

THE RELATION BETWEEN THE BOOK OF LIFE WITH BELIEVERS VERSE UNBELIEVERS

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Abstract

The first states that the believer's relationship in the book of life is permanently recorded. Jesus emphasized / explained on the status of believers who have been registered in the Book of Life (Luke 10:10, Hebrews 12:23). The Apostle Paul also said that partners in constant and permanent ministry are listed in the Book of Life (Phil. 4:3). The names of erasures from the Book of Life never apply to believers in Christ because believers are secure in Him, kept by the power of God (1 Pet. 1:5) and are safe in the hands of the Father and the Son (John 10:28-30). Second, how do unbelievers relate to our lives? In the book of Psalm 69, is a messianic psalm that describes the suffering of Christ caused by his enemies. Who are the enemies of Christ? Those who reject Him. What David said in Psalm 69:28, about the unbelievers, David said "May they be blotted out of the Book of Life and may they not be recorded as righteous." Why? Because their actions show not only unbelief, but a hard heart condition that prevents repentance from having faith and coming to the Messiah. The methodology used in writing this article is to study the original language words, text analysis, and interpretation to get the meaning as desired by the author. By means of theological interpretation, translation and analysis of the study of native language words. The Book of Life, especially in Daniel 12:1, has the purpose of protecting those listed in the Book of Life when tribulation comes. The Book of Life implicitly benefits those listed by providing protection to escape this great tribulation. However, for those who are not recorded in us life will suffer various punishments from God. Therefore, the names recorded in the Book of Life must be understood from, namely to protect entry into the Millennium Kingdom and enjoy all the blessings there.

Keywords: *Book of Life, Believers, Just People, Recorded, Permanent, Protected, Unbelievers, Tribulation, Stubbornness, Rejection,*

INTRODUCTION

The relationship between the book of life books with believers or does not believe. This is a lot of debate from various Christian beliefs. John Calvin in his teachings regarding the Double

Predestination of John Calvin, the need to be studied in depth. So that understanding of believers, who have repented and accepted salvation in Jesus Christ recorded in our book our life. However, what about people who

do not believe, even refuse because of the violence of their hearts to repent and accept salvation in Jesus Christ. From the analysis of the teachings of John Calvin regarding double predestination, and through research results with the theological interpretation approach, interpretation and study of words, will provide comparison evidence. How the situation of believers and people who do not believe, after not in this world.

The Relation between The Book of Lifewith Believers

First, believers are told their names stand permanently written (recorded) in the book of life. The tenses used in Luke 10:20, Hebrews 12:23, and Philippians 4:3 suggest an abiding state. Both Luke 10:20 and Hebrews 12:23 use the perfect tense which can carry the idea of ‘stand recorded or enrolled’.

The perfect tense in its basic meaning, unaffected by context or a particular verbal idea, refers to completed past action with existing results. But when used in context, the emphasis may be on the accomplished action; this is called the *consummative* perfect. On the other hand, the emphasis may be on the existing state, the results

without any thought or emphasis on the past; this is the *intensive* perfect. And of course, the emphasis can be on both elements, completion and results.

The *intensive* perfect is much like an emphatic or intensive present. “The attention is directed wholly to the present resulting state, the past action of which it is the result being left out of thought.”¹ Therefore, the verse in Luke 10:20 and Hebrew 12:23 describes about Jesus emphasis on the status of believers which have been listed in the book of life.

In Philippians 4:3, Paul states in the clause the clause, “are in the book of life,” (ὄντα ὀνόματα ἐν βιβλῶ ζωῆς) is a present participle suggesting a continual condition and would likewise stress the permanence of this record.² In other words, Paul wants to say that his fellow servants are continually and permanently have been listed in the book of life.

Second, in Revelation 3:5, overcomers are promised that their names will never be erased or blotted out of the book of life. The negative “not” represents the emphatic double negative οὐμὴ in the Greek. The idea and emphasis is “by no means or under no circumstances will I erase”

¹E. DeWitt Burton, *Syntax of the Moods and Tenses*, 3rd edition, (Edinburgh: T. & T. Clark, 1898), 37.

²<http://www.biblegateway.com/resources/commentaries/IVP-NT/Phil/Application-Final-Appeal-478>

As discussed in the lesson on the church at Sardis, this statement in Revelation 3:5 is an illustration of *litotes*, a rhetorical device designed to stress the positive by the use of a negative. This promise not only stresses the security of the believer, for every believer's name stands permanently written in the book of life, but by stating the promise in this way, the Lord is promising something special to the overcomer in the kingdom and eternal future.³

As mentioned above, there is historical evidence that in the city of Sardis a person's name was sometimes removed from the city register before death if he had been convicted of a crime. When these messages were written, Christians were under the constant threat of being branded as social rebels and stripped of their citizenship if they refused to recant or denounce their faith in Christ.

In other words, they were branded as criminals. Thus, as a source of motivation and encouragement the Lord personally reminds the overcomer not only of the safety of his heavenly citizenship, but of the special acknowledgment the Lord Himself will give him before the Father and before His angels.

In summary, blotting names from the book of life is never applicable to a believer

in Christ because believers are secure in Him, being kept by the power of God (1 Pet. 1:5) and held secure in both the hand of the Son and of the Father (John 10:28-30).

The Relation between the Book of Life with Unbelievers

Psalm 69 is a messianic Psalm portraying the suffering of Christ caused by His enemies. The passage is clearly talking about unbelievers for verse 21 reads, "They also gave me gall for my food, and for my thirst they gave me vinegar to drink."

This was prophetic of actions that would be carried out by unbelievers against Christ during His crucifixion. Then, in Acts 1:2 Peter specifically applied Psalm 69:25 to Judas. Judas was a Christ rejecter and a representative of unbelieving Israel as a whole.⁴

In Psalm 69:27 David said, speaking of these enemies, "... and may they not come into Your righteousness." Why could they not come into God's righteousness? Because of rejection of Christ. In the Jew's zeal to pursue their own self-righteousness they rejected the gift of God's righteousness through faith in His Son (see Rom. 10:1-6).

Then, in Psalm 69:28, still talking about the unbeliever, David adds, "may they be blotted out of the book of life and may

³Ibid., 305.

⁴M.Kiddle, *The Revelation of St. John* (Hodder&Stoughton, 1940), 691.

they not be recorded with the righteous.” In the context, “be recorded” means either remains recorded, or it may point to the goal or end result—so they may not remain on the same register.

“Be recorded” is in the imperfect tense in the Hebrew text which may, depending on the context, express an aim or result. It may be that David was not just praying for the untimely death of his enemies, but for removal from the book of life. Why? Because their actions not only demonstrated unbelief, but such a hardened condition of the heart that it precluded repentance or ever coming to faith in the righteousness of God through Messiah.⁵

Exodus 32:31-33 says, “Then Moses returned to the Lord, and said, “Alas, this people has committed a great sin, and they have made a god of gold for themselves. 32 But now, if Thou wilt, forgive their sin—and if not, please blot me out from Thy book which Thou hast written!” 33 And the Lord said to Moses, “Whoever has sinned against Me, I will blot him out of My book.”

This was probably a register of those who were physically alive and to be blotted out of this book meant an untimely death. However, God’s physical and material dealings with Israel were often types and pictures of God’s spiritual dealings with

man, and especially with the church today (1 Cor. 10:1f).

For David’s enemies in Psalm 69 “blotting out of the book of life,” as in the case of Judas and the unbelieving in Israel, meant removal from the book of life and from remaining recorded with the righteous. This is supported by the fact that in Christ’s day all unbelieving Jews were not put to death, though Judas died by suicide.⁶

Therefore, likewise this Exodus passage may typically portray the removal of the sinner, the unbeliever who rejects Jesus Christ, from the book of life (John 16:8-9). Revelation 20:11-15 refers to the judgment of the unbelieving dead.

These are those whose names are not in the book of life and are condemned to the eternal lake of fire. As will be suggested below, it may be that their names were originally there, but were removed because they never trusted in the person and work of Christ as their Savior.

Revelation 13:8 has a phrase, “whose name has not been written since the foundation of the world”. The translation of Revelation 13:8 is and all those who live on the earth (οἱ κατοικοῦντες) will worship (προσκυνήσουσιν) the beast, whose name (οὐοῦ) has not been written (γέγραπται) since the foundation of the world in the

⁵<http://bible.org/seriespage/revelation-appendix-6-book-life>

⁶Ibid

book of life of the Lamb who has been slain.

The first analysis for that verse is ‘not’ which occurs two times in this verses (οὐ̅οῦ). The words ‘not’ (two times) do not mean that that sentence become a positive sentence⁷ but it indeed means an emphasis towards something which has a negative nuance by multiplying the word of no.⁸

Hence, two negative words can give two possibilities: (a) it was never written in the book, or (b) it does not stand (remain) written. Why does it not remain written? If the above proposal is correct it is because their names are blotted out at death because they had refused to believe in the Lord Jesus Christ.

However, based on two words of no (οὐ̅οῦ) give explanation that those who worship him (Antichrist) do not stand (remain) written because the words of (οὐ̅οῦ) have a purpose to strengthen denial or refusal.⁹

God strengthens refusal because of the hardness of their heart to receive Christ although they have been given (in tribulation) punishments which are indisputable. In addition, they even strengthen their refusal to God by

worshipping (προσκυνήσουσιν) Antichrist.

Daniel Wallace said that the word of ‘worship’ if combined with dative direct object, will give the understanding of the idea of personal interest lend itself to personal relation. When the dative direct object is used with **προσκυνέω** for the worship of false deity, the stress is on the personal relation involved (Rev. 13:4) because the object of worship is real person though not a true Deity.¹⁰

In other words, those, who refuse to trust in Christ, give themselves willingly (personal desire) to intimate relationship with Antichrist and put him as God. Therefore, based on the analysis of the words of ‘no’ and worship give the meaning that God does not stand written their name, not it was never written in the book, because of their rejection to Christ and worship to Antichrist.

The second analysis of this verse (including Rev. 17:8) can be seen from its grammatical. The words, “has not been written,” are in the perfect tense. The perfect tense, unaffected by context or a particular verbal idea, refers to completed past action with existing results.

⁷William Graham MacDonald, *Greek Enchiridion: A Concise Handbook of Grammar for Translation and Exegesis* (Peabody, MA: Hendrickson Publishers, 2005), 123.

⁸A.T Robetson, *A Grammar of The Greek New Testament in The Light of Historical Research* (London: Hodder & Stoughton), 1030.

⁹Ibid.

¹⁰Daniel Wallace, *Greek Grammar Beyond The Basics* (Grand Rapids, Michigan: Zondervan Publishing House, 1996), 172-173.

Depending on the verb and the context, the emphasis may be on the accomplished action, the *consummative* perfect. Or, the emphasis may be on the existing state, the results without any thought or emphasis on the past, the *intensive* perfect. And of course, if the context suggests, the emphasis can be on both the completion and results.¹¹

It means that the sentence “has not been written since the foundation of the world” is not determined since eternity but emphasizes on results about those who are not written now.¹² Therefore, it does not refer to the process or predestination beforehand but refers to the result of present activity to those who are not written.

The third is analysis on the words “from the foundation of the world”. Calvin thought that those words refer to those who are not written in the book of life.¹³ Therefore, Calvin summarized that people who are saved or perished (like Rev. 13:8) have been predestined from the foundation of the world. However, structure of Greek grammatical has shown that the words “since the foundation of the world” do not refer to those who are not written in the book of life but it does refer to the Lamb

who has been slain.¹⁴

Consequently, the literal and correct translation is and all those who live on earth will worship him (the beast), all whose name have not been written in the book of life of Lamb that was slain from the foundation of the world. God does not predestine those who are unbelievers but He predestined Jesus Christ to be redemption from the foundation of the world. This interpretation is suitable with Acts 2:23 and 1 Peter 1:19-20.¹⁵ In summary, Calvin misinterpreted this verse to support his double predestination teaching.

The fourth analysis is based on theological interpretation from the whole Bible. The book of life, especially in Daniel 12:1, has a purpose to protect those who are listed in the book of life when the tribulation comes.¹⁶ Daniel 12:1 says: " Now at that time Michael, the great prince who stands guardover the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued."

This verse describes that the book of life

¹¹<http://bible.org/seriespage/revelation-appendix-6-book-life>

¹²G.K Beale, *The Book of Revelation* (Grand Rapids, Michigan: William B. Eerdmans Publishing Co., 1999), 701.

¹³*Ibid.*, 704.

¹⁴*Ibid.*

¹⁵*Ibid.*, 702.

¹⁶C. F Keil, *Biblical Commentary on The Book of Daniel* (Grand Rapids: Eerdmans, 1971), 490.

records the people who will escape in tribulation.¹⁷ In other words, the book of life implicitly gives the benefit for them who are listed by giving protection to escape from this great tribulation. However, for those who are not recorded in this book will suffer various punishments from God.¹⁸

Therefore, the recording of the names which are in the book of life should be understood from Daniel 12:1 to protect and deliver them in order to come into the millennium kingdom and enjoy all of the blessings in there.

CONCLUSION

In conclusion, Calvin's argumentation which used Revelation 13:8 as the basis for double predestination cannot be proved at all by a careful examination based on study of the words (*ouou*), the verb of "written", the arrangement of Greek grammatical and theological interpretation which is according to Daniel 12:1.

of important information generated from the study. The conclusion does not contain a repeat of the results and discussion, but rather a summary of the findings as expected in the objectives or hypotheses. Suggestions present things that will be done related to further ideas from the research.

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¹⁷Ibid., 493.

¹⁸E.S Fiorenza, *The Book of Revelation: Justice and Judgement* (Philadelphia: Fortress, 1985), 302.

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