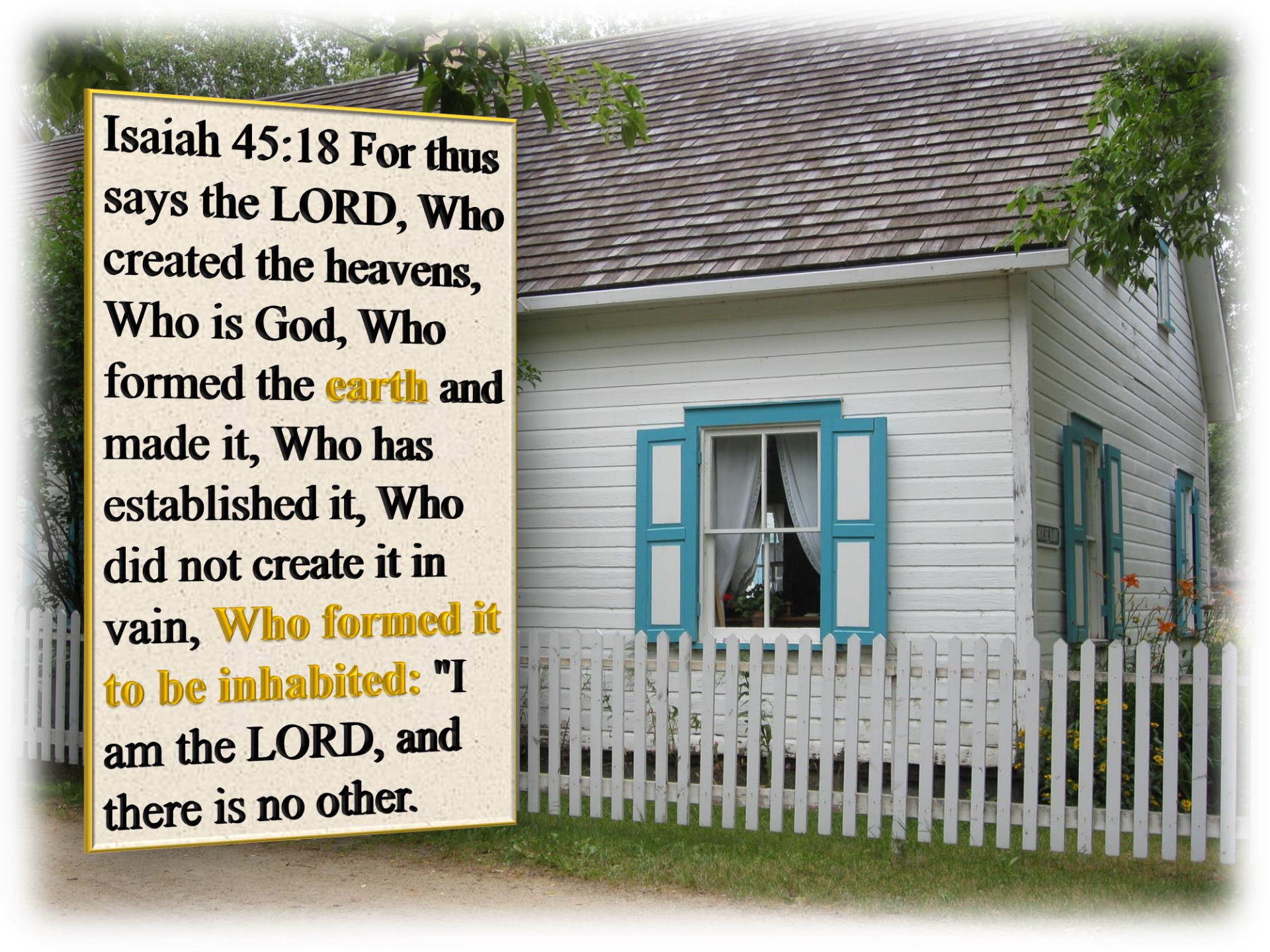




Genesis 1:1
In the beginning God
created the heaven
and the earth.

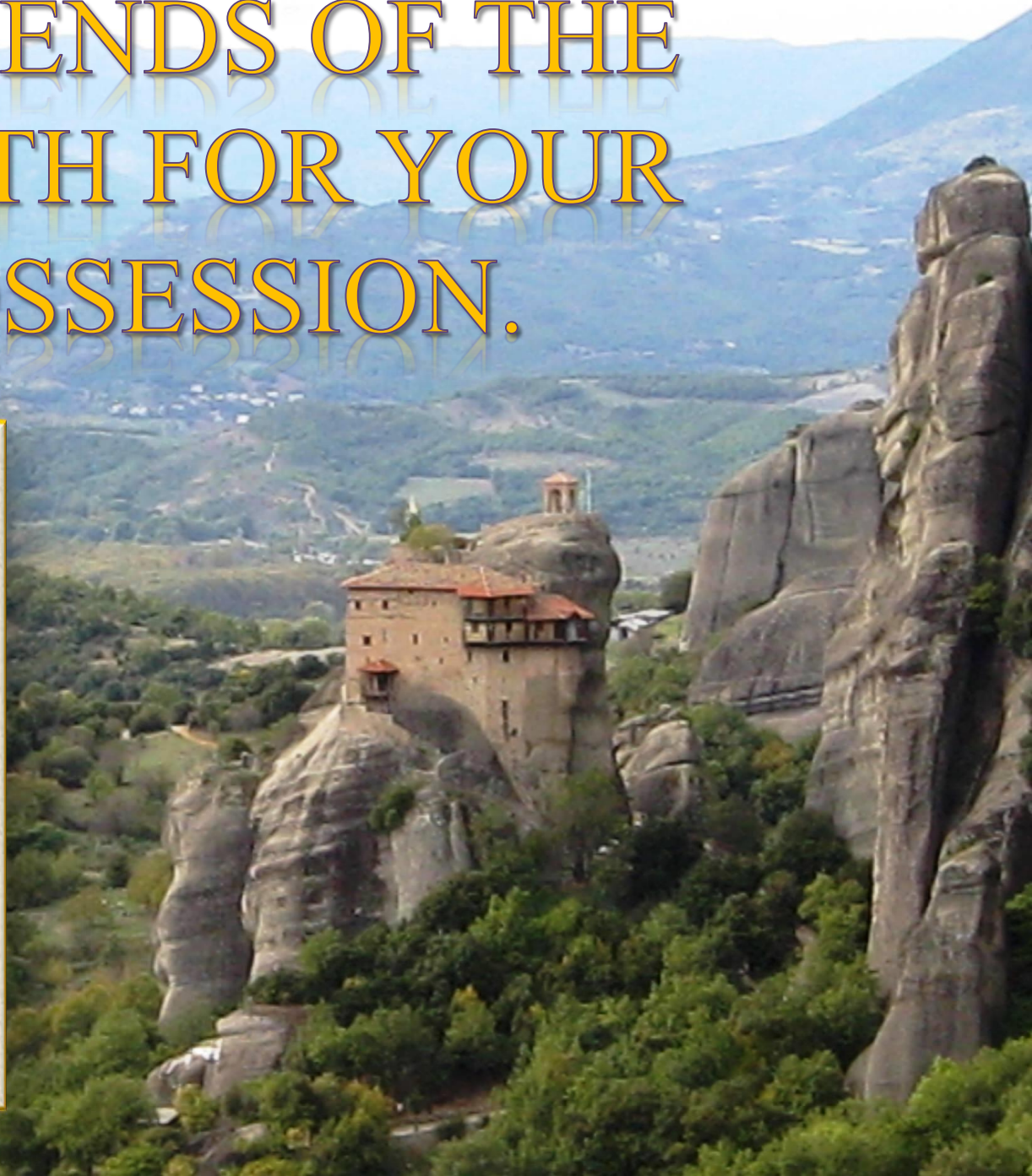


Isaiah 45:18 For thus
says the LORD, Who
created the heavens,
Who is God, Who
formed the **earth** and
made it, Who has
established it, Who
did not create it in
vain, **Who formed it
to be inhabited:** "I
am the LORD, and
there is no other.



THE ENDS OF THE EARTH FOR YOUR POSSESSION.

**Psalms 2:8 Ask
of Me, and I will
give You The
nations for Your
inheritance, And
the ends of the
earth for Your
possession.**



HEIR OF THE WORLD

Heb 11:13 For the promise that he would be the Heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith



THE EARTH HE HAS GIVEN

Ps 115:16 The
heaven, even
the heavens, are
the LORD'S;
But the **earth**
He has given to
the children of
men.



INHERIT THE LAND FOREVER,

Is 60:21 Also your
people shall all be
righteous; They
shall **inherit the
land forever**, The
branch of My
planting, The
work of My
hands, That I may
be glorified.



Inherit the earth

**Ps 37:11 But the
meek shall inherit
the earth; and
shall delight
themselves in the
abundance of
peace.**



INHERIT THE EARTH.

**Ps 37:9 For
evildoers shall
be cut off: but
those that wait
upon the
LORD, they
shall inherit
the earth.**



THIS PEOPLE TO POSSESS ALL THESE THINGS.

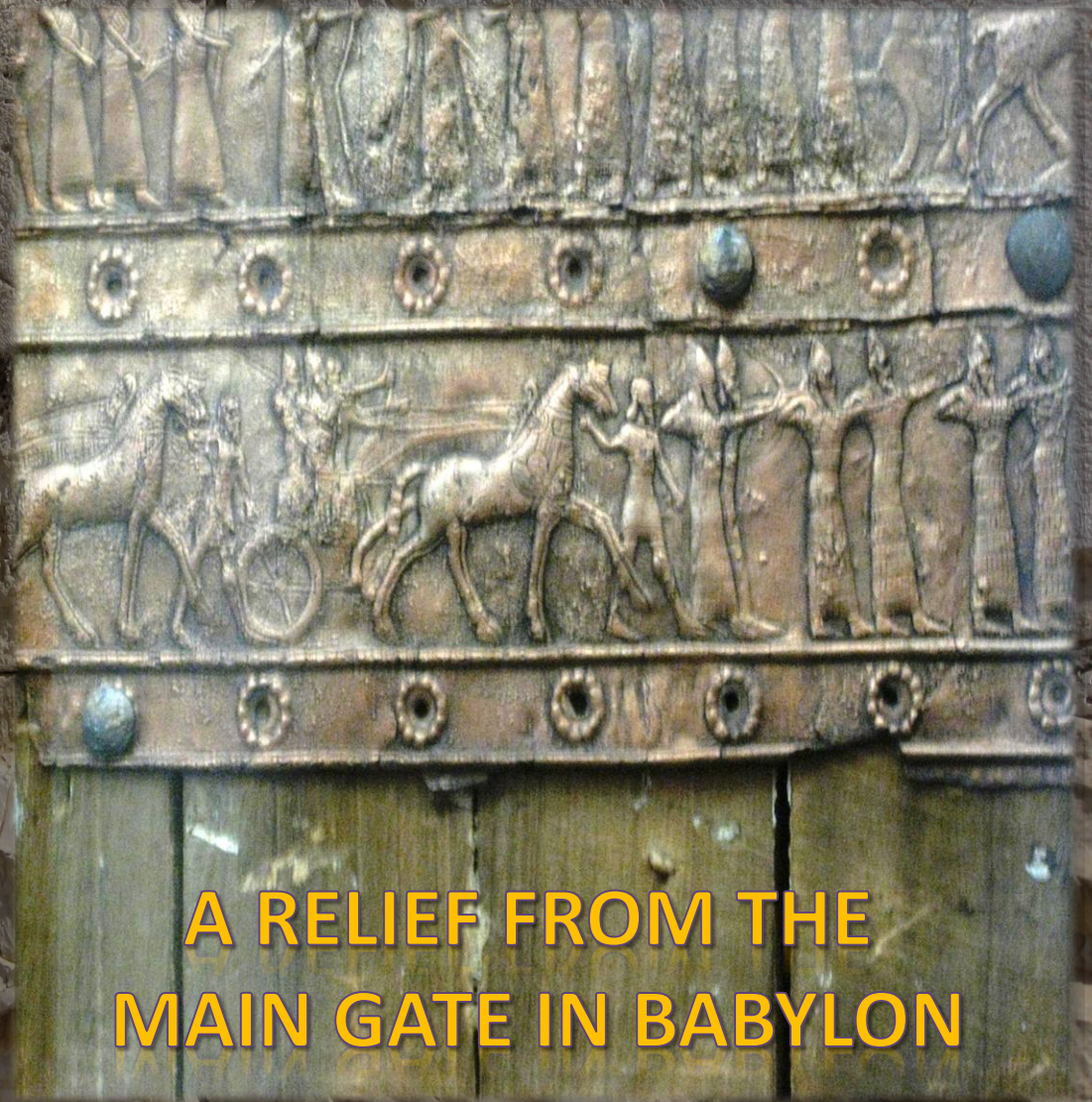
Zec 8:12 For the **seed** shall be prosperous; the vine shall give her fruit, and the **ground** shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things.



The General location of the Sermon on the Mount

Dan 7:14

And there was given him **dominion**, and glory, and a **kingdom**, that all people, nations, and languages, should serve him: his **dominion** is an **everlasting dominion**, which shall not pass away, and his **kingdom** that which shall **not be destroyed**.



A RELIEF FROM THE
MAIN GATE IN BABYLON

**Dan 7:18 But
the saints of the
most High shall
take the
kingdom, and
possess the
kingdom
for ever, even
for ever and
ever.**



Shepherds field and the Herodian

Ezekiel 34:27 "Then the trees of the field shall yield their fruit, and the earth shall yield her increase. They shall be safe in their land; and they shall know that I am the LORD, when I have broken the bands of their yoke and delivered them from the hand of those who enslaved them.



Fruit of Israel

Isaiah 65:16 So that he
who blesses himself in
the **earth** Shall bless
himself in the God of
truth; And he who swears
in the **earth** Shall swear
by the God of truth;
Because the former
troubles are forgotten,
And because they are
hidden from My eyes.

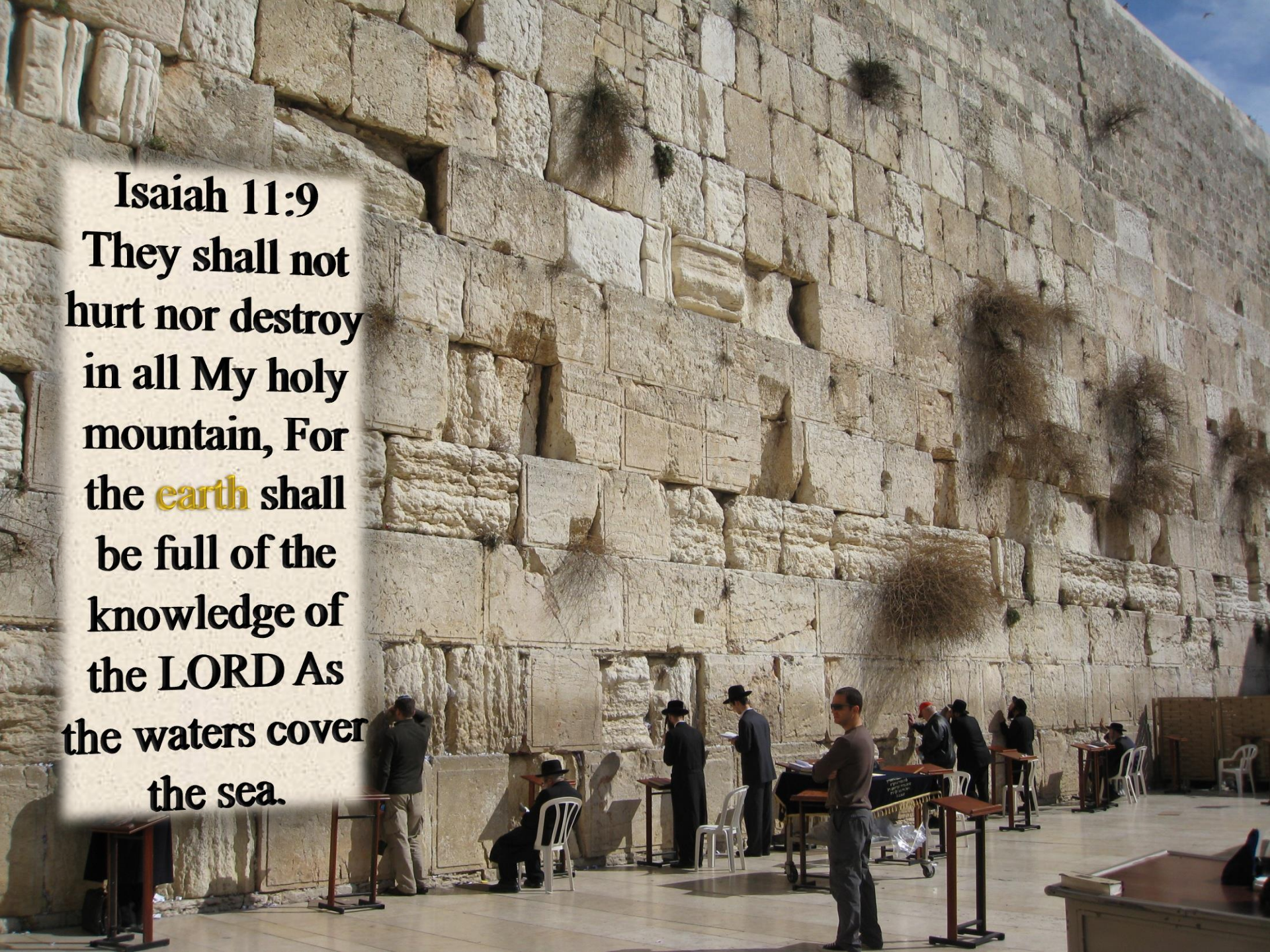


Isaiah 26:19 Your
dead shall live;
Together with my
dead body they shall
arise. Awake and
sing, you who dwell
in dust; For your
dew is like the dew
of herbs, And the
earth shall cast out
the dead.



**Jews buried here in anticipation
of Messiah coming and
of the Resurrection**

Isaiah 11:9
They shall not
hurt nor destroy
in all My holy
mountain, For
the earth shall
be full of the
knowledge of
the LORD As
the waters cover
the sea.



**Isaiah 4:2 In
that day the
Branch of the
LORD shall
be beautiful
and glorious;
And the fruit
of the **earth**
shall be
excellent and
appealing For
those of Israel
who have
escaped.**



Valley of Megiddo

Psalms 138:4
All the kings of
the **earth** shall
praise You, O
LORD, When
they hear the
words of Your
mouth

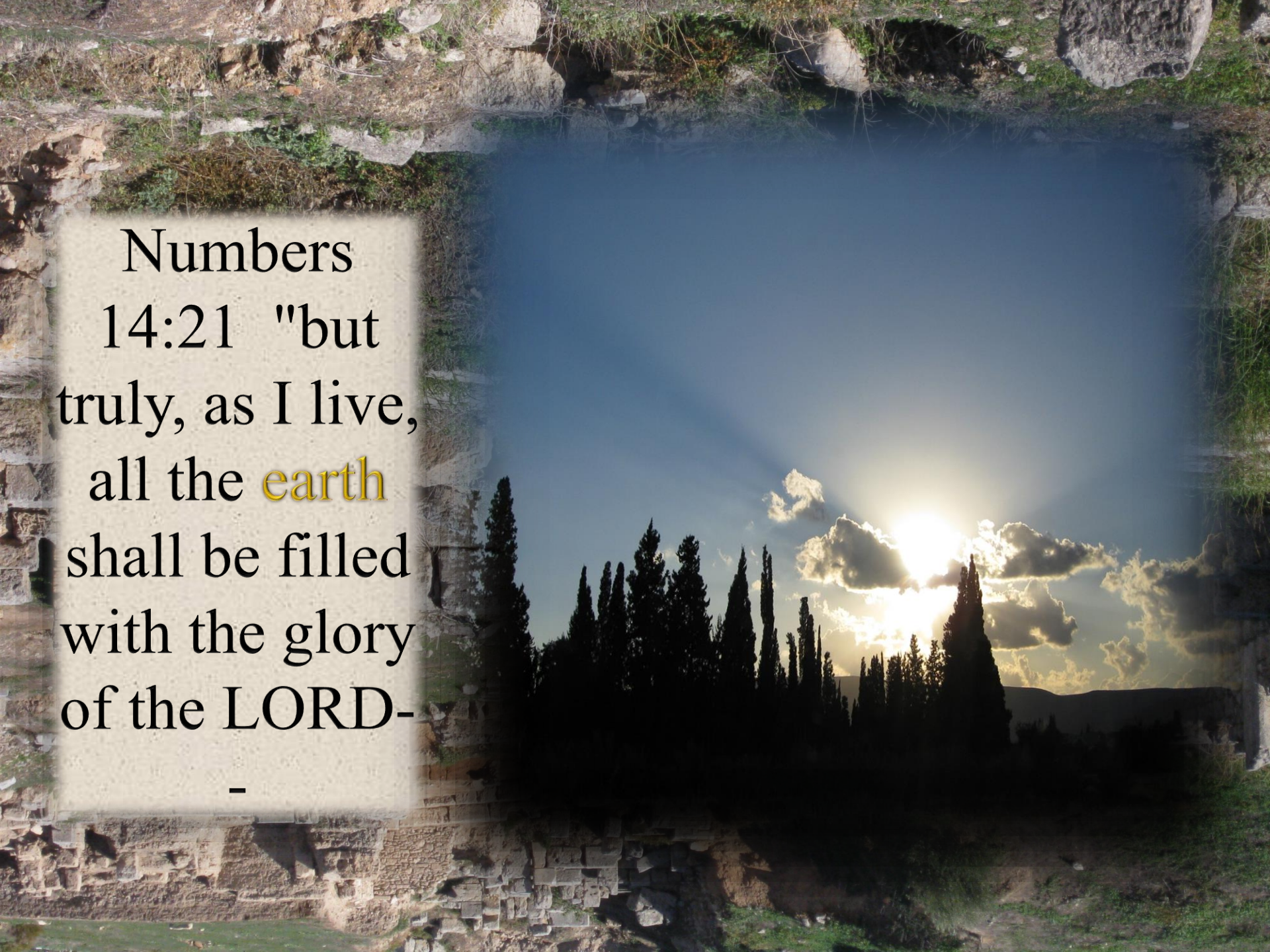


**Elijah took the prophets
of Baal down this hill**

The image is a composite. The background shows ancient stone ruins with several standing columns and some structures with white roofs. The foreground shows a modern city skyline, likely Tel Aviv, with various skyscrapers and buildings along a coastline. The sea is visible between the ruins and the city. A semi-transparent blue rectangle is overlaid on the right side of the image, containing the text.

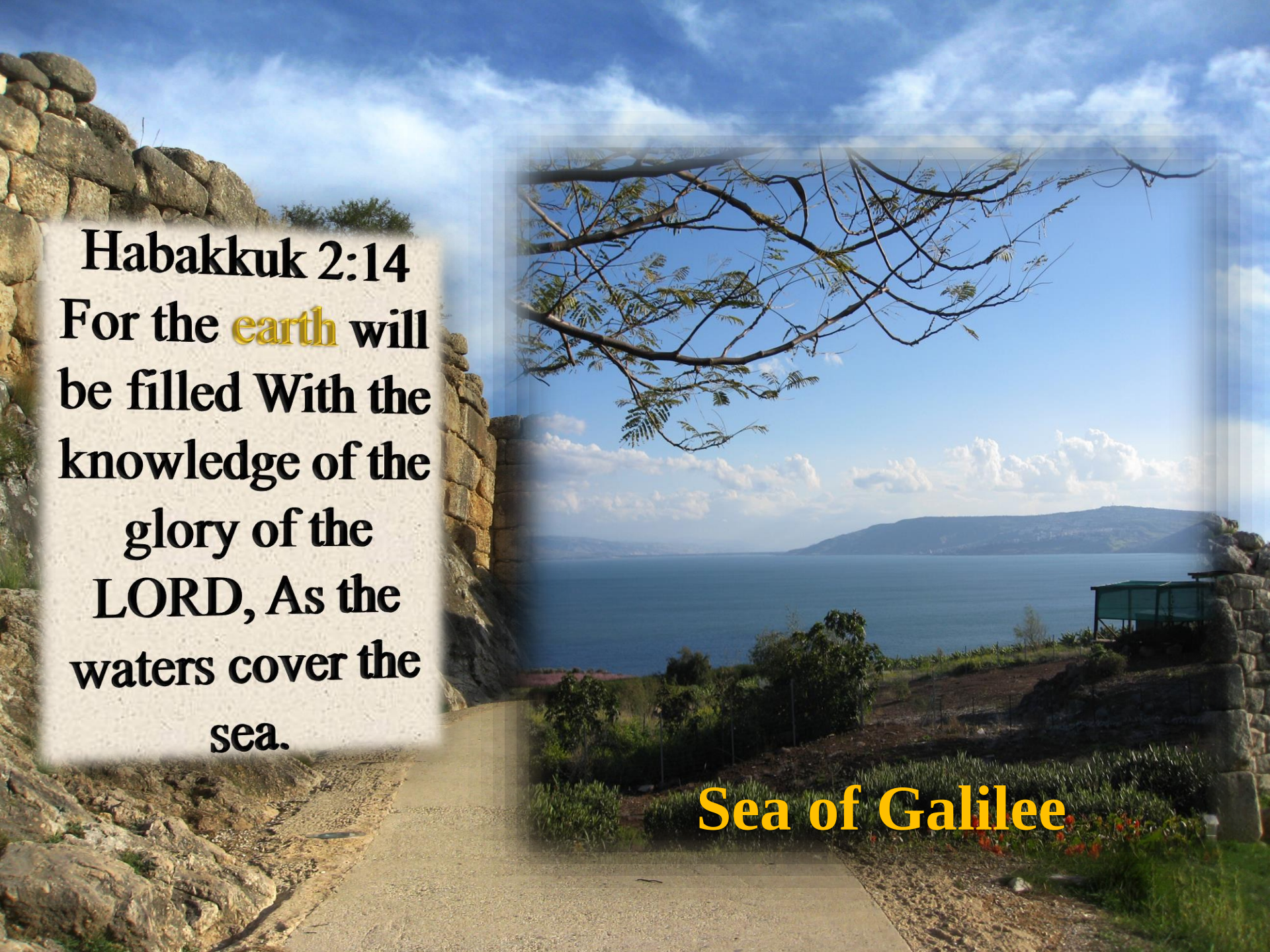
Psalms 66:4 All
the **earth** shall
worship You And
sing praises to You;
They shall sing
praises to Your
name." Selah

**Photo taken from Joppa
looking toward Tel -Aviv**



Numbers
14:21 "but
truly, as I live,
all the earth
shall be filled
with the glory
of the LORD-

-



Habakkuk 2:14
For the **earth** will
be filled With the
knowledge of the
glory of the
LORD, As the
waters cover the
sea.

Sea of Galilee

**"The battle is for the
Kingdoms of this world"**

Matt 4:8 Again, the devil took Him up on an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory.⁹ And he said to Him, "All these things I will give You if You will fall down and worship me."¹⁰ Then Jesus said to him, "Away with you, Satan! For it is written, 'You shall worship the LORD your God, and Him only you shall serve.'"

Massada

Revelation 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of **this world** are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

This is the time of the last trump when the dead in Christ rise!

Elijah on Mount Carmel



Rev 2:24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

Rev 2:26 "And he who overcomes, and keeps My works until the end, to him I will give power over the nations----

Remains at Thyatira



Revelation
5:10 And have
made us kings
and priests to
our God; And
we shall reign
on the earth."

The Eastern Gate



Rev 20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and **they lived and reigned** with Christ a **thousand years**.



**A tree in the town of Berea
where believers were hung**

Zechariah 14:17
And it shall be,
that whoso will
not come up of
all the families of
the earth unto
Jerusalem to
worship the King,
the LORD of
hosts, even upon
them shall be no
rain.



A field in Israel

**Isaiah 66:22 "For as
the new heavens and
the new earth Which
I will make shall
remain before Me,"
says the LORD, "So
shall your
descendants and your
name remain."**

The Dead Sea at Sunset

A photograph of a vast agricultural field, likely a cornfield, with rows of green crops stretching towards the horizon. The sky is blue with scattered white clouds. A white text box is overlaid on the right side of the image.

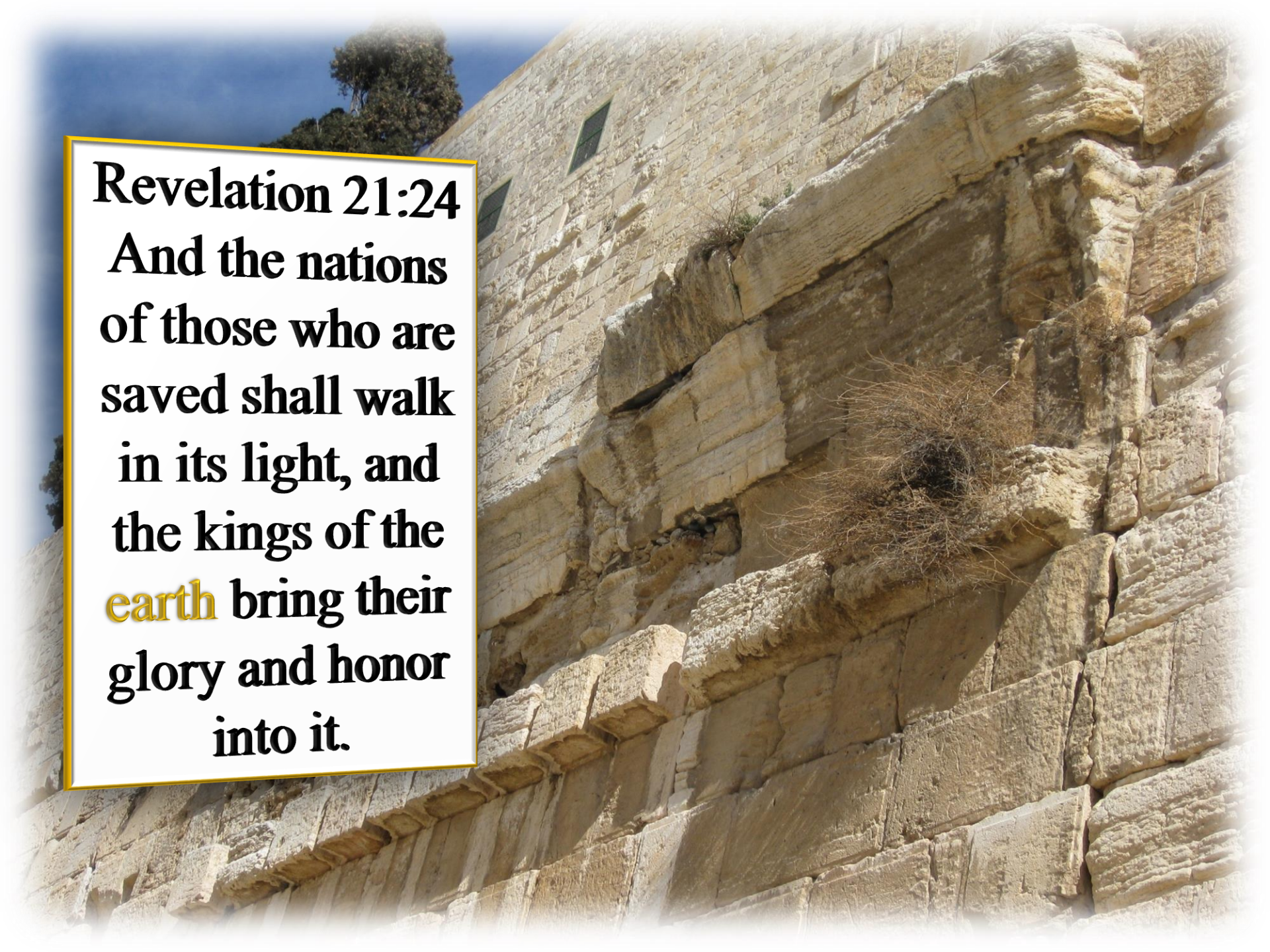
Isaiah 65:17 For,
behold, I **create**
new heavens and
a new earth: and
the former shall
not be
remembered, nor
come into mind.

Create

Is 65:17 Create 01254 arb bara' baw-raw'

Gen 1:1 Created 01254 arb bara' baw-raw'

2 Peter 3:10 But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it **will be burned up.**



Revelation 21:24
**And the nations
of those who are
saved shall walk
in its light, and
the kings of the
earth bring their
glory and honor
into it.**

Gen 1:28 Then God blessed them, and God said to them, "Be fruitful and multiply; fill the **earth** and **subdue it**; have **dominion over** the fish of the sea, over the birds of the air, and **over every living thing** that moves on the **earth**."

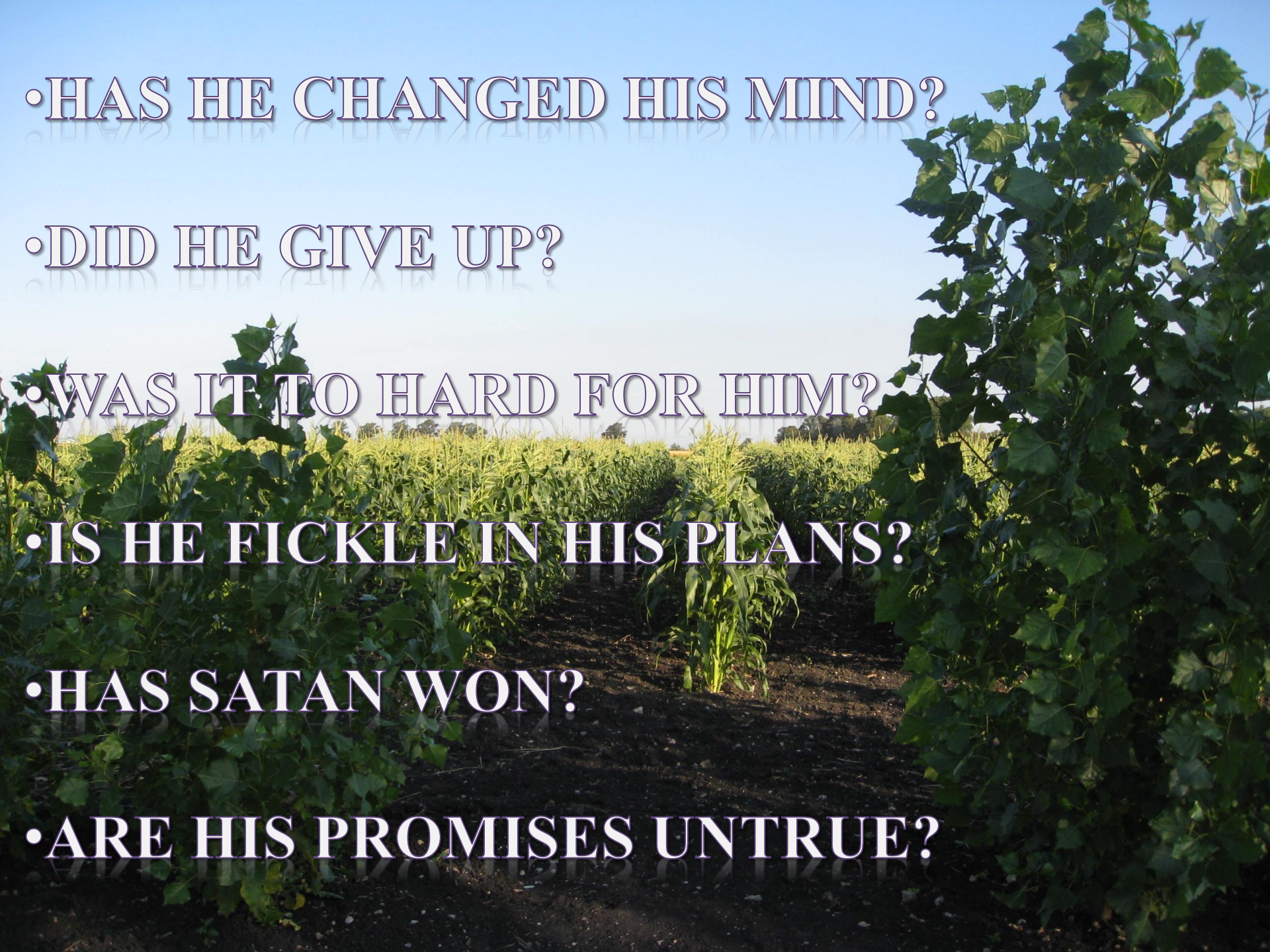


A BIG QUESTION?

In this presentation we have thus far used 23 passages from the old Testament, and 8 from the New Testament.

At WHAT point in Genesis, or any other passages we have looked at among God's instructions to man, did He inform them that one day He would take them all to HEAVEN





•HAS HE CHANGED HIS MIND?

•DID HE GIVE UP?

•WAS IT TOO HARD FOR HIM?

•IS HE FICKLE IN HIS PLANS?

•HAS SATAN WON?

•ARE HIS PROMISES UNTRUE?

Is He taking us Away from this awful **earth** which He
had declared “**very good**” a brief time before?

I am the Lord I change not

ABSOLUTLY NOT!

‘What His soul desires that He does’

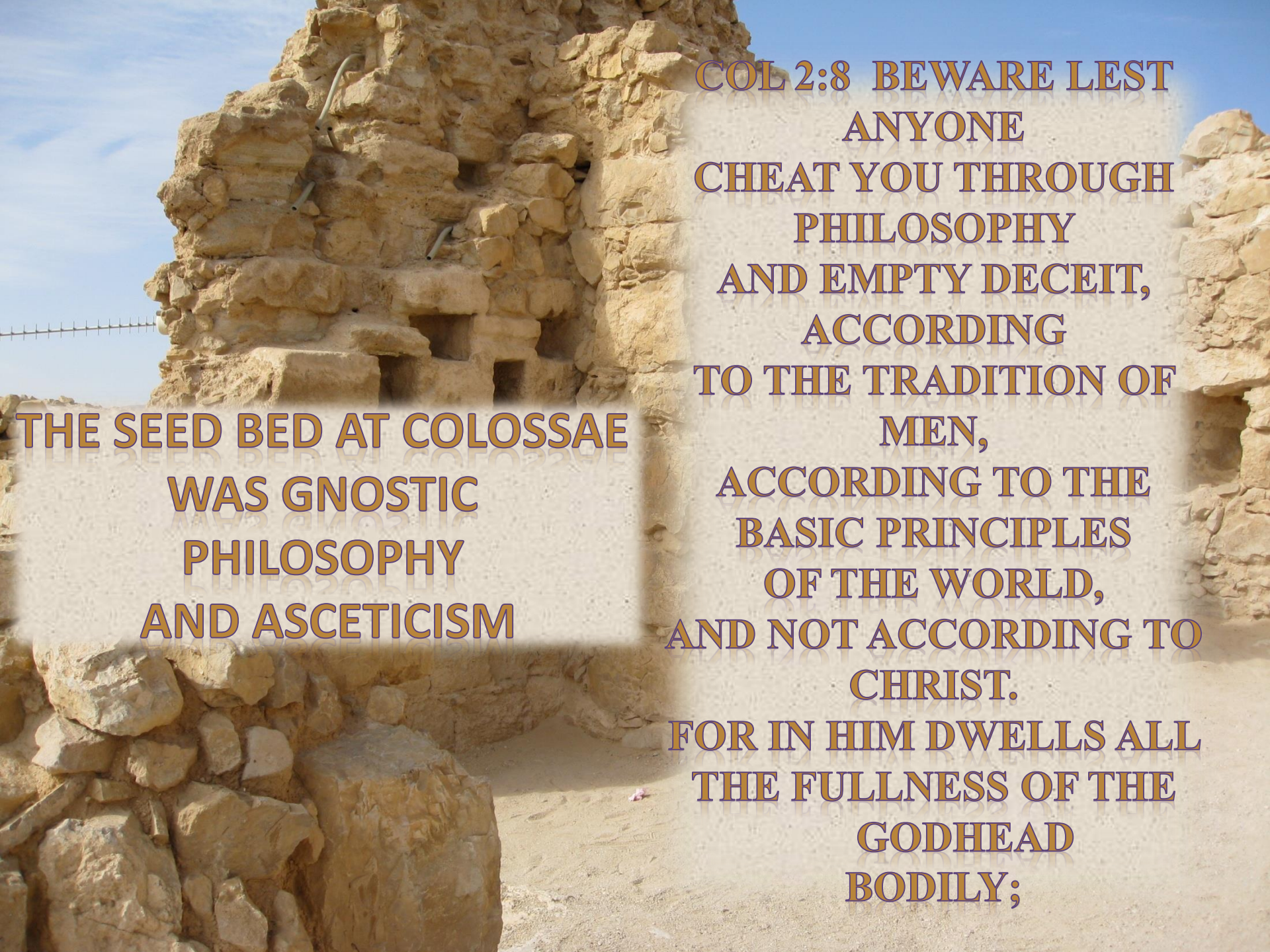


Is 9:6 For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.

7 Of the **increase** of His government and peace There will be **no end**, Upon the **throne of David** and over His kingdom, To order it and establish it with judgment and justice From that time forward, even **forever**. The zeal of the LORD of hosts will perform this.

***GOD NEVER! EVER! HAD
ANY INTENTION TO TAKE
MAN TO HEAVEN TO LIVE!***

The idea of Going to *heaven* is a Gnostic and pagan influence added in; like Christmas, Easter.



THE SEED BED AT COLOSSAE
WAS GNOSTIC
PHILOSOPHY
AND ASCETICISM

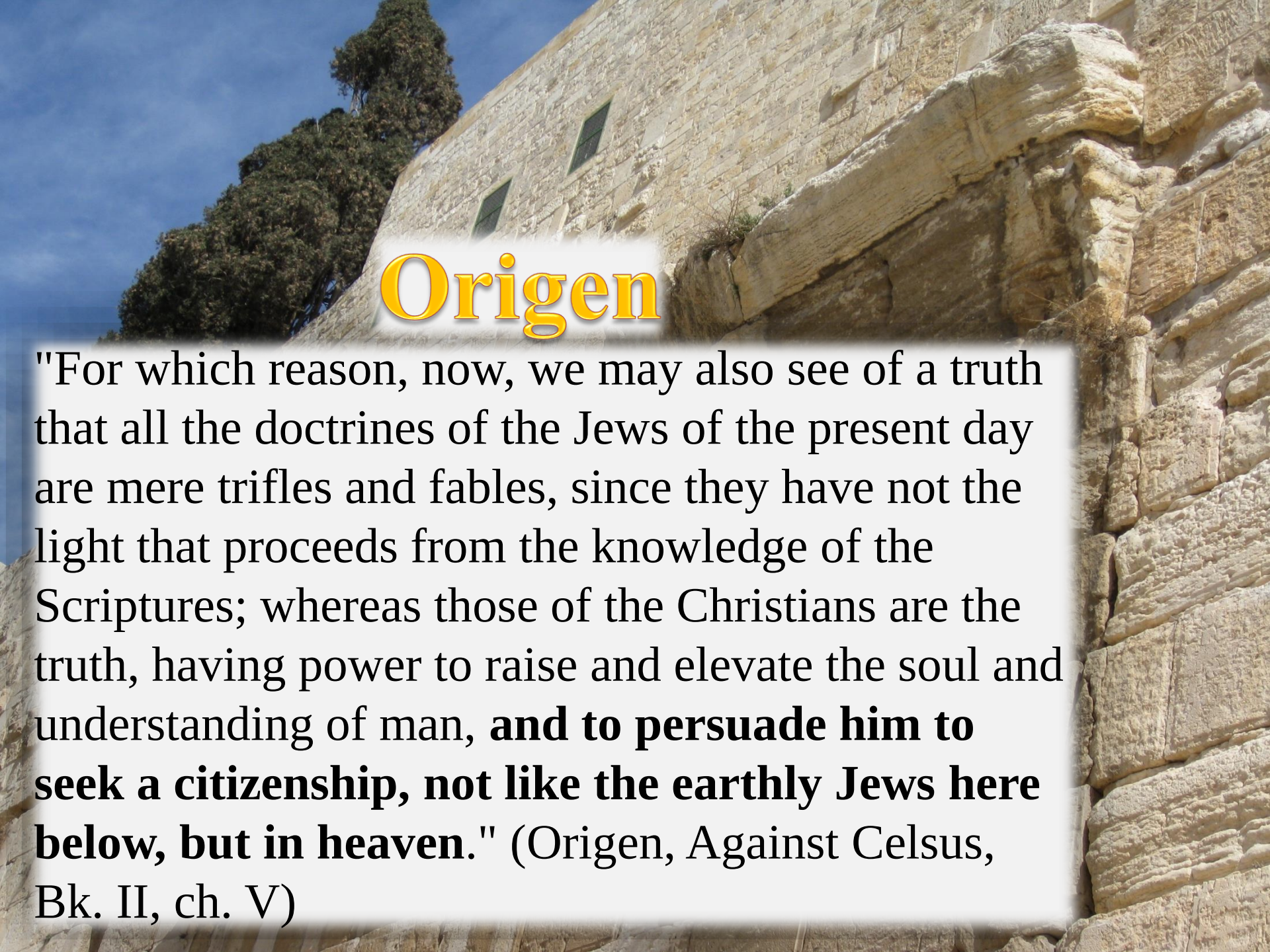
COL 2:8 BEWARE LEST
ANYONE
CHEAT YOU THROUGH
PHILOSOPHY
AND EMPTY DECEIT,
ACCORDING
TO THE TRADITION OF
MEN,
ACCORDING TO THE
BASIC PRINCIPLES
OF THE WORLD,
AND NOT ACCORDING TO
CHRIST.
FOR IN HIM DWELLS ALL
THE FULLNESS OF THE
GODHEAD
BODILY;

The bill 18 of these two philosophies

- **Gnostic Philosophy**
- **Asceticism**
- **Worship of Angels**
- **Mythology - Elysium /Gladiator Movie!**
- **Origen- early church father**
- **Clement of Alexandria**
- **Augustine of Hippo**
- **Osiris** According to *This Believing World*, by Lewis Browne, the Egyptian god Osiris was thought to have been killed, resurrected and taken to heaven: "Osiris came to life again! He was miraculously resurrected from death and taken up to heaven; and there in heaven, so the myth declared, he lived on eternally" (1946, p. 83).
- **John Nelson Darby & CI Scofield**
- **John Darby; is known as the father of the Rapture**

Justin Martyr was an orthodox Christian writer who lived in the early second century. He strongly opposed the 'heretics' who promoted the '**heavenly destiny**' concept. To the early orthodox Christians, the physical resurrection of the body in order to reign in Christ's physical earthly kingdom was the orthodox Faith handed down by the Apostles.

Origen's ideas were in direct opposition to the earlier orthodox writers, **Justin** and **Irenaeus**. While Justin called 'heretics' so-called Christians who forsook the Jewish idea of an earthly physical Kingdom of God, Origen called the idea of an earthly Kingdom 'fables.' He thought the hope of a physical Kingdom was absurd, and also **denied the resurrection of the body** for the saved, same as the Gnostics.

The background of the image is a photograph of a massive, ancient stone wall, likely part of the Temple Mount in Jerusalem. The wall is constructed from large, light-colored stone blocks. To the left, a tall, dark green cypress tree stands against a clear blue sky. The overall scene is bright and sunny.

Origen

"For which reason, now, we may also see of a truth that all the doctrines of the Jews of the present day are mere trifles and fables, since they have not the light that proceeds from the knowledge of the Scriptures; whereas those of the Christians are the truth, having power to raise and elevate the soul and understanding of man, **and to persuade him to seek a citizenship, not like the earthly Jews here below, but in heaven.**" (Origen, Against Celsus, Bk. II, ch. V)

Justin Martyr

some who are called Christians, but who do not admit this [truth], and venture to blaspheme the God of Abraham, and the God of Isaac, and the God of Jacob; **who say there is no resurrection of the dead, and that their souls, when they die, are taken to heaven; ...** But I and others, who are right-minded Christians on all points, are assured that there will be a resurrection of the dead, and a thousand years in Jerusalem, which will then be built, adorned, and enlarged, [as] the prophets Ezekiel and Isaiah and others declare." (Justin, Dialogue with Trypho, LXXX)

Irenaeus

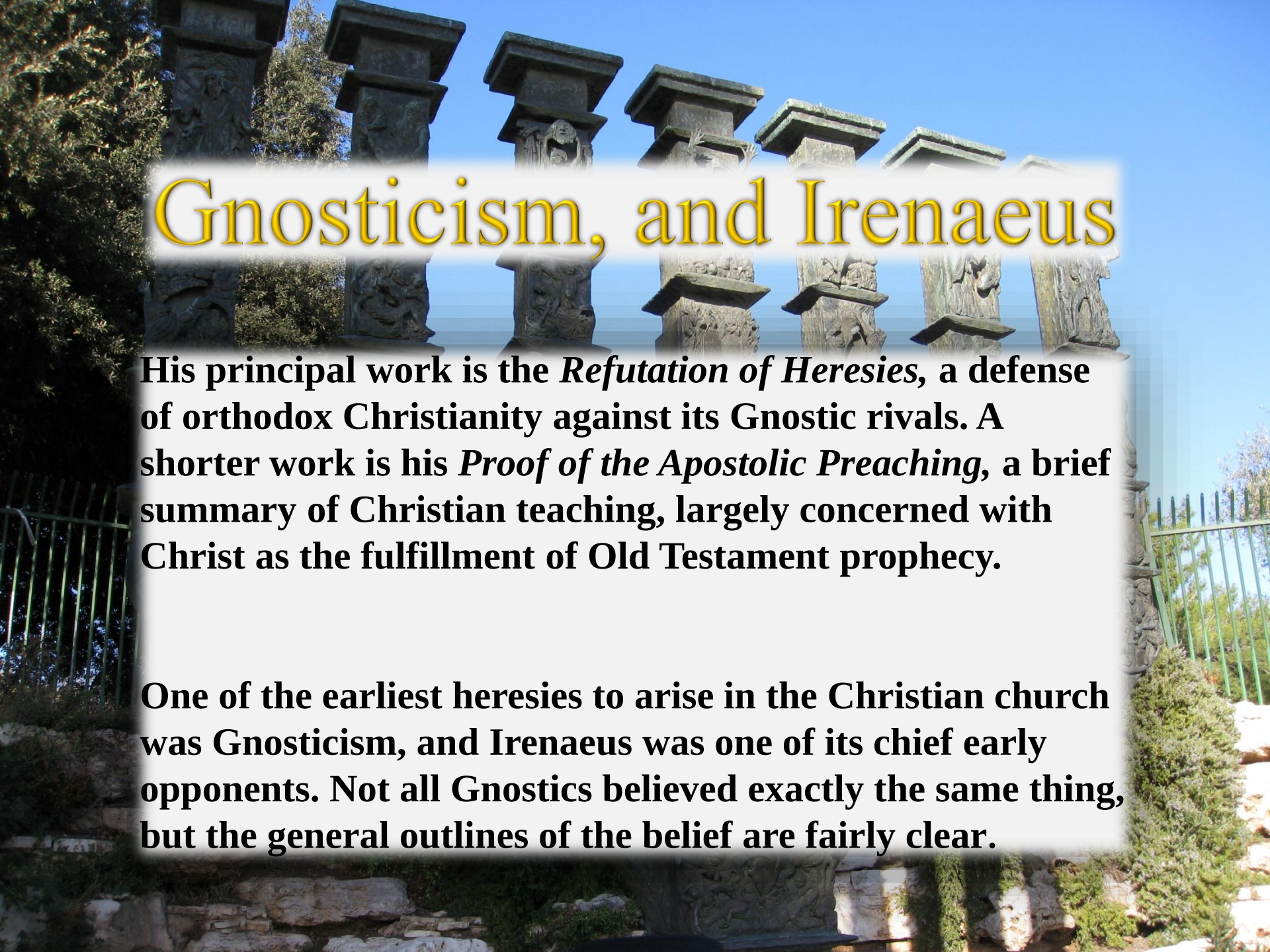
Irenaeus (pronounced eye-ren-EE-S) was probably born around 125. As a young man in Smyrna (near Ephesus, in what is now western Turkey) he heard the preaching of Polycarp, who as a young man had heard the preaching of the Apostle John. Afterward, probably while still a young man, Polycarp moved west to Lyons in southern France. In 177, Pothinus, the bishop of Lyons, sent him on a mission to Rome.

During his absence a severe persecution broke out in Lyons, claiming the lives of the bishop and others (see 2 June). When Irenaeus returned to Lyons, he was made bishop. He died around 202. He is thus an important link between the apostolic church and later times, and also an important link between Eastern and Western Christianity.

GNOSTICISM, AND IRENÆUS

Gnostics were dualists, teaching that there are two great opposing forces: good versus evil, light versus darkness, knowledge versus ignorance, **spirit** versus **matter**. Since the world is material, and leaves much room for improvement, they denied that God had made it. "How can the perfect produce the imperfect, the infinite produce the finite, the spiritual produce the material?" they asked.

One solution was to say that there were thirty beings called AEons, and that God had made the first AEon, which made the second AEon, which made the third, and so on to the thirtieth AEon, which made the world. (This, Gnostics pointed out to the initiate, was the true inward spiritual meaning of the statement that Jesus was thirty years old when he began to preach.)

The background of the slide features a photograph of several ancient, weathered stone columns standing in a row. The columns are dark in color and have intricate carvings on their capitals and shafts. Behind the columns, a green metal fence is visible, and the sky is a clear, bright blue. The overall scene suggests an archaeological site or a historical park.

Gnosticism, and Irenaeus

His principal work is the *Refutation of Heresies*, a defense of orthodox Christianity against its Gnostic rivals. A shorter work is his *Proof of the Apostolic Preaching*, a brief summary of Christian teaching, largely concerned with Christ as the fulfillment of Old Testament prophecy.

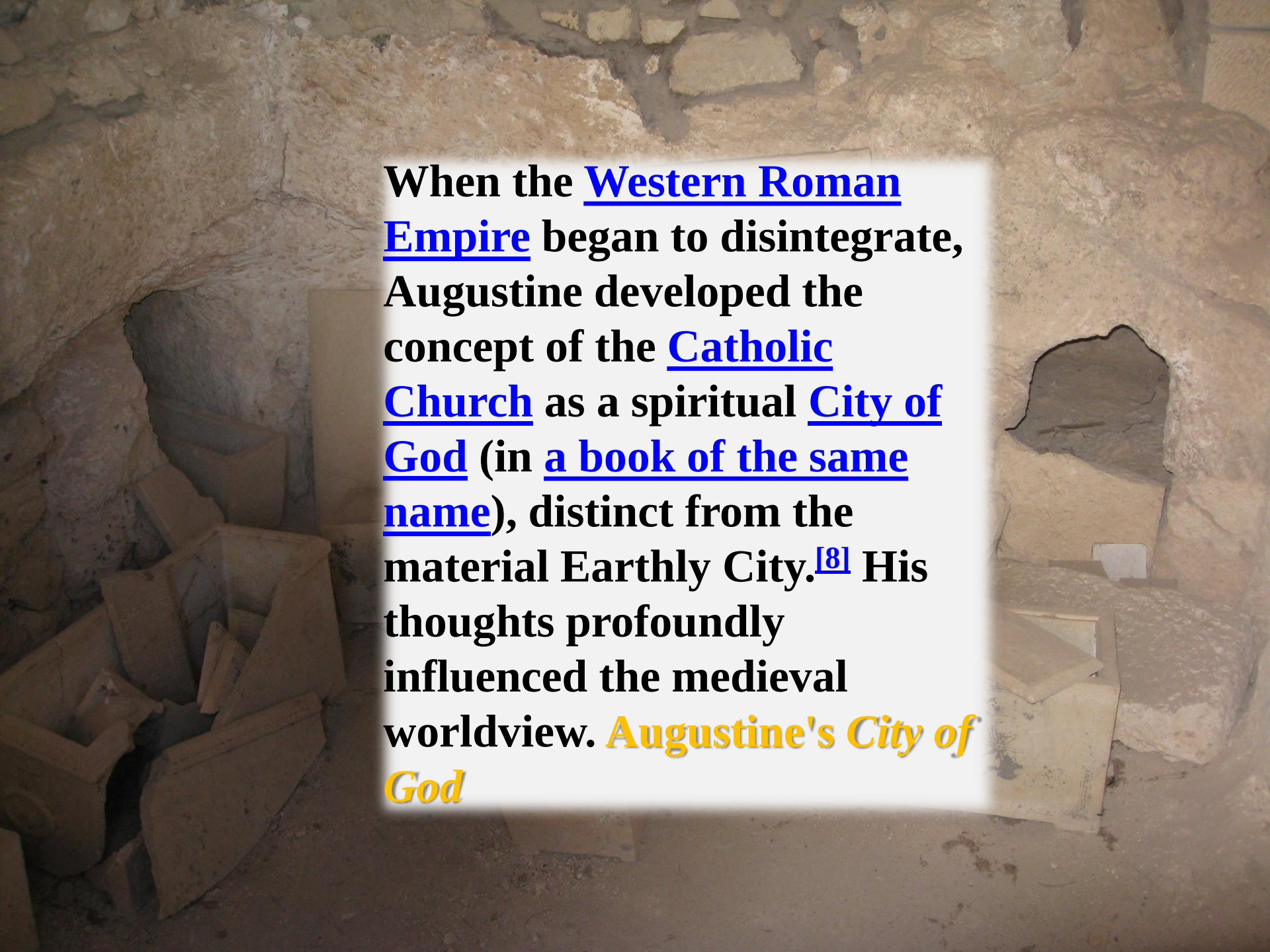
One of the earliest heresies to arise in the Christian church was Gnosticism, and Irenaeus was one of its chief early opponents. Not all Gnostics believed exactly the same thing, but the general outlines of the belief are fairly clear.

Augustine's strong influences

Manichaeism & Neo-Platonism

Augustine of Hippo (*Aurelius Augustinus Hipponensis*; ^[3] 13 November 354 – 28 August 430), also known as St Augustine, St Austin, ^[4] or St Augoustinos, was a Father of the Church whose writings are considered very influential in the development of Western Christianity and philosophy. He was bishop of Hippo Regius (present-day Annaba, Algeria) of the Roman province of Africa.

According to his contemporary, Jerome, Augustine "established anew the ancient Faith." ^[5] In his early years, he was heavily influenced by Manichaeism and afterward by the Neo-Platonism of Plotinus. ^[6]



When the Western Roman Empire began to disintegrate, Augustine developed the concept of the Catholic Church as a spiritual City of God (in a book of the same name), distinct from the material Earthly City.^[8] His thoughts profoundly influenced the medieval worldview. *Augustine's City of God*

Christian, Gnostic, and pagan Manichaeism

(also **Manicheism**)
Definition of **Manichaeism**

noun

[mass noun]

- a dualistic religious system with elements, **Christian, Gnostic, and pagan** founded in Persia in the 3rd century by Manes (*circa* 216-*circa* 276) and based on a supposed primeval conflict between light and darkness. It was widespread in the Roman Empire and in Asia, and survived in eastern Turkestan (Xinjiang) until the 13th century.
- religious or philosophical dualism.

Augustine's
most noted work
“The City of God”

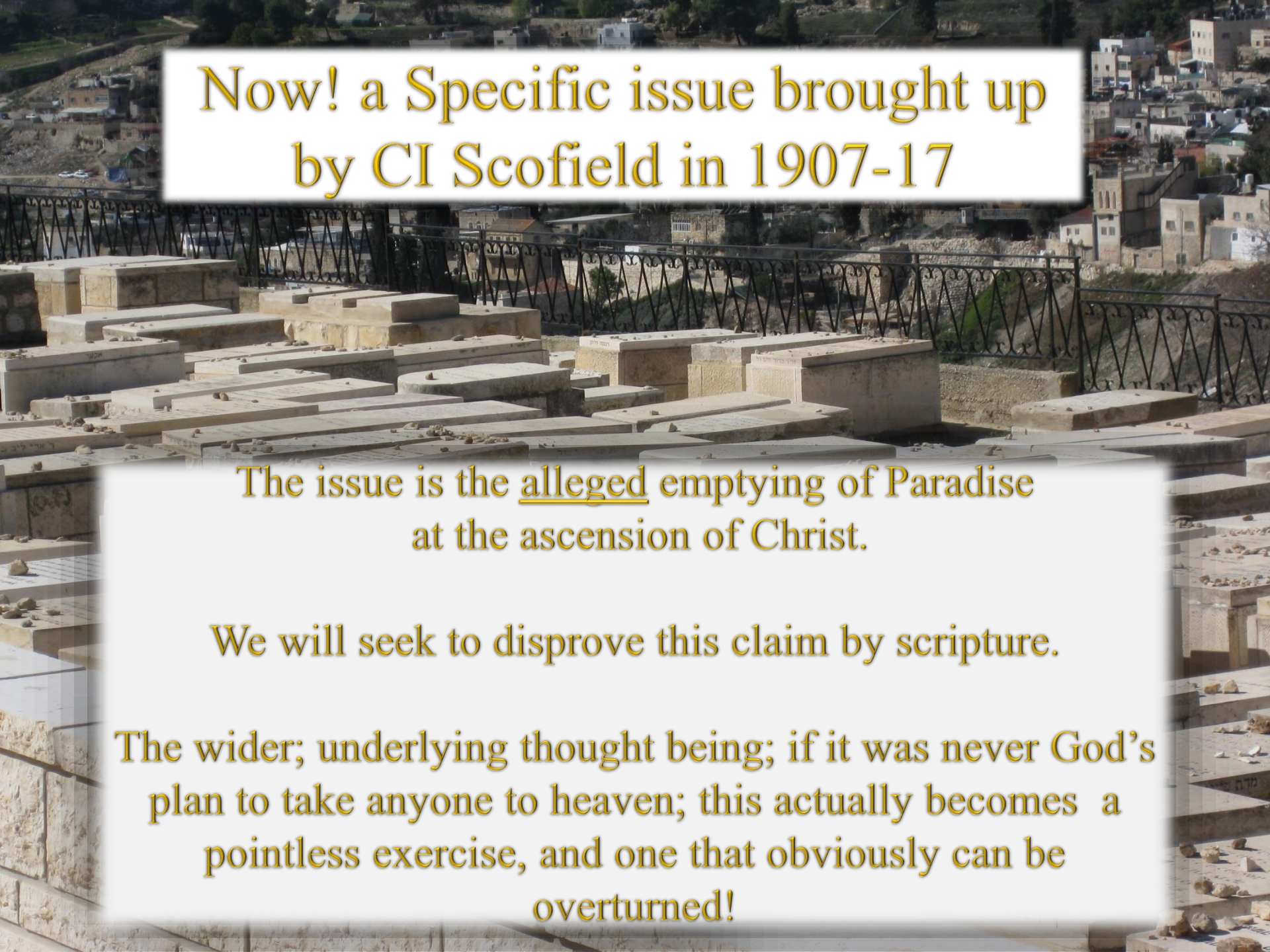
Neoplatonism

Neoplatonism (also called Neo-Platonism), is the modern (19th century) term for a school of [mystical philosophy](#) that took shape in the 3rd century, based on the teachings of [Plato](#) and earlier [Platonists](#), with its earliest contributor believed to be [Plotinus](#), and his teacher [Ammonius Saccas](#). Neoplatonism focused on the spiritual and cosmological aspects of Platonic thought, synthesizing Platonism with [Egyptian](#)^[1] and [Jewish theology](#).^[2] However, Neoplatonists would have considered themselves simply Platonists, and the modern distinction is due to the perception that their philosophy contained sufficiently unique interpretations of Plato to make it substantially different from what Plato wrote and believed.^[3]

syn·cre·tism

noun

The [attempted](#) reconciliation or union of different or opposing principles, practices, or parties, as in philosophy or [religion](#).



Now! a Specific issue brought up
by CI Scofield in 1907-17

The issue is the alleged emptying of Paradise
at the ascension of Christ.

We will seek to disprove this claim by scripture.

The wider; underlying thought being; if it was never God's
plan to take anyone to heaven; this actually becomes a
pointless exercise, and one that obviously can be
overturned!

- **Four Witnesses say No!**

- **Paradise was not emptied at Christ's ascension!**

- Here we call four witnesses to testify.
- The current confusion of scripture on this idea of people going directly to heaven when they die was produced in large part by two people over two particular passages of scripture; initially interpreted by John Nelson Darby, and then by his protégée Mr. C.I. Scofield in his bible notes around the years 1909 to 1917

Paradise or Heaven?

We will seek to present reasonable doubt as to the meaning applied to these passages which have been used to place believers in heaven; since the ascension of Christ, thus emptying paradise...the place of the godly dead.

Hades; the place of the departed dead!

- the Scofield 1917 Reference Bible (pages 1098, 1099)
- **Luke 16:23 footnote from the Scofield 1917 Reference Bible** (pages 1098, 1099)
- **1 hell**
- Gr. **hades**, "the unseen world," is revealed as the place of departed human spirits between death and resurrection. The word occurs, **Mt** 11:23; 16:18; **Lu** 10:15; **Ac** 2:27,31; **Re** 1:18; 6:8; 20:13-14 and is the equivalent of the O.T. "sheol." Cmt. on Hab 2:5. The Septuagint invariably renders sheol by **hades**.

To sections in Hades

Summary:

(1) Hades before the ascension of Christ. The passages in which the word occurs make it clear that Hades was formerly in **two divisions**, the abodes respectively of the saved and of the lost.

- *Here he states there were two parts in Hades!*

Called Paradise

- The former was called "**paradise**" and "Abraham's bosom." Both designations were Talmudic, but adopted by Christ in **Lu** 16:22; 23:43. The blessed dead were with Abraham, they were conscious and were "comforted" **Lu** 16:25.
- The believing malefactor was to be, that day, **with Christ in "paradise."** The lost were separated from the saved by a "great gulf fixed" **Lu** 16:26. The representative man of the lost who are now in hades is the rich man of **Lu** 16:19-31. He was alive, conscious, in the full exercise of his faculties, memory, etc., and in torment.

No change for the dead unsaved

- (2) Hades since the ascension of Christ. So far as the unsaved dead are concerned, no change of their place or condition is revealed in Scripture.
- At the judgment of the great white throne, hades will give them up, they will be judged, and will pass into the lake of fire **Re 20:13-14**.

Here is where the problem enters

- But a change has taken place which affects paradise. Paul was "**caught up** to the third heaven. . .into paradise" **2Co** 12:1-4. **Paradise, therefore**, is now in the immediate presence of God.
- It is believed that **Eph** 4:8-10 indicates the time of the change. "When he ascended up on high he led a multitude of captives." It is immediately added that He had previously "descended first into the lower parts of the earth," i.e. the paradise division of Hades.
- During the present church-age the saved who died are "absent from the body, at home with the Lord." The wicked dead in hades, and the righteous dead "at home with the Lord," alike await the resurrection **Job** 19:25; **1Co** 15:52. Cmt. on Mt 5:22.

George Müller

- George Müller, a truly godly man who was once a member of the Plymouth Brethren, admitted that his support of John Darby's doctrines must not continue if he were to remain true to God's word:
- "My brother, I am a constant reader of my Bible, and I soon found that what I was taught to believe did not always agree with what my Bible said. I came to see that I must either part company with John Darby, or my precious Bible, and I chose to cling to my Bible and part from Mr. Darby."
- -George Müller, a contemporary and one-time supporter of Darby quoted by Robert Cameron in his book, *Scriptural Truth About the Lord's Return*, pages 146-147

John MacArthur

Footnote on pg 1873

- Paul was not describing two separate visions; the third heaven and paradise are the same place.(cf Rev2:7 which says the tree of life is in paradise with Rev 22:14 which says it is in heaven)

Where in this verse does it say heaven?

Rev 22:14 Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city.

Visions

- We begin with II Corinthians chapter 12. I think it is commonly understood that Paul is here referring to Himself.
- *As a backdrop to these verses; Paul is found needing to defend himself to the very people who he has cared for. He is defending His spiritual place in their lives. It hurts to hear him try to speak to these saints.*

He says “Visions”

- He begins in 2 Corinthians 12:1 “It is doubtless not profitable for me to boast. I will come to visions and revelations of the Lord...”
- The goal in front of us is to test whether or not this accepted teaching is accurate. If we can prove the interpretation false, then the whole doctrine should crumble.

I know a Man!

- 11 Cor 12:2 “I know a man in Christ who fourteen years ago----whether in the body I do not know, or whether out of the body I do not know, God knows----such a one was caught up to **the third heaven**.
- **3. And** I know such a man----whether in the body or out of the body I do not know, God knows----
4 how he was **caught up** into Paradise and heard inexpressible words, which it is not lawful for a man to utter.”

Third heaven and Paradise

- 1. In the first vision he was caught up to the **third heaven**.
- In the grammatical structure there is a conjunction “**and**” between the first and second vision. Remember he said “I come to visions, not a vision.
- In the second vision he was ‘caught up’ **to paradise**.

“Up” proves nothing!

- In these verses we see Paul explaining two different experiences which he had in two different places.
- The first is; he was caught up ‘to the third heavens’, and the second ‘to **paradise**.’
- This word comes up in the declaration to the thief on the cross where Christ says” today you will be with me in **paradise**. Is “up” the only defense for this atrocity?

The two are not one!

- Various teachers have made these 'two' places as 'one', in order to make a second passage, in Ephesians 4:8 work out to their point, or vice verse!
- Meaning; that paradise is now in heaven due to the fact that Christ emptied paradise in His ascension.
- The simple reading of the text should allow for two different places, not two places but the same location.

Then; Are these all the same?

- 1 Thessalonians 5:23 And the very God of peace sanctify you wholly; and I pray God your whole spirit (**and**) soul (**and**) body be preserved blameless unto the coming of our Lord Jesus Christ.
- John 4:24 God is a Spirit: (**and**) they that worship him must worship him in spirit (**and**) in truth
- Hebrews 4:12 For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul (**and**) spirit, (**and**) of the joints (**and**) marrow, and is a discerner of the thoughts (**and**) intents of the heart.
- Genesis 14:19 And he blessed him and said: "Blessed be Abram of God Most High, Possessor of heaven (**and**) earth;

Up! Up! and away to Azotus

- It is on this weak thread of interpretation of “**up**” which hangs the defense for ‘people allegedly going to heaven at, and after the ascension of Christ.’
- It is not necessary to force paradise to be heaven, since he was “**caught up.**” Philip was ‘caught away’ to Azotus. That Paul was ‘caught up’ to paradise...the pleasant part of Hades is just as plausible.

When He ascended

- Eph. 4:8 “Therefore He says: "When He ascended on high, He led captivity captive, and gave gifts to men." 9 (Now this, "He ascended" ----what does it mean but that He also first descended into the lower parts of the earth? 10 He who descended is also the One who ascended far above all the heavens, that He might fill all things.)”
- This then; is the passage which is used to give the impression that Christ led the saints out of paradise at His ascension.
- The reasoning is: Paul, they say, was caught up to paradise, therefore paradise is now in heaven. Does this reasoning hold up? Let's see!

Court in session!

- **Let's bring in some witnesses.**
- II Corinthians 13:1 "This is the third time I am coming to you. "In the mouth of **two** or **three** witnesses shall every word be established."
- Their defense at best will be shown to be very weak and full of *speculation, conjecture and presumption!*

This could be life changing!

The trial of the two verses

All Rise!!

***The Judge, called the “Word” will preside
over this case***

The first witness is Jesus

- *Call your First witness!*
- *We call Jesus: come forward! Do you swear to tell the truth?*
- Titus 1:2 “...in hope of eternal life, which God, who cannot lie promised before the world began...”
- ***He claims that He is the only one who ever ascended into heaven!***
-
- John 3:13 “No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven.”
- This means that before Christ came, through being born as a baby, no one had ever ascended into heaven. *No one!*
- *This then establishes a timeline; as of this statement by Jesus; no one had ever ascended into heaven*

Call your Second witness

- We call **Philip**: *Just the facts please!*

Acts 8:38 “So he commanded the chariot to stand still. And both Philip and the eunuch went down into the water, and he baptized him. 39 Now when they came up out of the water, the Spirit of the Lord **caught Philip away**, so that the eunuch saw him no more; and he went on his way rejoicing.

- 40 But Philip **was found at Azotus**. And passing through, he preached in all the cities till he came to Caesarea.” *(Very damaging to the single vision people and their point!)*

- Philip was caught away: **not to heaven**, but to **Azotus**.

If the meaning of ‘**caught up**’ is exclusively meant to be ‘caught up to **heaven**,’ we have a big crack in their argument already. I don’t imagine anyone thought Azotus was heaven.

Up or Away; What's the difference?

- Further: if we insist **caught up** means to heaven; as Mr. Scofield does concerning Paul; we have just now inserted evidence which is not consistent with the argument made by Mr Scofield.
- How you say?? Philip was caught away to **Azotus**. **As we said, this was not heaven**. But you may say in retort that Philip was caught '**away**', not '**up**'. Aha! Major point... or is it?!

- “Up” and “away” must mean **differently!**
- *The defense tries to present this empty argument.*

(A major rule of law; never ask a question you do not already know the answer to.)

- **“Caught away” 726** arpazw harpazo har-pad'-zo from a derivative of 138; TDNT-1:472,80; v AV-catch up 4, take by force 3, catch away 2, pluck 2, catch 1, pull 1; 13 1) to seize, carry off by force 2) to seize on, claim for one's self eagerly 3) to snatch out or away
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Is it still up?

- These two phrases found in II Cor. 12, and in Acts 8 are exactly the same Greek word.
- If the only strength of their argument rests with proving that 'caught up' refers exclusively to being caught up to heaven;
- *they have failed the first test.*

Psalms 16:10 For You will not leave my soul in Hades, Nor will You allow Your Holy One to see corruption.

- **Call your third witness**
- We call **David**: *the Old Testament dead saint*.
- In Peter's preaching on the day of Pentecost he referred to a passage from Ps. Chapter 16 which made two clear statements.
- The one to whom this referred; would not see his soul **remain in Hades**, and would not **see corruption**.
- Acts 2:27 "For You will not leave my **soul in Hades**, nor will You allow Your Holy One to **see corruption**."

David or Christ?

- The passage quoted in Acts 2 is a repeat from the Old Testament and is a prophecy concerning Christ. It, by extension, proves Christ went to Hades when He died in His humanity.
- Peter, on the day of Pentecost, is boldly declaring Christ to be the One spoken of in Psalm 16, and he makes a profound comparison to former King David.

Dead, buried, and in the tomb!

- Acts 2:29 "Men and brethren, let me speak freely to you of the patriarch David, that he is **both dead and buried**, and **his tomb** is with us to this day.
- Acts 2:30 "Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ **to sit on his throne**,

Exalted to the right hand

- Acts 2:31 "he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not **left in Hades**, nor did His flesh see **corruption**.
- Acts 2:32 "This Jesus God has raised up, of which we are all witnesses. 33 "Therefore being **exalted to the right hand of God**, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.

David is not ascended!

- Acts 2:34 “For David **is not ascended** into the heavens, but he himself saith, `The LORD said unto my Lord, "Sit Thou on My right hand.”
- Hebrews 11:32 And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; **of David also**, and Samuel, and of the prophets
- Hebrews 11:13 These all died in faith, not having received the promises, but having seen them afar off,
- 36 "Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ."

Hard evidence

- **Ten days after Christ's "second" ascension**
- Jesus was proved to be the One spoken of in Psalms 16:10, due to the fact that no one else, including David; had *ever* **ascended into the heavens.** (*nor "had not seen corruption"!*)

Is-did-didn't

- Peter's testimony proving Christ to be the one, spoken of in Ps 16, and also restating the fact that David did not fulfill the requirements, proving that
- *David's Soul is still in Hades*
- *David's body saw corruption.*
- *David did not ascend to heaven*

Martyrs under the altar

- Call your fourth witness
- **The Martyrs:** Rev:6;9
- Many people place these martyred saints in heaven under the altar. *(Nice thought! Can it stick?)*
- We will now set out to examine whether, in fact this is true according to the Word.

Which Altar?

- **Your first question please**
- 1. What altar is in heaven? Ah...ah...ah... I'm not sure!
- The correct answer is: the altar of incense! Right! ah... ah...that's right, *I think* of course! Yes!!!
- 2. Is this the same altar at which base the blood was poured from the sacrifice as revealed in Leviticus Ah! ... no Sir!
- Do you know It is a serious thing to mislead God's people?
- Ah! ... yes!

Where and what?

- *Hear the line of questioning!*
- **Where then is this altar?** *Ah! ... Heaven right!?*
No this is just assumed!
- The crucial question being asked: *Is this altar in heaven, or is it somewhere else?*
- The witness is about to speak! *This will be good!*

- Revelation 8:3”Then another angel, having a golden censer, came and stood at the altar. He was given much **incense**, that he should **offer it** with the prayers of all the saints upon the **golden altar** which was before the throne.”
- What! **Please tell us:** Is this the altar referred to in Revelation 6:9? *Sorry, I will tell you! the answer is No!*
- This altar is the golden altar which is the incense altar. There is **only one altar** recorded as being in Heaven.
- *The placing of these martyrs in heaven therefore simply does not fit. However...we move on.*

Golden Altar and Brazen Altar

- The two altars are distinguished in an even more decisive manner. The ‘**golden**’ altar is the incense altar, and the ‘**brazen**’ altar is the altar of sacrifice.
- There can be no doubt as to the location of the altar in question. The **golden altar** is the one in **Heaven**, not the brazen altar. Both size and function of these two altars are totally different.

Those under the Altar

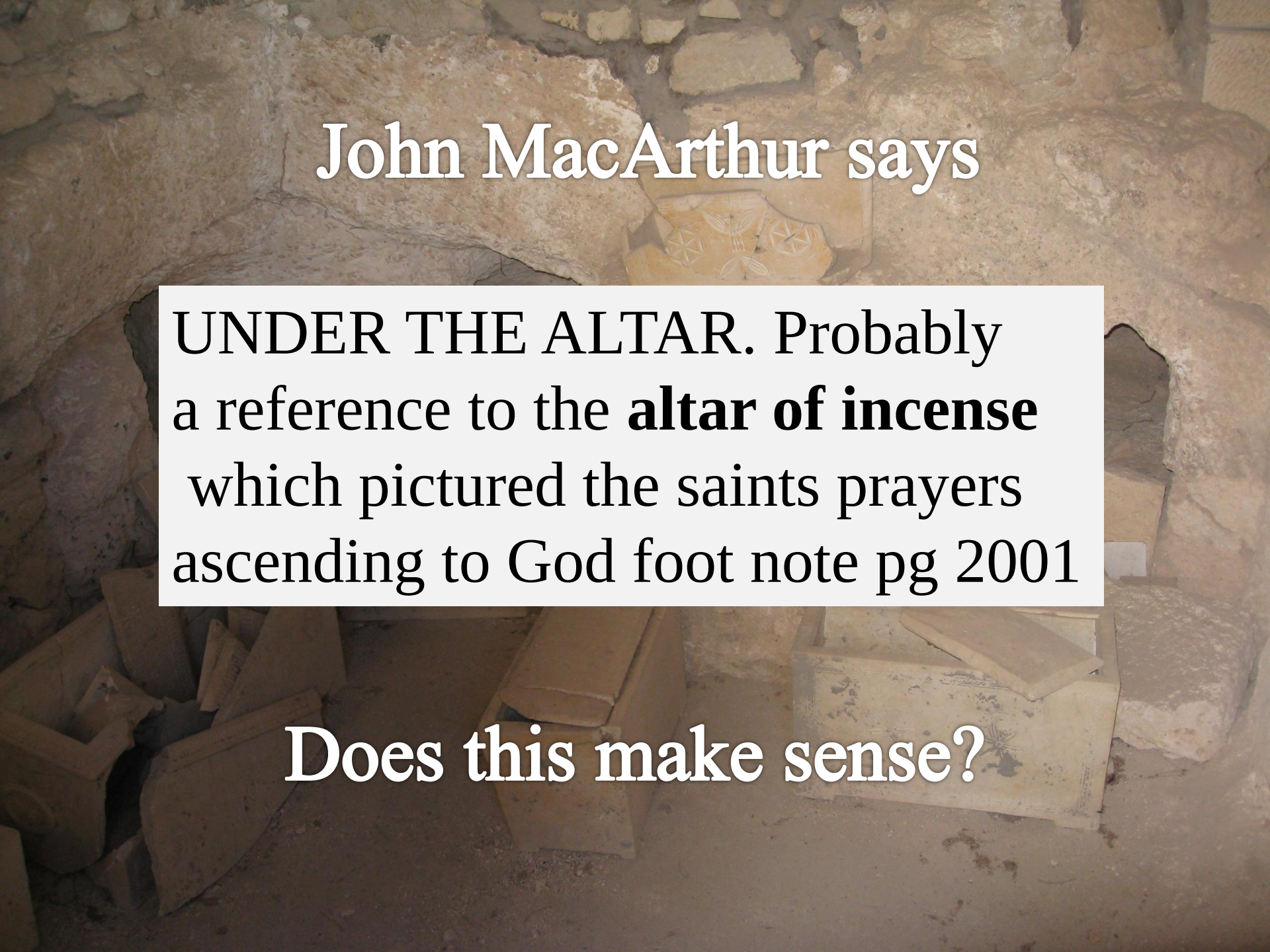
- Rev 6:9 “When He opened the fifth seal, I saw **under the altar** the **souls** of those who had been **slain** for the word of God and for the testimony which they held. 10 And **they cried** with a loud voice, saying,
- "How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell **on the earth**?" 11 Then a white robe was given **to each** of them; and it was said to them that they should **rest a little** while longer, until both the number of their fellow servants and their brethren, who **would be killed** as they were, was completed.”

These had been slain

- **What type of altar is it?**
- It is an altar of sacrifice, as these had **been slain**.
- Lev 4:5 “Then the anointed priest shall take some of the bull's blood and bring it to the tabernacle of meeting. 6 The priest shall dip his finger in the blood and sprinkle some of the blood seven times before the LORD, in front of the veil of the sanctuary.

7 And the priest shall put some of the blood on the horns of the altar of sweet incense before the LORD, which is in the tabernacle of meeting; and **he shall pour** the remaining blood of the bull at the **base of the altar of the burnt offering**, which is at the door of the tabernacle of meeting.”

Leviticus 9:9 “And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar...”

The background of the slide is a photograph of ancient stone ruins. In the upper center, there is a fragment of a mosaic featuring a yellow background with white geometric patterns, possibly a cross or star. The surrounding stone is light brown and weathered. In the foreground, there are several large, rectangular stone blocks, some of which appear to be part of a larger structure that has been partially dismantled or is in ruins.

John MacArthur says

UNDER THE ALTAR. Probably
a reference to the **altar of incense**
which pictured the saints prayers
ascending to God foot note pg 2001

Does this make sense?

The verdict is in

- There was no contention regarding the place of the dead prior to Mr. Scofield, and his teaching; All consented it was Paradise!
- Paradise was the location of the believers, waiting the resurrection
- The **only point** we have needed to prove then; is concerning Mr. Scofield's interpretation of the place of the saved after the ascension of Christ based on the factor of Paul being caught up to paradise, and if **up** means exclusively to heaven.
- Christ Himself said no one has ascended into heaven; but Him.
- Peter; on the day of Pentecost stood up full of the Holy Spirit who cannot lie; and said David has not ascended to heaven {*thus paradise was not emptied*}

Some History

- **How does this happen? Mr. Scofield contributed much; and was an effective teacher; rich in many aspects of the word.**
- **He was close to; and worked with D.L. Moody on a number of projects, and gained recognition by that.**
- **Mr. Scofield; in later years; around the time of his bible notes being issued ; spoke and taught in many bible colleges.**
- **He had a student named Lewis Sperry Shaffer; who went on to found; Dallas Theological Seminary.**

Reflections

Has the weight, and gravity of this error; landed in your spirit? which was fostered and taught worldwide;

Contemplate the damage since the time of his speaking these things; as well as through many, at famous schools having adopted this teaching.

When it does land; you may discover deep groaning for the first time in your life over the gross error spread initially by one person, and now affecting a large number in the body of Christ.

Ira F. Stamphill (1914-1993)

- Mr. Stamphill was an Assemblies of God pastor, singer, and Gospel songwriter. A gifted musician, he was already playing piano, organ, ukulele and accordion by age 10.
- By the time he reached 17, he was composing and singing, participating in revival crusades, prayer meetings, and tent campaigns. He graduated from the Junior College in Chillicothe, Missouri, and was later awarded an honorary Ph.D. from Hyles Anderson College in Indiana.
- As a singing evangelist, he preached all over America and in over 40 other countries. He was inducted into the Gospel Music Hall of Fame in 1981, and published his autobiography, *This Side of Heaven*, in 1983.

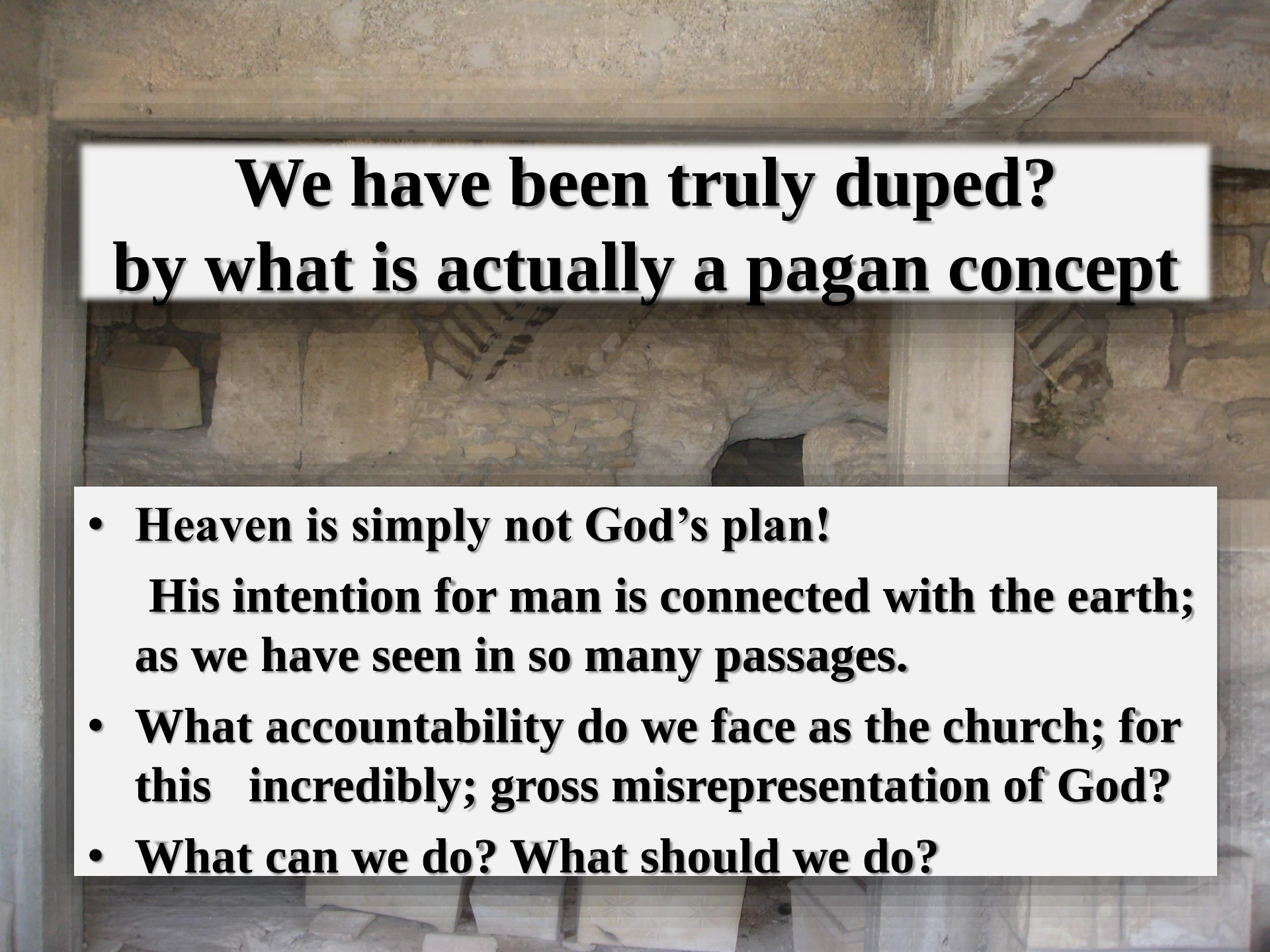
- “A song we sing is “**Mansion Over The Hilltop**,” by Ira Stamphill. His inspiration for this song came from a preacher in Dallas, TX, by the name of Gene Martin. Here is his story.

A man of considerable means, facing imminent bankruptcy, took a driving trip through a rural part of the country. Here, one particular house caught his attention.

- It was badly in need of paint and repairs of every kind. Most of the windows had oil paper to replace the broken glass. Parts of the roof and shingles were missing. He wondered how the house was still standing. Out front, playing in the yard, was a young girl about 8 or 9, who was poorly dressed.
- The traveler felt an urge to stop and talk. During the conversation, he mentioned how sorry he was that the young lady had to live in such poor surroundings. The young girl replied, “Why, haven’t you heard? My daddy just inherited a fortune and he’s building us a mansion just over that hill over there. Don’t know when it will be done, but I won’t have to live in this house forever.”

The Hope in Jewish understanding has *nothing* to do with Heaven!

- **Dan 12:13 "But you, go your way till the end; for you shall rest, and will arise to your inheritance at the end of the days." {*Not when Christ ascends*}**
- **To rise at the end of days {Resurrection}**
- **The Messiah to come {The King}**
- **The restoration of all things {restorer of the breach}**
- **The temple rebuilt {true Practice of their Faith}**
- **The Kingdom to come on earth {The King in His Kingdom}**



We have been truly duped? by what is actually a pagan concept

- **Heaven is simply not God's plan!**
**His intention for man is connected with the earth;
as we have seen in so many passages.**
- **What accountability do we face as the church; for
this incredibly; gross misrepresentation of God?**
- **What can we do? What should we do?**

Josh McDowell-Quotes

- “God has not given up on his original plan. He has neither abandoned the idea of a perfect earth, nor has He laid aside His plan for His children to live in a perfect place forever.
- He has no intention of taking us away to some distant heaven, and then destroying the earth He designed to be our home.

We believe the truth that Jesus will return to resurrect our lifeless bodies into everlasting bodies, abolish sin, and restore the earth to a perfect world where He will live with us forever and forever



**Matthew 6:10 Your
kingdom come. Your
will be done On
earth as it is in
heaven.**



**Matthew 24:14 "And this
gospel of the kingdom will
be preached in all the world
as a witness to all the
nations, and then the end
will come.**



Revelation

Matt 16:13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

14 And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, **Blessed art thou, Simon** Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

No Revelation

21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, **Get thee behind me, Satan**: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.