Introduction

The Power of Interpretation

This site was originally called Mormon-Prophecy.org, but is now LDSprophecy.org. The assumption is that this is prophecy taught by the Mormon Church and more specifically from the Revelations of Joseph Smith and the Book of Mormon. Actually this is not true.

Although modern revelation has much to do with what is written in this site, it differs in its entirety as taught by the traditions of the Mormon Church. This site has little to do with Mormon tradition or what comes from conference speeches. It differs from tradition as taught by Brigham Young and several fundamentalists that fallowed. The traditions assumed by most instructors of today, come from various authors, and more particularly from the teachings of the prophet, by Joseph Fielding Smith. Traditions also emphasized in the modern chapter headers and foot notes by Bruce R. McConkie and more particular from his writing of *Mormon Doctrine*. This site is more contrary to tradition but not against accepted scripture.

Most speeches and even teachers are not explicit with tradition. It is that unspoken assumption that those listening are aware of tradition when they use certain key words to arouse the member. Instead of being explicit about *plural marriage* they will use instead the words *eternal marriage.* Some teachers, using *Mormon Doctrine* as a guide will be more explicit, but these are assumptions based on literal interpretations of scripture and prophecy. This is because Joseph Fielding Smith and his close relative by marriage Bruce R. McConkie, are literalists after the teachings of Brigham Young.

This site, on the other hand, is more of an allegorical interpretation of prophecy. To better understand this in its extreme form, I give you a quote from John Dominic Crossan:

“My point, once again, is not that those ancient people told literal stories and we are now smart enough to take them symbolically, but that they told them symbolically and we are now dumb enough to take the literally.”

John Dominic is a former Catholic priests who is a scholar of the bible and has many publications. I have not read one on them nor have I read any religious publications over the last fifty years save a more scientific and engineering approach to religious prophecy of the Great Pyramid published in 1920. It came from *John A* Widtsoe’s Library—a less traditional Mormon writer. Most contemporary publications might prefer Crossan’s view. I for one think it is a bit convoluted, although in principle, he has the idea.

The danger of taking a symbolic view to scripture is to cure-fit things to your own liking in order to justify a conclusion. This was not the intent of the prophets, or God. First of all you have to follow the literal pattern and place spiritual terms in strategic places. You then follow the literal result using the spiritual terms. Religious symbology transports a complete change in the concept where the literal pattern has not resemblance to the spiritual pattern. A spiritual pattern has a literal counterpart—meaning an identical statement with a subject, predicate, and object. What is changed from the literal to the spiritual might simply be the object and not the subject or the verb. It might also me the subject, but never the verb action that the literal concept conveys.

[Isaiah 2:3](https://www.lds.org/scriptures/ot/isa/2.3?lang=eng#2)

… for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

The above is a common quotation in Mormon circles because of the use of Zion. Actually *Zion* and *Jerusalem* are use synonymously. So also are *law* and *the word of the Lord*. What remains constant is the verb expression *shall go forth.* The literal tendency is to treat different city concepts as different places. Instead, think of parallelism—a common method used in prophecy. The change in subject or object tells us where the change from literal to literal or from literal to allegorical can be changed. Now lets perfume an example:

… for out of Enoch shall go forth the law, and the word of the Lord from its righteousness.

The first mention of Zion in scripture is in reference to the city of Enoch. Jerusalem is often seen as a city of righteousness. Certain cities are also condemned for a lack of the same. You could also say in spiritual terms the following:

… for out of good behavior shall go forth the law, and the word of the Lord from righteousness.

This is simplistic, but expresses a total transfer from the usual literal to the spiritual without changing the verb implied. This is how the Lord hides the message in literal terms. Take chapters 11 and 12 from Revelation. Both are different literal descriptions of the same spiritual event. This is chapter parallelism—a common method of the prophets. Both of the chapters use the same 1260 days as does Daniel in reference to the time from the abomination or destruction of Jerusalem to when the rebuilding or wall will go up again in troublous times. All refer to the same event over the specified time. The mistake is that we treat the prophecy halfway literally and change some things to a secular event. All prophecy written to explain a secular event is neither prophecy nor a correct interpretation. Nostradamus is always transposed secularly and therefore becomes strange to prophetic methods. If Nostradamus has anything spiritual to cover, I am not aware of it.

Most academic sources maintain that the associations made between world events and Nostradamus's [quatrains](https://en.wikipedia.org/wiki/Quatrain) are largely the result of misinterpretations or mistranslations (sometimes deliberate) or else are so tenuous as to render them useless as evidence of any genuine predictive power.[[1]](#endnote-1) I have tried a few, but find it difficult in relation to spiritual events. The Jewish method uses secular events and as such, one cannot correctly correspond and event to the prophecy of Nostradamus because there is not corresponding spiritual term written by Nostradamus as their is among the prophets. Perhaps Nostradamus studied the Jewish method and set out to predict literal outcomes of secular kingdoms in the same way that the Jews determined that the visions of Daniel were prophesies of secular kingdoms. Joseph Fielding smith assumed the same.

In returning to Revelation, traditional interpretations ignore the meaning of the time, times, and half a time or even 42 months, which is equal to the 1260 days. Mormons, for example consider that Rev. 11 is yet to be fulfilled in the physical Jerusalem and that Rev. 12 was fulfilled in the apostasy of the first Church after Christ. Joseph Smith even changed Rev. 12 reference of 1260 days to years, according to Protestant tradition and the Jewish method, but did not change it in Rev. 11 or in Daniel. This is a serious mark against Joseph Smith for causing confusion. You cannot disavow all his translation because of one mistake that was based on the tradition of the time any more than you can you disavow any literal interpretation. All it does is continue to hide the truth until we can eventually see. Changing days to years is changing literal to literal and accomplishes nothing.

The idea of prophecy comes as a double edge sword. The one edge is to interpret towards a literal cutting edge while the other is the edge of allegory. Both edges can be interpreted incorrectly and most often it is a combination between the two in conjunction with secular events that produce false conclusions and new traditions.

Take the term *sword.* The allegorical term is simply *word.* When the Lord says, *“My mouth is a two edge sword,”* He simply means that his words cut two ways. They can be seen as literal or allegorical if the individual can see. It is not unlike the American Indians expression of a forked tongue—meaning to imply one thing, but intend to hide the real intent.

It is reasonable to point out the Joseph Smith might have ignored instructions at times, but more often the saints, starting with Brigham Young, would change the meaning whether literal or spiritual to fit the desired tradition. Such an act should be found in prophecy because it is a change in the Lord’s Kingdom. Once this is found, it is the beginning of understanding the allegory of all prophecy.

Prophecy in antiquity made several prophecies of the final redemption and the events leading up to it. We can use this framework with the seven half times as a template and begin to see the intelligence of God. We to often project tradition into the future or the past and never let it pertain to our current Church doctrine—what ever it might be. In this we put ourselves in darkness as we lead others astray. This is a form of idolatry because it exalts tradition by avoiding understanding of our own condemnation.

Joseph Smith interpreted that the biblical stone kingdom to come was fulfilled in the restored church. This is because Joseph fallowed Jewish secular tradition regarding the Great Image. The Lord did not correct this with Joseph because no one was to see the end of things at that time. When we understand that the kingdoms of Daniel were prophesies of the kingdoms of Christianity, we can now interpret prophesy more correctly.

The Lord has to weight the advantages and disadvantages of tradition. In some cases it is better to lead his children into strange traditions, like allowing them to drink gall or giving them a iron rod as an acceptable tradition, because often traditions can keep evil in check. The tradition is much less than perfect, but none the less serves a purpose until we can eventually rise out of darkness. As long as we fail, darkness becomes a yoke, a beast with iron teeth, or a bridle in our mouth—a rod of iron to hold on to while we travel in darkness.

How can anyone justify a correct interpretation? First the correct principles must be applied, but why did these principles remain hidden so long. Daniel asked, “When will be the end of these things?” The angel replied, “Seal it up until the time of the end.” Second, when is the time of the end? If the Mayan calendar is correct, the time of the end would start at 2012. The Mormon should consider that this calendar was a spiritual calendar of the works of God and that it is a remnant of the Jaredites, who came from the Great Tower, 2000 years before Christ.

No one ever considered until these writings and those from the *Christian Folly,* that the Great Tower is the Great Pyramid. The logic is built in this site and is not based on Mormon Doctrine that follows the traditions of every religion regarding the Great Tower. If this alone can be demonstrated, we have an additional source of prophecy that was also hidden up until the time of the end.

Also know as the *apocalypse*—the uncovering of knowledge, it is also the time when old men will dream dreams. If this is not sufficient, I know nothing that will compare. What is *power* used in the sub-title? The answer is *Knowledge*. Go back and read it over. Power seems more of a physical connotation that we interpret like a form of mysterious magic some might have. Knowledge is its spiritual counterpart. Even Francis Bacon, the father of the scientific method, knew this. But how often do we resist the philosophers touch. I find it interesting that Francis Bacon rejected the idea of syllogism as being the best way to draw conclusions in nature.[[2]](#endnote-2) Instead, Bacon proposed a more inductive approach to the observation of nature, which involves experimentation and leads to discovering and building on axioms to create a more general conclusion. In other words the mind should work from the general to the specific.

This is a method of the *Predicate Reality* as illustrated in *The Einstein Illusion, The Platonic Idiom, and The Christian Folly.* The basis comes from grammatical logic based on a relational structure of the Hebrew Sephirot rather than a linear framework. The Sephirot or emanations of the Kabbalah are derived from the relational meaning of things. Such is the fruit of the Tree of Life. Syllogism is nothing but linear logic.

1. [Lemesurier 2003](https://en.wikipedia.org/wiki/Nostradamus#CITEREFLemesurier2003), p. 150-2. [↑](#endnote-ref-1)
2. See Bacon, Francis. "The Great Instauration," 1620. This text can be found (as of the access date of 11/12/13) at the *Constitution Society* website at the following URL: <http://www.constitution.org/bacon/instauration.htm>. [↑](#endnote-ref-2)