

The Three Eternal Destinies #118 *The Book of Life, Part 1*

Paul the apostle wrote, inspired by the Holy Spirit, that when the Sovereign Yahshua is revealed from heaven with His mighty angels in a flame of fire, He will deal out punishment (#1557). This means to vindicate, retaliate, bring retribution, revenge. #1558 refers to carrying out justice as a punisher or revenger. 2 Ths 1:6 is the context for verse 8, to repay with distress and affliction *those who distress and afflict you*. Rom 12:19 — *Vengeance is mine, says YHWH*. 2 Ths 1:9 — who shall be punished with everlasting ruin, as Rev 14:10-11 says, for endless ages — forever and ever, beginning when He returns.

Those of whom these verses speak will all have been thoroughly warned repeatedly (Mt 24:14 plus Rev 14:6). Rev 14:10-11 — They will be cast into the eternal death, the lake of fire, where Satan and his angels will be cast after the millennium (Rev 20:10) forever, as well as the beast and false prophet (Rev 19:20-21; 20:10). 2 Ths 1:8, 9 — When they are cast into the lake of fire, it is "forever and ever." Whenever *anyone* goes there it is "forever and ever" — the 8th day is Eternal (Rev 20:14-15). Hades is not "forever and ever" — those who go there will be released after the millennium for judgment (Rev 20:13-15) to determine whether they are worthy of a second life reward or worthy of the second death penalty, which is the lake of fire (Rev 21:8; 20:14-15). The lake of fire has no age (period or time limit) except the age, which is timeless, endless. The first death penalty ends with the resurrection, to be judged to eternal life or eternal death.

Dan 12:2,3 — *Everlasting* — age-abiding, lasting forever, spanning an entire age. The next age is not timeless, but 1000 years — it ends. *Everlasting* is age-lasting. Dan 12:3 is both ages to come — *forever and ever* (*times* [plural] age abiding). The *Book* of Mal 3:16 is Rev 3:5 (2 Cor 5:10; Rev 2:26-27, 11; Jms 5:19-20).

2 Ths 1:10-11 — Those in verse 10 are *His holy people*. 2 Cor 5:10 — The difference between a good deed and a bad deed for the *Holy* people is as 2 Ths 1:11 says. A deed or work prompted by faith is a good deed, and it is completed by faith. The good works in Eph 2:10 are works of faith, made certain or confirmed (Eph 4:12) by the leaders who have watch over your souls (Heb 13:17). Rom 14:22,23 — Faith is a personal conviction resulting in righteous acts (Rev 19:8).

The Book of Life

In Rev 20:15 the word "*if*" presupposes that, of those who stand judgment, there will be those whose names *are* recorded in the Book of Life. "If any" (#1526) — this phrase in verse 15 is rendered, "whosoever was not found" in the KJV, but in other translations, "if any are not found," or "if any one is not found," or "whether any not be found." The idea is that, *after* the judgment, if any *not* be found in the Book of Life, whosoever it is will be cast into the lake of fire. *IF* puts the condition simply: Rev 20:15 presupposes that there *will* be those whose names *are* found. What was the point of the whole ordeal God went through, along with His saints or holy ones, to judge all those billions of people who had died (1 Cor 6:2) if there were none to be found?

The word "*if*" in Rev 20:15 also presupposes (takes for granted beforehand) that there *will be some* people whose names *will not be found* in the Book of Life. This is the very opposite idea of the Christian pre-judgment, made without knowledge or revelation, that *no one* at all *will* be found in that Book of Life. "If anyone's name is not found" gives a "benefit of the doubt" in presupposition that, of all who lived in the last 6,000 years of history, maybe more *will* be found after the judgment than *not*.

But Christians presume — and they are arrogantly presumptuous and bold in their presumption — that God is an unjust, unfair, mean and cruel God (Gen 18:25). They base their presuppositions on Calvin's theology. *IF* leave no doubt of the supposition that there *will* be those whose names *will not* be found written in the book of the second life. The judgment will determine this on the basis of each person's deeds. You can't assume or presume that your name will be found recorded in the Book of Life if you have lived your life contrary to the Everlasting Covenant which we talk about in this booklet (Gen 3:16-19; 9:1-7; Rom 1:18-2:16; Rev 20:12).

God presumes that there will be those whose names *will not* be found — not as Christians falsely presume,

that no one's name *will* be found, and that all who are raised and judged (Heb 9:27) will be raised and judged for some *vain* reason. They presume that God goes to the trouble to judge, only to throw every single person who lived in the last 6,000 years into the lake of fire, if they did not *somehow* "by grace through faith" believe in Jesus.

Christians say, "All who did not place their faith in Jesus, saved by grace through faith, are not recorded in the Book of Life and will be cast into the lake of fire — regardless of whether they have ever heard of Jesus or not, regardless of how good a life they lived, since they were depraved in nature and could not earn eternal life..." So God (we are led to believe), in His unmerciful nature, judges and condemns *all* who appear before Him to the lake of fire.

Christians assume that Rev 20:12-15 is the judgment for the "unrighteous dead." The great presumption or assumption is that this verse (Rev 20:12) pertains to the unjust and filthy only (of Rev 22:11) and not also to the *righteous*. Verse 15 assumes that there *maybe* some whose names are *not* going to be found. All mankind who have not already been judged as Jn 3:18 says, will be judged on the basis of their acts (Jn 5:28-29). Rev 20:11-15 is a judgment not based only on the law of Moses but as Rom 2:12-16 says, the *natural law* provides the standard of behavior for those who do not have the law of Moses or the Bible, both old and new testaments. Christians, then, will be judged by the Bible. The natural law is the standard which conscience provides for those without the law of Moses or the New Testament. I would advise all people to burn their Bibles up if they do not live according to its laws or its gospel (Jn 9:41). But by both standards — the Bible's law, or the law of conscience — all have sinned (Rom 3:23) and to various degrees fallen from the original glory of God. Thus all deserve the *first* death penalty (Gen 2:9,17), as Adam and Eve. Heb 9:27 says, "And inasmuch as it is appointed for men to die *once* and after this comes judgment..." This is God's judgment already determined — the *first* death sentence. It is *already determined*. God has *already* judged and passed sentence that all men must die once. All deserve to die once, *but not twice*, or the second time as Rev 21:8 speaks of. So Rev 20:12-15 is not automatic *pre-judgment* to a second death, but it is a *judgment* in the *future* based on works. Hos 6:7 — Since Adam broke the first covenant, God provided another covenant — a covenant of works with him and his offspring after him (Gen 3:16-19; 9:1-7).

The only hope to be delivered from the *first* death is Messiah's death for us (Rom 6:2-5), which lifts us up out of the second death judgment (Heb 2:14-15). In Messiah our past sins are already forgiven, and these sins would have (probably) taken us to the second death if we were to stand in the Rev 20:12-15 judgment. So no one in Messiah can get to the second death for unbelievers from here. But in Messiah's Body, Jn 3:18-19 is the awesome responsibility for us and those who hear us.

Rev 20:12-15 — The word *judgment* does not mean a *condemnation*, but a *determination* based on a person's deeds (Rev 22:11-12), which represented their moral nature. Ecc 12:14 — These secret deeds will be aired publicly. Rev 20:15 does not say "whoever's name *is found* in the Book of Life will *not* be thrown in the lake of fire," but "whoever's name is *not found* in the Book of Life *will* be thrown into the lake of fire." Everyone's name was *originally* in the Book of Life for a second life based on the assumption that men would live by the inborn natural law, because it is natural for man to live by the conscience, the knowledge of good and evil (Rom 2:14-16). No one was judged already to the second death just because they descended from Adam. Only if one *rejects* the sent one who is righteous is he *judged already*. Then he will not receive his reward (Mt 10:41-42). Jn 3:18 means there must be an ambassador who is righteous as in Jn 7:18; Lk 10:16; Jn 13:20.

Alexander, Socrates, etc., will all stand before the judgment — even righteous Lot. Rom 1:20 is emphatic — no one is excused. Rev 20:15 — So if anyone's name *was* found written in the Book of Life, was it a *mistake*?!!

If anyone's name *was* found he was one who had been judged worthy of second life (Heb 9:27). But if anyone's name was *not* found he was cast into the second death penalty, the lake of fire.

Christians say in Rev 20:11-15 all people who are unbelievers and were unbelievers down through history will be resurrected to be punished with a second death. The word *judgment* in Rev 20:11-15 means in the Greek (#2919) to make a distinction between, come to a decision, to judge, try in a judicial manner, to

judge properly, to determine. Jn 3:18 is the judgment which determines a man's eternal destiny already (before Rev 20). The act of condemning oneself is to not believe the good news *when one hears it* (Jn 5:24). The one in Jn 3:18 is judged and condemned already. But those in Rev 20:11-15 are not judged and condemned already. Each one must wait for the judgment to make the determination or to know whether his name will be erased or will stay in the Book of Life.

Judgment (#2919), as used in Rev 20:12-13, means to distinguish, decide, come to a decision, to try according to one's deeds (as Rom 2:6-8), whether good or bad. These deeds represent the moral character of the person. To judge in Rev 20:12-13 is to come to a conclusion, to determine, to call into question and sentence accordingly. *Judge* does not mean in Rev 20:12-13 to *condemn* every man according to his works but to judge and decide, to appraise, evaluate, examine one according to what he did and didn't do, especially as to how it affected others (Rev 22:12; Isa 40:10; Jer 17:10; **Pr 17:4; Rev 21:8; 22:15**; Rom 2:6-10).

After the judgment no one will get another hearing. There will be no appeal. What is decided is final. "*Still*," according to Rev 22:11 (#2089), *henceforth* unjust still... filthy still... righteous still... from now onwards, from this day forward, hereafter in the future *without end*, indicating the Three Eternal Destinies of Man.

This is decided at the judgment in Rev 20:11-15. 2 Pet 2:7-8 distinguishes between Lot, who was "righteous" according to the standard of the nations, and those who were the filthy of the nations (Gen 18:25), and the unjust (Eze 16:49-50). Rev 22:11 — Lot was never declared righteous as Abraham was. He was not in the same category. Abraham was declared categorically Righteous or Holy to Yahweh. Lot was never made a holy man. This is the difference between them. Sodom (Eze 16:49-50; Gen 13:13; 18:20; 19:5) — now in Eze 16 the seed of Abraham was fallen into the same kind of *categorical* sins as Sodom. The Holy seed (Gen 17:1; 18:19) *became corrupt* and good for nothing, worthless as far as the reason they were *set apart*, made Holy for, even as Sodom (Rom 9:29).

Neither Mk 16:16 nor Jn 3:18 judges and condemns those who do not believe because they never had an opportunity. Both Mk 16:16 and Jn 3:18 mean that whoever hears the good news (Mk 16:15; Jn 3:19) and does not obey it (as Jn 3:36 says) is condemned. They are condemned to the *second* death, since all mankind is already condemned to the *first* death (Heb 9:27). Baptism is the actual action of obeying the gospel, even as Paul did in Acts 22:16, and as Acts 2:38, and as Acts 22:15. Acts 2:38-41 — Those who heard the many words were baptized as Acts 16:31-33.

Those judged in Rev 20:11-15 are the ones who have never heard the good news from a *righteous disciple* in the category of the Holy, or a *holy one* (Mt 10:41; Jn 7:18). This has nothing to do with hearing or not hearing the "gospel" from a Christian, since Christianity has corrupted the whole world with the Christian gospel and their Christ (Rev 18:2,23; 19:2-3), even as old Israel — *Fallen, Fallen*. Mk 16:16 — He who believes and is baptized. No one is baptized unless he hears and accepts the many other words regarding his salvation (see *the Two Ransoms teaching*).