

Identifying Points of Reference in Scripture and Building a Macro (and Micro) Last Days Timeline

Excerpts from Orson Pratt Discourse, Journal of Discourses 8:44-52

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

1. **Identify/Highlight significant words and words of scripture from the source.** These will sometimes be in quotes. Sometimes they won't be. This is where the time spent in scriptures really pays off. Anyone can have the words of scripture familiar to them, it just requires a commitment of time and mental effort. When you study the scriptures more, you become familiar with scriptural language, including specific phrases or groups of words. The words of scripture readily available in your mind will become important as the Spirit helps you piece together timeline events.
2. **Collect all scripture references you can find with that word or phrase into one place, record them, and study them.** The first place I search is the footnotes, including the Topical Guide. I also use the Scripture Citation Index to perform a keyword or keyphrase search. Be sure to create a separate document or section of your journal for these specific scriptures or this specific event.
3. **While studying the scripture references you have collected, identify/highlight other significant words or phrases.** This is where you begin to be able to build your timeline. Based on how the verses are ordered in scripture, you can conclude whether one event precedes or follows another event. Be sure to listen to the Spirit and record any connections that you make. Double check your conclusions by rereading the verses to make sure they make logical sense.
4. **Use Scripture Citation Index to search other non-canonical sources for information on the scriptures you have identified/highlighted.** SCI is helpful when searching the Journal of Discourses or TPJS. BYU has made the entire "History of the Church" available on its library website. Micah has a list of other great sources on his server in Discord.

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.

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.”

There is a quote in this paragraph which is actually a scripture. The wording in this quote matches D&C 88:92.

D&C 88:92 And angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying: Prepare ye, prepare ye, O inhabitants of the earth; for the judgment of our God is come. Behold, and lo, the Bridegroom cometh; go ye out to meet him.

D&C 88 is a great section to help us piece together points of reference. The way I read D&C 88:88-116 as chronological. Meaning events in verse 92 happen before events in 93, events in 95 happen before 96. Be careful though because some scriptures like the Book of Revelation and D&C 133 ARE NOT all chronological. This is where finding and comparing with other scripture references that have the same or similar wording can be helpful.

I also identified “coming in the clouds of heaven with power and great glory” as another significant phrase in this paragraph.

JST Matthew 24:37-38

And as I said before, **after the tribulation of those days**, and the powers of the heavens shall be shaken, **then shall appear the sign of the Son of Man in heaven**; and **then shall all the tribes of the earth mourn**.

38 And **they shall see the Son of Man coming in the clouds of heaven with power and great glory**.

40 For **the Son of Man shall come, and he shall send his angels before him with the great sound of a trumpet**; and they shall gather together the remainder of his elect from the four winds, from one end of heaven to the other.

D&C 45:44-45 And then they shall look for me, and, behold, I will come; and **they shall see me in the clouds of heaven, clothed with power and great glory; with all the holy angels**; and he that watches not for me shall be cut off.

But **before the arm of the Lord shall fall, an angel shall sound his trump, and the saints that have slept shall come forth to meet me in the cloud**.

Acts 1:2-4, 6-12 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto **the apostles** whom he had chosen:

3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

4 And, **being assembled together with them, commanded them that they should not depart from Jerusalem**, but wait for the promise of the Father, which, saith he, ye have heard of me. **When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?**

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive power, after that the Holy Ghost is come upon you: and **ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth**.

9 And when he had spoken these things, while they beheld, **he was taken up; and a cloud received him out of their sight**.

10 And **while they looked steadfastly toward heaven as he went up**, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? **this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven**.

12 **Then returned they unto Jerusalem** from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

After comparing these scriptures, here is a list of points of reference I identified in the proper order:

Days of tribulation

Angels (plural) flying through the midst of heaven sounding the trump of God saying "Prepare for the Bridegroom"

Sign of the Son of Man in Heaven

The tribes of the earth mourn (notice tribes and not just people are identified)

Son of Man descends in the clouds of heaven with power and great glory with angels to a group of his faithful disciples

The Kingdom “restored” to Israel

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. "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."**

What are some key words or phrases in this paragraph?

"After the angels have sounded this in the ears of all living"

"Great sign in the heavens"

"Bridegroom"

Elder Pratt recites the phrasing from D&C 88:92 again and then says after that, then the great sign in heaven appears (D&C 88:93).

JST Matthew 24:37 For as the light of the morning cometh out of the east, and shineth even unto the west, and covereth the whole earth, so shall also the coming of the Son of Man be.

...then will appear one grand sign of the Son of Man in heaven. But what will the world do! They will say it is a planet, a comet, etc. **But the Son of Man will come, as the sign of the coming of the Son of Man**, which will be as the light of the morning cometh out of the east." (Wandle Mace Autobiography, p. 85).

I think what the sign is and what it heralds are actually two separate things. The sign is this planet or comet looking piece of Earth that the city of Enoch was taken up on. It heralds Christ's coming, imminently to the Saints in the New Jerusalem and in about 21 years for the rest of the world at the Great and Dreadful Day.

I have always assumed that the members of the city of Enoch have continued to reside there on that chunk of earth they left on. That is why I have always thought that Moses 7:63 took place at/just after the Great and Dreadful Day. Bruce R. McConkie taught, "**Those who were translated before the resurrection of our Lord "were with Christ in his resurrection."** Those who have been translated since the resurrection of Christ shall continue to live as mortals until the Second Coming when they shall receive their immortal glory. **It will be resurrected, not translated beings, who shall return with the city of Enoch. (Mormon Doctrine, p. 730)**

D&C 133:54-55 also appears to confirm this understanding:

"Yea, and **Enoch also, and they who were with him**; the prophets who were before him; and Noah also, and they who were before him; and Moses also, and they who were before him; 55 And from Moses to Elijah, and from Elijah to John, **who were with Christ in his resurrection**, and the holy apostles, with Abraham, Isaac, and Jacob, shall be in the presence of the Lamb."

Alma 40:18-20 also teaches this:

“Behold, I say unto you, Nay; but it meaneth the reuniting of the soul with the body, of **those from the days of Adam down to the resurrection of Christ.**

19 Now, whether the souls and the bodies of those of whom has been spoken shall all be reunited at once, the wicked as well as the righteous, I do not say; let it suffice, that I say that they all come forth; or in other words, **their resurrection cometh to pass before the resurrection of those who die after the resurrection of Christ.**

20 Now, my son, I do not say that their resurrection cometh at the resurrection of Christ; but behold, I give it as my opinion, that **the souls and the bodies are reunited, of the righteous, at the resurrection of Christ, and his ascension into heaven.**”

I think this resurrection obviously includes the city of Enoch. So if the city of Enoch was resurrected way back in the meridian of time, why would they continue to inhabit a chunk of earth that is terrestrial at best? Joseph Smith taught “Many have supposed that the doctrine of translation was a doctrine whereby men were taken immediately into the presence of God, and into an eternal fullness, but this is a mistaken idea. **Their place of habitation is that of the terrestrial order**, and a place prepared for such characters He held in reserve to be ministering angels unto many planets, and **who as yet have not entered into so great a fullness as those who are resurrected from the dead.**” TPJS, 170. So if the City of Enoch are celestial beings, would they still continue to inhabit a terrestrial or telestial world? I just don't think so.

This leads me to conclude that the city of Enoch, who are resurrected beings, will not return on the chunk of rock they were taken up on. They will not appear for the first time 21 years after the sign of the coming of the Son of Man is given. They will first come to the New Jerusalem with Christ when He comes.

The Wandle Mace quote I cited above also says this sign is actually the coming/a coming of the Son of Man. I interpret that to mean that Christ comes in conjunction with this sign being seen by the whole earth. Not at the same time as the sign is given (as Elder Pratt says), but shortly after. This sign appears even before the 1/2 hour of silence. How can this sign then also be Christ's coming on the Great and Dreadful Day? Don't get me wrong, I think this is a sign to the rest of the world that Christ will come (after 21 years), but what is it a sign of to Latter-day Saints? I believe it is a sign that He is imminently coming to them in the New Jerusalem. That they must prepare for the coming of the Bridegroom.

Here are my points of reference for this paragraph:

Angels (Plural) sound the trump of God warning the Latter-day Saints and the pure in heart of the coming of the Bridegroom

Sign of the Coming of the Son of Man appears to the whole world

The tribes of the earth mourn

The Son of Man/the Bridegroom comes in the clouds of heaven with power and great glory

I'm going to try to avoid as much as possible bringing in other scriptures and try instead to make points of reference with what Elder Orson Pratt is saying and see if it makes sense... 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.

What are key words or phrases in this paragraph?

D&C 88:94 And another angel shall sound his trump, saying: That great church, the mother of abominations, that made all nations drink of the wine of the wrath of her fornication, that persecuteth the saints of God, that shed their blood—she who sitteth upon many waters, and upon the islands of the sea—behold, she is the tares of the earth; she is bound in bundles; her bands are made strong, no man can loose them; therefore, she is ready to be burned. And he shall sound his trump both long and loud, and all nations shall hear it.

Here are the points of reference for this paragraph:

Angels (plural) fly through the heavens blowing the trump of God to warn/wake up the Latter-day Saints

The Sign of the Coming of the Son of Man

The First Angel blows His trumpet proclaiming the imminent destruction of the tares

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.

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.**

What are the key words/phrases in this paragraph?

This paragraph corresponds with D&C 88:95.

And there shall be silence in heaven for the space of half an hour; and immediately after shall the curtain of heaven be unfolded, as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled;

On its face, D&C 88:95 reads like it is talking about the Great and Dreadful Day, but let's examine this verse together with other verses. This phrase "sun shall hide his face in shame" is repeated in D&C 133:48-49

48 And the Lord shall be red in his apparel, and his garments like him that treadeth in the wine-vat.

49 And so great shall be the glory of his presence that the sun shall hide his face in shame, and the moon shall withhold its light, and the stars shall be hurled from their places.

The terrestrial events in Verse 49 also connect us to D&C 88, D&C 45, and Isaiah 24.

D&C 88:87 For not many days hence and **the earth shall tremble and reel to and fro as a drunken man**; and **the sun shall hide his face**, and shall refuse to give light; and **the moon shall be bathed in blood; and the stars shall become exceedingly angry, and shall cast themselves down** as a fig that falleth from off a fig tree.

D&C 45:42 And before the day of the Lord shall come, **the sun shall be darkened, and the moon be turned into blood, and the stars fall from heaven.**

Isaiah 24:20, 23 **The earth shall reel to and fro like a drunkard**, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. Then the moon shall be confounded, and **the sun ashamed, when the LORD of hosts shall reign in mount Zion.**

A similar description of these events is also given in Revelation 6.

JST Revelation 6:12-16 And I beheld **when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;**

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.

14 And **the heavens opened as a scroll is opened when it is rolled together;** and every mountain and island was moved out of its place.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

16 And said to the mountains and rocks, **Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:**

Here are the points of reference from this paragraph:

The First Angel blows His trumpet proclaiming the imminent destruction of the tares

The wicked begin to recover (from hearing the first trump/first angel) and get a little strength

Great Earthquake/Earth trembles and reels as a drunken man

Sun hides its face in shame, moon covered in blood, stars fall from heaven
Christ's face appears and the wicked cry for the mountain and rocks to hide them from His face
Silence in heaven for half an hour begins

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 trumpet
6. Mt of Olives
7. Great and Dreadful Day

"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.**

At this point, the world hasn't even heard the second angel sound his trumpet. So logically this event cannot be the Great and Dreadful day because 1) the wicked are still on the earth, and 2) the rest of the angels have not sounded their trumpets.

Joseph repeats these same points of reference in this order in another statement he made in 1842. "While in conversation at Judge Adams' during the evening, I said, **Christ and the resurrected Saints will reign over the earth** during the thousand years. They will not probably dwell upon the earth, but will visit it when they please, or when it is necessary to govern it. **There will be wicked men on the earth** during the thousand years. **The heathen nations who will not come up to worship will be visited with the judgments of God**, and must eventually be destroyed from the earth. TPJS 268-269

We know the wicked are destroyed at the Great and Dreadful Day, but Elder Pratt, when describing the appearance of Christ with Enoch and the rest of the redeemed Saints, says:

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

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."

These are the same words of people in Revelation 6:16. These people proclaim these things BEFORE the 7th seal is opened and before the 7 angels sound their trumpets in Revelation 8.

After the wicked proclaim these things, Elder Pratt says "the heathen nations must be redeemed". So we know first, the wicked will proclaim these things and then sometime after that, the heathen are redeemed. If we go to D&C 45:54, we find these heathen nations aren't actually redeemed until much later AFTER Christ appears on the Mount of Olives.

After this appearance of Christ with the righteous Saints which occurs in the New Jerusalem, Christ still needs to set foot on the Mount of Olives. Once that happens, THEN the heathen nations can be redeemed. This means this specific appearance of Christ Elder Pratt is referring to cannot be the Great and Dreadful Day. If it was, the heathen nations would have already been redeemed and Christ would have set foot on the Mount of Olives and his statement would make no logical sense.

Notice also how in the preceding paragraph Elder Pratt mentions that Enoch and his city will be with Christ at this coming and that they will be seen with all the greatness and splendor that surround them (i.e. they will be resurrected celestial beings). This confirms to me as well that Enoch and his city will not return on the chunk of terrestrial earth they left on.

Here are the points of reference from these paragraphs:

Wicked will see the heavens opened and ask for the mountains and rocks to hide them
Christ appears in New Jerusalem with his original 12 Apostles, Enoch and his city, and Abraham, Isaac, and Jacob, as well as all the redeemed of past ages.
Heathen nations redeemed

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.

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.

The same time as what? As Christ appearing with the righteous Saints from ages past in the New Jerusalem. This event coincides with the quickening of Saints still on the Earth and the resurrection of those who died after Christ's resurrection. This is what is referenced in D&C 88:96-98.

96 And the saints that are upon the earth, who are alive, shall be quickened and be caught up to meet him.

97 And they who have slept in their graves shall come forth, for their graves shall be opened; and they also shall be caught up to meet him in the midst of the pillar of heaven—

98 They are Christ's, the first fruits, they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him; and all this by the voice of the sounding of the trump of the angel of God.

Notice that this resurrection/quickening event occurs in conjunction with the sounding of the 1st trump from verse 94. This is prior to all 7 of the angels sounding their trumps because after these events occur, 6 more angels blow their trumps and all 7 blow their trumps again a 2nd time. If this resurrection/quickening actually occurred at the Great and Dreadful Day, then the 6 trumps and the destructions that accompany them would occur AFTER that day. This makes no sense because we know all of these destructions actually proceed the Great and Dreadful Day.

In another discourse by Elder Pratt clarifies that there is time between this resurrection/quickening and the Great and Dreadful Day.

"There are some who suppose, when these Saints are thus resurrected and taken up into heaven, that this will be the precise period when Jesus will descend on the earth; but I wish to correct this idea by the aid of both old and new revelation. Instead of Jesus immediately descending to the earth, when these Saints are thus taken into heaven, he will stay until the seven angels have sounded their trumps. There will be quite a lapse of time between the sounding of each of these seven; some months will intervene; they do not all follow directly one after the other or in the course of a few hours time; but there will be a period between in which certain great and marvelous events will take place." JD 16:328

So this resurrection/quickening event happens prior to the rest of the 6 trumps/destructions and prior to Jesus descending to the earth in his full glory. Notice that all the scriptures and quotes which talk about Christ appearing in the New Jerusalem describe Him as “appearing” or “unveiling His face” while all the scriptures which discuss the G&DD mention Christ

“descending”. These subtle word differences are huge clues to help us identify which coming of Christ is being referenced.

The points of reference for this paragraph include:

Saints living on the earth are quickened

Saints who have died already are resurrected

7 Trumps/7 Angels

Great and Dreadful Day

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

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. 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.**

So when does this supper/sacrament occur? After the quickening/resurrection. How else would the Saints on the Earth be able to sit and eat and drink with resurrected celestial beings? They have to be quickened in order to be able to endure the presence of these beings. But their mission is not complete. They still have to minister to those on the earth during the period when the 7 trumps/destructions are occurring.

I also find it significant that Elder Pratt mentions that Mormon, Nephi, and Lehi will be there. This is another clue to me that this event takes place in Zion/New Jerusalem on the American continent. Moses 7:62-63 also confirms that this meeting with the city of Enoch takes place on the American continent in the New Jerusalem.

“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.**

63 And the Lord said unto Enoch: **Then shalt thou and all thy city meet them there**, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other;

D&C 27:5-14

5 Behold, this is wisdom in me; wherefore, marvel not, for **the hour cometh that I will drink of the fruit of the vine with you on the earth, and with Moroni**, whom I have sent unto you to reveal the Book of Mormon, containing the fulness of my everlasting gospel, to whom I have committed the keys of the record of the stick of Ephraim;

6 And also **with Elias**, to whom I have committed the keys of bringing to pass the restoration of all things spoken by the mouth of all the holy prophets since the world began, concerning the last days;

7 And also **John the son of Zacharias**, which Zacharias he (Elias) visited and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias;

8 Which John I have sent unto you, my servants, Joseph Smith, Jun., and Oliver Cowdery, to ordain you unto the first priesthood which you have received, that you might be called and ordained even as Aaron;

9 And also **Elijah**, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children, and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse;

10 And also with **Joseph and Jacob, and Isaac, and Abraham**, your fathers, by whom the promises remain;

11 And also with **Michael, or Adam**, the father of all, the prince of all, the ancient of days;

12 And also with **Peter, and James, and John**, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles, and especial witnesses of my name, and bear the keys of your ministry and of the same things which I revealed unto them;

13 Unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fulness of times, in the which I will gather together in one all things, both which are in heaven, and which are on earth;

14 And also with **all those whom my Father hath given me out of the world.**

D&C 58:7-11

7 And also that you might be honored in laying the foundation, and in bearing record of the land upon which the Zion of God shall stand;
8 And also that **a feast of fat things might be prepared for the poor**; yea, a feast of fat things, of wine on the lees well refined, that the earth may know that the mouths of the prophets shall not fail;
9 Yea, **a supper of the house of the Lord**, well prepared, unto which all nations shall be invited.
10 First, **the rich and the learned, the wise and the noble**;
11 And **after that cometh the day of my power; then shall the poor, the lame, and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord**, prepared for the great day to come.

1. This supper is a "supper of the house of the Lord". What is the house of the Lord that also coincides with a coming of the Lord? I think this narrows it down to New Jerusalem.
2. The way the supper is described there are two phases of this supper. The first is for the rich, learned, wise, and noble. Those who have already taken the Holy Spirit for their guide and who have become "noble" themselves (kings and priests unto the Most High God). This has to be those who have built Zion/New Jerusalem and remained faithful through the tribulation.

These are the individuals described in Revelation 7:13-17.

“And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?”

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.
15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.
16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.
17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.”

Then after the marriage supper begins is the day of the Lord's power. I think this is the 7 trumps/destructions. All during this time, the feast is made ready for anyone who wants to come in and partake. In fact, they must come in and partake to be "prepared for the great day to come" (i.e. the Great and Dreadful Day) when everything celestial will be destroyed.

JST Luke 3:8-11

Until **the fulness of time**, and the law and the testimony shall be sealed, and the keys of the kingdom shall be delivered up again unto the Father;
9 To administer justice unto all; to come down in judgment upon all and to convince all the ungodly of their ungodly deeds, which they have committed; and all this in the day that he shall come.
10 For **it is a day of power**; yea, every valley shall be filled, and every mountain and hill shall be brought low; the crooked shall be made straight, and the rough ways made smooth;
11 And **all flesh shall see the salvation of God**.

The fulness of time is the time when the keys of the kingdom will be delivered up again unto the Father and judgment is given to the Saints. This is a meeting of dispensation heads in Adam-ondi-Ahman where the keys are handed back to Christ who then hands the kingdom back to the Father.

After this fulness of time, then begins the day of the Lord's power. This is when destruction will be poured out upon the wicked and ungodly and all flesh shall be prepared to see the salvation of God.

Revelation 19:7-21

Let us be glad and rejoice, and give honour to him: for **the marriage of the Lamb is come, and his wife hath made herself ready.**

The Marriage Supper of the Lamb coincides with the events described in Revelation 12:7
And the dragon prevailed not against Michael; neither the child, nor **the woman, which was the church of God, who had been delivered of her pains and brought forth the kingdom of our God and his Christ.**

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, **Blessed are they which are called unto the marriage supper of the Lamb.** And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him. And he said unto me, See that thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold **a white horse; and he that sat upon him is called Faithful and True,** and in righteousness he doth judge and make war.

12 His eyes as a flame of fire, and he had on his head many crowns; and a name written, that no man knew, but himself.

13 And **he is clothed with a vesture dipped in blood:** and his name is called The Word of God.

14 And **the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.**

15 And out of his mouth proceedeth the word of God, and with it he will smite the nations: and he will rule them with the word of his mouth: and he treadeth the winepress in the fierceness and wrath of Almighty God.

16 And he hath on a vesture and on his thigh a name written, **KING OF KINGS, AND LORD OF LORDS.**

17 And **I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;**

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all who fight against the Lamb, both bond and free, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the word of him that sat upon the horse, which word proceeded out of his mouth: and **all the fowls were filled with their flesh.**

Revelation 19 helps us connect Christ and "the armies in heaven" with the second phase of this marriage supper. Christ and his armies in heaven come first (those already resurrected). Then they send out an invitation to all the fowls in the midst of heaven. If we take fowls to mean angels like Joseph Smith does in the interpretation he gives of the parable of the mustard tree, then we see how this is a call for angels to gather those remaining who haven't been invited to the marriage supper. Why are they angels in the midst of heaven and not mortal men? Because they have already been resurrected. The 144,000 are those on the earth who have been quickened in the temple at New Jerusalem.

The parables of the marriage of the king's son (Matthew 22) and the parable of the marriage supper (Luke 14) call all these angels/armies "servants". Then they go forth to gather. It is during this gathering we see the beast, the false prophet. So we know this has to be the 7th seal gathering because we know the beast and false prophet don't show up until after the 7th seal is opened.

Parable of the Marriage of the King's Son

Matthew 22:1-14

The kingdom of heaven is like unto a certain king, who made a marriage for his son.

3 And when the marriage was ready, **he sent forth his servants to call them that were bidden to the wedding;** and they would not come.

4 Again **he sent forth other servants,** saying, Tell them that are bidden, Behold, I have prepared my oxen, and my fatlings have been killed, and my dinner is ready, and all things are prepared; therefore, come unto the marriage.

5 But they made light of the servants and went their ways, one to his farm, another to his merchandise;

6 And the remnant took his servants, and entreated them spitefully, and slew them.

There are different types of servants discussed in these verses. The first group of servants are those the Lord initially sends to bid other servants to come to the wedding. These are John the Baptist, Peter, James, and John, Moroni, etc. who first bestowed priesthood keys of the kingdom to Joseph Smith in this dispensation.

These "other servants" in verse 4 are those who heeded the initial bidding to come to the marriage supper. They were also sent forth to bid others to come to the marriage supper. These are the first Elders and missionaries of the Church in this dispensation.

Those who rejected these "other servants" also slew them. This includes those who were bidden to the marriage supper, but rejected the prophets (i.e. the Gentiles). This has direct reference to the martyrdom of Joseph and Hyrum.

7 But when the king heard that his servants were dead, he was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city.

This describes the destruction of those who rejected the message of the servants among the Gentiles. These are the first group bidden to the marriage supper. Their destruction and desolation is made sure because of their rejection of the fullness of the gospel and the martyrdom of Joseph and Hyrum.

8 **Then said he to his servants**, The wedding is ready; but they who were bidden were not worthy.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

The wedding happens first, then the marriage supper. The marriage supper is really a celebration of the wedding itself. The parable of the gospel net in Matthew 13:47-53 is this gathering to the wedding. Both wicked and righteous are gathered. The invitation goes out to all the house of Israel (scattered and lost tribes). All who “let God prevail” (i.e. Israel) prepare themselves and make themselves worthy for the wedding while the wicked cling to Babylon and the cares of the world and are destroyed.

11 ¶ But when the king came in to see the guests, he saw there a man who had not a wedding garment.

12 And he said unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless.

13 Then said the king unto his servants, Bind him hand and foot, and take and cast him away into outer darkness; there shall be weeping and gnashing of teeth.

14 For many are called, but few chosen; wherefore, all do not have on the wedding garment.

These verses are the end fulfillment of the parable of the net where the servants/angels cast out the wicked from among the righteous. The wedding garment is the linen described in Revelation 19:8. The wedding garment represents the righteousness of the Saints.

Parable of the Great Supper

Luke 14:15-24

And when one of them who sat at meat with him heard these things, he said unto him, **Blessed is he who shall eat bread in the kingdom of God.**

The phrase “eating bread” points us to this being a sacrament event.

16 Then said he unto him, A certain man made a great supper, and bade many:

17 And **sent his servants at supper time, to say to them who were bidden, Come, for all things are now ready.**

18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife; therefore, I cannot come.

21 So that servant came and shewed his lord these things. Then the master of the house, being angry, said to his servants, Go out quickly into the streets and lanes of the city and **bring hither the poor, and the maimed, the halt, and the blind.**

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 The Lord said unto his servant, Go out into the highways and hedges and compel men to come in, that my house may be filled;

24 For I say unto you that none of those men who were bidden shall taste of my supper.

This parable, like D&C 58:7-11, highlights the two phases of the marriage supper of the Lamb. First the rich, nobles, etc are invited. After that, during the day of the Lord's power, the lame, blind, and the poor are invited.

I found this statement in the New Testament Student Manual under Luke 14. The parable of the great supper is about this future marriage supper of the Lamb.

"Also, the statement made by one of Jesus's listeners—"Blessed is he that shall eat bread in the kingdom of God" (Luke 14:15)—reminds us that **just before the beginning of the Millennium, Christ and His servants will partake together of the bread and water of the sacrament** (see D&C 27:5-14)."

Isaiah 25:6-8

And **in this mountain shall the LORD of hosts make unto all people a feast** of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7 And **he will destroy in this mountain the face of the covering** cast over all people, and **the veil that is spread over all nations.**

8 **He will swallow up death in victory;** and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.

The mountain referenced here is "Mount Zion". In D&C 84:2, we learn that Mount Zion is the city of the New Jerusalem. So we know these events take place here. All nations which have gathered there will see the Lord's face. The Lord swallowing up death in victory is also a reference to the resurrection which occurs in conjunction with this feast/supper.

If we are simply breaking down Elder Orson Pratt's talk and not venturing 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 and the final timeline created:

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

Brothers and Sisters I hope this has been useful in helping you learn how to go about creating your own “Macro Last-day Timeline(s)” that actually hold some doctrinal weight. My commitment for you is to study the tips provided and then go into the scriptures with all your might and learn them. Knowing the Macro Last-day Timeline can and will provide you peace of mind as you prepare for what the Lord has forewarned us of. In the name of Jesus Christ, amen!