A History of Heaven

The most misunderstood concept

The very first line of the Old Testament is:  *In the beginning, God created the heaven…*  This was mentioned at the beginning of this site section, God created the Kingdom of Heaven as a form of laws before man was even naturally on the face of the planet we mistakenly call earth. Instead of heaven being in the clouds, it is a kingdom with laws. It is not a physical place we might seek. It is a way of living. It is our natural tendency to be attracted to an ideal place in the sky to live, where we are accepted and the beauty comes specifically from our own imagination.

Hell, on the other hand, is an awful place that all of us, along with many artists since the beginning of time in which they have masterfully depicted. Again, it is not a geographical place. It is a prison of our own psychological makeup just as heaven is also a product of proper psychological development. We know the laws of a physical or secular kingdom, likewise, there are laws of heaven in the same way there are laws we must learn to avoid spiritual insanity.

We cannot understand this type of heaven so the Lord hides it in allegory as if it is a place we can go if we are good. To those that can understand, God gives them the Kingdom of Heaven. The Kingdom of Heaven is at our hands, but it takes eyes to see.

[Zechariah 12:1](https://www.lds.org/scriptures/ot/zech/12.1?lang=eng#1)

1. The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

Prophecy is delivered in physical relationships to hide the meaning of heaven that really has psychological or spiritual concepts. Psychological is used only because some minds can only understand this because of the stigma of spiritual having a superstitious connotation. How can the Lord, *streacheth fourth the heavens?* The carnal mind thinks of God painting the sky with perhaps beautiful colors and shades with pointed white dots for stars. Use the expression in a psychological way as laying upon the mind the laws of living is a spiritual state called heaven. God forms the *foundation of the earth* by giving laws to the Kingdom of God. When God forms *the spirit of man within him* becomes difficult because of the antecedent *him.* We should tend to think the *spirit of man* is really an intelligent embodiment inside a man, which in hope is the spirit of right action. The spirit of man is his intelligence. If you prefer this to be the spirit of man, so let it be. We must ask, where does intelligence come from?

[D&C 93:29](https://www.lds.org/scriptures/dc-testament/dc/93.29?lang=eng#28)

29. Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be.

This implies that each intelligence evolves and that our personal intelligence is often confused with our personal spirit. If God gave the breath of life into us as the spirit or some might think of consciousness, He simply provided intelligence a means of living with a body during our mortality to see if we can overcome the fear of death that inhabits this world. The only way we can overcome this innate fear is to receive the laws of heaven when given. Fear, on the other hand, is the natural enemy of faith. Faith is the only way of receiving this heaven. Basically, it is a psychological problem that is so often debated that very few can see the truth.

Think of faith as learning right action—a term that Eastern Philosophy says better than the magic of western superstition. If we learn the laws of heaven, we rise naturally in a psychological way to the Kingdom of Heaven. Spiritual death no longer has its sting.

We have to understand that after either creating the laws of heaven or learning them, God has given them to man on various occasions. Most men simply rejects these laws because of basic fear and denial. We cannot overcome our psychological propensity to out fear of death.

The Heaven of Enoch

Obviously, Adam was the first to receive heaven. Its greatest manifestation during Adams dispensation was with the people of Enoch. Enoch was a prophet who led the people of the city of Zion. He was the seventh patriarch after Adam. He was the son of Jared and the father of Methuselah. Tradition gets its first reference from Paul:

[Heb. 11:5](https://www.lds.org/scriptures/nt/heb/11.5?lang=eng#4)

5. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

Because of the above Christianity takes a physical view of being translated as taken up into a physical heaven or moving from one place to another. Mormons take on a physical view as being somewhat partially resurrected. Paul must have had more insight or assumed from the scriptures and Jews of the time because Genesis gives so little:

[Genesis 5:22-24](https://www.lds.org/scriptures/ot/gen/5.22?lang=eng#21)

22. And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

23. And all the days of Enoch were three hundred sixty and five years:

24. And Enoch walked with God: and he was not; for God took him.

Traditions teach that the expression *he was not; for God took him,* means that Enoch was taken up into heaven giving a physical transference because of Paul’s use of *translated.*

We need to read carefully from Moses 7 from the Peal of Great Price, a translation of Joseph Smith. This provides the Mormon version:

[Moses 7:2-4,13-24](https://www.lds.org/scriptures/pgp/moses/7.2-4,13-24?lang=eng#p1)

 2 And from that time forth Enoch began to prophesy, saying unto the people, that: As I was journeying, and stood upon the place Mahujah, and cried unto the Lord, there came a voice out of heaven, saying—Turn ye, and get ye upon the mount Simeon.

 3 And it came to pass that I turned and went up on the mount; and as I stood upon the mount, I beheld the heavens open, and I was clothed upon with glory;

 4 And I saw the Lord, and he stood before my face, and he talked with me, even as a man talketh one with another, face to face; and he said unto me: Look, and I will show unto thee the world for the space of many generations.

…

13 And so great was the faith of Enoch that he led the people of God, and their enemies came to battle against them; and he spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command; and the rivers of water were turned out of their course; and the roar of the lions was heard out of the wilderness; and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of the language which God had given him.

This is a prophetic allegory. The Kingdom of God trembled and the mountains are the allegory of people who fled. To turn the course of rivers out of their course is to turn the traditional knowledge into a correct course. The roar of lions is the roar of heaven on earth again. The power of Enoch was the power to establish heaven.

14 There also came up a land out of the depth of the sea, and so great was the fear of the enemies of the people of God, that they fled and stood afar off and went upon the land which came up out of the depth of the sea.

For the land to come out of the sea is for the city of Zion to come up out of the knowledge of the Lord. When the enemies flee and stand afar and then come upon the land is a contradiction unless the enemies come upon the land of Zion and are converted because of the powers of Enoch.

15 And the giants of the land, also, stood afar off; and there went forth a curse upon all people that fought against God;

Giants are more meaningful to think of men of power that stood far off. A conversion fell upon all people that might have fought against the Zion but some became part of it.

16 And from that time forth there were wars and bloodshed among them, but the Lord came and dwelt with his people, and they dwelt in righteousness.

17 The fear of the Lord was upon all nations, so great was the glory of the Lord, which was upon his people. And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish.

There seems a distinction between Zion and the rest of the people. God blessed Zion as he always does when the people keep this law of heaven and He destroys or consumes those who fight against it. The war could have been a spiritual war of conversion. Bloodshed is used but the Lord protected the land of Zion. This agrees with the prophecy of the redemption of Zion when seven women (Churches) will cleave unto one man (The Holy Order of the Son of God) just to be called by the name of the Church of Jesus Christ. Carnal interpreters think of polygamy.

18 And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.

This was the key to the law of heaven. It is the same message that Christ brought to the Jews who lived under the law of carnal commandments. According to modern revelation, *one* means equal in material things. This is not communism because it is only local to one community or stake. It is autonomous.

19 And Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the City of Holiness, even Zion.

According to other revelations, the City of Holiness was a city after the Order of the Son of God.

20 And it came to pass that Enoch talked with the Lord; and he said unto the Lord: Surely Zion shall dwell in safety forever. But the Lord said unto Enoch: Zion have I blessed, but the residue of the people have I cursed.

This is a prophecy of the fall of this heaven called Zion because *the residue of the people* would naturally reject heaven and be *cursed.*

21 And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth, and he beheld, and lo, Zion, in process of time, was taken up into heaven. And the Lord said unto Enoch: Behold mine abode forever.

…

Taken up is not a literal expression in prophecy. What is taken up is the law of heaven because *of the residue of the people* began to reject the Order of Enoch? This was the rejection of heaven as has been throughout time and every time it is manifest. This is where Christian tradition gets the wrong impression of the word *translated* as used by Paul. Paul meant that Enoch did not taste death, but tradition translates the whole city of Enoch without reason to substantiate it. Unless the translation is something short of a resurrection, what is the point? Taken up pertains the Law of Heaven taken up and not a city. God received to himself the truth about heaven. The people eventually lost all righteousness.

23 And after that Zion was taken up into heaven, Enoch beheld, and lo, all the nations of the earth were before him;

Zion is not a city, but like heaven, it is a way of living that *was taken up into heaven.* It is no longer on the face of the earth, meaning within the Kingdom of God. Earth is used by prophecy to mean the inhabitants or the Kingdom of God. Enoch beheld all nations after heaven was taken up. This indicates the proper order as nations that eventually rejected heaven or never partook of it.

24 And there came generation upon generation; and Enoch was high and lifted up, even in the bosom of the Father, and of the Son of Man; and behold, the power of Satan was upon all the face of the earth.

It does not make sense that the city was physically taken up and many generations later Enoch would be taken as many prophets were taken. Whether Paul led us incorrectly or the tradition of *taken up* is so often used multiple times in prophecy to correspond to man’s rejection of heaven. What is really taken up by the Lord is the knowledge of heaven. The Lord will not leave this knowledge with the people who do not understand. This is why we lose the meaning of heaven.

Noah Retained Heaven

I am not interested in repeating the story of Noah. You can find it in the first section “In the Beginning”. The people had become so wicked that the Lord saw fit to destroy them or leave them to wander in darkness if you prefer. Prophetically there is little difference. The Lord could not leave Noah and his family; otherwise, they too in time would be corrupted. God took them to another land, most likely the shores of the Gaze Strip, where Noah and Ham went west to Egypt or the Land of Shinar and Shem went east to the Mount of the East. Japheth went to the Isles of the Gentiles (probably determined after the fact or when the Lord gave the history to Moses). The Great Tower was in Egypt and not in what has been referred to as Babylon. This is by following the directions in Genesis and not assuming the planate was covered in water. The flood started in the lower Mississippi River, below where the place that Adam dwelt according to the D&C.

The Great Tower was built to reach heaven, but the Jews thought this to be a physical reaching much like all Christians. Rather it was a prophecy of reaching heaven spiritually and also when Christ would establish it again. The Great Pyramid also predicts the abomination in the sixty-second week and at the second veil the redemption of Zion at the 69th week of Christianity, that is yet to come in about thirty years. This will be established without hand as at the beginning with Enoch. It will start in the place designated and spread across the United States, one community or stake at a time. After it fills much of the planet, Satan will be bound. Then the resurrection will begin.  
  
The Great Tower as a sign

[Genesis 11:1-9](https://www.lds.org/scriptures/ot/gen/11.1-9?lang=eng#1)

1. And the whole earth was of one language, and of one speech.

2. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

3. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

4. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

5. And the Lord came down to see the city and the tower, which the children of men builded.

6. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

The Lord was pleased with the city and the tower. He was pleased because they were one—the allegory of living in equality. When a man learns this basic principle of heaven, *nothing will be restrained from* them. This is why they were able to build the Great Pyramid, which fascinates even the best of authorities. The last video a friend sent me indicated that the measurement of the earth's size and the orbit is represented in the measurement of the Pyramid. I already knew this but liked the confirmation. They even had knowledge of various means of the sun as the earth rotates around expressing the anomalies that come with great accuracy in understanding gravity.

In living the Laws of Heaven, we will get the revelation and knowledge we need. The technology to build the Great Tower (Great Pyramid) required knowledge greater than that of today, according to some engineers. Knowledge of the constellations and the 365.24-year cycle are evidence of that knowledge. So why did the Lord confound their language? You have to understand that Genesis is a short description given to Moses. The Lord knew the people of Moses could not understand what heaven meant. Following the above the verses continue:

7 Go to, let us go down, and there confound their language, that they may not understand one another’s speech.

8 So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

It is a mountain of difference between a people who are one and the negative aspects we have come to know about the tower. After the tower was built, it revealed far too much that the Lord had given them even if the allegory was in stone. The Lord had to confound the people so they would not know of the great prophecy they had built. The Lord needed to preserve it until it was time to understand as a testimony of the mission of Christ. The people of Noah had knowledge of this principle that far back in time. The Egyptians fell into darkness quickly by embalming in order to preserve Pharaohs into the next life. They lost the meaning, hidden in the Great Pyramid’s Kings Chamber, which included an empty tomb. This was an allegory for the resurrection. Understanding the Pyramid can help tremendously in understanding the last kingdom of Iron and why after the first kingdom was taken up, Christians took the path to the Queen's chamber—leaving very few to travel upwards through the Grand Gallery to the Great Step—the rock of stumbling in the Last Days.

Confound means to forget. Scattering the people allowed the Lord to send people to different parts of the planet before the darkness came upon the Egyptians. Those that left, preserved some knowledge as manifest in Central America, Stone Henge, Some places in China and even some later evidence of pyramids in the Antarctic. The idea of aliens from outer space is not needed if the idea of heaven in the earth (Kingdom of God) is understood.

[Genesis 10:25](https://www.lds.org/scriptures/ot/gen/10.25?lang=eng#24)

25. And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided, and his brother's name was Joktan.

The use of *divided* is that the Lord is explaining to Moses that during the days of Peleg, the people were separated and scattered before darkness prevailed. The Pyramid was sealed up and was not broken into until early AD by some Muslims.

Heaven was established next by King Melchizedek

[Alma 13:18](https://www.lds.org/scriptures/bofm/alma/13.18?lang=eng#17)

18. But Melchizedek having exercised mighty faith, and received the office of the high priesthood according to the holy order of God, did preach repentance unto his people. And behold, they did repent, and Melchizedek did establish peace in the land in his days; therefore he was called the prince of peace, for he was the king of Salem, and he did reign under his father.

The Book of Mormon gives us information not found in the Bible. Joseph Smiths translation even clarifies more. Who was Melchizedek’s father? According to biblical genealogy, Abraham was of the order of Melchizedek and Shem was still living at the time. Even though Abraham’s father and perhaps grandfather fell prey to Egyptian God’s after the confounding of languages, Abraham maintained the priesthood of the Order of the Son of God continued by Shem, perhaps still living in the Mount of the East where his generations went after the flood. Shem received the knowledge of this order from Noah, who was supposedly still living at the time of Abraham’s birth. Since Abrahams fathers were attracted to the God’s of Egypt and living in the Mount of the East, culturally the civilizations were not that far apart. According to some who study languages, the confounding of tongues came from the west to the land of Sumer and not from the east to Egypt, thus indicating the Great Tower originated in Egypt. If Egypt was the land of Shinar, and the reason Abraham went there, one has to wonder from where the knowledge of the astronomical heavens came from. I mean literally the stars. With this knowledge, and also the knowledge of the Kingdom of Heaven for which Melchizedek established in Salem—probably a name that evolved into Jeru-salem. Melchizedek was probably a closer generation to either Noah or Shem.

I say this only to provide background that will become more important later. Tradition makes the mistake of putting the Land of Shinar and the Mount of the East at such far distance culturally, that we tend to apply the Great Tower to the Land of Summer and not to Egypt. Tradition thinks that *Babel* comes from the word *Babylon*. This has caused us great darkness since the Jews misunderstood the message of the Great Tower.

[JST, Genesis 14:33-36](https://www.lds.org/scriptures/jst/jst-gen/14.33-36?lang=eng#p32)

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 latter days, or the end of the world;

35. And hath said, and sworn with an oath, that the heavens and the earth should come together; and the sons of God should be tried so as by fire.

36. And this Melchizedek, having thus established righteousness, was called the king of heaven by his people, or, in other words, the King of peace.

Why would the people use the term *heaven* if not for the fact that it was heaven on earth—biblically referred to as righteousness! Ever since tradition has curve-fitted the Law of Moses as righteousness, thus destroying the meaning of heaven. We should come to understand what heaven really means.

[D&C 76:57](https://www.lds.org/scriptures/dc-testament/dc/76.57?lang=eng#56)

57. And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son.

Mormon tradition uses this not to associate the Order of Melchizedek with the Order of Enoch, *which was after the order of the Only Begotten Son,* their tradition curve-fits this order into an order of the priesthood simply to cover the responsibility of their failure to preserve the economic order given to Joseph Smith as each stake should be autonomous. The priesthood is after the order of Melchizedek and not the order itself. The priesthood is run by common consent on each local level to administer to the people according to the Law of Heaven—better expressed as an economic law of tithe according to Jesus Christ and not the Law of Moses.

[Alma 13:15](https://www.lds.org/scriptures/bofm/alma/13.15?lang=eng#14)

15 And it was this same Melchizedek to whom Abraham paid tithes; yea, even our father Abraham paid tithes of one-tenth part of all he possessed.

This is the Book of Mormon version, but Genesis says *tithes of all.* How tradition interprets this as income is beyond me. Perhaps it is because Paul said that Abraham paid tithes of the spoils of war. If you check Genesis, clearly it does not say this. Were Paul's assumptions based on Mosaic tradition—a lesser version of the law of tithe?

[Genesis 14:21-24](https://www.lds.org/scriptures/ot/gen/14.21?lang=eng#20)

21. And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

22. And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth,

23. That I will not take from a thread even to a shoe-latchet, and that I will not take anything that is thine, lest thou shouldest say, I have made Abram rich:

24. Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

Abraham refused the goods or spoils as Paul called them. Instead, Abraham recognizes the most high God as the *possessor of heaven and earth,* and said, *I will not take from a thread even to a shoe-latchet and anything that is thine, lest thou shouldest say, I have made Abram rich.*

This is fundamental in destroying the idea that tithes are of income and not possessions. Abraham did let those that went with him that most likely were not within his gates or responsibility, to take their portion.

Not only did Abraham practice the Order of the Law of Heaven correctly, he gained promises of the Lord that all nations would be blessed. If it was not for the redemption of Sodom, we now know of the economics of heaven. With Enoch, all that was said was that there was no poor among them.

In conclusion, not only does the LDS Church distort the truth about tithing,

[Kingdom of God or Kingdom of Heaven](https://www.lds.org/scriptures/gs/kingdom-of-god-or-kingdom-of-heaven?lang=eng)

From the LDS Church

The kingdom of God on earth is The Church of Jesus Christ of Latter-day Saints. The purpose of the Church is to prepare its members to live forever in the celestial kingdom or kingdom of heaven. However, the scriptures sometimes call the Church the kingdom of heaven

Zion is the Kingdom of Heaven to come. To call any Church *Zion* is an abomination because there are poor among them. The only way a true Zion can exist is by a common consent of the priesthood within each city or community church of Zion that manages the economics of Heaven for that autonomy of the stake or community. Collecting funds to a general church treasury is also an abomination to the Laws of Heaven. That is exactly what Rome did.

[D&C 51:11-13](https://www.lds.org/scriptures/dc-testament/dc/51.11-13?lang=eng" \l "p10)

11. And let that which belongeth to this people not be taken and given unto that of another church.

12. Wherefore, if another church would receive money of this church, let them pay unto this church again according as they shall agree;

13. And this shall be done through the bishop or the agent, which shall be appointed by the voice of the church.

The Lord was referring *to this people,* as the Church in Missouri could not give money to another church or stake in Ohio. I am getting ahead of the laws of Heaven, but this is essential to understand in relation to the collection of tithes.

***Moses Received the Law of Heaven***

Although Moses received the Law of Heaven from God, he broke the first set of tablets after coming down from the mountain—realizing the people could not endure such a law. Genesis is not clear on this, probably because the Jews did not want to see so they translated it out. Either this or the Lord desired the confusion.

[Exodus 34:1](https://www.lds.org/scriptures/ot/ex/34?lang=eng#p0)

1. And the Lord said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest.

Did the second set of plates have the same law? Joseph’s translation clarifies:

[JST, Ex. 34:1–2](https://www.lds.org/scriptures/jst/jst-ex/34.1-2?lang=eng#0)

1. And the Lord said unto Moses, Hew thee two other tables of stone, like unto the first, and I will write upon them also, the words of the law, according as they were written at the first on the tables which thou brakest; but it shall not be according to the first, for I will take away the priesthood out of their midst; therefore my holy order, and the ordinances thereof, shall not go before them; for my presence shall not go up in their midst, lest I destroy them.

2. But I will give unto them the law as at the first, but it shall be after the law of a carnal commandment; for I have sworn in my wrath, that they shall not enter into my presence, into my rest, in the days of their pilgrimage. Therefore do as I have commanded thee, and be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me, in the top of the mount.

The Mosaic Law did not have the Law of Heaven. The Lord agreed with Moses in keeping heaven separated until Christ should come. The Jews will not accept this, nor does Christianity consider the higher law. They teach of free Grace or by some authority of the priesthood that would teach that unless we are baptized we would not go to heaven. This is darkness as to the meaning of heaven.

Moses had the knowledge and was not allowed to go into the Promised Land. The Lord knew that the knowledge might disseminate and this would hold the Jews to a higher responsibility. There are other reasons that hide the real intent. Moses had the higher priesthood and the Lord was withholding it. The grace of God is to hold back things at times, otherwise, we will be judged according to that which we know and must of necessity receive desolations of Judgment.

Christ brought Heaven after the carnal commandments of the Law

[Matthew 4:13-17](https://www.lds.org/scriptures/nt/matt/4.17?lang=eng#16)

13. And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

14. That it might be fulfilled which was spoken by Esaias the prophet, saying,

15. The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;

16. The people which sat in darkness saw the great light, and to them which sat in the region and shadow of death light is sprung up.

17. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

The reference to Esaias (Isaiah), Zabulon, and Nephthalim cannot be found in a search because of the spelling, Isaiah 9 has reference to them searching for the terms darkness and light.

[Isaiah 9:1](https://www.lds.org/scriptures/ot/isa/9?lang=eng#p0)

1. Nevertheless, the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.

Evidently, Matthew understood prophecy, but the Jews refused to interpret a spiritual message of light over darkness. The Jews preferred a moral connotation to darkness. Only those of Heaven would truly understand the prophecy of darkness. Darkness is the antonym to heaven, but Christianity curve-fits darkness to as many different doctrines as possible in order to refuse any responsibility to accepting heaven.

As in every case since the beginning, prophecy foretells that heaven will always be taken up every time it is rejected until the final redemption of Zion. The following from Daniel illustrates five visions that were not about secular kingdoms, but the Kingdoms of Christianity. In each vision, the first kingdom is compared with the taking up of heaven like it was with Enoch.

**Metals:** Christ’s first church is the head of gold, and the metals that follow are the remaining Christian kingdoms.

[Daniel 2:39-40](https://www.lds.org/scriptures/ot/dan/2.39-40?lang=eng&clang=eng#p38)

39. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

40. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

For the next kingdom to arise inferior to the first, corresponds to heaven being taken up.

**The Great Tree:** Daniel gives a prophecy predicting the fall of the first Christian Church.

[Daniel 4:11-14](https://www.lds.org/scriptures/ot/dan/4.11?lang=eng" \l "10)

11. The tree grew and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

12. The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13. I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;

14. He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:

**Writing on the Wall:** Daniel gives a prophecy of the fall of the first Church of Christ due to their pride. This is the loss of heaven.

[Daniel 5:20](https://www.lds.org/scriptures/ot/dan/5.20?lang=eng#19)

50. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:

**Four Beasts:** Christ’s first church is the lion, and the beasts that follow are the remaining Christian kingdoms.

[Daniel 7:4](https://www.lds.org/scriptures/ot/dan/7.4?lang=eng#3)

4. The first was like a lion, and had eagle’s wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth (Kingdom of God) and made stand upon the feet as a man, and a man's heart was given to it.

For the wings to be clipped is the allegory for the loss of heaven by the first Church. To stand as a man with a man's heart is that the church was taken over by the doctrines of men.

**For Kings:** Christ’s first church was the mighty king that would have dominion according to the will of God.

[Daniel 11:3-4](https://www.lds.org/scriptures/ot/dan/11.3?lang=eng#2)

2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia, and the fourth shall be far richer than they all: and by his strength, through his riches, he shall stir up all against the realm of Grecia.

3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

Heaven was taken up when it was broken and the knowledge of heaven was cast to four winds of differing doctrines. The prophecy says again that this first kingdom was *plucked up*. There is a description of three kings that follow and the fourth from the first mighty king *shall be far richer than they all.* This is the restoration of the Kingdom of God after the first kingdom lost heaven. This comes in the last days, but they cannot hold on to heaven after receiving it. The richness is that the fourth retained the priesthood that was kept from Israel through Moses (D&C 103).

The Confirmation of the Covenant

This is the fourth Christian Kingdom that received heaven for only one week of Daniel’s seventh-week prophecy. The historical details of this Kingdom of Iron are illustrated in a later article.

The Final Redemption

This is the last opportunity to receive heaven. This is the stone cut out of the mountain without hands that will consume the Gold, Silver, Brass, and Iron kingdoms of Christianity. It also has its own article.