

## OVERVIEW

Written in 1838, this narrative serves as the foundational origin story for the Church of Jesus Christ of Latter-day Saints. Joseph Smith describes the religious excitement in upstate New York during his youth, which led to his confusion over which sect to join. Acting on James 1:5, he prays in a grove and experiences a theophany (The First Vision) where God the Father and Jesus Christ appear. They instruct him that all existing Christian creeds are an abomination and that he should join none of them. The narrative continues with the visitation of the angel Moroni, who reveals the location of the golden plates (the Book of Mormon). It details the persecution Smith faced, the translation process involving the Urim and Thummim, and culminates in the visitation of John the Baptist. This messenger restores the Aaronic Priesthood to Joseph Smith and Oliver Cowdery, commanding them to baptize one another for the remission of sins, thereby re-establishing divine authority on earth.

## KEY FIGURES

Joseph Smith, God the Father, Jesus Christ, Angel Moroni, Oliver Cowdery, John the Baptist, Martin Harris, Charles Anthon

## DOCTRINES ANALYZED

### 1. UNIVERSAL APOSTASY

**Assertion:** All Christian sects are wrong, their professors are corrupt, and their creeds are an abomination in God's sight.

*"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 [1:19]"*

**Evangelical Comparison:** Evangelical Christianity holds that while the visible church may err, the true Church (the body of Christ) persists through history, upheld by the Holy Spirit. Joseph Smith-History claims a total rupture in authority and truth, necessitating a complete restoration rather than a reformation. This doctrine invalidates all orthodox Christian history, theology, and sacraments from the Apostolic era until 1820.

### 2. RESTORATION OF PRIESTHOOD AUTHORITY

**Assertion:** Authority to act in God's name (specifically baptism) was lost and had to be restored by physical visitation of John the Baptist.

*"Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron... which holds the keys... of baptism by immersion for the remission of sins [1:69]"*

**Evangelical Comparison:** Evangelicalism teaches that all believers have direct access to God through Christ (1 Peter 2:9, Hebrews 4:16) and that authority to baptize comes from the Great Commission given to the Church, not a specific hierarchical lineage. This text asserts that without the specific restoration of the Aaronic Priesthood keys, baptism is invalid and sins are not remitted.

### 3. DISTINCT PERSONAGES IN THE GODHEAD

**Assertion:** God the Father and Jesus Christ are two separate, distinct personages.

*"I saw two Personages, whose brightness and glory defy all description... One of them spake unto me... pointing to the other—This is My Beloved Son. [1:17]"*

**Evangelical Comparison:** While the text uses the terms 'Father' and 'Son,' the visual description of two distinct personages standing separately in the air lays the groundwork for later Mormon theology which rejects the ontological oneness of the Trinity. Evangelicalism maintains God is Spirit (John 4:24) and that the Father and Son are one in essence, not merely in purpose.

## COMPARATIVE ANALYSIS

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### Divergence Status: Yes

**Theological Gap:** The theological gap is absolute. Joseph Smith-History does not present a variation of Christianity but a replacement of it. By asserting that the 'fulness of the Gospel' was lost and that all existing churches are corrupt, it denies the efficacy of the Holy Spirit's work in the Church for 1800 years. Furthermore, it redefines salvation (remission of sins) as dependent on Priesthood authority restored by angels, rather than solely on the finished work of Christ received by faith. This shifts the locus of salvation from Christ's cross to the Church's ordinances.

### Shared Values:

Belief in God the Father and Jesus Christ; Reverence for the Bible (though viewed as insufficient); Necessity of repentance; Desire for wisdom; Condemnation of hypocrisy

### Friction Points:

1. [Critical] Ecclesiology / Indefectibility – Claims total apostasy of the Christian church.
2. [Critical] Sola Scriptura – Asserts Bible is insufficient and adds new canon (Book of Mormon).
3. [Critical] Sola Fide – Makes remission of sins dependent on baptism by specific priesthood authority.
4. [Major] Universal Priesthood – Re-establishes a mediating priesthood hierarchy necessary for access to God's ordinances.
5. [Critical] Theology Proper (Trinity) – Depicts Father and Son as separate personages, rejecting the Nicene definition of one essence.

### Semantic Warnings:

#### "The Church"

**In Text:** A specific organization restored in 1830 with exclusive priesthood keys.

**Evangelical:** The universal body of all true believers in Christ across all ages and locations (Eph 1:22-23).

**Example:** When the text says 'The Church,' it means the LDS organization; Evangelicals mean the spiritual body of Christ.

#### "Priesthood"

**In Text:** The authority and power of God delegated to man to act in His name for salvation.

**Evangelical:** The status of all believers who have direct access to God (1 Peter 2:5, 9).

**Example:** In JS-H, one must be ordained to the Priesthood to baptize; in the Bible, authority comes from the Great Commission given to disciples.

#### "Corrupt"

**In Text:** Lacking divine authority and teaching incorrect doctrine (referring to all non-LDS Christians).

**Evangelical:** Morally depraved or perverted.

**Example:** The text calls Christian professors 'corrupt' not necessarily for moral failure, but for lack of dispensational authority.

## SOTERIOLOGY

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**Salvation Defined:** In this text, specifically 'remission of sins' and being 'filled with the Holy Ghost'.

**How Attained:** Through obedience to the command to be baptized by one holding the restored Aaronic Priesthood.

**Basis of Assurance:** Spiritual experience (prophecy) following authorized ordinances (v. 73).

**Comparison to Sola Fide:** The text explicitly links remission of sins to the act of baptism (v. 69), contradicting the evangelical view that baptism is an outward sign of an inward grace received by faith alone (Romans 3:28, Ephesians 2:8-9).

## MANDATES & REQUIREMENTS

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### Explicit Commands:

1. Do not join any existing religious sect (v. 19)
2. Ask God for wisdom if lacking (v. 11-13)

3. Baptism by immersion for the remission of sins (v. 69)

4. Ordination to the Priesthood (v. 71)

5. Preserve the plates with all endeavors (v. 59)

**Implicit Obligations:**

1. Accept Joseph Smith's testimony as the only path to truth

2. Reject historical Christian creeds

3. Believe in the divine origin of the Book of Mormon

4. Submit to the restored Priesthood authority

**Ritual Requirements:**

1. Baptism by immersion by one holding Aaronic Priesthood

2. Ordination to the Aaronic Priesthood (for men)

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## EVANGELISM TOOLKIT

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**Discovery Questions:**

1. In verse 19, God tells Joseph that all the creeds are an abomination. Which specific teachings in the Apostles' Creed do you think are abominable to God?

2. The text says baptism is for the remission of sins (v. 69). How do you reconcile this with the thief on the cross who was saved without baptism?

3. If the Bible causes confusion (v. 12), how does adding more scripture (Book of Mormon) solve the problem of interpretation, given that there are now many splinter groups within Mormonism?

**Redemptive Analogies:**

1. The Quest for Wisdom – We all lack wisdom and feel the weight of conflicting voices. God does promise wisdom, but He points us to the Word made flesh (Jesus) and the written Word, not away from them. [James 1:5 (Context: asking for wisdom to endure trials, not to judge churches).]

2. The Burden of Sin – Joseph sought forgiveness. The Gospel offers immediate forgiveness through faith in Christ, without waiting for an angel or a ritual. [1 John 1:9]

**Spiritual Weight:**

1. Isolation/Exclusivity [Severe] – The believer is taught that all other expressions of Christianity are 'abominations.' This creates a heavy burden of isolation, cutting them off from the rich heritage of Christian history, hymns, and theology.

2. Uncertainty of Truth [Moderate] – By teaching that the Bible is confusing and insufficient, the believer loses the objective anchor of Truth, becoming dependent on subjective feelings and the current church hierarchy for stability.

3. Performance/Ritual Anxiety [Severe] – Salvation is tied to the validity of priesthood keys. If the authority is not technically correct, the ordinance is void, and sins are not remitted. This creates anxiety about the 'chain of custody' of authority.

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## EPISTEMOLOGY

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**Knowledge Source:** Subjective revelation ('Ask of God') confirmed by emotional/spiritual experience, secondary to physical artifacts (plates).

**Verification Method:** The 'James 1:5 method': Praying to God to receive a personal revelation or manifestation to solve confusion.

**Evangelical Contrast:** Biblical epistemology relies on the objective standard of Scripture (Acts 17:11, 2 Timothy 3:16). While prayer is vital, Evangelicals test experiences *\*by\** Scripture, whereas this text suggests Scripture is too confusing to be the final arbiter, elevating personal revelation above the written Word.

## TEXTUAL CRITICISM

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**Dating:** Written in 1838 (published 1842).

**Authorship:** Joseph Smith (with scribal assistance).

**Textual Issues:** This is the 1838 account. There are earlier accounts (e.g., 1832) which differ significantly, particularly regarding the number of personages seen (1832 mentions only 'the Lord').