

MIQDASH BETHEL COVENANT INSTITUTION

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A Study for Judaism • Christianity • Islam

DOCUMENT 261

FOR ELOHIM TOOK HIM

A Covenant Deep Dive into *laqach* (to take) in the Tanakh: Enoch's Disappearance, Elijah's Storm Wind, and Ezekiel's Transport by the Spirit

Where Did Enoch Go, Did Elijah Die or Go to Heaven, Was Ezekiel Carried in Body or in Vision, and What Does the Written Text Actually Establish? — A Three-Religion Covenant Response

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The Message is Sent to the World

REACHING JUDAISM, CHRISTIANITY, AND ISLAM

✡ JUDAISM	✝ CHRISTIANITY	☪ ISLAM
Judaism keeps Elijah at the door: a cup is poured for him at the Passover table and a chair is set for him at every circumcision, because Malachi 4:5 [Hebrew 3:23] promises he will be sent. Yet the oldest Aramaic translation of the Torah is divided on Enoch: some manuscripts of Targum Onkelos say Yahweh caused him to die, and Genesis Rabbah reads " <i>he was not</i> " as death. The Hebrew text itself must decide what can be taught.	Most Christians read Enoch and Elijah as the two men who never died (Hebrews 11:5), and many identify them with the two witnesses of Revelation 11. Other groups teach the reverse: that Elijah was only moved to another place on earth and died later. Both claims are older than any modern pulpit. The Tanakh is the earlier witness and must be heard first.	The Qur'an names Idris, whom Islamic tradition identifies with Enoch: " <i>We raised him to a high station</i> " (Q. 19:56–57). It names Ilyas (Elijah) as a messenger who confronted the worship of Ba'l (Q. 37:123–132), but it does not narrate his departure. The Tanakh records all three events on which these traditions draw.

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 The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority.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* to three events that readers in every generation have found hard to explain: Enoch's disappearance (**Genesis 5:24**), **Elijah** taken by a storm wind (**2 Kings 2:11**), and **Ezekiel** lifted by the spirit (**Ezekiel 8:3**). **Yahweh** (יהוה) and **Elohim** (אלהים) appear in bold throughout. Tanakh books and personal names are given in English. Hebrew transliterations appear in ***bold italic*** with their English meaning in parentheses at every occurrence; Hebrew letters are bold; Strong's numbers are plain. Scripture references are bold. Verse numbers follow the English version; where the Hebrew numbering differs, it is given in brackets. Scripture is rendered in a close working translation from the Hebrew, checked against the JPS 1985 and Robert Alter translations. Each finding is graded under the two-or-three-witness standard as **Corroborated** (two or more independent Tanakh witnesses), **Single witness**, or **Not in the text**. Three audiences are addressed simultaneously: Judaism, Christianity, and Islam. The Targums, rabbinic literature, the New Testament, the Qur'an, and modern church teaching are cited only in the tables and the Three-Religion Audit, as historical and comparative reference — not as binding authority. The Written Tanakh governs all conclusions.

TANAKH BOOKS CITED IN THIS DOCUMENT

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Torah	Genesis, Numbers, Deuteronomy	Enoch in the line of Adam; the two Enochs; the deaths the Torah does record (Aaron, Moses); the firstborn's double portion; the tests of a prophet
Prophets	1 Samuel , 1 Kings, 2 Kings, Isaiah , Jeremiah , Ezekiel , Hosea, Micah , Malachi	Elijah 's ministry, his request to die, and his taking; the spirit that carries a prophet; Ezekiel 's visions; the promise to send Elijah
Writings	Psalms, Job, Ecclesiastes, 1 and 2 Chronicles	The psalmists' hope to be " taken "; the storm wind of Yahweh ; death as the rule for all flesh; the writing from Elijah to Jehoram

COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
Ancient translations	Septuagint (Greek) Genesis 5:24; Targum Onkelos and Targum Pseudo-Jonathan on Genesis 5:24	How the earliest translators read " he was not, for Elohim took him "
Second Temple writings	Sirach 44:16; 49:14; 1 Enoch; Philo, Questions on Genesis 1.86	The growth of Enoch traditions after the Tanakh
Rabbinic literature	Genesis Rabbah 25:1; Rashi on Genesis 5:24; Talmud Sukkah 5a; Mishnah Eduyot 8:7; Radak on 2 Chronicles 21:12	Enoch's end debated; whether Elijah reached heaven; Elijah 's future task; the letter to Jehoram
New Testament	Hebrews 11:5, 13; John 1:21; 3:13; Matthew 11:14; 17:3, 10–13; Luke 1:17; Jude 14–15; Revelation 11:3–12; Acts 8:39–40	Enoch and Elijah in the Christian witness
Qur'an	Q. 19:56–57; 21:85–86; 6:85; 37:123–132	Idris and Ilyas in the Islamic witness

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
Modern teaching	Watchtower, <i>Insight on the Scriptures</i> , “Elijah”; United Church of God, <i>Heaven and Hell</i> ; Doctrine and Covenants 110:13; teaching on Herbert W. Armstrong and John Alexander Dowie as Elijah ; J. F. Blumrich, <i>The Spaceships of Ezekiel</i> (1974); E. von Däniken, <i>Chariots of the Gods?</i> (1968)	Claims tested in Sections VI and VII

I. FRAMING THE QUESTION — THREE ACCOUNTS, ONE PLUMB LINE

I-A. The Questions as They Are Usually Asked

Three short passages have carried an enormous weight of teaching. The questions put to this Institution about them are direct:

First: where did Enoch go, and did he die?

Second: was **Elijah** carried to heaven in a chariot of fire, and is he alive there now — or was he moved to another place on earth, where he later died?

Third: was **Ezekiel** physically flown from Babylon to Jerusalem, or did he see Jerusalem in a vision while his body stayed where it was?

Fourth: what do these accounts mean for the covenant believer, and what do they not mean?

This study builds on earlier work in the Library and does not repeat it. **Document 152** (*What Happens After Death?*) examined *Sheol (the realm of the dead)* and the resurrection hope; the May 2026 companion study *The Sod, the Ruach, Elijah, and the Yom Yahweh* examined the promise of **Malachi 4:5–6** [Hebrew 3:23–24]; **Document 163** examined the Enoch of Cain’s line and the first city; **Document 246** examined the Ethiopian canon and the Book of Enoch; and the unnumbered research paper *Nothing New Under the Sun* listed these three events among the unexplained events of the Tanakh. This document gives the three events the full covenant deep dive, and it corrects several points in the earlier material (Section X).

I-B. The Questions in the Tanakh’s Own Terms

The Tanakh never says “*Enoch went to heaven.*” It never says “*Elijah did not die.*” It never says “*Ezekiel flew to Jerusalem in his body.*” It says this:

Enoch walked with Elohim, and he was not, for Elohim took him. (Genesis 5:24)

And Elijah went up by the storm wind to the heavens. (2 Kings 2:11)

And the spirit lifted me up between the earth and the heavens, and brought me in visions of Elohim to Jerusalem. (Ezekiel 8:3)

One Hebrew verb runs through all three accounts: *laqach* (to take), לָקַח. Elohim "took" Enoch. The sons of the prophets say Yahweh is "taking" Elijah (2 Kings 2:3, 5). The form of a hand "took" Ezekiel by a lock of his head (Ezekiel 8:3). The three questions therefore become one: when Yahweh takes a man, what does the text say happened, and where does the text fall silent? Every finding below is graded. A finding is **Corroborated** when two or more independent Tanakh witnesses carry it (Deuteronomy 19:15); **Single witness** when one text carries it; **Not in the text** when it is taught but the Tanakh does not say it.

II. THE WORD STUDY — WHAT THE HEBREW SAYS

The vocabulary of the three accounts is precise. The table sets out the terms this study relies on.

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
<i>laqach</i> (to take), לָקַח	H3947	To take, take hold of, receive; the ordinary verb for taking anything	Genesis 5:24; 2 Kings 2:3, 5, 9, 10; Ezekiel 3:14; 8:3
<i>ve'enennu</i> (and he was not), וְאֵינְנוּ	H369	From <i>ayin</i> (there is not): absence from the speaker's world; used of the dead and of the missing	Genesis 5:24; 42:13, 36; Jeremiah 31:15
<i>bithallekh et</i> (to walk about with), הִתְהַלֵּךְ	H1980	The reflexive form of <i>halakh</i> (to walk): to walk continually, to live one's life in company with	Genesis 5:22, 24; 6:9
<i>se'arah</i> (storm wind), סַעְרָה	H5591	A violent storm, tempest; the wind from which Yahweh speaks and acts	2 Kings 2:1, 11; Job 38:1; Ezekiel 1:4
<i>shamayim</i> (heavens / sky), שָׁמַיִם	H8064	The sky where birds fly and clouds move, and the dwelling of Yahweh; one word for both	Genesis 1:20; 1 Kings 8:30; Psalms 115:16
<i>rekhev esh</i> (chariot of fire), רֶכֶב אֵשׁ	H7393 / H784	Chariotry of fire; the host of Yahweh in fiery form	2 Kings 2:11; 6:17
<i>parad</i> (to separate), פָּרַד	H6504	To divide, part one from another	2 Kings 2:11

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
<i>'alah (to go up), עָלָה</i>	H5927	To ascend, go up; causative <i>ba'alot (to bring up)</i>	2 Kings 2:1, 11
<i>nasa (to lift, carry), נָשָׂא</i>	H5375	To lift up and carry away	1 Kings 18:12; 2 Kings 2:16; Ezekiel 3:12, 14; 8:3; 11:1, 24; 43:5
<i>ruach (spirit / wind / breath), רוּחַ</i>	H7307	Wind, breath, spirit; the moving power of Yahweh	1 Kings 18:12; 2 Kings 2:16; Ezekiel 8:3
<i>mar'ot Elohim (visions of Elohim), מַרְאוֹת אֱלֹהִים</i>	H4759	Sights granted by Elohim ; the formula that frames Ezekiel's journeys	Ezekiel 1:1; 8:3; 40:2
<i>tavnit (form / pattern), תַּבְנִית</i>	H8403	A likeness or pattern, not the thing itself	Ezekiel 8:3, 10
<i>tsitsit (lock / fringe), צִיצִית</i>	H6734	A lock of hair; elsewhere the fringe of a garment	Ezekiel 8:3; Numbers 15:38
<i>adderet (mantle), אֲדָרֶת</i>	H155	The prophet's cloak; passed from Elijah to Elisha	1 Kings 19:19; 2 Kings 2:8, 13–14
<i>vayyamot (and he died), וַיָּמָת</i>	H4191	The closing word of every other life in the line of Adam	Genesis 5:5, 8, 11, 14, 17, 20, 27, 31

Three lexical observations govern what follows.

First, *laqach (to take)* is an ordinary word. It is used for taking a wife, taking a stone, or taking a city. Nothing in the verb itself says *"to heaven"* or *"without death."* Its meaning in each account comes from what the text says around it. It is the same verb **Elijah** used when he asked to die: *"Now, O Yahweh, take my life", kach nafshi (take my life), 1) קַח נַפְשִׁי Kings 19:4)*. **Yahweh** did not take him that day. He took him later, in His own way.

Second, *shamayim (heavens / sky)* is one word in Hebrew for what English separates into *"sky"* and *"heaven."* The birds fly *"across the face of the expanse of the heavens"* (Genesis 1:20), and **Yahweh** hears *"in the heavens, Your dwelling place"* (1 Kings 8:30). When the text says **Elijah** went up *"to the heavens,"* the word alone does not tell us which.

Third, the *ruach (spirit / wind)* that lifts a prophet is a known thing in the Tanakh. Two witnesses outside **Ezekiel** say the spirit of **Yahweh** was expected to carry **Elijah** bodily from place to place (1 Kings 18:12; 2 Kings 2:16). **Ezekiel** uses the same verb, *nasa (to lift, carry)*, six times of himself.

The question in each case is whether the carrying was in the body or *"in visions of Elohim,"* and the text usually tells us.

III. ENOCH — “AND HE WAS NOT, FOR ELOHIM TOOK HIM”

III-A. Two Men Named Enoch

The Tanakh names two men called Enoch before the Flood, and they must not be confused. The first is Cain’s son, after whom Cain named the first city (**Genesis 4:17**; see **Document 163**). The second is the son of Jared in the line of Seth, the father of Methuselah and great-grandfather of Noah (**Genesis 5:18–24**). The Enoch who *"walked with Elohim"* and was taken is the second. Nothing is said of him outside **Genesis 5** except his name in the genealogy of **1 Chronicles 1:3**.

III-B. The Formula Broken

Genesis 5 is built on a fixed formula. Each man lives, fathers a son, lives on, and the entry ends with the same word: *vayyamot (and he died)*, וַיָּמָוֹת. Eight times the formula closes that way. Once it does not.

NAME	YEARS	HOW THE ENTRY ENDS	TEXT
Adam	930	<i>"and he died"</i>	Genesis 5:5
Seth	912	<i>"and he died"</i>	Genesis 5:8
Enosh	905	<i>"and he died"</i>	Genesis 5:11
Kenan	910	<i>"and he died"</i>	Genesis 5:14
Mahalalel	895	<i>"and he died"</i>	Genesis 5:17
Jared	962	<i>"and he died"</i>	Genesis 5:20
Enoch	365	<i>"and he walked with Elohim, and he was not, for Elohim took him"</i>	Genesis 5:23–24
Methuselah	969	<i>"and he died"</i>	Genesis 5:27
Lamech	777	<i>"and he died"</i>	Genesis 5:31

The break is deliberate. The same book records deaths plainly wherever they occur, and the Torah records the deaths of its greatest men without hesitation: Aaron *"died there on the top of the mountain"* (Numbers 20:28); Moses *"died there in the land of Moab"* and Yahweh buried him (Deuteronomy 34:5–6). For Enoch alone, the word is withheld. By the Masoretic numbers, Enoch was taken 57 years after Adam died, while Seth, Enosh, Kenan, Mahalalel, and his own father Jared were all still living; Jared outlived his son's taking by 435 years (Genesis 5:3–20). His 365 years are the shortest life in the chapter. The text gives no meaning to the number, and none should be added.

III-C. "Enoch Walked with Elohim"

The phrase appears twice, before and after the notice of his years (Genesis 5:22, 24). The verb is *vayyithallekh* (and he walked about), וַיִּתְהַלֵּךְ, the reflexive form that describes continuous, habitual walking — a way of life, not a single act. The object is *ba-Elohim* (the Elohim), with the article. Only one other man before the Flood is described the same way: *"Noah walked with the Elohim"* (Genesis 6:9). Noah was preserved through the Flood; Enoch was taken before it. The text places the walk first and the taking second. What the Tanakh records about Enoch's inner life is only this walk, and it is recorded twice.

III-D. "And He Was Not"

The phrase *ve'enennu* (and he was not), וְאֵינְנוּ, is built on *ayin* (there is not), H369. It says that a person is no longer present. Tanakh uses it both ways.

TEXT	WORDS	WHAT HAD HAPPENED
Genesis 42:13, 36	<i>"and one is not"; "Joseph is not, and Simeon is not"</i>	Joseph was alive in Egypt; Simeon was held in prison. Both were <i>"not"</i> only to their father's knowledge.
Jeremiah 31:15	<i>"Rachel weeping for her children ... because they are not"</i>	Children lost to death and exile.
Psalms 39:13 [Hebrew 39:14]	<i>"before I go and am no more"</i>	The psalmist's own death.
Job 7:8, 21	<i>"your eyes will be on me, and I will not be"</i>	Job's expected death.

The phrase therefore describes disappearance from the world of the living, whatever the cause. In Genesis 42 it is used of a man who was alive. In Psalms 39 it is used of death. The phrase alone cannot settle Enoch's end; the reason given with it must.

III-E. “For Elohim Took Him”

The reason is stated: *ki laqach oto Elohim (for Elohim took him)*, כִּי־לָקַח אֹתוֹ אֱלֹהִים. The agent is **Elohim**. The act is a taking. The destination is not named. Two psalmists later use the same verb for their own hope beyond the grave, and both set it against the fate of the wicked:

But Elohim will ransom my soul from the hand of Sheol, for He will take me. (Psalms 49:15 [Hebrew 49:16])

You will guide me with Your counsel, and afterward You will take me to glory. (Psalms 73:24)

The verbs are *yikkacheni (He will take me)*, יִקְחֵנִי, and *tikkacheni (You will take me)*, תִּקְחֵנִי. Neither psalm names Enoch, and neither claims that the psalmist will escape death. But both show that “*Elohim took him*” became part of the covenant vocabulary of hope: to be taken by **Elohim** is to be received, not lost.

III-F. Two Readings Weighed

Two readings of Enoch’s end have stood side by side since before the New Testament, and this study presents both.

	READING A: TAKEN WITHOUT DEATH	READING B: TAKEN BY DEATH
Textual basis	The formula “ <i>and he died</i> ” is withheld (Genesis 5:24) in a chapter that uses it eight times	“ <i>He was not</i> ” is used of the dead (Psalms 39:13; Job 7:8, 21)
Supporting echo	<i>laqach (to take)</i> used of the righteous received by Elohim (Psalms 49:15; 73:24)	The general rule: “ <i>What man can live and not see death?</i> ” (Psalms 89:48 [Hebrew 89:49])
Early readers	Septuagint: “ <i>he was not found, for God transferred him</i> ”; Sirach 44:16; 49:14; Hebrews 11:5; Qur’an 19:57 (if Idris is Enoch)	Targum Onkelos in many printed editions (“ <i>the Lord caused him to die</i> ”; some manuscripts read the opposite); Genesis Rabbah 25:1; Rashi
Weakness	The text does not say he did not die, nor where he went	The text does not say he died, and it withholds the one word it uses for everyone else

The Hebrew text leans toward Reading A, because the break in the formula is the author's own choice in a chapter that is otherwise rigid. But the lean is an implication, not a statement. Where Enoch went — *"to heaven," "to paradise," "to the firmament,"* as later writings say — is not in the text at all.

Finding — Enoch: that Enoch *"walked with Elohim"* is stated twice (**Genesis 5:22, 24**). That **Elohim** took him is stated (**Genesis 5:24**). That he did not see death is the strong implication of the broken formula, carried by one verse: **Single witness**. Where he was taken is **Not in the text**. That he became an angel, wrote the books that bear his name, or will return as one of the two witnesses is **Not in the text**.

IV. ELIJAH — “AND ELIJAH WENT UP BY THE STORM WIND TO THE HEAVENS”

IV-A. The Account in Order

Unlike Enoch's single verse, **Elijah**'s departure is a full narrative (**2 Kings 2:1–18**). The table sets it in order.

STAGE	TEXT	WHAT THE TEXT RECORDS
1. Announced beforehand	2 Kings 2:1	The narrator states the agent and the means before anything happens: <i>"when Yahweh was about to take up Elijah by the storm wind to the heavens."</i>
2. Known to the prophets	2 Kings 2:3, 5	The sons of the prophets at Bethel and at Jericho say to Elisha: <i>"Do you know that today Yahweh is taking your master from over your head?"</i> Elisha answers, <i>"I also know it; be silent."</i>
3. The Jordan parted	2 Kings 2:8	Elijah strikes the water with his rolled <i>adderet (mantle)</i> ; the two cross on dry ground.
4. The double portion	2 Kings 2:9–10	Elisha asks for <i>pi shenayim (a double portion)</i> of Elijah's spirit, the firstborn's share (Deuteronomy 21:17). Elijah: <i>"If you see me being taken from you, it shall be so."</i>
5. The separation and the storm	2 Kings 2:11	A chariot of fire and horses of fire <i>separate</i> the two; Elijah goes up <i>by the storm wind</i> .

STAGE	TEXT	WHAT THE TEXT RECORDS
6. The witness	2 Kings 2:12	Elisha sees and cries, <i>"My father, my father, the chariot of Israel and its horsemen!"</i> "And he saw him no more."
7. The mantle taken up	2 Kings 2:13–14	Elisha strikes the Jordan River: <i>"Where is Yahweh, the Elohim of Elijah?"</i> The water parts again.
8. The search	2 Kings 2:15–18	Fifty men search for three days and do not find him.

IV-B. The Wind, Not the Chariot

The popular picture places **Elijah** inside the chariot. The text does not. The chariot and horses of fire *vayyafriđu* (separated) the two men, וַיִּפְרְדּוּ; the one who went up went *"by the storm wind,"* *ba-se'arah* (in the storm wind), בַּסֶּעָרָה. This is the storm from which **Yahweh** answers Job (Job 38:1) and the *ruach se'arah* (storm wind) that opens **Ezekiel's** first vision (Ezekiel 1:4). The stormy wind is one of **Yahweh's** servants: *"stormy wind, fulfilling His word"* (Psalms 148:8).

The fiery chariotry returns in **Elisha's** own life, surrounding him on the mountain at Dothan (2 Kings 6:17), and **Elisha's** cry at **Elijah's** departure is spoken over **Elisha** himself on his deathbed by King Joash: *"My father, my father, the chariot of Israel and its horsemen!"* (2 Kings 13:14). The title honors the prophet as Israel's true defense. It is not a description of a vehicle.

IV-C. "To the Heavens" — Which Heavens?

The text says **Elijah** went up *ba-shamayim* (to the heavens). As Section II showed, the one Hebrew word covers the sky and the dwelling of **Yahweh**. The Tanakh itself draws the line sharply: *"The heavens are the heavens of Yahweh, but the earth He has given to the children of man"* (Psalms 115:16). The text of 2 Kings 2 does not say which heavens **Elijah** reached. It says he went up by the storm wind, and that he was not seen again by those who stood on the earth.

IV-D. Did Elijah Die?

The text records no death for **Elijah** and no burial. The contrast with his successor is sharp: *"And Elisha died, and they buried him"* (2 Kings 13:20). The Torah's pattern, seen in Aaron and **Moses** (Section III-B), is to record the deaths of the great plainly. For **Elijah** it records only that he was taken, and it records it as known in advance by everyone present.

Two witnesses show that **Elijah's** contemporaries believed the spirit of **Yahweh** could carry him bodily from place to place. Obadiah, the steward of Ahab's house, feared exactly this: *"the spirit of Yahweh"*

will carry you I know not where", *ve-ruach Yahweh yissa'akha (and the spirit of Yahweh will carry you)*, 1) וְרוּחַ יְהוָה יִשָּׂאֲכָה Kings 18:12). After the storm wind, the sons of the prophets said the same: *"perhaps the spirit of Yahweh has lifted him and cast him on one of the mountains or into one of the valleys"* (2 Kings 2:16). Elisha told them not to search; when they returned empty-handed he said, *"Did I not say to you, Do not go?"* (2 Kings 2:18). Elisha, who saw the event, knew the search was useless. The sons of the prophets, who did not see it, expected a relocation. The text preserves both views and endorses Elisha's.

Finding — Elijah's departure: that **Yahweh** took **Elijah** by a storm wind, announced beforehand and seen by **Elisha**, is stated (2 Kings 2:1, 11–12), with the prophets at Bethel and Jericho as further witnesses that it was known in advance (2 Kings 2:3, 5): **Corroborated** within the narrative. That the spirit of **Yahweh** was known to carry **Elijah** bodily is **Corroborated** (1 Kings 18:12; 2 Kings 2:16). That **Elijah** did not die is the strong implication of the narrative, which records no death where the book records others: **Single witness**, by implication. Whether he reached the dwelling of **Yahweh** or only the sky is **Not in the text**.

IV-E. The Writing to Jehoram — 2 Chronicles 21:12–15

One passage is the center of the modern dispute. After Jehoram of Judah killed his brothers and led Judah into the ways of Ahab's house, the Chronicler records:

And a writing came to him from Elijah the prophet, saying: Thus says Yahweh, the Elohim of David your father: Because you have not walked in the ways of Jehoshaphat your father ... behold, Yahweh will strike your people with a great plague ... and you yourself with a severe sickness of your bowels. (2 Chronicles 21:12–15)

The difficulty is chronological. 2 Kings narrates **Elijah's** departure (2 Kings 2) before the campaign in which Jehoshaphat is still reigning and **Elisha** is already known as the man *"who poured water on the hands of Elijah"* (2 Kings 3:11). The letter, however, answers the murder of Jehoram's brothers, which followed Jehoshaphat's death (2 Chronicles 21:1–4).

TEXT	WHAT IT RECORDS
2 Kings 1:17	Jehoram of Israel begins to reign <i>"in the second year of Jehoram son of Jehoshaphat king of Judah"</i> — so Jehoram of Judah already held the throne alongside his father
2 Kings 2:1–12	Elijah is taken; Elisha succeeds him
2 Kings 3:1, 11–14	Jehoshaphat still reigns; Elisha is already the prophet who <i>"poured water on the hands of Elijah"</i>

TEXT	WHAT IT RECORDS
2 Kings 8:16	Jehoram son of Jehoshaphat begins to reign; the Hebrew adds that Jehoshaphat was still king of Judah
2 Chronicles 21:1–4	Jehoshaphat dies; Jehoram strengthens himself and kills his brothers
2 Chronicles 21:12–15	The writing from Elijah arrives
2 Chronicles 21:18–20	The disease falls; Jehoram dies after two years of it

Four readings have been offered, and each has serious defenders.

Reading One — Elijah was still alive on earth. The storm wind moved him to another place, as the sons of the prophets supposed (**2 Kings 2:16**), and years later he wrote to Jehoram. This is the teaching of the Jehovah's Witnesses and of several Sabbath-keeping churches. It takes **2 Chronicles 21:12** at face value. But it must set aside **Elisha's** own verdict that the search was useless (**2 Kings 2:18**), and the text never says **Elijah** was seen again.

Reading Two — Elijah wrote the letter before he was taken, foreseeing Jehoram's sins by the word of **Yahweh**, and it was delivered at the proper time. This is the reading of Radak (David Kimchi) and many later commentators. It fits the prophetic pattern of words written down for a later day (**Isaiah 30:8; Jeremiah 36:2**). But the Chronicler does not say so; he says only that "*a writing came to him from Elijah.*"

Reading Three — The book of King's narrative is arranged by the prophet, not strictly by date. Because **2 Kings 1:17** and **8:16** show Jehoram of Judah reigning beside his father, some commentators hold that **Elijah's** taking, placed in **2 Kings 2** to close his story, actually came later — after the brothers were killed. This reading keeps both texts literal but relies on a reconstructed chronology the text does not state.

Reading Four — Many modern critical scholars regard the letter as the Chronicler's own composition, expressing **Elijah's** judgment in writing. Miqdash Bethel holds the Chronicles text as covenant scripture and does not adopt this reading, but it is reported here because it is widely held in the academy.

Finding — the writing to Jehoram: that a writing from **Elijah** came to Jehoram after he killed his brothers is stated once (**2 Chronicles 21:12**); **2 Kings**, which records Jehoram's reign (**2 Kings 8:16–24**), does not mention it: **Single witness**. When and from where **Elijah** wrote it is **Not in the**

text. The letter therefore cannot, on its own, prove either that **Elijah** lived on earth for years after the storm wind or that he did not. Any teaching that rests its whole case on this one verse, in either direction, stands on a single witness.

IV-F. “Behold, I Am Sending You Elijah the Prophet”

The last word of the Prophets returns to **Elijah**, and it pairs him with **Moses**:

Remember the Torah of Moses My servant, which I commanded him at Horeb for all Israel, statutes and judgments. Behold, I am sending you Elijah the prophet before the coming of the great and awesome day of Yahweh. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and strike the land with a ban of destruction. (Malachi 4:4–6 [Hebrew 3:22–24])

Malachi calls him *Eliyab (Elijah)*, אֵלִיָּהּ, the short form of the name. The same short form is used of the same Tishbite in **2 Kings 1:3, 8, 12**, so the spelling does not point to a different man. The promise names *“Elijah the prophet.”* The plain reading is **Elijah** himself. A second reading, held by many, is that the promise is fulfilled by one who comes in **Elijah’s** office and power, as the Tanakh elsewhere promises *“David their king”* to a people living long after David died (**Jeremiah 30:9; Hosea 3:5**). The text of **Malachi** does not choose between these readings. It does define the task: the one sent will turn hearts, fathers to children and children to fathers, before the day of **Yahweh**. That task is the test of any claim to fulfill the promise (Section VII-B).

Finding — the promise: that **Yahweh** will send *“Elijah the prophet”* before the day of **Yahweh** is stated in one passage (**Malachi 4:5–6 [Hebrew 3:23–24]**): **Single witness**, carrying full covenant weight as the Prophets’ closing word. Whether the promise is fulfilled by **Elijah** in person or by one in his office is not settled by the text; the plain reading is **Elijah** himself. That the fulfillment has already come in any named modern man is **Not in the text**.

V. EZEKIEL — “AND THE SPIRIT LIFTED ME UP BETWEEN THE EARTH AND THE HEAVENS”

V-A. Where Ezekiel Was Sitting

The account is dated and placed with care: *“in the sixth year, in the sixth month, on the fifth of the month, as I sat in my house, and the elders of Judah sat before me, the hand of the Lord Yahweh fell upon me there”* (**Ezekiel 8:1**). Ezekiel was among the exiles in Babylon by the river Chebar (**Ezekiel 1:1–3**). The elders were in the room with him.

V-B. The Taking

And He put out the form of a hand, and took me by a lock of my head; and the spirit lifted me up between the earth and the heavens, and brought me in visions of Elohim to Jerusalem, to the entrance of the inner gate that faces north, where the seat of the image of jealousy was, which provokes jealousy. (Ezekiel 8:3)

Every element is carefully worded. The hand is *tavnit yad* (*the form of a hand*), תַּבְנִית יָד, a likeness, not a hand of flesh. It *"took"* him — *vayyikkacheni* (*and it took me*), וַיִּקַּחנִי, the verb of Enoch and Elijah — by the *tsitsit* (*lock*) of his head. The *ruach* (*spirit*) lifted him *"between the earth and the heavens."* And the whole journey is framed by one phrase: *be-mar'ot Elohim* (*in visions of Elohim*), בְּמַרְאוֹת אֱלֹהִים.

V-C. The Frame Closes: Body in Babylon, Sight in Jerusalem

The same book tells where the journey ended:

And the spirit lifted me up and brought me in the vision by the spirit of Elohim to Chaldea, to the exiles. And the vision that I had seen went up from me. And I spoke to the exiles all the things that Yahweh had shown me. (Ezekiel 11:24–25)

Three details settle the question for this account. The phrase *"in visions of Elohim"* opens the journey (Ezekiel 8:3) and *"in the vision"* closes it (Ezekiel 11:24). The vision itself *"went up"* from him at the end. And he reports what he saw to the exiles — the same elders who had been sitting in his house when the hand fell on him (Ezekiel 8:1). The same formula opens his first vision (Ezekiel 1:1) and his last, where he is brought *"in visions of Elohim"* into the land of Israel and set on a very high mountain (Ezekiel 40:2). What traveled from Babylon to Jerusalem was Ezekiel's sight, carried by the spirit. His body stayed among the exiles.

V-D. Every Time the Spirit Lifted Ezekiel

Ezekiel uses *nasa* (*to lift, carry*) himself six times (Ezekiel 3:12, 14; 8:3; 11:1, 24; 43:5), and once says the spirit *"brought me out"* (Ezekiel 37:1). The table sorts them by what the text itself says about the frame.

TEXT	WHAT HAPPENS	FRAME STATED BY THE TEXT
Ezekiel 3:12–15	The spirit lifts him and takes him away; he goes <i>"bitter, in the heat of my spirit"</i> and comes to the exiles at Tel-abib, where he sits seven days stunned	Not stated. He is moved to a real settlement of exiles; this may be a bodily journey on the ground under Yahweh's hand

TEXT	WHAT HAPPENS	FRAME STATED BY THE TEXT
Ezekiel 8:3	Lifted between earth and heavens, brought to Jerusalem	<i>"In visions of Elohim"</i>
Ezekiel 11:1	Lifted and brought to the east gate of the house of Yahweh	Within the same vision (8:3 – 11:24)
Ezekiel 11:24	Lifted and brought back to Chaldea	<i>"In the vision by the spirit of Elohim"</i>
Ezekiel 37:1	Brought out <i>"in the spirit of Yahweh"</i> and set down in the valley of dry bones	The hand of Yahweh ; the valley is explained as a sign for <i>"the whole house of Israel"</i> (37:11)
Ezekiel 43:5	Lifted and brought into the inner court; the glory fills the house	Within the vision that began <i>"in visions of Elohim"</i> (40:2)

V-E. Why He Was Taken: What No One Could See

The journey had a purpose, and the text states it. In the Temple courts **Ezekiel** was shown four abominations, each worse than the last: the image of jealousy at the north gate (**Ezekiel 8:5**); seventy elders of Israel, with Jaazaniah son of Shaphan among them, offering incense in the dark before carved images on the walls (**Ezekiel 8:10–11**); women weeping for Tammuz (**Ezekiel 8:14**); and about twenty-five men with their backs to the sanctuary, bowing to the sun in the east (**Ezekiel 8:16**). The elders' own words explain why they dared: *"Yahweh does not see us; Yahweh has forsaken the land"* (**Ezekiel 8:12**; repeated in **9:9**).

The vision is the answer. A prophet sitting some five hundred miles away was shown what was done in the dark, in the rooms, behind the walls. Then he watched the glory of **Yahweh** leave — from the cherub to the threshold (**Ezekiel 10:4**), to the east gate (**Ezekiel 10:18–19**), and out of the city to the mountain on its east (**Ezekiel 11:22–23**). **Ezekiel** was taken so that the exiles would know that **Yahweh** sees, and that His presence does not stay where it is mocked.

Finding — Ezekiel's transport: that **Ezekiel** was carried to Jerusalem *"in visions of Elohim"* while his body remained with the elders in Babylon is **Corroborated** (**Ezekiel 8:1, 3; 11:24–25**; the same frame in **1:1** and **40:2**). That the spirit lifted him on other occasions is **Corroborated** (**Ezekiel 3:12, 14; 37:1; 43:5**). Whether the move to Tel-abib (**Ezekiel 3:12–15**) was bodily is not stated. That **Ezekiel** flew in a craft or machine is **Not in the text** (Section VII).

VI. THE THREE ACCOUNTS SIDE BY SIDE

	ENOH	ELIJAH	EZEKIEL
Agent named	Elohim (Genesis 5:24)	Yahweh (2 Kings 2:1)	The form of a hand; the spirit (Ezekiel 8:3)
Verb of taking	<i>laqach (to take)</i>	<i>laqach (to take); 'alah (to go up)</i>	<i>laqach (to take); nasa (to lift)</i>
Means named	None	A storm wind; chariot and horses of fire separate	The spirit, " <i>in visions of Elohim</i> "
Known in advance	Not stated	Yes: narrator, Elijah , Elisha , the prophets (2 Kings 2:1–10)	No; the hand fell on him (Ezekiel 8:1)
Eyewitness	None named	Elisha (2 Kings 2:12)	Ezekiel himself; the elders saw him in the room
Seen again?	No	No (2 Kings 2:12, 17); a writing arrives later (2 Chronicles 21:12)	Yes; he reports to the exiles (Ezekiel 11:25)
Death recorded?	No, where eight others are	No, where Elisha 's is (2 Kings 13:20)	Not relevant; he returned
Destination stated?	No	" <i>To the heavens</i> " — sky or dwelling not specified	Jerusalem, in vision; then back to Chaldea
Purpose stated?	Only the walk before it	Succession: the mantle and the double portion pass to Elisha	To show hidden sin and the departing glory

The comparison shows how much the Tanakh says and how carefully it stops. In each account it names the agent. In two it names the means. In none does it describe the destination in a way that would satisfy curiosity. The text's interest lies elsewhere: in Enoch's walk, in **Elijah**'s successor, and in what **Ezekiel** was shown.

VII. WHAT IS TAUGHT THAT THE TANAKH DOES NOT SAY

VII-A. Popular Claims Tested

CLAIM	SOURCE OF THE CLAIM	WHAT THE TEXT SAYS	GRADE
Enoch ascended to the firmament and became the angel Metatron	Targum Pseudo-Jonathan; later mystical literature	<i>"Elohim took him"</i> (Genesis 5:24); no destination or transformation	Not in the text
Enoch wrote the Book of Enoch	1 Enoch; Jude 14–15	The Tanakh records no writing by Enoch; 1 Enoch is a later composite (see Document 246)	Not in the text
Elijah rode the chariot of fire to heaven	Popular art and preaching	The chariot <i>separated</i> the men; the storm wind took Elijah up (2 Kings 2:11)	Not in the text
Elijah was only moved elsewhere on earth and died later	Jehovah's Witnesses; United Church of God and related groups	No second sighting and no death recorded; rests on 2 Chronicles 21:12 alone	Not in the text (one-verse inference)
Elijah lives bodily in heaven now	Much Christian teaching; Doctrine and Covenants 110:13	Taken <i>"to the heavens"</i> ; the text does not say which heavens or his present state	Not in the text
Enoch and Elijah are the two witnesses of Revelation 11	Hippolytus and later Christian tradition	The Tanakh does not speak of the two witnesses; Revelation 11 does not name them	Not in the text
Ezekiel saw spacecraft	E. von Däniken (1968); J. F. Blumrich (1974)	Ezekiel names what he saw: <i>"the appearance of the likeness of the glory of Yahweh"</i> (Ezekiel 1:28), seen <i>"in visions of Elohim"</i> (1:1)	Not in the text
Enoch and Elijah prove that the righteous go to heaven at death	Popular preaching	Both are recorded as exceptions; the rule is that all flesh dies and the spirit returns to Elohim who gave it (Psalms 89:48; Ecclesiastes 12:7; see Document 152)	Not in the text

VII-B. Those Who Have Claimed the Mantle

Because **Malachi 4:5** promises **Elijah** before the day of **Yahweh**, the claim to be **Elijah**, or to stand in his office, has been made repeatedly. In 1901 John Alexander Dowie, founder of Zion, Illinois, proclaimed himself *"Elijah the Restorer."* The Worldwide Church of God taught in Herbert W.

Armstrong's lifetime, and the Philadelphia Church of God still teaches, that Armstrong fulfilled the role of the end-time **Elijah**. Followers of Yisrayl Hawkins of the House of **Yahweh** present him as one of the two witnesses of Revelation 11, whom many readers connect with **Elijah**.

The Tanakh gives two tests for any such claim, and neither depends on the claimant's own word. The first is the test of the spoken word: *"When a prophet speaks in the name of Yahweh, and the thing does not happen or come to pass, that is the thing Yahweh has not spoken"* (Deuteronomy 18:22). The second is **Malachi's** own job description: the **Elijah** who is sent *"shall turn the heart of the fathers to the children, and the heart of the children to their fathers"* (Malachi 4:6). A ministry that divides families by demanding separation from parents or children, or whose dated predictions have failed, fails both tests on its own record. This Institution applies the same tests to itself and claims no prophetic office by the promise of **Malachi**.

VIII. WHAT THE THREE ACCOUNTS TEACH THE COVENANT BELIEVER

The Tanakh does not record these events to feed speculation. Read in their settings, they carry five lessons, each resting on more than one witness.

The first lesson — the walk is what is recorded. Of Enoch the text says nothing but that he walked with **Elohim**, and it says it twice. The same call is given to every covenant believer: *"walk before Me and be blameless"* (Genesis 17:1); *"walk humbly with your Elohim"* (Micah 6:8). No one is told how to be taken. Everyone is told how to walk.

The second lesson — **Yahweh** decides the end of a servant's work. **Elijah** asked to die under the broom tree: *"Now, O Yahweh, take my life"* (1 Kings 19:4). **Yahweh** fed him, sent him to Horeb, and gave him more work — to anoint Hazael, Jehu, and **Elisha** (1 Kings 19:15–16). He was taken only when the work was handed on. The same verb, *laqach (to take)*, is used of the prayer **Yahweh** refused and of the taking He chose.

The third lesson — the work outlives the worker. When **Elijah** was gone, **Elisha** did not ask where **Elijah** was. He asked, *"Where is Yahweh, the Elohim of Elijah?"* (2 Kings 2:14), and the Jordan parted as before. The mantle fell; the covenant did not. **Moses** died and Joshua led (Deuteronomy 34:9); **Elijah** was taken and **Elisha** served. No covenant work depends on one man staying.

The fourth lesson — **Yahweh** sees what is hidden. The elders in Jerusalem said, *"Yahweh does not see us"* (Ezekiel 8:12), and **Yahweh** answered by carrying a prophet's sight into their dark rooms. *"If I*

say, Surely the darkness shall cover me ... even the darkness is not dark to You" (Psalms 139:11–12).

The fifth lesson — death remains the rule, and **Yahweh** rules over it. *"What man can live and not see death?" (Psalms 89:48).* The dust returns to the earth, and the spirit returns to **Elohim** who gave it (**Ecclesiastes 12:7**). Enoch and **Elijah** are recorded as exceptions precisely because they are exceptions. They show not a path the believer may expect, but the authority of the One who says, *"I kill and I make alive" (Deuteronomy 32:39; compare 1 Samuel 2:6).*

IX. THREE-RELIGION AUDIT — HOW EACH TRADITION READS THE THREE ACCOUNTS

The table sets the three traditions against the Tanakh's own findings. Comparative texts are cited as historical reference only, in keeping with the standing rule of this document.

ELEMENT	✧ JUDAISM	† CHRISTIANITY	☪ ISLAM
Enoch	Divided from early times. Targum Onkelos in many editions and Genesis Rabbah 25:1 read <i>"he was not"</i> as death; Rashi says Elohim took him early, before he could turn aside. Targum Pseudo-Jonathan says he ascended to the firmament and was named Metatron.	Hebrews 11:5 follows the Septuagint: Enoch was <i>"transferred so that he should not see death."</i> Jude 14–15 quotes 1 Enoch. Hebrews 11:13 adds that <i>"all these died in faith,"</i> which some groups use to argue Enoch died.	Idris, <i>"a man of truth, a prophet"</i> , whom <i>"We raised to a high station"</i> (Q. 19:56–57), is identified with Enoch by most classical commentators. Later tradition places him in the fourth heaven.
Elijah	Elijah's cup at the Passover table and his chair at circumcision express the hope of Malachi 4:5 . The Mishnah says he will come <i>"to make peace in the world"</i> (Eduyot 8:7). Rabbi Yose held that Elijah never reached the heavens proper (Sukkah 5a).	Jesus identifies John the Baptist with the coming Elijah (Matthew 11:14; 17:10–13), who came <i>"in the spirit and power of Elijah"</i> (Luke 1:17), though John denied being Elijah (John 1:21). Elijah appears at the transfiguration (Matthew 17:3). Latter-day Saints hold that Elijah appeared at Kirtland on April 3, 1836 (D&C 110:13).	Ilyas is named among the righteous (Q. 6:85) and as a messenger against Ba'l worship (Q. 37:123–132). The Qur'an does not narrate his departure; stories of his continued life belong to later tradition.

ELEMENT	☆ JUDAISM	† CHRISTIANITY	• ISLAM
Ezekiel's transport	The chariot vision of Ezekiel 1 became the center of later mystical speculation (<i>ma'aseh merkavah</i>), long restricted in study because of its dangers.	Read as prophetic vision. Some modern writers make it a spacecraft; the Christian mainstream rejects this.	Ezekiel is not named in the Qur'an; some commentators identify him with Dhu al-Kifl (Q. 21:85), which is uncertain.
Covenant strength	The honest rabbinic debate over Enoch shows the text's silence was noticed and not papered over. The hope for Elijah keeps Malachi 4:5 alive at the family table.	Luke 1:17 reads Elijah's task exactly as Malachi 4:6 does: turning the hearts of fathers to children.	Honoring Enoch and Elijah as truthful prophets agrees with the Tanakh's portrait of both.
Covenant departure	Metatron and the heavenly-scribe traditions add a destination and a status the text does not give.	Placing Elijah in the chariot; treating the two exceptions as proof that all the righteous go to heaven at death; naming modern men as Elijah .	Detailed accounts of Idris in the heavens come from later narrations, not the Qur'an's own two verses.

X. CORRECTIONS TO EARLIER LIBRARY MATERIAL

The Library's rule is that its own earlier work is tested by the same standard as everyone else's. Five points in earlier studies need correction or refinement.

Correction 1 — the particle *et*. The May 2026 companion study *The Sod, the Ruach, Elijah, and the Yom Yahweh* argued that the word *et* before *Elijah* (*Elijah*) in **Malachi 4:5** [Hebrew 3:23] "*closes the interpretive door on a purely typological reading.*" It does not. *et*, תַּא, H853, is the ordinary marker of a definite direct object; Hebrew grammar requires it before any definite object, a name or a common noun alike. The decisive counter-example is the very verse the companion study read typologically: *ve-et David malkam (and David their king)*, וְאֵת דָּוִד מֶלֶכָם (Jeremiah 30:9), uses the same particle before the same kind of name. The literal reading of **Malachi** may still be held on the plain words "*Elijah the prophet*", but not on the particle. The grammatical argument should be withdrawn.

Correction 2 — the last word of the Tanakh. The same study called **Malachi 4:5–6** [Hebrew 3:23–24] "*the last word of the entire Hebrew Tanakh in canonical order.*" In the Hebrew order — Torah, Prophets, Writings — **Malachi** closes the Prophets, and the Tanakh ends with **2 Chronicles 36:23**. **Malachi** stands last only in the Christian ordering of the Old Testament. The wording should read: "*the last word of the Prophets.*"

Correction 3 — “never died” stated as text. The companion study states that **Elijah** *“never died”* and *“retained his body,”* and **Document 152** (Section IV-C) states that Enoch and **Elijah** *“departed this life through a direct divine action rather than ordinary death and Sheol,”* calling them *“two witnesses in the Written Tanakh.”* Sections III and IV of this document find that neither text states that the man did not die; each withholds the record of death where the book records others, which is a strong implication. Each account is also a single witness to its own event. Suggested wording: *“The Tanakh records no death for Enoch or Elijah; each was taken by Elohim, and neither text names where.”*

Correction 4 — Elijah’s task in the Mishnah. The companion study says the Mishnah (Eduyot 8:7) holds that **Elijah** *“will come to settle all unresolved legal disputes.”* Eduyot 8:7 records a debate about whether **Elijah** will declare families fit or unfit, and closes with the Sages’ view that he comes *“to make peace in the world,”* citing **Malachi 4:6**. The idea that **Elijah** will resolve every unsettled legal question comes from later Talmudic usage, not from Eduyot 8:7.

Correction 5 — Elijah’s chair. The companion study refers to *“an empty chair at the Passover Seder.”* In Jewish practice, the chair of **Elijah** is set at a circumcision; the Seder has the cup of **Elijah** and the opening of the door. The two customs should be named separately.

XI. SEVEN COVENANT DECLARATIONS ON THOSE WHOM ELOHIM TOOK

Per the **Deuteronomy 19:15** standard, no doctrine may stand on a single text. Each declaration below draws on more than one witness.

#	COVENANT DECLARATION	BASIS
I	Enoch walked with Elohim , and Elohim took him; the walk is what the covenant records and what it asks of every believer.	Genesis 5:22, 24; 6:9; 17:1; Micah 6:8
II	The Tanakh records no death for Enoch or Elijah , and it names no destination for either. What it withholds must not be supplied.	Genesis 5:24; 2 Kings 2:11–12; Deuteronomy 4:2
III	Yahweh took Elijah by a storm wind, announced beforehand and witnessed by Elisha ; the chariot of fire separated the two men.	2 Kings 2:1, 3, 5, 10–12

#	COVENANT DECLARATION	BASIS
IV	The spirit of Yahweh lifts and carries His prophets; Ezekiel was carried to Jerusalem in visions of Elohim while his body remained among the exiles.	1 Kings 18:12; 2 Kings 2:16; Ezekiel 8:1, 3; 11:24–25
V	Yahweh sees what is done in the dark, and His glory does not remain where it is mocked.	Ezekiel 8:12; 10:18–19; 11:22–23; Psalms 139:11–12
VI	Yahweh will send Elijah the prophet before His great and awesome day, and the one sent will turn the hearts of fathers and children. Any claim to that office is tested by its word and its fruit.	Malachi 4:5–6; Deuteronomy 18:21–22
VII	Death remains the rule for all flesh; the exceptions show the authority of the One who kills and makes alive, not a path the believer may presume.	Psalms 89:48; Ecclesiastes 12:7; Deuteronomy 32:39; 1 Samuel 2:6

XII. THE COVENANT RESPONSE — WHAT THE TANAKH SAYS TO THE ONE WHO ASKS

Behind the questions about Enoch, **Elijah**, and **Ezekiel** there is usually a person asking something closer to home: what happens to me, and what does **Yahweh** want of me now? The Tanakh’s answer is fivefold.

First: hold what is written, and no more. **Elohim** took Enoch; **Yahweh** took **Elijah** by a storm wind; the spirit carried **Ezekiel** in visions of **Elohim**. Where the text is silent — where Enoch went, where **Elijah** is — the covenant believer may wonder, but may not teach it as the word of **Yahweh** (**Deuteronomy 4:2; 29:29** [Hebrew 29:28]).

Second: walk. The only thing written about the man **Elohim** took is that he walked with **Elohim**. That is open to everyone (**Genesis 5:24; Micah 6:8**).

Third: finish the work you are given. **Elijah** asked to be taken and was given more work instead, and he was taken only when the mantle had a new shoulder to rest on (**1 Kings 19:4, 15–16; 2 Kings 2:13–14**). Train the one who comes after you.

Fourth: live as one who is seen. What the elders did in the dark was shown to a prophet some five hundred miles away (**Ezekiel 8:12**). There is no room **Yahweh** does not enter.

Fifth: watch for Elijah by his work, not his claim. When hearts of fathers turn to their children and children to their fathers, the promise of **Malachi 4:6** is at work. Begin that work in your own house.

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Genesis 1:20	Birds across the expanse of the heavens — <i>shamayim</i> as sky	II
Genesis 4:17	Enoch son of Cain — the other Enoch	III-A
Genesis 5:3–31	The line of Adam; <i>"and he died"</i> eight times; Enoch taken	II; III-B; III-F; VI
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REFERENCE	SUBJECT	SECTION
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Isaiah 30:8	A word written for a later day	IV-E
Jeremiah 30:9	<i>"David their king"</i> — with the particle <i>et</i>	IV-F; X
Jeremiah 31:15	Rachel's children, <i>"because they are not"</i>	III-D
Jeremiah 36:2	Words written in a scroll	IV-E
Ezekiel 1:1–4, 28	Visions of Elohim ; the storm wind from the north; the glory	II; IV-B; V-A; V-C; VII-A
Ezekiel 3:12–15	Lifted and taken to Tel-abib	II; V-D
Ezekiel 8:1–16	Taken by a lock of the head; the four abominations	I-B; II; V; VIII; XI
Ezekiel 9:9; 10:4, 18–19	<i>"Yahweh does not see"</i> ; the glory departs	V-E; XI
Ezekiel 11:1, 22–25	The glory leaves the city; the vision ends in Chaldea	V-C; V-D; V-E; XI
Ezekiel 37:1, 11; 40:2; 43:5	The valley of bones; the last vision	V-C; V-D
Hosea 3:5	<i>"David their king"</i>	IV-F

REFERENCE	SUBJECT	SECTION
Micah 6:8	Walk humbly with your Elohim	VIII; XI; XII
Malachi 4:4–6	Remember the Torah of Moses ; Elijah sent; hearts turned	I-A; IV-F; VII-B; IX; X; XI; XII
Psalms 39:13	<i>"Before I go and am no more"</i>	III-D
Psalms 49:15	<i>"For He will take me"</i>	III-E; III-F
Psalms 73:23–24	<i>"Afterward You will take me to glory"</i>	III-E; closing verse
Psalms 89:48	<i>"What man can live and not see death?"</i>	III-F; VII-A; VIII; XI
Psalms 115:16	The heavens are Yahweh 's; the earth He gave to man	II; IV-C
Psalms 139:11–12	Darkness is not dark to Yahweh	VIII; XI
Psalms 148:8	Stormy wind fulfilling His word	IV-B
Job 7:8, 21	<i>"I will not be"</i>	III-D; III-F
Job 38:1	Yahweh answers from the storm wind	II; IV-B
Ecclesiastes 12:7	The spirit returns to Elohim who gave it	VII-A; VIII; XI
1 Chronicles 1:3	Enoch in the genealogy	III-A
2 Chronicles 21:1–20	Jehoram; the writing from Elijah	IV-E; VI; VII-A
2 Chronicles 36:23	The last verse of the Tanakh	X

"Nevertheless I am continually with You; You hold my right hand. You will guide me with Your counsel, and afterward You will take me to glory."

Psalms 73:23–24 — The Written Covenant of Yahweh

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