



Bible Student's Notebook™

The Herald of His Grace

Presenting *every man perfect in Christ Jesus*. Colossians 1:28

Volume 33
Issue 808

Enoch and Elijah: Where Are They Now?

by — Tom L. Ballinger

ENOCH

Enoch will be considered first. Some believe that he never died, and that he was whisked away to Heaven. However, a look at Hebrews 11 settles the issue.



had translated him: for before his translation he had this testimony, that he pleased God (Hebrews 11:5).

And Enoch walked with God: and he was not; for God took him (Genesis 5:24).

We call the reader's attention to the first five of God's witnesses, including Enoch. The passages mention what they all had in common – they all believed God:

:4, "By faith Abel ..."

:5, "By faith Enoch ..."

:7, "By faith Noah ..."

:8, "By faith Abraham ..."

:11, "Through faith Sara ..."

However, notice that all of these also had something else in common: they **"all died in faith."** Enoch's mortality is settled in Hebrews 11:13!

:13, "**These all died in faith ...**"

Two passages of Scripture are used to support the assertion that Enoch never died, and that he was taken to Heaven.

By faith Enoch was translated that he should not see death; and was not found, because God

Because of Enoch's faith, he was "translated" – *metatithemi* – "that he should not see death." The Greek word is Strong's #3346 and it means "to transfer, i.e., (literally) transport, (by implication) exchange, change sides." *Vine's New Testament Dictionary* says that it means "a change of position, to change."

Based on the words "translated" and "translation," it doesn't actually state that Enoch's place on Earth was changed to a place in Heaven. Or, in plainer words, the Bible doesn't specifically say that Enoch was translated to Heaven. The *Wuest* version refers to Enoch as being "conveyed to another place."

*By faith Enoch was **conveyed to another place**, with the result he did not see death, and he was not found because God **conveyed him to another place** (Hebrews 11:5, *Wuest New Testament*).*

We are not told where Enoch lived, but wherever he lived he was removed from it and conveyed to some

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other place where he could not be found. Even if a search-party had been organized to go looking for him, he could not have been found. He was conveyed to a place where he did not “see death.” We will gain more understanding on this concept of *not seeing death* as we reflect on the life of Elijah.

ELIJAH

Elijah burst upon the Old Testament scene in the pages of the Bible in I Kings 17:1. All we know is that he was a Tishbite. Yet, he is in the presence of the King of the Northern Kingdom, Ahab. Here, he told Ahab that for three years there would not be dew or rain on the Kingdom of Israel. Chapter 17 skims over the three years of the drought. We read that Elijah hid himself where God told him to go. The ravens were commanded by God to feed Elijah twice a day. The birds brought him fish and bread.

Then, the Word of the LORD came to him that he should go to Zarephath where “a widow woman” would “sustain” him. Her small amount of flour and a little oil miraculously lasted three years while she used it to feed Elijah, her son, and herself. :17-24 is

the account of the widow’s dying son, and Elijah’s prayer prompts the LORD to restore the son’s life.

In 18:1 “it came to pass” that the Word of the LORD came to Elijah, telling him to go and show himself to King Ahab, and the LORD would send rain upon the earth. Elijah left the “widow woman” and her son to go and show himself to King Ahab, and the LORD would send rain.

The famine was great in Samaria due to the three-year drought. Elijah went to reveal himself to Ahab, who had searched for Elijah all during the three-year period. He wanted to find the prophet and, perhaps, torture him until he would rescind the curse of no rain which was pronounced on Samaria. Ahab’s other alternative, and probably preferable, would be to kill Elijah, the hated Tishbite.

We meet up with a God-fearing bureaucrat: Ahab’s Chief of Staff, a man named Obadiah (not the man who wrote the shortest book in the Bible, *Obadiah*). King Ahab tells Obadiah that they must find grass and water so that the king’s livestock will be preserved. Ahab tells Obadiah to go in one direction,

Bible Student’s Notebook™

Paul Our Guide – Christ Our Goal

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Scripture education in a weekly format!

This free electronic publication is dedicated to:

- the absolute sovereignty and deity of God (Romans 11:36);
- the proclamation of the riches of God’s abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all through the death, burial and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the “preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past” (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (Ephesians 4:16);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the Body of Christ (Colossians 3:4);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 3:1-3);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);
 - union in His death, burial and resurrection and ascended seat-

ed position among the celestials (Romans 6; Ephesians 2:6);
– adult sonship position (Ephesians 1:5).

This publication is the product of humble efforts of ordinary men intended to stimulate the earnest study of Scripture. We do not claim infallibility for the contents of this publication; thus they are not meant to imply finality on any subject discussed, or that further research would not add further light from the Word of God. God’s storehouse of truth is inexhaustible, so draw on its wealth by prayerful study. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

This publication is not connected with any “church,” “denomination,” “movement,” “organization,” “mission,” “creed,” “meeting,” “school,” “conference” or “fellowship.”

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For definitions of abbreviations/acronyms, see index after the order form.

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looking for grass and water, and Ahab will go searching in another direction (18:2-6).

Elijah Divinely Conveyed to Meet Obadiah

While the Word went out to Elijah, Ahab and Obadiah went in search of grass and fountains of water in hopes of saving the livestock. Now, notice carefully.

And as Obadiah was in the way, behold, Elijah met him: and he [Obadiah] knew him, and fell on his face, and said, “Art thou that my lord Elijah?” (:7).

Elijah, the Tishbite, was well-known throughout the Northern Kingdom of Israel. While Obadiah may not have ever met Elijah, he must have seen him because he recognized him.

After reading the biblical account of Elijah’s Old Testament ministry, over-and-over again we are impressed with the fact that, in all likelihood, Elijah had been “translated” a number of times.

Reconsidering :7, the word “**behold**” stands out. It is used to catch our attention, or give special credence to the fact that while Obadiah was walking along, “**BEHOLD, Elijah met him.**” This meeting was not a mere coincidence. It was not a meeting by happenstance. It wasn’t by accident. This was God’s plan.

There seems to have been many such sightings over the three-year period. Such sightings would indicate that the LORD “translated” Elijah from one place to another. And the word of such sightings was spread abroad in the Kingdom of Israel.

Obadiah fell on his face and asked, “Art thou that my

lord Elijah?”

The Prophet acknowledged that he was, indeed, Elijah, and he told Obadiah to go and tell Ahab, “**behold, Elijah is here**” (:8). Obadiah was not willing to do as Elijah asked. He answered Elijah by saying,

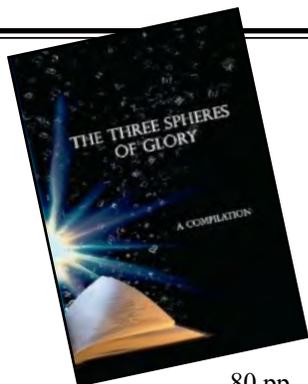
What have I done wrong, that you would hand me over to Ahab for him to put me to death (:9, paraphrased).

We might ask, “Why?” The reason was simple. If Obadiah arranged the meeting, and when Ahab arrived, if there was no Elijah it would cost Obadiah his life. Ahab would have assumed Obadiah was lying. It was apparent that for three years, every time there had been a sighting of Elijah, Ahab sent his agents to find him, but they found him not.

Obadiah said to Elijah,

*As the LORD your God lives, there is no nation or kingdom where my Lord [Ahab] has not sent to seek you. And when they said, “He [Elijah] is not here,” he took an oath from the kingdom or nation that they had not found you. And now you say, “Go tell your Lord [Ahab], ‘Behold, Elijah is here.’” And as soon as I have gone out from you, **the Spirit of the LORD WILL CARRY YOU I KNOW NOT WHERE**; so when I come and tell Ahab and he cannot find you, he will kill me. But I your servant have feared and revered the Lord from my youth (:10-12).*

The Spirit of the LORD did, on occasion, carry away Elijah to another place in order to avoid Ahab’s pursuit (cf. 2:16; Ezekiel 3:12, 24). When Ahab heard of a sighting he would send delegates to other nations or



80 pp., PB

The Three Spheres of Glory

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Very few know and understand the three spheres of age-abiding (or eonian) glory that belong to the three distinct classes of saints. For the first time this crucial compilation brings together five groundbreaking works from 3 valued authors of the past: Dr. E.W. Bullinger (1837-1913); Henry William Fry (1848-1939); Charles H. Welch (1880-1967).

See order form.

kingdoms in search of the prophet, only to learn that he was not there. He made the nations or kingdoms swear an oath that Elijah was not there. Obadiah knew Ahab was furious when he was sent on a wild goose chase.

Elijah did meet with King Ahab (I Kings 18:17-24) and the meeting led to Elijah's confrontation with the prophets of Baal.

Elijah Taken Away

"And it came to pass," about fourteen years later, while Elijah and Elisha were on their way to Bethel, that

... **the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal** (II Kings 2:1).

Here, it is noted that Elijah was aware of his impending "translation." Elijah told Elisha to wait for him while he went to Bethel, as the LORD had instructed. Elisha insisted that he would accompany Elijah (:2). So, both of them went to Bethel. The "sons of the prophets" at Bethel also knew that Elijah was due to be taken away. In fact, they said to Elisha,

Knowest thou that the LORD will take away thy master [Elijah] **from thy head today?** *Yea, I* [Elisha] *know it, hold ye your peace* (:3).

Then, at Jericho, we read of another group of "sons of the prophets."

And the sons of the prophets that were at Jericho

came to Elisha and said unto him, "Knowest thou that the LORD will take away thy master from thy head today?" (:5).

The "sons of the prophets" even knew the LORD was going to transport away Elijah that very day. After doing his business at Bethel, the LORD then told Elijah to go to Jericho. Both at Bethel and Jericho the "sons of the prophets" knew that Elijah was to be removed by the LORD that day.

The "sons of the prophets" were a group of students. Samuel, Elijah and Elisha seemed to be part of this group. This school of the prophets was developed during the ministry of Samuel (cf. I Samuel 10:5-12). There were different schools in various localities. The leaders were referred to as "Prophets" and were called "Father." When he saw the translation of Elijah, Elisha cried, "My father, my father" (:12). Elisha had been a student of Elijah. The students were called "sons," therefore "sons of the prophets."

Elijah knew he was to be taken away:

And it came to pass, when they were gone over, that Elijah said unto Elisha, "Ask what I shall do for thee, BEFORE I BE TAKEN AWAY FROM THEE." And Elisha said, "I pray thee, let a double portion of thy spirit be upon me" (:9).

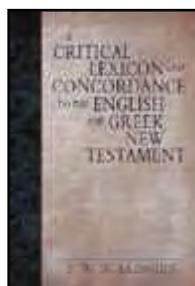
Elisha also knew of Elijah's departure, as did the sons of the prophets, and maybe even others knew that the LORD was going to take Elijah away. This knowledge was bound to have been the result of Divine revelation.

Furthermore, as Elisha pleaded for Elijah to bestow on him a double portion of the spirit which Elijah possessed, Elijah said,

*Thou hast asked a hard thing: nevertheless, if thou see me **WHEN I AM TAKEN FROM THEE**, it shall be so unto thee; but if not [i.e., if you don't see me taken from you], it shall not be so* (:10).

As Elijah and Elisha walked and talked,

Behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder;



Critical Lexicon & Concordance to the English & Greek New Testament

by — E.W. Bullinger (1837-1913)

1040 pages, HB – See order form.

English words appear in alphabetical order along with the equivalent Greek words, their literal and derivative meanings, and a list of passages in which they appear. Includes a comprehensive Greek-English index. A key reference work in the study of the Scriptures.

and Elijah went up by a whirlwind into heaven (:11).

The “chariot of fire” did not bear Elijah to heaven, as many teach. It was the “whirlwind,” and Elisha saw it happen. Therefore, he received the double portion of Elijah’s spirit.

The “sons of the prophets” also witnessed the removing of Elijah. Then they said to Elisha that they had “fifty strong men,” and to let them go and they would look for Elijah. Think this through. They did not see Elijah disappear into blue heavens via a whirlwind, nor does the Scripture say that he disappeared into the clouds of heaven. The following was their response to what they saw:

The company [sons] of the prophets from Jericho, who were watching [the carrying away of Elijah], said, “The spirit of Elijah is resting on Elisha.” And they went to meet him and bowed to the ground before him. “Look,” they said, “we your servants have fifty able men. Let them go and look for your master. Perhaps the Spirit of the LORD has picked him up and set him down on some mountain or in some valley (:15-16, NIV).

It never entered their minds that Elijah was taken into Heaven and deposited there. If they had thought Elijah was in Heaven, their search would have been in vain to start with. Fifty strong men went and searched for Elijah for three days *over mountains and in the valleys* (:17). They did not think the whirlwind took Elijah to Heaven and left him there.

Did they see Elijah being transported through the heavens, beyond the horizon? It very well could have been the case. They believed the Spirit transported him to a secret place, because they could not find him. Elijah didn’t de-materialize; no, he was transported away via a whirlwind and was seen leaving – to where, no one knew.

Years Later

Some 14 to 20 years after Elijah was translated, Jehoram, the King of Judah, received a letter from Elijah (II Chronicles 21:12). Elijah was prompted by the

Spirit to write it to King Jehoram as his earthly ministry continued after his “whirlwind” episode.

A clear example of Elijah’s transportation is seen in the case of Philip and the eunuch in Acts 8.

*And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. **But Philip was found at Azotus:** and passing through he preached in all the cities, till he came to Caesarea (:39-40).*

Philip was found after his translation. Enoch was not found after his, nor was Elijah found by the “fifty strong men” of the “sons of the prophets.” Being “not found” does not have to mean that they went to Heaven. It could mean that they were removed to a place where God hid them, where they could not be found.

Conclusion

If these two men of God, Enoch and Elijah, were translated up to Heaven and left there, does that contradict our Lord Jesus Christ, in John 3:13?

No one has ascended into heaven ... (RSV).

We believe that “no one” means **NO-ONE**, except what the context permits: the Lord Jesus Christ.

If these two saints are in Heaven, have they “put on immortality”? If so, does this contradict I Timothy 6:16?

Who only hath immortality, dwelling in the light which no man can approach unto ...

Where are Enoch and Elijah now? Like all others of the past, they are in the state of death, awaiting their resurrection. **BSN**

— *Plainer Words*
(abridged & edited)

TOPICS:

Major: Enoch, Elijah, Death

An Evening with T. Austin-Sparks



Editor's Desk

In this issue of the *Bible Student's Notebook* we introduce two new titles: *Daily Gleanings – 2* and *An Evening with T. Austin-Sparks*.

Daily Gleanings – 2

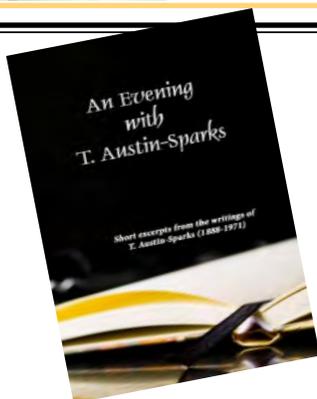
This is the second volume of *Daily Gleanings*. Just like the first, these are taken from our vast collection of [Daily Email Goodies](#). “Goodies” written by me are gathered in book form under the title [Daily Goodies](#). The original [Daily Gleanings](#) and this volume 2 are a collection of those written by other authors.

Some of these gleanings are from beloved and trusted authors, but more often than not, they are from unusual sources. Sometimes, it is simply amazing how an author can admit in print to some grand truth that their writings and ministries otherwise generally deny. For the authors of these quotes, the truth that is conveyed by them may oddly seem “out of place,” but, in some ways, the more unlikely the source, the more amazingly it testifies to the truth – and the fact that truth cannot be hidden. It is thus that we commend this rich resource to you.

These books, set up in a daily devotional format, are great resources for personal and family study, as well as valuable reference volumes covering many varied Scriptural themes.



Check out a **NEW BOOK!**



An Evening with T. Austin-Sparks

This is a collection of 34 short excerpts from the writings of “Mr. Sparks,” as he was affectionately called, designed to be enjoyed in an evening.

52 pp., PB

See order form.

This book, in the same vein, is a collection of 34 choice readings – except these are just from the writings of T. Austin-Sparks. These have been assembled with a desire, in part, to introduce our readers to some of the richness of his written ministry.

We call this work “*An Evening with ...*” since it is designed to be read leisurely in a single evening. It’s our goal to have a series of such books with other various authors from the past.

Years ago God placed the writings of “Mr. Sparks,” as he was affectionately known, in my path as preparation for my exodus from the pastorate. Though he did not fully grasp so many of the great truths that I would later come to see and embrace, he did have an amazing realization of the preeminence of Christ and the organic nature of His Body.

Austin-Sparks (1888-1971)

Sparks was born in London but spent his school years in Glasgow, Scotland. In his early ministry he pastored Congregational and Baptist churches in the London area, during which he was associated with Oswald Chambers, F.B. Meyer, Jessie Penn-Lewis, A.J. Gordon and A.B. Simpson. Eventually coming to believe in the organic, rather than the institutional, nature of the ecclesia, in 1926 he stepped aside from traditional pastoral work.

Utilizing a former school hall and residence, along with like-minded colleagues he established a fellowship community with a conference and training center in Forest Hill in southeast London, dedicated to

the deepening of believers' walks. It became identified by the name of the road on which it was situated, *Honor Oak*. Believers came from near and far, many staying for extended periods of fellowship and instruction. Among them was Watchman Nee who stayed for eight months during his visit to England. He considered Austin-Sparks to be his spiritual mentor.

From *Honor Oak* he and his co-workers ran a publishing ministry which distributed his many books – which were transcriptions of his lectures, along with a bi-monthly magazine that he had begun while a Baptist pastor and for which he was the editor, *A Witness and a Testimony* (1923-1971).

One of his favorite hymns, by George Rawson (1807-1889), reflected his passion: “We limit not the truth of God to our poor reach of mind, by notions of our day and sect, crude, partial and confined. No, let a new and better hope within our hearts be stirred,”

and then the refrain drawn from John Robinson's¹ (1575-1625) sermon to the Pilgrim Fathers, “the Lord has yet more light and truth to break forth from His Word.”

Until next week, my love to each of you,



Clyde L. Pilkington, Jr.
The Pilkington Abbey
Paint, PA

TOPICS:

Major: Austin-Sparks, T.; Biography

1. Robinson was the English Puritan minister who became one of the early leaders of the English Separatists. He was called the “pastor of the Pilgrim Fathers” for his guidance of their spiritual lives before their journey to North America aboard the *Mayflower* in 1620.



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(An extended opportunity for casual fellowship will be available after the meeting.)



A Reply to R.A. Torrey's “The Exact Truth Regarding an Eternal Hell”

by — A.E. Knoch (1874-1965)

A scriptural response to Torrey's attempt to defend the traditional doctrine of Hell.

49 pp., PB

See order form.



I understand that we are all on our own journey. Your studies you have shared have brought to light so many truths for me! – PA

[Bible Student's Notebook #805](#) – my, oh my, oh my! ... To see that my suffering is actually ministering to some Celestial power/authority, in that when responding to that suffering with mature (majority) mindset (and heart), that at that very time – TODAY! – I am being used by

 Check out a **NEW BOOK!**

Father to witness the unsearchable riches of His Grace ... This light has reformatted my heart, my soul, my spirit and lifted and liberated my entire being! – SD

Thank you dear brother for the words our Lord has put in your heart in “Take What You Can Use,” they are and will remain a great blessing to me and countless others. – OH

I am very sorry that others are so resistant to this wonderful understanding [the *Secret Administration*] because, let's face it, Paul's epistles and Acts do not make sense if this is not understood. Please don't give into pressure by those given less light. – GA

Indeed, all is originated, all divinely orchestrated and conducted by Father. A heart to heart ministry for the Body of Christ according to the Prison Epistles is the passion of my heart. Your family ministry is a tremendous blessing unto the entire Body of Christ. – ME 

1. [Daily Email Goodies \(01-22-2020\)](#); the text can also be found in the editorial of [Bible Student's Notebook #585](#).



Daily Gleanings 2

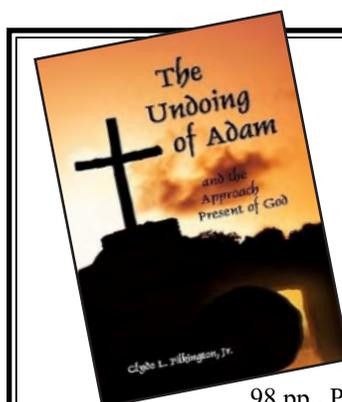
365 Selections on Scriptural Truths

Clyde L. Pilkington, Jr., Editor

This second volume contains treasured gleanings from some 170 different authors. It has a title, author and Scripture index.

190 pp., PB

See order form.



The Undoing of Adam and the Approach Present of God

by — Clyde L. Pilkington, Jr.

Christ is greater than Adam, undoing what Adam did. In fact, Christ's work at Calvary is greater than Adam's fall. All of God's creation will be gloriously saved by the successful work of “the Savior of the world” (John 4:42). Salvation is not dependent on us at all; it is all about Christ and His work alone. Paul taught that the exact same “all” who are condemned in Adam are the exact same “all” who are justified in Christ

(Romans 5:18), and that the exact same “all” who die in Adam are the exact same “all” who are “made alive” in Christ (I Corinthians 15:22). Christianity has an Adam who is greater than Christ; however, it is Christ Who is greater than Adam.

A note concerning the cover: We wanted a cover that would immediately convey the theme of the book's content, choosing to go with a traditional “cross” scene to express the work of Christ at Calvary. Yet Christ did not die on a “cross” but was nailed to a simple “stake.” An explanation is provided in the appendix. *See order form.*

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- ___ The Kregel Bible Atlas (Dowley) \$23
- ___ The Kregel Pictorial Guide to the Tabernacle (Dowley) \$12
- ___ The Kregel Pictorial Guide to the Temple (Backhouse) \$12
- ___ Strong's Exhaustive Concordance \$25
- ___ The Words of Jesus (Hallett) (fc) \$13
- ___ Young's Analytical Concordance \$25

BIBLES

- **The Letters of St. Paul (Way) (fc)**
 - ___ Paperback \$24
 - ___ Hardcover \$30
- **Bullinger's Companion Bible**
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 - ___ OT/NT Enlarged Type Hardcover \$65
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 - ___ NT Paperback w/o Appendix (fc) \$35

• **Appendixes to the Companion Bible**

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Emphatic Diaglott

- ___ Acts & Paul's Epistles (Enlarged Type) (fc) \$25

Ferrar Fenton (The Holy Bible in Modern English (1909) (fc))

- ___ O & NT Hardcover \$40
___ NT Hardcover \$35
___ O & NT Bonded Leather \$60
___ NT Large Print Paperback \$20
___ NT Spiral Boud \$30

James Moffatt Translation (8-1/2 x 6 x 2-1/2, 1560 pages, 10 point font size)

- ___ HC \$57

Parallel Literal

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___ NT Vol. 2, PB \$20
___ NT - 2 Vol. Set, PB \$55

Rotherham Emphasized Bible (fc)

- ___ PB, enlarged type \$20
___ SB, enlarged type \$27
___ HC, NT only enlarged type \$30
___ HC, OT/NT \$55

Scofield Study Bible (8.75 x 6 x 1.25, 1632 pages, 8 point font size)

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Twentieth Century New Testament

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Weymouth's

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ABBREVIATION KEY

Scripture Version

ASV: American Standard Version
AV: Authorized Version
BSV: Bible Student's Version
CLNT, CLV, CV: Concordant Literal Version
DAR: Darby Translation
DT: Dabhar Translation
ED: Emphatic Diaglott
ERV: English Revised Version
EB: Exegeses Bible
FF: Ferrar Fenton Bible
GNT: Goodspeed New Testament
HCSB: Holman Christian Standard Bible
KJV: King James Version
MKJV: Modern King James Version
MNT: Moffatt New Translation (James Moffatt)
NAS: New American Standard Version
NET: New English Translation
NIV: New International Version
REB: Rotherham's Emphasized Bible
TCNT: Twentieth Century New Testament
WEB: World English Bible
WNT: Williams New Testament
WT: Weymouth Translation
YLT: Young's Literal Translation

Reference Sources

AA: Analytical Analysis (Welch)
BDB: Brown-Driver-Briggs Hebrew Lexicon
CB: Companion Bible Notes & Appendixes
(Bullinger)
CC: Concordant Commentary (Knoch)
CKC: Concordant Keyword Concordance (Knoch)
CL: A Critical Lexicon and Concordance
(Bullinger)
CWS: Complete Word Study Dictionary (Zodhiates)
FoS: Figures of Speech (Bullinger)
SEC: Strong's Exhaustive Concordance
TGL: Thayer's Greek-English Lexicon
UR: Unsearchable Riches
VED: Vine's Expository Dictionary
YAC: Young's Analytical Concordance

Reference Notations

cf. – compare
e.g. – for example
et al. – and others
etc. – et cetera (and so on)
ff. – and the following
i.e., – that is