

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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