

Joseph Smith’s Accounts of the First Vision

Prepared by Dave LeFevre

- 1832:** *The earliest known recital of the First Vision. The Prophet dictated his 1832 history to Frederick G. Williams between the summer and the end of November 1832, though most of the First Vision section was written by Joseph Smith himself, as noted below.*
- 1835:** *Joseph Smith related his experience in the grove to a visitor to Kirtland, a man who called himself Joshua or Matthias but whose real name was Robert Matthews. This account was recorded by Warren Parrish and dated 9 November 1835.*
- 1838:** *The account of the early history of the Church, including a description of the First Vision, which appears in the Pearl of Great Price was originally dictated by the Prophet Joseph Smith in 1838 and 1839. The manuscript copy located in the Church Historian’s Office is in the handwriting of James Mulholland, who was Joseph’s scribe in that period of time. Draft 2 (the basis for the Pearl of Great Price version) is cited below.*
- 1842:** *A selection from Joseph Smith’s history prepared for non-Mormons and known as the Wentworth Letter.*

Sources are:

- Davidson, Karen Lynn, David J. Whittaker, Mark Ashurst-McGee, and Richard L. Jensen, eds. *Histories, Volume 1: Joseph Smith Histories, 1832–1844*. Vol. 1 of the Histories series of *The Joseph Smith Papers*, edited by Dean C. Jessee, Ronald K. Esplin, and Richard Lyman Bushman. Salt Lake City: Church Historian’s Press, 2012. Hereafter *JSP*, H1.
- Jessee, Dean C., Mark Ashurst-McGee, and Richard L. Jensen, eds. *Journals, Volume 1: 1832–1839*. Vol. 1 of the Journals series of *The Joseph Smith Papers*, edited by Dean C. Jessee, Ronald K. Esplin, and Richard Lyman Bushman. Salt Lake City: Church Historian’s Press, 2008. Hereafter *JSP*, J1.

| 1832 (<i>JSP</i> , H1:10-16) | 1835 (<i>JSP</i> , J1:87-95) | 1838 (<i>JSP</i> , H1:204-221) | 1842 (<i>JSP</i> , H1:492-495) |
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| A History of the life of Joseph Smith Jr. an account of his marvilous experience and of all the mighty acts which he doeth in the name of Jesus Ch[r]ist the son of the living God of whom he beareth record and also an account of the rise of the church of Christ in the eve of time according as the Lord brought forth and established by his hand <firstly> he receiving the testamony from on high secondly the ministering of Angels thirdly the reception of the holy Priesthood by the ministring of—Aangels to adminster the letter of the Law <Gospel—> <— the Law and commandments as they were given unto him—> and in <the> ordinencs, forthly a confirmation and reception of the high Priesthood after the holy order of the son of the living God power and ordinance from on high to preach the Gospel in the administration and demonstration of | while setting in my house between the hours of nine <ten> & 10 11 this morning a man came in, and introduced himself to me, calling <himself> self <by the name of> Joshua the Jewish minister, his appearance was some what <thing> singular, having a beard about 3 inches in length which is quite grey, also his hair is long and considerably silvered with age I should think he is about 50 or 55 years old, tall and strait slender built of thin visage blue eyes, and fair complexion, he wears a sea green frock coat, & pantaloons of the same, black fur hat with narrow brim, and while speaking frequently shuts his eyes, with a scowl on his countenance; I made some enquiry after his name but received no definite answer; we | Owing to the many reports which have been put in circulation by evil disposed and designing persons in relation to the rise and progress of the Church of Latter day Saints, all of which have been designed by the authors thereof to militate against its character as a church, and its progress in the world; I have been induced to write this history so as to disabuse the publick mind, and put all enquirers after truth into possession of the facts as they have transpired in relation both to myself and the Church as far as I have such facts in possession. In this history I will present the various events in relation to this Church in truth and righteousness as they have transpired, or as they at present exist, being now the eighth year since the organization of said Church. | At the request of Mr. John Wentworth, Editor, and Proprietor of the “Chicago Democrat,” I have written the following sketch of the rise, progress, persecution, and faith of the Latter-Day Saints, of which I have the honor, under God, of being the founder. Mr. Wentworth says, that he wishes to furnish Mr. Bastow [George Barstow], a friend of his, who is writing the history of New Hampshire, with this document. As Mr. Bastow has taken the proper steps to obtain correct information all that I shall ask at his hands, is, that he publish the account entire, unargnished, and without misrepresentation. |

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| the spirit ¹ the Kees of the Kingdom of God conferred upon him and the continuation of the blessings of God to him &c— | soon commenced talking upon the subject of religion and after I had made some remarks concerning the bible I commenced giving him a relation of the circumstances connected with the coming forth of the book of Mormon, as follows— | | |
| I was born in the town of Charon [Sharon] in the <State> of Vermont North America on the twenty third day of December AD 1805 of goodly Parents who spared no pains to instruct<ing> me in <the> christian religion[.] | | I was born in the year of our Lord One thousand Eight hundred and five, on the twenty third day of December, in the town of Sharon, Windsor County, State of Vermont. | I was born in the town of Sharon Windsor co., Vermont, on the 23d of December, A. D. 1805. |
| at the age of about ten years my Father Joseph Smith Siegnior moved to Palmyra Ontario County in the State of New York and being in indigent circumstances were obliged to labour hard for the support of a large Family having nine children and as it required their exertions of all that were able to render any assistance for the support of the Family | | My father Joseph Smith Senior left the State of Vermont and moved to Palmyra, Ontario, (now Wayne) County, in the State of New York when I was in my tenth year. In about four years after my father's arrival at Palmyra, he moved with his family into Manchester in the same County of Ontario. His family consisting of eleven souls, namely, My Father Joseph Smith, My Mother Lucy Smith whose name previous to her marriage was Mack, daughter of Solomon Mack, my brothers Alvin (who is now dead) Hyrum, Myself, Samuel Harrison, William, Don Carloss [Carlos], and my Sisters Soph[r]onia, Cathrine [Katharine] and Lucy. | When ten years old my parents removed to Palmyra New York, where we resided about four years, and from thence we removed to the town of Manchester. My father was a farmer and taught me the art of husbandry. |
| therefore we were deprived of the bennifit of an education suffice it to say I was nearly instructtid in reading and writing and the ground <rules> of Arithmatic which const[it]uted my whole literary acquirements. | | | |
| At about the age of twelve years my mind become seriously imprest with regard to the all important concerns of | being wrought up in my mind, respecting the subject of religion and looking upon <at> the | Sometime in the second year after our removal to Manchester, there was in the place where we lived an unusual excitement on the subject of | When about fourteen years of age I began to reflect upon the importance of being prepared for a |

¹ Joseph Smith's handwriting starts here.

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| <p>for the welfare of my immortal Soul which led me to searching the scriptures believing as I was taught, that they contained the word of God thus applying myself to them and my intimate acquaintance with those of different denominations led me to marvel exceedingly for I discovered that <they did not adorn> instead of adorning their profession by a holy walk and Godly conversation agreeable to what I found contained in that sacred depository</p> | <p>different systems taught the children of men, I knew not who was right or who was wrong and considering it of the first importance that I should be right, in matters that involved eternal consequences;</p> | <p>religion. It commenced with the Methodist, but soon became general among all the sects in that region of country, indeed the whole district of Country seemed affected by it and great multitudes united themselves to the different religious parties, which created no small stir and division among the people, Some Crying, "Lo here" and some Lo there. Some were contending for the Methodist faith, Some for the Presbyterian, and some for the Baptist; for notwithstanding the great love which the converts to these different faiths expressed at the time of their conversion, and the great Zeal manifested by the respective Clergy who were active in getting up and promoting this extraordinary scene of religious feeling in order to have every body converted as they were pleased to call it, let them join what sect they pleased[.] Yet when the Converts began to file off some to one party and some to another, it was seen that the seemingly good feelings of both the Priests and the Converts were mere pretence more pretended than real, for a scene of great confusion and bad feeling ensued; Priest contending against priest, and convert against convert so that all their good feelings one for another (if they ever had any) were entirely lost in a strife of words and a contest about opinions.</p> <p>I was at this time in my fifteenth year. My Fathers family was proselyted to the Presbyterian faith and four of them joined that Church, Namely, My Mother Lucy, My Brothers Hyrum, Samuel Harrison, and my Sister Soph[r]onia.</p> | <p>future state, and upon enquiring the plan of salvation I found that there was a great clash in religious sentiment; if I went to one society they referred me to one plan, and another to another; each one pointing to his own particular creed as the summum bonum of perfection:</p> |
| <p>this was a grief to my Soul thus from the age of twelve years to fifteen I pondered many things in my heart concerning the situation of the world of mankind the contentions and divi[sions] the wicke[d]ness and abominations and the darkness which pervaded the of the minds of mankind</p> | | <p>During this time of great excitement my mind was called up to serious reflection and great uneasiness, but though my feelings were deep and often pungent, still I kept myself aloof from all these parties though I attended their several meetings as occasion would permit. But in process of time my mind became somewhat partial to the Methodist sect, and I felt some</p> | |

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| <p>my mind become exceedingly distressed for I become convicted of my sins and by searching the scriptures I found that man <mankind> did not come unto the Lord but that they had apostatised from the true and liveing faith and there was no society or denomination that built upon the Gospel of Jesus Christ as recorded in the new testament</p> | | <p>desire to be united with them, but so great was the confusion and strife amongst the different denominations that it was impossible for a person young as I was and so unacquainted with men and things to come to any certain conclusion who was right and who was wrong.</p> <p>My mind at different times was greatly excited for the cry and tumult were so great and incessant. The Presbyterians were most decided against the Baptists and Methodists, and used all their powers of either reason or sophistry to prove their errors, or at least to make the people think they were in error. On the other hand the Baptists and Methodists in their turn were equally Zealous in endeavoring to establish their own tenets and disprove all others.</p> | |
| <p>and I felt to mourn for my own sins and for the sins of the world for I learned in the scriptures that God was the same yesterday to day and forever that he was no respecter to persons for he was God for I looked upon the sun the glorious luminary of the earth and also the moon rolling in their magesty through the heavens and also the stars shining in their courses and the earth also upon which I stood and the beast of the field and the fowls of heaven and the fish of the waters and also man walking forth upon the face of the earth in magesty and in the strength of beauty whose power and intilgence in governing the things which are so exceding great and marvilous even in the likeness of him who created him <them> and when I considered upon these things my heart exclaimed well hath the wise man said he <it is a> fool <that> saith in his heart there is no God my heart exclaimed all all these bear testimony and bespeak an omnipotent</p> | | <p>In the midst of this war of words, and tumult of opinions, I often said to myself, what is to be done? Who of all these parties are right? Or are they all wrong together? and if any one of them be right which is it? And how shall I know it?</p> | <p>considering that all could not be right, and that God could not be the author of so much confusion I determined to investigate the subject more fully, believing that if God had a church it would not be split up into factions, and that if he taught one society to worship one way, and administer in one set of ordinances, he would not teach another principles which were diametrically opposed.</p> |

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| <p>and omnipreasant power a being who makith Laws and decreeeth and bindeth all things in their bounds who filleth Eternity who was and is and will be from all Eternity to Eternity and when <I> considered all these things and that <that> being seeketh such to worshep him as worship him in spirit and in truth</p> | | | |
| <p>therefore I cried unto the Lord for mercy for there was none else to whom I could go and to obtain mercy</p> | <p>being thus perplexed in mind I retired to the silent grove and bowd down before the Lord, under a realising sense that he had said (if the bible be true) ask and you shall receive knock and it shall be opened seek and you shall find and again, if any man lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not; information was what I most desired at this time, and with a fixed determination to obtain it,</p> | <p>While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, First Chapter and fifth verse which reads, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him.["] Never did any passage of scripture come with more power to the heart of man that this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did, for how to act I did not know and unless I could get more wisdom than I then had, [I] would never know, for the teachers of religion of the different sects understood the same passage of Scripture so differently as <to> destroy all confidence in settling the question by an appeal to the Bible. At length I came to the conclusion that I must either remain in darkness and confusion or else I must do as James directs, that is, Ask of God. I at last came to the determination to ask of God, concluding that if he gave wisdom to them that lacked wisdom, and would give liberally and not upbraid, I might venture. So in accordance with this my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful clear day early in the spring of Eighteen hundred and twenty. It was the first time in my life that I had <made> such an attempt, for amidst all <my> anxieties I had never as yet made the attempt to pray vocally.</p> | <p>Believing the word of God I had confidence in the declaration of James; "If any man lack wisdom let him ask of God who giveth all men liberally and upbraideth not and it shall be given him," I retired to a secret place in a grove and began to call upon the Lord,</p> |

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| | <p>I called upon the Lord for the first time, in the place above stated, or in other words I made a fruitless attempt to pray, my tounge seemed to be swollen in my mouth, so that I could not utter, I heard a noise behind me like some person walking towards me, <I> strove again to pray, but could not, the noise of walking seemed to draw nearer, I sprang upon my feet and and looked round, but saw no person or thing that was calculated to produce the noise of walking, I kneeled again my mouth was opened and my tounge liberated, and I called on the Lord in mighty prayer,</p> | <p>After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I kneeled down and began to offer up the desires of my heart to God, I had scarcely done so, when immediately I was <seized> upon by some power which entirely overcame me and <had> such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God to deliver me out of the power of this enemy which had siezed upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction, not to an imaginary ruin but to the power of some actual being from the unseen world who had such a marvelous power as I had never before felt in any being.</p> | |
| <p>and the Lord heard my cry in the wilderness and while in <the> attitude of calling upon the Lord <in the 16th year of my age>² a pillar of fire light above the brightness of the sun at noon day come down from above and rested upon me and I was filled with the spirit of god and the <Lord> opened the heavens upon me and I saw the Lord</p> | <p>a pillar of fire appeared above my head, it presently rested down upon my <me> head, and filled me with joy unspeakable, a personage appeared in the midst, of this pillar of flame, which was spread all around, and yet nothing consumed, another personage soon appeared like unto the first, he said unto me thy sins are forgiven thee, he testified unto me that Jesus Christ is the son of God;</p> | <p>Just at this moment of great alarm I saw a pillar <of> light exactly over my head above the brightness of the sun, which descended gracefully gradually untill it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages (whose brightness and glory defy all description) standing above me in the air. One of <them> spake unto me calling me by name and said (pointing to the other) "This is my beloved Son, Hear him."</p> | <p>while fervently engaged in supplication my mind was taken away from the objects with which I was surrounded, and I was enwrapped in a heavenly vision and saw two glorious personages who exactly resembled each other in features, and likeness, surrounded with a brilliant light which eclipsed the sun at noon-day.</p> |
| | <p><and I saw many angels in this vision> I was about 14. years old when I received this first communication...</p> | | |
| <p>and he spake unto me saying Joseph <my son> thy sins are forgiven thee. go thy <way> walk in my statutes and</p> | | | |

² Although the age recorded in the manuscript appears to be 16, the 6 is not clearly written and might have been written as a 5. Regardless, the insertion with the age was added at a later time by Frederick G. Williams and is not in the handwriting of Joseph Smith.

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| keep my commandments behold I am the Lord of glory I was crucified for the world that all those who believe on my name may have Eternal life | | | |
| <behold> the world lieth in sin and at this time and none doeth good no not one they have turned asside from the gospel and keep not <my> commandments they draw near to me with their lips while their hearts are far from me and mine anger is kindling against the inhabitants of the earth to visit them acording to thir ungodliness and to bring to pass that which <hath> been spoken by the mouth of the prophets and Ap[o]stles | | My object in going to enquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner therefore did I get possession of myself so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right, (for at this time it had never entered into my heart that all were wrong) and which I should join. I was answered that I must join none of them, for they were all wrong, and the Personage who addressed me said that all their Creeds were an abomination in his sight, that those professors were all corrupt, that "they draw near to me to with their lips but their hearts are far from me, They teach for doctrines the commandments of men, having a form of Godliness but they deny the power thereof." He again forbade me to join with any of them and many other thing[s] did he say unto me which I cannot write at this time. | They told me that all religious denominations were believing in incorrect doctrines, and that none of them was acknowledged of God as his church and kingdom. And I was expressly commanded to "go not after them," at the same time receiving a promise that the fulness of the gospel should at some future time be made known unto me. |
| behold and lo I come quickly as it [is] written of me in the cloud <clothed> in the glory of my Father and my soul was filled with love and for many days I could rejoice with great Joy and the Lord was with me | | | |
| but could find none that would believe the hevny vision nevertheless I pondered these things in my heart about that time my mother and but after many days ³ I fell into transgressions and sinned in many things which brought a wound upon my soul and there were many things which transpired that cannot be written and my Fathers family have suffered many persecutions and afflictions | | When I came to myself again I found myself lying on <my> back looking up into Heaven. Some few days after I had this vision I happened to be in company with one of the Methodist Preachers who was very active in the before mentioned religious excitement and conversing with him on the subject of religion I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behaviour, he treated my communication not only lightly but with great contempt, saying it was all of the Devil, that there | |

³ End of Joseph Smith handwriting; return to Frederick G. William's handwriting.

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| | | <p>was no such thing as visions or revelations in these days, that all such things had ceased with the apostles and that there never would be any more of them.</p> <p>I soon found however that my telling the story had excited a great deal of prejudice against me among professors of religion and was the cause of great persecution which continued to increase and though I was an obscure boy only between fourteen and fifteen years of age and my circumstances in life such as to make a boy of no consequence in the world, Yet men of high standing would take notice sufficiently to excite the public mind against me and create a hot persecution, and this was common <among> all the sects: all united to persecute me. It has often caused me serious reflection both then and since, how very strange it was that an obscure boy of a little over fourteen years of age and one too who was doomed to the necessity of obtaining a scanty maintainance by his daily labor should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day so as to create in them a spirit of the bitterest persecution and reviling. But strange or not, so it was, and was often cause of great sorrow to myself. However it was nevertheless a fact, that I had had a Vision. I have thought since that I felt much like Paul did when he made his defence before King Aggrippa and related the account of the Vision he had when the saw a light and heard a voice, but still there were but few who beleived him, some said he was dishonest, others said he was mad, and he was ridiculed and reviled, But all this did not destroy the reality of his vision. He had seen a vision he knew he had, and <all> the persecution under Heaven could not make it otherwise, and though they should persecute him unto death Yet he knew and would know to his latest breath that he had both seen a light and heard a voice speaking</p> | |

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| | | <p>unto him and all the world could not make him think or believe otherwise. So it was with me, I had actually seen a light and in the midst of that light I saw two personages, and they did in reality speak <un> to me, or one of them did, And though I was hated and persecuted for saying that I had seen a vision, Yet it was true and while they were persecuting me reviling me and speaking all manner of evil against me falsely for so saying, I was led to say in my heart, why persecute for telling the truth? I have actually seen a vision, "and who am I that I can withstand God" Or why does the world think to make me deny what I have actually seen, for I had seen a vision, I knew it, and I knew that God knew it, and I could not deny it, neither dare I do it, at least I knew that by so doing <I> would offend God and come under condemnation.</p> <p>I had now got my mind satisfied so far as the sectarian world was concerned, that it was not my duty to join with any of them, but continue as I was untill further directed, for I had found the testimony of James to be true, that a man who lacked wisdom might ask of God, and obtain and not be upbraided.</p> | |