



18. Enos' Conversion; the Lesson of the Book of Jarom; Amaleki's Message; the End of the Small Plates Enos—Words of Mormon

Enos Praying

“. . . the words which I had often heard my father speak concerning eternal life, and the joy of the saints, sunk deep into my heart. 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.” (1:3–4)

Hymn 141, “Jesus, the Very Thought of Thee”

(vv. 1-3)

Jesus, the very thought of thee
With sweetness fills my breast:
But sweeter far thy face to see
And in thy presence rest.

Nor voice can sing nor heart can frame,
Nor can the memory find
A sweeter sound than thy blest name,
O Savior of mankind!

Oh hope of every contrite heart,
O joy of all the meek,
To these who fall how kind thou art!
How good to those who seek!

Book of Enos

Historical and Literary Questions

- Enos
 - Son of Jacob
 - Record-keeper, presumably a prophet
- Dating
 - Sometime between 544 B.C. (death of Nephi) and when “Enos began to be old” (1:25, c. 420 B.C.)
 - “The unity, flow, and reflective tone of the book of Enos suggest the possibility that he wrote the entire book in a brief period, perhaps just before his death.” (Largey *BMRC*, 244)

Structure and Themes of Enos

- Introduction (1:1)
- Enos' Conversion (**narrative**, 1:2-8)
 - Enos' Wrestle before the Lord (1:2-8)
 - The Results of Enos' Conversion (1:9-18)
 - prayer for the Nephites (1:9-10)
 - prayer for the Lamanites (1:11-14)
 - promise received regarding the record (1:15-18)
- Nephite and Lamanite struggles (**narrative**, 1:19-24)
- Enos' farewell (**direct address**, 1:25-27)
- **Jesus is the Christ**
- **Forgiveness comes through faith in Christ but is not always easy**
- Influence of Parents (see 1:1)
- Manner in which revelation is received

“Wrestle Before the Lord”

- What is the symbolism of “wrestling?”
 - With whom or what do we wrestle?
 - How is it before the Lord?
 - “Sometimes the greatest effort is put forth when a person contends with himself before the Lord. Such wrestling is the struggle to find and express one’s real desires which are sometimes hidden behind sin, evasion, and cover-up . . .” (*Institute Manual*, 50)
- “. . . the words which I had often heard my father speak concerning eternal life, and the joy of the saints, **sunk deep into my heart**. 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.” (1:3–4)
 - **Pondering > desiring > praying**
 - Making prayers more meaningful (see packet, 129)

11/6/2006 18. Enos' Conversion; the Lesson of the Book of Jarom; Amaleki's Message; the End of the Small Plates

5

Forgiveness Comes Through Christ

- “And there came a voice unto me, saying: **Enos, thy sins are forgiven thee, and thou shalt be blessed.**” (1:5; cf. Mosiah 4:3)
- “And I, Enos, **knew that God could not lie**; wherefore, my guilt was swept away.” (1:6)
 - **Trust in God’s word**
- “And I said: Lord, how is it done? 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.” (1:7-8)
 - **Faith in Christ before he came and without ever hearing or seeing him**
- **Fruits of Forgiveness: Christ-like love for others, for whom Christ also died**
 - “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. And while I was thus struggling in the spirit, behold, the voice of the Lord came into my mind again . . . 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.**” (1:9–11)

11/6/2006 18. Enos' Conversion; the Lesson of the Book of Jarom; Amaleki's Message; the End of the Small Plates

6

Jarom

c. 420—361 B.C.

- Jarom's Introduction (1:1-2)
 - Enos' directions concerning the record (1:1)
 - Purpose of the Record (1:2)
- Precarious Nephite Prosperity (1:3-12)
- **Theme: Verification of Prophetic Promises: Prosperity Depends upon Obedience to the Lord's Commandments**
 - "And now, behold, two hundred years had passed away, and the people of Nephi had waxed strong in the land. They observed to keep the law of Moses and the sabbath day holy unto the Lord. And they profaned not; neither did they blaspheme. And **the laws of the land were exceedingly strict** . . . our kings and our leaders were mighty men in the faith of the Lord; and they taught the people the ways of the Lord . . . And thus being prepared to meet the Lamanites, they did not prosper against us. **But the word of the Lord was verified, which he spake unto our fathers, saying that: Inasmuch as ye will keep my commandments ye shall prosper in the land.**" (Jarom 1:5, 7, 9)
- Historical Summary (1:13)
 - Many wars and contentions
- Continuity of Record-keeping (1:14-15)

11/6/2006 18. Enos' Conversion; the Lesson of the Book of Jarom; Amaleki's Message; the End of the Small Plates

7

Omni (really Book of Amaleki!)

c. 323—130 B.C.

- **Theme: Realization of Prophetic Warnings** as Nephite Civilization in the Land of Nephi collapses
- Succession of record keepers
 - Record of Omni (1:1-3)
 - "I of myself am a wicked man, and I have not kept the statutes and the commandments of the Lord as I ought to have done." (1:2, **biographical statement**)
 - Record of Amaron (1:4-8; don't confuse with the good Ammaron of Mormon!)
 - "Behold, it came to pass that three hundred and twenty years had passed away [c. 279 B.C.], and **the more wicked part of the Nephites were destroyed**. For the Lord would not suffer, after he had led them out of the land of Jerusalem and kept and preserved them from falling into the hands of their enemies, yea, **he would not suffer that the words should not be verified**, which he spake unto our fathers, saying that: **Inasmuch as ye will not keep my commandments ye shall not prosper in the land.**" (Omni 1:5-6, **historical summary**)
 - [Record of Chemish] (1:9)
 - [Record of Abinadom] (1:10-11)
 - Effective apostasy—no prophecy or revelations of the Lord known
 - Record of Amaleki (1:12-30)

11/6/2006 18. Enos' Conversion; the Lesson of the Book of Jarom; Amaleki's Message; the End of the Small Plates

8

Mosiah¹ and the Land of Zarahemla

Historical Summary

- The Flight of Mosiah¹ and the Righteous from the Land of Nephi (1:12-13)
 - Discovery of **the People of Zarahemla** (1:14-19)
 - Zarahemla < **Mulek**, son of King Zedekiah of Jerusalem
 - “Mulek” may have been a title, not a personal name
 - Hebrew *melek* means “king”
 - Jaredite Inscription and **Coriantumr** (1:20-22)
 - King Mosiah¹ a seer (see Mosiah 21:28)
 - Reign of King Benjamin (1:23-25)
 - Amaleki's Exhortation (1:26)
 - Expeditions to the Land of Nephi (1:27-30)
- **The Small Plates are filled . . . (1:30)**

11/6/2006 18. Enos' Conversion; the Lesson of the Book of Jarom; Amaleki's Message; the End of the Small Plates

9

Words of Mormon: A Bridge

Placed between the Small Plates of Nephi and Mormon's Abridgment of the Large Plates of Nephi

- **The Small Plates of Nephi** (1:1-11; editorial explanation)
 - After abridging Nephite history to the reign of King Benjamin, Mormon searched the records and **found the Small Plates**
 - “But behold, I shall take these plates, which contain these prophesyings and revelations, and put them with the remainder of my record, **for they are choice unto me**; and I know they will be choice unto my brethren. And I do this for a wise purpose; for **thus it whispereth me, according to the workings of the Spirit of the Lord which is in me**. And now, I do not know all things; but the Lord knoweth all things which are to come; wherefore, he worketh in me to do according to his will.” (Words of Mormon 1:6–7)
 - **Pleased to find so many testimonies of Christ**
 - Inspired by the whisperings of the spirit (1:4, 6-7)
- The Reign of King Benjamin (1:12-18; historical summary)
 - Contentions among the Nephites as well as with the Lamanites (1:12-14)
 - False Christs and teachers arise (1:15-16)
 - King Benjamin and the prophets restore peace (1:15-18)

11/6/2006 18. Enos' Conversion; the Lesson of the Book of Jarom; Amaleki's Message; the End of the Small Plates

10