The Prophecy

Understanding the Falling Away

The tradition of the Mormons is that the falling away was a prophecy of the apostasy of the Gentile Christians, or was defined as the Christian Church of Rome—later to become the Catholic Church. This section does not concur with this tradition which comes from Protestant tradition. The origin of the prophecy comes from:

[2 Thessalonians 2:1-3](https://www.lds.org/scriptures/nt/2-thes/2.3?lang=eng#2)

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

Paul was speaking of the *day of Christ at hand.* This is in reference to His traditional second coming. Before that day, there must come a falling away. This could apply in essence to a time before Christ returns—either literally or in the harts of men as righteousness prevails. To this day righteousness has not prevailed. For righteousness to come, the Church must have fallen away at some point. The question is: What does it mean to fall from righteousness. If righteousness is the express belief in Christ, that has been in existence through the dark ages even until this day.

To define it in a different way, we must fall from heaven before the redemption of Zion can come. Mormons as well as other Christians have no idea what heaven is for which we can fall from. Even if the first Christians fell from heaven, what does this mean?

[Matthew 11:23](https://www.lds.org/scriptures/nt/matt/11.23?lang=eng#22)

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.

What would this mean for Christ to say this to a city that had received a countless number of miracles at his hand. This was before Christ even completely organized his church and before the Holy Ghost fell upon the twelve. This could not represent the fall Paul was referring to, but if it will be better for the people of Sodom, we need an explanation if Christ felt that Sodom would not have fallen if his mighty works were done among them. This indicates that it would be more tolerable for Sodom because they would have remained from falling until that day—where Capernaum was thrust down to hell because they must have had some special understanding that Sodom did not have.

Some special knowledge or understanding seems to be what is required before any city, church, or people can fall. This is central to the meaning to a falling away—even if Capernaum was not the fulfillment of the prophecy.

[JST, Genesis 14:36](https://www.lds.org/scriptures/jst/jst-gen/14.36?lang=eng#35)

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

The above is where we should have understood that righteousness brings true and lasting peace, and the reason Melchizedek was called the king of heaven. This cannot be the peace the world seeks from tyranny. It is a thousand times greater. You really have to understand and live the laws of heaven before you can even experience this sort of peace.

[Alma 5:50](https://www.lds.org/scriptures/bofm/alma/5.50?lang=eng#49)

Yea, thus saith the Spirit: Repent, all ye ends of the earth, for the kingdom of heaven is soon at hand; yea, the Son of God cometh in his glory, in his might, majesty, power, and dominion. Yea, my beloved brethren, I say unto you, that the Spirit saith: Behold the glory of the King of all the earth; and also the King of heaven shall very soon shine forth among all the children of men.

Alma describes that the King of heaven shall very soon shine forth among all the children of men. We know this to be Christ, and we also should know that the state of heaven did not exist with the Law of Moses. It was called a law of carnal commandments and the Law of Heaven was not available until Christ. Capernaum understood as well as they lived this law, but fell.

[Matthew 5:17-20](https://www.lds.org/scriptures/nt/matt/5.17?lang=eng" \l "16)

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

The above leads most to the idea that the Kingdom of Heaven comes to us in the future or after we die or is something at some geographical place where God and Jesus Christ live. We think the Kingdom of Heaven at hand is essentially this and the message of Christ was simply that Kingdom of Heaven. somewhere else, *is like unto*…His many parables he used in allegory. The reason Christ used allegory was that if he said what was required, He would probably have far too few that would listen. This is the fundamental reason the Mormon Church gives this definition of the Kingdom of Heaven:

[Heaven](https://www.lds.org/topics/heaven?lang=eng)

In the scriptures, the word “heaven” is used in two basic ways. First, it refers to the place where God lives, which is the ultimate home of the faithful (see [Mosiah 2:41](https://www.lds.org/scriptures/bofm/mosiah/2.41?lang=eng#40)). Second, it refers to the expanse around the earth (see [Genesis 1:1](https://www.lds.org/scriptures/ot/gen/1.1?lang=eng#0)).

I could argue this definition for it is the whole purpose of this article. The Church lacks understanding and is the reason they describe the Kingdom of God on Earth and the Kingdom of God in Heaven as separate geographical kingdoms operating in the same way as the Church does on earth. The Church also recognized the probability the many scriptures use the two synonymously. They are distinct as when God said he created the haven and the earth. These are not geographical locations as one would say the earth is district from the sky. They are totally different laws for totally different was of living, for it is the laws of each kingdom the God created spiritually before we ever lived on the earth and looked into the sky.

Allegory and the parables of Christ hide the different laws, because if we knew what the greater was, we would be held accountable as Capernaum. Whatever we do in this life in keeping the lesser will fulfill the spirit of the greater, but we do it as Israel did in ignorance. A school master prepares us for the greater law, but we need to stop thinking the lesser is also the greater, otherwise we become as the lost state of Israel. To gather Israel is to gather them to the higher law of heaven and not the lesser Law of Moses. Every principle that Christianity as well as Mormonism teaches is according to the Law of Moses, because at one time or the other our fathers somewhere back in time fell from heaven.

As long as you define heaven as where good people go, we continue in the fallen state and cannot be redeemed. The Kingdom of God on earth is not the same kingdom after we are judge or even after that same kingdom that will come. The Kingdom of Heaven is at hand and we are in a fallen state because we cannot see that it is within our reach as we live.