Falling from Heaven

Is a spiritual fall

Just as in the creation, the falling from heaven is allegory for a spiritual fall. When a star falls from heaven to the earth, it falls from the Kingdom of Heaven to lesser Kingdom of God. It is as if falling from Christ’s Law to the Mosaic Law.

[Doctrine and Covenants 88:37-39](https://www.lds.org/scriptures/dc-testament/dc/88.38?lang=eng#37)

And there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or a lesser kingdom.

And unto every kingdom is given a law; and unto every law there are certain bounds also and conditions.

 All beings who abide not in those conditions are not justified.

There are many kingdoms created by man with all having a different law and different conditions. So also are there many churches having different conditions. Are we justified keeping the conditions of tradition? Perhaps in general one could argue that living the Law of Moses justifies the Jew. If it were all right under the Law, why would it not also be justifiable when the Law of Christ exists? This assumes that the culture is so strong that perhaps the Lord Justifies the Jew if they keep the Law. What if the Jew understands the higher law?

Whether secular, cultural, or religious, most center on the Law of Moses or close to it. Christians tend to distort the Law of Heaven and make it free by believing or guaranteed by some authority and do nothing to live the correct Law of Heaven. If this is the case then we live in darkness and have no blessing from heaven. These words of Joseph Smith come from a prayer:

[Doctrine and Covenants 65:6](https://www.lds.org/scriptures/dc-testament/dc/65.6?lang=eng#5)

Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth, that thine enemies may be subdued; for thine is the honor, power and glory, forever and ever. Amen.

This illustrates the basic difference, and whether there is more kingdoms than the two, we should understand that the Kingdom of God incorporates the Law of Moses. When John the Baptist said, *the kingdom of heaven is at hand;* this heaven or Law of Christ became available. When Christianity debased it, they fell. When the early Mormons rejected it after being restored, they fell from heaven. Like other Christian Religions, the Mormons changed the meaning of heaven to find justification.

The Church is the Kingdom of God. Allegorically the earth is use to denote this kingdom—without any having a heavenly understanding or willingness to act. The Kingdom of Heaven is not a place, but life to the soul that lives and understands. Life comes to us when we understand and live the fullness of the Gospel of Jesus Christ. It is not waiting for Christ to come physically; it is waiting upon the least in the Kingdom of God that brings Heaven to us. Far too positional, the carnal mind does not see through the allegory. Prophecy was written in physical and positional terms to hide the meaning until we reach heaven within rather than heaven coming to us as a city out of the sky.

In reverse, when we fall from heaven, we lose the spirit and the life of righteousness. When we fall, we think of position and not a change of heart. The only way the Lord can reach us is to speak in terms of the physical that we might relate to the spiritual counterpart. Far too often we identify spirituality as conforming to some tradition. In this we simply fail to see and continue in literal and physical terminology. We remain in darkness.

[Matthew 11:20](https://www.lds.org/scriptures/nt/matt/11.20?lang=eng#19)

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

The key to understanding this conclusion is the expression *“exalted unto heaven”* in which Capernaum had received by covenant but later rejected. They made a covenant because of the many miracles, but could not keep it. It is doubtful that few if any know what that covenant was. It is the same covenant that the restored saint makes as to the Law of Consecration, but does not live it. They perhaps are justified in not really understanding what they are doing because they never reached heaven or received the Holy Spirit or Promise as later described by Paul as the Grace of Jesus Christ. The gentiles had received this same grace by covenant, but as John the Revelator had noted the words of Christ, they left their first love.

Despite doing those things that are pleasing to the Lord, these seven churches failed to repent and live the law that required them to take care of the poor. In this they would hold all property in common and would be administered by common consent with each having their own stewardship. Every Mormon should understand this, but they justify themselves by claiming salvation by the law of tithing given under the Mosaic Law.

It is hard any Christian to get a handle of the meaning of heaven. This is why they push heaven into the afterlife, as did the Egyptians—and the reason their language of understanding was confounded. To better understand, we need to cover the entire history of heaven.