

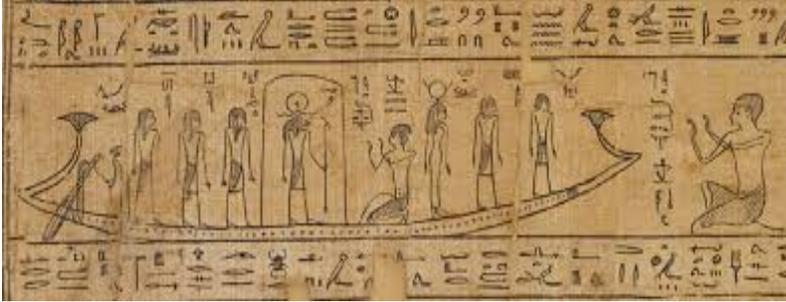
Triangulation

Sometimes the Lord chops up information about a given subject and assigns different spokesmen to deliver different parts of the whole. As with Nephi and John.

“But the things which thou shalt see hereafter thou shalt not write, for the Lord God hath ordained the apostle of the Lamb of God that he should write them” (NC 1 Nephi 3:30).

Why does the Lord do this? Maybe because it gives many of God’s servants the honor of delivering His message. Perhaps some of the Lord’s messengers just have a better handle on certain parts of the message, or the right style for the time. Also, by allowing multiple witnesses, the truth is more firmly established (NC 2nd Corinthians 1:47, NC 2nd Nephi 8:2). And perhaps, by fragmenting the message, the Lord requires us to go actively searching for the information. If we work hard to find it, perhaps we will value it. And if we don’t really want to hear God’s message, we are protected from getting information too easily that would only serve to damn us.

One of the problems, however, with parceling out the facts to different spokesmen is that at times we don’t realize that different prophets, who appear to be talking about separate issues, are actually talking about the same thing. We should expect the Lord to visit important topics multiple times. And, since almost all prophecy is about the Lord’s first coming or the Lord’s second coming, it seems reasonable to search the prophecies with the idea in mind that we may well be listening to different parts of, or accounts of, or commentary on, the same event. And only by combining the scattered fragments can we get an accurate picture of what’s going on. One witness’ version of a traffic accident, for example, could be perfectly correct, but without hearing from other witnesses – who have a different but equally valid perspective – our understanding of the event would be limited.



CROSSING THE GREAT DEEP

Here is an example of four scriptural accounts that appear to be talking about the same phenomenon. By placing them side by side we get a fuller understanding of what is happening.

In NC 1st Nephi 5, Nephi recounts that he builds a ship – with the direction of the Lord – and then names eight individuals that embark on the ship and sail to the promised land. Nephi mentions that there are others on board but does not name them. After grave difficulties crossing the ocean, they finally reach their destination.

“And it came to pass that I, Nephi, did guide the ship that we sailed again towards the promised land. And it came to pass that after we had sailed for the space of many days, we did arrive to the promised land (vs 32).”

Noah also built a ship and tells us that seven individuals besides himself embarked. OC Genesis 5:14

“And Noah went in, and his sons, and his wife, and his sons’ wives with him into the ark.”

After braving the flood, Noah and his family arrived in a world that had been cleansed of iniquity.

The brother of Jared constructed barges to cross the great deep. NC Ether 1:11

“now the number of the vessels which had been prepared was eight”

Again, there is the idea of seven plus one. And again, there is trouble crossing the ocean. But, after being buried in the depths of the sea and encompassed about by many waters, they also reached the promised land.

We might be tempted to dismiss these accounts as simple, straight forward recitations of historical sea voyages. But the Testimony of John helps us to understand that there is more going on here than first meets the eye. T&C 171 TOJ 12:14-16

“After this Jesus showed Himself again to the disciples at the Sea of Tiberias. This is an account of that event: There were together Simon Peter, and Thomas called Didymus, and Nathanael from the city of Cana in Galilee, and the sons of Zebedee, and two others, also disciples. Simon Peter said to them, I ascend to the deep. They responded to him, We go with you. They went forth, and entered into the ark; and they could not grasp anything.

But at the horizon of the morning star, Jesus stood at the sacred entry; however the disciples could not recognize it was Jesus for the glory about Him. Then Jesus asked them, Children, have you celebrated the ritual meal? They answered Him, No. And He directed them and said, Approach the veil to the east and you will find what you seek. They approached the veil as instructed, and now they were overcome by the multitude of what was received. Therefore the disciple Jesus loved said to Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he quickly clothed himself (for he did not wear the apparel), and cast himself into the great deep. And the other disciples came into the ark and parted also the veil (for they were not bound by the limits of this world).

As they ascended, they saw a fire burning at the offering place and the Flesh Offering was upon it, who is also the Bread of Life. Jesus said to them, Rise above the flesh you now occupy, and Simon Peter ascended, and drew the veil open, and there were ministering a hundred, and then fifty, and then three; and for these many who they beheld, yet the veil remained open.

Once again there are eight individuals referenced: The Savior and seven disciples. But this time the text makes clear that what is really being talked about is an ascent, and “the deep” is symbolism for the heavens.¹ The promised land, referenced in Nephi and Ether’s accounts, and a world cleansed of iniquity in Noah’s account, now takes on a second interpretation, namely, Heaven itself. And the voyage can be understood as parting the veil between this world and that.²

¹ *Tehom* (Hebrew תְּהוֹם), literally the Deep or Abyss (Greek *ábyssos*), refers to the “great deep” of the primordial waters of creation in the Genesis, where it is translated as “deep”: *And the earth was without form and void and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the water.* Thank you for the reference, McKay.

² Tolkien seems to have been given something about this process. *“Then Frodo kissed Merry and Pippin, and last of all Sam, and went aboard; and the sails were drawn up, and the wind blew, and slowly the ship slipped away down the long grey firth; and the light of the glass of Galadriel that Frodo bore glimmered and was lost. And the ship went out into the High Sea and passed on into the West, until at last on a night of rain Frodo smelled a sweet fragrance on the air and heard the sound of singing that came over the water. And then it seemed to him that as in his dream in the house of Bombadil, the grey rain-curtain turned all to silver glass and was rolled back, and he beheld white shores and beyond them a far green country under a swift sunrise”* (from the final chapter of *Lord of the Rings*).

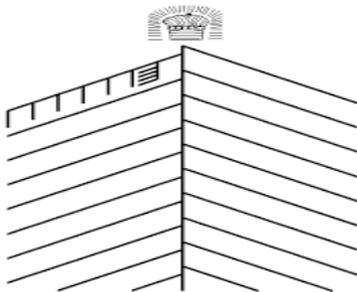
Now, this is not to say that these voyages were not actual historical events, only that the writers who described the events used the voyages to teach a deeper lesson. And what is that lesson? Well, when we combine the different stories, we have this.

- There is, repeatedly, in God’s dealings with men, a Patriarchal figure and seven others.
- The Patriarch builds a conveyance by inspiration.
- Those that enter the conveyance are family.
- The structure the Patriarch builds allows those who enter to traverse the heavens and part the veil.
- But the journey is difficult and preparation is required.
- The Lord receives those who complete the “journey.”
- This is the method by which families are saved.

There is undoubtedly more to be gleaned from the different accounts of these journeys, but here is one additional observation. The brother of Jared would probably have organized the passenger manifest of each of the eight barges so that families and close friends were in the same boat. If the organization *was indeed* along family lines, then undoubtedly there would have been a mature, trusted couple present in each of the barges: a mother and father, to calm and council and lead those on board as the waves crashed over the boats and threatened destruction, and the journey stretched into many months.

The sixteen stones that the Lord touched and gave to the voyagers to light the way were placed, two by two, into each of the eight vessels. No doubt the stones were real, tangible items, but it seems the stones are also meant to act as symbols for these couples: couples who were “touched” by God’s hand, and who shared “light” with those on the boats during the long dark crossing. The implication is that it is not seven men, under the Patriarch, who are “saved” in this journey, but a Patriarch and Matriarch, their seven children, their spouses, and their families.

Both Noah’s story and the story of the Ark of the Covenant also suggest that multiple levels or “generations” are saved within these “arks.” The Ark of the Covenant contained Aaron’s rod which bore buds, blossoms, and fruit – three levels of maturity contained within the covenant (OC Numbers 9:12). Noah’s ark had three decks and three categories of animals: clean, unclean, and birds (OC Genesis 5:12). The clean animals and the birds were to be included by “sevens,” the number of completeness or perfection. Whereas unclean animals were only to be included by “twos.” This echoes the structure found in Orson Hyde’s diagram of the tree of life (which he got from Joseph) that in the heavenly family there are three levels: angels, kings, and king of kings.



So why is it that gospel writers have returned to this theme time and again. Probably, as we said, because it is important. And, it seems likely, because in the end times an unchanging God will again direct such an affair.



Seven Servants

Here are three more references, this time to a group of seven end times (possibly) individuals that can perhaps be better understood by combining the references.

In the first chapter of The Revelation of John, John sees a vision which includes seven stars in the right hand of the Lord, and seven golden candlesticks. We are then given the meaning of these symbols.

“The seven stars are the servants of the seven churches, and the seven candlesticks which you saw are the seven churches (vs. 7).”

It would be easy to assume that the seven churches are the congregations of Asia Minor that John is told to write to, and that the seven servants are the ecclesiastical leaders of those churches – just that, and nothing more. That is in fact how almost everyone interprets this verse. But, as so often happens in scripture, it may be that there is a second level of interpretation. Immediately before John is given the interpretation of the symbols in the vision, he is told this:

“Write the things which you have seen, and the things which are, and the things which shall be hereafter (vs. 6).”

There *were* seven churches. There *were* seven leaders of those churches, living in John’s day. But verse six leaves open the possibility that there will also be, *again*, seven churches and seven servants of those churches in the end times.

The Revelation of John is inarguably all about the end times. The vision that opens the book puts the seven servants front and center. They lead the narrative. That would be a terribly odd place to put a description of seven mortals living in John’s day who have nothing to do with the

end times. But it is the proper place to put a description of seven individuals who will play an important role in the days to come. Also, the “stars” (the servants) appear in the vision in the hand of a triumphant, resplendent Savior. Not the meek and lowly Savior who suffered the abuses of wicked men in mortality, but a resurrected Savior, coming in glory and loaded for bear. And in fact, as we learn later in John’s revelation, these seven “stars” are the instruments of God’s latter-day judgements. More on that in a minute.

No, the narrative really makes more sense if the Lord is using seven extant churches in John’s day to act as types for seven churches to come, and using the seven servants of John’s day to prefigure seven end times servants. The information *is* obscured, but it is there. Fortunately, we don’t need to rely on John alone. If this is a correct interpretation, if there is a group of seven end times servants with a role to play in wrapping up God’s work, then it is an important idea, and we should expect that other prophets would also talk about that idea.

In OC Daniel 10:18 We read of a time of unparalleled trouble when Michael makes an appearance and the “people” are saved.

“And at that time shall Michael stand up, the great prince who stands for the children of your people. And there shall be a time of trouble, such as never was since there was a nation even to that same time. And at that time, your people shall be delivered, everyone that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt. And they that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.”

This certainly describes the end times. And it is interesting to note that there are two groups that are saved: they that shine as the brightness of the firmament, and they shine as the stars for ever and ever. There are a couple of reasons to believe that these “stars” are the same “stars” that John talks about. Firstly, they are called by the same symbolic title. And secondly, their role (turning many to righteousness), as described by Daniel, is the same role John’s seven individuals fill in service to their “churches.” Christ as the great exemplar was the servant of all, and did more to turn others to righteousness than anyone else. These seven follow His lead, in a small way.

Still, this is perhaps insufficient evidence to buy into the idea of seven end times servants. Except we have this from Denver.

“At the first great priesthood meeting held at Adam-ondi-Ahman, there was Adam, who conducted, and seven High Priests who were in attendance. The “residue” of those who were present looked on, but the meeting involved these seven High Priests and Adam.

The appearance of the Lord at that meeting was an appearance to the eight, who were involved in the ceremony in which Adam’s calling and election was made sure. The on-lookers who were present did not see the Lord, although they could sense something important was underway

when the Lord “administered comfort” to Adam. Only those who had been initiated into the High Priesthood were permitted to participate and to view the Lord as He appeared and ministered. You can read about this event in [D&C Section 107: 53-56](#).

We assume the great meeting to be held at Adam-ondi-Ahman in the future will involve a great crowd, and it may. However, if it is a repetition of the pattern from the first, there will be a small number, perhaps only seven or eight, who will see the Lord, with the residue merely sensing something of importance is taking place.” (Feb. 22, 2010)

So, here we find an echo of Daniel’s two tiers of saved individuals. And, Denver’s description of Adam-ondi-Ahman also brings to mind the stories of the voyages of Noah, Nephi, the brother of Jared, and the Disciples on the Sea of Tiberias. If we gather together the information from all of these sources, then a reasonably complete description of the seven begins to emerge.

- The seven will act as servants to their respective congregations.
- They will be “blessed” by an individual of some standing: A Patriarch.
- They will be High Priests of the Holy Order, and so, sons of God.
- In the same way that the latter-day Patriarch is a chiastic analog of Adam, the seven will be counterparts to the ante-diluvium patriarchs.
- Their role will be to bring many to righteousness.
- They will use the “structure” built under the inspired direction of the Patriarch as the vehicle to save their families.
- They will help to part the veil for their families.

John has more to add regarding the mission of these seven individuals, but what he has to say can perhaps best be understood by combining it with the account of the ten plagues visited on Egypt.



Convincing Pharaoh

Israel could not worship as God wanted as long as Israel was subject to the political authority of Egypt. And so, the Lord sent messengers to rectify the situation.

“And afterward, Moses and Aaron went in and told Pharaoh,³ Thus says the Lord God of Israel: Let my people go, that they may hold a feast unto me in the wilderness (OC Exodus 3:1).”

Pharaoh declined. Ten times the Lord showed His power to Pharaoh. God turned the waters of the river to blood, causing the fish to die. God caused a plague of frogs to come upon Egypt, then came a plague of lice, then flies. The Lord next afflicted the Egyptians with boils, then sent hail mingled with fire. Next came locusts – such as the world had never seen. Then God sent a darkness over the land. And finally, the Lord took the firstborn of all Egypt – except those who applied the blood of the Passover lamb to their doorposts.

Each time these calamities befell the Egyptians, Pharaoh hardened his heart. And each time, in response, the Lord upped the ante. Israel could not become what God wanted as long as they were subject to the political control and cultural influence of Egypt. And so, God used his power over the elements to convince Pharaoh to release Israel.

A quick detour.

The remarkable dual prophecy found in OC Daniel 9:5 tells us, among other things, that from the original command to build Jerusalem until the time the Lord wraps up His work with Israel there will be a total of seventy jubilees,⁴ or 3500 years. Or in other words, half of a seven-thousand-year period. John alludes to this same period of time in verses two, five and seven of OC Revelation 4. John describes this span of time using symbolic language conveying the idea of three and a half periods of time. Because the people of Israel in Moses’ day turned down the chance to enter God’s presence, they were left to “wander in the wilderness,” subject to the power of the Satan. And for the next almost 3500 years, Israel has, for the most part, remained in the wilderness.

Now, back to Egypt and the plagues.

Mortal messengers were used to show Pharaoh the power of God. Ultimately, Pharaoh was convinced. And, having been released, the people of Israel begin the long sojourn that Daniel and John predicted. Finally, at the end of this period, Daniel says the Lord will *“make an end of sins, and ... make reconciliation for iniquity, and ... bring in everlasting righteousness.”*

Well, wonderful! But how do we get from where we are today to that point? We are drowning in the sewage of a corrupt culture. We are subservient to the corrupt political authorities that act as our overseers. Each year that passes sees greater restrictions of our religious liberties, and greater governmental burdens. The situation of the Israelites seems oddly familiar.

³ For 5 extra credit points, what nationality was Yul Brynner?

⁴ For a fuller discussion of the “seventy sevens” discussed in Daniel 9 you can go to the paper “The End of The World as We Know It.” I can send you a copy if you need one. gordonplatt46@gmail.com

“And Pharaoh commanded the same day the taskmasters of the people and their officers, saying, You shall no more give the people straw to make brick as before now; let them go and gather straw for themselves. And the quota of the bricks which they did make before now you shall lay upon them. You shall not diminish any thereof, for they are idle; therefore, they cry, saying, Let us go and sacrifice to our God (OC Exodus 3:2).”

Back to modern day. Enter John’s seven servants.

In OC Revelation 2:2 John sees the seven servants in vision:

“And there were seven lamps of fire burning before the throne, which are the seven servants of God.”

And in chapter 3, verse 1:

“And I saw the seven angels who stood before God, and to them were given seven trumpets.”

The angels then proceed to blow their trumpets and announce thereby the judgements of God. The first angel sounds and there follows *“hail and fire mingled with blood.”* The second angel sounds *“and something like a great mountain burning with fire was cast into the sea.”* As a result, the waters become like blood. When the third angel sounds, a star falls from heaven and the waters become *“wormwood”* – undrinkable. Next comes darkness, and then locusts – such as the world has never seen. And then comes death on a massive scale.

This list of judgements is remarkably similar to the list of plagues visited on Egypt. And it appears that the seven servants fill the same role in the end times as Moses and Aaron filled when Israel first became an independent people. Once again *“Pharaoh”* will need to be convinced to let the people of God go free. The history of Israel is therefore a chiasm. At the beginning of the 3500 years of Israel’s story, God used His matchless power to secure Israel’s liberty. And it appears that in the end times He will do so again.

“(T)hrough my providences, notwithstanding the tribulation which shall descend upon you, ...you may stand independent above all other creatures beneath the Celestial world (T&C 70:4).”

If the history of Israel is a chiasm, then one might reasonably question why it is that there were two servants at the beginning, but seven⁵ in the end times. The answer seems to be that in the beginning all of Israel was located in a single location, and two servants would do. But in the end times, Israel will be scattered all over the globe. So, there will be a need, apparently, for seven *“exoduses.”*

⁵ One might find fault with the idea that the seven who blow the trumpets in OC Revelation 3 are mortals, since they are described as angels who stand in the presence of God. But, of course, the meaning of *“angel”* is *“messenger,”* from the Greek *“angelos.”* And as Denver reminded us in the Feb. 22, 2010 post regarding Adam-ondi-Ahman, the seven are all initiates into the High Priesthood. They have therefore, by definition, an association with the Gods. They will have stood before the throne of God.

“Therefore, behold, the days come, says the Lord, that it shall no more be said, The Lord lives that brought up the children of Israel out of the land of Egypt — but, The Lord lives that brought up the children of Israel from the land of the north, and from all the lands to which he had driven them (OC Jeremiah 6:10).”

Also, of course, the entire story of the world is a chiasm. And as there were seven patriarchs under Adam in the beginning, it appears there will also be seven under a Patriarch at the end. Although we know very little about the lives of the first patriarchs, what we do know suggests a parallel between their role among the people and the presumed role of these seven end times servants. It appears that the first patriarchs were involved in helping to remove their people from the influence of a corrupt culture and take them to a place of peace. OC Genesis 3:17-19.

“And the children of men were numerous upon all the face of the land. And in these days, Satan had great dominion among men and raged in their hearts. And from that point forward came wars and bloodshed. And a man’s hand was against his own brother in administering death because of secret works seeking for power...And Enos and the residue of the people of God came out from the land which was called Shulon and dwelled in a land of promise...”

Again, the situation seems oddly familiar.



The Pleiades and Polygamy

The Pleiades star cluster is visible from almost every part of the globe. It consists of seven bright stars and many others that are less luminous. In some traditions it is known as the seven sisters. And it is often associated with the constellation Orion, the great hunter. The seven stars move slowly, in near unison, under a common gravitational influence. The etymology of the name Pleiades is uncertain but it may derive from the Greek *“plein,”* meaning “to sail.” The Pleiades are among the first stars mentioned in literature, showing up in Chinese records as early as 2300 BC. There are mythologies surrounding the Pleiades that come from the Maori, the Japanese, the Aborigines of Australia, the Hindus, the Greeks, the Egyptians and many others.

A Kiowa legend tells that seven maidens pursued by giant bears were protected by the Great Spirit when He transported them to the top of Devils Tower⁶ in Eastern Wyoming. The bears then attempted to climb the tower (hence the gouges on its sides), and so the Great Spirit set the seven maidens beyond reach in the heavens.



There are two, or possibly three, references to the Pleiades in the Bible. The first is found in OC Job 12:7. God asks Job a series of rhetorical questions highlighting the difference between God's knowledge and power, and Job's. Then He asks Job this question.

"Can you bind the sweet influences of Pleiades, or loosen the bands of Orion?"

Once again, we have the combination of seven and one. And the language of "binding" and "loosening" brings to mind the sealing power. As in NC Matthew 9:1.

"And I will give unto you the keys of the kingdom of Heaven, and whatever you shall bind on earth shall be bound in Heaven, and whatever you shall set loose on earth shall be set loose in Heaven."

If the supposition is correct that the seven "angels" of OC Revelation 3 are mortal men who have been before the throne of God, then they have been sealed to God as part of His family. And if these seven announce God's judgements in order to free Israel, as did Moses, then they will hold sealing power.

Amos also refers to the seven and the one.

"You who turn judgment to wormwood and leave off righteousness in the earth, seek him that makes the seven stars and Orion (OC Amos 1:14)."

Although Amos is speaking to the Israel of his day, he is also speaking to latter day Israel. It is interesting to note that "wormwood" is specifically mentioned as one of the calamities that befalls the unrighteous in the end times. Escape from this judgement, and no doubt the other judgements, is accomplished by seeking Him that made the seven stars and Orion.

⁶ "Devils Tower" is probably a mistranslation of the Lakota name *Mato Tiplia*, meaning Bear Lodge.

And the third (possible) Biblical reference to the Pleiades brings us back to where we started.

“This is the mystery of the seven stars which you saw in my right hand...The seven stars are the servants of the seven churches (NC Revelation 1:7).

If the seven servants of the Revelation of John are represented in the heavens by the Pleiades, then Job and Amos were likely not using merely poetic language in their accounts; they were prophesying of actual end times individuals who would be instrumental in finally delivering Israel.

And perhaps it is fitting that we end with Isaiah.

“9 - And in that day, seven women shall take hold of one man, saying, We will eat our own bread and wear our own apparel, only let us be called by thy name to take away our reproach. 10 - In that day shall the branch of the Lord be beautiful and glorious, the fruit of the earth excellent and comely to them that are escaped of Israel (NC 2nd Nephi 8:9, 10).”

Since the Lord is the “Bridegroom” then perhaps it is acceptable to call the seven, “women,” as they take His name when they are sealed into His family. The proximity of the reference to these seven in verse 9, and what follows in verse 10, is interesting. The scriptures we have looked at to this point suggest that the mission of the seven is to help the various “branches” of Israel “escape” the judgements of the end times. Verse 9 belongs with verse 10; they are one cohesive thought – and the thought has nothing to do with polygamy, but everything to do with saving the family of God.

It seems to me that there are good reasons to believe that all the scriptures referenced in this paper point to, or refer to, the very same group of end times individuals. The groups share the same number, the same title, and use the same means to accomplish the same mission. But you should of course decide for yourself if these ideas have merit

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5-10-20