

- That my servant Hyrum may bear record of the things which I shall show unto him,
- that his name may be had in honorable remembrance from generation to generation, forever and ever. 97

Let my servant William Law also receive the keys by which he may ask and receive blessings; let him be humble before me, and be without guile,

and he shall receive of my Spirit, even the Comforter,
which shall manifest unto him the truth of all things, and shall give him, in the very hour, what he shall say. 98

And these signs shall follow him--

- he shall heal the sick,
- he shall cast out devils,
- and shall be delivered from those who would administer unto him deadly poison; 99
- And he shall be led in paths where the poisonous serpent cannot lay hold upon his heel,
- and he shall mount up in the imagination of his thoughts as upon eagles' wings. 100
- And what if I will that he should raise the dead, let him not withhold his voice. 101

Therefore, let my servant William cry aloud and spare not, with joy and rejoicing, and with hosannas to him that sitteth upon the throne forever and ever, saith the Lord your God. 102

Behold, I say unto you, I have a mission in store for my servant William, and my servant Hyrum, and for them alone; and let my servant Joseph tarry at home, for he is needed. The remainder I will show unto you hereafter. Even so. Amen. 103

And again, verily I say unto you, if my servant Sidney will serve me and be counselor unto my servant Joseph,

- let him arise and come up and stand in the office of his calling, and humble himself before me. 104 And if he will offer unto me an acceptable offering, and acknowledgments, and remain with my people, behold, I, the Lord your God, will heal him that he shall be healed; and he shall lift up his voice again on the mountains, and be a spokesman before my face. 105
- Let him come and locate his family in the neighborhood in which my servant Joseph resides. 106
- And in all his journeyings let him lift up his voice as with the sound of a trumpet, and warn the inhabitants of the earth to flee the wrath to come. 107
- Let him assist my servant Joseph, and also let my servant William Law assist my servant Joseph, in making a solemn proclamation unto the kings of the earth, even as I have before said unto you. 108

If my servant Sidney will do my will,

let him not remove his family unto the eastern lands, but let him change their habitation, even as I have said. 109 Behold, it is not my will that he shall seek to find safety and refuge out of the city which I have appointed unto you, even the city of Nauvoo. 110

Verily I say unto you, even now, if he will hearken unto my voice, it shall be well with him. Even so. Amen. 111

And again, verily I say unto you, let my servant Amos Davies pay stock into the hands of those whom I have appointed to build a house for boarding, even the Nauvoo House. 112 This let him do if he will have an interest;

and let him hearken unto the counsel of my servant Joseph, and labor with his own hands

that he may obtain the confidence of men. 113

And when he shall prove himself faithful in all things that shall be entrusted unto his care, yea, even a few things,

he shall be made ruler over many; 114

Let him therefore abase himself

that he may be exalted. Even so. Amen. 115

And again, verily I say unto you, if my servant Robert D. Foster will obey my voice,

- let him build a house for my servant Joseph, according to the contract which he has made with him, as the door shall be open to him from time to time. 116
- And let him repent of all his folly, and
- clothe himself with charity; and
- cease to do evil, and
- lay aside all his hard speeches; 117
- And pay stock also into the hands of the quorum of the Nauvoo House, for himself and for his generation after him, from generation to generation; 118
- And hearken unto the counsel of my servants Joseph, and Hyrum, and William Law, and unto the authorities which I have called to lay the foundation of Zion; and it shall be well with him forever and ever. Even so. Amen. 119

And again, verily I say unto you, let no man pay stock to the quorum of the Nauvoo House unless he shall be a believer in the Book of Mormon, and the revelations I have given unto you, saith the Lord your God; 120 For that which is more or less than this cometh of evil, and shall be attended with cursings and not blessings, saith the Lord your God. Even so. Amen. 121

And again, verily I say unto you, let the quorum of the Nauvoo House have a just recompense of wages for all their labors which they do in building the Nauvoo House; and let their wages be as shall be agreed among themselves, as pertaining to the price thereof. 122 And let every man who pays stock bear his proportion of their wages, if it must needs be, for their support, saith the Lord; otherwise, their labors shall be accounted unto them for stock in that house. Even so. Amen. 123

Verily I say unto you, I now give unto you the officers belonging to my Priesthood, that ye may hold the keys thereof, even the Priesthood which is after the order of Melchizedek, which is after the order of mine Only Begotten Son. 124

- First, I give unto you Hyrum Smith to be a patriarch unto you, to hold the sealing blessings of my church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall notwithstanding the hour of temptation that may come upon you. 125
- I give unto you my servant Joseph to be
 - a presiding elder over all my church, to be
 - a translator,
 - a revelator,
 - a seer, and
 - prophet. 126
- I give unto him for counselors my servant Sidney Rigdon and my servant William Law, that these may constitute a quorum and First Presidency, to receive the oracles for the whole church. 127
- I give unto you my servant Brigham Young to be a president over the Twelve traveling council; 128 Which Twelve hold the keys to open up the authority of my kingdom upon the four corners of the earth, and after that to send my word to every creature. 129
 - They are Heber C. Kimball, Parley P. Pratt, Orson Pratt, Orson Hyde, William Smith, John Taylor, John E. Page, Wilford Woodruff, Willard Richards, George A. Smith; 130
 - David Patten I have taken unto myself; behold, his priesthood no man taketh from him; but, verily I say unto you, another may be appointed unto the same calling. 131
- And again, I say unto you, I give unto you a high council, for the corner-stone of Zion--132
 - Namely, Samuel Bent, Henry G. Sherwood, George W. Harris, Charles C. Rich, Thomas Grover, Newel Knight, David Dort, Dunbar Wilson--
 - Seymour Brunson I have taken unto myself; no man taketh his priesthood, but another may be appointed unto the same priesthood in his stead; and verily I say unto you, let my servant Aaron Johnson be ordained unto this calling in his stead--
 - David Fullmer, Alpheus Cutler, William Huntington. 133
- And again, I give unto you Don C. Smith to be a president over a quorum of high priests; 134
 - Which ordinance is instituted for the purpose of qualifying those who shall be appointed standing presidents or servants over different stakes scattered abroad; 135 And they may travel also if they choose, but rather be ordained for standing presidents; this is the office of their calling, saith the Lord your God. 136
 - I give unto him Amasa Lyman and Noah Packard for counselors, that they may preside over the quorum of high priests of my church, saith the Lord. 137

- And again, I say unto you, I give unto you John A. Hicks, Samuel Williams, and Jesse Baker, which priesthood is to preside over the quorum of elders, which quorum is instituted for standing ministers; nevertheless they may travel, yet they are ordained to be standing ministers to my church, saith the Lord. 138
- And again, I give unto you Joseph Young, Josiah Butterfield, Daniel Miles, Henry Herriman, Zera Pulsipher, Levi Hancock, James Foster, to preside over the quorum of seventies; 139 Which quorum is instituted for traveling elders to bear record of my name in all the world, wherever the traveling high council, mine apostles, shall send them to prepare a way before my face. 140
 The difference between this quorum and the quorum of elders is that one is to travel continually, and the other is to preside over the churches from time to time; the one has the responsibility of presiding from time to time, and the other has no responsibility of presiding, saith the Lord your God. 141
- And again, I say unto you, I give unto you Vinson Knight, Samuel H. Smith, and Shadrach Roundy, if he will receive it, to preside over the bishopric; a knowledge of said bishopric is given unto you in the book of Doctrine and Covenants. 142
- And again, I say unto you, Samuel Rolfe and his counselors for priests,
- and the president of the teachers and his counselors,
- and also the president of the deacons and his counselors,
- and also the president of the stake and his counselors. 143

The above offices I have given unto you, and the keys thereof,
 for helps and
 for governments,
 for the work of the ministry
 and the perfecting of my saints. 144

And a commandment I give unto you, that you should fill all these offices and approve of those names which I have mentioned, or else disapprove of them at my general conference; 145

And that ye should prepare rooms for all these offices in my house when you build it unto my name, saith the Lord your God. Even so. Amen.

Section 125

Revelation given through Joseph Smith the Prophet, at Nauvoo, Illinois, March 1841, concerning the saints in the Territory of Iowa. HC 4:311-312.

What is the will of the Lord concerning the saints in the Territory of Iowa? 2

- A Verily, thus saith the Lord, I say unto you,
- B if those who call themselves by my name and are essaying to be my saints, if they will do my will and keep my commandments concerning them, let them gather themselves together unto the places which I shall appoint unto them by my servant Joseph,
- C and build up cities unto my name,
- D that they may be prepared for that which is in store for a time to come. 3
- C Let them build up a city unto my name upon the land opposite the city of Nauvoo, and let the name of Zarahemla be named upon it. 4
- B And let all those who come from the east, and the west, and the north, and the south, that have desires to dwell therein, take up their inheritance in the same, as well as in the city of Nashville, or in the city of Nauvoo, and in all the stakes which I have appointed,
- A saith the Lord.

Section 126

Revelation given through Joseph Smith the Prophet, in the house of Brigham Young, at Nauvoo, Illinois, July 9, 1841. HC 4:382. At this time Brigham Young was president of the Quorum of the Twelve Apostles.

Dear and well-beloved brother, Brigham Young, verily thus saith the Lord unto you: My servant Brigham, it is no more required at your hand to leave your family as in times past,

for your offering is acceptable to me. 2

I have seen your labor and toil in journeyings for my name. 3

I therefore command you to send my word abroad, and take especial care of your family from this time, henceforth and forever. Amen.

Section 127

An epistle from Joseph Smith the Prophet to the Latter-day Saints at Nauvoo, Illinois, containing directions on baptism for the dead; dated at Nauvoo, September 1, 1842. HC 5:142-144.

- A Forasmuch as the Lord has revealed unto me
- B that my enemies, both in Missouri and this State, were again in the pursuit of me; and inasmuch as they pursue me without a cause, and have not the least shadow or coloring of justice or right on their side in the getting up of their prosecutions against me; and inasmuch as their pretensions are all founded in falsehood of the blackest dye, I have thought it expedient and wisdom in me to leave the place for a short season, for my own safety and the safety of this people. I would say to all those with whom I have business, that I have left my affairs with agents and clerks who will transact all business in a prompt and proper manner, and will see that all my debts are canceled in due time, by turning out property, or otherwise, as the case may require, or as the circumstances may admit of.
- C When I learn that the storm is fully blown over, then I will return to you again. 2
- D And as for the perils which I am called to pass through,
- E they seem but a small thing to me,
- F as the envy and wrath of man have been my common lot all the days of my life; and for what cause it seems mysterious,
- G unless I was ordained from before the foundation of the world for some good end, or bad, as you may choose to call it.
- H Judge ye for yourselves.
- H God knoweth all these things,
- G whether it be good or bad.
- F But nevertheless, deep water is what I am wont to swim in.
- E It all has become a second nature to me;
- D and I feel, like Paul, to glory in tribulation;
- C for to this day has the God of my fathers delivered me out of them all, and will deliver me from henceforth;
- B for behold, and lo, I shall triumph over all my enemies,
- A for the Lord God hath spoken it. 3

- A Let all the saints rejoice, therefore, and be exceedingly glad; for Israel's God is their God, and he will mete out a just recompense of reward upon the heads of all their oppressors. 4
- B And again, verily thus saith the Lord:
- C Let
 the work of my temple, and
 all the works which I have appointed unto you,
 be continued on and not cease;
 and let your
 diligence, and your
 perseverance, and
 patience, and your
 works
 be redoubled,
 and you shall in nowise lose your reward,
- B saith the Lord of Hosts.
- A And if they persecute you, so persecuted they the prophets and righteous men that were before you. For all this there is a reward in heaven. 5
- B And again, I give unto you a word in relation to the baptism for your dead. 6
- C Verily, thus saith the Lord unto you concerning your dead: When any of you are baptized for your dead, let there be a recorder, and let him be eye-witness of your baptisms; let him hear with his ears, that he may testify of a truth, saith the Lord; 7
- D That in all your recordings it may be recorded in heaven;
 whatsoever you bind on earth,
 may be bound in heaven;
 whatsoever you loose on earth,
 may be loosed in heaven; 8
- D For I am about to restore many things to the earth,
 pertaining to the priesthood, saith the Lord of Hosts. 9
- C And again, let all the records be had in order, that they may be put in the archives of my holy temple, to be held in remembrance from generation to generation, saith the Lord of Hosts. 10
- B I will say to all the saints, that I desired, with exceedingly great desire, to have addressed them from the stand on the subject of baptism for the dead, on the following Sabbath.
- A But inasmuch as it is out of my power to do so, I will write the word of the Lord from time to time, on that subject, and send it to you by mail, as well as many other things. 11 I now close my letter for the present, for the want of more time; for the enemy is on the alert, and as the Savior said, the prince of this world cometh, but he hath nothing in me. 12
 Behold, my prayer to God is that you all may be saved.

And I subscribe myself your servant in the Lord, prophet and seer of the Church of Jesus Christ of Latter-day Saints.

JOSEPH SMITH

Section 128

An epistle from Joseph Smith the Prophet to The Church of Jesus Christ of Latter-day Saints, containing further directions on baptism for the dead; dated at Nauvoo, Illinois, September 6, 1842. HC 5:148-153.

As I stated to you in my letter before I left my place,
 that I would write to you from time to time
 and give you information in relation to many subjects,

I now resume
 the subject of the baptism for the dead,
 as that subject
 seems to occupy my mind, and press itself upon my feelings the strongest,
 since I have been pursued by my enemies. 2

A I wrote a few words of revelation to you concerning a recorder. I have had a few additional views in relation to this matter, which I now certify. That is, it was declared in my former letter that there should be a recorder,

B who should be eye-witness,

C and also to hear with his ears,

D that he might make a record of a truth before the Lord. 3

A Now, in relation to this matter, it would be very difficult for one recorder to be present at all times, and to do all the business. To obviate this difficulty, there can be a recorder appointed in each ward of the city, who is well qualified for taking accurate minutes; and let him be very particular and precise in taking the whole proceedings,

B certifying in his record that he saw with his eyes, and

C heard with his ears,

D giving the date, and names, and so forth, and the history of the whole transaction;
 naming also some three individuals that are present, if there be any present, who can at any time when called upon certify to the same, that in the mouth of two or three witnesses every word may be established. 4

A Then, let there be a general recorder, to whom these other records can be handed, being attended with certificates over their own signatures, certifying that the record they have made is true. Then the general church recorder can enter the record on the general church book, with the certificates and all the attending witnesses, with his own statement that he verily believes the above statement and records to be true, from his knowledge of the general character and appointment of those men by the church. And when this is done on the general church book, the record shall be just as holy, and shall answer the ordinance just the same as if he had

B seen with his eyes and

C heard with his ears,

D and made a record of the same on the general church book. 5

A You may think this order of things to be very particular;

B but let me tell you that it is only to answer the will of God, by conforming to the ordinance and preparation that the Lord ordained and prepared before the foundation of the world, for the salvation of the dead who should die without a knowledge of the gospel. 6

C And further, I want you to remember that John the Revelator was contemplating this very subject in relation to the dead, when he declared, as you will find recorded in Revelation 20:12--
 And I saw the dead, small and great, stand before God; and the books were opened;

and another book was opened, which is the book of life;
 and the dead were judged out of those things which were written in the books,
 according to their works. 7

You will discover in this quotation that

the books were opened;

and another book was opened, which was the book of life;

but the dead were judged out of those things which were written in the books,
 according to their works;

D₁ consequently, the books spoken of must be the books which contained the record of their works, and refer to the records which are kept on the earth.

D₂ And the book which was the book of life is the record which is kept in heaven; the principle agreeing precisely with the doctrine which is commanded you in the revelation contained in the letter which I wrote to you previous to my leaving my place--that in all your recordings it may be recorded in heaven. 8

E Now, the nature of this ordinance consists in the power of the priesthood, by the revelation of Jesus Christ, wherein it is granted that
 whatsoever you bind on earth
 shall be bound in heaven, and
 whatsoever you loose on earth
 shall be loosed in heaven.

D₁ Or, in other words, taking a different view of the translation, whatsoever you record on earth

D₂ shall be recorded in heaven,

D₁ and whatsoever you do not record on earth

D₂ shall not be recorded in heaven;

C for out of the books shall your dead be judged, according to their own works, whether they themselves have attended to the ordinances in their own propria persona, or by the means of their own agents,

B according to the ordinance which God has prepared for their salvation from before the foundation of the world, according to the records which they have kept concerning their dead. 9

A It may seem to some to be a very bold doctrine that we talk of--a power which records or binds on earth and binds in heaven.

Nevertheless, in all ages of the world, whenever the Lord has given a dispensation of the priesthood to any man by actual revelation, or any set of men, this power has always been given.

Hence, whatsoever those men did

in authority,

in the name of the Lord,

and did it truly

and faithfully,

and kept a proper and faithful record of the same,

it became a law on earth and in heaven, and could not be annulled, according to the decrees of the great Jehovah.

This is a faithful saying. Who can hear it? 10

And again, for the precedent, Matthew 16:18, 19:

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven:

and whatsoever thou shalt bind on earth

shall be bound in heaven;

and whatsoever thou shalt loose on earth

shall be loosed in heaven. 11

Now the great and grand secret of the whole matter,
 and the summum bonum of the whole subject that is lying before us,

a consists in obtaining the powers of the Holy Priesthood. For him to whom these keys are given there is no difficulty in obtaining a knowledge of facts in relation to the salvation of the children of men, both as well for the dead as for the living. 12

- b Herein is glory and honor, and immortality and eternal life--The ordinance of baptism by water, to be immersed therein in order to answer to the likeness of the dead, that one principle might accord with the other; to be immersed in the water and come forth out of the water is in the likeness of the resurrection of the dead in coming forth out of their graves;
- c hence, this ordinance was instituted to form a relationship with the ordinance of baptism for the dead, being in likeness of the dead. 13
- d Consequently, the baptismal font was instituted as a similitude of the grave, and was commanded to be in a place underneath where the living are wont to assemble,
- c to show forth the living and the dead, and that all things may have their likeness, and that they may accord one with another--that which is earthly conforming to that which is heavenly, as Paul hath declared, 1 Corinthians 15:46, 47, and 48: 14
Howbeit that was not first which is spiritual,
but that which is natural;
and afterward that which is spiritual.
The first man is of the earth, earthy;
the second man is the Lord from heaven.
As is the earthy,
such are they also that are earthy;
and as is the heavenly,
such are they also that are heavenly.
And as are the records on the earth in relation to your dead, which are truly made out,
so also are the records in heaven.
- b This, therefore, is the sealing and binding power, and, in one sense of the word, the keys of the kingdom,
- a which consist in the key of knowledge. 15

A And now, my dearly beloved brethren and sisters, let me assure you that these are principles in relation to the dead and the living that cannot be lightly passed over, as pertaining to our salvation.

B For their salvation is necessary and essential to our salvation, as Paul says concerning the fathers--that they
without
us
cannot be made perfect--
neither can
we
without
our dead
be made perfect. 16

C And now, in relation to the baptism for the dead, I will give you another quotation of Paul, 1 Corinthians 15:29: Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? 17

And again, in connection with this quotation I will give you a quotation from one of the prophets, who had his eye fixed on the restoration of the priesthood, the glories to be revealed in the last days, and in an especial manner this most glorious of all subjects belonging to the everlasting gospel, namely, the baptism for the dead; for Malachi says, last chapter, verses 5th and 6th:

D Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

And he shall turn the heart of the fathers
to the children,
and the heart of the children
to their fathers,
lest I come and smite the earth with a curse. 18

D I might have rendered a plainer translation to this, but it is sufficiently plain to suit my purpose as it stands. It is sufficient to know, in this case, that the earth will be smitten with a curse unless there is a welding link of some kind or other between the fathers and the children, upon some subject or other--and behold what is that subject?

C It is the baptism for the dead.

B For we without them cannot be made perfect; neither can they without us be made perfect. Neither can they nor we be made perfect without those who have died in the gospel also;

A for it is necessary
in the ushering in
of the dispensation
of the fulness of times,
which dispensation
is now beginning to usher in,
that a
whole and
complete and
perfect
union, and welding together of
dispensations, and
keys, and
powers, and
glories
should take place, and be revealed
from the days of Adam even to the present time.
And not only this, but those things which never have been revealed from the foundation
of the world, but have been kept hid from the wise and prudent, shall be revealed unto
babes and sucklings
in this, the dispensation of the fulness of times. 19

B Now, what do we hear in the gospel which we have received?

- A voice of gladness!
- A voice of mercy from heaven; and
- a voice of truth out of the earth;
glad tidings for the dead;
- a voice of gladness for the living and the dead;
glad tidings of great joy.

How beautiful upon the mountains are the feet of those that bring glad tidings of good things, and that say unto Zion: Behold, thy God reigneth! As the dews of Carmel, so shall the knowledge of God descend upon them! 20

And again, what do we hear?

- Glad tidings from Cumorah! Moroni, an angel from heaven, declaring the fulfilment of the prophets--the book to be revealed.
- A voice of the Lord in the wilderness of Fayette, Seneca county, declaring the three witnesses to bear record of the book!
- The voice of Michael on the banks of the Susquehanna, detecting the devil when he appeared as an angel of light!

- The voice of Peter, James, and John in the wilderness between Harmony, Susquehanna county, and Colesville, Broome county, on the Susquehanna river, declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fulness of times! 21 And again,
 - the voice of God in the chamber of old Father Whitmer, in Fayette, Seneca county, and at sundry times, and in divers places through all the travels and tribulations of this Church of Jesus Christ of Latter-day Saints!
 - And the voice of Michael, the archangel;
 - the voice of Gabriel, and of Raphael, and of divers angels, from Michael or Adam down to the present time,
 - all declaring
 - their dispensation,
 - their rights,
 - their keys,
 - their honors,
 - their majesty and glory, and the power of their priesthood;
 - giving
 - line upon line,
 - precept upon precept;
 - here a little, and there a little;
- giving us consolation by holding forth that which is to come, confirming our hope! 22

- C Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage, brethren; and on, on to the victory!
- Let your hearts rejoice, and be exceedingly glad.
 - Let the earth break forth into singing.
 - Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained, before the world was, that which would enable us to redeem them out of their prison; for the prisoners shall go free. 23
 - Let
 - the mountains shout for joy, and
 - all ye valleys cry aloud; and
 - all ye seas and dry lands tell the wonders of your Eternal King!
 - And ye rivers, and brooks, and rills, flow down with gladness.
 - Let the woods and all the trees of the field praise the Lord; and ye solid rocks weep for joy!
 - And let the sun, moon, and the morning stars sing together,
 - and let all the sons of God shout for joy!
 - And let the eternal creations declare his name forever and ever!

- B And again I say, how glorious is the voice we hear from heaven, proclaiming in our ears, glory, and salvation, and honor, and immortality, and eternal life; kingdoms, principalities, and powers! 24

- A Behold, the great day of the Lord is at hand; and who can abide the day of his coming, and who can stand when he appeareth? For he is like a refiner's fire, and like fuller's soap; and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

Let us, therefore,
 as a church
 and a people,
 and as Latter-day Saints,
 offer unto the Lord an offering in righteousness;
 and let us present in his holy temple, when it is finished, a book containing the records of our dead,
 which shall be worthy of all acceptation. 25

Brethren, I have many things to say to you on the subject; but shall now close for the present, and continue the subject another time. I am, as ever, your humble servant and never deviating friend, JOSEPH SMITH.

Section 129

Instructions given by Joseph Smith the Prophet, at Nauvoo, Illinois, February 9, 1843, making known three grand keys by which the correct nature of ministering angels and spirits may be distinguished. HC 5:267.

There are two kinds of beings in heaven, namely:

Angels,
 who are resurrected personages, having bodies of flesh and bones--2 For instance, Jesus said:
 Handle me and see, for a spirit hath not flesh and bones, as ye see me have. 3
 Secondly: the spirits of just men made perfect,
 they who are not resurrected, but inherit the same glory. 4

When a messenger comes saying he has a message from God, offer him your hand and request him to shake hands with you. 5

- a If he be an angel
 - b he will do so,
 - c and you will feel his hand. 6
- a If he be the spirit of a just man made perfect
 - b he will come in his glory; for that is the only way he can appear--7 Ask him to shake hands with you, but he will not move, because it is contrary to the order of heaven for a just man to deceive;
 - c but he will still deliver his message. 8
- a If it be the devil as an angel of light,
 - b when you ask him to shake hands he will offer you his hand,
 - c and you will not feel anything; you may therefore detect him. 9
 - d These are three grand keys whereby you may know whether any administration is from God.

Section 130

Items of instruction given by Joseph Smith the Prophet, at Ramus, Illinois, April 2, 1843. HC 5:323-325.

When the Savior shall appear we shall see him as he is. We shall see that he is a man like ourselves. And that same sociality which exists among us here will exist among us there, only it will be coupled with eternal glory, which glory we do not now enjoy. 3

John 14:23--The appearing of the Father and the Son, in that verse, is a personal appearance; and the idea that the Father and the Son dwell in a man's heart is an old sectarian notion, and is false. 4