

active in his community. Their lives, fully documented, clearly demonstrate their honesty and intelligence. David Whitmer repeatedly reacted against charges of possible “delusion.” To one skeptic, he responded: “Of course we were in the spirit when we had the view . . . but we were in the body also, and everything was as natural to us, as it is at any time” (Anderson, p. 87). Perhaps their later alienation makes them even more credible as witnesses, for no collusion could have withstood their years of separation from the Church and from each other.

The testimonies of the Three and Eight Witnesses balance the supernatural and the natural, the one stressing the angel and heavenly voice, the other the existence of a tangible record on gold plates. To the end of their lives, each of the Three said he had seen the plates, and each of the Eight insisted that he had handled them. Most of the Eight and all of the Three Witnesses reiterated their Book of Mormon testimonies just before death. Together with Joseph Smith they fulfill Nephi’s prophecy: “They shall testify to the truth of the book and the things therein” (2 Ne. 27:12).

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## BOOK OF MOSES

The book of Moses is an extract of several chapters from Genesis in the JOSEPH SMITH TRANSLATION OF THE BIBLE (JST) and constitutes one of the texts in the PEARL OF GREAT PRICE. The Prophet Joseph

SMITH began an inspired revision of the Old Testament in June 1830 to restore and clarify vital points of history and doctrine missing from the Bible.

As for other ancient books, the original title of the first chapter of Moses may have been its opening line, “The words of God” (Moses 1:1). The account deals with Moses’ revelation, and beginning with chapter 2 largely parallels Genesis 1:1–6:13. The revelation came to Moses after his call to deliver the Israelites from bondage in Egypt (Moses 1:26). Much of it concerns God’s dealings with Adam and Eve and their immediate posterity following their expulsion from the GARDEN OF EDEN, a topic on which the current text of Genesis is silent. Structurally, a series of orienting visions (chap. 1) is followed by a revelation of the Creation and its aftermath (2:1–8:1). Embedded within this revelation is an extended account of ENOCH (6:25–51; 7:1–8:1), which itself quotes from a record of Adam (6:51–68). A narrative concerning Enoch’s descendants, chiefly Noah, appears next (8:2–30).

An outline of the book of Moses follows:

*Chapter 1.* God reveals himself and his creations to Moses; Satan tries to deceive Moses; God’s work and glory are characterized.

*Chapter 2.* God reveals to Moses—and commands him to write—the creation of the HEAVENS and the EARTH; man has dominion over other living things.

*Chapter 3.* All things were created in a spirit state before being created naturally on the earth; man and woman are created in God’s image.

*Chapter 4.* Satan, who had rebelled in the pre-earthly council, tempts Eve; Adam and Eve transgress and are expelled from the Garden, becoming subject to death (see DEVIL).

*Chapter 5.* Children are born to Adam and Eve; Adam offers animal sacrifice as a type and shadow of the anticipated Savior’s atoning sacrifice; the gospel of the future Jesus Christ is preached; Cain rebels, and wickedness spreads.

*Chapter 6.* Adam and his faithful posterity have a “pure and undefiled” language, both written and spoken, and keep records (see ADAMIC LANGUAGE); Enoch preaches the word of God and proclaims that the plan of salvation was revealed to Adam; faith, repentance, baptism, and the gift of the Holy Ghost are taught.

*Chapter 7.* God reveals himself to Enoch, who preaches and establishes the city of ZION; Enoch foresees the coming of Christ, his atonement and his resurrection; Enoch foresees the

RESTORATION of the gospel in the LAST DAYS, the NEW JERUSALEM, and the second coming of the Savior.

*Chapter 8.* Great wickedness arises at the time of Noah; he and his sons preach the gospel, but it goes unheeded; all flesh is destroyed by the flood.

A comparison of the book of Moses with Old Testament pseudepigraphic texts shows parallels not found in the present text of Genesis. For example, Adam and Eve were to offer sacrifices to God after being driven from the Garden (Moses 5:5–7; cf. *Life of Adam and Eve*, 29.4), and Satan rebelled against God and was expelled from heaven (Moses 4:3–4; cf. *Life*, 12–16).

A major point of doctrine restored by the book of Moses is that the gospel of salvation was preached “from the beginning” (Moses 5:58), an idea echoed both by Paul’s statement that the gospel was preached to Abraham (Gal. 3:8) and by the Book of Mormon (Jacob 4:4–5; 7:10–11; cf. D&C 29:41–42). Similarly, Eusebius (c. A.D. 263–339) maintained that the teaching of Christianity was neither new nor strange and that the religion of the patriarchs was identical with that of the Christians (*Ecclesiastical History* 1.2.1–22).

In this connection, the book of Moses clarifies the fact that Adam and Eve understood the coming mission of Jesus Christ (Moses 6:51–63). Sacrificial offerings, Adam learned, were “a similitude of the sacrifice of the Only Begotten” (5:6–8). Further, Adam was baptized in water, received the Holy Ghost (5:9; 6:64–68), and was taught the plan of salvation (6:62). Adam and Eve and their posterity were also taught the purpose of the Fall and rejoiced in the Lord’s plan for redemption (5:10–12).

The book of Moses augments the biblical account of Enoch, who is briefly referred to in Genesis 5:22–24 as one who “walked with God.” This restoration of Moses’ account includes the fact that Enoch beheld in a vision the Savior’s ministry (Moses 7:55–57), the SPIRIT WORLD (6:35–36; 7:56–57), the restoration of the gospel in the last days (7:62), and the second advent of the Savior (7:60, 65). Enoch’s importance in the book of Moses parallels his significant role in other Enoch texts (Nibley, p. vii).

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## BOOK OF REMEMBRANCE

From antiquity God has commanded his people to keep records. In the days of Adam the people wrote a book of remembrance “by the spirit of inspiration” (Moses 6:5) to identify the faithful, to “know” their fathers (Moses 6:45–46), to define “the right of priesthood” (Abr. 1:31), and to promote literacy (see Moses 6:6). Biblical records indicate similar practices (see Ezra 2:62; Neh. 7:5; Ezek. 13:9; Mal. 3:16). NEPHI<sub>1</sub>, in the Book of Mormon, stressed the importance of family history. In 1 Nephi 3–5, the Lord commanded LEHI to obtain the brass plates containing a history of his ancestors before leaving Jerusalem, to “enlarge their memory” (Alma 37:8) so that his posterity might know whence and from whom they came and might not lose the language of their fathers. Later, the Savior admonished the Nephites to be accurate and complete in their record keeping (3 Ne. 23:7–13). He also quoted Malachi 3:16–18, which includes a statement about keeping a book of remembrance (3 Ne. 24:16–18).

Latter-day Saints are encouraged to prepare family records as a Book of Remembrance, containing patriarchal blessings, records of ordinations and other sacred information, as well as personal and family histories, spiritual experiences, and other evidences of God’s goodness and love (D&C 85:9; 128:7–8, 24). As a latter-day prophet said, “Those who keep a book of remembrance are more likely to keep the Lord in remembrance in their daily lives. Journals are a way of counting our blessings and of leaving an inventory of these blessings for our posterity” (Kimball, p. 76).

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