

# DID ENOCH AND ELIJAH REALLY ESCAPE DEATH?

by Jerry Onyszczak

Before that question can be addressed we must consider the Old Testament Types of Christ.



## What is a *type* in Scripture?

A “type” as it is used in the Scriptures is a representation or **pre-figuring** of something that is to come. We might think of it as a template or even a **shadow** (or **foreshadowing**) that dimly represents what is to come.

The Old Testament is full of “types” of Christ. These are intentionally placed in the Scripture to describe and identify the Messiah when he came. They were designed by God to prefigure some aspect of the person of Jesus Christ. They are Old Testament “anticipations” of Christ and since they dealt with a future person (from their point in time), they were “prophetic.”

Some “types” are **people**, such as Melchizedek who was both a priest and king without end (Psalm 110:4 “a priest forever after the order of Melchizedek”), or Isaac, the only begotten “son of promise” (Hebrews 11:17) whom Abraham was prepared to slay as a sacrificial offering to God. Even Adam is said to be “. . . a **type** of him who was to come.” (**Rom 5:14**)

Some “types” are **things** such as the serpent on the pole, Noah’s ark and the temple. Jesus identified the serpent with Himself. The temple in Jerusalem represented God’s dwelling with his people. Jesus told the Jews, “destroy this temple (referring to Himself), and I will raise it in three days” (pointing to his resurrection).

Some “types” are **events** or **ceremonies** and **feasts** such as circumcision, the Passover, Feast of Pentecost, Day of Atonement, and the Feast of Unleavened Bread. Each of them beautifully picture some aspect of the life and ministry of Jesus Christ hundreds of years before His Incarnation.

Two other words, **copy** and **pattern**, are also used in a similar way in the Scriptures. A copy or pattern gives us a sketch, a draft, or outline that foreshadows or serves as a type of the reality that is being revealed in Christ in us.

Types do not necessarily have to be perfect to be a representation of Christ. King David was a type of Christ, yet he was a murderer and an adulterer.

King Solomon is also a type. He reigned over a kingdom that typified Christ reigning over His kingdom. Yet King Solomon had many wives and concubines.

Since types of Christ may be imperfect, this brings us to the question;

Can Enoch and Elijah be types of Christ who overcame death even though they may have died in their day?

The modern teaching in the religious realm today is that Enoch and Elijah ascended into heaven without dying. Is this teaching really true?

Centuries after Enoch and Elijah had supposedly “gone to heaven” and “escaped death,” Christ, who was with the Father from the beginning and came from the Father into time/space by becoming the man Jesus, stated

that **no one** has ever ascended up into heaven before Him. His statement totally contradicts the teaching that Enoch or Elijah escaped death by ascending into heaven. This is the **first witness** against the teaching.

“If I told you earthly things and you do not believe, how will you believe if I tell you heavenly things? **No one** (oudeis<sup>G3762</sup>) **has ascended into heaven, but He who descended from heaven: the Son of Man. As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up;**” (Joh 3:12-14 AMPC)

### **G3762 – not even one**

οὐδεὶς

oudeis

oo-dice'

Including the feminine οὐδεμία oudemia

oo-dem-ee'-ah and the neuter οὐδέν ouden oo-den'

From **G3761** and **G1520**; **not even one** (man, woman or thing), that is, **none, nobody, nothing**: - any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), **not (any, at all, -thing)**, nought.

Here is Jesus talking about heavenly things to Nicodemus but doesn't mention anything about Enoch or Elijah; yet He remembers the incident about Moses and the serpent. If it was so important to know that Enoch or Elijah ascended into heaven, why doesn't Jesus saying anything to Nicodemus about their ascension at this point? No mention of their ascension.

Are the above words Jesus spoke to Nicodemus less authoritative or less believable than when He said, “I am the Way, the Truth, and the Life?” If not, then they were spoken with the same authority and Nicodemus was expected to believe what Jesus said to him. **This one statement made by Jesus Himself, without any other additional witness to the contrary, is enough to contradict the teaching that Enoch or Elijah ascended into heaven.**

How are we to understand this contradiction? Are Jesus' words true? If so, shouldn't we be believing His words instead of the traditional teaching? Jesus was well versed in the Scriptures when He made the above statement. He revealed to his disciples everything written in the Law of Moses, the Prophets and the Psalms concerning Himself. He quoted Scripture concerning Abraham, Moses, Jonah and others just to name a few.

Now He said to them, “These are My words which I spoke to you while I was still with you, that **all things which are written about Me** in the Law of Moses and the Prophets and the Psalms must be fulfilled.” (Luk 24:44 RYLT-NT)

Jesus read from the book of Isaiah in the synagogue quoting a verse referencing Himself as being the fulfilment of the verse He quoted. (Luk 4:21) How is it possible that Jesus could know so much about the Scripture and yet not know anything about Enoch or Elijah?

Some say the title “Son of Man” Jesus used of Himself refers to the corporate “Son of Man” and that is why Enoch and Elijah were able to ascend into heaven. But Jesus’ words are very clear, the “Son of Man” He was referring to at that moment in time was Himself, as an individual and not as a corporate expression (this is not a denial of the corporate expression). He was referring to Himself as the one who descended and would be lifted up. He was the one who in the “fullness of time” came into time and space. [He was the first one to open the womb, a “type” — Selah. (Exo 13:2)]

## JOHN THE BAPTIST GREATER THAN ENOCH/ELIJAH

A **second witness** that reinforces Jesus’ statement that, “No one (oudeis<sup>G3762</sup>) has ascended into heaven . . .” is Jesus’ comment concerning John the Baptist.

"Truly I say to you, among those born of women **there has not arisen anyone greater than John the Baptist!** Yet the one who is least in the kingdom of heaven is greater than he. (Mat 11:11 NASB)

Had either Enoch or Elijah ascended into heaven without dying, they would have been seen to be greater than John the Baptist because they would have escaped death while John didn’t (John got his head chopped off). John represented the last of those born of women in the OT economy, yet, Jesus states that a person who is least in the kingdom is greater than John, which would mean that person was greater than Enoch/Elijah.

Why is it important to know whether or not Enoch or Elijah ascended into heaven without dying? For the same reason any honest seeker of truth would not want to promote an error or an outright lie. It would be better to simply admit to not knowing something than to present a speculation or fable as truth. If we witness to error, we are bearing false testimony.

The Apostle Peter said;

But first be assured of this:--There is no prophetic teaching found in Scripture that can be interpreted by man's unaided reason; **(2Pe 1:20 TCNT)**

That means man's reason must be aided/directed by the Spirit of Truth to reveal to him what the Spirit means concerning any verse referencing Christ and His purpose. One cannot take a single verse and make a doctrine out of it but allow the Scripture to interpret itself as revealed by the Holy Spirit. Remember, Jesus said His Spirit would lead us into all truth.

## **ENTRANCE INTO THE HOLIEST NOT OPENED IN OT**

A **third witness** that debunks the traditional teaching is given in the letter to the Hebrews. The writer to the Hebrews, by the inspiration of the Holy Spirit, states that *as long as the outer tabernacle was standing, no entrance was allowed for anyone into the Most Holy Place.* [If no one was allowed to enter the Most Holy place during the time period of the Law, then neither was anyone that lived before the Law allowed to enter in because God had shut up all humanity unto disobedience, including Enoch and Elijah. Paul wrote to the Romans that death reigned from Adam to Moses **(Rom 5: 12-14)**, which covered the time period before the Law was given when Enoch lived. Elijah lived after the Law was instituted.] Below is a sample list of different translations bearing out this fact of Heb 9:8-9;

**(AMP)** By this *the Holy Spirit signifies that the way into the Holy Place [the true Holy of Holies and the presence of God] has not yet been disclosed as long as the first or outer tabernacle is still standing [that is, as long as the Levitical system of worship remains a recognized institution],*

**(CEV)** All of this is *the Holy Spirit's way of saying that no one could enter the most holy place while the tent was still the place of worship.*

**(LAMSA NT)** By this *the Holy Spirit revealed that the way of the saints would not yet be made known, so long as the old tabernacle remained;*

**(EMTV)** *the Holy Spirit signifying this, that the way into the Holiest of All was not yet revealed while the first tabernacle was still standing,*

**(GNB)** *The Holy Spirit clearly teaches from all these arrangements that the way into the Most Holy Place has not yet been opened as long as the outer tent still stands.*

**(TCNT)** By this *the Holy Spirit is teaching that the way into the Sanctuary was hidden, as long as the outer part of the Tabernacle still remained.*

Can it get any much clearer? The opening into the Holy Place was not yet manifested. It wasn't brought to light. The road or pathway into the Holiest was not made an actual reality. As long as there was an outward tabernacle, the Holy Spirit is saying no one could come into immortality or into the understanding of any of the hidden things that were kept secret in the ages past. Immortality is in the realm of light that is unapproachable. It is in Christ, in the Most Holy Place. The heroes of faith did not receive what was promised because the outward tabernacle was still standing. It didn't matter whether the heroes lived before or during the Law, none could enter in.

There had to be a "*fullness of time*" before the veil of Christ's flesh could be rent. When that fulness of time came, God sent forth His Son. **(Gal 4:4)** [When kairos time kissed chronos time] Now today, we can enter the Most Holy Place by the blood of Jesus through the veil **(Heb 10:20)**, which is His flesh, and in due time receive the redemption of our body.

If the understanding of Enoch or Elijah is that they were able to enter the Most Holy Place, to experience immortality by entering into the unapproachable light by transcending time, then that understanding would be contrary to what the Holy Spirit is signifying here in Hebrews.

The Old Covenant is full of miraculous events that show the power of the Spirit operating in that age. People were raised from the dead, the mouths of lions were stopped, and mighty men of valor slayed Israel's enemies. Even King Saul was turned into a different man and prophesied along with the other prophets from the school of the prophets. Yet the Scripture states all these heroes of faith did not receive what was promised.

All these died in faith, without receiving the promises . . . **(Heb 11:13 NASB)**

## **WHEN WAS THE LAMB SLAIN, FROM THE FOUNDATION OF THE WORLD OR AFTER?**

Many who ascribe to the teaching that Enoch and Elijah escaped death believe so because they say Christ was crucified from the foundation of the world and the duo was able to go forward in time and then partake of His immortality. That would mean for the duo, the mysteries that were hidden and kept secret for everyone else in the OT economy were revealed to them. It would mean they were privileged to experience some-

thing that was not available to all the others who were shut up unto disobedience. However, as was already shown, entrance into the Most Holy Place was not yet opened.

The verse used to justify their belief is Rev 13:8, the only place in the Scripture referring to Jesus being slain from the foundation of the world.

And all that dwell upon the earth shall worship him, whose names are not written in the book of life of *the Lamb slain from the foundation of the world.* (Rev 13:8 KJV)

However, there are several other translations which give an alternate reading of which I show two below.

All who dwell on the earth will worship him, **everyone whose name has not been written from the foundation of the world** in the book of life of the Lamb who has been slain. (Rev 13:8 NASB)

and all that dwell on the earth shall do it homage, **every one whose name had not been written from the founding of the world** in the book of life of the slain Lamb. (Rev 13:8 Darby)

The above two translations are confirmed by the verse from Rev 17:8:

And those who dwell on the earth, **whose name has not been written in the book of life from the foundation of the world**, will wonder when they see the beast, that he was and is not and will come. (Rev 17:8 NASB)

The above passage does not refer to Jesus being slain from the foundation of the world, but refers to those whose names **were not written from the foundation of the world**. The emphasis is on those whose names have not been written — not on Jesus being slain from the foundation of the world.

As stated before, it is not wise to make a doctrine out of a single verse from the Scripture at the exclusion of other relevant verses. One must consider all the related verses to see what is actually being said.

Below is a list of all the verses in the NT using the words “foundation,” “foreknown,” and “foreknowledge.” None of these verses imply Jesus was slain from the foundation of the world, even though our Father had foreknowledge and predetermined the plan and purpose for His Son. Jesus wasn’t slain until after He came into time and space. Christ was not crucified when He was following the children of Israel in the wilderness as the spiritual rock. (1Cor 10:4)

## G2602 - foundation

καταβολή

katabolē

*kat-ab-ol-ay'*

From G2598; a *deposition*, that is, **founding**; figuratively *conception*: - conceive, foundation.

## G2598

καταβάλλω

kataballō

*kat-ab-al'-lo*

From G2596 and G906; to *throw down*: - cast down, lay.

This was to fulfill what was spoken through the prophet: "I WILL OPEN MY MOUTH IN PARABLES; I WILL UTTER THINGS HIDDEN SINCE THE **FOUNDATION**<sup>G2602</sup> OF THE WORLD." (Mat 13:35 NASB)

"Then the King will say to those on His right, 'Come, you who are blessed of My Father, inherit the kingdom prepared for you from the **foundation**<sup>G2602</sup> of the world. (Mat 25:34 NASB)

so that the blood of all the prophets, shed since the **foundation**<sup>G2602</sup> of the world, may be charged against this generation, (Luk 11:50 NASB)

"Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given Me, for You loved Me before the **foundation**<sup>G2602</sup> of the world. (Joh 17:24 NASB)

just as He chose us in Him before the **foundation**<sup>G2602</sup> of the world, that we would be holy and blameless before Him. In love (Eph 1:4 NASB)

For we who have believed enter that rest, just as He has said, "AS I SWORE IN MY WRATH, THEY SHALL NOT ENTER MY REST," although His works were finished from the **foundation**<sup>G2602</sup> of the world. (Heb 4:3 NASB)

Otherwise, He would have needed to suffer often since the **foundation**<sup>G2602</sup> of the world; but *now* once at the consummation of the ages He has been manifested *to put away sin by the sacrifice of Himself*. (Heb 9:26 NASB)

[In the last verse above, what are the ages the writer to the Hebrews is referring to? It is obvious the consummation is referring to the end of the age of Law and the ages before that. The consummation of the ages began when Jesus was manifested 2,000 years ago. Christ is the end of the Law. All the previous ages have now been consummated in Christ!]



By faith even Sarah herself received ability to conceive (*foundation*<sup>G2602</sup> + *sperma*<sup>G4690</sup>), even beyond the proper time of life, since she considered Him faithful who had promised. (Heb 11:11 NASB)

For He was foreknown before the *foundation*<sup>G2602</sup> of the world, but has appeared in these last times for the sake of you (1Pe 1:20 NASB)

All who dwell on the earth will worship him [the beast], everyone whose name has not been written from the *foundation*<sup>G2602</sup> of the world in the book of life of the Lamb who has been slain. (Rev 13:8 NASB)

"The beast that you saw was, and is not, and is about to come up out of the abyss and go to destruction. And those who dwell on the earth, whose name has not been written in the book of life from the *foundation*<sup>G2602</sup> of the world, will wonder when they see the beast, that he was and is not and will come. (Rev 17:8 NASB)

### G4267 - foreknown

προγινώσκω

proginōskō

prog-in-oce'-ko

From G4253 and G1097; to *know beforehand*, that is, *foresee*: - fore-know (ordain), know (before).

since they have *known*<sup>G4267</sup> about me for a long time, if they are willing to testify, that I lived as a Pharisee according to the strictest sect of our religion. (Act 26:5 NASB)

For those whom He *foreknew*<sup>G4267</sup>, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren; (Rom 8:29 NASB)

God has not rejected His people whom He *foreknew*<sup>G4267</sup>. Or do you not know what the Scripture says in the passage about Elijah, how he pleads with God against Israel? (Rom 11:2 NASB)

For He was *foreknown*<sup>G4267</sup> before the foundation of the world, but has appeared in these last times for the sake of you (1Pe 1:20 NASB)

You therefore, beloved, *knowing*<sup>G4267</sup> this beforehand, be on your guard so that you are not carried away by the error of unprincipled men and fall from your own steadfastness, (2Pe 3:17 NASB)

### G4268 - foreknowledge

πρόγνωσις

prognōsis

*prog'-no-sis*

From **G4267**; *forethought*: - foreknowledge.

### **G3724 - predetermined**

ὀρίζω

horizō

*hor-id'-zo*

From **G3725**; to *mark* out or *bound* (“horizon”), that is, (figuratively) to **appoint**, *decree*, *specify*: - declare, determine, limit, ordain.

this Man, delivered over by the **predetermined**<sup>G3724</sup> plan and **foreknowledge**<sup>G4268</sup> of God, you nailed to a cross by the hands of godless men and put Him to death. (**Act 2:23 NASB**)

. . . who are chosen according to the **foreknowledge**<sup>G4268</sup> of God the Father, by the sanctifying work of the Spirit, to obey Jesus Christ and be sprinkled with His blood: May grace and peace be yours in the fullest measure. (**1Pe 1:1-2 NASB**)

An idea, thought or plan created in the mind stays in the mind until it is manifested into the outer world by energy expended called work. Likewise, with our Father, the Scripture says He had foreknowledge and predetermined things concerning His Son in His mind. However, it was not until the Word manifested in flesh as Jesus, and after the Day of Pentecost that our Father’s plan and purpose was revealed in this realm of time and space through the apostles.

Jesus was crucified when godless men nailed Him to the tree **after** He came into time and space. That could only be done because Jesus willingly laid down His life.

So, what happens to those who’s names were not written in the Lamb’s book of life ?

The Apostle Paul speaks of the potter having the right to make **from the same lump** of clay both vessels of honor and vessels of dishonor.

. . . does not the potter have a right over the clay, to make from the same lump one vessel for honorable use and another for common use? What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience **vessels of wrath prepared for destruction**? (**Rom 9:21-22 NASB**)

And the Apostle Peter writes about those who are disobedient to the Word;

but for those who disbelieve, “THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE VERY CORNER stone,” and, “A STONE OF STUMBLING AND A ROCK OF OFFENSE”; for *they stumble because they are disobedient to the word, and to this doom they were also appointed.* (1Pe 2:8 NASB)

What does the Father do with those who are appointed to be disobedient to the Word and are vessels prepared for destruction, vessels of dishonor? Like Judas for example, who fulfilled Scripture. Are they confined to an “*eternal*” torment for fulfilling their destiny that was assigned or prepared for them?

And if anyone's name was not found written in the book of life, he was thrown into the lake of fire. (Rev 20:15 NASB)

The lake of fire is the lake of purification. Hell is not the lake of fire for the Scripture says “death and hell are *thrown into* the lake of fire.” How can hell be the lake of fire if hell is *thrown into* the lake? For further understanding of the purpose of fire, brimstone and hell, request the booklet entitled, “**TOTAL SUCCESS! THE CROSS OF CHRIST IS NOT A FAILURE!** Introduction To The Restoration Of All Things” at the web address provided at the end of this booklet.

## **THE PROMISE WAS NOT YET GIVEN**

A **fourth witness** is OT saints did not have the promise of the Spirit. The Holy Spirit was active touching the lives of the patriarchs, yet did not indwell individuals as in our age or create a spiritual organism called the ecclesia. No one in the OT was born from above as Jesus instructed Nicodemus to be. Certain OT saints were temporarily endowed for specific ministries, but Jesus plainly foresaw, as he did the Pentecostal effusion, a new relationship with the Spirit.

Now he [Jesus] said this about the Spirit, whom those who trusted in him were to receive later — *the Spirit had not yet been given, because Yeshua had not yet been glorified.* (Joh 7:39 CJB)

It was prophesied by Ezekiel that a new heart and a new spirit would be given (Ezk 36:26). Why? Because no one in the OT had that new heart and new spirit until Jesus came and made it available. Jesus was the first to have the spirit remaining in Him.

.. 'The one on whom you see the Spirit **descending and remaining**, this is the one who immerses in the Ruach HaKodesh.' (**Joh 1:33 CJB**)

So, now the question must be asked, “Was Jesus the first man to receive the Spirit that remained or was it Enoch or Elijah?”

Once again, as stated before, OT saints were never given the Spirit to abide and remain within them but to come upon them. Consider Samson. He was strong until his hair was cut by Delilah. The Spirit came upon King Saul to empower him and then departed. When it came upon the King, he prophesied.

When they came to the hill there, behold, a group of prophets met him; and the Spirit of God **came**<sup>(H6743a)</sup> upon him **mightily**<sup>(H6743a)</sup>, so that he prophesied among them. . .” (**1Sa 10:10-11 NASB**)

Look at the meaning of the word “came.”

### H6743a

צלה

tsalach (852b); a prim. root; **to rush**: - break forth (1), came upon him mightily (4), came upon mightily (1), came mightily (2), come upon you mightily (1), rushed (1).

Nothing within the above meaning implies permanence or abiding within. The Spirit rushed upon them yes, empowered them yes, but it did not abide in them by remaining within them as shown by the example of what happened to King Saul and other prophets.

Now the Spirit of the LORD **departed** from Saul . . . (**1Sa 16:14 NASB**. See also the account of Saul in **1Sa 19:20 -24**.)

Another example of the Spirit departing is when the priest Eli died, and Phinehas’s wife ended up naming the son born to her, Ichabod, meaning the glory has departed, because the Ark was captured by the Philistines.

Seven times it is written the prophet Ezekiel had the Spirit lift him up and five times “the hand of the Lord was upon me” in which he was taken into visions of God. But nothing is said about OT prophets having the Holy Spirit being in them in the manner Jesus’ disciples would experience.

.. the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because **He abides with you and will be in you**. (**Joh 14:17 NASB**)

All that the OT saints had was — a promise — the promise of the Spirit.

"And we preach to you the good news of *the promise made to the fathers*, that *God has fulfilled this promise to our children in that He raised up Jesus, [not Enoch or Elijah]* as it is also written in the second Psalm, 'YOU ARE MY SON; TODAY I HAVE BEGOTTEN YOU.' (Act 13:32-33 NASB)

The promise to the fathers was not fulfilled by Enoch or Elijah. No one before Jesus received the promise. However, now that Jesus has received the promise from the Father, He has become the one who pours forth the promise of the Holy Spirit upon people.

"And behold, **I am sending forth the promise of My Father upon you**; but you are to stay in the city until you are clothed with power from on high." (Luk 24:49 NASB)

"Therefore having been exalted to the right hand of God, and *having received from the Father the promise of the Holy Spirit*, He has poured forth this which you both see and hear. (Act 2:33 NASB)

There are many verses stating that the mysteries were kept secret and hidden from previous generations until Christ's appearance in the flesh.

This was to fulfill what was spoken through the prophet: "I WILL OPEN MY MOUTH IN PARABLES; ***I WILL UTTER THINGS HIDDEN SINCE THE FOUNDATION OF THE WORLD.***" (Mat 13:35 NASB)

Was Enoch or Elijah privy to these "*things hidden*" before Jesus or the Apostle's expounded on them? What were some of the "*things hidden*" from the foundation of the world? How about the mystery of Christ & immortality! About mankind's sin being removed. The mystery of faith. The understanding of Christ in/as you! The mystery of godliness. The overcomer sitting on Christ's throne with Him. Having a new name. Getting a white stone. Not being hurt by the second death. Eating from the tree of Life and the hidden manna, etc., and most importantly, of God's plan and purpose for all of creation — His goal to become all in all!

When all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, ***so that God may be all in all.*** (1Co 15:28 NASB)

Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of **the mystery which has been kept secret for long ages past,** (Rom 16:25 NASB)

but we speak God's wisdom in a mystery, the *hidden* wisdom which God predestined before the ages to our glory; (1Co 2:7 NASB)

By referring to this, when you read you can understand my insight into the **mystery of Christ, which in other generations was not made known to the sons of men [including Enoch/Elijah], as it has now been revealed** to His holy apostles and prophets in the Spirit; (Eph 3:4-5 NASB)

and to bring to light what is the administration of the **mystery which for ages has been hidden in God** who created all things; (Eph 3:9 NASB)

that is, the **mystery which has been hidden from the past ages and generations**, but has now been manifested to His saints, (Col 1:26 NASB)

In the same way God, desiring even more to show to the heirs of the *promise* the unchangeableness of His purpose, interposed with an oath, (Heb 6:17 NASB)

For **God has shut up all in disobedience [all of humanity, not just some or most]** so that He may show mercy to all. (Rom 11:32 NASB)

Was God's "*unchangeableness of His purpose*" to shut up all in disobedience exempted for Enoch & Elijah before Jesus came? Or were they included in the same disobedience you and I were in, along with the rest of humanity from all the ages past?

## THE MINISTRY OF CONDEMNATION

The **fifth witness** is that the whole OT economy was nothing but the ministry of death and condemnation. The Apostle Paul made that very clear. The glory of that previous age was passing away. So the question would arise, how could Enoch/Elijah enter into immortality with a glory that was fading away?

### 2Co 3:2-18 NASB

(7) But if *the ministry of death*, in letters engraved on stones, came with glory, so that the sons of Israel could not look intently at the face of Moses because of the glory of his face, *fading as it was*,

(8) how will the ministry of the Spirit fail to be even more with glory?

(9) For if *the ministry of condemnation* has glory, much more does the ministry of righteousness abound in glory.

(10) For indeed *what had glory, in this case has no glory because of the glory that surpasses it*.

(11) For if that which fades away was with glory, much more that which remains is in glory.

- (12) Therefore having such a hope, we use great boldness in our speech,  
(13) and are not like Moses, who used to put a veil over his face so that the sons of Israel would not look intently at *the end of what was fading away*.

## CONCERNING ENOCH

If the Scripture actually taught that Enoch ascended into heaven then why once again, would Jesus make such a contradictory statement saying, “oudeis<sup>G3762</sup>— *not even one*” has ascended into heaven?

Look at the faith chapter (**chap 11**) in the book of Hebrews that references Enoch. This is the **sixth witness** that contradicts the traditional teaching. In the first several verses we have five persons described as walking by faith:

**Heb 11:4** By faith . . . Abel . . .

**Heb 11:5** By faith **Enoch** . . .

**Heb 11:7** By faith **Noah**, . . .

**Heb 11:8** By faith **Abraham**, . . .

**Heb 11:11** By faith also **Sarah** . . .

**Heb 11:13** All these died in faith, without receiving the promises, . . .

The writer to the Hebrews concluded all the people listed above died, not receiving the promises, including Enoch. [It does not say all these persons died in faith *except* Enoch.]

The writer lists more heroes of faith by name like Gideon, Samson, David and Samuel. Then he continues to list more heroes of faith not by their names, but by their actions. For example, conquering kingdoms, performing acts of righteousness and shutting the mouths of lions. Who shut the mouth of lions? Every child in Sunday School knows that one. Daniel of course.

Then the writer continues to address those who “escaped the edge of the sword.” Who would those heroes be? With a little research you will find them to be Moses, David and yes, Elijah among others.

He [Elijah] said, "I have been very zealous for the LORD, the God of hosts; for the sons of Israel have forsaken Your covenant, torn down Your altars and *killed Your prophets with the sword. And I alone am left*; and they seek my life, to take it away." (1Ki 19:10 NASB)

All these people, Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Joseph, Moses, Rahab, Elijah, Gideon, Barak, Samson, Jephthah, David,

Samuel, the prophets, and those unnamed, the writer to the Hebrews once again states a second time, they did not receive what was promised because they all died in faith.

All of these . . . did not receive what had been promised, because God had planned something **better** that would involve us, so that only with us would they be brought to the goal. **(Heb 11:39 JEWISH NT)**

God had provided something **better** for us? Gee, what could that be? Having something better means we believers have something Enoch or Elijah did not have, nor even Moses for that matter [**his glory was fading away**], even though he was one who saw Him who is unseen.

## WHAT IS THE DIFFERENCE BETWEEN FAITH AND THE FAITH?

As it has been shown in the book of Hebrews concerning the heroes of faith, they all died in faith not receiving what was promised. They all were living in a different age when **the mysteries of God were kept secret and hidden**, during the Law and *before* the law was given. **(Rom 16:25; 1Co 2:7; Eph 3:4, 5, 9; Col 1:26)** The mysteries of God were not made known to anyone until **after** the cross, even though Abraham, for example, saw into the future the heavenly city and Jesus' day which he rejoiced in — yet he died in faith. Here is a **seventh witness**.

Paul said that the law was a tutor until the coming of Christ.

But the scripture hath concluded all under sin [**including Enoch and Elijah**], that ***the promise, by the faith of Jesus Christ, [the promise is given by Jesus' faith, not ours] might be given to them that believe.*** But ***before the faith came***, we were kept under the law shut up, ***unto that faith which was to be revealed***. Wherefore the law was our pedagogue in Christ: that we might be justified by faith. But ***after the faith is come***, we are no longer under a pedagogue. **(Gal 3:22-25 DRB)**

Notice Paul's statements, "***before the faith came***" and "***after the faith came.***" The word faith is preceded with the definite article "***the***." It is "***the*** faith" as contrasted to simply just "faith." The heroes of faith had "faith" but they did not have "***the*** faith." That is why they died in faith because they weren't given "***the*** faith" as it was given to us, because it was stated that — ***it was yet "to be revealed."*** So, was "***the*** faith" revealed to Enoch and Elijah or kept concealed from them? We know that



“*the* faith’ is the “something better” which we have received but was not given to the heroes of faith because the Scripture says the mystery of Christ was kept secret and hidden in that OT economy.

As to this salvation, the prophets who prophesied of *the grace that would come to you* made careful searches and inquiries, seeking to know what person or time **the Spirit of Christ within<sup>(a)</sup> them** was indicating as He predicted the sufferings of Christ and the glories to follow. **It was revealed to them that they were not serving themselves, but you**, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven--things into which angels long to look. **(1Pe 1:10-12 NASB)** [<sup>(a)</sup>“Within” is not correct, but “with” according to Lavender’s NT. Though God was with His people under the OT economy, the Spirit of God did not indwell anyone nor was “*the* faith” given to anyone until the day of Pentecost.]

Peter was talking about a grace that would be revealed or “come to you.” The grace of giving “*the* faith” was not given to anyone in the Old Testament economy because the prophets were serving us and not themselves.

“*The* faith” is the faith of the Son of God. It is the faith of Jesus Christ. We do not live by our own faith, but by His faith, the faith of Christ. When His faith becomes our faith we are one with Him in our knowing.

I am crucified with Christ; nevertheless I live; yet not I, but Christ lives in me, and the life which I now live in the flesh *I live by the faith of the Son of God*, who loved me and gave himself for me. **(Gal 2:20 JUB)**

It is no longer faith “in” the Son but the faith “of” the Son operating in us. The shift in realization from “in” to “of” in a person’s faith is different for each believer as to when that happens. But it does come and it comes by revelation. It is something that cannot be taught, it must be caught.

. . . to the end that the Promise may (could) be GIVEN to (in; for) the ones habitually trusting (continuously believing) *from out of Jesus Christ’s faith* (or: forth from the midst of the faith whose source and origin is Jesus Christ). So *before the [time, or, event for] The Faith to come* (or: prior to the coming of [this] faith), we were being continuously confined and held in custody under the watch of a guard, being ones constantly encircled, enclosed, shut up and locked together by (under) Law, [with a view to, aimed and moving] *into The Faith being about to be unveiled (revealed)*, . . . So now with *the coming of The Faith*, we no longer continuously exist (are) under [the] supervising guardian or an attending escort! **(Gal 3:23 - 25 JM-NT)**

in Whom we have boldness and access with confidence, through His faith.  
(Eph 3:12 CLV)

. . and *the faith which comes through Him* . . . (Act 3:16 NASB)

All the OT saints did not receive “*the* faith” because it was yet to be given; that is why the writer to the Hebrews stated they did not enter into God’s rest. The writer states the good news was preached to them, but they failed to enter in because of disobedience. [See 4th chp in Hebrews]

And when did “*the* faith” get “*revealed*” or “*having come?*” It came when a 120 disciples waited in an upper room on the day of Pentecost for the empowerment! The disciples received something greater than what the OT saints experienced. The OT saints did not live “in the Spirit,” they acted only as it came to or upon them.

Living by “*the* faith” experientially establishes us in the true Sabbath rest.

All these heroes in the 11<sup>th</sup> chapter of Hebrews compose the great cloud of witnesses which surround us, of which Enoch and Elijah are an integral part. So, here we have two verses, 13 and 39 in Hebrews 11, stating that all these above mentioned heroes named or referenced died, including both Enoch and Elijah.

What has been presented up to now is sufficient to cast doubt on Enoch’s or Elijah’s ascension into heaven without dying. However, there is more.

To understand the apparent contradictions concerning Enoch/Elijah, we have to go to the original meaning of the Greek and Hebrew with an open mind and heart. [No bias please!]

There are two Greek words that have been translated as, “translated,” “transferred,” “carried away,” “taken up,” “transported,” or “transposed” of which one is used in reference to Enoch.

The first word used, in reference to Enoch, is made up of *meta* and *tithēmi*, thus, *metatithēmi* – G3346. [Note: the letter “G” stands for Greek and the letter “H” for Hebrew as used in the Strong’s numbering system. Follow the numbers to the root word.]

By faith Enoch was translated (*metatithēmi*<sup>G3346</sup>) that he should not see death; and was not found, because God had translated (*metatithēmi*<sup>G3346</sup>) him: for before his translation (*metathesis*<sup>G3331</sup>—removal) he had this testimony, that he pleased God. (Heb 11:5 KJV)

The second Greek word is **methistēmi** – **G3179**. It is used in relation to the saints who are transferred (**methistēmi**<sup>G3179</sup>) from darkness into the kingdom of the Son. [See page 35 for further explanation.]

### **G3346 - translated**

μετατίθημι

**metatithēmi**

*met-at-ith'-ay-mee*

From **G3326** and **G5087**; **to transfer**, that is, (literally) **transport**, (by implication) **exchange**, (reflexively) **change sides**, or (figuratively) **pervert**: - carry over, change, remove, translate, turn.

### **G3326**

μετά

**meta**

*met-ah'*

A primary preposition (often used adverbially); properly denoting **accompaniment**. Often used in composition, in substantially the same relations of **participation or proximity, and transfer or sequence**.

### **G5087**

τίθημι

**tithēmi**

*tith'-ay-mee*

A prolonged form of a primary word **θέω** theō (which is used only as an alternate in certain tenses); **to place** (in the widest application, literally and figuratively; **properly in a passive or horizontal posture, and thus different from G2476, which properly denotes an upright and active position,**

Did you catch that? Enoch was “*translated,*” transferred or placed “*in a passive or horizontal posture!*” Why a passive or horizontal posture as opposed to an upright and active position? What does it mean to be put in a passive or horizontal posture? Maybe because he was dead (passive)? Like dead people today that are placed in a horizontal position inside a casket at a funeral home.

Now look at how the words **metatithēmi**<sup>G3346</sup> & **tithēmi**<sup>G5087</sup> are used in Acts 7:16. Stephen is talking about Jacob and the fathers who died in Egypt.

So Jacob went down into Egypt, and died, he, and our fathers, And *were carried over* (**metatithēmi**<sup>G3346</sup>) into Sychem, and *laid* (**tithēmi**<sup>G5087</sup>) *in the sepulchre* that Abraham bought for a sum of money of the sons of Emmor the father of Sychem. (**Act 7:15-16 KJV**)

And they were **transferred** (**metatithēmi**<sup>G3346</sup>) unto Shechem, and *were put* (**tithēmi**<sup>G5087</sup>) *in the tomb* which Abraham purchased for a value of silver from the sons of Emmor of Shechem. (**Act 7:16 ABP+**)

Here Jacob and the fathers were placed into a tomb that was purchased by Abraham. Placed in a passive and horizontal posture just like Enoch!

In the Old Testament the Hebrew equivalent to the Greek word **metatithēmi**<sup>G3346</sup> is **lâqach**<sup>H3947</sup> which means **to take**.

And Enoch walked with God: and he *was* not; for God **took** (**lâqach**<sup>H3947</sup>) him. (**Gen 5:24 KJV**)

And Enoch was well-pleasing *to* God. And he was not found, for **transposed** (**metatithēmi**<sup>G3346</sup>) him God. (**Gen 5: 24 ABP+**)

Because the Hebrew word **lâqach**<sup>H3947</sup> has been replaced with the Greek word **metatithēmi**<sup>G3346</sup> it would mean Enoch was placed “*in a passive or horizontal posture.*” [Note: the ABP+ translation is the Apostolic Bible Polyglot, which is a Greek translation of the Hebrew Scripture.]

### **H3947 - took**

לקח

**lâqach**

*law-kakh'*

A primitive root; **to take** (in the widest variety of applications): - accept, bring, buy, carry away, drawn, fetch, get, infold,

Today when someone dies, we may say God took him.

Now consider the phrase, “*not know death*” as used in the verse below. The phrase is composed of three different Greek words.

**Heb 11:5** By belief Enoch was transposed to **not**(**mē**<sup>G3361</sup>) **know** (**eidō**<sup>G1492</sup>) **death** (**thanatos**<sup>G2288</sup>), and was not found, because transposed him God; for before his transposition he bore witness to have been well-pleasing *to* God. (**Heb 11:5 ABP+**)

## G3361 – not

μή

mē

may

A primary particle of qualified *negation* (whereas G3756 expresses an absolute denial); (adverbially) *not*, (conjugationally) *lest*; also (as , incinterrogative implying a *negative* answer [whereas G3756 expects an *affirmative* one]); *whether*: - any, but, (that), X forbear, + God forbid, + lack, lest, neither, never, no

## G1492 - know

εἶδω

eidō

i'-do

A primary verb; used only in certain past tenses, the others being borrowed from the equivalent, G3700 and G3708; **properly to see** (literally or figuratively); by implication (in the perfect only) **to know**: - *be aware*

## G2288 - death

θάνατος

thanatos

than'-at-os

From G2348; (properly an adjective used as a noun) *death* (literally or figuratively)

“*Not know death*” would mean he was no longer aware of the operation of death in his body or acquainted with it because it ceased to operate in him when he died. Enoch’s body became passive (*tithēmi* – G5087 pg 11). Everyone prior to the cross was the living dead even as today those without the knowledge of Christ are the living dead. Death was operating in all the patriarch’s bodies, as it still does in our bodies today. [Don’t forget, dust is the serpent’s meat, (Gen 3:14) to be carnally minded *is death* (Rom 8:6) and he who does not love, abides in death (1Jn 3:14)]

Now consider the phrase “*was not.*” In Scripture that phrase is always used in relation to death. It is an expression of death. The Hebrew word for that expression is “*ayin*”<sup>H369</sup> and the Greek word “*ou*”<sup>G3756</sup> is the equivalent.

According to George M. Lamsa’s Translation from the Aramaic of the

Peshitta, the Ancient Eastern Text, and his work, “Old Testament Light,” the phrase, “God took him,” is an Aramaic idiom which means “he died.” And the phrase, “He was not” means he was no longer in the flesh. He writes, “Enoch, being a good man who pleased God, died a peaceful death . . .”

### H369 – was not

אין

'ayin

ay'-yin

As if from a primitive root meaning **to be nothing or not exist**; a *nonentity*;

### G3756 – is not

οὐ

ou

oo

Also οὐκ *ouk ook* used before a vowel and οὐχ *ouch ookh* before an aspirate. A primary word; the absolutely negative (compare G3361) adverb; **no or not**: - + long, nay, neither, never, no (X man), none

And Enoch walked with God: and **he was not** (ayin<sup>H369</sup>); for God took him. (Gen 5:24 KJV)

And Enoch was well-pleasing *to* God. And **he was not** (ou<sup>G3756</sup>) found, for transposed (metatithēmi<sup>G3346</sup>) him God (Gen 5:24 ABP+)

“*Was not*” is the same expression Rachel used in reference to her children when she realized they were dead. That is why she was weeping, because “*they were not.*”

Thus saith the LORD; A voice was heard in Ramah, lamentation, *and* bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they *were not* (ayin<sup>H369</sup>). (Jer 31:15 KJV)

Thus saith the LORD; A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because **they were not** (ou<sup>G3756</sup>). (Jer 31:15 ABP+)

Ruben, when he did not see Joseph in the pit, used the same expression.

And he returned unto his brethren, and said, The child *is not* (ayin<sup>H369</sup>); and I, whither shall I go? (Gen 37:30 KJV)

And he turned towards his brothers, and he said, The boy **is not** (**ou**<sup>G3756</sup>) and I, where shall I go yet? (**Gen 37:30 ABP+**)

We *be* twelve brethren, sons of our father; one *is not* (**ayin**<sup>H369</sup>), and the youngest *is* this day with our father in the land of Canaan. (**Gen 42:32 KJV**)

And Jacob their father said unto them, Me have ye bereaved *of my children*: Joseph *is not* (**ayin**<sup>H369</sup>), and Simeon *is not* (**ayin**<sup>H369</sup>), and ye will take Benjamin *away*: all these things are against me. (**Gen 42:36 KJV**)

**Gen 5:1-31; 9:29** are the generations of Adam. It is a genealogical list of people that tells how long they lived and when they died. Enoch is included in this list.

**Gen 5:5** So all the days of **Adam** which he lived, were nine hundred and thirty years,— *and he died*.

**Gen 5:8** and all the days of **Seth** were, nine hundred and twelve years,— *and he died*.

**Gen 5:11** and all the days of **Enosh** were nine hundred and five years,— *and he died*.

**Gen 5:14** and all the days of **Kenan** were, nine hundred and ten years,— *and he died*.

**Gen 5:17** and all the days of **Mahalalel** were, eight hundred and ninety-five years,— *and he died*.

**Gen 5:20** and all the days of **Jared** were, nine hundred and sixty-two years,— *and he died*.

**Gen 5:23** and all the days of **Enoch** were, three hundred and sixty-five years;

**Gen 5:24** and **Enoch** walked with God, — *and was not* (**ayin**<sup>H369</sup>/**ou**<sup>G3756</sup>) for God had taken (**lâqach**<sup>H3947</sup>/**metatithēmi**<sup>G3346</sup>) him.

**Gen 5:27** and all the days of **Methuselah** were, nine hundred and sixty-nine years,— *and he died*.

**Gen 5:31** and all the days of **Lamech** were seven hundred and seventy-seven years,— *and he died*.

**Gen 9:29** so, all the days of **Noah**, were—nine hundred and fifty years,— *and he died*.

Notice, 8 out of 9 people listed above lived over approx. 900 years before they died. That means Enoch's lifespan of 365 years was approx. 1/3 the normal lifespan of those in the above list. Compared to the others, it appears Enoch's lifespan was cut short by several hundred years. What would explain for this?

There are various views on Enoch and different writings about him such as the "Book of Enoch," or what is written about him in the book of

Jasher, or “The Keys of Enoch,” by J.J. Hurtak. In classical Rabbinical literature there are also many different views.

Of those views, the one presented by the French Rabbi Rashi most closely aligns with the theme of this writing. According to Rabbi Rashi, “Enoch was a righteous man, but he could easily be swayed to return to do evil. Therefore, the Holy One, blessed be He, hastened and took him away and caused him to die before his time. For this reason, Scripture changed [the wording] in [the account of] his demise and wrote, ‘and he was no longer’ in the world to complete his years.”

It appears that living amongst the ungodly ones inspired Enoch to write what was quoted by Jude centuries later, which quote Jude used to describe the ungodly in his day.

It was also about these that Enoch, the seventh from Adam, prophesied, saying, “Behold, the Lord comes with ten thousands of his holy ones [or in myriads of Himself, as in some interlinear translations], to execute judgment on all and to convict all the ungodly of all their deeds of ungodliness that they have committed in such an ungodly way, and of all the harsh things that ungodly sinners have spoken against him.” (Jud 1:14-15 ESV)

Enoch’s lifespan was cut short because God knew he could not handle the ungodliness that was on the earth at that time. So in mercy, God took (lâqach<sup>H3947</sup>/metatithēmi<sup>G3346</sup>) him because he was pleasing to Him. That ungodliness continued until it reached its high point in the days of Noah.

In the above list of patriarchs, why was the phrase “*and was not*” written concerning Enoch instead of “*and he died*” as used for the others?” Is there any different meaningful significance to the phrase “*and was not*”, compared to “*and he died*?” The phrase “*and was not*” has been shown above to be used in relation to death. Maybe the phrase “*and was not*” is more of an endearing way to say “*he died*.” Softer. Today we may say “*he passed away*,” “*he went to be with the Lord*,” or “*the Lord took him*” instead of crudely saying “*he died*.”

In the above genealogical list, Enoch is the only one that it was written of that he “*walked with God*.” Would that imply no one else walked with God? No, I don’t think so. Abraham was told by the Lord to, “walk before me and be blameless.” Noah also “walked with God” as did Enoch. King David’s heart was devoted to the Lord for the Lord had said, “I have



found a man after my own heart who shall fulfill all my will.” There were others besides Enoch whose walk was as pleasing or even more so.

## JESUS — THE FRISTBORN FROM THE DEAD

Jesus is said to be the firstborn from the dead. If Enoch overcame death by translation as understood by the modern Church, what happens then to Jesus’ position as being the firstborn from the dead? Does He lose His position and become the second-born from the dead? Since Elijah lived after Enoch, and if he duplicated Enoch’s feat, does Jesus now become the third-born from the dead? Does Jesus’ death and resurrection become irrelevant? Do meanings of words even matter?

The Greek word for firstborn is **prōtotokos**<sup>G4416</sup> from which we get our word prototype. A prototype is the first of many that are identical to it. If Jesus isn’t the firstborn as the prototype, then who is?

He is also head of the body, the church; and He is the beginning, the **firstborn** (**prōtotokos**<sup>G4416</sup>) **from** *the dead*, so that He Himself will come to have first place in everything. **(Col 1:18 NASB)**

### G4416 - firstborn

πρωτοτόκος

**prōtotokos**

*pro-tot-ok'-os*

From **G4413** and the alternate of **G5088**; **first born** (usually as noun, literally or figuratively): - firstbegotten (-born).

### G4413

πρῶτος

**prōtos**

*pro'-tos*

Contracted superlative of **G4253**; **foremost** (in time, place, order or importance): - before, beginning, best, chief (-est), first (of all), former.

### G4253

πρό

**pro**

*pro*

A primary preposition; “fore”, that is, **in front of, prior (figuratively superior) to**. In compounds it retains the same significations: - above, ago,

before, or ever. In compounds it retains the same significations.

Jesus as the **prōtotokos**<sup>G4416</sup> means He is in front of or superior to; that is before all mankind, even in front of Enoch and Elijah; prior to. Some teach that Enoch and Elijah transcended time and were able to overcome death because Jesus was slain before the foundation of the world. Who died and resurrected first, Enoch or Jesus? Again, the Holy Spirit revealed in Hebrews that ***no one was allowed to enter*** the Most Holy Place so long as the old tabernacle remained and the mysteries were kept secret and hidden, even before the Law.

The Holy Spirit inspired the Apostle Paul to write:

“The love of Christ resonates within us and leaves us with only one conclusion: ***Jesus died mankind’s death***; therefore, in God’s logic every individual simultaneously died. Now ***if all were included in his death they were equally included in his resurrection.***” (2Co 5:14, 15 MIRROR)

And again:

For as ***in*** Adam ***all*** die, so also in Christ all will be made alive. But ***each in his own order*** (**tagma**<sup>G5001</sup>): (1Co 15:22-23 NASB)

### **G5001 — order**

τάγμα

tagma

tag'-mah

From **G5021**; something orderly in *arrangement* (a *troop*), that is, (figuratively) a *series* or *succession*: - order.

In the above verse, all will be made alive in Christ but each person in his own order, sequence, succession or rank, beginning with Jesus as the first one from the dead.

[Notice, ***it does not say all that are in Christ*** will be made alive, but ***all will be made alive in Christ***. The same all that died in Adam will be made alive in Christ but in their proper time, sequence or order.]

In Adam all die/died. All of mankind was found to be in Adam because ***all of mankind was in the loins of Adam***, even as Levi was in the loins of his father Abraham (who paid tithes to Melchizedek before he was born by being in the loins of his father Abraham). (**Heb 7:5-10**). This is spiritually speaking, because all mankind died in the loins of Adam, including

Enoch and Elijah.

Death has reigned since Adam. It reigned in Enoch's and Elijah's day, Jesus' time period, and still reigns today even though Jesus overcame it. How do I know death still reigns today? Because I see people still dying - Christians and non-believers alike!

## CONCERNING ELIJAH

After Elijah's being taken up into the whirlwind, it is recorded that Elijah delivered a letter to King Jehoram of Israel.

Then *a letter came to him [King Jehoram] from Elijah the prophet* saying, . . ." (2Ch 21:12-20 NASB)

This letter was written by Elijah a number of years after his going up in the whirlwind. This raises some interesting questions. First, how was Elijah aware of the details he wrote about in the letter concerning King Jehoram if he was gone? The evil things done by King Jehoram didn't happen until after Elijah was taken up. Below is a table illustrating Elijah's timeline showing who was reigning and when King Jehoram received the letter from Elijah.

Reference	Event
2 Kings 2:11	Elijah taken up in a whirlwind after the death of King Ahaziah
2 Kings 3:1	Jehoram, became King of Judah after Jehosaphat his father died and then he led Judah astray
2 Chron 21:4-15	King Jehoram kills his brothers then receives a letter from Elijah enumerating his evils

How did King Jehoram get a hold of the letter after Elijah's ascension? Did Elijah leave heaven, come down and personally hand deliver it to the King? Was Elijah's catching up into the whirlwind a permanent event or a temporal one? Was it similar to the way the Spirit of the Lord snatched Philip and took him to the city of Azotus? (Acts 8:39-40).

Some Bible commentators say it was possible that Elijah wrote the letter before his ascension and left it to be delivered by one of the other prophets. [Nice try.]

Even though the Scripture nowhere asserts that Elijah died a natural death, it did not exempt him from being in the loins of Adam who died.

According to Scripture, Elisha received a double portion of the spirit of Elijah, and yet Elisha died. If anyone should have been translated, shouldn't it have been Elisha because he had a double portion of Elijah's spirit? And how can a dead man's bones bring another dead man to life? What is this a type of?

**Elisha died and was buried.** Every year in the spring, Moab's leaders sent raiding parties into Israel. Once, while some Israelites were burying a man's body, they saw a group of Moabites. The Israelites quickly threw the body into Elisha's tomb and ran away. *As soon as the man's body touched the bones of Elisha, the man came back to life and stood up.* **(2Ki 13:20-21 CEV)**

Some argue that Elijah was alive *physically* in heaven because he appeared with Moses and Jesus on the Mount of Transfiguration. However, according to Jesus, that episode was a vision and not a literal physical appearance of Elijah and Moses.

And, at their descending out of the mountain, Jesus directs them, saying, *“Now you may tell no one of the vision till the Son of Mankind may be roused from among the dead.”* **(Mat 17:9 CLV)**

Paul also had a vision on his missionary journeys. He had a vision of a man from Macedonia which caused him to conclude God wanted him to go to Macedonia to preach the gospel. Was that vision of the man Paul saw a literal appearance? **(Acts 16: 9, 10)**

## **CONCERNING ENOCH/ELIJAH & ALL MANKIND**

There are unchanging truths that apply to all of humanity of every nation, culture, society and in ages past. They are universal truths that the Apostle Paul wrote about in his letters. Those truths equally applied to Enoch & Elijah as well, for they are a part of humanity. Those truths are:

1. The Law is spiritual **(Rom 7:14)**
2. Mankind has been sold into slavery to sin **(Rom 7:14; Gal 3:22-23)**
3. God has imprisoned all humanity in disobedience **(Rom 11:14)**
4. None are righteous **(Rom 3:10)**
5. None are good **(Rom 3:11)**
6. Natural man cannot understand the things of the Spirit **(1 Co 2:14)**

7. Natural man is at enmity against the Spirit (**Rom 8:7**)
8. Mankind is dead in their trespasses & sins (**Eph 2:7**)

James said that Elijah was a man with a nature like ours, with the same weaknesses, whether they be physical, mental, or spiritual limitations and shortcomings. (**Jam 5:17**)

Just look at how fast Elijah became a coward after the slaying of the prophets of Baal. Jezebel sends a message to Elijah about killing him and he runs scared into hiding. He was even so depressed about it that he wanted to die; wanted the Lord to take his life.

And he was afraid and arose and ran for his life . . . (**1Ki 19 NASB**)

If the above mentioned weaknesses were true of Elijah, it would surely be true that Enoch had the same common weaknesses even as we.

## THE DEATH OF ADAM AND ALL MANKIND

“The *first* MAN, *Adam*, BECAME A LIVING SOUL.” The *last Adam* became a life-giving spirit. However, the spiritual is not first, but the natural; then the spiritual. The *first man* is from the earth, earthy; the *second man* is from heaven. (**1Co 15:45-47 NASB**)

1 <sup>st</sup> Adam — soul	last Adam — spirit
1 <sup>st</sup> man — earthy	2 <sup>nd</sup> man — heavenly

There is a deep mystery in the above statement from the Apostle Paul. As J. Preston Eby has written, “It reveals that in the history of the world *there have been but only two men*. The **1<sup>st</sup> Adam** is said to be the **1<sup>st</sup> man**. The **last Adam** is declared to be the **2<sup>nd</sup> man**. *There can be no men between the 1<sup>st</sup> man and the 2<sup>nd</sup> man*. If there were even one other man between the **1<sup>st</sup> man** and the **2<sup>nd</sup> man**, then obviously the **2<sup>nd</sup> man** would *not be* the **2<sup>nd</sup> man** anymore; the “other” man would become the **2<sup>nd</sup> man** and the **2<sup>nd</sup> man** would shift to become the third man, the one hundredth man, or the five billionth man. Therefore, there have been only TWO MEN who have ever lived upon this planet - Adam and Jesus Christ!

The great truth revealed here is that all men who have ever lived ARE INCLUDED IN THESE TWO MEN. These two men are *corporate men*, many-membered men. And since all men are *contained in* these two men, *what happens to these two men happens to ALL*. By one divine and om-

nipotent stroke God has included *all men* in His Son, declaring Him to be the *last Adam* and the end of the old Adamic creation. The second man, Jesus Christ, is the beginning of a new creation — a life giving spirit!”

When our Lord Jesus as the last Adam was crucified and died, both Enoch and Elijah died with Him, even as you and I, and along with all the rest of mankind! This is a deep mystery.

“The love of Christ resonates within us and leaves us with only one conclusion: *Jesus died mankind’s death*; therefore, in God’s logic every individual simultaneously died. Now *if all were included in his death they were equally included in his resurrection.*” (2Co 5:14, 15 MIRROR)

Some say Jesus never looked upon death as death because He used the word “sleep” when referring to it. However, He used the word “death” much more than the word “sleep.” He was very much aware of death. Jesus said His soul was grieved to the point of death (Mat 26:38). The very thought of death caused Him to sweat drops of blood! Jesus verified this death realm when He said, let the dead bury the dead.

But Jesus said unto him, Follow me; and let the **dead** (nekros<sup>G3498</sup>) bury their **dead**. (nekros<sup>G3498</sup>) (Mat 8:22)

### G3498 - dead

νεκρός

nekros

nek-ros'

From an apparently primary word νέκυς nekus (a *corpse*); *dead* (literally or figuratively; also as noun): - dead.

If the dead were burying the dead in Jesus’ time, they were likewise doing the same in Enoch’s and Elijah’s day.

All of mankind is still living in this realm of death since Adam! It was Jesus who proved death has no reality though, not Enoch or Elijah.

. . Jesus, who *has destroyed death* and through the gospel has *brought life and release from death into full view*. (2Ti 1:10 ISV)

Enoch’s translation or Elijah’s catching up did not abolish death. Life and release from death have been brought into full view through Christ Jesus our Lord and not anyone else, including Enoch or Elijah!

“Truly, I tell all of you with certainty, **if anyone keeps my word, he will never see death.**” (Joh 8:51 ISV)

Jesus said to her, “I am the resurrection and the life; he who believes in Me will live even if he dies, **and everyone who lives and believes in Me will never die.** Do you believe this?” (Joh 11:25-26 NASB)

Are these words of Jesus relevant today, to those of us who are believers?

To the unbelievers Jesus stated:

‘Therefore I said to you that you will die and decay within your errors (failures; sins; times of falling short or to the side of the target), for, **unless you come to trust and believe that I AM**, you folks will die and rot within your failures (sins; etc.)!’ (Joh 8:24 JM-NT)

However, believers are admonished to seek for glory and immortality.

. . . by perseverance in doing good **seek for glory and honor and immortality**, eternal life; (Rom 2:7 NASB)

[Christ] Who alone possesses *immortality* and dwells in unapproachable light, whom no man has seen or can see. (1Ti 6:16 NASB)

For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; who **will transform the body of our humble state into conformity with the body of His glory**, by the exertion of the power that He has even to subject all things to Himself. (Php 3:20-21 NASB)

for it is God who is at work (*energeo*<sup>G1754</sup> – energizing) in you, **both to will and to work** for His good pleasure. (Php 2:13 NASB)

The above statements the Apostle Paul made were realities he was engaged in and familiar with, yet he did not attain to the place he desired because he got his head chopped off! Paul’s desire was that he may be of that company of people *who out-resurrect from the dead while alive in the body*. Yet, he wrote that he did not attain to that goal, a goal many religious people say Enoch and Elijah accomplished.

If by any means *I may advance to the earlier resurrection, which is from among the dead*: (Php 3:11 Rotherham)

if somehow I should be attaining to the resurrection that is *out from among the dead*. (Php 3:11 CLV)

That if possible I may attain to the [spiritual and moral] resurrection [that lifts me] **out from among the dead** [even while in the body]. (Php 3:11 AMPC)

I may meet down face-to-face (arrive) into the **out-resurrection** -- the one forth **from out of the midst of dead ones**. (Php 3:10-11 JM-NT)

The out-resurrection is not a resurrection of bodies from a cemetery. It is a resurrection **out from among the living dead**. For all that Paul understood and strove for, in the end he did not attain to the out-resurrection for he said he had not attained it. His body succumbed to mortality when he lost his head in Rome yet he hoped to put on immortality as he wrote to the Corinthians;

For we know that—if, our earthly tent-dwelling, should be taken down, we have, a building of God, a dwelling not made by hand, age-abiding in the heavens. And verily, in this, we sigh, earnestly ***desiring to clothe ourselves over, with our habitation which is of heaven,***— Although, indeed, even clothing ourselves, we shall not be found, naked;— And verily, we who are in the tent, do sigh, being weighed down, while yet ***we are not wishing to un-clothe ourselves, but to clothe ourselves over,—in order that, what is mortal, may be swallowed up, by life.*** Now, he that hath wrought us for this very thing, is, God,—who hath given unto us the earnest of the Spirit, (2Co 5:1-5 Rotherham)

[The fact that Paul groaned as he wrote to the Corinthians and cried out in the writing to the Romans, “Who will rescue me from this body of death?” reveals his body was not immortal. (Rom 7:24). His statements declare he was desiring to put on immortality. If he already had it, then why express a desire for something you already have? Anyone with blood in their veins, breathing air, sleeping and eating is still liable to death.]

Even the Apostle Peter did not attain to putting on immortality because he wrote stating the Lord showed him he was going to lay down his body. [Peter would die because his body was liable to death just like Paul’s and ours.]

I consider it right, as long as I am in this earthly dwelling, to stir you up by way of reminder, knowing that ***the laying aside of my earthly dwelling is imminent, as also our Lord Jesus Christ has made clear to me.*** (2Pe 1:13-14 NASB)

Was this the death Jesus was eluding to concerning Peter in John 21:19?



It seems that even the Apostle John possibly went by way of the grave because Jesus clarified a discussion the disciples were having amongst themselves that John would not die. Jesus did not say to Peter John would not die, but why does it matter to you, if I want him to remain until I come. You follow me. **(Joh 21:23)**

Now Abraham's bosom was the place where those who died during the Old Covenant went to, like the prophet Samuel. Samuel was located somewhere in the earth because he was roused up to come up out of the earth to speak with Saul. **(1Sa 28:11-19)** Samuel even told Saul because of his disobedience he and his sons *would be joining him where he was* the following day. Both, obedient ones and rebellious ones went to the same place in the earth after death. **[Which is hell (shoel/hades), the grave, pit or the realm of the unseen.]**

Did Enoch and Elijah go to Abraham's bosom after their experience of being "translated" and being "caught up?" Was their "catching" temporary or permanent? And which heaven did Elijah go up into since Scripture speaks of many heavens?

The Apostle Paul tells us humanity lives in one of three realms. It is either in the celestial, terrestrial, or the subterranean realm. **(Php 2:9-11 CLV)** Who lives in the subterranean realm? And how is it those in the subterranean realm confess Jesus is Lord?

For all of the different reasons I've enumerated so far, the preponderance of Scriptural evidence reveals Enoch and Elijah died at some point, even as all the other heroes of faith mentioned in the book of Hebrews died. Where did their bodies go? That remains an open question since the Scriptures are entirely silent in regard to it.

But it is probable they were in that group that was resurrected from their tombs after Jesus' resurrection.

And Jesus cried out again with a loud voice, and yielded up His spirit. And behold, the veil of the temple was torn in two from top to bottom; and the earth shook and the rocks were split. The tombs were opened, and *many bodies of the saints who had fallen asleep were raised*; and *coming out of the tombs after His resurrection* they entered the holy city and appeared to many. **(Mat 27:50-53 NASB)**

However, this verse also raises a very interesting question. Are the bodies

of these saints now immortal? I think most probably so. There was another resurrection mentioned in the Old Testament of the widow's son who was resurrected by Elijah. However, was his resurrection permanent or temporary, since those in the Old Testament economy did not receive what was promised? If it was temporary, and he died again, was he included with the above mentioned saints?

Jesus stated that all who ever came before Him were thieves and robbers.

**“All whoever came before Me are thieves and robbers, but the sheep do not hear them.” (Joh 10:8 CLV)**

Who would be included in the “all?”

Would that be all the patriarchs, prophets and personages in the Old Testament, including Enoch and Elijah? Or just those participating in Baal worship, Buddhism, Hinduism or any other religion created by men? **[My understanding of thieves and robbers is anyone who masquerades as one who can give Life.]**

Jesus Christ is the Spirit of Life and the only giver of it. If people are distracted from looking to Jesus and place their eyes upon Enoch or Elijah as their hope of overcoming death, they are in effect being thwarted and robbed of the opportunity of receiving true Life.

However, because Enoch and Elijah are not our prototypes for overcoming death but Jesus is, there is going to be a people who will be empowered to emulate Jesus' full victory over death. They are the Overcomers. They are the ones who have totally allowed themselves to become conformed into the Image of Christ. **(Gal 4:19)** They have allowed Christ to be fully formed within them by partaking of the divine nature to manifest the fullness of His life. They are the ones who have come to know their true identity in the Christ before the first Adam even sinned.

For *our realm is inherent in the heavens, out of which* we are awaiting a Saviour also, the Lord, Jesus Christ, Who **will transfigure the body of our humiliation, to conform it to the body of His glory**, in accord with the operation which enables Him even to subject all to Himself. **(Php 3:20-21 CLV)** **[One has to be living in heaven now, meaning having their identity, awareness/consciousness in heaven, in the glory realm of the Uncreated Light, and not from an earthly or carnal consciousness.]**

It is interesting that as familiar as Jesus was with the Scriptures, He did

not use Enoch or Elijah as a sign for His experience from death to ascension, but Jonah. Why would Jonah be used as a sign since he didn't ascend into anything? But he was in the belly of the earth, even as Christ also descended into the lower parts of the earth.

And when the people were gathering, he began to say, “**This evil generation wants a sign; and no sign will be given to it, except the sign of the prophet Jonah.**” (Luk 11:29 Lamsa NT) [Not Enoch or Elijah.]

## TRANSLATED INTO THE KINGDOM OF GOD'S SON

Now for the second Greek word — **methistēmi**<sup>G3179</sup>

For He rescued us from the domain of darkness, and **transferred** (**methistēmi**<sup>G3179</sup>) us to the kingdom of His beloved Son (Col 1:13 NASB)

The word used that describes our translation into our Father's kingdom in the above verse, is the Greek word **methistēmi**<sup>G3179</sup>. It is not the same word used for Enoch that was translated as “*translated*.” In Enoch's case, it is the word **metatithēmi**<sup>G3346</sup> which has already been shown to mean to place in a “passive or horizontal posture.” The word here is, **methistēmi**<sup>G3179</sup> which denotes “*an upright and active position*.”

One does not have to be a scholar to see the distinctions between these two words and how they are used. When you look at the word “resurrection” (**anastasis**<sup>G386</sup>) you find it has similarities to the root meaning of **methistēmi**<sup>G3179</sup> (**to stand**).

Again, follow the numbers to the root.

### **G3179 – transferred**

μεθίστημι, μεθιστάνω

**methistēmi methistanō**

*meth-is'-tay-mee, -is-tan'-o*

From **G3326** and **G2476** (see pg. 19); **to transfer**, that is, *carry away, depose* or (figuratively) *exchange, seduce*: - put out, remove, translate, turn away.

### **G2476**

ἵστημι

**histēmi**

*his'-tay-mee*

A prolonged form of a primary word **στάω** staō (of the same meaning, and used for it in certain tenses); **to stand** (transitively or intransitively), used in various applications (literally or figuratively): - abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set (up), stanch, stand (by, forth, still, up). Compare **G5087**.

**G5087** (compare pg. 19)

τίθημι

tithēmi

tith'-ay-mee

A prolonged form of a primary word **θέω** theō (which is used only as an alternate in certain tenses); **to place** (in the widest application, literally and figuratively; properly in a passive or horizontal posture, and thus different from **G2476**, which properly denotes an upright and active position,

**G386 - resurrection**

ἀνάστασις

anastasis

an-as'-tas-is

From **G450**; a **standing up** again, that is, (literally) a **resurrection** from death (individual, general or by implication (its author)), or (figuratively) a (moral) **recovery** (of spiritual truth): - raised to life again, resurrection, rise from the dead, that should rise, rising again.

**G450**

ἀνίστημι

anistēmi

an-is'-tay-mee

From **G303** and **G2476**; **to stand up** (literally or figuratively, transitively or intransitively): - arise, lift up, raise up (again), rise (again), stand up (-right).

**G3179 — to transfer**

**G2476 — to place in an upright and active position**

**G386 — a standing up — a resurrection**

**G450 — to stand up**

What do the Greek words listed above have in common? They all relate to “standing up” or being “upright.” A transfer into standing in “an up-

*right and active position*” as in resurrection — as opposed to a passive or horizontal posture as applied to Enoch.

Enoch was **translated** (*metatithēmi*<sup>G3346</sup> — placed into a passive or horizontal position) and we believers were **transferred** (*methistēmi*<sup>G3179</sup> — placed into an upright and active position) into the kingdom of His Son.

Two similar but different Greek words were used for being “placed.” The writers were inspired by the Holy Spirit in their usage of words. It now becomes obvious why the word *metatithēmi*<sup>G3346</sup> was used for Enoch instead of *methistēmi*<sup>G3179</sup>, which was used for the believers placement.

## **THE ASCENSION OF JESUS THE CHRIST**

Enoch and Elijah did not ascend into heaven in the same manner Christ did. Whatever they experienced, it was temporary. Christ’s ascension was complete and all encompassing. The Scripture speak with very different, and in fact very definite expressions of the departure of Christ. Christ’s ascension was not a temporary removal or translation, but an ascent into the glory which he had before the foundation of the world. His ascension was something which the Son of Man alone was capable of.

**“Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was. (Joh 17:5 NASB)**

**“He that descended is the same also that *ascended up far above all heavens, that He might fill all things” (Eph 4:10).***

This filling of all things with Himself is something which was beyond either Enoch or Elijah.

Jesus referenced ascension in relation to Himself four times,

**“No one has **ascended** (*anabainō*<sup>G305</sup>) into heaven, but He who descended from heaven: the Son of Man.” (Joh 3:13 NASB)**

**And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the **angels of God ascending** (*anabainō*<sup>G305</sup>) **and descending upon the Son of man.** (Joh 1:51 KJV)**

**What if you see **the Son of man ascending** (*anabainō*<sup>G305</sup>) **to where he was before?** (Joh 6:62 NASB)**

Jesus then says to her, “Stop holding (Do not continue touching and clinging to) Me, for I have not yet climbed back up again (**ascended** (*anabainō*<sup>G305</sup>))

toward (or: to; facing and directed to) the Father. Now be going on your way toward (to) My brothers, and say to them [that I said], “I am progressively climbing back up again (**ascending** (**anabainō**<sup>G305</sup>)) toward My Father – even the Father of you men – and My God: even [the] God of you men!” (**Joh 20:17 JM-NT**)

In every instance the Greek word used for ascend is, “**anabainō**<sup>G305</sup>” which means “**to go up.**”

### **G305 — to go up**

ἀναβαίνω

**anabainō**

*an-ab-ah'ee-no*

From **G303** and the base of **G939**; **to go up** (literally or figuratively): - arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

If Enoch really “ascended” into heaven, why wasn’t **anabainō**<sup>G305</sup> used in relation to him instead of **metatithēmi**<sup>G3346</sup>?

In Elijah’s case the word for his “catching up” in Hebrew is ‘**âlâh**<sup>H5927</sup>, which does means to ascend and in the Greek **analambanō**<sup>G353</sup> meaning to take up.

However, again, was this “catching up” a temporary or permanent event? Was the resurrection of the widow’s son by Elijah permanent or temporary? How about the fellow that fell on Elisha’s bones and stood up, was that permanent or temporary? For all the enumeration give in this writing, the catching up was temporal.

Christ’s ascension forms an integral and essential moment in His work of the salvation of Enoch, Elijah and all mankind. His Kingly function continues to last throughout all the ages as He is bringing many sons into glory, as we are being changed from one realm of glory to another.

**“The glory which You have given Me I have given to them, that they may be one, just as We are one; (**Joh 17:22 NASB**)**

**“Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given Me, for You loved Me before the foundation of the world. (**Joh 17:24 NASB**)**

## IN SUMMARY

Reviewing what was enumerated in this booklet there are at least a dozen reasons why Enoch and Elijah did not go to heaven and escape death.

1. Jesus said no one has ever ascended into heaven before He came
2. No one born of women was greater than John the Baptist
3. The writer to the Hebrews said Enoch, Elijah and all the heroes of faith died in faith not receiving what was promised
4. The Greek word for “*translated*,” meaning to be put into a passive or horizontal position was used for Enoch
5. The Greek word for “*transferred*,” as applied to believers, meaning being active and upright was not used for Enoch
6. The Greek word for “*ascension*,” meaning to go up as used for Jesus, was not used in any way for Enoch
7. The phrase “*was not*” is an expression of death
8. All have died in Adam because all were in the loins of Adam
9. Jesus is the firstborn from the dead
10. Neither Enoch nor Elijah destroyed death
11. The Apostle Paul, the most influential person second to Jesus in the history of Christianity, did not attain to the out-resurrection and we are to believe Enoch or Elijah did?
12. Jesus’ ascension was different from Enoch & Elijah’s — His ascension was a return to His previous glory
13. Neither Enoch or Elijah were used as a sign for Jesus’ resurrection but Jonah
14. Elijah was alive to deliver a letter to King Jehoram after his whirlwind experience
15. Jesus is our prototype — not Enoch or Elijah
16. The Holy Spirit signified that as long as there was an outward tabernacle, no one could enter into the Most Holy Place
17. The Spirit was not given until after Jesus’ glorification
18. “*The* faith” was not given to the heroes of faith.

Because Enoch and Elijah at some point died (laid their body down) does not mean they are not alive today. They are part of the great cloud of witnesses, the general assembly and firstborn, the spirits of righteous men made perfect enrolled in heaven, the army in heaven that is cheering us on to come into our total transformation of spirit, soul and body.

For our realm is inherent ***in*** the heavens, ***out of*** which we are awaiting a Saviour also, the Lord, Jesus Christ, ***Who will transfigure the body of our humiliation, to conform it to the body of His glory***, in accord with the operation which enables Him even to ***subject all to Himself***." (Php 3:20-21 CLV)

But the State of which we are citizens is ***in*** Heaven; and it is ***from*** Heaven that we are eagerly looking for a Savior, . . . (Php 3:20-21 TCNT) [Being in heaven is a conscious awareness of being in heaven ***now***, not as a place we go to after we die. You must be in heaven to be able to see the Deliverer to receive the transfiguration of your body.]

for it is God who is at work (*energeo*<sup>G1754</sup> – energizing) in you, **both to will and to work** for His good pleasure. (Php 2:13 NASB)

. . . seek for glory and honor and immortality, eternal life; (Rom 2:7 NASB)

[Christ] Who ***alone*** possesses immortality and dwells in unapproachable light, whom no man has seen or can see. (1Ti 6:16 NASB) [However, we are invited to share in His immortality in Him]

but now has been revealed by the appearing of our Savior Christ Jesus, who **abolished death and brought life and immortality to light through the gospel**, (2Ti 1:10 NASB)

But we have this treasure in earthen vessels, so that the surpassing greatness of the power will be of God and not from ourselves; we are afflicted in every way, but not crushed; perplexed, but not despairing; persecuted, but not forsaken; struck down, but not destroyed; ***always carrying about in the body the dying of Jesus, so that the life of Jesus also may be manifested in our body***. For we who live are constantly ***being delivered over to death for Jesus' sake, so that the life of Jesus also may be manifested in our mortal flesh***. (2Co 4:7-11 NASB)

For indeed while we are in this tent, we groan, being burdened, because we do not want to be unclothed but to be clothed, so that ***what is mortal will be swallowed up by life***. Now ***He who prepared us for this very purpose is God***, who gave to us the Spirit as a pledge. (2Co 5:4-5 NASB)

Think of it, our Father's purpose is so that our mortal flesh may be swallowed up by the incorruptible Life to manifest our immortality! That is why we look to Jesus for our righteousness, transformation, transfiguration, and our glorification.



And not only the creation, but we ourselves too, . . . groan inwardly as we wait for *the redemption of our bodies* [from sensuality and the grave, which *will reveal*] our adoption (*our manifestation as God's sons*). (Rom 8:23 AMPC)

Our manifestation to the world is tied up with the redemption of our body. Our manifestation is also the unveiling of Jesus, the Christ. The unveiling of Jesus Christ is also the revealing or manifestation of the sons of God, which the whole creation is groaning for. (Rom 8:18-23)

(CLV) For the *premonition* of the creation is awaiting **the unveiling of the sons of God**. [When the premonition meets the manifestation creation is set free.]

(JUB) For the *earnest* hope of the creatures waits for **the manifestation of the sons of God**.

(Lamsa NT) For the earnest expectation of all mankind waits for **the manifestation of the sons of God**.

(TCNT) All Nature awaits with eager expectation **the appearing of the Sons of God**.

(Wuest) (19-25) For the concentrated and undivided expectation of the creation is **assiduously and patiently awaiting the revelation of the sons of God**; . . . For we know that the whole creation groans and travails together up to this moment, and not only, but we ourselves also who have the first-fruit of the Spirit, we ourselves also are groaning within ourselves, **assiduously and patiently waiting the full realization of our adult sonship at the time of the redemption of our body**.

The redemption of our body is what will prove our sonship. That is when we will “come out of the closet!”

Are there some who have already “come out of the closet?” Maybe. The Apostle John may be one, though he may also have died. There may be others walking around unknown to us, like those who were resurrected after Jesus’ resurrection.

Is putting on immortality an individual happening or a corporate event?

As Jane Lead, one of the Christian mystics of old has said, as death was a gradual happening, so will the resurrection be gradual.

Incorruptibility is now available to everyone who believes because *we have escaped the corruption* that is in the world and can now seek for immortality.

Whereby are given unto us exceeding great and precious promises: that by these you might be partakers of the divine nature, *having escaped the corruption* that is in the world through lust. (2Pe 1:4 Lamsa NT)

[Incorruption is one thing; immortality is quite another. Incorruption has to do with the soul and immortality is for the body. Only when both of these operations of God are accomplished in us will the resurrection be complete!]

Jesus has destroyed death and brought life and release from death into full view! Let us hasten the day by our obedience to the Holy Spirit!

And Jesus said to them, The sons of this present existence marry and are given in marriage, but those who have been deemed worthy to obtain that age and *the resurrection out from among those who are dead*, [This is the *out-resurrection Paul wrote about*] neither marry nor are given in marriage. *For neither are they any longer able to die*, for they are equal to the angels, and are sons of God, *being sons of the resurrection*. (Luk 20:34-36 Wuest)

What will rescue me out of this body of death? *Grace!* (Rom 7:24 CLV)

## **GRACE PROPHESED FOR ANNULMENT OF DEATH**

How did the Apostle Paul know what to write to the Corinthians concerning the abolition of death? What Scriptures did the Holy Spirit reveal to Paul to bring him to his understanding?

Below are several verses taken from the Old Testament that speak of the annulment of death. May the Spirit quicken to your spirit their meanings and give you insight as you meditate on the Scriptures below; remembering that, *to be carnally minded is death!* (Rom 8:6 Lamsa NT)

### **Job 14:14 NASB**

(14) if a man dies, will he live again? All the days of my struggle **I will wait**  
**Until my change comes.**

### **Isa 28:14-18 AMPC**

(14) Therefore hear the word of the Lord, you scoffers who rule this people in Jerusalem!

(15) Because you have said, We have made a covenant with death, and with Sheol (the place of the dead) we have an agreement--when the overflowing

scourge passes through, it will not come to us, for we have made lies our refuge, and in falsehood we have taken shelter.

(16) Therefore thus says the Lord God, Behold, **I am laying in Zion for a foundation a Stone, a tested Stone, a precious Cornerstone of sure foundation**; he who believes (trusts in, relies on, and adheres to that Stone) will not *be ashamed or give way or hasten away* [*in sudden panic*].

(17) I will make justice the measuring line and righteousness the plummet; and **hail will sweep away the refuge of lies**, and waters will overwhelm the hiding place (the shelter).

(18) And **your covenant with death shall be annulled, and your agreement with Sheol (the place of the dead) shall not stand**; when the overwhelming scourge passes through, then you will be trodden down by it.

### Isa 25:6-8 NASB

(6) The LORD of hosts will prepare a lavish banquet for all peoples on this mountain; A banquet of aged wine, choice pieces with marrow, And refined, aged wine.

(7) And **on this mountain He will swallow up the covering [death] which is over all peoples, Even the veil which is stretched over all nations.**

(8) **He will swallow up death for all time**, And the Lord GOD will wipe tears away from all faces, And He will remove the reproach of His people from all the earth; For the LORD has spoken.

### Psa 102:12-22 AMPC

(12) But You, O Lord, are enthroned forever; and the fame of Your name endures to all generations.

(13) You will arise *and* have mercy *and* loving-kindness for Zion, for it is time to have pity *and* compassion for her; yes, **the set time has come** [*the moment designated*].

(14) For Your servants take [*melancholy*] pleasure in the stones [*of her ruins*] and show pity for her dust.

(15) So the nations shall fear *and* worshipfully revere the name of the Lord, and all the kings of the earth Your glory.

(16) **When the Lord builds up Zion, He will appear in His glory;**

(17) **He will regard the plea of the destitute and will not despise their prayer.**

(18) Let this be **recorded for the generation yet unborn**, that a people yet to be created shall praise the Lord.

(19) For He looked down from the height of His sanctuary, from heaven did the Lord behold the earth,

(20) **To hear the sighing and groaning of the prisoner, to loose those who are appointed to death,**

### **Psa 79:11 AMPC**

(11) Let the groaning *and* sighing of the prisoner come before You; **according to the greatness of Your power *and* Your arm spare those who are appointed to die!**

### **Hos 13:14 AMPC**

(14) Should I ransom them from the power of Sheol (the place of the dead)? Should I redeem them from death? **O death, where are your plagues? O Sheol, where is your destruction?** Relenting and compassion are hidden from My eyes.

### **Psa 68:20 AMPC**

(20) God is to us a God of deliverances and salvation; and **to God the Lord belongs escape from death** [setting us free].

### **Psa 133:1-3 Rotherham**

- (1) A Song of Ascents. David's. Lo! how good and how delightful, for brethren, to dwell together even as one.
- (2) Like the precious oil upon the head, descending upon the beard; the beard of Aaron,—which descended unto the opening of his robe:
- (3) Like **the dew of Hermon**, which descended upon the mountains of Zion,—**for, there, did Yahweh command the blessing, Life**, unto times age-abiding? [The blessing is there on Mt. Hermon (the type), the blessing of Life. The mount of transfiguration. Sela]

### **Hos 6:2 NASB**

(2) "He will revive us after two days; **He will raise us up on the third day, That we may live before Him.**

And He said to them, "Go and say to this jackal, 'Lo! I am casting out demons and performing healings today and tomorrow, and **the third day I am being perfected.** [Jesus is speaking prophetically here, not just in reference to His physical body, but in His people on the third day (Luk 13:32 CLV)]

### **Isa 66:7-8 AMPC**

- (7) Before [Zion] travailed, she gave birth; before her pain came upon her, ***she was delivered of a male child.***
- (8) Who has heard of such a thing? Who has seen such things? Shall a land be born in one day? Or shall a nation be brought forth in a moment? For **as soon as Zion was in labor, she brought forth her children.**

### **Rev 12:1-17 NASB**

- (1) A great sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars;
- (2) and **she was with child**; and she \*cried out, being in labor and in pain to

give birth.

(3) Then another sign appeared in heaven: and behold, a great red dragon having seven heads and ten horns, and on his heads were seven diadems.

(4) And his tail swept away a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was about to give birth, so that when she gave birth he might devour her child.

(5) And **she gave birth to a son, a male child**, who is to **rule all the nations with a rod of iron**; and *her child was caught up to God and to His throne*.

### **Psa 2:8-9 NASB**

(8) 'Ask of Me, and I will surely give the nations as Your inheritance, And the very ends of the earth as Your possession.

(9) 'You shall **break them with a rod of iron** [This promise to Christ is shared with the overcomer], You shall shatter them like earthenware.'"

### **Rev 2:26-27 NASB**

(26) '**He who overcomes**, and he who keeps My deeds until the end, TO HIM I WILL GIVE AUTHORITY OVER THE NATIONS;

(27) **AND HE SHALL RULE THEM WITH A ROD OF IRON**, AS THE VESSELS OF THE POTTER ARE BROKEN TO PIECES, as I also have received authority from My Father;

This man-child that is being birthed and caught up to the throne is the Overcomer, the Christ of God manifesting through Sons. Notice, after the Man-child is caught up to God's throne, the dragon is cast out. **(Rev 12:9, 13)** In this realm, where the man-child resides, there is no dragon.

The Apostle Paul alluded to this man-child in 1Ti 2:15 even before John of Patmos wrote about it in the Unveiling of Jesus Christ. [Paul is not speaking naturally. The woman is the soul giving birth to the mature new creation man — Christ in His fullness.]

Nevertheless [*the sentence put upon women of pain in motherhood does not hinder their souls' salvation, and*] they will be saved [*eternally*] if they continue in faith and love and holiness with self-control, [*saved indeed*] through the Childbearing or **by the birth of the divine Child**. **(1Ti 2:15 AMPC)**

**"I am the resurrection and the life; he who believes in Me will live even if he dies, and everyone who lives and believes in Me will never die. Do you believe this?"**

Let us fix our hope completely [As we come out of the Church Age] on

the grace that is being brought to us today, in this new age of the Kingdom, which will bring to us our total salvation of spirit, soul *and* body. Let us continue eating the true Bread which comes down from Heaven.

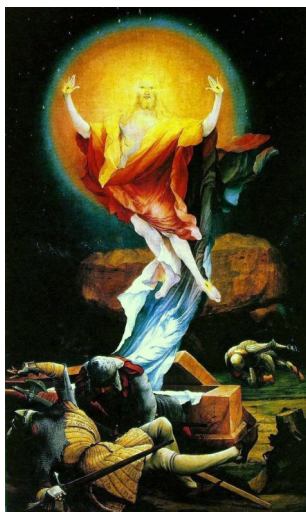
"I am the bread of life. "Your fathers ate the manna in the wilderness, and they died. "This is the bread which comes down out of heaven, so that one may eat of it and not die. "I am the living bread that came down out of heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of the world is My flesh." (Joh 6:48-51 NASB)

This is the Bread which descends out of heaven. Not according as the fathers ate and died; he who is masticating this Bread shall be living for the eon." (Joh 6:58 CLV)

Who has an ear, let him hear what the spirit is saying to the ecclesias. To the one *who is conquering*, to him will I be giving of the **hidden manna**, . . . (Rev 2:17 CLV)

Girding up the loins of your comprehension, *being sober, expect perfectly the grace which is being brought to you* at the unveiling of Jesus Christ. (1Pe 1:13 CLV) [To those who can receive it, this is today, this is now!]

He who has an ear, let him hear what the Spirit is saying.



May the promises made to *the one who is conquering*, the one habitually overcoming [repeatedly conquering as the Greek language implies, and not as a one time event in the future] be yours. For the Overcomer will;

- ◆ Be granted to eat of the tree of life which is in the Paradise of God
- ◆ Not be hurt by the second death

- ◆ Be given a white stone, and a new name written on the stone which no one knows but he who receives it
- ◆ Be given authority over the nations
- ◆ Be clothed in white garments; not be erased from the book of life, and his name will be confessed before the Father and His angels
- ◆ Be made a pillar in the temple of God, and will not go out from it any-more; and will have written on him the name of God, and the name of the city of God, the new Jerusalem, and God's new name
- ◆ Be granted to sit down with Christ on His throne, as He also overcame and sat down on His Father's throne.
- ◆ Inherit all things and be a Son of God  
(From the Book of the Unveiling)

## THINGS TO CONSIDER THAT HELP TO UNDERSTAND THE BOOK OF REVELATION.

- ◆ The book is not literal — Jesus is not a literal lamb with 7 eyes & 7 horns nor does He have a literal sword coming out of His mouth! And the stars are not literal stars either!
- ◆ It is not a record of future events happening in chronological time.
- ◆ It is a book of signs/symbols.
- ◆ It is the revealing of a person — The Lord Jesus Christ!

The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and *signified*<sup>G4591</sup> it by his angel unto his servant John: (Rev 1:1 KJV)

**G4591**

σημαίνω

sēmainō

**Thayer Definition:**

1) to give a sign, to signify, indicate



## Unveiling of Jesus the Christ

It is only a tiny rosebud,  
A flower of God's design.  
But I cannot unfold the petals,  
With these clumsy hands of mine.

The secret of unfolding flowers,  
Is not known to such as I.  
The flower God opens so sweetly,  
In my hands would fade and die.

If I can't unfold a rosebud,  
Flower of God's design;  
Why do I think I have wisdom  
To unfold this Christ-life of mine?

So I'll trust Him for His leading,  
Each moment of every day;  
And I'll look to Him for guidance,  
Each step of this kingdom way.

The pathway that lies before me,  
The Lamb on the throne knows.  
I'll trust HIM to unfold the glory,  
Just as He unfolds the rose!

---

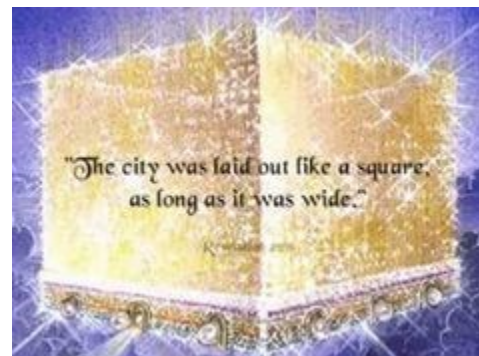
From the words of the pen of a ready writer, J. Preston Eby:

“The Revelation deals with the appearing of Christ. And that is something every person called to sonship is involved with! There is no doubt that there are sincere and earnest-hearted people in churches everywhere awaiting the appearing or return of the Lord Jesus Christ. The book of Revelation is written specifically for that end — to bring about *apocalypse*, to bring about metamorphosis, to bring about transformation, to bring about the unveiling of Jesus Christ! It is our lot in this significant hour to be involved, by the work of the Spirit, in the unveiling of Jesus Christ in all His fullness within His people.

The message of the book of Revelation does not reveal doctrine; it reveals essence, nature, substance, purpose, dealings, energy, and generation. It



reveals not just a word about God, but it yields the experiencing of Him. The book of Revelation shows us the only thing that is going to be revealed, and that is the person of Jesus Christ! It is not the teaching of a doctrine, but the unveiling of a Person! This can only be done by the Spirit! Christ is a spiritual reality, therefore the book of Revelation is a SPIRITUAL BOOK!



Remember — it takes nine months to grow a baby. It takes four months to grow corn. It takes one month for the moon to circle the earth. ***It takes SEVEN SEALS to bring about the unveiling of Jesus Christ!***

When you uncover a thing, you don't have to bring it from some other place, you only need to remove the cover, because what is under it is already present. The book of Revelation reveals to our wondering spirits that Jesus Christ doesn't have to come crashing down through the clouds from outer space in order to be revealed on earth! He is here — covered up, His glory concealed in this world by a fleshly, religious mind; His grace and mercy are concealed by a harsh, legalistic mindset that thunders right out of Mount Sinai, and is full of death; His love is concealed by the false church doctrines of divine vindictiveness, judgment, damnation and eternal torture for billions in hell fire; His righteousness is concealed by human good works, self-effort, and outward laws and traditions of men; His truth and purpose are concealed by natural, carnal understanding; His power is concealed by soulish religious exercises, rituals, ceremonies, programs, and promotions; His holiness is concealed by the corruption of the human heart which is the man of sin. To be *carnally minded* is death, but to be *spiritually minded* is life! The Lord is the Spirit! The Lord, the Spirit, dwells within us! To uncover the real Christ has nothing to do with Christ coming from heaven, or us going to heaven — He must be UN-

COVERED WITHIN US! “But...it pleased God, who *separated me* from my mother’s womb (the old-order religious system), and called me by His grace, *to reveal* (unveil) *His Son in me...*” (Gal. 1:15-16).

The veil that hides Him is upon the mind and the heart. It is not something apart from us or away from us. The veil must be removed from where the Christ is concealed from us within ourselves, for we are the body of Christ, the fullness of Him that filleth all in all. The Lord is not hidden in some far-off heaven somewhere! Those who are walking with the Lord in the light of this new Day know that the unveiling is the uncovering of the full reality within ourselves of Him who *is our life*. The veil has been upon our minds, when we saw Him, we looked through all the distorted trappings of religion and concepts of men who know Him only after the flesh. The veil is also the flesh itself, the outer man with all his carnal-mindedness, worldly wisdom, and fleshly desires, ambitions, actions, and propensities for corruption and evil.

The mystery of Christ is the greatest mystery of all the ages, this mystery is “Christ in you, the hope of glory.” HIS LIFE, which is *our life*, shall not forever be concealed within, for I testify to you that we are soon to see it unfold! “When Christ who is our life appears, then you also will appear with Him in the splendor of His glory” (Col. 3:4, Amplified). Ah — there shall be *a revelation, an unveiling* of His life, His glory, His people, and because we have long been hidden *in Him*, we shall also share in that revelation — partakers of the divine glory.”



For further understanding goto:

**KINGDOM BIBLE STUDIES**  
[kingdombiblestudies.org/  
tablecontents.htm](http://kingdombiblestudies.org/tablecontents.htm)

**Audios of Preston Eby’s writings**  
[wordforthebride.net/Audio.html](http://wordforthebride.net/Audio.html)

# THE CHURCH OF MAKE-BELIEVE

I have met so many people, I have met them by the score, And if I keep  
on living, I'll meet a million more.

Their souls are tired and weary of what they thought would make them  
strong,

It's left them broken hearted, though they try to sing along.

They all are true believers and not easy to deceive,

And they've heard the Spirit saying, "Leave the church of *make-believe!*"

This church it speaks of Jesus and they freely use His name,

While they crucify each other and put the Lord to open shame.

But the church they think they're part of, is one they can't perceive;

It's built on the blood of Jesus, and not a place of *make-believe!*

This church of *make-believe* is rooted firmly in the sand;

Its character is of the world, its ideas, all from man.

It boasts of size and numbers and programs for everyone,

Its leaders touch the glory for what they think they've done.

The Spirit of the Living God would free them if He could,

But those who think they serve Him are bound by human good.

This church it runs on formulas of so-called faith and power,

It's got itself believing it will triumph in this hour.

It hopes to rule the nations before the Lord it sees,

But those who know the truth of God, don't buy this *make-believe*.

This church has plans and busy-ness which keeps men on the run,

Days and hours all consumed with getting so much done.

Seminars and conferences and endless meetings do abound,  
But years of this can drain your soul and put you in the ground.

The longings of the Savior's heart toward those for whom He grieves,  
Are drowned by all the clamor in the church of *make-believe*.  
This church can be like Martha who lived so ill at ease,  
Trying like the raging tide to make her Master pleased.

But there are those like Mary who in stillness did receive,  
The best that Jesus offered men who shunned such *make-believe*.  
This church it loves position and like the Pharisees of old,  
It lives by much tradition which leaves men dead and cold.

It has a hierarchy spawned of men and not from God,  
A system of religion that to Jesus must seem odd.  
He told them you're all brethren and this is what you'll be,  
And if men teach you otherwise, it's simply *make-believe*!

Now there *is* a church of Jesus and it's like a planted seed,  
It's not another system, a doctrine, or a creed.  
It's a living organism in which all who do believe,  
Live with one another in this shared reality.

There is a church of Jesus throughout earth's history,  
That's recognized in every age by pure simplicity.  
Its trademark is devotion to the Master who is Lord,  
Who is held in honor, is worshipped and adored.  
And if we love and serve Him, you know He will be pleased,

To keep us free forever, from the church of *make-believe*!

— author unknown

# What Happens To Those Ignorant Of Christ After They Die?

Three views for the destiny of the  
ignorant — willfully ignorant or not:

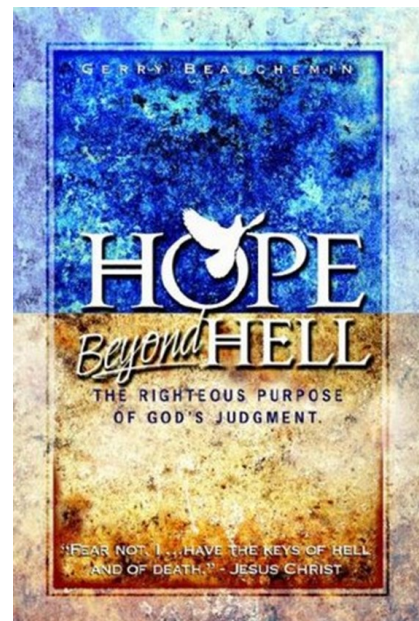
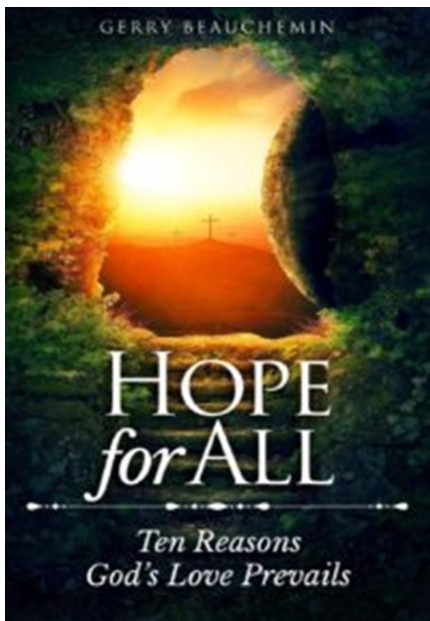
- **Eternal Torment/Separation**
- **Annihilation [Non-being]**
- **Restoration**

All three views can be supported by Scripture.

All three views cannot be simultaneously correct.

Which view comes closest to our Father's Heart and why?

## Is There Hope Beyond Hell?



# **TOTAL SUCCESS!**

## **THE CROSS OF CHRIST**

### **Introduction To The Restoration Of All Things**

“The love of Christ resonates within us and leaves us with only one conclusion: *Jesus died mankind’s death*; therefore, in God’s logic every individual simultaneously died. Now *if all were included in his death they were equally included in his resurrection.*” (2Co 5:14, 15 MIRROR)

“The conclusion is clear: *if one offence condemns the entire human race*; then in principle, *the righteousness of one vindicates the entire human race.*” (Rom 5:18 MIRROR)

Now, if all mankind was included in Christ’s death and resurrection and was vindicated, then how does one harmonize the above statements with the understanding of “*eternal*” torment?

This introductory presentation deconstructs one of the greatest lies ever perpetrated on all of mankind – the sacred cow of the teaching of “*eternal*” punishment/separation/torment. This booklet will either bless you or cause you consternation – depending on the condition of your heart. For those in whom Christ is being formed (Gal 4:19), it will enlarge your heart. For those who have fear, your fear will blind you to it’s message. So my prayer for you the reader, is along the same line as the Apostle Paul’s.

I pray that the *eyes of your heart* may be enlightened, so that you may be filled with the knowledge of His Will in all spiritual wisdom, spiritual understanding, and increasing in the knowledge of God in Light. (Eph 1: 18-21; Col 1: 9-12) So be it.

— Jerry Onyszczak

Download a free PDF copy of :

**DID ENOCH AND ELIJAH REALLY  
ESCAPE DEATH?**

and

**TOTAL SUCCESS!  
THE CROSS OF CHRIST IS NOT A FAILURE!  
Introduction To The Restoration Of All Things**

from:

[wordforthebride.net/Books-Articles.html](http://wordforthebride.net/Books-Articles.html)  
(under the heading — by Other Writers — Articles)

יהודה



“For I am convinced that neither *death*, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, *nor any other created thing*, will be able to separate *us* from the love of God, which is in Christ Jesus our Lord.” (Rom 8:38-39 NASB)