

Daniel's People

Rev 2:11 — This is speaking of the second death for believers. If your name is taken out of the Book of Life, you will be hurt by (i.e., you will suffer in) the second death. This is not the second death for the world; this is the second death for believers. If we're not worthy to enter the Kingdom, where else can we go? If you can't go into the Kingdom, you've got to go into death. Death is the place where you pay for your sins — the sins of not overcoming, not rejoicing, not being gentle with everyone, not turning the other cheek, and all those other commands.

Rev 3:4-5 — Only a *few* in the church of Sardis will enter. Only a few did not soil their garments. You can see how a decline was coming into the churches back then, which Paul and the other apostles saw and wrote about, when it was happening.

Our names are not going to be taken out of the Book of Life until the judgment. Either our name will be taken out or left in. But we have to be worthy of our Master, as is written in Rev 3:4, by *walking with Him in white*. Then our names will not be blotted out of the Book of Life. Dan 12:1 — Why were these people's names recorded in the Book of Life? Mal 3:16 — Because they *spoke to one another* (not *about* one another). That is why their names were in *the scroll of remembrance*.

The Book (Scroll) of Remembrance

Those whose names are recorded in the Book of Life *speak to one another*, in a gentle way, wanting to help. What if that man in Jms 5:19 hadn't gone to his brother? That man was a savior, wasn't he? *He saved his soul* (Jms 5:19-20). Otherwise, he was going to go into death — meaning his name would have been taken out of the Book of Life of the Kingdom, and he would have gone into death, because his sins were piling up as high as heaven. Why? He wasn't confessing the sin that cut him off. No matter how much he confessed the other sins, which he committed later, he wasn't forgiven for them.

Therefore we really have to be conscious of our sins in our daily walk, and confess those sins. If you don't, then your sins pile up as high as heaven. The "savior" in Jms 5:19 brought his brother back to the sin that cut him off. He saved a sinner from his sins — *a multitude of sins*. He kept on sinning in that way. He was a believer, and his name was in the Lamb's Book of Life and the Book of Life of the Kingdom, but it would have been taken out of the latter because his sins would find him out in the judgment.

When we have sin, we have to find it out as soon as possible, and confess it. Otherwise our sin will find us out, sooner or later — and it is better sooner, before we get to the judgment.

Shemiyah — That "savior" didn't know what his brother's sin was, but he went to him because he saw he wasn't prospering. You've got to find out what holds you back. Where did you go wrong?

Euodia and Syntyche

It was an act of love to go to him, just as Paul urged someone to go to those two women in Phil 4:2 who were in disagreement. Paul urged that community, "*Please help these women!*" Probably these women had helped Paul in some way, as he said, "They are my fellow workers, whose names are in the Book of Life." (Phil 4:3)

But still, they were in disagreement. It's possible that we can disagree, isn't it? But we are not like Christians who say it's alright to "agree to disagree," because we can't just settle for that. We've got to solve the disagreement altogether. In Philippi, maybe they thought it was fine to just let them go on home in disagreement. But that means that they're not in fellowship with the one Spirit. If we're being taught by one Spirit, we won't be in disagreement, will we? Not if we're truly being taught by one Spirit.

If Euodia and Syntyche didn't come into agreement, their names would be blotted out of the Book of Life of the Kingdom. Their names were in the Book of Life already, as also our names are. Our Master expects us to be found worthy, in anticipation that we'd rule with Him. So then our names are already in the Book of Life. Our names were

written in the *Lamb's Book of Life*, of course, when we were saved, but also He wants to keep our names in the Book of Life of the Kingdom. He wants us to be worthy of Him, worthy of the Kingdom (Rev 3:4-5).

Shemiyah — At baptism, He qualified us to be worthy. Now we just have to stay qualified. It is not something we have to grope to gain; we just have to strive to maintain our first love we received.

That's right. But we have to grow. He expects us to love him so much that we wouldn't go out of fellowship. He expects us to maintain our fellowship, as Phi 4:4-8 says, to *pray, rejoice always, be gentle, not be anxious, be thankful, praying always...* This is the normal way a believer has to function. We don't worry about anything, not even our mortgages. How can we do that? Because our Father will take care of us if we are loving and seeking first His kingdom, and we're pouring our lives out in what we are called to do every day. Then He will take care of us.

These two women in Phil 4:2-3 had to overcome what was dividing them — they had to overcome whatever it was that was making them unworthy of our Master. Finally, if they did not overcome, they would have stained their garment (Rev 19:7-8). At baptism, we received a white garment. We have to keep it perfectly white, pure and clean, and not let a stain get on it. If you get a stain on your clothes, the first thing you should do is try to get it out as soon as possible. Some stains won't come out even if you put soap on it, and all you do is wear a hole in your garment trying to get the stain out, because the stain is soaked in, through and through.

Rev 19:7-8 — The *fine linen* is the righteous deeds of the saints. It says *righteous deeds*, so that is what we have to remember. You've got to keep it white. That means we have to judge ourselves right, in order to be able to stay clean, and *walk with Him in white*. Some people won't take this to heart, which, of course, proves that maybe their names are not even written in the Lamb's book of life.

Phil 4:4-5, KJV — *Let your gentleness, moderation, patience, forbearance* be made known to all men. Even Paul had to *rejoice always*, forbearing with those who persecuted him, even his fellow countrymen, the Jews.

So we all have to have the same mind and the same judgment (Phil 4:2; 1 Cor 1:10). What if we don't do that? Our names will have to be taken out of the Book of Life if we're not patient with one another, being gentle in helping them see their differences. Disunity causes trouble to the whole community. If anyone has divisions, it hurts the whole Body.

At the End of Days

Michael, the archangel, talked about *Daniel's people* (Dan 12:1). Who was Daniel talking about *at the end of days*? We are *His people*; Daniel identifies totally with us, as does Paul when he said that *all these things were written down for our example* (1 Cor 10:11). At first, Paul thought *our twelve tribes* in the first century were going to bring about the end of the age, as did the other apostles (Acts 1:6-7). They all asked, "Is this the time?" However, later he fully understood that it was not yet the end. If you read our new paper, *The Confederation of the Twelve Tribes*, you will understand that the time we are living in is *the time*, even *the end of days*. We're *Daniel's people*.

"At the same time," says the Sovereign, "I will be the God of all the families of Israel, and they shall be My people." (Jer 31:1)

These things will happen at that same time in Dan 12:4. Jeremiah goes on about the merrymakers and all that happens in Jer 31:2-24. They didn't write in chapters back then. The translators usually put in a chapter break exactly when they shouldn't have. So then, you read Jer 30:20,22,24, but you don't read Jer 31:1-4,8,13, which goes along with it, since the translators separated them with numbers and a subtitle. You can see that our Father made the Scriptures so that only those who have received His Spirit would understand it.

The Bible was written to God's people. You're not supposed to give anyone a Bible who is not a disciple. You are supposed to *tell* them the Word, and then after they have received the Holy Spirit, you give them a Bible, because then we will all agree. Otherwise, everyone is going to understand it differently and you are going to have a lot of division.

Your people shall be delivered, every one found written in the book. (Dan 12:1)

That means you have to *speak* to one another in order to be delivered. Those whose names are *written in the book* will be delivered.

ha-êmeq — You can see the importance of having your name written in the Book, just as when your name is on the wedding preparation list. It means a lot, when your name is written down as part of a group who are working on the wedding banners, for example.

Those two in Phil 4:2-4 obviously were really close friends of Shaul. Imagine if two of your friends were written there in the Bible, that they were not getting along with each other. Suddenly, the urgent call comes: "*You both get along and quit bickering with each other!*" And to the others you live with the message comes, "*Please help these single women!*"

Whatever these two were doing, they weren't living in harmony, so all in the gathering responded to the call. Then the women repented to each other. Friends' names like that are just such precious names. You don't want them to be ripped out of the Book and thrown in the trash. "*Those names need to be in the Book; they need to have the reward that's due them for how they struggled with me...*"

I can see how, to our Father, somebody's name is so important. Your name is written down. Don't let your name be ripped out! It starts with some stupid little thing like, "*She makes maté different than I do,*" and grows into disharmony, and just that will rip your name out of the Book. This exhortation shows us how important it is to deal with these things so we can maintain our unity.

Ma'aminah — Wouldn't it be better to just be wronged? (1 Cor 6:7) Really, our opinions are never something so vital to hold onto.

If we take each other to court, then it brings shame upon the whole Body. Therefore, *why not rather be wrong? Why not rather let yourself be defrauded?* (1 Cor

6:7). Because of things like this, Paul felt as if he had labored in vain (Gal 4:11), though he knew that he would get his reward for his personal faithfulness (1 Cor 9:25-26; 2 Tim 4:8).

Ma'aminah — When situations come up, if you divide over it, it is as if you don't believe. You don't believe that God sees what is going on, and so you try to do something about it. It comes so strongly; we feel we are right. Even if you are right, sometimes you just have to give it up, let go of it, for the sake of unity.

Everyone's sins will find them out. We have always said, "*You can't shine God on.*" Even if, somehow, that *hidden thing* isn't being manifested, if you feel so strongly to the point of dividing, it doesn't help. We can't hear our Father speak clearly when we're so polarized over just one simple decision made. This means you're not really trusting. It's not as if you can't say something, but we have to trust our Father's Spirit in the Body.

Our names will remain in the Book of Life, even through the judgment, if we:

Build the Body of Messiah	Listen to the same Spirit
Don't divide	Stay in communion with each other
Don't hold grudges	Love one another to the point of doing Mt 5:39
Don't react	Don't listen to the accuser

Some people are like a radio receiver for the evil one. They just take in all the accusations of the enemy, continually, in their mind, thinking, "I hate this person, I hate that person, she hates me, no one likes me..." Truly, someone like this will not have his name remain in the Book of Life at the judgment. He will have to go into death.

You must understand Jms 1:19-21 (NRS). We rid ourselves of all sordidness and rank [putrid, foul] growth, and we have to welcome the implanted word... with what? MEEKNESS. Now, in some the Word just can't be implanted, as it just goes in one ear and out the other, without taking hold. This is because they don't have the Holy Spirit. They never received the Holy Spirit. They are not sealed with the Holy Spirit. So, they have no communication with the Holy Spirit, and they believe a lie. They are or are becoming Satan's servant.

We have to receive *the implanted Word*. If the Word has been planted in your heart, then it has the power to save your soul. It is your *soul* that has to be saved, since your soul is what has to go to death if you're *not* saved. The torment of the soul is greater than the torment of the flesh. The torment our Master suffered in death, which is *a place of torment* (Lk 16:28), was *exceedingly* greater than what He suffered on the cross, in His physical body. We don't know the sufferings of the soul as He did. It is excruciating, when you go to death. Your soul will suffer torment in death. Your flesh might suffer to bring you to death, but when you get into death, it is *a place of torment*. That is what our Master said in Lk 16:28. Lazarus and the rich man both went into death, but the rich man found himself in *a place of torment*.

So then, let's just have the implanted Word in us, and overcome everything that hinders our growth in Messiah.

Beniyah — The one thing that helped me to overcome accusations and take my thoughts captive was being taught to think the best of my brothers.

When any one of us overcomes, we can turn and help others. Beniyah really received the exhortation to take his thoughts captive. He received *the implanted Word*.

Nogah — One of the greatest things our Master Yahshua did was to take the blame and shame for things He didn't do, for the whole world's sins. We are called to be like Him. Not being afraid to receive a little injustice at times makes us become more like Him, and is one part of paying back our debt of love for Him. Our Master did it for us, out of love, and receiving those sufferings to love others is good, because we can take identity with Him, feel the injustice, and acknowledge that it is good for us.

We need to be sure we judge ourselves right. Just judge yourself right. We may feel as if we are being treated wrongly, or feel that injustice came to us, but it might just be one of the enemy's *fiery darts*. We're always having fiery darts coming to us, so that's why we have to put our helmet on. If you put your helmet on, those fiery darts can't penetrate, but just bounce off.