

None but Christ Ever Ascended into Heaven

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Elijah Went Up to Heaven (2Kgs. 2:11).

None but Christ Ever Ascended Into Heaven
(Jn. 3:13).

Those who claim the two scriptures above are contradictory, overlook the fact that there is more than one location referred to as heaven in God's word.

Indeed heaven **(1)** (SHD 8064 – sky, as abode of the stars, visible universe, atmosphere; cf. 2Sam. 22:8; Job 26:11) and the highest of heavens **(2)** (God's spirit realm) belong to the Lord your God, also the earth with all that is in it (Dt. 10:14; cf. 1Kgs. 8:27; Ed. notes in parentheses; emphasis added; NKJV used throughout unless otherwise noted).

I (Paul) know a man in Christ who fourteen years ago – whether in the body (physical human being conscious of what was happening to him) I do not know, or whether out of the body (in a vision; cf. Ac. 22:17-18) I do not know, (however) God knows – such a one was caught up to the third **(3)** heaven (2Cor. 12:2; Ed. notes in parentheses; emphasis added).

Based on these two sections of scripture, there are at least three "heavens" mentioned in the Bible. Therefore, instead of claiming that God's word is contradictory, the question should be asked, 'which heaven did Elijah ascend to?' As Christ stated in John 3:13 that no one has ascended to God the Father except him and as Christ never lied (cf. Heb. 4:14; 9:28), Elijah must have gone up into the sky and out of sight for a period of time prior to his death (Eccl. 3:20 cf. Heb. 9:27).

Then it happened, as they (Elijah and Elisha) continued on and talked, that suddenly a chariot of fire appeared with horses of fire and separated the two of them; and Elijah went up by a whirlwind into heaven (the sky, where he could still be seen per his statement in 2Kgs. 2:10) (2Kgs. 2:11; Ed. notes in parentheses).

Elijah had to be seen as he departed from Elisha, otherwise Elisha would not receive the request he made in 2Kings 2:9-10. If Elijah had gone up and out of sight immediately as Christ did in Acts 1:9-11, Elisha would have continued without the double portion of Elijah's spirit, referring to the extent or effectiveness in which he could perform God's work. It is no coincidence that the other prophets wanted to send out a search party for Elijah because they saw him traveling in the sky for a considerable distance before he went over a mountain and out of sight, as the next section of scripture indicates.

Then they (God's prophets in Jericho) said to him (Elisha), 'Look now, there are fifty strong men with your servants. Please let them go and search for your master (Elijah), **lest perhaps the Spirit of the Lord has taken him up and cast him upon some mountain, or into some valley.**' And he (Elisha) said, 'You shall not send anyone' (2Kgs. 2:16; Ed. notes in parentheses; emphasis added).

Elisha did not want a search party sent out because he knew that Elijah was now dead and his body would be in an undisclosed location where Satan could not get at it for the purpose of idolatrous worship, as he attempted to do with the body of Moses.

Yet Michael the archangel, in contending (arguing) with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, 'The Lord rebuke you!' (Jude 1:9).

Unfortunately, the Roman Catholic religious system perpetuates the reverence of relics that supposedly are associated with some of God's "saints." This is just another form of idolatry that has been assimilated into Christianity from ancient pagan worship systems as the next quotation confirms.

'The bones or limbs of Buddha were scattered all over the world, like those of Osiris (Egyptian deity) and Jupiter Zagreus (Roman deity). To collect them was the first duty of his descendants and followers, and then to entomb them. Here, then, it is evident that the worship of relics is just part of those ceremonies instituted to commemorate the tragic death of Osiris or Nimrod, who was divided into fourteen pieces, which were sent into so many different regions infected by his apostasy and false worship, to operate in terrorem upon all who might seek to follow his (sinful) example. When the apostates regained their power, the very first thing they did was to seek for these dismembered relics of the great ringleader in idolatry, and to entomb them with every mark of devotion. If therefore, Rome can boast that she has sixteen or twenty holy coats, seven or eight arms of St. Matthew, two or three heads of St. Peter, this in nothing more than Egypt could do regarding the relics of Osiris. Not only were these Egyptian relics sacred themselves, they consecrated the very ground in which they were entombed' (Relic Worship, The Two Babylons by Alexander Hislop).

The body of Jesus Christ was not found after his resurrection and if it were many would have worshiped it. Therefore, it should be no surprise that there is much ado today among those so-called Christians who believe the shroud of Turin is the cloth that was wrapped around Christ's body. It seems that people have a hard time worshipping the One True God who is immortal, and invisible to human eyes. This same principle

applies in the case of Elijah's death. If God had not removed Elijah and buried him out of everyone's sight, Satan could have used His body as an object of false worship. In conclusion no human being, with the exception of Jesus Christ, has ascended into the heaven that is inhabited by Almighty God. Elijah was taken up into the heaven above this earth, which is referred to as the sky, and buried where no human being could find him. So, no contradiction exists between the two scriptures in the heading of this study.

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