# MIQDASH BETHEL COVENANT INSTITUTION

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*A Study for Judaism · Christianity · Islam*

**DOCUMENT 198**

# TECHIYAT HAMETIM: THE RESURRECTION OF THE DEAD

**A Covenant Deep Dive** into **the Resurrection of the Dead in the Written Tanakh**

***Does the Body Rise? — A Three-Religion Covenant Response from the Written Tanakh***

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*Elder Kepha Arcemont, Founder*
*miqdashbethel.ai • miqdashbethel@gmail.com*

***The Message is Sent to the World***

## REACHING JUDAISM, CHRISTIANITY, AND ISLAM

| ✡ JUDAISM | † CHRISTIANITY | ☪ ISLAM |
|---|---|---|
| ***Techiyat hametim (resurrection of the dead)*** is the thirteenth of Maimonides' Thirteen Principles. **Daniel 12:2** and **Isaiah 26:19** are the explicit Tanakh witnesses. The Amidah blesses **Yahweh** as ***Mechayeh HaMetim (reviver of the dead)***. Resurrection is future, communal, and bodily — not yet realized in any individual. | The resurrection of Jesus is claimed as the historical ***"firstfruits"*** (1 Corinthians 15:20) guaranteeing a future bodily resurrection of all the dead. Paul rests the validity of the whole gospel on this claimed event: ***"if Christ has not been raised, your faith is futile"*** (1 Corinthians 15:17). | ***Yawm al-Qiyamah (the Day of Resurrection)*** affirms bodily resurrection for judgment (Qur'an 75:1–4; 36:78–79) as forcefully as **Daniel** and **Isaiah** — yet Qur'an 4:157–158 denies the crucifixion that Christianity offers as resurrection's historical proof, holding instead that Allah raised Isa (Jesus) to Himself. |

## DOCTRINAL AUTHORITY — STANDING RULE OF MIQDASH BETHEL COVENANT INSTITUTION

The sole binding authority of Miqdash Bethel Covenant Institution is the *Tanakh* — the written covenant of **Yahweh**. No Talmudic tractate, Church council decree, papal encyclical, hadith collection, or extra-biblical tradition carries doctrinal weight equal to or greater than the written Torah. Where any tradition conflicts with the written covenant, the written covenant governs without exception. The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority. Miqdash Bethel uses the Written Tanakh as its sole source for four reasons: it

is the only text Judaism, Christianity, and Islam all recognize as originally given by **Yahweh**; it predates and underlies the Talmud, New Testament, and Qur'an, so testing those traditions against it follows the evidentiary direction of **Deuteronomy 19:15** — the earlier witness governs the later commentary; every later tradition that departs from the Tanakh does so by addition or reinterpretation, never by overturning the text itself, so the text remains the fixed standard; and **Yahweh's** own words declare the covenant unchanging (Malachi 3:6; Psalms 119:89), making the written covenant — not evolving institutional interpretation — the only stable ground for doctrine. All three great covenant traditions — Judaism, Christianity, and Islam — are addressed simultaneously and equally in every Miqdash Bethel document, because **Yahweh's** covenant belongs to every nation that will receive it. The **Deuteronomy 19:15** two-or-three-witness evidentiary standard governs all textual claims in this document.

## HOW TO READ THIS DOCUMENT

This document applies the sole authority of the written Tanakh. **Yahweh** and **Elohim** appear in bold throughout. Tanakh book names and personal names are given in English. Hebrew words appear in ***bold italic with the English meaning (in parentheses)***, followed by the Hebrew letters in bold and the Strong's number in plain text. Scripture references and quotations are bold. Quotations of scripture are Miqdash Bethel's working renderings from the Hebrew unless a translation is named. Each finding is graded **Corroborated** (two or three witnesses in the Tanakh), **Single witness** (one text only, or a reading that rests on a disputed word, so no doctrine is built on it alone), or **Not in the text**. Rabbinic commentary, New Testament texts, the Qur'an, and the ancient translations are cited only as comparative reference — in the page-one table, the Comparative Texts table, and the Three-Religion Audit — never as binding authority. The Written Tanakh governs all conclusions. **Verse numbers follow the English version. In a few chapters the Hebrew Bible divides the chapter at a different point, so the same verse carries a different number in the Hebrew text. Where that happens, the Hebrew number is given in brackets on first citation, for example Numbers 30:13 [Hebrew 30:14].**

## TANAKH BOOKS CITED IN THIS DOCUMENT

| DIVISION | BOOKS CITED | PURPOSE IN THIS STUDY |
|---|---|---|
| Torah | Genesis, Leviticus, Numbers, Deuteronomy | Man formed from dust as a whole living being; the kinsman-redeemer law; the two-or-three-witness standard; **Yahweh's** sovereignty over death and life |

| DIVISION | BOOKS CITED | PURPOSE IN THIS STUDY |
|---|---|---|
| Prophets | 1 Samuel, 1 Kings, 2 Kings, Isaiah, Ezekiel, Hosea, Malachi | Direct witnesses to resurrection (**Isaiah**, **Ezekiel**), the three revivals through **Elijah** and **Elisha**, Sheol and the Pit, and the unchanging covenant |
| Writings | Psalms, Job, Ruth, Ecclesiastes, Daniel | The clearest resurrection text (**Daniel**), Job's Redeemer, Boaz as kinsman-redeemer, the final judgment of every deed |

## COMPARATIVE TEXTS

These texts are cited for comparison only. They show how later traditions and early translators read the Tanakh's resurrection passages. None of them carries doctrinal weight in this document.

| TEXT | TRADITION | HOW IT IS USED HERE |
|---|---|---|
| Mishnah Sanhedrin 10:1; the Amidah (second blessing); Maimonides, Thirteen Principles | Judaism | Resurrection as a fixed article of Jewish faith (page-one table; VI) |
| Babylonian Talmud Sanhedrin 92b; Rashi and Radak on **Ezekiel 37** | Judaism | The rabbinic dispute over whether **Ezekiel 37** records a literal event (VI-B) |
| Josephus, Antiquities 18.1.3–4; Jewish War 2.8.14 | Jewish history | The Pharisee–Sadducee division over resurrection, read alongside Acts 23:6–8 (VI-A) |
| Septuagint; Peshitta; Aramaic Targum; Latin Vulgate; Great **Isaiah** Scroll (1QIsa$^{a}$) | Ancient translations and manuscripts | How early translators read **Isaiah 26:19**, **Psalms 16:10**, and **Hosea 13:14** — evidence of reading, not of meaning (II-B, II-E) |
| 1 Corinthians 15; Acts 2:25–31; 23:6–8; 24:15; John 5:28–29; Matthew 11:5; Luke 7:11–17; Revelation 11:11 | Christianity | New Testament readings of the Tanakh's resurrection texts (VI-A to VI-D) |
| Qur'an 2:243; 2:259; 3:49; 4:157–158; 5:110; 30:50; 35:9; 36:59; 36:78–79; 41:39; 75:1–4 | Islam | Qur'anic resurrection teaching and its parallels (page-one table; VI) |

| TEXT | TRADITION | HOW IT IS USED HERE |
|---|---|---|
| Ibn Kathir, commentary on Qur'an 2:243 and 2:259 | Islam | Classical linking of **Ezekiel** (Hizqil) to Qur'an 2:243 and of 2:259 to Uzair (VI-B) |

# I. FRAMING THE QUESTION — WHAT DOES THE COVENANT MEAN BY RESURRECTION?

## I-A. The Hebrew Vocabulary: Chayah and Techiyah

The Hebrew verb ***chayah (to live, to revive, to be restored to life)*** **חָיָה** H2421 carries the whole subject. In its causative use it means ***to make alive (to give life to)***. The noun ***techiyah (revival)*** **תְּחִיָה** and the fuller phrase ***techiyat hametim (resurrection of the dead)*** **תְּחִיַת הַמֵּתִים** do not appear in the Tanakh as fixed technical terms; they belong to later Hebrew. But the thing they name is embedded in the Tanakh's own verbs and narratives long before the rabbis gave it a name.

The foundation is the Torah's own claim:

***"See now that I, even I, am He, and there is no god beside Me. I put to death and I make alive; I wound and I heal, and there is none who can deliver from My hand."*** **(Deuteronomy 32:39)**

The Hebrew for ***I make alive (achayeh)*** is **אֲחַיֶּה**, the same root ***chayah (to live)***. The same claim is repeated in Hannah's prayer:

***"Yahweh kills and makes alive; He brings down to Sheol and raises up."*** **(1 Samuel 2:6)**

**Finding — Corroborated.** Death and its reversal belong to **Yahweh** alone, and no rival power administers either (**Deuteronomy 32:39**; **1 Samuel 2:6**).

## I-B. Hebrew Anthropology vs. Greek Dualism — Why the Body Matters

A covenant reading of resurrection must first correct a Greek philosophical import that has shaped Christian and popular thought for two millennia: the idea that a person is an immortal soul temporarily housed in a disposable body, so that ***"salvation"*** means the soul's escape from the body. The Tanakh teaches no such thing.

***"Yahweh Elohim formed the man of dust from the ground, and breathed into his nostrils the breath of life, and the man became a living being."*** **(Genesis 2:7)**

The ***nephesh chayah (living being)*** **נֶפֶשׁ חַיָּה** H5315 H2416 is not a soul placed inside a body. The whole formed, breathing, embodied man IS the ***nephesh (living being, life)***. The Torah uses the same phrase for the animals (**Genesis 1:24**), and it can even use ***nephesh met (a dead person)*** **נֶפֶשׁ מֵת** for a corpse (**Numbers 6:6**) — the ***nephesh*** is the whole person, alive or dead, not an invisible part that escapes. The man was formed of ***afar (dust)*** **עָפָר** H6083, and the consequence of covenant rupture is stated plainly:

***"For dust you are, and to dust you shall return."*** (**Genesis 3:19**)

Death in the Tanakh is not the liberation of a soul; it is the dissolution of a whole living being. This is why resurrection — not the survival of a disembodied soul — is the covenant's answer to death: only the restoring of the whole ***nephesh (living being)***, body included, actually reverses what death did.

**Finding — Corroborated.** Man is a whole embodied living being, not a soul housed in a body (**Genesis 1:24**; **2:7**; **3:19**; **Numbers 6:6**).

## II. THE TANAKH'S OWN WITNESSES TO RESURRECTION

### II-A. Daniel 12:2 — The Clearest Text

The single clearest resurrection text in the entire Tanakh is:

***"And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to reproaches and everlasting contempt."*** (**Daniel 12:2**)

This verse sits at the climax of **Daniel's** final vision (**Daniel 10–12**), delivered by a heavenly messenger during ***"a time of trouble, such as never was since there was a nation"*** (**Daniel 12:1**). Resurrection answers that crisis by reaching beyond the living into the grave itself: deliverance is not only for those who survive, but for the dead who never saw it resolved.

The Hebrew is deliberately physical. The dead are ***yeshenei admat-afar (sleepers in the ground of dust)*** **יְשֵׁנֵי אַדְמַת־עָפָר** H3463 H127 H6083, and they ***yakitzu (shall awake)*** **יָקִיצוּ** H6974 — the ordinary verb for waking from sleep. The destinies are equally concrete: ***chayei olam (everlasting life)*** **חַיֵּי עוֹלָם** against ***charafot (reproaches)*** **חֲרָפוֹת** H2781 and ***dir'on olam (everlasting contempt)*** **דִּרְאוֹן עוֹלָם** H1860. The word ***dera'on (abhorrence, contempt)*** occurs only one other time in the whole Tanakh — in the last verse of **Isaiah**, where the corpses of those who rebelled against **Yahweh** are ***"an abhorrence to all flesh"*** (**Isaiah 66:24**). **Daniel 12:2** speaks in the language of **Isaiah**, and the two texts witness together that not every rising is a rising to life.

Verse 3 adds a further word for the faithful: ***"those who are wise shall shine like the brightness of the firmament, and those who turn many to righteousness like the stars forever and ever"*** (**Daniel 12:3**) — reward measured to faithfulness, not one flat, undifferentiated afterlife.

Traditional dating places **Daniel** in the sixth century BCE, during the Babylonian exile. Historical-critical scholarship, working from the detail of **Daniel 11**, generally dates the book's final form to the crisis under Antiochus IV in the second century BCE. Both positions exist in scholarship; the meaning of the text under this document's Doctrinal Authority rule does not depend on settling the question.

**Finding — Corroborated.** The dead will rise bodily to two different outcomes, life or contempt (**Daniel 12:2**; **Isaiah 26:14**, **19**; **Isaiah 66:24**). How the later traditions carried this two-destiny shape is set out in the Three-Religion Audit (VI-A).

### II-B. Isaiah 26:19 — The Dew of Light

***"Your dead shall live; my corpses shall rise. Awake and shout for joy, you who dwell in the dust! For your dew is a dew of lights, and the earth shall bring forth the shades of the dead."*** (**Isaiah 26:19**)

The Hebrew ***nevelati yekumun (my corpses shall rise)*** **נְבֵלָתִי יְקוּמוּן** H5038 H6965 leaves no room for abstraction. The verb ***qum (to arise, to stand up)*** **קוּם** H6965 is the ordinary verb for physical rising throughout the Tanakh. The verse stands within a broader oracle celebrating **Yahweh's** triumph over death itself:

***"He will swallow up death forever, and the Lord Yahweh will wipe away tears from all faces."*** (**Isaiah 25:8**)

**The setting.** **Isaiah 26:19** sits inside **Isaiah 24–27**, a unit of cosmic judgment and renewal. **Isaiah 26** is framed as a song the righteous will sing ***"in that day"*** (**Isaiah 26:1**), and verse 19 is the answer, mid-song, to the people's own complaint in verse 18 that all their labor ***"gave birth to wind"*** (**Isaiah 26:18**) — no lasting deliverance came from it. Where Israel's own efforts produced nothing, **Yahweh's** act will bring life out of the dust itself.

**"My corpses," not "their" or "your."** The Masoretic Hebrew reads ***nevelati (my corpses)***, the harder reading. The ancient translations soften it in different ways: the Septuagint reads ***"those in the tombs shall be raised,"*** while the Syriac Peshitta and the Aramaic Targum read ***"their corpses."*** No Hebrew manuscript has been found that reads otherwise. The Great **Isaiah** Scroll from Qumran (1QIsa[a]) differs from the Masoretic text in this verse in another way: it reads ***yaqitsu (they shall***

***awake)*** where the Masoretic text reads ***haqitsu (awake!)*** — the very form **Daniel 12:2** uses. On the stronger textual reading, **Yahweh** — or the prophet speaking for the people — calls the dead ***"mine."*** The dead belong to Him, not merely to the grave.

**"Dew of lights."** The Hebrew ***tal orot (dew of lights)*** **טַל אוֹרֹת** H2919 H219 is genuinely uncertain. The Vulgate reads it as ***"dew of light"*** (*ros lucis*); others read ***orot*** as ***"herbs,"*** the sense the same word has in **2 Kings 4:39**, giving ***"dew on the plants."*** Either way the picture is the same: a light morning dew that quietly brings a parched field back to green. Resurrection here is not a battle scene but something as ordinary and certain as dew falling at dawn. Because the word itself is disputed, no doctrine is built on the phrase alone.

**The contrast with Isaiah 26:14.** Five verses earlier, in the same song, **Isaiah** says of Israel's dead oppressors, using the word ***rephaim (shades of the dead)*** **רְפָאִים** H7496:

***"They are dead, they will not live; they are shades, they will not arise. Therefore You have punished and destroyed them, and wiped out all memory of them."*** (**Isaiah 26:14**)

Verse 19 then uses the same noun and the same verb ***qum (to rise)*** for Israel's own dead — ***"the earth shall bring forth the shades"*** — and says the opposite. Same words, opposite verdicts, five verses apart in the same poem. This is the point: resurrection in **Isaiah 26** is not a universal, automatic reversal of death. It is covenantal. Some dead stay dead and their memory is wiped out; others are named and reclaimed by **Yahweh**. That is the same shape **Daniel 12:2** gives the doctrine — ***"some to everlasting life, and some to reproaches"*** — and **Isaiah** reaches it first, by contrast rather than by direct statement.

**Finding — Corroborated.** The dead of **Yahweh's** people will rise bodily, while the oppressors do not rise to life (**Isaiah 26:14**, **19**; **Daniel 12:2**). The meaning of ***tal orot (dew of lights)*** is a Single witness and carries no doctrine on its own.

### II-C. Ezekiel 37:1–14 — The Valley of Dry Bones

***"The hand of Yahweh was upon me, and He brought me out by the ruach of Yahweh and set me down in the middle of the valley, and it was full of bones ... and behold, there were very many on the surface of the valley, and behold, they were very dry."*** (**Ezekiel 37:1–2**)

The dryness is deliberate. These are not the recently dead; this is hope spoken into a case where hope no longer seems reasonable. **Yahweh** then asks the question that anchors the whole vision: ***"Son of man, can these bones live?"*** (**Ezekiel 37:3**). **Ezekiel's** answer is itself instructive — not yes and not

no, but ***"O Lord Yahweh, You know."*** The prophet will not answer a resurrection question from his own reasoning; only **Yahweh** can answer it.

The restoration then comes in two distinct stages, and the gap between them carries the teaching.

**First, structure without breath.** At the prophesied word ***"there was a noise, and behold, a rattling, and the bones came together, bone to its bone"*** (**Ezekiel 37:7**). Sinews, flesh, and skin cover them — ***"but there was no breath in them"*** (**Ezekiel 37:8**). Fully formed bodies lie lifeless: the body rebuilt is not yet life.

**Second, breath called separately.** **Ezekiel** is commanded to prophesy a second time, now to the ***ruach (wind, breath, spirit)*** רוּחַ H7307 itself: ***"Come from the four winds, O breath, and breathe on these slain, that they may live"*** (**Ezekiel 37:9**). Only then do they live and stand, ***"an exceedingly great army"*** (**Ezekiel 37:10**). The vision treats rebuilding and giving life as two separate acts of **Yahweh**. The word ***ruach*** does triple duty through the passage — wind, breath, and spirit at once — and the vision plays on all three senses. The pattern is the pattern of **Genesis 2:7**: a body formed from the ground, then breath given from **Yahweh**.

Unlike **Daniel 12:2**, this vision does not leave its meaning to inference. The text names it, verses 11–14:

***"These bones are the whole house of Israel ... Behold, I will open your graves and raise you up from your graves, O My people, and bring you into the land of Israel. Then you shall know that I am Yahweh ... and I will put My spirit within you, and you shall live, and I will place you in your own land."*** (**Ezekiel 37:11–14**)

The immediate referent is the national restoration of Israel from exile, the same promise given in plain words in **Ezekiel 36:24–28**. Yet the picture **Yahweh** chose — graves opened, bodies rebuilt, breath returned — only works as a picture because bodily resurrection was already an intelligible hope to its hearers. The rabbinic dispute over whether the vision also records a literal event is set out in the Three-Religion Audit (VI-B).

**Finding — Corroborated.** The primary meaning of **Ezekiel 37** is the national restoration of Israel, as the text itself states (**Ezekiel 37:11–14**; **36:24–28**).

**Finding — Not in the text.** That **Ezekiel 37** by itself teaches the final resurrection of individuals is not stated in the text. The doctrine therefore rests on **Daniel 12:2** and **Isaiah 26:19**, with **Ezekiel 37** as supporting picture, not as its foundation.

### II-D. Job 19:25–27 — The Redeemer Who Stands at the Last

***"For I know that my Redeemer lives, and at the last He will stand upon the dust. And after my skin has been struck off, yet from my flesh I shall see Eloah, whom I shall see for myself, and my eyes shall behold, and not another."*** (**Job 19:25–27**)

The word ***go'ali (my redeemer)*** **גֹּאֲלִי** H1350 is not a poetic flourish. The ***go'el (kinsman-redeemer)*** is a Torah office: the near kinsman bound to avenge a murdered relative's blood (**Numbers 35:19**), to buy back a family member sold for debt, and to redeem the family's land (**Leviticus 25:25**). Boaz acts as the ***go'el (kinsman-redeemer)*** of Ruth and Naomi in exactly this legal sense (**Ruth 4:1–10**). When **Job** says ***"I know that my Redeemer lives,"*** he calls on a guarantor bound by kinship to stand up for him — and given the book's uncompromising faith in One **Elohim**, the ***go'el*** here can only be **Elohim** Himself.

The verb in verse 25 is again ***yaqum (He will stand, He will arise)*** **יָקוּם** H6965 — the same root ***qum*** that **Isaiah 26:19** uses for the dead rising. And He stands ***al-afar (upon the dust)***, the dust to which man returns (**Genesis 3:19**) and in which **Daniel's** sleepers lie (**Daniel 12:2**). The time is ***acharon (at the last)*** **אַחֲרוֹן** H314.

The phrase ***"from my flesh I shall see Eloah"*** is genuinely contested among translators. The Hebrew ***mibbesari (from my flesh)*** **מִבְּשָׂרִי** H1320 uses the preposition ***min (from)***, which can mean ***"from within / in"*** or ***"away from / without"*** depending on context, and Hebrew grammarians have argued both readings for centuries. The New JPS (1985) renders it ***"But I would behold God while still in my flesh"*** (embodied); the 1917 JPS renders the same words ***"Then without my flesh shall I see God"*** (disembodied). The divine name in this line is ***Eloah*** **אֱלוֹהַּ** H433, the singular form used often in **Job**.

This is not a stray devotional line. It is the peak of **Job's** answer to three friends who insist his suffering proves his guilt. **Job** refuses that logic and stakes his hope beyond the argument entirely: even if he dies unvindicated, his Redeemer will still stand and set it right — ***"and my eyes shall behold, and not another."*** The hope is personal and cannot be handed to another man.

**Finding — Corroborated.** A living Redeemer will stand at the last and vindicate His servant (**Job 19:25**; with the kinsman-redeemer law of **Numbers 35:19** and **Leviticus 25:25**).

**Finding — Single witness.** Whether **Job 19:26** speaks of seeing **Elohim** in the body or apart from it rests on one disputed preposition; no doctrine is built on this line alone.

### II-E. Psalms 16:10 and Hosea 13:14

***"For You will not abandon my soul to Sheol, nor let Your faithful one see the Pit."*** **(Psalms 16:10)**

The last word is ***shachat (pit)*** **שַׁחַת** H7845. Its plain, well-attested sense across the Tanakh is a place — the pit, another name for ***Sheol (the grave, the realm of the dead)*** **שְׁאוֹל** H7585 (**Psalms 30:9** [Hebrew 30:10]; **Isaiah 38:17**; **Job 33:18**). The Septuagint translated it ***diaphthora (corruption, decay)***, a process rather than a place. The Tanakh's own usage supports ***"pit"***; the reading ***"decay"*** rests on the Greek translation. How that translation choice was later used is set out in the Three-Religion Audit (VI-C).

***"Shall I ransom them from the power of Sheol? Shall I redeem them from death? O death, where are your plagues? O Sheol, where is your destruction? Compassion is hidden from My eyes."*** **(Hosea 13:14)**

Biblical Hebrew carries no punctuation marks, so whether these lines are a promise or a question expecting the answer ***"no"*** depends on how translators read the surrounding chapter — and translations split hard. The KJV, the NIV, and the New JPS (1985) render **Yahweh's** words as a promise to ransom Israel from Sheol; the ESV, NASB, and NET render the same words as a question implying the opposite, followed at once by ***"compassion is hidden from My eyes,"*** in a chapter otherwise given to judgment on Ephraim's idolatry. Both readings are presented here rather than resolved, as the **Deuteronomy 19:15** standard demands.

Both texts affirm **Yahweh's** authority to reclaim life out of ***Sheol (the grave)***, the same authority stated in **1 Samuel 2:6**: ***"He brings down to Sheol and raises up."***

**Finding — Corroborated.** ***Shachat*** means ***"pit,"*** a name for the grave (**Psalms 16:10**; **30:9** [Hebrew 30:10]; **Isaiah 38:17**; **Job 33:18**). The reading ***"decay"*** is Not in the text's own usage.

**Finding — Single witness.** Whether **Hosea 13:14** is a promise of ransom or a question announcing judgment cannot be settled from the text alone; no doctrine is built on it.

### II-F. Three Historical Acts — Revival Within the Covenant Narrative

The Tanakh also records three acts of the dead being restored to mortal life through a covenant prophet. They are distinct from, but corroborate, the doctrine of final resurrection.

**1 Kings 17:17–24 — Elijah.** **Elijah** stretches himself over the son of the widow of Zarephath three times and prays with striking precision: ***"O Yahweh my Elohim, let this child's life come into him again"*** **(1 Kings 17:21)** — not a general prayer for healing, but a plea for the departed life itself to

return to the body. The widow's answer ties the miracle to the prophet's office: ***"Now I know that you are a man of Elohim, and that the word of Yahweh in your mouth is truth"*** (**1 Kings 17:24**). Power over death confirms the prophetic word.

**2 Kings 4:18–37 — Elisha.** This account is fuller and more physical than **Elijah's**: **Elisha** lies on the child, ***"mouth on his mouth, eyes on his eyes, hands on his hands"*** (**2 Kings 4:34**), and the child sneezes seven times before opening his eyes. The doubling is not incidental: **Elisha** had asked for ***"a double portion"*** of **Elijah's** spirit before **Elijah** was taken up (**2 Kings 2:9**), and his ministry repeatedly shows fuller versions of **Elijah's** miracles.

**2 Kings 13:20–21 — the bones.** This is the most striking of the three, and it is easy to pass over: it happens after **Elisha's** own death. A corpse, hastily thrown into **Elisha's** tomb during a Moabite raid, touches his bones and the man revives and stands. There is no prayer, no prophetic word, no living agent at all. **Yahweh's** power to reverse death outlasts the prophet's own body.

Each account is a revival back into ordinary mortal life — those restored died again later — not the final, unending resurrection of **Daniel 12:2**. They are down payments on the final resurrection, not substitutes for it.

**Finding — Corroborated. Yahweh** has exercised power over death within covenant history, by three separate accounts (**1 Kings 17:17–24**; **2 Kings 4:18–37**; **2 Kings 13:20–21**).

## III. THE COVENANT FRAMEWORK — WHY RESURRECTION MATTERS TO THE COVENANT

Resurrection in the Tanakh is not a philosophical comfort for death's sting; it belongs to the covenant itself. **Deuteronomy 30:19** sets life and death, blessing and curse, before Israel as covenant outcomes. If death were final and total — the complete dissolution of the ***nephesh chayah (living being)*** — then **Yahweh's** covenant justice would have no final court. The righteous who suffered injustice all their lives and the wicked who prospered (**Ecclesiastes 8:14**) would both simply cease. Yet the Tanakh insists:

***"For Elohim will bring every deed into judgment, with every hidden thing, whether good or evil."*** (**Ecclesiastes 12:14**)

The same teacher says it twice more: ***"Elohim will judge the righteous and the wicked"*** (**Ecclesiastes 3:17**), and ***"for all these things Elohim will bring you into judgment"*** (**Ecclesiastes 11:9**). **Daniel 12:2** shows how that judgment reaches those who have already died: they

are raised to receive it. The dead must stand again before **Yahweh** to receive what the covenant promised or warned.

**Finding — Corroborated.** Every deed will come into judgment (**Ecclesiastes 3:17**; **11:9**; **12:14**), and the dead are raised to receive their outcome (**Daniel 12:2**). That the covenant's final judgment requires resurrection is drawn from these texts together; no single verse states it in those words.

## IV. FIVE COVENANT WITNESSES TO THE RESURRECTION

Under the **Deuteronomy 19:15** standard, no doctrine may stand on a single text. These five witnesses establish bodily resurrection as a teaching of the Tanakh, apart from any later tradition.

**Witness One — Daniel 12:2: the dead awake to two destinies.** ***"Many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to reproaches and everlasting contempt."*** The clearest statement in the Tanakh, physical in its language and divided in its outcome, sharing the rare word ***dera'on (contempt)*** with **Isaiah 66:24**.

**Witness Two — Isaiah 26:19: corpses rise, the earth gives up its dead.** ***"Your dead shall live; my corpses shall rise."*** Set within an oracle of **Yahweh's** triumph over death itself (**Isaiah 25:8**), and set against the oppressors who ***"will not arise"*** (**Isaiah 26:14**).

**Witness Three — Ezekiel 37:1–14: breath returns to the bones.** Primarily an oracle of national restoration (**Ezekiel 37:11**), but its two stages — bones, sinew, flesh, and skin rebuilt first, then ***ruach (breath)*** called to give life — make sense only because bodily resurrection was an intelligible hope to its hearers.

**Witness Four — Job 19:25–27: the Redeemer who stands at the last.** ***"I know that my Redeemer lives, and at the last He will stand upon the dust."*** Hope beyond the grave, voiced from the depth of suffering and staked on a kinsman-redeemer bound to vindicate him. Whether ***"from my flesh"*** means in or apart from the body remains a genuine translation dispute.

**Witness Five — 1 Samuel 2:6 and Deuteronomy 32:39: Yahweh alone kills and makes alive.** ***"Yahweh kills and makes alive; He brings down to Sheol and raises up." "I put to death and I make alive."*** Death and its reversal belong to **Yahweh's** sovereign authority alone.

**Finding — Corroborated.** Bodily resurrection is a teaching of the written Tanakh, established by more than two witnesses (**Daniel 12:2**; **Isaiah 26:19**; **Job 19:25–27**; **1 Samuel 2:6**; **Deuteronomy 32:39**; with **Ezekiel 37:1–14** as supporting picture).

## V. WHERE THE THREE TRADITIONS CONVERGE AND DIVERGE

**Convergence:** All three traditions affirm a future, bodily, universal resurrection tied to divine judgment. None of the three, in its mainstream historical teaching, reduces the final hope to a disembodied immortal soul alone. This three-way agreement does not make the doctrine true — the Tanakh's own witnesses in Section IV do that — but it shows that bodily resurrection is the shared inheritance of the written covenant, not a sectarian invention.

**Divergence:** The traditions part company not on whether the dead will rise bodily, but on whether it has already begun and who has already risen. Judaism holds the event entirely in the future; no one has yet been raised to the final resurrection. Christianity holds that the general resurrection has already begun in one historical case — Jesus — as its guarantee and ***"firstfruits."*** Islam affirms the same future general resurrection as Judaism, while denying the specific event Christianity offers as evidence, holding instead that Isa (Jesus) was raised to Allah without dying on the cross — a third position.

Under the **Deuteronomy 19:15** standard, the written Tanakh contains no witness testimony — first-hand, contemporary, or otherwise — to any individual's final resurrection having already taken place in fulfillment of **Daniel 12:2** or **Isaiah 26:19**. The Tanakh affirms the doctrine of bodily resurrection with several corroborating witnesses; it does not, on its own pages, settle which tradition's claim about a fulfilled instance is correct. Miqdash Bethel Covenant Institution states this limit plainly rather than resolving it by appeal to New Testament or Qur'anic material carrying a weight the Tanakh itself does not grant them.

**Finding — Not in the text.** No individual's final resurrection in fulfillment of **Daniel 12:2** is recorded or witnessed in the written Tanakh.

# VI. THREE-RELIGION AUDIT — HOW EACH TRADITION HANDLES RESURRECTION

| ELEMENT | JUDAISM | CHRISTIANITY | ISLAM |
|---|---|---|---|
| Primary Term | ***Techiyat hametim (resurrection of the dead)*** — the thirteenth of Maimonides' Thirteen Principles; denial forfeits a share in the world to come (Mishnah Sanhedrin 10:1). | ***Anastasis (resurrection)*** ἀνάστασις — the resurrection of Jesus as the historical ***"firstfruits"*** of a future general resurrection (1 Corinthians 15:20–23). | ***Yawm al-Qiyamah (the Day of Resurrection)*** — bodily resurrection for judgment; belief in the Last Day is one of the six articles of Islamic faith. |
| Textual Basis | **Daniel 12:2** and **Isaiah 26:19** are the explicit Tanakh texts; **Ezekiel 37** and **Job 19:25–27** support them; developed further in the Mishnah and the Amidah. | Built on the Tanakh's resurrection texts (**Daniel 12:2** is echoed in John 5:28–29) plus the claimed historical event of the empty tomb (1 Corinthians 15:3–8). | Qur'an 75:1–4 and 36:78–79 affirm bodily reassembly explicitly, answering skeptics who doubted that decayed bones could be restored. |
| Covenant Convergence | Bodily, not merely spiritual, resurrection; a future event tied to judgment and covenant restoration — the plain sense of **Daniel 12:2** and **Isaiah 26:19** without addition. | Keeps the Tanakh's insistence on bodily resurrection — 1 Corinthians 15 argues against a disembodied Greek reading, agreeing with the ***nephesh chayah (living being)*** of **Genesis 2:7**. | Keeps bodily resurrection as forcefully as the Tanakh — the dead emerging from graves and standing for judgment closely mirrors **Daniel's *"awake."*** |
| Covenant Departure | The Tanakh does not name any resurrected individual as the guarantee of the general resurrection; here Judaism's expectation and Christianity's claim differ from each other, while the Tanakh leaves timing and means undefined. | Rests the whole doctrine on one historical claim — the resurrection of Jesus — that the written Tanakh does not name or describe; the **Deuteronomy 19:15** standard cannot be applied to it from the Tanakh alone. | Qur'an 4:157–158 denies the crucifixion outright, removing the event Christianity offers as proof, while affirming its own general bodily resurrection on a different textual basis. |

The following readings are comparative reference only. They show how the later traditions received the Tanakh texts examined in Section II. None of them is used to establish any finding in this document.

### VI-A. Daniel 12:2 and Isaiah 26:19 in the Later Traditions

By the first century, resurrection had become a live dividing line within Judaism itself: the Pharisees affirmed it and the Sadducees denied it, a dispute the New Testament records (Acts 23:6–8) and Josephus confirms independently (Antiquities 18.1.3–4; Jewish War 2.8.14). **Daniel 12:2** is the text most directly behind the Pharisaic position, and its two-destiny shape recurs in John 5:28–29 (***"those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of judgment"***) and Acts 24:15. The Qur'an keeps the same shape: on the Day of Resurrection the raised are divided (compare Qur'an 36:59). None of the three teaches that everyone raised comes to a good end.

**Isaiah 25:8** (***"He will swallow up death forever"***) is the verse Paul quotes in 1 Corinthians 15:54 as warrant for the resurrection he defends — the New Testament argument leans on this oracle of **Isaiah**. Jesus' answer to John the Baptist, ***"the dead are raised up"*** (Matthew 11:5), is commonly read by Christian commentators as drawing on **Isaiah 26:19** together with **Isaiah 35:5–6** and **61:1**. The Qur'an, for its part, repeatedly uses an image of the same kind as **Isaiah's** dew: rain reviving dead land as proof that the dead will be revived (Qur'an 30:50; 35:9; 41:39). **Isaiah** reaches for dew, the Qur'an for rain — water in a dry land bringing back what looked finished.

### VI-B. Ezekiel 37 in the Later Traditions

Rabbinic commentary preserves a three-way dispute over whether the vision records a literal event (Babylonian Talmud Sanhedrin 92b). Rabbi Eliezer held that the revived dead ***"stood on their feet, sang a song, and died"*** again. Rabbi Yehuda held that it was ***"truly a parable."*** Rabbi Eliezer son of Rabbi Yosei HaGelili held that they went up to the land of Israel, married, and had children — and a later sage, Rabbi Yehuda ben Beteira, claimed descent from them. Medieval commentators Rashi and Radak lean toward reading the vision as a picture of the exile's reversal. Even within rabbinic tradition, then, there is no agreement that **Ezekiel 37** itself depicts the final resurrection of individuals — which agrees with the finding in II-C.

In Islamic tradition, the classical commentators connect **Ezekiel** (Hizqil) with Qur'an 2:243, the thousands who fled their homes in fear of death, were told to die, and were brought back to life; Ibn Kathir reports this identification from earlier authorities. A separate passage, Qur'an 2:259, tells of a man who passes a ruined town and asks how Allah will bring it to life after its death; he is made to die a hundred years and is revived, and his donkey's bones are reassembled and clothed with flesh before his eyes. Most classical commentators identify that man as Uzair (Ezra), with the ruined town as Jerusalem; Ibn Kathir also records the view that he was simply a man of Israel.

In the New Testament, Revelation 11:11 borrows the language of **Ezekiel 37:10** for the two witnesses who lie dead three and a half days: ***"the breath of life from Elohim entered them, and they stood on their feet."*** Christian commentary reads **Ezekiel's** vision as the pattern that this scene echoes. That three traditions reach for the same picture — bones rebuilt and breath returned by a divine word — shows how deeply bodily resurrection was fixed in this textual world before any of the three built its present doctrine.

### VI-C. Psalms 16:10 and Hosea 13:14 in the New Testament

The Septuagint's ***diaphthora (decay)*** for ***shachat (pit)*** in **Psalms 16:10** became the hinge of Peter's argument in Acts 2:25–31: David died and was buried, his tomb was still standing, so his flesh did see decay; therefore, Peter argues, David spoke of a descendant whose body would not decay. That argument depends on reading ***shachat*** as ***"decay"*** rather than ***"pit"***; as II-E shows, Tanakh's own usage is ***"pit."*** Paul likewise draws on the Septuagint's positive reading of **Hosea 13:14** in 1 Corinthians 15:55 (***"O death, where is your sting?"***), placing **Hosea's** words in a triumphant resurrection setting whatever they meant in their original eighth-century BCE setting toward Israel.

### VI-D. The Prophet Who Raises the Dead

Luke 7:11–17 (Jesus and the widow's son at Nain) is shaped as an echo of **1 Kings 17**: a prophet, a widow, an only son, restored and ***"given to his mother"*** in nearly the same words as **1 Kings 17:23**. The Qur'an has Isa (Jesus) say that he raises the dead ***"by Allah's leave"*** (Qur'an 3:49; 5:110) — affirming this kind of miracle for him while denying the crucifixion and resurrection Christianity rests on. All three traditions treat a prophet's power to reverse death as the sign that confirms the prophet, as the widow of Zarephath did (**1 Kings 17:24**).

## VII. CORRECTIONS TO EARLIER LIBRARY MATERIAL

This revision replaces the July 2026 edition of Document 198. The following corrections were found in that edition and are made in this one. Three of them (Corrections 1, 2, and 5) were flagged in Document 303 and left for Elder Kepha's decision; they are now settled here. No other library document was affected.

**Correction 1 — Isaiah 26:19 Hebrew.** The July edition printed the Hebrew of ***nevelati yekumun (my corpses shall rise)*** with broken letters and wrong vowels. It now reads **נִבְלָתִי יְקוּמוּן**, checked against the Leningrad and Aleppo-based texts.

**Correction 2 — "JPS 1985" labels.** Scripture quotations were labeled ***"JPS 1985"*** but did not follow that translation. For example, JPS 1985 renders **Daniel 12:2** with ***"others to reproaches, to***

***everlasting abhorrence,"*** and renders **Hosea 13:14** as a promise (***"From Sheol itself I will save them"***). The labels are removed; quotations are now marked as Miqdash Bethel's working renderings from the Hebrew (How to Read).

**Correction 3 — the ancient versions of Isaiah 26:19.** The July edition said the Septuagint, Peshitta, and Targum all read ***"their"*** or ***"your"*** dead bodies, and that the Great **Isaiah** Scroll confirms ***nevelati***. In fact the Septuagint reads ***"those in the tombs,"*** and the Peshitta and Targum read ***"their corpses."*** The Great **Isaiah** Scroll reading of this word could not be confirmed; what the Scroll does show in this verse is ***yaqitsu (they shall awake)*** in place of ***haqitsu (awake!)***. Section II-B is corrected.

**Correction 4 — Job 19:26 divine name.** The July edition rendered ***"I shall see Elohim."*** The Hebrew word is ***Eloah*** **אֱלוֹהַּ** H433. The rendering is corrected and the word noted (II-D).

**Correction 5 — Daniel 12:2 "quoted directly" in the Gospels.** The audit table said **Daniel 12:2** is quoted directly by Jesus in the Gospels. It is not quoted; its two-destiny language is echoed in John 5:28–29. Corrected in the audit table.

**Correction 6 — Qur'an 2:259 and Ezekiel.** The July edition said Ibn Kathir connects Qur'an 2:259 to **Ezekiel's** vision and to Nehemiah's return. The classical commentators connect **Ezekiel** (Hizqil) with Qur'an 2:243; Qur'an 2:259 is traditionally linked to Uzair and to ruined Jerusalem. The Nehemiah link could not be confirmed and is removed (VI-B).

**Correction 7 — Qur'an 4:157.** The raising of Isa to Allah is stated in Qur'an 4:158, not 4:157; the citation is now 4:157–158.

**Correction 8 — Greek and Hebrew letters.** The Greek ***anastasis (resurrection)*** was printed with a broken letter; it now reads ἀνάστασις. The Hebrew of ***ruach (breath)*** in the **Ezekiel** quotations and of ***techiyah (revival)*** were also broken and are corrected (**רוּחַ**, **תְּחִיָּה**).

**Correction 9 — non-Tanakh sources used as support.** Sanhedrin 92b, Rashi and Radak, Ibn Kathir, the New Testament, and the Qur'an were used inside Sections I–II as supporting witnesses. Under the standing rule of September 28, 2026, these now appear only in the page-one table, the Comparative Texts table, and the Three-Religion Audit (VI-A to VI-D).

**Correction 10 — verse brackets, names, and contact. Psalms 30:9** now carries its [Hebrew 30:10] bracket. Hebrew book names and personal names are given in English. The old website, phone number, and Louisiana address are removed per the standing rules.

## VIII. SEVEN COVENANT DECLARATIONS ON THE RESURRECTION

| # | COVENANT DECLARATION | BASIS |
|---|---|---|
| I | Death is the dissolution of the whole ***nephesh chayah (living being)***, body included — not the release of a disembodied immortal soul. Resurrection, not escape from the body, is the covenant's answer to death. | **Genesis 2:7**; **3:19**; **Numbers 6:6** |
| II | **Yahweh** alone holds sovereign authority to kill and to make alive. No rival power administers death or its reversal. | **1 Samuel 2:6**; **Deuteronomy 32:39** |
| III | The dead who sleep in the dust will bodily awake to two distinct outcomes — everlasting life, or reproaches and everlasting contempt. | **Daniel 12:2**; **Isaiah 66:24** |
| IV | The earth itself will give up **Yahweh's** dead in bodily form, within His larger triumph over death; the oppressors do not rise to life. | **Isaiah 25:8**; **26:14**; **26:19** |
| V | Three revivals within covenant history show that **Yahweh** exercises real power over death; they are down payments on the final resurrection, not substitutes for it. | **1 Kings 17:17–24**; **2 Kings 4:18–37**; **13:20–21** |
| VI | Every deed, hidden or open, will come into judgment, and the dead are raised to receive their outcome; without resurrection the covenant's final judgment would have no court. | **Ecclesiastes 3:17**; **12:14**; **Daniel 12:2** |
| VII | The written Tanakh affirms bodily resurrection with several corroborating witnesses; it does not itself settle any tradition's claim of an already-fulfilled instance. | **Deuteronomy 19:15** |

## IX. THE COVENANT RESPONSE — WHAT THE TANAKH OFFERS THE PERSON FACING DEATH

The Tanakh does not offer a philosophical proof of an afterlife designed to satisfy a skeptic. It offers a covenant pattern. **Yahweh** formed a living being from dust and breath (**Genesis 2:7**). Death returns that being to dust (**Genesis 3:19**) as the consequence of covenant rupture. **Yahweh**, who alone kills, alone makes alive (**1 Samuel 2:6**), and He promises a bodily awakening — not all to the same outcome (**Daniel 12:2**) — as the final court in which every hidden deed receives its due (**Ecclesiastes 12:14**).

For the covenant believer, this changes how death is faced. Grief is real, and the Tanakh never mocks it. But the grave is not the owner of those who belong to **Yahweh**: He calls them ***"my corpses"*** (**Isaiah 26:19**). The hope is not that a soul slips away from a body that does not matter, but that the whole person — the one we knew, in the body we knew — will stand again. That hope also carries a charge: since every deed comes into judgment, the life lived now in the body matters before **Yahweh**. **Job**, speaking from the depth of unexplained loss, states the covenant hope in its most human form:

***"I know that my Redeemer lives, and at the last He will stand upon the dust ... and my eyes shall behold, and not another."*** (**Job 19:25–27**)

This is the covenant's own answer — not a finished philosophical system, but a Redeemer who lives, and a dust that will not have the final word.

## SCRIPTURE INDEX

| REFERENCE | SUBJECT | SECTION |
|---|---|---|
| **Genesis 1:24** | Nephesh chayah used of the animals | I-B |
| **Genesis 2:7** | Man formed of dust, becomes a living being | I-B; II-C; VIII.I; IX |
| **Genesis 3:19** | Dust you are, and to dust you shall return | I-B; II-D; VIII.I; IX |
| **Leviticus 25:25** | The kinsman-redeemer buys back the land | II-D |
| **Numbers 6:6** | Nephesh met — a dead person | I-B; VIII.I |
| **Numbers 30:13 [Hebrew 30:14]** | Example of Hebrew verse numbering | How to Read |
| **Numbers 35:19** | The avenger of blood (go'el) | II-D |
| **Deuteronomy 19:15** | Two-or-three-witness standard | Doctrinal Authority; IV; V; VIII.VII |
| **Deuteronomy 30:19** | Life and death set before Israel | III |
| **Deuteronomy 32:39** | I put to death and I make alive | I-A; IV; VIII.II |
| **Ruth 4:1–10** | Boaz as kinsman-redeemer | II-D |
| **1 Samuel 2:6** | **Yahweh** kills and makes alive; brings down to Sheol and raises up | I-A; II-E; IV; VIII.II; IX |

| REFERENCE | SUBJECT | SECTION |
|---|---|---|
| **1 Kings 17:17–24** | **Elijah** revives the son of the widow of Zarephath | II-F; VI-D; VIII.V |
| **2 Kings 2:9** | **Elisha** asks for a double portion | II-F |
| **2 Kings 4:18–37** | **Elisha** revives the Shunammite's son | II-F; VIII.V |
| **2 Kings 4:39** | Orot — herbs | II-B |
| **2 Kings 13:20–21** | A dead man revives at the touch of **Elisha**'s bones | II-F; VIII.V |
| **Job 19:25–27** | My Redeemer lives; He will stand at the last upon the dust | II-D; IV; IX; closing verse |
| **Job 33:18** | Shachat — the pit | II-E |
| **Psalms 16:10** | Not abandoned to Sheol; shachat as pit | II-E; VI-C |
| **Psalms 30:9 [Hebrew 30:10]** | Shachat — the pit | II-E; VII |
| **Psalms 119:89** | **Yahweh**'s word settled in heaven | Doctrinal Authority |
| **Ecclesiastes 3:17** | **Elohim** will judge the righteous and the wicked | III; VIII.VI |
| **Ecclesiastes 8:14** | The righteous suffer, the wicked prosper | III |
| **Ecclesiastes 11:9** | **Elohim** will bring you into judgment | III |
| **Ecclesiastes 12:14** | Every deed brought into judgment | III; VIII.VI; IX |
| **Isaiah 24–27** | The setting of Isaiah 26:19 | II-B |
| **Isaiah 25:8** | He will swallow up death forever | II-B; IV; VI-A; VIII.IV |
| **Isaiah 26:1** | The song sung in that day | II-B |
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| **Isaiah 26:18** | We gave birth to wind | II-B |
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| **Isaiah 35:5–6** | Healing of the blind and lame | VI-A |

| REFERENCE | SUBJECT | SECTION |
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| **Isaiah 38:17** | Shachat — the pit | II-E |
| **Isaiah 61:1** | Good news to the afflicted | VI-A |
| **Isaiah 66:24** | Dera'on — an abhorrence to all flesh | II-A; IV; VIII.III |
| **Ezekiel 36:24–28** | Israel gathered and given a new spirit | II-C |
| **Ezekiel 37:1–14** | The valley of dry bones | II-C; IV; VI-B |
| **Daniel 10–12** | **Daniel**'s final vision | II-A |
| **Daniel 11** | The detail used to date the book | II-A |
| **Daniel 12:1** | A time of trouble | II-A |
| **Daniel 12:2** | Many who sleep in the dust shall awake | II-A; IV; V; VI; VIII.III; IX |
| **Daniel 12:3** | The wise shall shine | II-A |
| **Hosea 13:14** | Ransom from Sheol — promise or question | II-E; VI-C; VII |
| **Malachi 3:6** | I **Yahweh** do not change | Doctrinal Authority |

***"For I know that my Redeemer lives, and at the last He will stand upon the dust."***

**Job 19:25 — The Written Covenant of Yahweh**

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## MIQDASH BETHEL COVENANT INSTITUTION

**Document 198 • Techiyat HaMetim: The Resurrection of the Dead • July 2026 • Revised October 2026**

miqdashbethel.ai • miqdashbethel@gmail.com •

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