The Great Tree

Those who think they can understand Daniel with Just the Great Image are led astray as most are until the time of the end. When we see for the first time we can then understand all the visions of Daniel that were not dreams of Kings.

[Daniel 4:1-37](https://www.lds.org/scriptures/ot/dan/4.1-37?lang=eng#0)

1 Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

2 I thought it good to shew the signs and wonders that the high God hath wrought toward me.

3 How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

After learning of the dream of the Great Image, Nebuchadnezzar said to his people the above. The language is more like the prophet Daniel than Nebuchadnezzar, although it probably supports history.

4 ¶ I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:

5 I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

6 Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

If Nebuchadnezzar new of Daniel, why did he not ask of him first? The writing does not seem to be accurate as to voice of Nebuchadnezzar, but seems accurate according to the allegory of the Great Tree.

8 ¶ But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying,

9 O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

Nebuchadnezzar is still speaking. This adds to the concept that it was written later by Daniel even though it probably was historically correct. If such is the case, the prophecy is the intent of the Lord to hide the true meaning of the prophecy until the time of the end in the latter days. Nebuchadnezzar would preserve the record because it glorified him. The Jews also would preserve it and never understand that the dream was allegorical to the roots of Christianity. If anyone knew this, it would be rejected, and thus prophecy is reserved from generation to generation. The Lord was associating the kingdom of Nebuchadnezzar with the Kingdom of Heaven at the time of Joseph Smith, which was to come much later after the fall of Christianity. No Christian or LDS saint would see the answer until after the time of the end. Daniel gives the following interpretation after Nebuchadnezzar explains the dream:

19 ¶ Then Daniel, whose name was Belteshazzar, was astonied for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies.

This is interesting when applied to the restoration through Joseph Smith. The enemies are the Protestants—the kingdom of brass.

20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21 Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

22 It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

All of the red are descriptions of the earth or Kingdom of God reaching to the Kingdom of Heaven that provides meat for all. This is the kingdom of heaven at hand when Jesus Christ came as well as at the time of Joseph Smith. It lasted until John saw that the seven Churches turned away from the first fruits and after Joseph’s death the remaining ten of the Quorum of Twelve turned the Law of Heaven into the Mosaic Law of Tithe of income from the property tithe of interest, which was to be a standing law unto the Church forever. Both are mentioned, but since the kingdom of Silver and Gold are not mentioned, it must apply to the Restoration. Most interesting is the historical fact the both Mormons and Protestants believe in tithe by income. The Roman Church originally practiced tithe by property. All of Christianity, accept the Mormons have basically reduced the tithe to a voluntary contribution.

23 And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him;

The use of *iron and brass*, with iron first seems that the stump in the earth is after the falling away from heaven after Joseph Smith. Why the brass, but not the silver seems appropriate. If this is too the enemies of the Latter-day Saints, then the brass has more meaning.

24 This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king:

25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

27 Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

The Protestants will drive the Latter-day Saints into the wilderness and their *dwelling shall be with the beast* (false doctrines) *of the field. The dew of heaven* rather than open revelation of the voice of Jesus Christ, will cause *seven times to pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.* The Latter-day Saints do not understand that because the fathers rejected the Law of Consecration, the Lord gave the power to Bingham Young, who give the Saints gall to drink. The Church then lived among the basest of men because none would ever look to the redemption of Zion within the Church. *The kingdom shall be sure…after thou shalt have known that the heavens do rule.* This should be the case until the redemption of Zion. The Church has to learn that they must *break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor.*

28 ¶ All this came upon the king Nebuchadnezzar.

29 At the end of twelve months he walked in the palace of the kingdom of Babylon.

30 The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

31 While the word was in the king’s mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

32 And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles’ feathers, and his nails like birds’ claws.

34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:

The above is the events of king Nebuchadnezzar that represent the events of the Restored Church. The kingdom that departed was the Kingdom of Heaven. The saints fell from heaven when Bingham Young and the ten remaining of the twelve agreed to interpret tithing according to the tradition of the Protestants.

35 And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

36 At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

37 Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

The red above is clearly the Redemption of Zion, which the Church does not understand because of tradition. The Redemption of Zion is the stone cut out of the mountain without hand and not the restoration.

The Kingdom of Heaven was taken from them, but the Church is still too proud to admit it. They cannot see through the allegory of Daniel because Joseph Smith could not interpret prophecy that the Lord did not give to him. No one was to understand until after 2012—the time of the end. Those who think this only pertains to Nebuchadnezzar to not understand how prophesy works. They fall pray to the will of the Lord than no one should understand until the appointed time. Like Joseph Smith the original interpretation was written as the fall of the first Christian Church, but without mentioning gold or silver, it did not make sense to assume such. It would be pointless to give the same message twice to Nebuchadnezzar or to those of the latter days.