-4
CR85-A 28

Enos 1:2
FPM 209

act of sanctification requires all the spiritual and emotional strength a man can muster. It requires an unflinching commitment to truth and righteousness, a determined effort to overcome the temptations of the flesh, and a willingness to forego the temporal power, praise, and wealth of the world.

1.2.8—*wrestle*—With whom did Jacob wrestle? With God or with himself? The latter seems likely, given the nature of the narrative and the experience of others whose accounts of their conversion we may peruse.

1.3 Enos' ostensible reason for entering into the wilderness was to hunt the wild beasts that lived there. No doubt this was a necessity for the Nephites rather than mere sport. Even after a hundred years, given the nature of the terrain of the land of Nephi, the flocks and herds of inhabitants would have been confined to the production of clothing from sheered goods and nourishment derived from nonlethal sources. Fresh meat would have been obtained from the hunt. Enos had sat at the feet of his father for many years, absorbing the rich heritage of spiritual and temporal learning acquired by his righteous progenitor. We do not know what triggered this moment of profound reflection, but something had transpired that made this particular hunt far more significant. Was Jacob ill? Had he finally passed away? We do not know, but something significant had drawn Enos' attention to the direct teachings of his father. If Jacob had died, would not have Enos contemplated the meaning of eternal life? He himself had not received a remission of his sins; perhaps the absence of his father's tender admonitions encouraging him to walk uprightly before God helped him to realize his precarious situation spiritually.

1.4 Enos' purpose is fixed in his mind and in his heart. His concern for the welfare of his own soul can be found in the lives and ministries of the most profitable servants of God. Uncertainty abounds on every side until the God of Heaven reveals Himself and comforts the honest in heart who have sought Him diligently. How long must a man petition the God of Heaven in order to be blessed as was Enos? As long as it takes. For some it may require but a few moments; for others, many deep and abiding sessions like this experienced by Enos may be required. The Lord understands our needs, the nature of our progressing development. He will reveal Himself in His own time and in His own way, in a fashion that will best bless the petitioner. The point to be made here is that the child of God who desires to hear the voice of his Father speak peace to his soul, must not relent in his petitions. The Father hears and answers all prayer.

1.4.4—*hungered*—Jesus taught that those who hunger and thirst after righteousness will be filled with the Holy Ghost. No doubt when Enos had reached the age of accountability he had received the ordinance of baptism and had hands laid upon his head that he might receive the Gift of the Holy Ghost. Had that power and comforting gift come upon him at this point in his life, notwithstanding the performance of the ordinance? Seemingly not.

1.5 What a glorious moment! Men sometimes comfort themselves in their own good estimation. Sometimes they desire to be in the good graces of their fellow men. Others are not content until they have all the world applauding their conduct. But to have He who is perfect in every way speak your name and to do so a kindly manner, constitutes a moment of sublimity which is indescribable. The prophets of old attempted to do so; the servants of God in our own time as well; all to no avail. That it would be a sweet and beautiful experience, there can be no question, but who may effectively speak of the love

received a remission of my sins.

3 Behold, I went to hunt beasts in the forests; and the words which I had often heard my father speak concerning eternal life, and the joy of the saints, sunk deep into my heart.

4 And my soul hungered; and I kneeled down before my Maker, and I cried unto him in mighty prayer and supplication for mine own soul; and all the day long did I cry unto him; yea, and when the night came I did still raise my voice high that it reached the heavens.

5 And there came a voice unto me, saying: Enos, thy sins are forgiven thee, and thou shalt be blessed.

EM 3:1211
Enos 1:2–9
CR80-O 72
Enos 1:2–10
CR00-O 53

Enos 1:3
FPM 210
CR85-O 49
CR92-O 34
CR96-A 108
CR99-A 19
CR99-A 40
CR02-O 15
Enos 1:3–4
MF 157
FPM 111
EM 1:148
CR01-O 38

Enos 1:4
MD 582
TSWK 126
FMP 211
CR02-A 70
Enos 1:4–5
CR00-O 111
CR01-A 36
Enos 1:4–8
MD 294
CR93-O 114

Enos 1:5
FPM 212
CR93-O 113

of God? That moment may only be expressed in the manner in which the blessed one treats and entreats those around him.

1.5.9—*Enos*—The son of Jacob who in turn was the brother of Nephi and the son of Lehi. His account of his conversion plays a prominent role in the Small Plates of Nephi.

1.6 The wonder of Enos' experience is enhanced by our awareness that Enos knows that it is the Lord who is addressing him. He knows that it is not his own desperate mind that is lifting his hopes for salvation. Jacob had taught his son well so that Enos knew when he was being nurtured by his God; he recognized the effect. When the Father testifies to you that your course of life is acceptable to Him, who are we to gainsay Him. In all of our guilt and sorrow for having disobeyed the covenants and commandments of Heaven we can only find respite in His word, in His personal witness of our worth to Him. Nothing else will suffice; nothing else will produce sufficient faith unto salvation. All of Enos' godly sorrow for sin evaporated at the moment peace was spoken to his soul.

1.6.3—*Enos*—The son of Jacob who in turn was the brother of Nephi and the son of Lehi. His account of his conversion plays a prominent role in the Small Plates of Nephi.

1.7 A moment or two of reflection may have provided the answer to Enos' question. He had been taught by his father of the coming promised Messiah, the Son of God who would bring salvation to the children of men. He understood the significance of the sacrifices that were offered up in accordance with the Law of Moses. He knew that forgiveness of sins could only come through the atonement of the Savior for and in his behalf.

1.7.7—*it*—We may justifiably ask what the antecedent is here. From whence comes this joy? How is it possible for me to feel this way, since the atonement has not yet taken place?

1.8 The answer to Enos' question is the one that describes our experience as well. We look back on a *fait accompli*, an act of redemption that has already taken place. For the believing Israelites, like Enos, their faith promised them that a redemption would, indeed, take place during which their personal sins would be remitted. Our faith is essentially of the same kind in that we exercise a faith in the Savior's ability to anticipate everything that we would do contrary to the will of God. Our certainty in the midst of personal anxiety comes in exactly the same way as it did for Enos: revelation from God the Father and His Son Jesus Christ, testifying to us that we have assurance that all will be well because of our faithful obedience to the principles and ordinances of salvation and exaltation.

1.8.11—*Christ*—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such

6 And I, Enos, knew that God could not lie; wherefore, my guilt was swept away.

Enos 1:6
MD 441

7 And I said: Lord, how is it done?

8 And he said unto me: Because of thy faith in Christ, whom thou hast never before heard nor seen. And many years pass away before he shall manifest himself in the flesh; wherefore, go to, thy faith hath made thee whole.

Enos 1:8
AF 107
FPM 212
EM 2:731

out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

1.9 Although a man might not be able to adequately express in words how the Lord God of Israel has affected his mind and heart, yet we may see in his subsequent conduct a faint shimmering reflection of that glorious redemption of his soul. Enos, having received a promise regarding his own salvation, turned to the woeful condition of his brethren among the Nephites. His own spiritual trials had no doubt been somewhat influenced by others in the society in which he lived. He now knew that their state was as precarious as his own had been. He naturally loved his fellowmen; he had been taught to do so by his father. Once his own extremity had been resolved he petitioned his Benefactor in their behalf. Those who do not love their fellow man have not felt the love of God for their own person, and have not been redeemed from their sins.

1.9.26—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

1.10 Here was the perfect answer. The Nephites would be held accountable for what they knew and understood about the principles of salvation. So long as they were pointed in the right direction, they would be protected from their enemies. So soon as they forsook the counsels of the Lord, so soon would they be defenseless against the terrors of those who would destroy them. This would be true not only of their mortal enemies, the Lamanites, but also of that host of the wicked, the minions of the adversary, who would have them perish spiritually as well. Both Lehi and Nephi had grieved for their posterity and had sought for similar blessings.

1.11 Enos had received an eternal blessing for himself and, in addition, had received a confirmation of all that his father, Jacob, had taught him about the covenants that Lehi and Nephi had made with the Lord in behalf of their posterity. Now he sought a blessing for those who most assuredly would have slain him had they found him the wilderness praying in their behalf.

1.11.4—*Enos*—The son of Jacob who in turn was the brother of Nephi and the son of Lehi. His account of his conversion plays a prominent role in the Small Plates of Nephi.

1.11.31—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

1.12 Faith is belief in true things. Enos had received a remission of his sins because of his faith in Jesus Christ, the Messiah who would come in the

{*¶*—1830}

9 Now, it came to pass that when I had heard these words I began to feel a desire for the welfare of my brethren, the Nephites; wherefore, I did pour out my whole soul unto God for them.

10 And while I was thus struggling in the spirit, behold, the voice of the Lord came into my mind again, saying: I will visit thy brethren according to their diligence in keeping my *commandments. I have given unto them this land, and it is a holy land; and I curse it not save it be for the cause of iniquity; wherefore, I will visit thy brethren according as I have said; and their transgressions will I bring down with sorrow upon their own heads.

11 And after I, Enos, had heard these words, my faith began to be unshaken in the Lord; and I prayed unto him with many long strugglings for my brethren, the Lamanites.

{*¶*—1830}

12 And it came to pass that after I had prayed and labored with all

Enos 1:9
EM 3:1392
CR92-A 111
CR01-O 78

Enos 1:10
MD 502
TSWK 456
FPM 24
CR80-A 17
CR80-O 52
CR88-O 31
CR91-O 27
CR94-O 80
CR00-O 34
CR01-O 78
* p. 144

Enos 1:12
FPM 212

Meridian of Time. He received a promise regarding his family because his desire in their case was consistent with the mind and will of the Lord. The redemption of the Lamanites and the preservation of the Nephite records were also harmonious with the economy of God. The acquisition of faith is the acquisition of the knowledge of God. We may not be able to articulate precisely how and why a thing is true, but in our hearts we know that it is true. We trust the familiar whisperings of the Spirit of God, a voice with which we have been acquainted from eternity to eternity.

1.13 From whence did Enos get this notion if not from the teachings of his father, Jacob? From the earliest days of the covenant between Lehi and the Lord God of Israel, the patriarchs knew that there would come a day in which the righteous, the Nephites, would cease to exist upon the land of promise. It was also revealed to Nephi and Jacob that the Lamanites would continue dwelling in the land long after the Nephites were destroyed. Nephi had preserved the record of his father, wrote his own account, and gave commandments to the faithful that they should be diligent in keeping a record of their doings, both secular and ecclesiastical. Nephi also taught that by means of the preserved record the posterity of his brethren would eventually find redemption. Enos here is adding his petition for all of these things because he has believed his father, the teachings of the living prophet.

1.13.23—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

1.13.36—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

1.14 Enos understood the potential for disaster. He knew the precarious position that the Nephites were in, even in their bastion in the mountains of the land of Nephi. There had been many wars and contentions. The Lamanites were determined in their oppressions and had they been victorious over the Nephites at that hour, they no doubt would have destroyed any and all records that revealed their perfidy or that of their ancestors. The desire that Enos expresses here would be repeated much later as Mormon prepared a place wherein the Nephite records could be hidden, a depository that could not be discovered by the Lamanites after the final conflict between the Nephites and the Lamanites at the Hill Cumorah. How Mormon managed to devise such a stronghold for the plates is unknown, but that he was successful there can be no doubt for it has remained intact unto the present day.

1.15 Enos does not tell us how much he understood about the potential for a single volume that would bless the lives of his brethren the Lamanites. It seems that both Lehi and Nephi knew that there would be such a book, for it was shown to them in vision. One wonders, however, how much they comprehended the relationship between their own preserved accounts and that which would eventually serve as the scriptural voice of their people.

1.15.22—*said*—Certainly the exchange between Enos and the Lord was far more extensive than that which has been recorded here, else when precisely in the account did the Lord make this promise?

1.15.41—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean

diligence, the Lord said unto me: I will grant unto thee according to thy desires, because of thy faith.

13 And now behold, this was the desire which I desired of him—that if it should so be, that my people, the Nephites, should fall into transgression, and by any means be destroyed, and the Lamanites should not be destroyed, that the Lord God would preserve a record of my people, the Nephites; even if it so be by the power of his holy arm, that it might be brought forth at some future day unto the Lamanites, that, perhaps, they might be brought unto salvation—

14 For at the present our strugglings were vain in restoring them to the true faith. And they swore in their wrath that, if it were possible, they would destroy our records and us, and also all the traditions of our fathers.

{*¶*—1830}

15 Wherefore, I knowing that the Lord God was able to preserve our records, I cried unto him continually, for he had said unto me: Whatsoever thing ye shall ask in faith, believing that ye shall receive in the name of Christ, ye shall receive it.

Enos 1:13
EM 1:180
EM 3:981
Enos 1:13–16
EM 1:148
Enos 1:13–18
AF 294

Enos 1:15
AF 117
CR91-O 26, 115
CR92-A 44
Enos 1:15–16
CR86-O 5
Enos 1:15–18
CR94-A 10

“anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

1.16 The Nephites had attempted to bring their brethren to a knowledge of the truth but have been roundly rejected by the Lamanites. This, however, did not dissuade them. The promise had been given that the Lamanites would one day come to a knowledge of the truth. The Nephites felt it in their best interests that that glorious day come sooner than later, and labored exceedingly to facilitate that great work. Enos apparently understood the importance of the Nephite records in the conversion process and sought for divine intervention, as others had previously done, for their preservation.

1.16.30—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

1.16.32–35—*his own due time*—This phrase is almost invariably an indication that the time frame for the prophesied event is considerably larger than the expectation of the one making the petition.

1.17 Enos knew that God could not lie (see 1.6).

1.17.3—*Enos*—The son of Jacob who in turn was the brother of Nephi and the son of Lehi. His account of his conversion plays a prominent role in the Small Plates of Nephi.

1.18 Certainly Lehi and Jacob had besought the Lord God in this matter, but we should not exclude the probability that Enos’ ancestors back to Joseph, the son of Jacob, had desired the preservation of their records that the apostate portions of their posterity might eventually be blessed with truth and light. Should we not also see in the miraculous preservation of those records which can be found in the Old and New Testaments and in the Pearl of Great Price a reflection of a universal desire on the part of the servants of God that their testimonies might be effective long after they had passed out of mortality? The coming forth of the sacred records of the lost Ten Tribes and other covenant people will undoubtedly be attended by the faithful desires of those who produced them.

1.19 It makes little difference to our comprehension of the narrative whether Enos found himself in a hereditary role as he preached the Gospel or whether

16 And I had faith, and I did cry unto God that he would preserve the records; and he covenanted with me that he would bring them forth unto the Lamanites in his own due time.

Enos 1:16
CR89-O 106
CR01-O 38

17 And I, Enos, knew it would be according to the covenant which he had made; wherefore my soul did rest.

18 And the Lord said unto me: Thy fathers have also required of me this thing; and it shall be done unto them according to their faith; for their faith was like unto thine.

{~~9~~—1830}

19 And now it came to pass that I, Enos, went about among the

he received his calling at the time he received the forgiveness of his sins. His effectiveness is clear inasmuch as Enos was successful in stirring his people to action once again to teach the principles of truth and light to the Lamanites. They had struggled to do so in the past, but they were willing to diligently make the attempt again at Enos' word.

1.19.9—*Enos*—The son of Jacob who in turn was the brother of Nephi and the son of Lehi. His account of his conversion plays a prominent role in the Small Plates of Nephi.

1.19.16—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

1.20 We may assume that Enos' description of the conditions extant among the Lamanites is in stark contrast of those to be found among the Nephites.

1.20.9—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

1.20.16—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

1.20.31—*fixed*—Like the fountain of filthy water, the hatred of the Lamanites continually spewed forth.

1.20.38–39—*evil nature*—The Lamanites had succumbed to the carnal, sensual, and devilish aspects of the natural man through their fathers' deliberate rebellion against God and His constituted servants.

1.20.43—*wild*—The English word "wild" derives from Germanic roots which mean "traveler, foreigner, pilgrim, rove".

1.20.45—*ferocious*—The Lamanites became like unto the beasts of the field as a result of their apostasy. We can see in the history of mankind in various parts of the world, similar descents into barbarism by a once enlightened people because of their unwillingness to live moral lives.

1.20.48—*blood-thirsty*—We do not know whether we should understand this description as a metaphorical reference to war or whether the Lamanites had arrived at a point where they actually did drink the blood of wild animals and that of their enemies. We are informed later in the narrative of the Book of Mormon that there were apostates who did engage in the latter (see *JM-C 1.6* and *AL-C 49.27*).

1.20.52—*idolatry*—Was this aspect of the Lamanite apostasy something that had transpired simply in the passage of time or had there been a concerted effort on the part of Laman and Lemuel to distance themselves from the practices of the Nephites?

1.20.54—*filthiness*—Perhaps a description of the Lamanite lack of personal hygiene, but also in reference to their conduct as human beings, as sons and daughters of God falling far short of that which they were capable.

1.20.57–59—*beasts of prey*—The Lamanites began consuming the flesh of carnivores, a practice condemned by the Law of Moses. That practice continued until the arrival of the Europeans in the Americas.

1.20.62—*tents*—This is reflective of the Lamanites' "wild" nature, intener-

people of Nephi, prophesying of things to come, and testifying of the things which I had heard and seen.

20 And I bear record that the people of Nephi did seek diligently to restore the Lamanites unto the true faith in God. But our labors were vain; their hatred was fixed, and they were led by their evil nature that they became wild, and ferocious, and a blood-thirsty people, full of idolatry and filthiness; feeding upon beasts of prey; *dwelling in tents, and wandering about in the wilderness with a short skin girdle about their loins and their heads shaven; and their skill was in the bow, and in the cimeter, and the ax. And many of them did eat nothing save it was raw meat; and they were continually seeking to destroy us.

Enos 1:20
EM 1:192

* p. 145

ate, wandering from place to place in order to find animals to consume. It would seem that they neither kept flocks or herds nor did they till the earth.

- 1.20.72–73—*skin girdle*—Perhaps they did so in part because of the equatorial lowlands which they inhabited. Being clothed in such a fashion in the highlands of Nephi could have proven unhealthy.
- 1.20.80—*shaven*—Another prohibition decreed by the Law of Moses which the Lamanites had clearly eschewed.
- 1.20.91—*cimeter*—The English word “cimeter” describes a short sword with a convex edge or a recurved point. We ought not to be surprised or dismayed at the variant spellings of this word, all of which may be found in reputable dictionaries as alternates of the standard form “scimitar”. We do not know how or when the Lamanites learned to make this kind of weapon. The Nephites patterned their swords after the sword of Laban, for the which we have no detailed description. The curved Egyptian “scimitar” would have been available as early as 1600 BC according to some scholars.
- 1.20.105–106—*raw meat*—We do not know if this was the result of preference or of necessity. For many years the families of Lehi and Ishmael had eaten their meat raw in the wilderness of the Arabian peninsula.

{*9*—1830}

1.21 There is no “wildness” among the Nephites; everything about them depicts domestication and civilization, a cooperative effort raised to a high degree. When Lehi left Jerusalem he took with him the necessities of life, both physical and spiritual, including what Nephi describes as “provisions” (see *1 NE-C 2.4*). By the time they left the Valley of Lemuel, they were able to carry with them seed of every kind (see *1 NE-C 16.11*). Upon leaving the land of Bountiful in the ship they had built, the company once again gathered up seeds (see *1 NE-C 18.6*). These were planted for the most obvious reasons once they had arrived in the promised land and they began to establish flocks and herds by using the animals they found in the wilderness, apparent remnants of domesticated herds and flocks once established by the former inhabitants of the Americas (see *1 NE-C 19.24–25*).

- 1.21.10—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.
- 1.21.23—*fruit*—These were either native to the Americas or had been brought as seeds and nurtured as a new species in the land of Nephi.
- 1.21.46—*horses*—All arguments to the contrary notwithstanding, the horse was common in Nephite America.

1.22 Prophets are those whose hearts and minds are filled with the testimony of the Lord Jesus Christ. The Lord God of Israel is not content to provide a single voice of spiritual reason. The Nephites enjoyed the ministrations of scores, perhaps hundreds, of gifted men and women who bore their witness as to the truth of the coming of the Messiah. There are hundreds of thousands and more who do so today.

- 1.22.6—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.
- 1.22.16–18—*hard to understand*—This a clarification of the nature of the

21 And it came to pass that the people of Nephi did till the land, and raise all manner of grain, and of fruit, and flocks of herds, and flocks of all manner of cattle of every kind, and goats, and wild goats, and also many horses.

Enos 1:21
EM 1:173, 191

22 And there were exceedingly many prophets among us. And the people were a stiffnecked people, hard to understand.

Nephite stiffneckedness. Their eyes were blind, their ears were deaf, their hearts hardened; they chose to ignore the testimony of the living prophets of their day. Enos had no trouble understanding what they were about.

1.23 Fear is a poor substitute for faith and love, but sometimes a lesser motivation is better than no motivation at all. It was that fear of destruction, war, and eternal judgment, as articulated in clarity by the priests and teachers of the people, that bridled the Nephites in their desire to succumb to the temptations of the flesh.

1.24 It seems certain that those people who were “hard to understand” were reticent to respond even to the fear of war and destruction, and thus they suffered the death and destruction prophesied.

1.24.7—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

1.24.9—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

1.25 As to how old Enos was as he concluded his record we may only speculate, but given that nearly 180 years had passed since the departure of Lehi and his family from Jerusalem he must have been nearly a centenarian if not more. His father Jacob had been born about 595 BC, so that their two generations encompassed about 175 years. For more on this topic see 1.0.

1.25.29—*Lehi*—The first prophet of the Lamanites and the Nephites who left the land of Jerusalem about the year 600 BC. Many of his experiences are recorded in the writings of his son, Nephi, engraved upon the Small Plates of Nephi.

1.25.31—*Jerusalem*—There has been much speculation as to the linguistic heritage of the name of the Holy City. Simply said, the name literally derives from roots which mean together, “flowing peace” or “established in peace”. The great city of Salem, built in the days of Melchizedek and Abraham, was a Zion society and may have indeed enjoyed the same destiny as that of the city of Enoch. Any city, “established in peace” is by definition, the City of the great King.

1.26 Enos was a great priest and teacher, one who yearned for the welfare of his people once he had received a remission of his own sins. The hardships of the world could not deter him; the threat of suffering and deprivation could

23 And there was nothing save it was exceeding harshness, preaching and prophesying of wars, and contentions, and destructions, and continually reminding them of death, and the duration of eternity, and the judgments and the power of God, and all these things—stirring them up continually to keep them in the fear of the Lord. I say there was nothing short of these things, and exceedingly great plainness of speech, would keep them from going down speedily to destruction. And after this manner do I write concerning them.

24 And I saw wars between the Nephites and Lamanites in the course of my days.

{~~9~~—1830}

25 And it came to pass that I began to be old, and an hundred and seventy and nine years had passed away from the time that our father Lehi left Jerusalem.

26 And I saw that I must soon go down to my grave, having been wrought upon by the power of

Enos 1:23
CR92-O 59

Enos 1:25
EM 1:169

not quell his enthusiasm; he performed his labors in peace time and in war; he dedicated his entire life to the betterment of his fellow men. Thankfully, he was and is not unique.

1.26.19–21—*power of God*—This was not simply a matter of Enos “feeling” that he should enter into the ministry. He was called by authority and ordained by the laying on of hands, that he might be empowered to do the work that God had given him to do. The fact that Enos did not relate precisely how this was done does not imply that he took this authority upon himself as many sectarians have done.

1.26.42—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

1.27 Enos was a worthy son of a worthy father. His confidence in the atoning sacrifice of the Lord Jesus Christ was complete; his expectations for the physical resurrection were perfect. Enos is one of those souls in whom the God of Heaven had great confidence as well, one unto whom the promise of eternal life had come.

1.27.75—*Amen*—The harmony between the Father and the Son is perfected in this word of assent. The Hebrew word which is translated as “Amen” derives from roots which mean “true”. This word is one of the many titles of the Lord Jesus Christ.

God that I must preach and prophesy unto this people, and declare the word according to the truth which is in Christ. And I have declared it in all my days, and have rejoiced in it above that of the world.

27 And I soon go to the place of my rest, which is with my Redeemer; for I know that in him I shall rest. And I rejoice in the day when my mortal shall put on immortality, and shall stand before him; then shall I see his face with pleasure, and he will say unto me: Come unto me, ye blessed, there is a place prepared for you in the mansions of my Father. Amen.

Enos 1:27
EM 1:148

Alphabetized List of Specifically Noted Words and Phrases in Enos Commentary

admonition—1.1.31
Amen—1.27.75
beasts of prey—1.20.57–59
blood-thirsty—1.20.48
Christ—1.15.41
Christ—1.26.42
Christ—1.8.11
cimeter—1.20.91
Enos—1.0.4
Enos—1.17.3
Enos—1.11.4
Enos—1.1.8
Enos—1.6.3
Enos—1.19.9
Enos—1.5.9
evil nature—1.20.38–39
father—1.1.11
ferocious—1.20.45
filthiness—1.20.54
fixed—1.20.31
fruit—1.21.23
hard to understand—1.22.16–18
his own due time—1.16.32–35
horses—1.21.46
hungered—1.4.4
idolatry—1.20.52
it—1.7.7
Jerusalem—1.25.31
just—1.1.16
Lamanites—1.20.16
Lamanites—1.11.31
Lamanites—1.16.30
Lamanites—1.13.36
Lamanites—1.24.9
language—1.1.24
Lehi—1.25.29
Nephi—1.21.10
Nephi—1.19.16
Nephi—1.20.9
Nephites—1.13.23
Nephites—1.24.7
Nephites—1.9.26
nurture—1.1.29
power of God—1.26.19–21
prophets—1.22.6
raw meat—1.20.105–106
said—1.15.22
shaven—1.20.80
skin girdle—1.20.72–73
tents—1.20.62
wild—1.20.43
wrestle—1.2.8