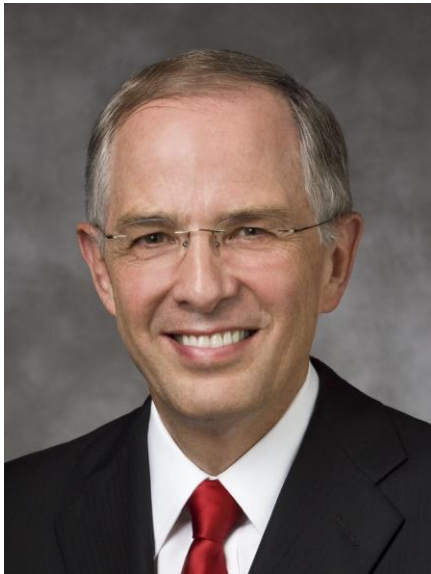


# The Father and the Son Appeared to Joseph Smith; The Savior restored his Church and Gospel

Wednesday, December 4, 2019



# Joseph Smith— History 1:14–17



“To the youth listening today or reading these words in the days ahead, I give a specific challenge: Gain a personal witness of the Prophet Joseph Smith. ... Read the testimony of the Prophet Joseph Smith in the Pearl of Great Price. ... This is Joseph’s own testimony of what actually occurred. Read it often. Consider recording the testimony of Joseph Smith in your own voice, listening to it regularly, and sharing it with friends. Listening to the Prophet’s testimony in your own voice will help bring the witness you seek” (“Joseph Smith,” Ensign or Liahona, Nov. 2014, 30).

Gospel Topics Essays

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Are Mormons Christian?

Becoming Like God

Book of Mormon and DNA Studies

Book of Mormon Translation

First Vision Accounts

Joseph Smith's Teachings about Priesthood, Temple, and Women

Mother in Heaven

Peace and Violence among 19th-Century Latter-day Saints

Plural Marriage in Kirtland and Nauvoo

Plural Marriage and Families in Early Utah

The Manifesto and the End of Plural Marriage

Peace and the Priesthood

# First Vision Accounts

Joseph Smith recorded that God the Father and Jesus Christ appeared to him in a grove of trees near his parents' home in western New York State when he was about 14 years old. Concerned by his sins and unsure which spiritual path to follow, Joseph sought guidance by attending meetings, reading scripture, and praying. In answer, he received a heavenly manifestation. Joseph shared and documented the First Vision, as it came to be known, on multiple occasions; he wrote or assigned scribes to write four different accounts of the vision.

Joseph Smith published two accounts of the First Vision during his lifetime. The first of these, known today as Joseph Smith—History, was canonized in the Pearl of Great Price and thus became the best known account. The two unpublished accounts, recorded in Joseph Smith's earliest autobiography and a later journal, were generally forgotten until historians working for The Church of Jesus Christ of Latter-day Saints rediscovered and published them in the 1960s. Since that time, these documents have been discussed

## Different Accounts of Joseph Smith's First Vision

Posted on [2017/01/15](#) by [mikedayherriman](#)

### First Hand Accounts

**I am not worried that the Prophet Joseph Smith gave a number of versions of the first vision anymore than I am worried that there are four different writers of the gospels in the New Testament**, each with his own perceptions, each telling the events to meet his own purpose for writing at the time. I am more concerned with the fact that God has revealed in this dispensation a great and marvelous and beautiful plan that motivates men and women to love their Creator and their Redeemer, to appreciate and serve one another, to walk in faith on the road that leads to immortality and eternal life. (Gordon B. Hinckley, "God Hath Not Given Us the Spirit of Fear," *Ensign*, Oct 1984, 2).

Critics of Mormonism have delighted in the discrepancies between the canonical [1838 PGP] account and earlier renditions, especially one written in Smith's own hand in 1832. For example, in the 1832 version, Jesus appears to Smith alone, and does all the talking himself. **Such complaints, however, are much ado about relatively nothing. Any good lawyer (or historian) would expect to find contradictions or competing narratives written down years apart and decades after the event.** And despite the contradictions, key elements abide. In each case, Jesus appears to Smith in a vision. In each case, Smith is blessed with a revelation. In each case, God tells him to remain aloof from all Christian denominations, as something better is in store. (Stephen Prothero, *American Jesus: How the Son of God Became a National Icon* (New York: Farrar, Straus and Giroux, 2003), 171).



Joseph's vision of the Father and the Son – 1820

### Second Hand Accounts of The First Vision

[1840 Orson Pratt Account](#)

[1842 Orson Hyde Account](#)

[1843 Levi Richards Account](#)

[1843 David Nye White Account](#)

[1844 Alexander Neibaur Account](#)

[1879 John Taylor Account](#)

[1888 George Q. Cannon Account](#)

[1890's Edward Stevenson Account](#)

[1893 Charles Walker Account](#)

[1832 Joseph Smith History Account](#)

[1835 Joseph Smith History Account](#)

[1838 Joseph Smith History Account](#)

[1842 Joseph Smith's Wentworth Letter](#)

[Why the different accounts of the First Vision should not shake your faith](#)

## Joseph Smith's First Vision Accounts



# Finding Relevance and Application

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# Brief Review of the Primitive Church

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Luke 6:13; 10:1

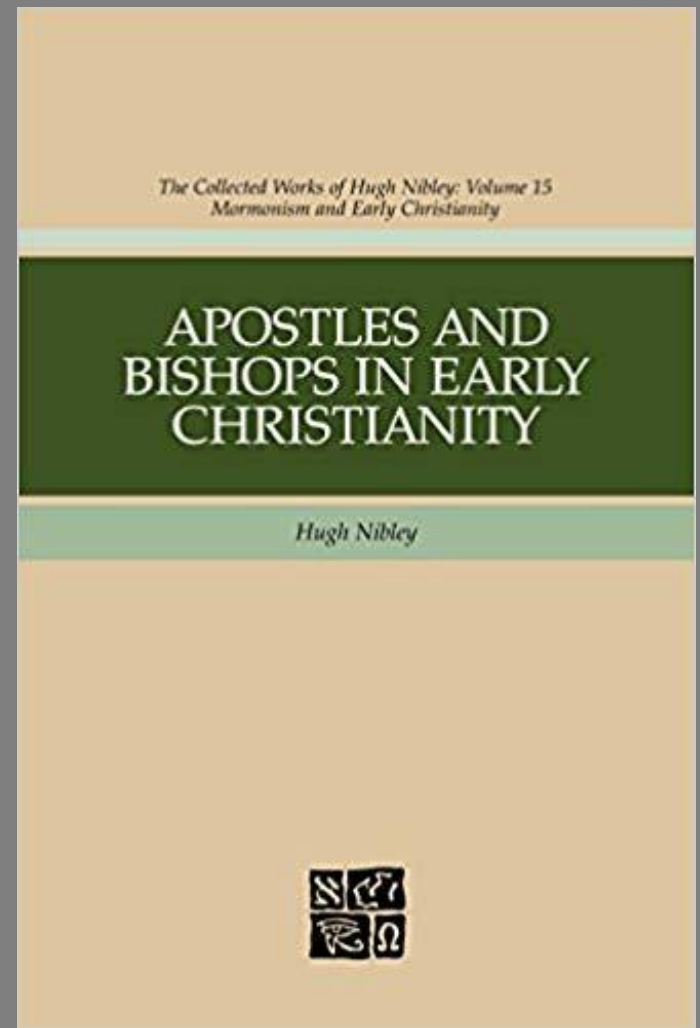
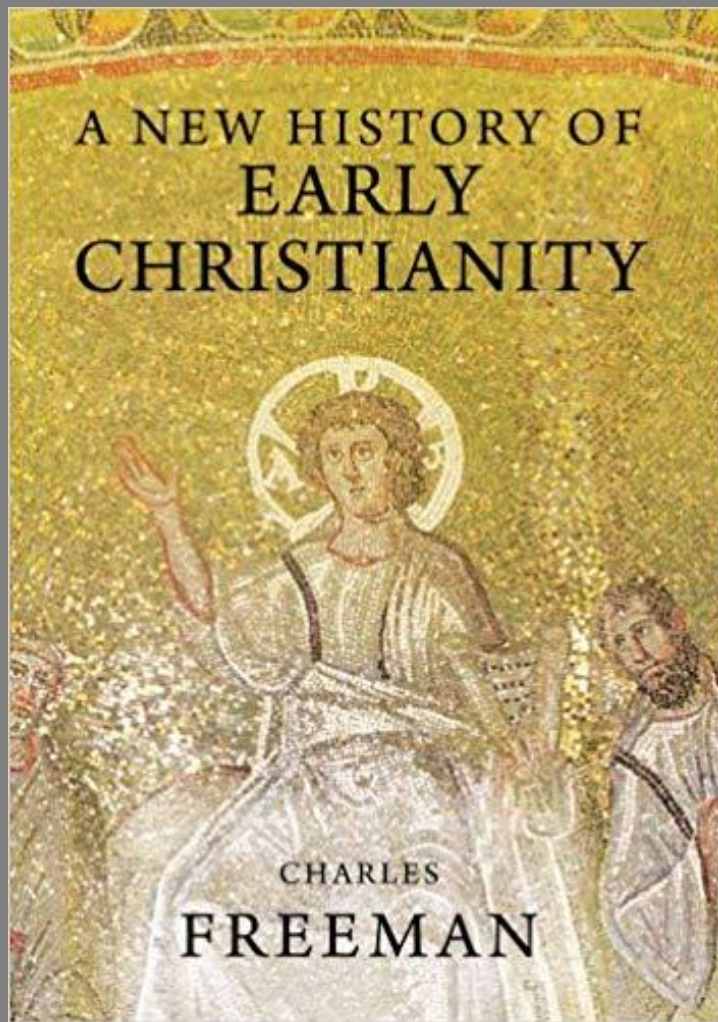
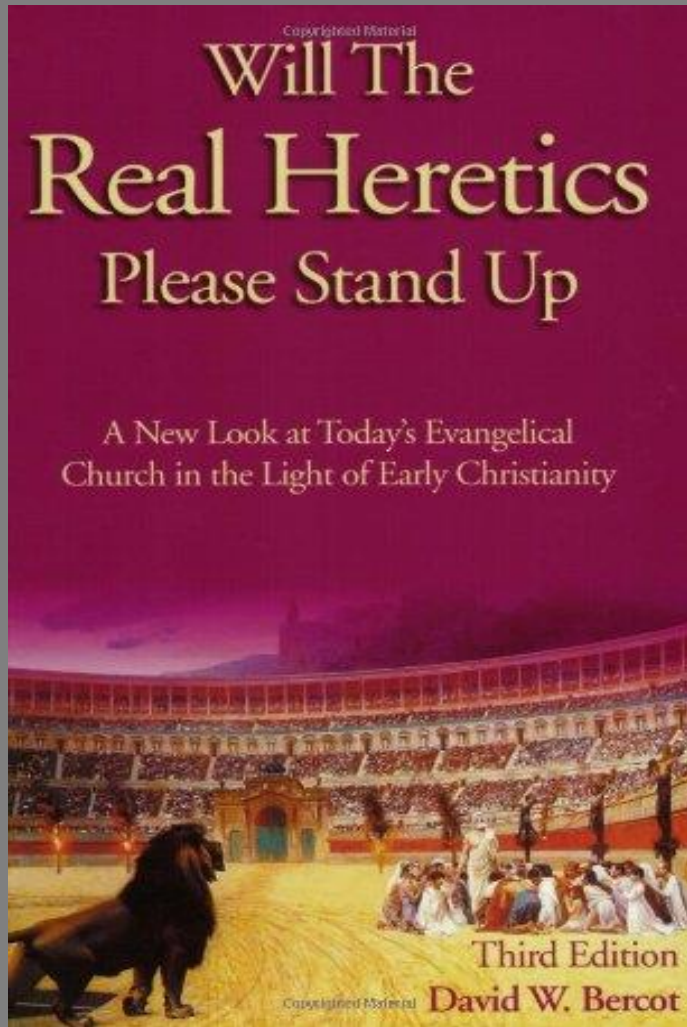
Acts 14:23

Ephesians 4:11

Philippians 1:1

Titus 1:5





# Early Christian Beliefs – 125 A.D.

The Christians, then, trace the beginning of their religion from Jesus the Messiah; and he is named the Son of God Most High. And it is said that God came down from heaven, and from a Hebrew virgin assumed and clothed himself with flesh; and the Son of God lived in a daughter of man. This is taught in the gospel, as it is called, which a short time was preached among them; and you also if you will read therein, may perceive the power which belongs to it. This Jesus, then, was born of the race of the Hebrews; and he had twelve disciples in order that the purpose of his incarnation might in time be accomplished. But he himself was pierced by the Jews, and he died and was buried; and they say that after three days he rose and ascended to heaven (Apol. 2). – Aristides' apology to Hadrian, 125 A.D.

See: <https://www.michaelkruger.com/one-of-the-clearer-and-earliest-summaries-of-early-christian-beliefs/>

# Doctrine and Covenants 1:17, 38; 18:34–35



"All revelation since the fall has come through Jesus Christ" (*Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. [1954–56], 1:27).

# The Pattern

“The Doctrine and Covenants is a latter-day testament of the ministry of Jesus Christ to the children of God through prophets and servants of God, and it illustrates the divine pattern of revelation that guides the **Church and its members today**” (Elder Gary

J. Coleman, “You Shall Have My Word: The Personal Ministry of Jesus Christ in the Restoration,” in *You Shall Have My Word: Exploring the Text of the Doctrine and Covenants*, ed. Scott C. Esplin, Richard O. Cowan, and Rachel Cope, The 41st Annual Brigham Young University Sidney B. Sperry Symposium [2012], 3).



# The Savior Directs the Work

Doctrines of the Church	Ordinances of the Church	Leadership of the Church
<p>Doctrine and Covenants 76 section heading and summary (Kingdoms of glory, life after death)</p> <p>Doctrine and Covenants 84:33–39 (Oath and covenant of the priesthood)</p> <p>Doctrine and Covenants 128:1, 15, 18 (Proxy baptism for the dead)</p> <p>Doctrine and Covenants 131:1–4 (Celestial marriage necessary for exaltation)</p> <p>Doctrine and Covenants 137:6–10; 138:29–35 (Those who die without knowledge of the truth will have opportunity for redemption)</p>	<p>Doctrine and Covenants 20:37, 72–74 (Requirements for and correct mode of baptism)</p> <p>Doctrine and Covenants 20:70 (Blessing of children)</p> <p>Doctrine and Covenants 20:75–77, 79 (Administration of the sacrament)</p> <p>Doctrine and Covenants 124:33–39 (Temple ordinances)</p> <p>Doctrine and Covenants 132:7, 15–20 (Eternal marriage)</p>	<p>Doctrine and Covenants 20:38–59 (Duties of priesthood offices)</p> <p>Doctrine and Covenants 20:61–62 (Conducting of regular Church conferences)</p> <p>Doctrine and Covenants 26:2 (Common consent)</p> <p>Doctrine and Covenants 107:22–27, 33–35, 64–67, 85–91 (Duties of Church leadership)</p>



Acts 2.1–6, 14–26; 4.1–13, 18–  
21; Acts 10.9–20, 25–28, 34–35,  
44–48; Acts 15.1–20

After His Resurrection and Ascension to heaven, Jesus Christ guided the Apostles through the ministration of the Holy Ghost.



# The Power to Decide

D&C 107.78-79

Matthew 10.1–4; 16.19; 17.3–7; 18.18;  
Ephesians 2.19–20; 4.11–14

