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“I Kneeled Down Before My Maker”: Allusions to Esau in the Book of Enos

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“I KNEELED DOWN BEFORE MY MAKER”: ALLUSIONS TO ESAU IN THE BOOK OF ENOS

Matthew L. Bowen

Abstract: The Book of Enos constitutes a brief literary masterpiece. A close reading of Enos’s autobiography reveals textual dependency not only on 1 Nephi 1:1-2 and Genesis 32–33, but also on earlier parts of the Jacob-Esau cycle in Genesis 25, 27. Enos’s autobiographical allusions to hunting and hungering serve as narrative inversions of Esau’s biography. The narrative of Genesis 27 exploits the name “Esau” in terms of the Hebrew verb ‘sh/‘sy (“make,” “do”). Enos (“man”) himself incorporates paronomastic allusions to the name “Esau” in terms of ‘sh/‘sy in surprising and subtle ways in order to illustrate his own transformation through the Atonement of Jesus Christ. These wordplays reflect the convergence (in the Genesis narratives) of the figure of Esau before whom Jacob bows and whom he embraces in reconciliation with the figure of the divine “man” with whom Jacob wrestles. Finally, Enos anticipates his own resurrection, divine transformation, and final at-one-ment with the Lord in terms of a clothing metaphor reminiscent of Jacob’s “putting on” Esau’s identity in Genesis 27.

As noted in a previous study,¹ Enos begins his relatively brief autobiography with a self-introduction modeled on that of his uncle Nephi, including the latter’s use of onomastic wordplay:

The name Nephi is best explained as a derivation from the Egyptian lexeme *nfr*,² whose basic meaning is “good, fine, goodly” (of quality);³ “beautiful, fair” (of appearance);⁴ and (as a noun) “beauty,” “good,” “kindness,” “goodness.”⁵ The name Enos (Hebrew *’ēnôš*) is a Hebrew poetic term for “man” (a single male individual, or used collectively for human beings in general).⁶

1 Nephi 1:1	Enos 1:1
I, Nephi [Egyptian <i>nfr</i> = “good,” “goodly”], having been born of goodly parents, therefore I was taught somewhat in all the learning of my father ; and having seen many afflictions in the course of my days, nevertheless, having been highly favored of the Lord in all my days; yea, having had a great knowledge of the goodness and the mysteries of God , therefore I make a record of my proceedings in my days.	I, Enos [Hebrew <i>ʿenôš</i> = “man”] 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 —

Thus, we see Nephi’s self-introduction with his name closely juxtaposed with terms that match the etymology of his name — “good(ly)” and “goodness” — imitated by Enos, whose self-introduction closely juxtaposes his name with a term that precisely matches its etymology — “man.” The autobiographical wordplays in 1 Nephi 1:1 and Enos 1:1 occur within highly similar structures. Together, both constitute as lucid examples of textual dependency and onomastic wordplay as one could wish to find in the Book of Mormon.

Enos’s use of onomastic wordplay, however, does not end with this imitation of Nephi’s autobiographical wordplay. John Tvedtnes and Matthew Roper long ago noted the similarity between Enos’s autobiography and Genesis 32, including allusions to Peniel.⁷ In a subsequent study I went even further,⁸ demonstrating that Enos used a word rendered “wrestle” (*wayyē’ābēq/bēhē’ābēqô*) from Genesis 32:23-24 as a deliberate play on the name Jacob (*ya’āqōb*) — the name of his patriarchal ancestor and his own father — and the word “struggle”/“strugglings” as a wordplay on Jacob’s cognomen “Israel”:

Genesis 32:24-25 (MT 25-26); 28 (MT 29)	Enos 1:2; 10-11; 14
<p>And Jacob [<i>ya'ăqōb</i>] was left alone; and there wrestled [<i>wayyē'ābēq</i>] a man [<i>'iš</i>] with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's [<i>ya'ăqōb</i>] thigh was out of joint, as he wrestled [<i>bēhē'ābēqō</i>] with him. (Genesis 32:24-25 (MT 25-26))</p> <p>And he said, Thy name shall be called no more Jacob [<i>ya'ăqōb</i>] but Israel [<i>yisrā'ēl</i>]: for as a prince hast thou power [struggled, <i>sārītā</i>] with God [<i>'ēlōhīm</i>] and with men [<i>'ānāšīm</i>], and hast prevailed. (Genesis 32:28 [MT 29])</p>	<p>And I will tell you of the wrestle which I had [i.e., the wrestle which I wrestled] before God, before I received a remission of my sins. (Enos 1:2)</p> <p>And while I was thus struggling in the spirit, behold, the voice of the Lord came to my mind again, saying: I will visit thy brethren according to their diligence in keeping my commandments. And after I, Enos [<i>'ēnōš</i> = “man”], 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. (Enos 1:10-11)</p> <p>For at the present our strugglings were vain in restoring them to the true faith. (Enos 1:14)</p>

The fact that *'ēnōš* is a poetic synonym of *'iš* (“man”)⁹ and shares the same plural form, *'ānāšīm*,¹⁰ further helps us appreciate Enos’s sophisticated use of Genesis 32 and its wordplay. On one level, Enos’s “wrestle” enabled him to identify with his ancestor Jacob/Israel and with his own father Jacob. On still another level, the salient occurrence of *'iš* and *'ānāšīm* in the pericope allowed *'ēnōš* to identify with Esau and the divine “man” (*'iš*) — the “men” (*'ānāšīm*, “Enoses”) — with whom Jacob/Israel “wrestled” and “struggled” and whom he eventually “embraced.”¹¹

In the study that follows, I wish to elucidate additional examples and levels of onomastic wordplay and literary allusion that show that Enos is not only appropriating the biographical Jacob and Esau material from Genesis 32–33 but from Genesis 25 and 27 as well. Enos, who is well-aware of the literary meanings associated with his father Jacob’s name, also evidences an awareness of literary meanings that revolve around Esau’s name. Enos’s use of allusion and paronomasia emerges as sophisticated and skillful.

Enos as “Esau”: What Type of “Man”?

As noted above, the name Enos, Hebrew *'ēnōš*, denotes “man.”¹² Enos’s description of his father as a “just man” not only harks back to the autobiographical literary structure of 1 Nephi 1:1 and the “man” with

whom Jacob wrestled in Genesis 32, but it further recalls early biblical biographical descriptions of Esau and Jacob. Note the biblical narrator’s emphasis on Jacob and Esau as diametrically opposite types of *’iš* (“man”):

Enos 1:1	Genesis 25:27; 27:11
Behold, it came to pass that I, Enos [<i>’ēnōš</i> = poetic Hebrew “man”], knowing my father [Jacob] that he was a just man [<i>’iš</i> , <i>’ēnōš ṣaddīq</i> ; note: <i>’ēnōš</i> , <i>’iš</i> , and <i>’ādām</i> are synonyms] — 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 —	And the boys grew: and Esau was a cunning hunter [<i>’iš yōdēa’ ṣayid</i> , literally, a man knowing hunting], a man of the field [<i>’iš sādēh</i>]; and Jacob was a plain man [<i>’iš tām</i> ; or, a “man of integrity”], dwelling in tents. (Genesis 25:27) And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man [<i>’iš sā’ir</i>], and I am a smooth man [<i>’iš ḥālāq</i>] (Genesis 27:11).

Enos’s own name comes out of a nexus of anthropic names and name-associations in the Genesis’s primeval history (Adam [“man,” “humankind”], Cain of whom Eve says “I have gotten a man [*’iš*] from the Lord,” Enos [“man”]).¹³ Enos’s use of the phrase “just man” recalls the Genesis narrative’s description of Noah (“Noah was **a just man ... perfect** [*’iš ṣaddīq tāmīm*] in his generations,” Genesis 6:9). Enos’s name and explanation further recall the description of Jacob in Genesis 25:27 as an *’iš tām*, an expression which certainly means more than “plain man” (KJV). Stanley Walters renders this expression “moral person.”¹⁴ Jacob was a “man of integrity.” Biblical texts associate the related term *tāmīm* with “perfect” or “unblemished” animals acceptable for sacrifice.¹⁵ The Lord so describes Job in Job 1:8; 2:3 (“Hast thou considered my servant Job, that there is none like him in the earth, **a perfect** and an upright **man** [*’iš tām*], one that feareth God, and escheweth evil?”).

Over against Jacob as *’iš tām* (“moral man,” “man of integrity”) stands the narrator’s description of Esau (*’ēsāw*) as an *’iš yōdēa’ ṣayid* (“a man knowing hunting” — i.e., “a man knowledgeable about hunting”) and an *’iš sādēh* (“man of the field,” Genesis 25:27). These contrastive descriptions describe two distinct modes of life. Esau is much more the “outdoorsy” type, while Jacob is what we might call a “homebody.”

Jacob’s reported description of Esau as an *’iš sā’ir* (“hairy man”) versus himself as an *’iš ḥālāq* (“smooth man”) serves a similar function. The phonological similarity between *’ēsāw* and *sā’ir* (“hair”) is one that

the narrator exploits in paronomastic fashion in several places within the text.¹⁶ This wordplay constitutes a humorous narrative etymology, rather than a scientific etymology drawn from proper philological sources. This segment of the narrative employs a pun on Esau's physical features to explain, in part, why Esau's descendants inhabited the hill country of Seir.¹⁷

Moreover, Enos's description of himself — a "man" — as "knowing" (Enos 1:1), recalls Nephi's "great knowledge" (1 Nephi 1:1), but subtly mirrors the Genesis narrator's description of Esau as "a man knowing" ('iš yōdēa', Genesis 25:27), a connection not obvious in English translation. Enos's name itself — Hebrew 'ēnôš — recalls the patriarchal period and his namesake, the patriarch Enos.¹⁸ Enos ("man") was the grandson of Adam ("man," "humanity"). The narrator repeatedly connects the name Adam ('ādām) with the "ground" ('ādāmâ) (e.g., Genesis 2:5, 7; 3:17; 7:23). He further correlates "Adam"/"man" with the gendered terms "Woman" ('iššâ) and "man" ('iš): "And the rib, which the Lord God had taken from **man** [hā'ādām], made [built] he a **woman** ['iššâ], and brought her unto **the man** [hā'ādām]. And **Adam** [hā'ādām] said, This is now bone of my bones, and flesh of my flesh: she shall be called **Woman** ['iššâ], because she was taken out of **Man** ['iš]" (Genesis 2:22-23).

Similarly, the Genesis narratives connect Esau with a trilateral 'dm root that is either cognate or homonymous with the root whence 'ādām originates. Two passages in Genesis 25, both etiological in character, implicitly connect Esau's cognomen, Edom ('ēdôm), with the earthy color of red clay — i.e., "origin[ally] the area distinguished by red soil"¹⁹:

And the first came out **red** ['ādmôni], all over like an **hairy** [šē'ār] garment; and they called his name **Esau** ['ēsāw]. (Genesis 25:25)

And Jacob sod pottage: and **Esau** ['ēsāw] came from the **field** [šādeh], and he was faint: And **Esau** said to Jacob, Feed me, I pray thee, with **that same red pottage** [hā'ādôm hā'ādôm hazzeh, literally, "this red, red stuff"]; for I am faint: therefore was his name called **Edom** ['ēdôm]. And Jacob said, **Sell me this day thy birthright**. And **Esau** said, Behold, **I am at the point to die: and what profit shall this birthright do to me?** And Jacob said, Swear to me this day; and he sware unto him: and he **sold his birthright** unto Jacob. Then **Jacob gave Esau bread and pottage of lentiles; and he did eat and drink**, and rose up, and went his way: thus **Esau despised his birthright**. (Genesis 25:29-34)

The narrative here puts the focus on Esau's connection to the physical, the human, and the earthly. Enos ("man"), the son of Jacob, seems fully aware that his name connects him with the "earthy" origins of Adam ("man," "humankind,"), the physical father of the human family, and with the "earthy" Edom — Esau — who prized physical things over spiritual things and temporal well-being over eternal well-being. Enos came to the recognition that his Esau/Edom-like self (his "natural **man**") would need to undergo a mighty transformation in which he came to prize the same things that his father valued (e.g., "eternal life and the joy of the saints," Enos 1:3).

Esau and Enos: Hunters

Enos further draws himself into comparison with Esau with one simple statement: "I went to hunt beasts in the forests" (Enos 1:3). The verb *ṣwd* ("hunt," "hunt for, hound")²⁰ and its cognate noun *ṣayid* ("game," "game bag, venison")²¹ occurs eleven times as a *Leitwort* (lead-word)²² in connection with Esau in Genesis 25 (twice) and 27 (nine times). Esau was an *'iš yōdēa' ṣayid* while Enos was also a *knowing* "man" who "went **to hunt** [**lēṣûd*] beasts in the forest."²³ Enos was a "hunter" just like Esau and what was Esau's "field" (*śādeh*) was Enos's "forest."

Enos's allusion to his "hunt[ing] beasts in the forest" further recalls the Genesis narrator's statement that follows directly after Isaac's blessing Jacob, "Esau came in from his hunting" so that his father Isaac's "soul" might "bless" him (Genesis 27:30-31). Enos wants his audience to understand that he was like Esau before his spiritual transformation occurred. He was like Esau, but he allowed the words of his father (Jacob) to "sink deep within [his] heart" (Enos 1:3). This caused his "soul" to "hunger" ("and my soul hungered," Enos 1:4). Enos's was not a physical or bodily hunger that needed to be fed or a craving that needed to be slaked like Esau's (see Genesis 25:29-34), but a spiritual hunger. Enos's *soul* hunger made him like his ancestor Jacob (for whom his father was named) who had faith in the God of his father Isaac and grandfather Abraham, rather than the physically hungry Esau. Enos acquired "faith in Christ" (Enos 1:8), the god of his father Jacob, his uncle Nephi, and grandfather Lehi (cf. 1 Nephi 6:4; 2 Nephi 1:15; 33:6). For this reason, Enos would receive the kind of birthright and blessing that Esau had despised (at least at first).²⁴

“Made” or “Maker”: A Literary Meaning for “Esau”

Enos also appears to use verbal echoes of the name Esau. A precise etymology for the name “Esau” is uncertain at best and impossible at worst.²⁵ Jeremiah 49:10 may hint at a derivation from *ḡśy/śh* (“protect, cover”).²⁶ Midrashic derivation of the name Esau from the Hebrew Semitic/Hebrew verb *śh/śy* was so natural as to be almost inevitable. As Shaul Bar notes: “*Targum Jonathan*, Rashi, Rashbam (acronym for Rabbi Samuel ben Meir 1080-1174), Bekhor Shor (Joseph ben Isaac; twelfth century), all derive the name from the Hebrew word *ś-y* (to make).”²⁷ *Targum Pseudo-Jonathan* states: “and they called his name **Esau** [i.e., “made”], because he was born **altogether complete** [*kwlyh gmyr*], with the hair of the head, and the beard, and teeth, and grinders.”²⁸ Rashi’s etiology for Esau (*św*) as “made” or “done” (*nśh*) is similar.²⁹

However, there are additional biblical texts that treat the name Esau in this way. There is the evidence of Genesis 27 itself, which we will examine momentarily. Amos 4:12 also subtly puns on the names Jacob and Esau:

Therefore thus **will I do** [*e’ěseh*] unto thee, O Israel:
and **because** [*ēqeb*] **I will do** [*e’ěseh*] this unto thee,
prepare to meet thy God, O Israel. (Amos 4:12)

Noting a pun on “Jacob” in this verse, Moshe Garsiel writes: “The name of ‘Israel’ appears here twice, while ‘Jacob’ (*y’qb* – יעקב) does not — but it is to ‘Jacob’ that the MND [midrashic name derivation] of *qb* [*ēqeb*] refers; within the text it constitutes a new homiletic variation upon *y’qb*, which it treats as a causative conjunction. The clumsiness of the phrasing in Hebrew is evidence of the prophet’s desire to include the MND.”³⁰ Here, however, Garsiel observes an additional pun on Esau in terms of the verb *śh/śy* (“make,” “do”): “The double use of the verb ‘do’ (*śh*) may also be deliberate, for in the Genesis narrative this verb supplies an MND for Jacob’s twin brother Esau (*św* – עשו).”³¹

Garsiel’s point here is an important one. The narrator subtly uses *śh/śy* as a *Leitwort* in the Genesis 27 account of Jacob’s obtaining the blessing of the firstborn. *śh/śy* is a key term — arguably *the* key term — in the narrator’s description of how Rebekah helps Jacob transform himself, as it were, into Esau in order to obtain the blessing that Isaac intended for the latter:

And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called **Esau** [*ěśāw*] **his eldest son**, and said unto him, My son: and he said unto him, Behold, here am I. And he said, Behold now, I am old, I know

not the day of my death: Now therefore **take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; And make** [*wa'ăsēh*] me savoury meat, such as I love, and bring it to me, that I may eat; **that my soul may bless thee before I die.** And Rebekah heard when Isaac spake to **Esau** [*'ēsāw*] his son. And **Esau** [*'ēsāw*] **went to the field to hunt for venison,** and to bring it. And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto **Esau** [*'ēsāw*] thy brother, saying, **Bring me venison, and make** [*wa'ăsēh*] me savoury meat, that I may eat, **and bless thee before the Lord** [*lipnê yhwh*] **before my death.** Now therefore, my son, obey my voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats; and **I will make** [*wē'e'ēseh*] them savoury meat for thy father, such as he loveth. (Genesis 27:1-9)

Here the narrator moves to create a paronomastic verbal link between the name Esau (*'ēsāw*) with the verb *'sh/'sy* (“make,” “do”) some nine times throughout the pericope (Genesis 27). Isaac commands Esau to “make” him the “savoury meat” that his “soul” (i.e., his physical appetite) craves. This language establishes Esau as “maker.” Rebekah understands she and Jacob will have to imitate Esau’s “making” in order to obtain his father’s blessing.

We should note in addition that the phrase “before the Lord” (Hebrew *lipnê yhwh*) literally “to the face of Yahweh” anticipates the events of Genesis 32 and Jacob’s wrestle with a divine “man” at “Peniel”/“Penuel” (i.e., “face of”) which he so names because “I have seen God face to face and my life is preserved” (Genesis 32:30-31). Enos’s language refers both to the expression “before the Lord” (“to the face of the Lord”) in Genesis 27:7 and Peniel/Penuel (*pēnî'ēl/pēnû'ēl*, “face of God”), the site of Jacob’s wrestle in Genesis 32 in his use of the phrases “the wrestle which I had before God” (Enos 1:2); “kneeled before my maker” (Enos 1:4); “stand before him” and “see his face with pleasure” (Enos 1:27). They also allude to Genesis 33:10 (see below).

The interplay of *'ēsāw* and the verb *'sh/'sy* continues as Jacob follows Rebekah’s directions and Rebekah acts shrewdly on behalf of her son Jacob:

And he went, and fetched, and brought them to his mother: and his mother **made** [*wata'as*] savoury meat, such as his father loved. And Rebekah took goodly raiment of her eldest son **Esau** [*'ēsāw*], which were with her in the house, and **put them upon** Jacob her younger son: And she **put** the skins of

the kids of the goats **upon his hands**, and **upon the smooth of his neck**: And she gave the savoury meat and the bread, which she had **prepared** [*āśātâ*], into the hand of her son Jacob. And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son? And Jacob said unto his father, **I am Esau** [*ēsāw*] **thy firstborn; I have done** [*āśîti*] according as thou badest me: arise, I pray thee, sit and eat of my venison, **that thy soul may bless me.** (Genesis 27:14-19)

Rebekah helps Jacob become Esau, by helping him “put on” Esau in the form of goat skins with their rough “hair” — a play on Seir. Moreover, she “prepared” or “made” the bread and savoury meat that Isaac craved. The text increasingly revolves around the juxtaposition of verb *šh/śy* (“make,” “do,” etc.) as first Rebekah and then Jacob become its subjects. In the dialogue, Jacob feigns that he is Esau, because he has *become* Esau in every sense that matters for his obtaining of the blessing that Isaac intends to give Esau. The latter, too, will “make,” “do,” or “perform” what his father Isaac requests, but he is, alas, too late:

And it came to pass, as soon as Isaac had made an end of **blessing Jacob**, and Jacob was yet scarce gone out from the presence of Isaac his father, that **Esau** [*ēsāw*] his brother came in **from his hunting**. And **he also had made** [*wayya’as*] savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son’s venison, **that thy soul may bless me**. And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn **Esau** [*ēsāw*]. And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and **have blessed him?** yea, **and he shall be blessed**. And when **Esau** [*ēsāw*] heard the words of his father, **he cried** [*wayyiś’aq*] **with a great and exceeding bitter cry** [*šē’āqâ*], and said unto his father, **Bless me, even me also, O my father.** (Genesis 27:30-34)

The narrator’s expression “And he also had made” (Hebrew *wayya’as*) plays on the name *ēsāw* yet again. Ironically, Esau “makes” savoury meat for his father that will not procure the blessing Isaac intended to give and that Esau intended to receive. Rebekah, in effect, “makes” Jacob into Esau and Jacob becomes Esau, while Esau “makes” in vain.

Moreover, In Esau’s “ **cry**[ing] [*wayyiś’aq*] with a great and exceeding bitter **cry** [*šē’āqâ*]” we detect an additional wordplay on the name Isaac

(*yishāq*). Esau’s “cry” evokes the opposite emotion suggested in the meaning of Isaac’s name “may he laugh” or “may he rejoice.”

And he said, Thy brother came with subtilty, and hath taken away **thy blessing** [*birkātekā*]. And he said, Is not he rightly named **Jacob** [*ya’āqōb*]? **for he hath supplanted me** [*wayya’qēbēnī*] these two times: he took away **my birthright** [*bēkōrātī*]; and, behold, now he hath taken away **my blessing** [*birkātī*]. And he said, Hast thou not reserved a **blessing** [*bērākā*] for me? And Isaac answered and said unto **Esau** [*ēsāw*], Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and **what shall I do** [*e’ēseh*] **now unto thee, my son?** And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept. (Genesis 27:35-38)

The wordplay on the name Jacob in terms of the denominative verb *’qb* “supplant” (“he hath supplanted me”) is one of the more well-known examples of paronomasia in the Hebrew Bible and one that looks forward to later wordplay in terms of “wrestle” and “embrace.” Less well-known and overlooked is Isaac’s subtler but equally poignant wordplay on Esau here in terms of *’sh/’sy*. From an audience standpoint, Esau’s character is no more pathetic (or sympathetic) than when Isaac asks Esau his poignant final question: “What **shall I do** [*e’ēseh*] now for thee, my son?” This is wordplay on Esau (*ēsāw*) in terms of *e’ēseh* (“shall I do...?”).

The final wordplay on Esau in terms of *’sh/’sy* occurs Genesis 27:45, at the very end of the pericope. Rebekah, aware of Esau’s intent to kill his brother Jacob, urges her son to flee to their kin in Padan-Aram “until thy brother’s anger turn away from thee, and he forget that which **thou hast done** [*āsītā*] to him.” This concluding use of *’sh/’sy* as a play on *ēsāw* again makes Jacob the subject of the verb and refers directly to Jacob’s overall “supplanting,” “usurping” or “robbing” of Esau (*wayya’qēbēnī* “he hath supplanted me,” Genesis 27:36). In this way, the narrator brings together the running wordplay on Esau’s name (nine times) and the wordplay on Jacob in terms of *’qb*, in Genesis 25:26; 27:36.

“I Kneeled Down Before My Maker”: Enos, Esau and Peniel

As has already been noted, Enos enriches the onomastic wordplay and allusions to the Jacob-Esau cycle in Enos 1:1-2 with additional allusions and onomastic wordplay in Enos 1:3-4. Here it should be noted that Enos

1:3 has suffered some textual loss since its translation and dictation into the original manuscript as the following comparison shows:

Enos 1:3 (1981, 2013)	Enos 1:3 (Skousen)
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.	Behold, I went to hunt beasts in the forest, and [I remembered] ³² the words which I had often heard my father speak concerning eternal life and the joy of the saints; and the words of my father ³³ sunk deep into my heart.

Enos's remembering his father's words and "the words of [his] father s[i]nking deep into [his] heart" brings about further biographical connections between his own life and the story of Jacob and Esau:

And my soul hungered; and **I kneeled down before my Maker** [Hebrew *ōśāy*],³⁴ 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. (Enos 1:4)

First, Enos's statement "my soul hungered" recalls Esau's being famished and faint with physical hunger in Genesis 25:29-34, hunger which led him to sell and despise his birthright (*běkōrâ*). It also recalls Isaac's physical craving for Esau's venison, whereby Isaac intended that his "soul" might "bless" his son Esau. However, Enos subverts this image and language in a powerful way: Enos's "soul" — Hebrew *nepeš* — does not just hunger physically (contrast Esau), but hungers with deep spiritual hunger.

This spiritual hunger brings Enos to "kneel down before [his] maker." The denominative verb³⁵ "kneel" (*brk*, which is probably related or derived from the verb *bārak*, "bless")³⁶ recalls both the blessing and the birthright from the Jacob-Esau story (more on this below). Moreover, the expression "before" (Hebrew *lipnê*, literally "to the face") immediately recalls Enos's previous statement about his "wrestle which he had [wrestled] **before God**," thus recalling the onomastic wordplay on Jacob in terms of *'bq and Peniel/Penuel (*pěni'ēl*, "the face of God"). But there is even more to Enos's literary allusion.

The expression "my maker" mostly likely represents the Hebrew participle *ōśēh* ("making," "doing" or "maker," "doer"). For example, the Psalms frequently describe the Lord as "maker" (*ōśēh*) of "heaven and earth."³⁷ Job 35:10 attests the form *ōśāy*, "my maker" ("Where is God my maker ...?" cf. Job 32:22; "my maker [*ōśēni*; i.e., the one making me]

would soon take me away”). The collocation “my Maker” occurs first in the Book of Mormon in the writings of Jacob (“shrink with shame before the presence of my Maker,” Jacob 2:6). Jacob’s phraseology very likely influenced Enos’s language. An additional text worth noting, especially in the context of the language of Enos 1:1-4 are the words attributed to Eliphaz the Temanite in Job 4:17:

Shall **mortal man** [’*ěnôš*] be **more just** [*yisḏāq*] than **God** [’*ělôah*]? Shall a man [*geber*, strong man] be more pure than **his maker** [’*ôsēhû*]? (Job 4:17)

The participle ’*ôsēh* constitutes a divine epithet for Yahweh in Isaiah 51:13 (“and [thou] forgettest the Lord **thy maker** [’*ôsēkā*]”); 54:5 (“For **thy Maker** [’*ôsāyik*] is thine husband; the Lord of hosts is his name”), among other biblical passages.³⁸

A much more important text for our purposes here, however, is Psalm 95:6. Psalm 95 has been widely recognized as an enthronement Psalm and a text that was likely sung as a hymn or performed in the Jerusalem temple. When Enos states “I kneeled down before my maker,” he appears to quote Psalm 95: “O come, let us worship and bow down: **let us kneel** [*nibrēkā*] **before the Lord our maker** [’*ôsēnû*]” (Psalm 95:6). Enos thus alludes to an important temple text that is elsewhere alluded to throughout the Book of Mormon.³⁹

The literary genius of Enos’s incorporation of Psalm 95:6, however, is his making the phrase “before the Lord our Maker” a reference to Isaac’s promise in Genesis 27:7 and Jacob’s experience at Peniel. Moreover, it makes the divine title “Maker” (’*ôsēh*) or “my Maker” (’*ôsāy*) into a paronomastic pun on “Esau” (’*ēsāw*), one that corresponds with the Genesis narrator’s identification of the *man* (’*iš*) “Esau” with the divine *man* (’*iš/’ělôhîm*) with whom Jacob wrestles (see Genesis 32–33). We especially recall that Jacob says to Esau: “I have seen thy face, as though I had seen the face of God, and thou wast pleased with me” (Genesis 33:10). This point is perhaps strengthened by the fact that Esau’s cognomen Edom (’*ědôm*) also constituted a divine name,⁴⁰ attested in the name Obed-edom (’*ôbēd ’ědôm* or ’*ôbēd ’ědôm*).⁴¹ David invested a man named Obed-edom with the keeping of the Ark of the Covenant before its eventual “rest” in the Holy of Holies of Solomon’s temple (see 2 Samuel 6) and another Obed-edom was the “head of the family of [temple] doorkeepers and singers.”⁴²

We should further note Enos’s possible allusion to and adaptation of the Genesis narrator’s description of Esau’s “**cry[ing]** [*wayyis’aq*] with a great and exceeding bitter **cry** [*šē’āqâ*],” which plays on, or alludes

to, the name Isaac (*yishāq*). Esau's "cry" evokes the opposite emotion suggested in the meaning of Isaac's name "may he laugh" or "may he rejoice" (Genesis 18:12-15; 21:6-9; 26:8).⁴³ Enos makes a twofold reference to "crying" for his own soul: "I cried unto him in mighty prayer and supplication for mine own soul; and all the day long did I cry unto him" (Enos 1:4).⁴⁴

In all of this, Enos ("man") is attempting to describe how the Lord who "made" him, "makes" him from an Esau-like "man" into a Jacob-like divine "man" through his atonement. That process begins with the "remission of [his] sins" (Enos 1:2).

"Lord, How Is It Done?"

In response to his own lengthy "cry" to the Lord, Enos informs us that "there came a voice unto me, saying: Enos, thy sins are forgiven thee,⁴⁵ and **thou shalt be blessed**" (Enos 1:5). The Lord's promise to Enos, "and thou shalt be blessed [(*gam*) *bārūk tihyeh*]," echoes Isaac's reported statement regarding Jacob, "[I] **have blessed him** [*wā'ābārkehū*] and **he shall be blessed** [*gam bārūk yihyeh*]" (Genesis 27:33). It also recalls the blessing that Jacob procured through his "wrestle": "I will not let thee go, except **thou bless me**" (Genesis 32:26); "And **he blessed him** there" (Genesis 32:29).

It further recalls the numerous purpose clauses and other statements throughout the earlier pericope (Genesis 27) pertaining to Isaac's desire to "bless" his son Esau: "that my soul **may bless** thee before I die" (Genesis 27:4); "that I may eat, and **bless thee before the Lord** before my death" (Genesis 27:7); (Rebekah to Jacob) "**that he may bless thee** before his death" (Genesis 27:12); "I shall bring a curse upon me, and **not a blessing**" (Genesis 27:12); "that thy soul may bless me" (Genesis 27:19); "so **he blessed him**" (Genesis 27:23); "that my soul may bless thee" (Genesis 27:25); "he smelled the smell of his raiment, and **blessed him**," "the smell of my son is as the smell of a field which the Lord **hath blessed**" (Genesis 27:27); "**Bless me**, even me also, O my father" (Genesis 27:34); "Thy brother came with subtilty, and hath taken away thy **blessing**" (Genesis 27:35); "he took away my birthright; and, behold, now he hath taken away **my blessing** ... Hast thou not reserved a **blessing** for me?" (Genesis 27:36); "Hast thou but one **blessing**, my father? **bless me**, even me also, O my father" (Genesis 27:38); and finally, "Esau hated Jacob because of **the blessing** [*habbērākā*] wherewith his father **blessed** him" (Genesis 27:41).⁴⁶ The repetition of **brk* (e.g., *bārak* ["bless"] and *bērākā* ["blessing"]) and the homonym *bēkōrā* throughout the cycle⁴⁷ may constitute a paronomastic pun on Rebekah

(*ribqâ*). We can thus see Enos employing a pun of his own in his use of the term “blessed” (Enos 1:1, 5, 27, especially v. 5) juxtaposed with the verb “kneeled” (*brk*, Enos 1:4). Enos becomes the spiritual heir of his father, Jacob — Lehi’s “firstborn in the wilderness” (2 Nephi 2:1-2, 11), just as his ancestor, Jacob, had become the spiritual heir of his father, Isaac.

Following the Lord’s promise that Enos would be “blessed,” onomastic wordplay on Esau — and perhaps Jacob — resurfaces in Enos’s question to the Lord and the Lord’s subsequent response. Here we can compare Enos’s and the Lord’s statements to the onomastic wordplay on Esau and Jacob in Amos 4:12 mentioned earlier, as cited by Garsiel.

That Enos uses or has reference to the Hebrew verb *ʹsh/ʹsy* — *naʹăšâ* or *yēʹăšeh* — with the word that has been rendered “done” makes excellent grammatical sense for reasons that will become even clearer later on. It also makes very good sense in the immediate context of his description of God as “my maker” (Enos 1:4) — Enos’s “maker” was also the one who “wrought out,” “accomplished,” “performed,” “made,” or “did” Enos’s remission or forgiveness of sins through the Atonement. However, the most compelling reason to suspect Enos’s use of *ʹsh/ʹsy* here is the profusion of this term as a pun on Esau throughout Genesis 27. Rebekah helps Jacob “make” himself — that is, transform himself — into Esau (*ʹěšāw*). Enos recognizes that the Lord has “made” and is “making” him into something else through the Atonement — he is making him divine.

Enos 1:7-8 (Skousen)	Amos 4:12 and Genesis 26:4-5
Enos’s blessing: (“thou shalt be blessed,” Enos 1:5; “my guilt was swept away,” Enos 1:6) And I said: Lord, how is it done ? And he said unto me: Because [cf. <i>ʹeqeb</i>] ⁴⁸ of thy faith in Christ, whom thou hast not seen or heard — and many years passeth away before he shall manifest himself in the flesh; wherefore, go to, thy faith hath made thee whole. (Enos 1:7-8; following Skousen) ⁴⁹	Israel’s punishment: Therefore thus will I do [<i>ʹěšeh</i>] unto thee, O Israel: and because [<i>ʹeqeb</i>] I will do [<i>ʹěšeh</i>] this unto thee, prepare to meet thy God, O Israel. Isaac’s blessing: And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; Because [<i>ʹeqeb</i>] that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws. (Genesis 26:4-5)

"It Shall Be Done Unto Them According to Their Faith"

The verb "do/done" occurs again in a salient way in Enos 1:18. Regarding the Lord's promise to him regarding the restoration of his Lamanite brethren to the covenants of Abraham, Isaac, and Jacob, Enos records "And the Lord said unto me: Thy fathers have also required of me this thing; and **it shall be done** [Hebrew *yē'āśeh*] unto them according to their faith; for their faith was like unto thine" (Enos 1:18). Again, the text plausibly reflects the verb *śh/śy*⁵⁰ and constitutes another allusion to the name Esau.

The Lord's statement here directly recalls Enos's earlier question, "Lord, how **is it done** [*yē'āśeh*]?" and the Lord's response "Because of thy faith in Christ." Enos's "soul" could "rest" because he knew it would be according to the covenant which he had made [Hebrew *kārat*, "cut"]. In other words, Enos knew that the Lord performs what he promises. Enos's "maker" (*ōśāy*, Enos 1:4) would "do" it.

The passive verbal form *yē'āśeh* ("be done") in the collocation "be done unto" is used as a wordplay on "Esau" at least once in the biblical text, outside of Genesis 25 and 27. We note here that the brief book of Obadiah, whose message focuses a great deal on the nation of Edom, contains abundant wordplay on Edom and Esau (the name Edom is used twice and Esau seven times). In decrying Esau-Edom's national treachery against Judah, Obadiah plays on the name "Edom" (*'ēdôm*) three times in terms of the expression "their calamity": "Thou [Edom/*'ēdôm*] shouldest not have entered into the gate of my people in the day of **their calamity** [*'ēdô*]; yea, thou shouldest not have looked on their affliction in the day of **their calamity** [*'ēdô*], nor have laid hands on their substance in the day of **their calamity** [*'ēdô*]" (Obadiah 1:13; cf. *'abdām* = "their destruction" in 1:12). In consequence of Esau-Edom's perfidy, Obadiah prophesies that their deeds will return to them, employing an emphatic pun on the name Esau: "For the day of the Lord is near upon all the heathen: **as thou hast done** [*'āśītā*] **it shall be done unto thee** [*yē'āśeh lāk*]: thy reward shall return upon thine own head" (Obadiah 1:15). The "thou," of course, is Esau-Edom. Obadiah directly juxtaposes the 2nd person active perfect verb form of *śy/śh* with the third-person masculine passive — *'āśītā yē'āśeh lāk* — as an emphatic wordplay on *'ēsāw*. Esau-Edom's punishment will be commensurate and retributive.

All of this helps us better appreciate Enos's allusion to the name Esau when he asks "Lord, how is it done?" (Enos 1:7) and the allusion to Esau in the Lord's subsequent promise, "it shall be done unto them according to their faith" (Enos 1:18). The Obadiah example is particularly helpful here in that it illustrates the long-term hatred that resurfaced between

Judah (descendants of Jacob-Israel) and Edom (descendants of Esau) — estranged brothers whose relationship needed “at-one-ment” like the enmity between the Nephites and Lamanites (cf. Genesis 32:20; 33:10-11).

“Our Labors Were Vain”: The Lamanites as “Esau”

Although, Enos’s literary use of the Jacob-Esau cycle suggests not only his hope for, but assurance of, an eventual reconciliation between the Nephites and Lamanites, nevertheless he emphasizes the aggravated separation that persisted between the Nephites and their estranged brethren. The traditional Lamanite charge that Nephi (and his descendants/people) had “robbed them” of their property and right to the government (Mosiah 10:16-17; Alma 54:17) which was their birthright, which itself echoes Jacob’s “supplanting,” “usurping,” or “robbing” Esau (Genesis 27:36)⁵¹ underlies Enos’s report, if not explicitly stated therein:

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)

Enos’s remark that “our labors were vain” restates his previous statement “our strugglings were vain.” The onomastic allusion moves from “Israel” (“Let El struggle” or “he struggles with God”)⁵² to “Esau” in terms of “labors” (possibly *ma’āseh/ma’āšim*).⁵³

Moreover, Enos’s subsequent statements that “their hatred was fixed” and “they were continually seeking to destroy us” (Enos 1:20) echoes his father Jacob’s words in Jacob 7:24-25. Both passages recall the Genesis narrator’s description of Esau in Genesis 27:41: “And **Esau hated** [*wayyišṭōm*] **Jacob** because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; **then will I slay my brother Jacob**” (cf. 2 Nephi 5:1-7, 14).

Enos, like his father Jacob⁵⁴ and unlike Jacob his ancestor, would remain unreconciled to his estranged brethren (the Lamanites) during his lifetime. However, his “soul did rest” with the divine assurance that

the long hoped- and prayed-for reconciliation would happen in the Lord's "own due time" (Enos 1:16-17).

“Wrought Upon by the Power of God”: Enos’s Sanctification Through Christ’s Atonement

Another subtle allusion to the name Esau in terms of the Christ’s Atonement and its transformative effects can be detected as Enos concludes his record:

And I saw that I must soon go down to my grave, **having been wrought upon** by the power of 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.
(Enos 1:26)

Spoken or written in Hebrew, the collocation “wrought upon” (i.e., “worked upon”) probably reflects the verb *śh/śy* at some level — a verb which, as has been previously noted, serves as a *Leitwort* in the story of Jacob’s assumption of Esau’s identity in order to receive the firstborn blessing that his father intended to give Esau.

The collocation “wrought upon” occurs in one Old Testament passage in the KJV, which describes those who “wrought upon” — i.e., “worked on” — the Jerusalem temple. The underlying verb in this passage is *śh/śy*: “And they gave the money, being told, into the hands of them that **did** [*ôśê*] the work, that had the oversight of the house of the Lord: and they laid it out to the carpenters and builders, **that wrought upon** [*ha’ôśîm*] the house of the Lord” (2 Kings 12:11).⁵⁵

If the supposition that “wrought upon” represents *śh/śy* in translation is correct, Enos uses the same verb to describe his sanctification over the course of his life, to his initial experience of being justified — having his sins and his “guilt ... swept away.” “How [was] it **done**?” (Enos 1:7). It was “done” initially and “wrought” over the course of a lifetime through the power of the Atonement of Jesus Christ — Enos’s “Maker” (Enos 1:4-8; 26). Enos’s use of *śh/śy*, “wrought upon,” in Enos 1:26 as another play on Esau has the added literary function reminding his audience of his previous conversion and helping them understand by what power he became one of the “blessed” mentioned in Enos 1:27.

“Putting on” Immortality and the Atonement of Jesus Christ

Near the end of his autobiography, Enos also subtly reworks the “clothing” motif from Genesis 27 in which Jacob, at Rebekah’s instigation and with her help, “puts on” Esau’s clothing and identity — in effect, “putting on” Esau (Genesis 27:15-16). Enos anticipates “putting on” a resurrected body and a divine identity: “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**” (Enos 1:27).⁵⁶ On one level, Enos’s language appears to have direct reference to his father’s doctrinal statements on the atonement and the resurrection in 2 Nephi 9:7: “Wherefore, it must needs be an infinite atonement — save it should be an infinite atonement this corruption could not **put on** incorruption. Wherefore, the first judgment which came upon man must needs have remained to an endless duration. And if so, this flesh must have laid down to rot and to crumble to its mother earth, to rise no more.” Jacob’s statement, in turn, represents his exegesis of the clothing-resurrection imagery Isaiah 52:1-2: “Awake, awake; **put on** thy strength, O Zion; **put on** thy beautiful garments [cf. the resurrected body], O Jerusalem, ... Shake thyself from the dust [cf. spirit world and the grave]; **arise**, and sit down [i.e., on a throne], O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion”; or as Lehi commanded, “Arise from the dust, my sons, and **be men** [*’ānāšīm*] ... Awake, my sons; put on the armor of righteousness” (2 Nephi 1:21, 23). Like his father, Jacob, Enos (“man”) knew that “the bodies and the spirits of **men** [*’ānāšīm*] will be restored one to the other” and that “[his] spirit and ... body [would be] restored to itself again” since “all **men** [*’ānāšīm*] become incorruptible, and immortal” (2 Nephi 9:13). He anticipated coming forth in the first resurrection “**clothed** with purity, yea, even with the robe of righteousness” (2 Nephi 9:14). Moreover, Enos (“man”), like his father Jacob, anticipated that at the time “when all **men** [*’ānāšīm*] shall have passed from this first death unto life, insomuch as they have become **immortal**, they must appear before [*lipnê*] the judgment-seat of the Holy One of Israel,” it would be a pleasant, rather than a dreadful experience (2 Nephi 9:15; Jacob 6:13; Enos 1:27).

Thus on still another level Enos’s words point to becoming something infinitely above the meaning of his own name, “man,” and beyond what the patriarchal figures Jacob and Esau, to whom he so often alludes, represent: imperfect mortal men. Although one cannot say for certain what word or expression might underlie the word “mortal” in Enos 1:27, Eliphaz in Job 4:17 asks, “Shall **mortal man** [*’ēnôš*] be more just than

God? Shall a man be more pure than his **maker**?" It is probably significant that the KJV translators opted to render *'ēnôš* not simply "man" in Job 4:17, but "mortal man."⁵⁷ Scholars have long noted the homonymic, if not etymological, relationship between the poetic noun/name *'ēnôš* and the verb *'ānaš*,⁵⁸ to "be mortally sick, weak."

Commenting on the use of *'ēnôš* in Psalm 103:15-16, John Goldingay writes: "The word *'ēnôš* can designate a human being in a neutral way (e.g., [Psalm] 55:13 [14]), but *'ānaš* means 'be weak/sick.' Although there may be no etymological connection between the words, contexts sometimes imply that *'ēnôš* suggests mortal humanity, humanity in its frailty (e.g., [Psalm] 8:4 [5]; 90:3), and this [Psalm 103:15] is an example."⁵⁹ It is no accident that the phrase "not-man" (*lō'-'îš*) constitutes a collocation for divinity in Numbers 23:9 and Hosea 11:9. Thus, King Benjamin's use of "mortal man" might constitute a usage of *'ēnôš* similar to the foregoing: "I have not commanded you to come up hither that ye should fear me, or that ye should think that I of myself am more than a **mortal man** [i.e., an *'ēnôš*]. But I am like as yourselves, **subject to all manner of infirmities in body and mind**" (Mosiah 2:10-11).

It is also noteworthy that King Benjamin tells his people that they must "**putteth off the natural man** [cf. *'ēnôš*] and **becometh** a saint through the atonement of Christ the Lord" (Mosiah 3:19). Benjamin may have had at least partial reference to Enos's language (Enos 1:27). Enos became one of the "saints" of which his father spoke by "putting off" the natural man, knowing that he would one day also put off his mortal "man" and "put on" immortality.

As indicated above, the verbal construction "put on," used by Enos, refers to putting on clothing, and corresponds to the Hebrew verb *lābaš/lābēš* ("put on [a garment]," "clothe," "clothe oneself [with]").⁶⁰ The Greek verb used to express this idea is *enduō* (or *endyō*).⁶¹ Paul uses the expression "put on Christ" (Galatians 3:27; see also Romans 13:14)⁶² as a means of describing putting on the Atonement. This clothing metaphor evokes Genesis 3:21, which describes how the Lord clothed Adam and Eve before their expulsion from Eden: "Unto Adam also and to his wife did the Lord God **make** [*wayya'ás*] **coats** [*kotnôt*, tunics] of skins, **and clothed them** [*wayyalbišēm*]" (Genesis 3:21). As L. Michael Morales has observed,⁶³ this is the same language used in Leviticus 8:13 to describe the clothing of priests: "And Moses brought Aaron's sons, and **put** [*wayyalbišēm*] coats [*kuttônôt*, tunics] **upon them**, and girded them with girdles, and put bonnets upon them; as the Lord commanded Moses." Thus, the coats or tunics of animal skins suggest the performance of

sacrifices within the garden sanctuary/temple.⁶⁴ Since, as the first couple learned later, the animal sacrifices were in “similitude of the sacrifice of the Only Begotten” (Moses 5:4-8),⁶⁵ the Lord had symbolically clothed them in his Atonement.

The account of Adam and Eve’s being clothed in animal skins (Genesis 3:21) finds a later echo in the Jacob-Esau narrative. Rebekah helped her son Jacob “put on” Esau in order to receive his father’s blessing and become what the “firstborn” had the potential to become: “And Rebekah took **goodly raiment** of her eldest son Esau, which were with her in the house, and **put them upon** [*wattalbēš*] Jacob her younger son: And she **put** [*hibišâ*] the **skins** [*ōrōt*] of the kids of the goats **upon** his hands, and upon the smooth of his neck (Genesis 27:15-16).

Adam and Eve’s “garments” or “tunics” of skin and Jacob’s use of Esau’s clothes and “skins” of goat kid are reminiscent of priestly temple vestments that are themselves emblematic of what we are “becoming” but are not yet. Just as the Lord clothed Adam and Eve in (“put on”) Christ and his atonement, Rebekah “put on” Jacob the status of “firstborn.” So, too, we “put on” sacred clothing in the sacred precincts of the temple in anticipation of the time when, like Enos, our “mortal” will “put on” immortality — the celestial resurrection body, in the likeness of Christ’s body, if we have been true and faithful. We will “put on” divinity.

“I Shall See His Face with Pleasure”: Final Atonement

Enos’s final words anticipate his final “at-one-ment” with the Lord. Notably, however, they contain clear echoes of Genesis 33:10, which describe Jacob’s emotions upon his final reconciliation with his brother, Esau:

Genesis 33:10	Enos 1:27
And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.	... and [I] 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.

Jacob had obtained Esau’s privilege of being “bless[ed] ... before the Lord” (“Bring me venison, and make me savoury meat, that I may eat, and **bless thee before the Lord** [*wa’ābārekēkâ lipnê yhw̄h*] before my death,” Genesis 27:7) — literally, blessed to the Lord’s face. Jacob’s wresting the blessing away from Esau (“supplanting” him) and Isaac’s blessing Jacob “before the Lord” anticipated his “wrestling” the divine

“man” at Peniel/Penuel (“face of God”) in which he “s[aw] **God face to face** [*rā’îti ’ēlōhîm pānîm ’el pānîm*]” had “[his] life [soul, *napšî*]... preserved” (Genesis 32:30) and was “blessed” by the divine “man” there. Moreover, Jacob was subsequently reconciled to his brother Esau in a manner that recalls the events at Peniel/Penuel: “I have seen thy face **as though I had seen the face of God** [*kir’ôt pēnê ’ēlōhîm*]...” (Genesis 33:10).⁶⁶ To which Jacob adds “thou was pleased with me [*wattiršēnî*].”

In Enos 1:27, Enos recalls all of the foregoing, with his statements “I shall stand before him” (i.e., “to his face”), “then shall I see his face with pleasure” (playing again on Hebrew *pānîm*, “face”), and “he will say unto me: Come unto me ye blessed.” He recalls his own earlier puns on the names Jacob and Peniel (“the **wrestle** [**hē’ābēq*] which **I had** [possibly, “which I wrestled,” **ne’ēbaqtî*] **before God** [**lipnê ’ēlōhîm*, literally, “to the face of God”]) as well as his earlier corresponding wordplay on Esau, Peniel, and the blessing (“I kneeled down before my maker”). With these final allusions to Jacob, Esau, Peniel and “blessings,” Enos’s testimony was that he had become everything that his ancestor Jacob’s blessing represented in spiritual terms. He had become what own father, Jacob, had become and had hoped Enos himself would become: atoned to and identified with his “maker” and one of those who would be eternally “blessed” in his “presence” (to his “face”).

Conclusion

Enos’s writings begin with him as an Esau-like “man” wrestling a Jacob-like “wrestle” before God (Enos 1:1-4). Enos initially describes himself in terms reminiscent of Esau — e.g., as one who “hunt[ed]” and “hungered.” They conclude with his “having been wrought upon by the power of God” (i.e., having been sanctified by Christ’s atonement which motivated him to testify of that atonement throughout his life; Enos 1:26). Enos further anticipates his “putting on” immortality (i.e., the divine nature) and becoming like God, this in preparation for “seeing his face with pleasure” (Genesis 1:27).

The Genesis 27 narrative, which describes Jacob obtaining the blessing intended for Esau by their father Isaac, creates a strong paronomastic link between the name Esau and the Hebrew verb *śh/śy*. Accordingly, Enos uses *śh/śy*-terminology (“Maker,” “how is it **done?**” “it shall be done unto them,” “wrought upon”) in describing his obtaining of a divine blessing, his Jacob-like transformation through the atonement, and the Lord’s keeping his covenant with Enos and his fathers.

Enos's skillful adaptation and reworking of numerous details from the Jacob-Esau cycle to tell the story of his own divine "wrestle," experiences with Christ's atonement, subsequent spiritual "struggles," and final sanctification through the Christ's atonement makes his autobiography a short masterpiece. They further reveal Enos to have been a diligent reader of the scriptures and a faithful "man" who became a prophet of God worthy of the legacy of his father Jacob and his patriarchal ancestors Abraham, Isaac, and Jacob.

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Endnotes

1. Matthew L. Bowen, "Wordplay on the Name Enos," *Insights* 26/3 (2006): 2. On Nephi's autobiographical use of wordplay in 1 Nephi 1:1, see idem, "Internal Textual Evidence for the Egyptian Origin of Nephi's Name," *Insights* 22/11 (2002): 2. On Nephi's use of wordplay elsewhere, see idem, "Nephi's Good Inclusio," *Interpreter: A Journal of Mormon Scripture* 17 (2015): 181-195.
2. On Nephi as the Egyptian lexeme *nfr* and its pronunciation, see John Gee, "A Note on the Name Nephi," *Journal of Book of Mormon Studies* 1/1 (1992): 189-91; and idem, "Four Suggestions on the Origin of the Name Nephi," in *Pressing Forward with the Book of Mormon*, ed. John W. Welch and Melvin J. Thorne (Provo, UT: FARMS, 1999), 1-5.
3. Raymond O. Faulkner, *A Concise Dictionary of Middle Egyptian* (Oxford: Griffith Institute/Ashmolean Museum, 1999), 131-132.
4. Ibid.
5. Ibid.
6. See Francis Brown, S.R. Driver, and Charles A. Briggs, *The Brown-Driver-Briggs Hebrew and English Lexicon* (Peabody, MA: Hendrickson Publishers, 1996), 60. Hereafter cited as BDB. Ludwig Koehler and Walter Baumgartner, *The Hebrew and Aramaic*

Lexicon of the Old Testament (Leiden, Netherlands: Brill, 2001), 70. Hereafter cited as HALOT.

7. John A. Tvedtnes and Matthew Roper, "Jacob and Enos: Wrestling before God," *Insights* 21/5 (2001): 2–3.
8. Matthew L. Bowen, "And There Wrestled a Man with Him' (Genesis 32:24): Enos's Adaptations of the Onomastic Wordplay of Genesis," *Interpreter: A Journal of Mormon Scripture* 10 (2014): 151-160.
9. BDB, 60. Hebrew 'iš is possibly cognate with Egyptian *si, s* "man."
10. I.e., 'ānāšîm constitutes the plural form of 'iš in the vast majority of occurrences. In a few instances (e.g., Isaiah 53:3; Psalm 141:4; Proverbs 8:4), the poetic rare plural 'îšîm occurs rather than 'ānāšîm.
11. As Hugh W. Nibley (*The Message of the Joseph Smith Papyri: An Egyptian Endowment*, 2nd ed. [CWHN 16; Salt Lake City: Deseret Book and FARMS, 2005], 434) long ago observed, "One of the most puzzling episodes in the Bible has always been the story of Jacob's wrestling with the Lord. When one considers that the word conventionally translated as 'wrestled (*yē'āvēq*)' can just as well mean 'embrace' and that it was in this ritual embrace that Jacob received a new name and the bestowal of priestly and kingly power at sunrise (Genesis 32:24-30), the parallel to the Egyptian coronation embrace becomes at once apparent." Notably, the Hebrew verbs *'bq ("wrestle") and ḥbq ("embrace") may both be related to Akkadian *epēqu(m)*, "to embrace; grow over, round." See *A Concise Dictionary of Akkadian*, ed. Jeremy Black, Andrew George and Nicolas Postgate; SANTAG 5 (Wiesbaden, Germany: Harrassowitz, 2000), 74. Both 'bq (Genesis 32:24-25) and ḥbq (Genesis 29:13; 33:4; 48:10) are key terms used to play on the name "Jacob" (*ya'āqōb*) in the biblical text (see Bowen, "And There Wrestled a Man with Him," 155-160).
12. BDB, 60; HALOT 70.
13. Cf. Moshe Garsiel, *Biblical Names: A Literary Study of Midrashic Derivations and Puns*, trans. Phyllis Hackett (Ramat Gan: Bar-Ilan University Press, 1991), 138-139. See also *ibid* (p. 196) where Garsiel sees Ezekiel tying the name "Edom" to 'ādāmâ ("ground," "land") in paronomastic fashion in Ezekiel 36:5-6.

14. Stanley D. Walters, “Jacob Narrative,” in *Anchor Bible Dictionary, Volume 3: H–J*, ed. David Noel Freedman et al. (New York: Doubleday, 1992), 607. Special thanks go to Robert F. Smith for calling my attention to Walters’ commentary on the meaning of *’iš tām*.
15. Cf. Akkadian *tamīmu* “perfect” for sacrificial animals = Hebrew *tāmîm* “perfect” as discussed by H. Yosef ben Tawil, *An Akkadian Lexical Companion for Biblical Hebrew: Etymological, Semantic and Idiomatic Equivalence with Supplement on Biblical Aramaic* (Jersey City, NJ: KTAV Publishing House, 2009), 432-433.
16. Genesis 25:25; 27:11, 23.
17. See, e.g., Genesis 32:3; 33:14, 16; 36:8-9; 20-21; 30.
18. See Genesis 4:26; 5:6-7; 9-11; 1 Chronicles 1:1; Luke 3:38.
19. HALOT, 12.
20. HALOT, 1010; BDB, 844.
21. HALOT, 1020.
22. Martin Buber (“Leitwort Style in Pentateuch Narrative,” in *Scripture and Translation* [ed. Martin Buber and Franz Rosenzweig; trans. Lawrence Rosenwald and Everett Fox; ISBL; Bloomington: Indiana University Press, 1994] 114) who coined the term *Leitwort* (“lead-word,” or “guiding word”), defines it thus: “By *Leitwort* I understand a word or word root that is meaningfully repeated within a text or a sequence of texts or complex of texts; those who attend to these repetitions will find a meaning of the text revealed or clarified, or at any rate made more emphatic. As noted, what is repeated need not be a single word but can be a word root; indeed the diversity of forms strengthens the overall dynamic effect.”
23. Following Skousen’s singular reading of “forest.” See Royal Skousen, *Analysis of Textual Variants of the Book of Mormon, Part Two: 2 Nephi 11-Mosiah 16* (Provo, UT: FARMS, 2005), 1072-1073.
24. See especially Genesis 25:29-34.
25. See, e.g., HALOT, 893.
26. HALOT (p. 893) cites Ezekiel 17:17; Proverbs, 12:23; 13:16 as instances where *ġśy/’śh* fits the context of the passage better than *’śy/’śh*, “make, do.” Jeremiah 49:10 appears to polemicize against Esau/Edom in terms of “protect, cover”: “But **I have made Esau**

bare, I have **uncovered** his secret places, and **he shall not be able to hide himself**: his seed is spoiled, and his brethren, and his neighbours, and he is not.”

27. Shaul Bar, *A Nation is Born: The Jacob Story* (Eugene, OR: Wipf and Stock, 2016), 7.
28. The English translation here follows J.W. Etheridge’s (*The Targums of Onkelos and Jonathan ben Uzziel on the Pentateuch; with the Fragments of the Jerusalem Targum from the Chaldee, Volume 1* [London: Longman, Green, Longman, and Roberts, 1862], 240) translation.
29. Rashi on Genesis 25:25: *wyqr’w šmw lw šw: hkl qr’w kn, lpy šhyh n’sh wngmr bś’rw kbn šnym hrbh.*
30. Garsiel, *Biblical Names*, 134.
31. *Ibid.*
32. Following Skousen’s (*Analysis of Textual Variants of the Book of Mormon*, 2:1073-1075) proposed emendation.
33. *Ibid.*
34. Cf. Job 35:10.
35. Cf. HALOT, 159.
36. Cognate with Egyptian *brkt* “blessings” *Book of the Dead* spell 162 S 3 (T. G. Allen, *Book of the Dead*, SAOC 37 [Oriental Institute, 1974]), and with Akkadian *karābu* “to bless, pay homage; blessing” Tawil, *Akkadian Lexical Companion*, 58-60.
37. Psalm 115:15; 121:2; 124:8; 134:3; 146:6; see also Isaiah 44:24; 45:7.
38. E.g., 1 Samuel 12:6; Isaiah 17:7, 22:11, 27:11; Hosea 8:14; Job 4:17; Proverbs 14:31. Numerous additional passages describe the Lord’s creative activity in terms of *šy/šh* (“make,” “do”). See, e.g., Genesis 2:4; 2 Kings 19:15/Isaiah 37:16; Isaiah 37:26; 66:22; Jeremiah 32:17.
39. Psalm 95:7-8 is quoted in Jacob 6:6; throughout Alma 12; Alma 10:6. Psalm 95:11 is quoted or alluded to in Jacob 1:7; 4; Alma 10, 12:36-37; 13:6, 12, 16, 29; 16:17; 60:13; 3 Nephi 27:19; and Moroni 7:3 just for starters.
40. Cf. HALOT, 12, 776.
41. 2 Samuel 6:10, 12; 1 Chronicles 13:13-14; 1 Chronicles 15:18, 21, 24; 16:5; 38; 26:4, 8, 15; 2 Chronicles 25:24.

42. HALOT, 776.
43. On the significance of the name Isaac, see Matthew L. Bowen, “‘In the Mount of the Lord It Shall Be Seen’ and ‘Provided’: Theophany and Sacrifice as the Etiological Foundation of the Temple in Israelite and Latter-day Saint Tradition,” *Interpreter: A Journal of Mormon Scripture* 5 (2015): 205-206.
44. Mormon appears to have reference to Enos’s experience in Mosiah 21:14: “And they did humble themselves even in the depths of humility; and they did cry mightily to God; yea, even all the day long did they cry unto their God that he would deliver them out of their afflictions.” Both Enos 1:4 and Mosiah 21:14 may have direct reference to Exodus 2:23: “And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and **they cried** [*wayyiz’āqû*; biform of [*wayyiṣ’āqû*] and their cry [*šaw’ātām*] came up unto God by reason of the bondage. See also Exodus 5:15; 14:10; Judges 3:9, 15; 4:3, 6:6-7; 10:10; 1 Samuel 7:8-9; Psalm 34:17 [MT 16]; 107:6, 13, 19, 28, etc.
45. There is an interesting phraseological parallel in Luke 5:20: “Man, thy sins are forgiven thee.” The name Enos, as noted above, means “man.”
46. Cf. Deuteronomy 33:1.
47. Devora Steinmetz (*From Father to Son: Kinship Conflict and Continuity in Genesis* [Louisville, KY: Westminster/John Knox Press, 1991], 97) notes that “the words for ‘birthright’ and ‘blessing’ are nearly identical in Hebrew (*bekora* and *beraka*) and the [Jacob-Esau] narrative plays extensively on the connection between them.”
48. See HALOT, 873.
49. Following Skousen, *Analysis of Textual Variants of the Book of Mormon*, 2:1075-1077. 34. Cf. Job 35:10. 50. Cf. passages such as Exodus 21:31; Deuteronomy 25:9; 1 Samuel 11:7; Jeremiah 5:13; and Obadiah 1:15. See also, e.g., Isaiah 5:4; Daniel 9:12.
50. Cf. passages such as Exodus 21:31; Deuteronomy 25:9; 1 Samuel 11:7; Jeremiah 5:13; and Obadiah 1:15. See also, e.g., Isaiah 5:4; Daniel 9:12.
51. See Matthew L. Bowen, *Jacob’s Protector* (forthcoming).
52. Bowen, “And There Wrestled a Man with Him,” 153-154, 159-160.

53. Cf., e.g., Genesis 5:29; Exodus 5:4, 13; 23:12, 16; 26:1, 31; 28:11, 32; Isaiah 65:22; Ezekiel 46:1; Habakkuk 3:17.
54. See Jacob 7:24-25.
55. Compare the use of this idiom in 3 Nephi 7:22 ("And as many as had devils cast out from them, and were healed of their sicknesses and their infirmities, **did truly manifest unto the people that they had been wrought upon by the Spirit of God**, and had been healed; and they did show forth signs also and did do some miracles among the people") and Moroni 6:4 ("And after they had been received unto baptism, and **were wrought upon and cleansed** by the power of the Holy Ghost, they were numbered among the people of the church of Christ"). See also 1 Nephi 13:12-13; 17:52; 19:12; Alma 20:24 and contrast Mormon 1:19.
56. The apostle Paul, who uses similar language to describe resurrection (1 Corinthians 15:53-54), cites the resurrection as a fulfillment of Isaiah 25:8 ("he shall swallow up death in victory" or "death shall be swallowed up in victory").
57. I am pursuing this line of inquiry at the suggestion of Mark Campbell (personal communication, February 16, 2015).
58. See, e.g., BDB 60.
59. John Goldingay, *Psalms: Volume 3, Psalms 90-150* (Grand Rapids, MI: Baker Academic, 2008), 173.
60. HALOT, 519-520.
61. Walter Bauer, Fredrick William Danker, William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (rev. and ed. by Fredrick William Danker; 3rd ed.; Chicago: University of Chicago Press, 2000), 333-334.
62. Galatians 3:27: "For as many of you as have been baptized into Christ have put on Christ"; Romans 13:14: "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."
63. L. Michael Morales, *Who Shall Ascend the Mountain of the Lord? A Biblical Theology of the Book of Leviticus* (Downers Grove, IL: InterVarsity, 2016), 53.

64. Donald W. Parry, “Garden of Eden: Prototype Sanctuary” in *Temples of the Ancient World: Ritual and Symbolism*, ed. Donald W. Parry (Salt Lake City: Deseret Book and FARMS, 1994), 141-143.
65. Moses 5:4-8: “And Adam and Eve, his wife, called upon the name of the Lord, and they heard the voice of the Lord from the way toward the Garden of Eden, speaking unto them, and they saw him not; for they were shut out from his presence. And he gave unto them commandments, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord. And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me. And then the angel spake, saying: **This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore.**” See also Joseph F. Smith’s vision of those who had died before Jesus’s advent in mortality: “And there were gathered together in one place an innumerable company of the spirits of the just, who had been faithful in the testimony of Jesus while they lived in mortality; And **who had offered sacrifice in the similitude of the great sacrifice the Son of God**, and had suffered tribulation in their Redeemer’s name. All these had departed the mortal life, firm in the hope of a glorious resurrection, through the grace of God the Father and his Only Begotten Son, Jesus Christ. I beheld that they were filled with joy and gladness, and were rejoicing together because the day of their deliverance was at hand. They were assembled awaiting the advent of the Son of God into the spirit world, to declare their redemption from the bands of death. Their sleeping dust was to be restored unto its perfect frame, bone to his bone, and the sinews and the flesh upon them, the spirit and the body to be united never again to be divided, that they might receive a fulness of joy” (D&C 138:12-17).
66. In addition to Genesis 32:30 and 33:10, Enos’s conclusion in Enos 1:27 echoes Genesis 46:30: “And Israel said unto Joseph, Now let me die, since **I have seen** [rě’ôti] **thy face** [’et-pānêkâ], because thou art yet alive.”

