

## The Three Eternal Destinies #120 *The Book of Life, Part 3*

All living men are recorded in this book in Rev 20:12. When a man is baptized into the second man, Adam, that is out of the first man, Adam, and into the second man, Adam, his name is taken from this Book of Life in Rev 20:12 and inscribed into the Lamb's Book of Life in Rev 21:27. And if one does not receive the good news from the mouth of the disciple of Yahshua, the second man, Adam, that is, he does not believe as Jn 3:18 says, his name is blotted out of the Book of the Living in Rev 20:15. This is the Book that only the Righteous of Rev 22:11 will remain in after the judgment based on what is recorded in the books that were opened (Rev 20:12), for it is *the Book of Life*. This is the purpose of the Book and the reason it is called *the Book of Life*. So in Rev 20:11-15, the unjust and the filthy people's names will be blotted out at the judgment, according to their deeds, and only the Righteous, according to their deeds, will remain in the Book of the Living, who are awarded a second life. The unjust and filthy who were judged according to their deeds were blotted out of this Book of Life for the Living and are cast into the second death which is the Lake of Fire.

In Ps 69:28 you see the Book of Life for all living. Only the Righteous will remain recorded in this book, those who are destined for a second life. Rev 20:14-15 is a second death of Rev 21:8. There are TWO categories of mankind (Rev 22:11) related to this Book of Life: the first category, which is in TWO classifications, are blotted out of the Book of Life; the second category, the Righteous, remained in the Book of Life.

The Holy, the third category of Rev 22:11, transferred out of this Book of Life of the Righteous and into the Lamb's Book of Life of the Holy in Rev 21:27. Rev 22:2-5 differentiates between the NATIONS (the Righteous and the HOLY in Rev 21:24).

For the Righteous in Rev 22:11, the reward of verse 12 was a second life after the judgment (Heb 9:27). Their names remained in the Book of the Living. The names of the unjust and filthy were blotted out of the Book of the Living and were rewarded the second death, which is eternal (Rev 14:10-11; 19:2,3; Mt 25:41,46; Rev 21:8; 22:15). "The Righteous" become the nations of Rev 22:2 and 21:24,26 and Mt 25:34, and are called *His people* in Rev 21:3-4. The Holy are His Dwelling Place among the nations, and wipe the tears from their eyes and death shall be no more. The Holy have *already* passed out of death and into life. But now the Righteous of the nations shall not have to die again (1 Cor 15:55). Mankind is brought back to Gen 1:28 and now the Righteous of the nations can partake of the leaves of the tree of life and the Holy eat it's fruit or it's essence, being the very Dwelling Place of God, His exact representation as Yahshua ha Mashiach is (1 Jn 3:2-3; Heb 1:3).

In Rev 22:11-12, the reward, either good or bad (#3408) is that both the first category and the third category transfer out of the Book of Life of Rev 20:11-15. The Righteous remain in the Book of Life for the nations. The first category goes to the second death as their reward, the Lake of Fire, as into Gehenna (Rev 22:15), and the Holy go into or form the Holy City (Rev 21:27) to reign forever and ever (Rev 22:5) over the nations who are righteous, saved from the second death of the first category of mankind.

The Book of Life in Phil 4:3 and Rev 3:5 is the same book for the Holy who overcome and are qualified to rule with Messiah in the Kingdom Age, which is the *next* age, the 1,000-year age, the *7th Day*. Those who are recorded in the Lamb's Book of Life for Eternal Life in the *8th Day*, the eternal age, even though they do not overcome in this age but get their garments stained in this life in the Edah, as Rev 3:4 says, will still have the right to enter into the Holy City and eat of the tree of life when their garments are cleansed for ever, during this 1,000 years of that kingdom age (Rev 22:14).

But Rev 3:5 refers only to those of "the Holy" who overcome all their besetting sins, as Jms 1:21 says and Heb 12:1 lists; *the rest* go to death for 1,000 years to pay for their unconfessed sins and wash their robes of their deliberate sins (Heb 10:26-27; 1 Cor 11:27; Jms 5:19-20; 1 Jn 5:16-17; Rev 2:11). Those who do not overcome in the Edah are the "rest of the dead" in Rev 20:5, who were raised at the same time as the nations in Rev 20:11-15. But the Holy are resurrected after washing their robes white (Rev 22:14) as the Holy who overcame in Rev 3:5, but who were *not* excluded from the millennial kingdom with Messiah, and whose names were *not* erased from the Book of Life in the Kingdom reign of Messiah. They were *worthy* to reign with Him (Rev 3:4). The *rest of the dead* who had no part or

portion in Messiah's reign, if they were *truly* His and not as 1 Jn 3:6 describes, will be raised to life in the Holy City. 1 Jn 3:4-9 is *serious*, as verse 10.

Only those who are worthy will be able to walk with Him in white. So this *Holy* Book of Life is set apart from the *Righteous* Book of Life for the nations who are "righteous" but still do not know Yahshua and cannot even *attempt* to walk with Him and reign with Him in the millennial Kingdom reign of Messiah on Earth (Rev 5:10; 20:4; 2:26-27; 3:4,5,21). So blessed (verse 6) are those who have a part in the First Resurrection to reign with Messiah for 1,000 years, for the second remedial death, which is for those who did *not* overcome, has no power over them, because they are worthy to reign. Those who did not overcome but got their robes stained, did not confess their sins or committed sins unto death (1 Jn 5:16-17; Heb 10:26-31), and were not worthy to reign with Him for 1,000 years. They must spend the time (that the others who overcame are ruling with Messiah) in death or separation in remorse and regret, in sorrowful anguish to bring them to a right attitude, as in Mt 18:34-35. *Angry* meant provoked at those whom He loved *so much* as to save them from their sins (Jn 3:16; Mt 1:21).

Phil 3:10-15; 4:3; 2 Cor 5:10 — These determine whether one in Messiah is worthy to rule with Him or not according to the motives of his heart (1 Cor 4:5; Heb 4:12,13). This is the judgment of the living and the dead in Messiah when He comes (1 Ths 4:16-18).

Phil 4:3 is now self-evident. It is not talking about or referring to the Book of Life in Rev 20:15, but rather the Book of Life in Rev 3:5, which includes those who are worthy to rule with Him (Rev 3:4; 2:26-27). So their names were not in the Rev 20:12 Book of Life at all, but in the Rev 3:5 Book of Life. He overcame and He has a compatible Bride and wife-to-be (Rev 19:7,8), worthy of Him (Col 1:10-13). Col 1:13 — Transferred out of the kingdom of darkness and into the kingdom of His Son, Yahshua Ha Mashiych, in whom we have redemption, the forgiveness of our sins (verse 14). We don't have to die for our sins as the first and second category of mankind does in Rev 22:11.

The Holy who overcome will not taste the second death (Rev 2:11; Jn 8:31,32,36,51).

Paul was confident about those who were doing the good works prepared for them to do (Eph 2:10; 4:12) and those with whom he had fellowship, that they were walking with Messiah, as Col 1:10,14 says. Some did not overcome (1 Tim 1:20; 2 Tim 2:17) and Paul knew their names were not in the Book of Life of or for the Kingdom. But in 2 Tim 4:14 there was a man whose name was Alexander the Coppersmith. He was not a believer but of the nations. He did not know God but still was required to live according to his conscience. He would be judged according to his deeds in Rev 20:12. His name was blotted out of the Book of Life and he would therefore go to the second death. His name is not made absolutely indelible until after the judgment (verse 15).