

Testimony of the Spirit, &c

Elder Orson Pratt

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Having been requested, this afternoon, to address the congregation, I cheerfully do so, praying with all my heart that the Lord may grant unto me his Holy Spirit, that whatever I may say, whether much or little, may be dictated by that Spirit that proceeds from heaven, and then it will be right.

We read in the New Testament that the Apostles and righteous men in days of old preached the Gospel by the power of the Holy Ghost sent down from heaven. I do not know of any way by which the Gospel of Jesus Christ can be proclaimed with any beneficial effect, except in this manner.

We can arise before a congregation of the Saints and make use of the principles of the Gospel in our own words. We can say to the people, Repent. We can call upon them to believe. We can tell them concerning baptism, show them the nature of it, and the causes for which it was instituted. We may tell them concerning the Holy Ghost, and preach many things in the wisdom and language of man, and yet all this would not be acceptable in the sight of Heaven, unless we were dictated by the power and gift of the Holy Ghost. Our words would have no effect upon the hearts of the people; they would not be edified; the speaker would not be edified: no good, perhaps, would be accomplished.

I love this! This is a great habit of getting into, of asking the Lord for the Holy Ghost to speak His words, and not our own. There is two ways of this being taught, I am much more of the belief of that of Elder Orson.

The first way of thinking is:

- It doesn't matter who is speaking or what they are saying, for the Holy Ghost to work on others
- If you hear something you like, that is the Holy Ghost, if you don't that is just "the man"
- If you don't get/gain anything beneficial it is us the listener that is the problem
- Etc. etc. etc.

The second way of thinking is:

- It does matter who is speaking and what they are saying, for the Holy Ghost to work on others
- The message is either from the Holy Ghost or it isn't
- Reaching edification is equal parts teacher and listener
- Etc. etc. etc.

One can actually be preaching truth, but if he/she is doing it for the wrong reasons (pride, priestcraft, vainglory, etc.) and not because the Holy Ghost is giving them utterance it will be of little benefit to any, if any at all. If someone is standing up at church talking non-sense, the Spirit of the Lord might be edifying one in the audience, but it is not because of speaker, and

edification between parties will never and can never be reached under such circumstances. This is why it is important to do what the Lord wants you to do and say what the Lord wants you to say, and then when they keys tell you to jump, you jump. This is how we align our will with the Lord, our thoughts with His thoughts and His ways with our ways; for His thoughts are not ours, and His ways not our ways save by the Holy Ghost. Learning how the Holy Ghost speaks, or “his language” as well as what the Holy Ghost speaks, or “his rules”, is imperative for one to understand the “language of the Spirit” and thus be profited. The rules are laid forth with an understanding of the keys and the language can be summarized thus:

“...behold, that which is of God inviteth and enticeth to do good continually; wherefore, every thing which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God.” (Moroni 7: 13)

The surest way to tell if something is of God (i.e. the Holy Ghost) is if it invites (i.e. commits). If one cannot hear the voice of calling them to do better, to *be* better, they have not heard the voice. They have heard things which might make them “sound smarter”, or as Joseph Smith said “be puffed up with correct though useless knowledge” (TPJS 287) but they have not tasted the voice, the Spirit of the Lord. We can always do better and be better until we are at last brought back into His presence and we hear the words, “well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many”. (Matt 25: 21)

The world, during the last seventeen centuries and upwards, have been engaged in preaching what they termed the Gospel; they have been engaged in preaching many principles that are true; they have preached many of the first principles, such as faith and repentance; they have preached the ordinances and institutions of heaven; they have reasoned with the people; they have portrayed many great and glorious truths before the people; they have called upon them to receive those truths, and yet they have taught without authority—without that Spirit that giveth utterance—taught without being called of God; and hence their teachings have not accomplished that which an inspired man's would have accomplished, when sent of God. So it is in reading the revelations of heaven. We may take up the Bible, the Book of Mormon, and the Book of Covenants, and commit them to memory—at least the subject matter therein, and we may suppose that we understand the doctrine of salvation, and conclude from our diligent study that we have become altogether acquainted with the prophecies and revelations; and yet, after all these things, without the gift of revelation directly to ourselves, or the gift of the Holy Ghost sent down from heaven to rest upon us as speakers and hearers, we cannot expect to be materially benefited.

We may learn many things from the Book of Mormon. We may learn how this great western hemisphere was first peopled—how God brought the people from the Tower of Babel and established them upon North America. We may be informed of their history, of their numerous Prophets, concerning their wickedness and downfall. We may learn these things naturally as natural men, whether in or out of the Church, without the gift and power of the Holy Ghost and authority communicated from heaven resting upon us.

We cannot render ourselves any material service, or the world either, unless we have this power and authority: hence the propriety of that passage of Scripture recorded in the 2nd chapter of Paul's 1st Epistle to the Corinthians—"For what man knoweth the things of a man, save the spirit of a man which is in him? even so the things of God knoweth no man, but the Spirit of God." All our exertions, our reading, our meditations, and our endeavors to obtain the truth, without we obtain it lawfully, and not as natural men and women, will prove, in a measure, unavailing, though it may serve in some degree to remove darkness, to manifest what has been done, or what is to be done.

I am well pleased with the remarks that have been made upon this stand, more especially in relation to some few of the testimonies that I have heard, particularly bearing upon this matter. We were told by individuals upon this stand that they knew this work to be true. We were told by brother Watt that he knew this to be the Gospel of Jesus Christ. How do you know it? Just the same as the congregation know it. If the congregation have the gift and power of God to unfold the revelations of heaven to themselves, then they can comprehend how it is that the speakers know it is true. Though we may not be masters of language to communicate to others, we can appeal to their senses upon this subject. Do you know the things of God? If this question were asked, the whole congregation, with few exceptions, would lift up their voices with one heart and one mind, and say, We know these things to be true. How do you know them? You know them by the manifestations of the Spirit to your own hearts. You don't know them by having seen with the natural eye, or by having discerned them with the natural understanding. You don't know them because you have seen the sick healed, or the blind receive their sight. You don't know them because you have seen the lame made to walk, or laid your hands upon the sick and seen them raised to perfect soundness, but because God has made them manifest to your hearts. Light has shone from heaven upon your understandings. You have tasted of that light by the spiritual sensations, or the spiritual faculties of your mind. You have understood and feasted upon the light that has come from heaven; and by this you know that the principles you have received are true. Do we understand clearly and properly that which is contained in the various revelations that God has given through his ancient as well as through his modern Prophets? Do we understand them in their true light? If we do, it is because we have received manifestations to ourselves, by the gift and power of the Holy Ghost.

This was Elder Orson Pratt's explanation of what I explained above. He hit on the keys or "authority" as well as what he referred to as "material service". The other thing he took down very successfully was the idea of "I've studied this a million time more than you and thus I know more than you and don't have to listen to you!" this is something that the Gileadi crowd loves to push, this *idea*. The truth of the matter is that a man can study Isaiah a *million times*, and a *million times more with Gileadi's help*, and if he has not the Spirit of Prophecy **he will not understand or see what Isaiah is saying**. Period. No study of Hebrew text can replace the Spirit of Prophecy. Period. As soon as one puts their faith in studying of ancient text and languages over that Spirit they are in fact putting their trust in the arm of flesh.

What are Prophets for? What are revelators for? They are to reveal the truths of heaven for the benefit of the people. They bear testimony to the inhabitants of the earth, as you have heard declared from this stand, that the Lord has spoken and opened communications with men upon the earth, through the legitimate channel of his Priesthood. They also declare that men have been called by revelation from God, and sent forth with authority to baptize for the remission of sins. You hear this testimony, which is calculated to increase your confidence and your faith in the principles of life.

I feel like this last paragraph should be shared more on social media over the course of the last few weeks and months... “What are Prophets for? What are revelators for?” and if we know the answer to that I ask another question, “what benefit are the truths and will of the Lord they reveal from heaven if we disobey them? If we follow our own spirit-o-meters?” and the answer to those questions is “nada, zip, nothing” if the Lord has spoken and opened up communications with men *through the legitimate channels of His Priesthood* and declare unto men the will of the Lord to His people and we ignore those warnings?

Doctrine and Covenants 5

5 Verily, I say unto you, that woe shall come unto the inhabitants of the earth if they will not hearken unto my words;
6 For hereafter you shall be ordained and go forth and deliver my words unto the children of men.
10 But this generation shall have my word through you;
16 And behold, whosoever believeth on my words, them will I visit with the manifestation of my Spirit; and they shall be born of me, even of water and of the Spirit—
18 And their testimony shall also go forth unto the condemnation of this generation if they harden their hearts against them;
19 For a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming.
20 Behold, I tell you these things, even as I also told the people of the destruction of Jerusalem; and my word shall be verified at this time as it hath hitherto been verified.

Doctrine and Covenants 97

22 For behold, and lo, vengeance cometh speedily upon the ungodly as the whirlwind; and who shall escape it?
23 The Lord's scourge shall pass over by night and by day, and the report thereof shall vex all people; yea, it shall not be stayed until the Lord come;
24 For the indignation of the Lord is kindled against their abominations and all their wicked works.
25 Nevertheless, Zion shall escape if she observe to do all things whatsoever I have commanded her.

I love these verses...

1. Harken to the Lord's words which are given through the keys
2. Those that harken to the Lord's words through the keys have the Power of the Lamb descend upon them
3. Their testimony (or their "voices") go forth and condemn this generation if they harden their hearts

4. Desolation and scourges because people failed to follow the keys, and it won't be stopped until the Lord's second coming

****How do we know we've reached this point in time? How do we know we have the right "desolating sickness"?!****

5. It will be just as to you as it was for the destruction of Jerusalem, and it will be verified exactly the same way

****i.e. "the times of the Gentiles being fulfilled"****

The word of God which is planted in your hearts begins to grow, to produce joy, light, and happiness; your mind begins to understand; you begin to receive revelation, and to receive those communications from the heavens that cause you to enjoy those blessings that you have heard spoken of by the servants of God. This makes all the Latter-day Saints witnesses; and thus we have a cloud of witnesses—a great army that can witness the truths of heaven as they have been revealed in these last days. This Spirit of revelation gives the Latter-day Saints boldness in their testimony.

Another golden quote... Absolutely golden... He takes you from the Light of Christ and its fruits to the Holy Ghost and its fruits. So many members don't understand the difference between the Light of Christ and its fruits vs the Holy Ghost and its fruits- in fact, it is has gotten so bad that members are accusing members sharing their testimony with boldness (the actual fruit of the Holy Ghost) as *not* having the Holy Ghost!

What would have been our progress, brethren and sisters, if we had gone forth to the nations to publish these truths without the power of the Holy Ghost accompanying us? Could we have borne up under the power of persecution that has been heaped upon us? Could we have stood forth before the people and borne testimony as natural men to the great truths revealed from heaven? No, we could not. We should have shrunk from the task. It would have appeared too great for us to perform. The powers of darkness would have been able to crush us before them, without the gift of the Holy Ghost. The Lord foreknew this, and consequently he never designed that the great principles of his Gospel should be published to the nations, only by the gift and power of the Holy Ghost sent down from heaven.

There are many revelations that were given to the ancient servants of God that we never can comprehend without further revelation, and perhaps some of them we shall never understand in this state of probation. One thing is certain—that we cannot comprehend them, unless God shall give more revelation and manifest many things in their fulness which have heretofore only been revealed in part.

Many things that were unveiled to the ancient Prophets have become very much corrupted by men who have formed systems to suit their own darkened minds. The revelations of John, now so obscure, so dark, and so intricate, that scarcely a person can comprehend the great things that

are pointed out to take place in the last days, will be unfolded. Now there is scarcely a man living that can discern the meaning of the Apostle.

Amen and amen to that...

When this revelation was given to him, it was plain and simple, and easy to be understood of men; and all people possessed of the Spirit of the living God could understand it, so far as it was not sealed up. Some portions of it the Lord designed that they should not comprehend in that day. For instance, what the seven thunders uttered and several other things that are mentioned, no man understands, and will not until the proper time shall come.

Important to stop here and answer, what are the seven thunders uttered?

Revelation 10

1 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,

3 And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

6 And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

Doctrine and Covenants 88:

108 And then shall the first angel again sound his trumpet in the ears of all living, and reveal the secret acts of men, and the mighty works of God in the first thousand years.

109 And then shall the second angel sound his trumpet, and reveal the secret acts of men, and the thoughts and intents of their hearts, and the mighty works of God in the second thousand years—110 And so on, until the seventh angel shall sound his trumpet; and he shall stand forth upon the land and upon the sea, and swear in the name of him who sitteth upon the throne, that there shall be time no longer; and Satan shall be bound, that old serpent, who is called the devil, and shall not be loosed for the space of a thousand years.

Doctrine and Covenants 77:

7 Q. What are we to understand by the seven seals with which it was sealed?

A. We are to understand that the first seal contains the things of the first thousand years, and the second also of the second thousand years, and so on until the seventh.

The seven thunders uttered are the contents of this book which shall not be read or seen until the events described in Doctrine and Covenants 88 takes places... proving that what John was shown when the seals were broken was not the contents of the book itself...

Since the days of John, it has been changed and altered by men who did not possess the Spirit of revelation, and from them it has been handed down to us in its present imperfect form, and we never shall understand it until God reveals it unto his servants the Prophets in the last days. Then the things written in that book will be plain, and we shall understand them.

This last paragraph made me wonder, will the Prophets and Apostles stand up at conference and reveal this information? Is this what Elder Orson Pratt envisioned?

So it is with regard to many revelations contained in the New Testament. The 24th chapter of Matthew, for instance, the sayings of Jesus to his disciples have undergone the same change in translation and in alterations by corrupt men. It is true, the Lord has given us information and bestowed upon us great favor by new revelation, and the Spirit bears witness that they are from heaven. We know them to be such. We comprehend them, we discern them, and say that God designed to reveal them to his servant Joseph. There are many who can comprehend those things and realize that they are from some superior source than the natural mind of man.

I might name some few things which may be found in the 24th chapter of Matthew, that are much plainer and much more simple as they were revealed to the Prophet Joseph in the new translation—so much so that it would almost satisfy even a natural-minded person that there has been a superior wisdom manifest in this new translation. In speaking of the signs of the coming of the Son of Man, and of the preaching of the Gospel to all the world, the new translation reads as follows—“Again, shall this Gospel of the Kingdom be preached in all the world, for a witness, and then shall the end come.” Now, the word “again” makes the thing all plain. It is as much as to say, You shall go forth, you shall preach to the people and declare my testimony among the nations of the earth; and after this there shall come a falling away, and there shall arise many false Christs and false prophets. Then shall follow many judgments and tribulations upon the face of the earth. And after the world has been in darkness for centuries, again shall this Gospel of the Kingdom be preached in all the world for a witness unto all nations; and then shall the end come. What end? I answer, the end of the wicked world—the destruction of the wicked from the face of our globe.

JSM:

4 And Jesus left them, and went upon the Mount of Olives. And as he sat upon the Mount of Olives, the disciples came unto him privately, saying: Tell us when shall these things be which thou hast said concerning the destruction of the temple, and the Jews; *and what is the sign of thy coming, and of the end of the world, or the destruction of the wicked, which is the end of the world?*

This is an understanding that is plain to the understanding, and many members of The Church of Jesus Christ of Latter-day Saints today don't grasp it. “The end of the world” is “the destruction of the wicked” which does not occur until the “Great and Dreadful Day of the Lord”. Whenever you read/hear points of reference tied to those key words and phrases one can know they are referring to the Great and Dreadful Day.

In another passage to be found in that same revelation, the 24th chapter of Matthew, Jesus says, in speaking of his second coming, “As the light of the morning cometh out of the east, and shineth unto the west, and covereth the whole earth, so shall the coming of the Son of Man be.” Now, how much plainer is this to the natural understanding! And how much plainer is this than the old translation as rendered by the wisdom of man! How does the old translation read? It reads, “For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.”

The lightning is more visible and more frequent in some parts of the earth than others; and when it does appear, it is only visible for a few scores of miles at once, and is not visible in all parts; and consequently, this was not a proper figure to convey the idea. How much plainer is the rendering—"As the light of the morning cometh out of the east, and shineth unto the west, and covereth the whole earth, so shall the coming of the Son of Man be."

The following is a perfect example how the Lord's teachings has multiple fulfillments:

How did this Latter-day Work commence? It did not commence all at once. On the 6th day of April, 1830, as it was justly observed by one of the speakers, there were not enough members to form the Church; but it came forth like the dim twilight of the morning, the darkness beginning by slow degrees to flee away as the light slowly advanced. It has grown brighter and brighter from that time unto the present.

Like the light of the sun, the light of the Gospel of Jesus Christ will cover the whole earth; it will speak from land to land and from kingdom to kingdom, until it deluges the whole earth with the brilliancy of its light and the glory of its power. The testimonies of the servants of God, as well as the testimonies of his power, exhibiting his wrath and his sore displeasure, will go forth as has been proclaimed from this stand. And instead of the testimonies of the servants of God being smothered up

by the persecution of our enemies, and the light being hidden under a bushel in some obscure corner, the decree of Heaven is that the light shall go forth, shining more and more glorious in the midst of the nations; and it will penetrate the darkest corners of the earth—it will visit the islands of the sea, until it has searched out every creature under heaven. There is no ear but shall hear, and no heart but shall be penetrated by the truths that shall be sent forth in this last dispensation.

Missionaries have been called. If they go and magnify their callings, they will be filled with the testimony that has been so freely manifested during our Conference; they will be filled with the Holy Ghost, and be able to bear testimony of the truths of the Gospel. It may be apparently in weakness. They may consider it so themselves. Their language may be feeble, their words feebly uttered, their sentences broken; but, after all, it will be the power of God unto this generation. If you Missionaries will seek for the testimony of the Holy Ghost to go with you—if you will seek diligently for the power of God to accompany you, you need not be afraid of the nations; for your testimony will condemn the people who reject it, and it will save all those who receive it.

"Callings are given to exalt us or condemn us", this has reference to not only "callings in the church" but also the servants of God calling the wicked to repentance. The work is a "two edged sword", it does cut both ways. People and Saints alike would do well to internalize that teaching.

I look forward to the progress of this work through the Saints that are abroad and the Elders that are ordained on Foreign Missions, as well as by those Missionaries that are sent forth to their assistance. I look for this work to progress, and I cannot get anything else into my heart. I do not

look for this people to be eternally assailed by their enemies, nor do I look for the Elders to be continually asleep; but I expect that they will bear a faithful testimony among the people of every nation where they are sent. And this testimony will be increased: it cannot be otherwise. That prophecy of Nephi recorded in the Book of Mormon must be fulfilled; the servants of God must be armed with righteousness, and with the power of the Almighty, and with great glory among the nations, wherever the Church is organized. It will be such a display as will excite the people against the Saints, or they would not, according to prophecy, gather together the armies of the wicked from among all nations to fight the people of the Most High. This must take place. The wicked must be gathered against the Saints. It is as it was stated by brother Hyde this forenoon about the dream. That dream had reference to foreign persecutions.

Some points of reference here, let us take a moment to make sure we understand Elder Orson Pratt's logic. According to the prophesy of Nephi:

1 Nephi 14:

11 And it came to pass that I looked and beheld the whore of all the earth, and she sat upon many waters; and she had dominion over all the earth, among all nations, kindreds, tongues, and people.

12 And it came to pass that I beheld the church of the Lamb of God, and its numbers were few, because of the wickedness and abominations of the whore who sat upon many waters; nevertheless, I beheld that the church of the Lamb, who were the saints of God, *were also upon all the face of the earth; and their dominions upon the face of the earth were small*, because of the wickedness of the great whore whom I saw.

13 And it came to pass that I beheld that *the great mother of abominations did gather together multitudes upon the face of all the earth, among all the nations of the Gentiles, to fight against the Lamb of God.*

14 And it came to pass that I, Nephi, *beheld the power of the Lamb of God, that it descended upon the saints of the church of the Lamb, and upon the covenant people of the Lord, who were scattered upon all the face of the earth; and they were armed with righteousness and with the power of God in great glory.*

So Nephi sees the Saints scattered all over the earth. At the time of giving this talk, Elder Orson Pratt knew that the Saints at that time were not "scattered all over the earth", in fact the overwhelming majority were in Utah and told to come to Utah. It wasn't until post WWII that the church "went global". So Elder Orson Pratt knew this point of reference had to happen:

1. The church goes global

But Elder Orson Pratt continues and says that the people will be armed with righteousness, so we then get

2. The Power of the Lamb descends upon the Saints of the Lord scattered across the Earth

Elder Orson Pratt finished by saying that this increase of power displayed by the Saints will excite and unite the Great and Abdominal Church (i.e. "the world") against the Saints. So when we combine what we have already covered we have:

1. The church goes global

2. The Power of the Lamb descends upon the Saints of the Lord scattered across the Earth

3. The great mother of abominations did gather together multitudes upon the face of all the earth, among all the nations of the Gentiles, to fight against the Lamb of God

So the next question would be what? “What exhibition of power is Elder Orson Pratt referencing that he believes will unite the world against the Saints?”

D&C 103:15–20. The Lord’s People Will Redeem Zion through His Power

Doctrine and Covenants 103:15–20 clearly teaches that Zion will not be redeemed by human strength alone. The Lord said that the redemption of modern Zion will resemble the deliverance of ancient Israel from Egypt (see vv. 18–20). The biblical account describes how the Lord attended Israel in a cloud by day and a pillar of fire by night. In 1873 Elder Orson Pratt taught that the return to Jackson County may be accompanied by similar manifestations:

“I expect that when the Lord leads forth his people to build up the city of Zion, his presence will be visible. When we speak of the presence of the Lord we speak of an exhibition of power...

“We shall go back to Jackson County. Not that all this people will leave these mountains, or all be gathered together in a camp, but when we go back there will be a very large organization consisting of thousands, and tens of thousands, and they will march forward, the glory of God overshadowing their camp by day in the form of a cloud, and a pillar of flaming fire by night, the Lord’s voice being uttered forth before his army. Such a period will come in the history of this people... And his people will go forth and build up Zion according to celestial law.

“Will not this produce terror upon all the nations of the earth? Will not armies of this description, though they may not be as numerous as the armies of the world, cause a terror to fall upon the nations? The Lord says the banners of Zion shall be terrible ... When the Lord’s presence is there, when his voice is heard, and his angels go before the camp, it will be telegraphed to the uttermost parts of the earth and fear will seize upon all people, especially the wicked, and the knees of the ungodly will tremble in that day, and the high ones that are on high, and the great men of the earth.” (In Journal of Discourses, 15:364.)

This great army of the Lord will not be like the armies of the world. They will not take possession of the land of Zion by force but will go forth under the protection and guidance of the Almighty God to take possession of that which will be rightfully theirs by purchase. (See Topical Guide, “purchase,” 402; Notes and Commentary on D&C 105:28–32.) The Prophet Joseph Smith recorded that his scribe “saw, in a vision, the armies of heaven protecting the Saints in their return to Zion” (History of the Church, 2:381).

The Lord knows in advance what is in store for the Saints. President Brigham Young noted: “Before we were driven out of Missouri I had a vision... and saw that the people would go to the east, to the north and to the west; but we should go back to Jackson County from the west. When this people return to the Centre Stake of Zion, they will go from the west.” Some members of the Church in early Utah were so anxious to return to Jackson County they were reluctant to make improvements to homes and lands they assumed they would abandon. President Young said: “Remarks have been made as to our staying here. I will tell you how long we shall stay here. If we live our religion, we shall stay here in these mountains forever and forever, worlds without end, and a portion of the Priesthood will go and redeem and build up the centre Stake of Zion.” (In Journal of Discourses, 6:16–17.)

One thing is certain—that every nation under the heavens will array itself against the kingdom of God. Inasmuch as some individuals among the nations receive it, they will muster their forces and try to destroy the saints of the living God. To prepare for this, we must increase in the Spirit of God as our enemies increase in the spirit of darkness against us, and by the power of God proclaim in their ears a testimony that will overcome the wicked. There is no possibility of the wicked triumphing over this Latter-day Kingdom. There may be many who will have to fall—many who will have to suffer materially; but when we get to the home of the Saints of the living God, the wicked will cease from troubling us.

Some people ask, “When does the tribulation cease? When do we have peace and are found

worthy?” once again, I am with Elder Orson Pratt on this one, “when we get to the home of the Saints of the living God, the wicked will cease from troubling us...” and the home of the Saints of the living God is the New Jerusalem in Jackson County, when we get there, by foot or by train or by car or by angel, when we get there, whenever that may be for us- the wicked will cease from troubling you.

I look forward to a day that is not far distant, with great rejoicing; and that is a day when we shall all be engaged, as we are this afternoon, in partaking of the sacrament—the symbols of bread and wine, or in other words, the symbols of the body and blood of our Lord and Savior Jesus Christ. I look forward with joyful anticipation to that glorious time. I look around upon this assembly, and when I see them partaking of this holy ordinance, and consider what Jesus has done by his sufferings, then I look forward to the time when he shall be in our midst, and we partake of these symbols in his presence. Will not this be a joyful time? Who can but rejoice in a scenery of this description!

This is a man who understood Zion, who had a “taste” for Zion, and who was desperately trying to get his generation to catch the same Spirit. Can we taste it? Can we see it? Are we willing to do what is required to get there? We must always keep these images of faith in our minds to remind us, or as Heleman taught, to “remember, remember”.

Suppose you were expecting that this was to take place next Sabbath day, who are pure in heart? Who are ready for such an event? What would be your feelings? Would you sorrow and mourn? Would it not be one of the most joyful messages to your ears that ever saluted them, to suppose that the time was so near at hand when you should partake of bread and wine with the ancient Apostles, and meet with the Savior and all the Saints of former days—those that lived before the flood and those that have lived since the flood—to think that all this is to be made manifest to man—that we are to look upon the face of our Redeemer and be crowned with glory as he is—would not this be joyful tidings?

This reminds me of Alma 5, a great chapter in The Book of Mormon. What Elder Orson Pratt here is talking about is the Marriage Supper of the Lamb, something that I believe has to be experienced in the flesh as there will be partaking of bread and wine which can only be done in the flesh- it is also promised that all worthy Saints of all ages will be there at this event. Once again, confirming at least to me, that this event will not take place until post the Great and Dreadful Day, as we won't have all Saints from all time in their resurrected body until that time.

Although this is not going to take place next Sabbath, yet we know one thing—that in many of the revelations given to this Church, the Lord has closed by saying—“Behold I come quickly; and my reward is with me to give unto every man according to his works.” There are many revelations of this kind, and these words are true and faithful, for the Lord does not speak in vain; but he has thrown this out as an encouragement to those that fear him and keep his law.

There are many who will not recognize the scriptures Elder Orson Pratt is using here, but not those who are familiar with “my work”...

3 Nephi 24:

11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the fields, saith the Lord of Hosts.

12 And all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of Hosts.

13 Your words have been stout against me, saith the Lord. Yet ye say: What have we spoken against thee?

14 Ye have said: It is vain to serve God, and what doth it profit that we have kept his ordinances and that we have walked mournfully before the Lord of Hosts?

15 And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.

16 Then they that feared the Lord spake often one to another, and the Lord hearkened and heard; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

17 And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him.

18 Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

Once again, these scriptures absolutely tie directly into the New Jerusalem and those who qualify for it as well as who will be the one judging (or here stated “discern”) who will enter.

The day is at hand, the morning has broken, the sun of the Gospel has arisen in the eastern horizon, and is beginning to shine with a degree of splendor. The time is near—how near, no man knoweth: the day and the hour when the Son of Man shall come is a secret. In a revelation given to this Church, it is said that no man shall know until he comes; therefore we cannot expect to know the day nor the hour; but we know it is near at hand, and what a consolation it is. There may be men that will know within a year—that will have revelation to say within one or two years when the Lord shall appear. I do not know that there is anything against this.

This is another, one of many, golden quotes with regards to the subject of “The Macro Last-day Timeline” and understanding how things will play out with those with the Spirit of Revelation and Prophecy. The other great one is as follows:

Elder Orson Pratt:

“Others have their eyes closed upon the prophecies of the ancient Prophets; and not only that, but they are void of the spirit of prophecy themselves. When a man has this, though he may appeal to ancient Prophets to get understanding on some subjects he does not clearly understand, yet, as he has the spirit of prophecy in himself, he will not be in darkness; he will have a knowledge of the signs of the times; he will have a knowledge of the house of Israel, and of Zion, of the ten tribes, and of many things and purposes and events that are to take place on the earth; and he will see coming events, and can say such an event will take place, and after that another, and then another; and after that the trumpet shall sound, and after that certain things will take place, and then another trumpet shall sound, &c., &c.; and he will have his eye fixed on the signs of the times, and that day will not overtake him unawares; but upon the nations it will come as a thief...” (Journal of Discourses 7:189-190)

But the great question is, brethren and sisters, Are we ready? Are we perfect enough for this day? Are we honest enough? And are we filled with integrity enough to be ready for the Savior and

his holy angels? Is there a sufficiency of union? Have we that firmness in our minds that we can stand in their presence—that we can look them in the eye and say that all is right? If we are pure, when we see a pure and holy being, clothed with all the glory of the heavens, surrounded with light that far outshines the sun at noonday, so much so that his eye discerns all things and pierces the inmost recesses of the heart—when we can look him in the face, a thrill of joy will run through our bodies, and we shall be happy.

I wish people would take the time to really study “honesty” and “integrity” and understand how much they relate to “hypocrisy” and “priestcraft”, both of which were the sins that killed the Savior and which are the tares choking the wheat today. When talking about standing in the presence of the Savior Elder Orson Pratt’s first question is “are we honest enough? Are we filled with integrity enough?”

If a man were to come out openly and say that the Holy Ghost from the Lord told him to move his family to the next village over, and so that is what he will do! But then the villagers pleaded with the man and said “no, please stay in this village!” and the man, after receiving the praise, honor, and pleadings from man, came out and said “you’ve changed my mine! I will remain in this village!” what should be the response from the God fearing people of the Lord? Should they say “all is right”?

How much do we value honesty? How much do we value integrity? How much do we value obedience to the Lord and His commands from the keys? If you find yourself floundering on these points I plead with you to check yourself now, repent now, for these are the very sins which killed the Savior. Be honest, have integrity, and be one with the keys.

I tell you, brethren and sisters, this would be one of the most glorious periods that we could possibly imagine: it would be one of the most joyful there is in the future. We know that men upon the earth have been so clothed with the glory and power of God that the people could not look upon their countenances; and why was this? It was because the people were wicked. When Moses had been upon the mountain, standing in the presence of God, being in his presence forty days receiving the tables of stone, and came down to teach the people, they could not endure his presence. Why? Because that glory that was manifested could not be endured by the wicked. But in this instance, the Lord permitted it to be manifested for a while. And when the people looked upon the countenance of Moses, they perceived that there were rays of light emanating from him—that he looked different from what he formerly did—that he was clothed upon with something which they had not been accustomed to see, and they fled afar off. Moses, therefore, was under the necessity of taking a veil and putting it over his face, for they could not endure it. They fled from the presence of a mortal man when he was clothed upon with glory, or with a reflection of the glory of God; therefore the only way was for him to cover his face, and then converse with the children of Israel.

For those who care, this is why women used to wear veils. I will leave the topic of “why” women no longer wear veils alone, I have spoken my peace on the subject, if one wants to know what I have said in the past they can look it up on the Q&A.

Now, if a mortal being is permitted to have this power, how much greater will be the terror to the wicked when immortal beings shall appear—beings who have not simply been with the Lord forty days, but who have been with him thousands of years, who were redeemed before the flood and after the flood, and who have been in the presence of God more or less ever since—who have beheld his countenance, who have been seated upon thrones, swaying a scepter of power (as Abraham), and reigning over millions of individuals—when they, as well as the redeemed of all nations and generations, shall make their appearance, and when they shall not attempt to put a veil over their faces as Moses did, but permit all the glory that they have accumulated for so many years to be visible to the human family! That will be a day of terror, astonishment, and dismay unto all the wicked.

Moses 7: 62

“And righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem.”

The Glorious Resurrection (TPJS pg. 86)

Now I understand by this quotation, that God clearly manifested to Enoch the redemption which He prepared, by offering the Messiah as a Lamb slain from before the foundation of the world; and by virtue of the same, the glorious resurrection of the Savior, and the resurrection of all the human family, even a resurrection of their corporeal bodies, is brought to pass; and also righteousness and truth are to sweep the earth as with a flood. And now, I ask, how righteousness and truth are going to sweep the earth as with a flood? I will answer. Men and angels are to be co-workers in bringing to pass this great work, and Zion is to be prepared, even a new Jerusalem, for the elect that are to be gathered from the four quarters of the earth, and to be established an holy city, for the tabernacle of the Lord shall be with them.

At times when I reflect upon this subject, I try to portray before my mind the various revelations that God has given concerning this matter. There is one in particular which says, “Angels shall be sent forth to sound the trump of God, crying, Lo and behold! The bridegroom cometh; go ye out to meet him.” That will be a great time, independent of that of which I have been speaking, when Jesus shall come in the clouds of heaven with power and great glory. Before that time, angels are to be sent forth to sound the trumpet, so that all the ends of the earth are to hear it, and all people are to be forewarned that the time of the coming of the bridegroom is at hand—that the time of the coming of the great Being has arrived. Then, when those angels have sounded, another great and terrible thing is to take place.

Frankly a terrible paragraph to pick apart, he was going back and forth so much that a simple read over people won't have a clue what is being said, so let's try to break this down a bit shall we? But first we have to understand some tips for breaking down points of reference or we will be all over the map...

Micah's Tips to Identify Points of Reference and Place them in the Correct Order

1. **Understand pyramids of truth:** You will find many things said by many people, including being said here by Elder Orson Pratt... Is everything here said by Elder Orson Pratt guaranteed to be correct as pertaining to the doctrine by an Apostle of the Lord? The answer is, simply put, "no". Doctrine does not change, it simply is further revealed or hidden because of unbelief; for the intent of doctrine Jesus Christ > Prophet head of your dispensation and the scripture they define as the standard works > Prophets, with more value placed on those closer to the dispensation head. With that said, if there is anything that Elder Orson Pratt says that is in conflict with those things higher in the pyramid I would either A) try to make it fit into the revealed (i.e. "what I think he was trying to say is [blank]") or B) I'd throw it out as not simply as "his opinion" but as him being flat out wrong

Harold B. Lee:

*It is not to be thought that every word spoken by the General Authorities is inspired, or that they are moved upon by the Holy Ghost in everything they read and write. Now you keep that in mind. I don't care what his position is, if he writes something or speaks something that goes **beyond** anything that you can find in the standard church works, unless that one be the prophet, seer and revelator—please note that one exception—you may immediately say, "Well, that is his own idea." And if he says something that contradicts what is found in the standard church works (I think that is why we call them "standard"—it is the standard measure of all that men teach), you may know by the same token that it is false, regardless of the position of the man who says it ("The Place of the Living Prophet, Seer and Revelator," address to Seminaries and Institutes of Religion Personnel, BYU, 8 July 1964, p. 14; Church CES Manual, Living Prophets For A Living Church, 1974, p. 66)*

2. **Understand point of reference language:** You will need to understand language used to identify points of reference before obviously being able to make points of reference. "And in that day", "for/because", "also", etc. are all words used to give people points in time for which we are then able to connect thoughts and ideas around in a chronological manner.
3. **Word/Concept association:** This allows us to cross-reference scriptures and talks, which gives us a much better viewpoint on what is actually going on in any given specific set of scriptures. Words and concepts taken from multiple places that are similar or identical can and should be used to verify and expand knowledge about the subject.

First, as I said, we have to start with what we know to either A) make Elder Orson Pratt's words fit or B) throw them out

1. New Jerusalem
2. Mt of Olives
3. Great and Dreadful Day

There is a reason why those are included in my Macro Last-day Timeline I, because if those aren't set in stone you will be mixing up winter and summer all season long. Once we have that understanding let's break up Elder Orson's quote, first:

“Angels shall be sent forth to sound the trump of God, crying, Lo and behold! The bridegroom cometh; go ye out to meet him.” That will be a great time, *independent* of that of which I have been speaking, when Jesus shall come in the clouds of heaven with power and great glory.”

What we should take from this by itself is the following:

1. Angels crying to prepare for the bridegroom
2. The bridegroom comes
3. The Great and Dreadful Day

Elder Orson Pratt is attempting to separate in the minds of the Saints these events... Now can we merge this with what we already have established? Easily...

1. Angels crying to prepare for the bridegroom
2. New Jerusalem (Bridegroom comes)
3. Mt of Olives
4. Great and Dreadful Day

Let's snag the second part of what Elder Orson Pratt says here:

“Before that time, angels are to be sent forth to sound the trumpet, so that all the ends of the earth are to hear it, and all people are to be forewarned that the time of the coming of the bridegroom is at hand—that the time of the coming of the great Being has arrived. Then, when those angels have sounded, another great and terrible thing is to take place.”

Before the bridegroom comes and before the Great and Dreadful Day of the Lord the angels are sent out, check, already have that, and then he continues “then another great and terrible thing is to take place”... This all by itself without further scriptures and explanation cannot be placed on the timeline specifically, only that after point 1 something terrible is going to happen; thus for the time being, the timeline has not been added to.

I simply mention these things to show how one thing after another is to precede the coming of the Lord.

So he says he simply gave this “one-two” point of reference to point out that there are clearly events that precede one another- i.e. this is Elder Orson Pratt teaching “points of reference”.

After the angels have sounded this in the ears of all living, we are informed that there will be a great sign in the heavens. It is not to be limited so that some few only of the human family can see it; but it is said, “All people shall see it together!” At least, it is to be like our sun seen over one entire side of the globe, and then passing immediately round to the other, or else it will encircle the whole earth at the same time. But the bridegroom does not come then. These are only the preceding events to let the Latter-day Saints and the pure in heart know that these are the times that they may trim up their lamps and prepare for the triumphant appearing of their Lord.

Elder Orson Pratt here (it appears) is combining the Sign of the Son of Man with Revelation 6:13 “*And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.*” There is an event in the skies that takes place during the time period of the “angels” going forth proclaiming “prepare ye prepare ye!” but the Sign of the Son of man as recorded in D&C 88 takes place AFTER the warning, not during or before.

Lecture on Faith Sixth:

“...in the last days, *before the Lord comes*, he is to gather together his saints who have made a covenant with him by sacrifice. Ps. 50:3-5, “Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. *He shall call to the heavens from above*, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant unto me by sacrifice.”

Journal of Reddick Newton Allred:

“At night I dreamed that I heard a voice proclaim the appearing of the Lord, *then a sudden light burst from the heavens, the stars fell and all creation shook*. For a moment I feared that I should be consumed, then a sudden calmness prevailed and one said “why is this?” said I, “It is to be silence for half an hour *and then the Lord will come.*” I then saw Joseph and Hyrum descend to the earth and address a large assembly of Saints that surrounded them and listen with attention to their instructions...”

Elder Orson Pratt is combining some points of reference that there are enough scriptures and TPJS that we can remove them and separate them...

1. Testimonies, voices, signs from heaven, etc. (Rev 6: 12-13, D&C 88: 87-91)
2. Angels sent forth warning “the bridegroom cometh” (D&C 88: 92)
3. The Sign of the Son of Man (D&C 88: 93)

There are a ton more points of reference here but for simplicity I have simply smashed them into three. Elder Orson Pratt is combining a sign(s) that appear in the heavens at point 1 with THE Sign of the Son of Man at point 3. Just understand that these are different. The sign of the Son of Man is a much larger sign that doesn't simply "appear to disappear", it is the City of Enoch returning for the Great and Dreadful Day, it appears in the sky when the 7th seal has been opened.

... So building on what we already have, Elder Orson Pratt in this paragraph simply adds in the "sign of the Son of Man" and says that it takes place after the angels warning the people to prepare and before the Lord comes as the bridegroom. Now I will personally say from further study that I agree more with Blake in that the sign actually doesn't appear long before the bridegroom does arrive, in fact they are so close together it is hard to really tear the two apart, but for the sake of this talk and what we know purely from this talk what would the points of reference now be:

1. Angels crying to prepare for the bridegroom
2. Sign of the Son of Man
3. New Jerusalem (Bridegroom comes)
4. Mt of Olives
5. Great and Dreadful Day

After those angels that I have alluded to have flown through the heavens, this sign is made manifest; and what next? Seven angels are appointed to give their signs and testimonies to the truth of this proclamation of the Gospel, the Latter-day Saints having previously given theirs. Thus we have the former angels sounding their trumpets, then the great sign, and then comes the seven angels. The first proclaims that great Babylon is about to fall, and her influence to be destroyed. He proclaims that all who remain in Babylon are bound in bundles and their bands made strong, so that no man can unloose them, and that they are therefore prepared for the burning.

We have problems here, because Elder Orson Pratt did NOT identify if the 7 trumpets being blown happen before or after the Bridegroom event (i.e. New Jerusalem) and so without further study we can't place these trumps. I want to mainly focus on breaking down points of reference provided without having to dive into secondary sources but it becomes impossible in this case so I will provide a couple here now:

Revelation 7:

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

This is describing the bridegroom event, the Lord comes to marry the church (described also in Daniel, in the TPJS, etc.) this is the first of the Lord's appearances that we have listed above. Following, or proceeding Revelation 7 we have:

1 And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

So from this we know points of reference

1. New Jerusalem (Bridegroom event)
2. Silence in heaven for ½ hour

The next scriptures we will take

D&C 88

93 And immediately there shall appear a great sign in heaven, and all people shall see it together.

...

95 And there shall be silence in heaven for the space of half an hour

And from this we can take

1. Sign of the Son of Man
2. Silence for ½ hour

And combining that with what we had above we get:

1. Angels crying to prepare for the bridegroom
2. Sign of the Son of Man
3. New Jerusalem (Bridegroom comes)
4. ½ hour silence in heaven begins
4. Mt of Olives
5. Great and Dreadful Day

But what about this horn blowing in D&C 88 before the silence in heaven and in Revelation the 7 horns start blowing after the silence in heaven starts? Well, I believe this to be people using point of reference language incorrectly... In

D&C 88

93. Sign of the Son of Man
94. Angel blowing horn tied to Babylon

95. *And there shall* be silence in heaven for the space of half an hour...

“And there shall be” does not mean “and *then* there shall be” or “and *then* it shall come to pass”, etc. If anything this language is the same as “also”... Meaning these events don’t happen back to back but side by side, at the same time... For example:

“Zion is the pure in heart, and there shall be no poor among them.”

Does not mean that we get Zion first, become pure, and then there is no poor among us- it is describing a condition, something taking place at once. Another example:

“Christmas party this Wednesday night which will have music, and there shall be dinner, and there shall be activities for children, etc.”

It’s not describing order of events rather what will be including in the event. With this understanding I don’t believe there is any conflict with these points of reference... Revelation 7-8 teach us that the silence in heaven starts and then horns start going off, while D&C 88 teaches us that the first horn going off takes place during the event “silence in heaven”... Thus we have:

1. Angels crying to prepare for the bridegroom
2. Sign of the Son of Man
3. New Jerusalem (Bridegroom comes)
4. ½ hour silence in heaven begins
5. First angel blows his trump
6. Mt of Olives
7. Great and Dreadful Day

After all nations have heard the proclamation, there will be silence in the heavens, and I do not know but on the earth too; for the people will doubtless be overpowered with astonishment to see an angel, the sound of whose trump shall pierce the ears of all living. After this, I say, there will be silence in heaven for half-an-hour.

So after the 7th seal is opened there will be silence in heaven for the space of half-an-hour. Pretty straight forward and in the points of reference.

Then, after the wicked begin to recover and get a little strength, behold and lo! The curtain of heaven will be unfolded as a scroll that is rolled up. You know how our great maps are rolled out to expose their contents to the people; and the Lord has said the heavens shall be unfolded as a scroll that is rolled up is unfolded. What will be seen when this takes place? Our Savior, our Redeemer, will unveil his face. That Being who was born in Bethlehem—that being who has saved the world by offering his own life, how will he appear? Will he come as a common man?

Or how will he make his appearance? He will appear as a being whose splendor and glory will cause the sun to hide his face with shame.

There is nothing extra provided in this quote that adds anything further to our timeline. One has to either say that what Elder Orson Pratt is doing here is rehashing and simply describing the Great and Dreadful day or Elder Orson Pratt is conflating Second Coming events and his remarks must be thrown out. Either way you are left with the same point of references we have already established, namely:

1. Angels crying to prepare for the bridegroom
2. Sign of the Son of Man
3. New Jerusalem (Bridegroom comes)
4. ½ hour silence in heaven begins
5. First angel blows his trump
6. Mt of Olives
7. Great and Dreadful Day

The sun is a very glorious body; and when you look upon it, so great is the light, that you can scarcely see surrounding objects; but the light of the sun is nothing to be compared with the glory of that personage who shall appear when the heavens shall be unveiled, or unfolded like a scroll. The light of the sun will dwindle away, and he shall hide his face with shame. Who will be with Jesus when he appears? The decree has gone forth, saying, Mine Apostles who were with me in Jerusalem shall be clothed in glory and be with me. The brightness of their countenance will shine forth with all that refulgence and fulness of splendor that shall surround the Son of Man when he appears. There will be all those personages to whom he alludes. There will be all the former-day Saints, *Enoch and his city*, with all the greatness and splendor that surround them: there will be Abraham, Isaac, and Jacob, as they sit upon their thrones, together with all the persons that have been redeemed and brought near unto the presence of God. All will be unfolded and unveiled, and all this will be for the wicked to look upon, as well as the righteous; for the wicked will not as yet have been destroyed.

Once again, I don't want to drag in a bunch of scriptures but I will drag in three here to prove a point convincingly:

JSM:

4. Tell us when shall these things be which thou hast said concerning ... the sign of thy coming, and of the end of the world, or *the destruction of the wicked, which is the end of the world?*

JST Genesis 14:

33 And now, Melchizedek was a priest of this order; therefore he obtained peace in Salem, and was called the Prince of peace.

34 And his people wrought righteousness, and obtained heaven, and sought for the city of Enoch which God had before taken, separating it from the earth, having reserved it unto ... the *end of*

the world

JSH

37 For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble; **for they that come** shall burn them, saith the Lord of Hosts, that it shall leave them neither root nor branch.

Brother Hyrum Andrus sums up the following three scriptures thus:

*“Having established his law and his program of Zion among Israel on earth by these earlier visits, **Jesus will then appear to the world in glory to cleanse it of wickedness** (D&C 101:23–35) and to make his kingdom universal. In quoting the fourth chapter of Malachi, Moroni rendered the first verse thus: “For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble; **for they that come shall burn them**, saith the Lord of Hosts, that it shall leave them neither root nor branch” (JS–H 1:37; emphasis added). This rendition indicates that when Christ comes to the world in glory, he will not come alone. By revelation to Joseph Smith the Lord declared that he would reveal himself “from heaven with power and great glory, with all the hosts thereof” (D&C 29:11; emphasis added). In the Bible, Malachi’s statement does not indicate how the wicked will be burned, but Moroni and revelations to Joseph Smith make it clear that the wicked will be consumed by the glory of Christ and of those who accompany him when the Lord appears in the clouds of heaven (D&C 29:11–12, 21).” (Moroni’s Visit, Chapter 14: The Prophetic Vision of the Last Days)*

Simply put, Enoch and those that return with him will be what burns and cleanses the world at the Great and Dreadful Day. As Moroni clearly said, “for they that come [at the Great and Dreadful Day] shall burn them”, meaning these people A) have **just** come back **at that moment** and B) that moment is the Great and Dreadful Day. Brother Orson Pratt here says that ALL will be unveiled for the righteous and the wicked to both see, once again, from established doctrine we have to say that either A) Elder Orson Pratt is talking about the Great and Dreadful Day or B) Elder Orson Pratt was speaking **beyond** himself and his words need to be tossed. So we can add that point to the timeline:

1. Angels crying to prepare for the bridegroom
2. Sign of the Son of Man
3. New Jerusalem (Bridegroom comes)
4. ½ hour silence in heaven begins
5. First angel blows his trump
6. Mt of Olives
7. City of Enoch returns
8. Great and Dreadful Day

When this takes place, there will be Latter-day Saints living upon the earth, and they will ascend and mingle themselves with that vast throng; for they will be filled with anxiety to go where the Saints of the Church of the Firstborn are, and the Church of the Firstborn will feel an anxiety to come and meet with the Saints on earth, and this will bring the general assembly of the redeemed into one; and thus will be fulfilled the saying of Paul, "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

If you haven't figured it out by now, the "second coming" Elder Orson Pratt is talking about here is obviously the Great and Dreadful Day of the Lord. So after the silence in heaven is over, we have the Great and Dreadful Day of the Lord, once again, pretty well established points of reference. Elder Orson Pratt isn't/hasn't given a very in depth break down of the points of reference, they are very, very macro... So far all we have is:

1. Testimonies, voices, signs from heaven, etc. (Rev 6: 12-13, D&C 88: 87-91)
2. Angels sent forth warning "the bridegroom cometh" (D&C 88: 92)
3. The Sign of the Son of Man (D&C 88: 93)
4. The Great and Dreadful Day of the Lord (D&C88: 95-98)

About the same time that the Latter-day Saints are quickened (not immortalized), there will be Saints that have slumbered and slept for ages, and they are to be quickened and taken up into the heavens.

This is a true statement but the placement of it is interesting, either A) it is a true statement placed in an awkward place in the talk or B) Elder Orson Pratt in the following paragraph is once again, speaking *beyond* himself and we need to toss his words out. I will go with A) it is a true statement placed in an awkward place, because anytime you *have* to go with B) people lose their minds. So all Orson Pratt here says is that "when the translating/purifying/etc. of the Saints is taking place (3 Nephi 24 amongst other places) there will also be resurrections occurring. This doesn't actually update our timeline by itself because we haven't yet added to it that macro last day series of events. Since resurrections will start with Joseph Smith in this dispensation and work out from him and never cease it would simply be an arrow or continuing event:

1. Joseph Smith is resurrected and from him others will rise in this dispensation
2. Angels crying to prepare for the bridegroom
3. Sign of the Son of Man
4. New Jerusalem (Bridegroom comes- Saints translated/purified/etc.)
5. ½ hour silence in heaven begins
6. First angel blows his trump
7. Mt of Olives
8. City of Enoch returns
9. Great and Dreadful Day

Now the wicked are to see all these things; and if power of language could be given to them, what would they say? They would turn to the rocks and the mountains, and say, O mountains and rocks, fall upon us and hide us from the presence of Him that sits upon the throne, and from the wrath of the Lamb. And I have no doubt but they will have the power to say it. But they must endure the sight. After which, they must be consumed according to that which is spoken, and the heathen nations must be redeemed, and the way be prepared for the Lord to dwell upon the earth.

The wicked see the Second Coming of the Savior at the Great and Dreadful Day and are then consumed/destroyed. The entire earth is also at that day prepared for the Lord to dwell on the entire earth- these are the events of the elements melting with fervent heat, etc. So once again, Elder Orson Pratt is either A) talking about the Great and Dreadful Day, or B) talking *beyond* himself and his words need to be tossed. The “heathen” nations will be being redeemed from the events at the Mt of Olives till the Great and Dreadful Day, and those of a terrestrial order will survive the Great and Dreadful. So no additions to the timeline from this quote.

The mortal Saints will then be transfigured and sanctified, but not immortalized. They will be prepared for the millennial reign. ***The tables will then be spread, and the Latter-day and Former-day Saints will be together to partake of the sacrament just as it is this afternoon, only more perfectly prepared.***

Wow! I guess I now have a reference to say that the Marriage Supper of the Lamb takes place POST Great and Dreadful Day! Thank you @Greentree to having me break this down in depth, I wouldn't have found this otherwise! So we now have:

This is my object in thus portraying these things before you this afternoon, for as often as we do this we show forth the Lord's death till he come. When that time comes, he will partake of the fruit of the vine with us; and with him will be Moroni, Mormon, and Lehi, and all the inhabitants of this vast American continent who have been saved through the Gospel. There will be ***Enoch's city***, the Former-day Saints, and the vast throng of resurrected Saints to sit down and partake of the supper of the great Bridegroom, and he will administer in the midst of his brethren.

If we simply break down Elder Orson Pratt's talk and don't venture off, this is easy to break down. Elder Orson Pratt mentions now the Marriage Supper of the Lamb and says that Enoch and his people will be there. Since we have already established and proven that they will not return until the Great and Dreadful Day, we can assume either A) Elder Orson Pratt is placing the Marriage Supper of the Lamb post the Great and Dreadful Day or B) Elder Orson Pratt is placing the return of the city of Enoch as well as ALL Saints *earlier* than the Great and Dreadful Day and thus, once again would be speaking *beyond* himself and we would be forced to throw the entire quote out. Once again, I will make the choice to assume A so that the quote can be used. This then gives us a golden quote for understanding the Marriage Supper of the Lamb and who will be there as well as when it will take place. The events at Adam-ondi-ahman are “priesthood meeting” and for a select few priesthood holders, this event, the Marriage Supper of the Lamb

will have *all* worthy Saints present and partaking. So what is our final “points of reference chain”?

1. Joseph Smith is resurrected and from him others will rise in this dispensation
2. Angels crying to prepare for the bridegroom
3. Sign of the Son of Man
4. New Jerusalem (Bridegroom comes- Saints translated/purified/etc.)
5. ½ hour silence in heaven begins
6. First angel blows his trump
7. Mt of Olives
8. City of Enoch returns
9. Great and Dreadful Day
10. Marriage Supper of the Lamb

And as always, we will end with the words of the speaker, his testimony and commitment, and I will make it my own:

I hope and pray that I may be prepared to be one of that joyful throng to be assembled there with a pure heart, and one that is upright before God. I also hope that my brethren will be with me, and that we shall have the privilege of celebrating the marriage supper of the Lamb, for that will be a happy day.

May God bless you! Amen.