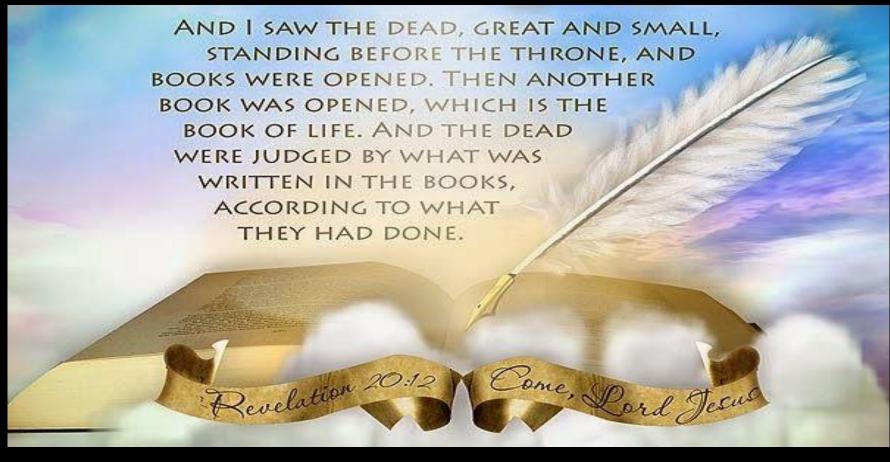
Daniel Chapter 12 – Part 7 Names in the Book of Life





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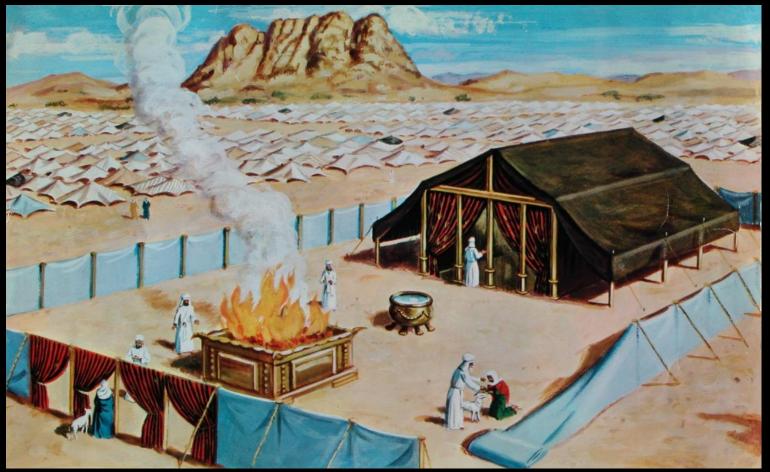
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Get into the Ark Sanctuary





And let them make me a sanctuary; that I may dwell among them.

Exodus 25:8

Psalms 77:13



Health Snippet - Ginger

Health Benefits of Ginger (Seek Medical Advise)

Ginger is among the healthiest and most delicious spices on the planet. It is used fresh, dried, powdered, or as an oil or juice. It's a very common ingredient in recipes. It's sometimes added to processed foods and cosmetics.

- 1. Contains gingerol with powerful medicinal properties: Ginger has a very long history of use in various forms of traditional and alternative medicine.
- It's been used to aid digestion, reduce nausea, and help fight the flu and common cold, just to name a few.

The unique fragrance and flavour of ginger come from its natural oils, the most important of which is gingerol.

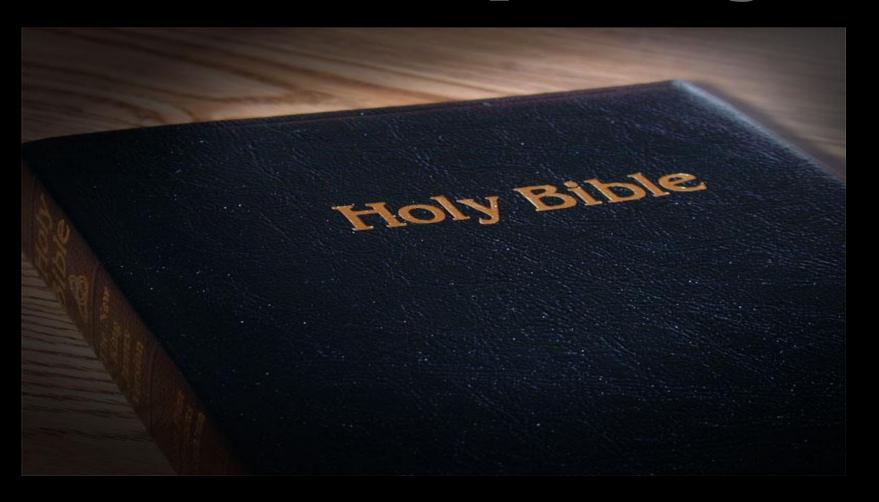
• Gingerol is the main bioactive compound in ginger. It's responsible for much of ginger's medicinal properties. Gingerol has powerful anti-inflammatory and antioxidant effects, according to research.

For instance, it may help reduce oxidative stress, which is the result of having an excess amount of free radicals in the body.

• There are 11 health benefits of ginger that are supported by scientific research.

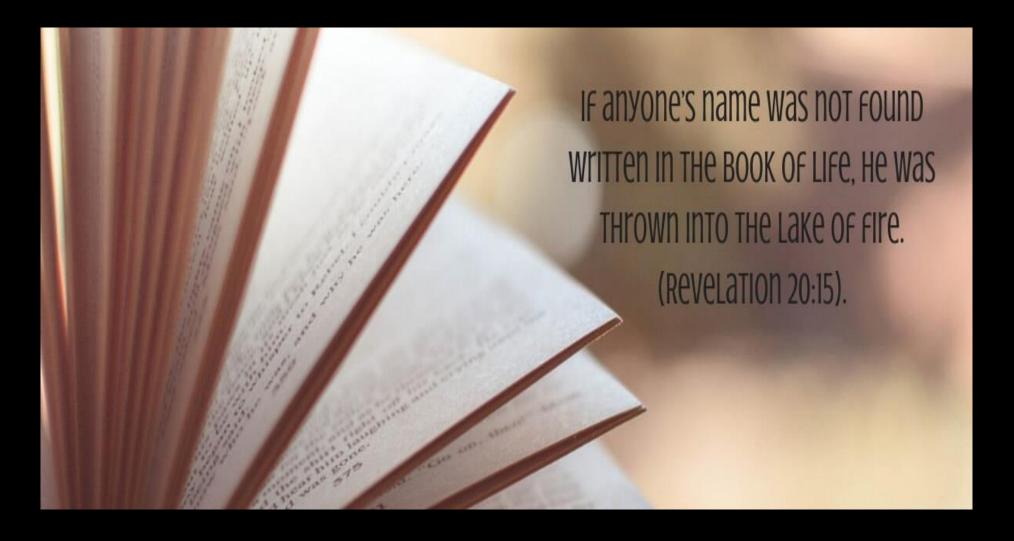


Can We Trust Bible Prophecy?



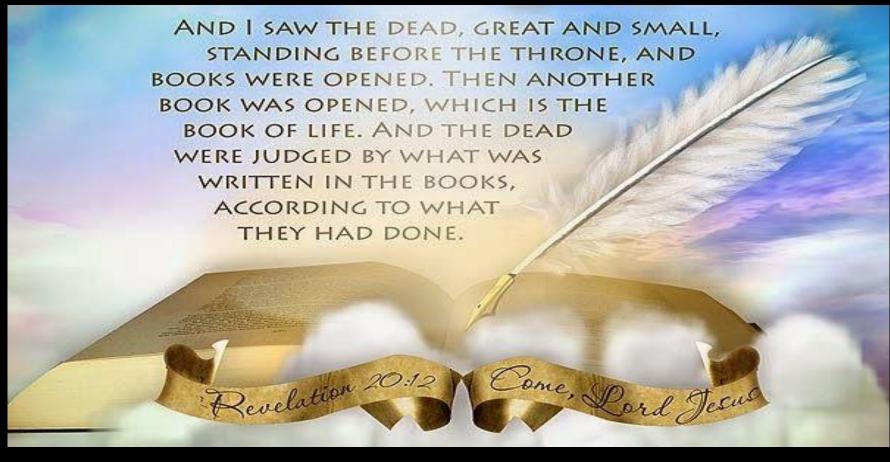


Yes we Can!





Daniel Chapter 12 – Part 7 Names in the Book of Life





Introduction

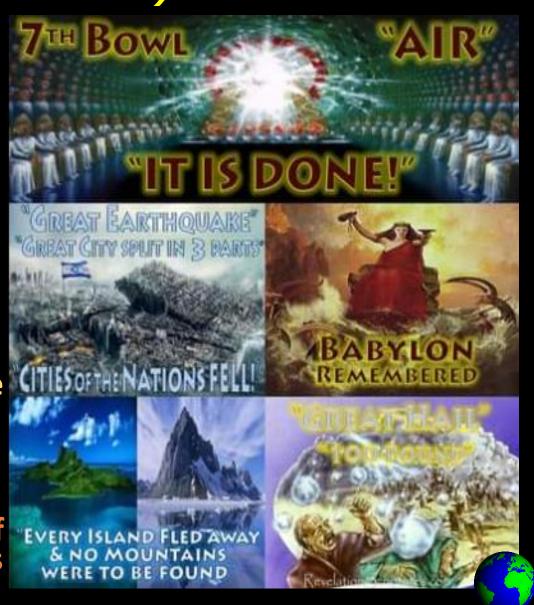
As the plagues fall, groups of armed men from every nation, urged forward by evil angels, prepare to slaughter God's people at the moment determined in the decree. As that time draws near, the saints will plead for divine protection while these armed men pursue them to their wilderness hideouts. Michael will then deliver His people from their murderous design: It is at midnight that God manifests His power for the deliverance of His people. . . . **Everything in nature seems turned out of its** course. The streams cease to flow. Dark, heavy clouds come up and clash against each other. In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, saying: "It is done." Revelation 16:17 - The Great Controversy, p. 636



Introduction (cont'd)

Michael, the "KING OF KINGS, AND LORD OF LORDS," will then ride forth on "a white horse" with His army and "smite the nations" that have "gathered together to make war against him" (Revelation 19:11–19). The last plague will then fall and break the northern alliance:

And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great. (Revelation 16:18-21)



Introduction (cont'd)

As ancient Babylon was destroyed, spiritual Babylon will be overthrown (see Jeremiah 51:48–49; Revelation 18:21). That "great city" Babylon will be "divided into three parts." Of those three, "the beast" and "the false prophet that wrought miracles before him" will be "cast alive into a lake of fire burning with brimstone" (Revelation 19:20). Satan, the Dragon, will no longer work violence against God's people, and great Babylon will never terrorize them again. The saints will "be delivered, every one that shall be found written in the book" (Daniel 12:1c).

"The Lord desires us to appreciate the great plan of redemption, to realize our high privilege as the children of God, and to walk before Him in obedience, with grateful thanksgiving. He desires us to serve Him in newness of life, with gladness every day. He longs to see gratitude welling up in our hearts because our names are written in the Lamb's book of life, because we may cast all our care upon Him who cares for us."—Ellen G. White, Christ's Object Lessons, p. 299.

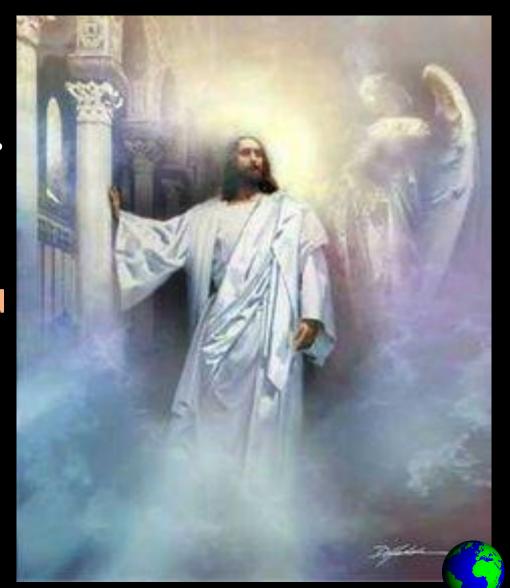


Todays Study - Daniel 12:1c

Daniel 12:1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

At that time thy people shall be delivered - Just as the children of Israel were delivered at the end of the 10 plagues, so too will God's people, in the end of time, be delivered at the end of the seventh plague with His second coming.

In this extremely difficult time at the end of human history, the people of God experience the intervention of Michael (Daniel 11:1), the great prince (see Daniel 8:11; 10:21). He stands up, which means that He assumes rulership. Jesus will rescue all those written in the book (Daniel 11:1), obviously the book of life (Revelation 21:27).



As is in heaven, so is on Earth

The Bible mentions several heavenly books in which the experiences and acts of human beings are recorded. Here we will explore the significance of those records and their particular function. It will become clear that human practices of record keeping employed in Israel and in other ancient Near Eastern countries are being used in the Bible to illustrate heavenly practices or to communicate some specific information concerning them. At the same time it will also become clear that the purpose of the heavenly records far exceed the social role of their earthly counterpart in Israelite society. The study of this subject raises interesting questions with respect to the biblical use of cultural practices to describe heavenly ones. These we should briefly address in this presentation.



Social Background of the Book of Life

It seems to have been common among Israelites to keep records of the names of those who dwelt in their cities. Those records or registers did not only serve to identify the citizens of a particular city but were also used as genealogical records (Nehemiah 7:5; 12:23). In fact, the term "register" in the Old Testament could designate genealogical records usually kept by families and/or by the city (Ezra 2:62; Nehemiah 7:64).

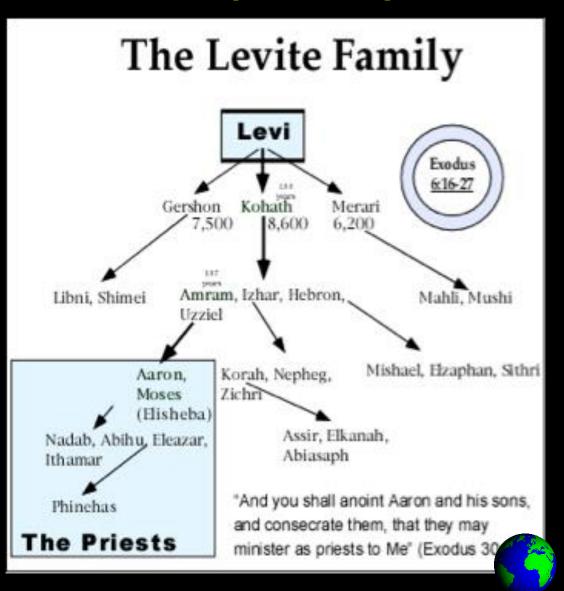
Two main Hebrew terms are used to refer to registers. One is sepher, which designates a written record (Deuteronomy 17:18), e.g. a letter (1 Kings 21:9) or a genealogical record (Nehemiah 7:5; 12:23). The other is k e t~b, from a verbal root whose basic meaning is "incise, inscribe." It designates a "writing" or "document" (Ester 3:14; 8:13), and a "register" (Ezekiel 13:9; Nehemiah 7:64; Ezra 2:62).

There is another type of register in Israel, a type of census taken for two main purposes, namely, to levy taxes and for military purposes (e.g. 2 Samuel 24:1-9).



Social Background of the Book of Life (cont'd)

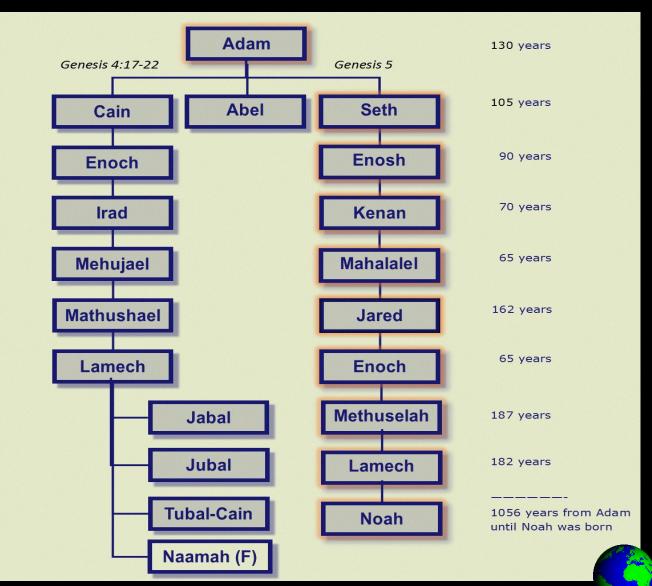
It appears that those who did no have children were identified in the city's register as "childless" (Jeremiah 22:30). Genealogies were important to determine legal rights and specially social and religious functions. For instance, the descendants of Aaron had a right to the priesthood and genealogical records identified those who belonged to his family. In the absence of that evidence some were excluded from the priesthood (Ezra 2:62). The deletion of the name of a criminal from those registers would have been a severe legal punishment. This is precisely what the Lord announced against the false prophets: "They will have no place in the council of My people, nor will they be written down in the register of the house of Israel, nor will they enter the land of Israel" (Ezekiel 13:9). False prophets will not be part of the people of Israel.



Social Background of the Book of Life (cont'd)

Mention should be made here of the "book of the generations of Adam" in Genesis 5:1, which could be called a "book of life and death" in the sense that it included information about the birth of Adam's descendants and the time when each one died. It is basically a genealogical record of Adam's descendants. The book also includes an important exception to the fatal nexus "birth-death" in the person of Enoch (5:24), who did not experience death.

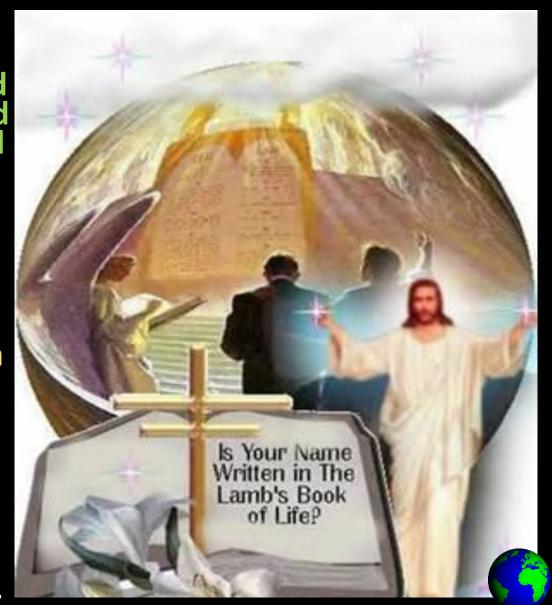
Isaiah gives to the practice of keeping records of the inhabitants of a city an eschatological significance when he announced that in the Messianic kingdom "he who is left in Zion and remains in Jerusalem will be called holy-everyone who is recorded for life in Jerusalem" (Isaiah 4:3).



The Heavenly Book of Life

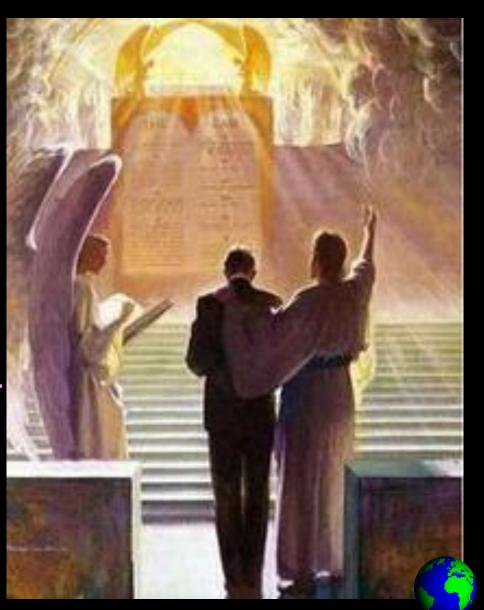
According to him there is an eschatological register containing the names of those who will be citizens of the renewed Jerusalem. One could conclude that the register of a city may be called a "book of life" in the sense that those inscribed there had the right to live in that particular city and to enjoy the privileges and responsibilities associated with their being part of it. The birth-lists found in the OT in the form of genealogies seem to provide a proper background for the interpretation of the book of life.

The Bible refers quite often to the existence of a heavenly register in which the names of those who belong to the Lord are recorded. This book is located in heaven (Luke 10:20) and is called "Your [God's] book, which you have written" (Exodus 32:32), the "book of life" (Psalms 69:28; Philippians 4:3), and the "book of the Lamb" (Revelation 17:8). It is also referred to through the use of the singular, "the book" (Daniel 12:1).



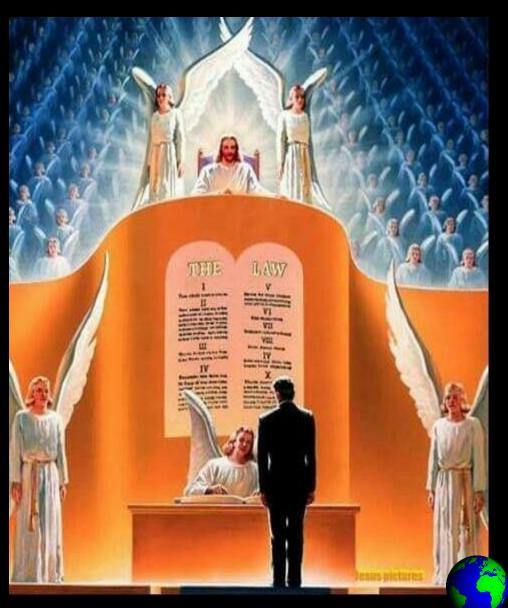
Recording Names on the Book of Life

Based on the Old Testament background discussed above we should readily acknowledge that the heavenly book of life contains a particular list of names. But, whose names are recorded there?
Psalms 69:28 states, "May they [my enemies] be blotted out of the book of life and may not be recorded with the righteous." Since in this Psalm the enemies of the psalmist appear to be Israelites, the text implies that only the names of the righteous, those who are part of the people of God, are recorded in His book of life. Particularly important is Psalms 87:6 where God is described as registering in the book the names of people who serve Him in non-Israelite lands: "The Lord will count when He registers the peoples, 'This one was born there.'" This appears to be a register of foreigners who worship the Lord and which includes the place where the person was actually born. The reference is most probably to the book of life in which the names of non-Israelites are included as citizens among the people of God.



Recording Names on the Book of Life (cont'd)

The New Testament indicates that the book of life contains only the names of those who are citizens of the New Jerusalem. Hebrews identifies those whose names are written in heaven as "the church of the firstborn who are enrolled in heaven" (Hebrews 12:23). John wrote, "Nothing unclean, and no one who practices abomination and laying, shall ever come into it [the city], but only those whose names are written in the Lamb's book of life" (Revelation 21:27; cf. 13:8). More explicit is Revelation 17:8, where the followers of the beast are described as those "whose name has not been written in the book of life from the foundation of the world." On the other hand, Jesus encouraged his disciples to rejoice because their "names are recorded in heaven" (Luke 10:20), and Paul refers to his fellow workers as those "whose names are in the book of life" (Philippians 4:3). We could conclude that only the name of the righteous are inscribed in the book of life.



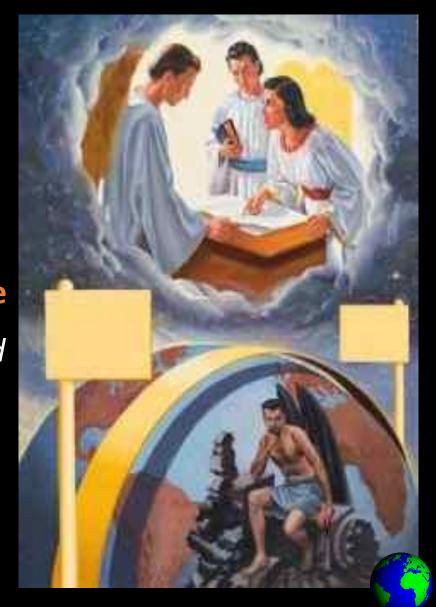
Recording Names on the Book of Life (cont'd)

The Scripture does not describe the process by which names are recorded in the heavenly book of life. Some have found Revelation 17:8 useful when dealing with this particular concern. There the followers of the beast are described as those "whose name has not been written in the book of life from the foundation of the world." The implication appears to be that only the names of the servants of God had been written in that book from the foundation of the world. Obviously the text describes divine foreknowledge-God knew in advance the name of those who will respond positively to the work of the Spirit in their lives and wrote their names in the book-, but not predestination in the sense of an arbitrary decision that fixed the eternal destiny of every human being. The language of divine foreknowledge serves to emphasize the assurance of salvation. Within the arena of history the inclusion of names in the book of life is based on the event of the cross (Revelation 13:8) and appears to take place when the individual surrenders his or her life to the Lord. This is suggested by the fact that the name of a righteous person could be removed from the divine ledger because of unfaithfulness and sin. That awful possibility excludes the idea of predestination as defined above. In fact, "the divine foreordination is thus linked with the human readiness to carry the conflict to victory."



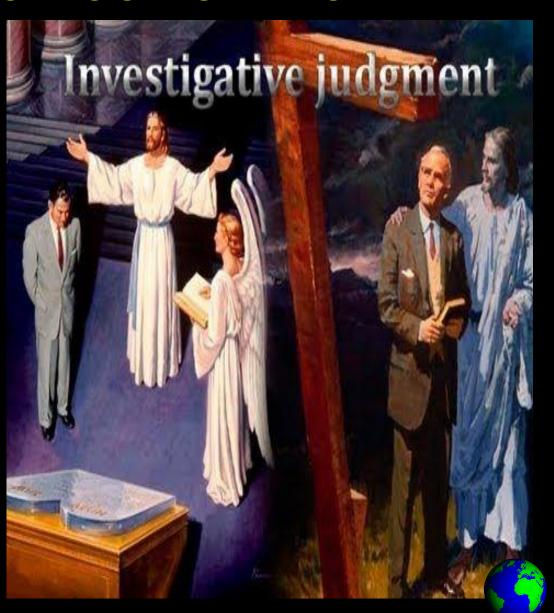
Deleting Names from the Book of Life

The possibility of removing a name from the heavenly book of life is very real. Moses requested to the Lord to remove his name from "Your book which You have written" (Exodus 32:32). He was asking the Lord to exclude him from being part of His plan if that would make it possible for the Israelites, who had sinned against Him, to be part of it. God's answer came back: "Whoever has sinned against Me, I will blot him out of My book" (32:33). Only on account of rebellious sin would a name be removed from that divine register. The psalmist prayed with respect to the enemies, "May they be blotted out of the book of life and may not be recorded with the righteous" (Psalms 69:28). As already indicated, the enemies appear to have been among the righteous but the way they dealt with the psalmist indicated that they were no longer righteous and consequently the psalmist asked that their names be blotted out of the book of life. Revelation 3:5 reaffirms the regrettable possibility of a righteous person falling from grace and having his or her name removed from the book.



Judgment, Grace and the Book of Life

It is through a divine act of judgment that names are removed from the book of life. Daniel 7:9-10 describes a scene of judgment during which heavenly books were opened. Toward the end of the book of Daniel the eternal verdict is announced: "Everyone who is found in the book, will be rescued" and will enjoy "everlasting life," but the others will experience disgrace and "eternal contempt" (12:1, 2). Notice that in Daniel 7 the reference is to "books," in the plural, but in Daniel 12 we have the singular, "the book." As a result of the judgment names are preserved in the book of life or removed from it. Interestingly, the first reference to the book of life is found precisely in the context of God's judicial activity against the sin of Israel (Exodus 32:32). Moses argues his case before the Lord based on the understanding that God's verdict against a person results in the removal of his or her name from the book of life.



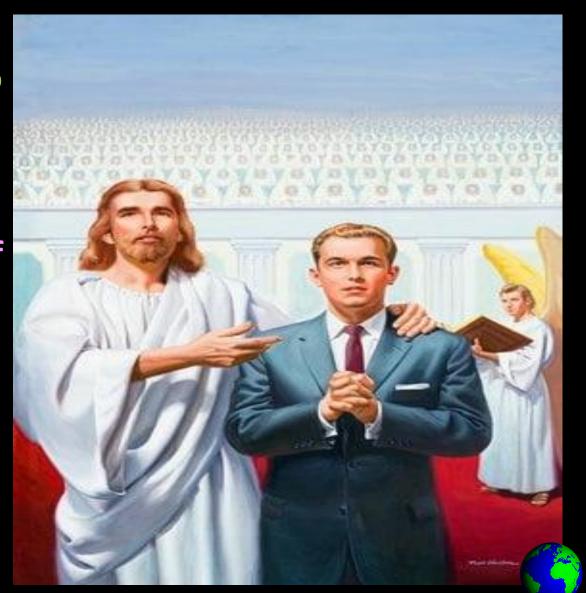
Judgment, Grace and the Book of Life (cont'd)

John states that "he who overcomes will thus be clothed in white garments; and I will not erase his name from the book of life, and I will confess his name before My Father and before His angels" (Revelation 3:5). In the judgment, where Christ represents his people and speaks on their behalf, those who overcome will be dressed in white garments and their names will be retained in the book of life. They are acknowledged to be true citizens of the heavenly city, the New Jerusalem (21:27). The implication is that it is possible for believers to fall from grace and consequently to have their names blotted out from the book of life. The book of life is also opened during the judgment of the wicked, after the millennium (20:12). Since their names were "not found in the book of life" (20:15) they are not recognized as citizens of the kingdom of God.



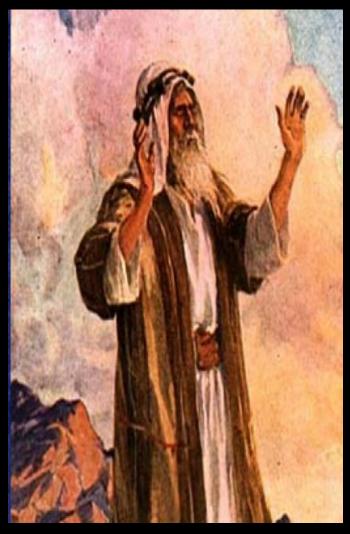
Judgment, Grace and the Book of Life (cont'd)

If the reason for removing a name from the book of life is sin, then natural human sinfulness would make it simply impossible to retain any name on that book (Romans 3:22). However, Moses was very much aware of the fact that the only way to keep the name of a sinner in the book of life was through God's atoning work (Exodus 32:31). Revelation 13:8 correlates the writing of names in the book of life with the atoning death of the Lamb of God. We could conclude that writing down and retaining the name of the righteous in that book is an act of divine forgiving grace. That grace initiates the process and accompanies believers in their journey of faith and commitment to Christ. It is through their constant dependence on it that their names will be preserved in the book of life of the Lamb. They will be acknowledged as loyal citizens of the kingdom of God.



The Nature of "Life" in the Book of Life

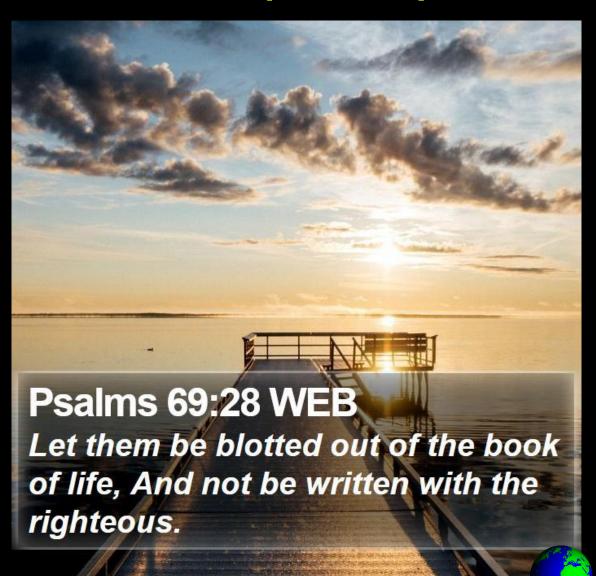
The question of the nature of the "life" mentioned in the name of the book of life is a debated one. The references to that book in the New Testament clearly indicate that the noun "life" designates eschatological life, i.e. eternal life in the kingdom of God. It is debatable whether the same meaning or a similar one can be assigned to the references to the book of life in the Old Testament. The tendency among scholars has been to interpret the name of the book as referring to a book in which are inscribed either the name of all living persons or only that of the righteous. Removing the name of a person from that register would then mean that the person's life will be shortened. This interpretation is possible but very unlikely. It weakens the significance of Moses' request to have his name blotted out of God's book. Why would he make that petition if after all, sooner or later, his name was going to be blotted out of the book, that is to say, he would die? Was he simply asking the Lord to shorten his life, to kill him? What would be the significance of that request? As we already suggested, He seemed to have had something more significant in mind. The blotting out of a name from the book is a divine act of judgment that alienates once and for all sinners from God and totally and permanently obliterates the person from the world of the living; it is a divine act of destruction (Deuteronomy 9:14).





The Nature of "Life" in the Book of Life (cont'd)

According to Psalms 69:28, blotting out a name from the book of life does not mean that the person will simply die. It means that the person will not be able to enjoy life in the company of the righteous. This same idea is contained in Psalms 87:6. The life mentioned in those passages is not available to the wicked. In fact they are excluded from it. Therefore the reference is not to a natural life that at some point will come to an end for both the wicked and the righteous. The name of the book of life seems to express an eschatological hope in the Old Testament. It is important to observe that "the book of the generations of Adam" (Genesis 5:1) deals with life in the here and now but at the same time points to a hope that transcends the present world of life and death. It points to a life that overcomes the power of death and that is enjoyed in the presence of God.



The Nature of "Life" in the Book of Life (cont'd)

The experience of Enoch appears to illustrate what would be the experience of those whose names are recorded in the heavenly book of life. For Enoch the "book of the generations of Adam"—the book of life and death—was in fact a book of life; a life beyond the grasp of death. There is at least one passage in the Old Testament where the eschatological significance of the book of life is clearly indicated. Daniel 12:1 states that retaining the name in the book of God means to enjoy eternal life, that is to say, a life in union with God after the resurrection. This discussion has some for the nature of eschatological hope in the important implications Old Testament. The references to the book of life in the Old Testament witness to the fact that there was in the Israelite faith an expectation for a life that will overcome death and that will be enjoyed in the company of God and the righteous.



Significance of the Book of Life

The biblical information concerning the book of life leads us to several important conclusions.

First, the nature of the heavenly book of life is unknown to us but that should not lead us to question its reality. It is obvious that the Bible is using a social practice—keeping record of the names of those who were citizens of a particular city or group to help us understand heavenly realities. The social practice illustrated and pointed to something more significant in the heavenly realm. Something happens at the administrative centre of the universal government of God when a person becomes a citizen of His kingdom. The liberation of souls from the kingdom of darkness and their incorporation into the kingdom of God is not only celebrated in heaven but recorded in the book of life.



Significance of the Book of Life (cont'd)

Second, the reality of the book of life underscores for the people of God the fact that those who belong to Christ are already members of the heavenly city, of the kingdom of God. Their names are already written in the heavenly ledger and they are considered to be citizens of that kingdom with all the privileges, prerogatives and responsibilities that it entails. The certainty of their heavenly citizenship is so unquestionable that Jesus encourages them to rejoice because their names are already in the book of life. The certainty of that act is also emphasized by insisting that it is God Himself who writes the names in the book and that this takes place in heaven, out of the reach of human envy and evil powers. Whatever may happen to the name recorded in haven will be the result of the decision of a loving God.



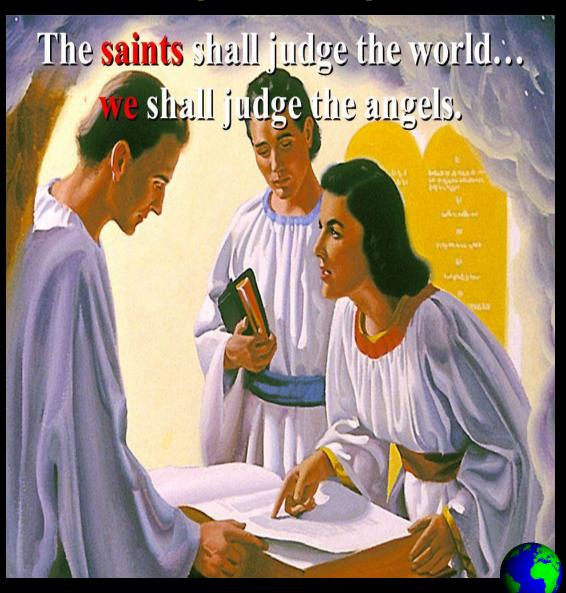
Significance of the Book of Life (cont'd)

Third, the decision to record the name of believers in the book of life is not arbitrary or accidental. From the divine perspective, and based on God's foreknowledge, He inscribed on His book, even before the foundation of the world, the name of those who will believe. This decision was hidden in the divine counsel. What that means is that writing the names of believers in the book of life was not a divine afterthought but part of the divine intention even before they actually and willingly decided to be members of the city of God. Divine foreknowledge and human freedom do not cancel out each other.



Significance of the Book of Life (cont'd)

Fourth, it is possible for the name of a person to be removed from the heavenly book of life. This is obviously based on the fact that God respects human freedom. But believers are fully persuaded that what makes possible the inclusion of their name in that book is at the same time what makes it possible to retain it there, namely, the forgiving grace of God. The names recorded there are those of repentant sinners and as long as they persevere in faith, retaining a spirit of dependence and submission to God through Christ atoning work, their names will not be blotted out during the judgment. They are indeed citizens of the heavenly kingdom.



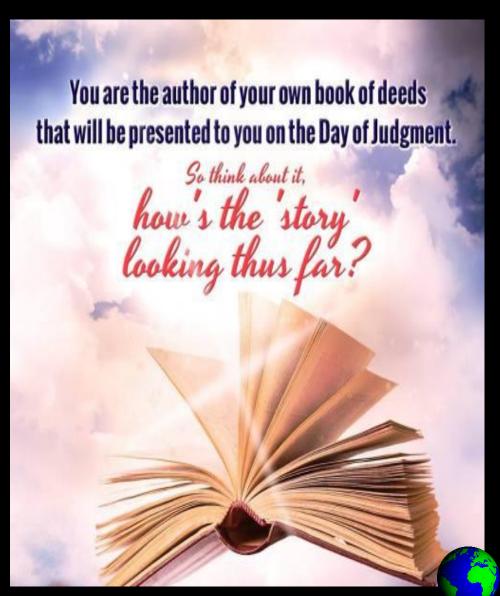
Book of Good and Bad Deeds

Besides the book of life there heavenly "books" in which are recorded the deeds of human beings. Daniel mentions "books" that were opened during the eschatological judgment (Daniel 7:10) and Revelation also refers to those same "books" (Revelation 20:12). There is little in the Scripture about the nature of those books but what is available will be useful in an attempt to explore their significance and function.



Social Background of the Books of Deeds

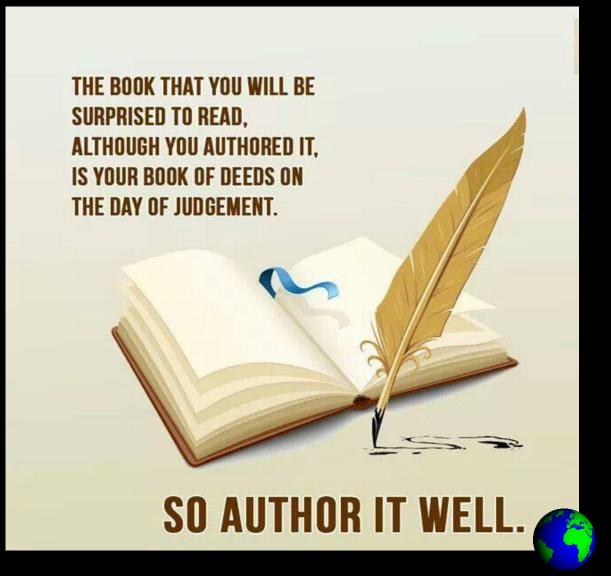
Probably the best parallel for the heavenly books of good and bad deeds is found in the ancient practice of keeping record of the chronicles of the kings of Israel and Judah. For instance, there was a book called the "Book of the Deeds of Solomon" (1 Kings 11:41), which contained "the acts of Solomon and whatever he did, and his wisdom." This book is may have been used by the composer of the biblical book of Kings to gather information about the king. There are also references to the "Book of the Chronicles of the Kings of Israel" (1 Kings 14:19; 15:31; 16:5, 14, 20, 27; 22:39; 2 Kings 1:18; 10:34; 13:8, 12; 14:15, 28; 15:11, 15, 21, 26, 31), and the "Book of the Chronicles of the Kings of Judah" (e.g. 1 Kings 14:29; 15:7, 23; 22:46; 2 Kings 12:22; 14:18; 15:6, 36; 16:19; 20:20; 21:17, 25; 23:28; 24:5). Those books contained information similar to what we find in the biblical book of Kings; they probably were a record of the chronicles of the kings of Israel and Judah, or the royal annals.



Social Background of the Books of Deeds (cont'd)

In the biblical books of Chronicles several books of the deeds of the kings of Judah are mentioned but the most common one is the "Book of the Kings of Judah and Israel" (e.g., 2 Chronicles 25:26; 28:26). Those royal annals contained the good and bad deeds of the kings of Israel and Judah.

The practice of preserving the activities of the kings in chronological records was very common throughout the ancient Near East. In Ezra there is a reference to "the record books" of the fathers of Artaxerxes (4:15), and in Esther "the Book of the Chronicles of the Kings of Media and Persia" is mentioned (10:2; cf. 2:23). That book appears to have contained information concerning the activities of individuals who had come into contact with the king (Esther 6:1).



The Heavenly Books of Deeds

The belief in heavenly records of human deeds was widely spread throughout the ancient Near East. We already mentioned several text where that belief was expressed. Other ancient texts mention "the tablets of his misdeeds, errors, crimes, oaths" and also "the tablets of his good deeds." Those references are not that common making it difficult for us to know the exact nature of those books in the ancient world and their purpose.

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, 'according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. Rev. 20:12-13

Content of the Books

In the Scripture the heavenly books of human deeds are simply designated "books" (Daniel 7:10; Revelation 20:12) or "book" (Psalms 56:8). There is only one passage where we find what appears to be a specific name for it, "the Book of Remembrance" (Malachi 3:16). In some cases there is some information with respect to what is written in them. For instance, they contain the painful experiences of God's servants (Psalms 56:8), the acts of love performed on behalf of others (Nehemiah 13:14), the conversations of those who fear the Lord (Malachi 3:16), and the evil acts of the wicked (Isaiah 65:6). It is difficult to establish whether there are two different records, one for evil deeds and another for good deeds, or one record of all human deeds. The plural "books" suggests the possibility of at least two books. The fact that the Book of Remembrance "contains" the names and an ongoing account of the words and deeds of the God fearers" suggests that only good deeds are recorded there. Jewish traditions distinguish between a book in which are recorded the deeds of the righteous and a second one recording the deeds of the wicked.





And whosoever was not found written in the book of life was cast into the lake of fire. Rev. 20:15

Content of the Books (cont'd)

"All of these words I have written for you, and I have commanded you to speak to the children of Israel that they might not commit sin or transgress the ordinances or break the covenant which was ordained for them so that they might do it and be written down as friends. But if they transgress and act in all the ways of defilement, they will be recorded in the heavenly tablets as enemies. And they will be blotted out of the book of life and written in the book of those who will be destroyed and with those who will be rooted out from the land. And on the day that the children of Jacob killed Shechem he wrote (on high) for them a book in heaven that they did righteousness and uprightness and vengeance against the sinners and it was written down for a blessing." In the Martyrdom and Ascension of Isaiah 9:21-23 the prophet describes his experience while in vision in the seventh heaven, "And I say to him [the angel] what I had asked him in the third heaven," ['Show me how everything] which is done in that world is known here.' And while I was still speaking to him, behold one of the angels who were standing by, more glorious than that angel who had brought me up from the world, showed me (some) books, but not like the books of this world; and he opened them and the books had writing in them, but not like the books of this world. And they were given to me, and I read them, and behold the deeds of the children of Israel were written there, their deeds which you know, my son Josab. And I said, 'truly, nothing which is done in this world is hidden in the seventh heaven.'" (See Great Controversy, pp. 481-484).



Function of the Books

The primary function of those records is judiciary, that is to say they preserve evidence that will be used in the divine tribunal to determine the nature of the commitment of the individual to the Lord. This is not clearly present in all the passages dealing with the books of human deeds, but it is clear enough in most of the passages to allow us to assign to it a central importance. Besides, the book of deeds of the kings of Israel and Judah were unambiguously used by the biblical writers to judge the commitment or lack of commitment of the kings to the Lord.

THERE ARE SOME THINGS WORSE THAN JUST LOSING ALL OF YOUR DATA ON A HARD DRIVE Rev. 20:15



LAMB'S BOOK OF LIFE

Gosh! I lost all of my data!

His name is not found, my Lord.



Usually when a king is introduced in the book of Kings a judgment formula is employed, a verdict is stated with respect to his relationship with the Lord. The experience of king Abijam illustrates the point: "Abijam became king over Judah. . . . He walked in all the sins of his father . . .; and his heart was not wholly devoted to the Lord his God, like the heart of his father David" (1 Kings 15:3). In other cases we read, "Jehoash became king He did right in the sight of the Lord" (2 Kings 12:1-2). This judicial pronouncement was fallowed by an exposition of the evidence that supported it and which was taken from the chronicles of the kingdom, the record of the good and bad deeds performed by the king. Clearly "the reign of each king is evaluated in terms of whether he did what was right in the eyes of the Lord (e.g., 1 Kings 15:11) or whether he did evil in the eyes of the Lord (e.g., 2 Kings 13:2)."

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. Rev. 3:5

This is judgment by works. The concluding formula, "the rest of the acts of . . . , they are written in the Book of the Chronicles of Israel/Judah," alerts the reader to the fact that more evidence is available, if needed, to support the judgment passed on the king. In other words, the biblical writer is arguing that there is enough objective evidence recorded in the books of the deeds of the king to demonstrate beyond any doubt that the verdict for or against the particular king is legally justifiable.

The same procedure is applied to Jeroboam (1 Kings 13:33; 14:19), Asa (15:3; 15:23), Nadab (15:26, 31), Baasha (15:34; 16:5), Elah (16:13, 14), Zimri (16:19, 20), Omri (16:25, 27), Ahab (16:30-34; 22:39), Jehoshaphat (22:43, 46), Ahaziah (22:52; 2 Kings 1:18), Jehoahaz (2 Kings 13:2, 8), Jehoash (13:11; 14:15), Amaziah (14:3, 18), Jeroboam (14:24, 28), Azariah (15:3, 6), Zechariah (15:9, 11), Menahem (15:18, 21), Pekahiah (15:24, 26), Gotham (15:34, 36), Ahaz (16:2, 19), Hezekiah (18:3; 20:20), Manasseh (21:2, 17), Josiah (22:2; 23:28), and Jehoiakim (23:37; 24:5). The book of Kings seems to be taking all the (23:37; 24:5). The book of Kings seems to be taking all the kings of Israel and Judah to the divine tribunal to evaluate them based on their acts in history.



The use of the heavenly records of human deeds in the divine judicial proceedings is already present in Isaiah 65:6 – "Behold, it is written before Me, I will not keep silent, but I will repay; I will even repay into their bosom." There is some ambiguity concerning the meaning of the expression "it is written before Me." It could refer to the record of the sins of the people or it could designate a written decree of judgment that is immutable. The context suggests that the reference is to the heavenly record of the sins of the people which God, at the moment of making a legal decision, has in front of Him. After examining it He determined not to keep silence, that is to say, not to appear to be indifferent but to act against sin. Verse 7 indicates that what provoked this divine legal reaction is the sin of God's people, implying that what was written before the Lord was exactly that sin.

"ten thousand times ten thousand stood before him: the judgment was set, and the books were opened"



The books of good and evil deeds are opened particularly during the eschatological judgment, before the kingdom of God is established on earth. The scene of judgment in Daniel 7:9- 10 describes the divine tribunal in session and the use of books during the proceedings. A similar scene is described in Revelation 20:12, during the judgment of the wicked. It is explicitly stated that the final and immutable verdict is based in what was written in the books. All were judged according to their deeds as recorded in the heavenly books.

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Revelation 20:12



Blotting out Recorded Deeds from the Books

Nehemiah 13:14 suggests an intriguing idea with respect to the books of deeds. He requested that his loyal deeds may not be blotted out from the heavenly records. The possibility of deleting goods deeds from those records suggests that evil deeds could be also blotted out from them. That idea is found in one ancient Near Eastern text, in a collection of Sumerian and Akkadian incantations. It reads, "May his sin be shed today, may it be wiped off him averted from him. May the record of his misdeeds, his errors, his crimes, his oaths, (all) that is sworn, be thrown into the water." In the Scripture misdeeds are eliminated or blotted out from the heavenly registers not through incantations but through repentance and divine grace (Psalms 51:1; Isaiah 43:25; 44:22; Acts 3:19; cf. Ezekiel 18:21-22). Sins that are not blotted out of the heavenly books are unforgiven sins (Psalms 109:14).

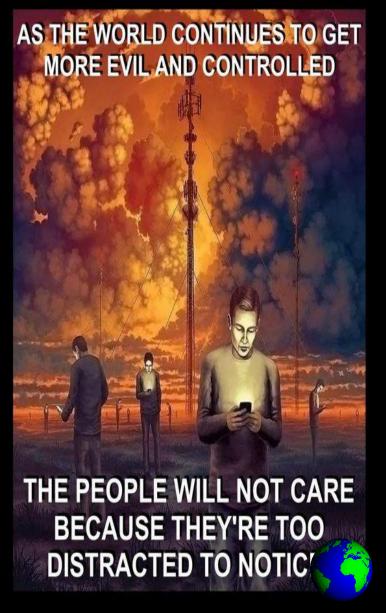
GOD HATES

- 1 HAUGHTY EYES
- **2** A LYING TONGUE
- **3** HANDS THAT SHED INNOCENT BLOOD
- 4 A HEART THAT DEVICES WICKED PLANS
- **6** FEET THAT RUN TO EVIL
- **6** A FALSE WITNESS THAT BREATHES OUT LIES
- ONE WHO SOWS DISCORD AMONGST PEOPLE

PROVERBS 6 : 16 - 19

Blotting out Recorded Deeds from the Books

Perhaps Nehemiah's statement implies that during the final judgment the few good deeds performed by the wicked, or by those who turned from righteousness to wickedness, will not make any difference with respect to their final destiny. Their evil deeds will reveal that they did not remain in a permanent covenant relationship with the Lord. The idea is well expressed in the book of Ezekiel: "But when a righteous man turns away from his righteousness, commits iniquity and does according to all the abominations that a wicked man does, will he live? All his righteous deeds which he has done will not be remembered for his treachery which he has committed and his sin which he has committed; for he will die" (18:24). Instead of the verb "blot out" we have here the verb "remember" preceded by a negation ("will not be remembered"). Not to remember deeds is the equivalent of blotting them out from the heavenly books. This is explicitly stated in Isa 43:23: "I, even I, am the one who wipes out your transgressions for My own sake, and I will not remember your sins" (cf. Nehemiah 13:14). Guilt or virtue can under certain circumstances be removed from the divine registers.



Significance of the Books of Human Deeds

An omniscient God does not need to keep records of the life of human beings but they could be very useful to all intelligent creatures, including human beings. Heavenly creatures seem to be involved in the procedures of the final judgment (Daniel 7:10; cf. 1 Corinthians 6:2; Revelation 20:4). Since the Bible does not discuss the nature of those records, they remain shrouded in mystery. However, the significance of those records for us is important and very relevant.

JUST THINK ABOUT THIS..... All man made things - PAY Cigarette - PAY Alcohol and Liquor - PAY **Night Club Entrance - PAY** Sex and Prostitution - PAY **ALL THINGS** - PAY Internet All Kinds of Entertainments - PAY FROM Witchcraft - PAY Sinful Life Style - PAY SATAN ARE All Worldly Enjoyments - PAY Sinful Pleasures PAYABLE! **Evil Powers Hell Entrance**

Nature - FREE Breath of Life - FREE Light - FREE Water from Earth - FREE Liaht - FREE Grace of God - FREE Love of God - FREE **Healing from God** - FREE Redemption of Sin - FREE **Deliverance** - FREE **Holy Spirit** - FREE Church Entrance - FREE Salvation from God - FREE **Eternal Life** - FREE - FREE Heaven

ALL THINGS FROM GOD ARE FREE !!
THEN WHY PEOPLE ARE PAYING FOR
HELL WHILE PARADISE IS FREE ?
THINK TWICE !!! REPENT !!!
ACCEPT JESUS CHRIST AS YOUR
LORD AND GOD !!

ARE FREE !!



Significance of the Books of Human Deeds (cont'd)

First, those records indicate that God is interested in every one of us as individuals. In the Old Testament the books of chronicles were mainly a record of the activities of the kings and the impact of their actions on other persons. They were the most important leaders among the people of God and their actions were preserved in the records for future generations. In the heavenly records not distinction is made among human beings. We are all equally important before the Lord and what we do, say and experience is recorded there. Each one of us plays a significant role in the conflict between good and evil and our actions reveal that particular function. We were not born to exist for a short period of time and then return to eternal oblivion without leaving traces of our presence on this planet. God created us and allowed us to become what we are through our experiences, decisions and actions. The history of our lives is preserved by God in the heavenly records as a witness to the fact that He considered our presence here of significant value.

THE WORLD IS ABOUT TO SOON FIND OUT



THE BIBLE ISN'T JUST A STORYBOOK



Significance of the Books of Human Deeds (cont'd)

Second, the record is not only about our actions but about God's involvement in the lives of humans. Humans may at times feel that they are facing life by themselves without the supporting and guiding presence of God. But the heavenly records will reveal that God was always present with them leading, guiding and trying to influence their lives. The record of our lives is at the same time a record of the involvement of the King of the universe in every facet of our experiences in a world of sin. In other words, the books of human deeds are in fact the Books of the Chronicles of God in which are recorded His activities on behalf of every sinner on this rebellious planet. Our actions are recorded there because He was always present in everyone of them seeking us out, extending to us His loving had of salvation. In the records are preserved God's providential care and guidance as we were confronted by challenges and choices that forced us to make decisions for or against Him.



THIS WILL NOT BE THE TIME TO PREACH THE "GOOD NEWS OF THE KINGDOM."

THAT TIME WILL HAVE PASSED

THE TIME FOR "THE END" WILL HAVE COME!

NO DOUBT GOD'S PEOPLE WILL PROCLAIM A HARD-HITTING JUDGMENT MESSAGE.

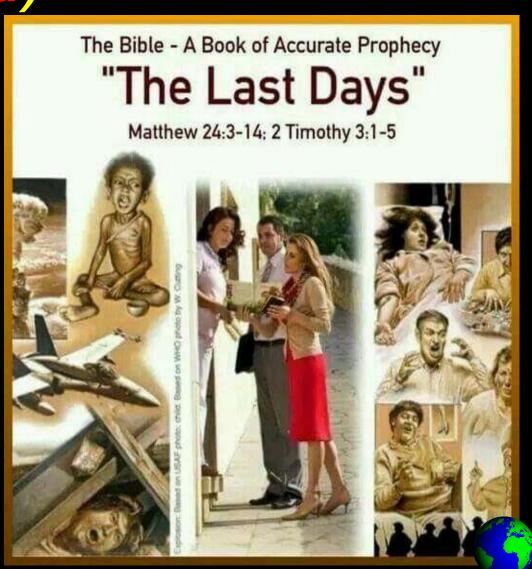
THIS MAY WELL INVOLVE A DECLARATION ANNOUNCING THAT SATAN'S WICKED WORLD IS ABOUT TO COME TO ITS COMPLETE END

THE BIBLE LIKENS THIS MESSAGE TO HAILSTONES WHEN IT SAYS: "GREAT HAILSTONES, EACH ABOUT THE WEIGHT OF A TALENT, FELL FROM HEAVEN ON THE PEOPLE, AND THE PEOPLE BLASPHEMED GOD BECAUSE OF THE PLAGUE OF HAIL, FOR THE PLAGUE WAS UNUSUALLY GREAT." (REVELATION 16:21)

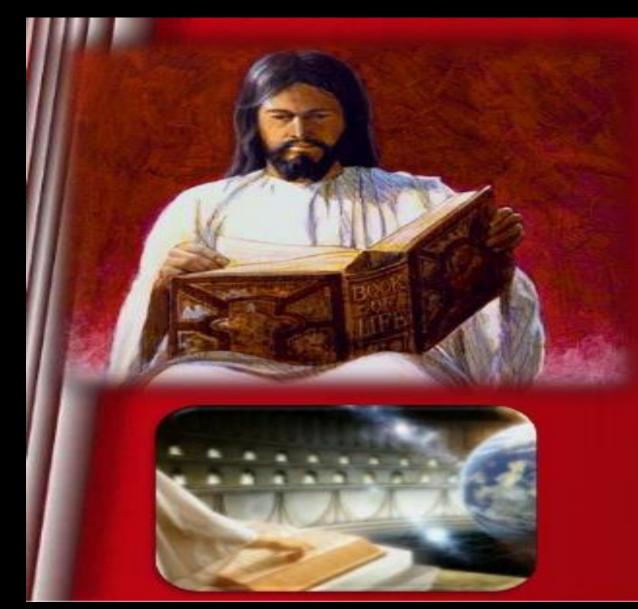
> AND THIS GOOD NEWS OF THE KINGDOM WILL BE PREACHED IN ALL THE INHABITED EARTH FOR A WITNESS TO ALL THE NATIONS, AND THEN THE END WILL COME.

Significance of the Books of Human Deeds (cont'd)

Third, the fact that human deeds are recorded in heaven in some form implies that they are accessible to others for objective analysis. Those records play a valuable role during the final judgment in the heavenly realm in that they testify concerning God's impartial judgment. He has established that the faith-commitment of every individual to Him and to His Son is revealed through human actions and that becomes a defining concept during the judgment. The examination of those records will once and for all unveil before God's intelligent creatures the justice of God's judicial decisions and will lead to the extermination of sin and sinners from God's creation. The examination of the books of deeds will close with a universal doxology in which God and the Lamb will be praised by all creation for their love and justice in all their actions (e.g., Revelation 19:1-2).



How will the judgement take place?



All the decisions in the Judgment are based on the content of the books that "were opened". Those books are, among others:

- The book of life which contains the name of those who accepted Christ (Ex. 32:31-33; Psalm 69:28; Phil. 4:3; Rev. 3:5)
- The book of deeds which contains the record of everything we do (Rev. 20:12)
- 3. The book of remembrance which contains special individual and collective actions that the saints did (Psalm 56:8 Mal. 3:16)

The Investigation in Judgement

Books of Heaven

Books of Heaven

"Yet now, if thou wilt forgive their <u>sin</u>; and if not, <u>blot</u> me, I pray thee, out of <u>thy</u> <u>book which thou hast written</u>."

Exodus 32:32 KJB

"And the LORD said unto Moses,
Whosoever hath <u>sinned</u> against me, him
will I <u>blot out of my book</u>."

- Exodus 32:33 KJB

Other mentions of Books:

Revelation 5:1,2,3,4,5,7,8,9 KJB

Book of Life of the Lamb:

Philippians 4:3; Revelation 13:8, 17:8, 20:12,15, 21:27, 22:19 KJB



How will the Judgement take place?

God followed the same steps in all His judgments. Those steps are investigating, deciding and executing. That's why the first phase of the Judgment is called INVESTIGATIVE JUDGMENT.



Adam and Eve: Genesis 3:9-24.

- Investigation: He interrogated Adam and Eve (v. 9-13)
- Decision: He issued a verdict (v. 14-19)
- Execution: They were expelled from Eden (v. 23-24)



Cain: Genesis 4:9-16.

- Investigation: He interrogated Cain (v. 9-10)
- Decision: He issued a verdict (v. 11-12)
- Execution: Cain was expelled from his land (v. 16)



Babel: Genesis 11:4-9.

- Investigation: He came down to see what they were doing (v. 5-6)
- Decision: He decided to punish them by confusing their language (v. 7)
- Execution: He scattered them over the face of all the earth (v. 8)



Sodom:

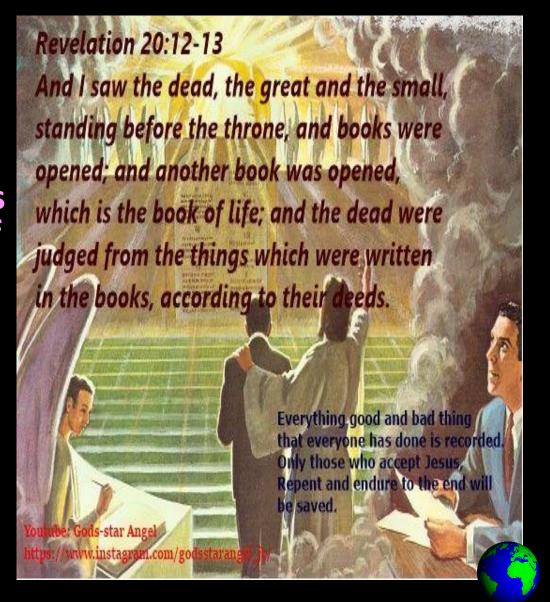
Gen. 18:16-19:28.

- Investigation: Two angels came to investigate (18:20-22)
- Decision: He issued the verdict (19:15)
- Execution: Sodom, Gomorrah, Admah and Zeboim were destroyed (19:24-25)

Investigation involves deliberation and fairness in the Judgment.

Conclusion

Our study of the heavenly books suggests that heavenly things, in this case the heavenly records, are being patterned after earthly practices. That is to say, the social practice of keeping records of people in the form of birth-lists, genealogies and chronicles appear to be projected into the operations of the heavenly realm. The question is whether the earthly practices are being used in the Bible as metaphors to help us understand theological concepts and ideas but were not intended to describe similar procedures in heaven. It is difficult to provide an answer to that question. It is clear that the biblical writers were persuaded of the reality of the heavenly books.



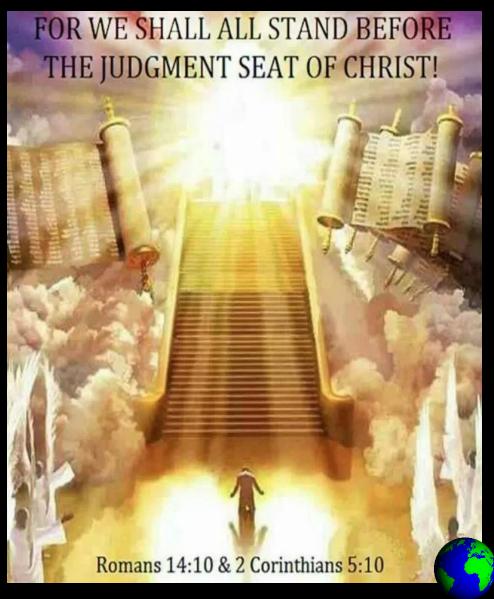
Conclusion (cont'd)

Hence, we must ask, should we feel free to dispose of their convictions in order to appropriate only abstract ideas from the language and images they used? That may not be necessarily wrong. However, the question we are raising probably would have never occurred to an Israelite. Hebrew thinking does not seem to allow for the argument that earthly patterns are simply being used to convey heavenly concepts for which there is no at some level a concrete correspondence in heaven itself. This does not necessarily mean that the heavenly things have to correspond in every respect to the earthly ones. The biblical writers are clearly using human language and images to allude to a heavenly reality that cannot be fully contained in the language or in the social practices they employed to communicate their message.

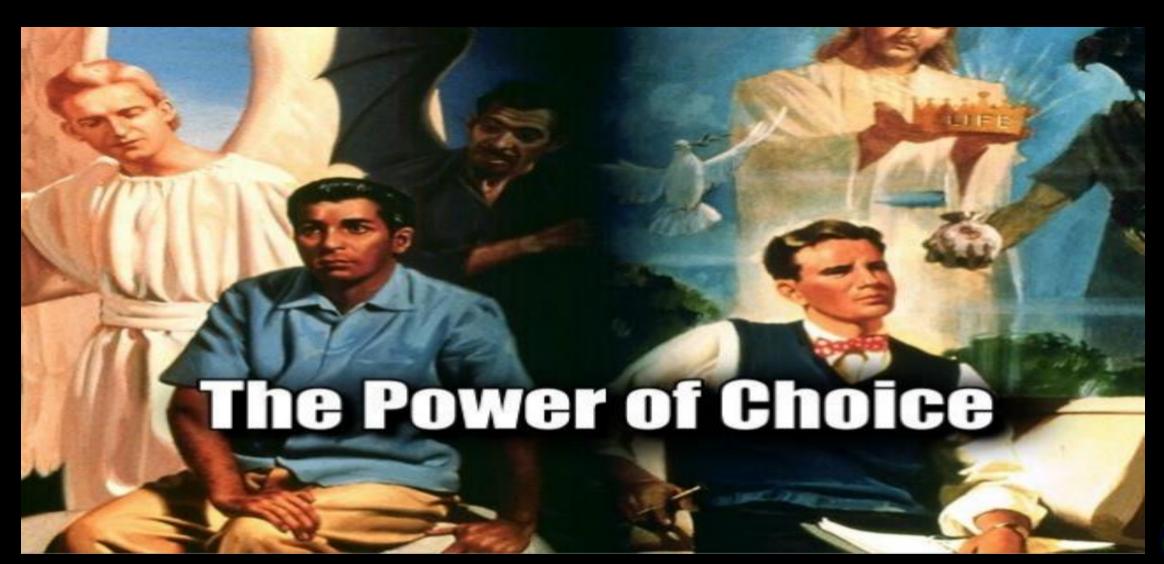


Conclusion (cont'd)

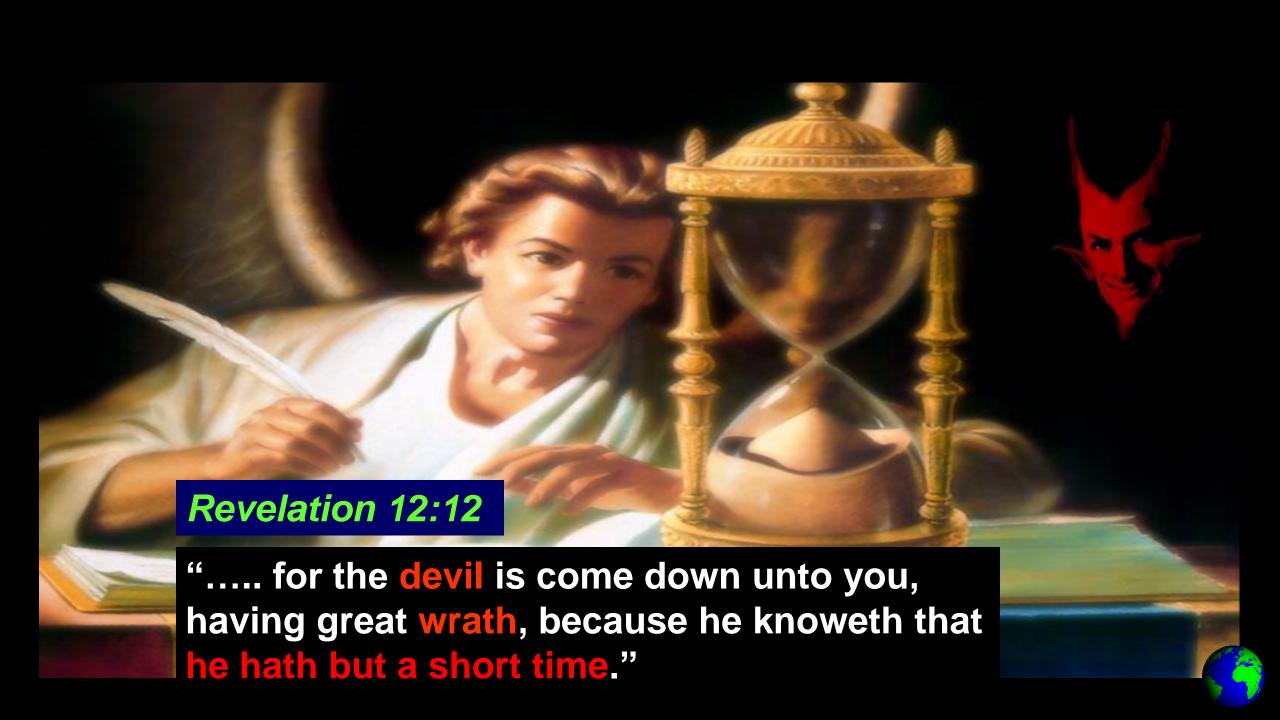
The phenomenon we are describing is very similar to the biblical tendency to pattern human things on earth after the heavenly ones. For instance, the earthly sanctuary was patterned after the divine (Exodus 25:8). Evidently that should not be interpreted to mean that the earthly is an exact replica of the heavenly. The biblical writers were aware of the superiority of the heavenly temple vis-a-vis the earthly. Another example comes from the sphere of human behaviour. In the Old Testament the religious and social behaviour of the Israelites was to be patterned after the heavenly one. The Israelite society was expected to reflect the heavenly model: "Be holy, for I am Holy" (Leviticus 11:44; cf. 19:2, 20:7, 26). But the holiness of the people was a pallid reflection of the unique and magnificent holiness of God; in fact it was a limited participation in the holiness of God. Therefore one should not press the discontinuity between the earthly and the heavenly or the heavenly and the earthly to the point of denying the reality of the heavenly. The specific nature of the heavenly is not accessible to us but inaccessibility should not be equated with nonexistence.



God has given all:







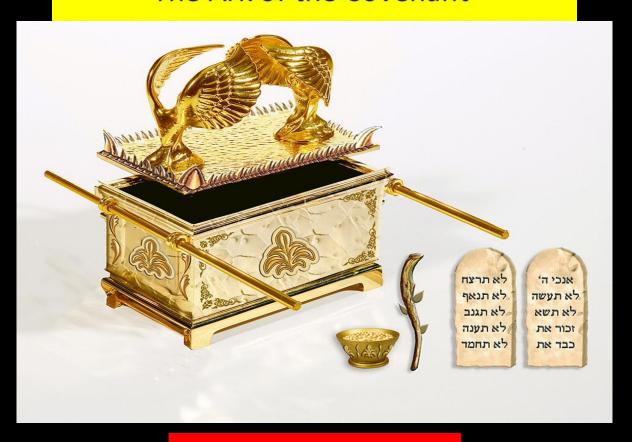
Enter The Ark of Hope

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

- John 10:16



The Ark of the Covenant



Psalms 77:13

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. -Revelation 3:20





