

A New Name Written Down

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INTRODUCTION

C. Austin Miles (1868-1946) wrote the song “A New Name in Glory” which posits the soteriological notion that when a repentant sinner trusts in the Lord Jesus Christ for salvation, his name is consequently written down in heaven.¹ The popular hymn’s words are as follows:

“There’s a new name written down in glory,
And it’s mine, O yes, it’s mine!
And the white robed angels sing the story,
“A sinner has come home.”
For there’s a new name written down in glory,
And it’s mine, O yes, it’s mine!
With my sins forgiven I am bound for Heaven,
Never more to roam.”

Former pharmacist-turned-Christian hymn writer, Miles, was editor and manager of Hall-Mack publishing which was purchased by Rodeheaver Publishing, which in turned was owned by Homer Rodeheaver, the song leader for American evangelist Billy Sunday. The popular song, “A New Name in Glory” prompts biblical questions about the object and chronology of heavenly enrollment. This essay will demonstrate the biblical position that all men have been written in the Book of Life from the beginning, and those that do not meet the scriptural requirements of repentance from sin and faith in Christ prior to death will be blotted out of the Book of Life.

THE BOOK[S] OF LIFE

Several expressions occur in Scripture which require examination to determine the number and nature of the enrollment book[s]. For instance, the *hapax legomena* expression “*the book of the living*” (סֵפֶר הַחַיִּים²) occurs in Ps. 69:29, with the imprecatory prayer that the wicked be blotted out. A second expression is “*the book of life*” (τῆς βίβλου τῆς ζωῆς) occurring in Phil. 4:3 (βίβλω ζωῆς); Rev. 3:5 (τῆς βίβλου τῆς ζωῆς); 17:8 (τὸ βιβλίον τῆς ζωῆς); 20:12 (βιβλίον ἄλλο ὃ ἐστι τῆς ζωῆς); 20:15 (τῆ βίβλω τῆς ζωῆς); and

¹The Bible does reveal that the believer will receive a “*new name*” (ὄνομα καινόν), presumably at the *Bema* but not a salvation, saying, “*He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it*” (Rev. 2:17).

²The Hebrew noun סֵפֶר and the Greek noun βίβλος both refer to a written document. Presumably the first book written was Adam’s (Gen. 5:1).

22:19 (βίβλου τῆς ζωῆς). The third expression is “*the Lamb’s book of life*” (τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου) as in Rev. 21:27 and also in “*the book of life of the Lamb*” (τῆ βίβλω³ τῆς ζωῆς τοῦ ἀρνίου) in Rev. 13:8. Further expressions include “*thy book*” (Ex. 32:32; Pss. 56:8; 139:16) and “*my book*” (Ex. 32:33).

PERTINENT PASSAGES CONCERNING “WRITTEN IN” AND “BLOTTED OUT”

1. “*Yet now, if thou wilt forgive their sin--; and if not, blot me, I pray thee, out of thy book which thou hast written. And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book*” (Exodus 32:32-33).
2. “*Let them be blotted out of the book of the living, and not be written with the righteous*” (Psalm 69:28).
3. “*For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh*” (Rom. 9:3).
4. “*And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life*” (Phil. 4:3).
5. “*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).⁴

³The CT changed the Greek to the dative neuter singular (τῷ βιβλίῳ) instead of the dative feminine singular (τῆ βίβλω) of the TR.

⁴John Walvoord, commenting on the implication of Rev. 3:5 that some may be blotted out of the Book of Life, states, “The implication, however, is that such is a possibility. On the basis of this some have considered the book of life not as the roll of those who are saved but rather a list of those for whom Christ died, that is, all humanity who have possessed physical life. As they come to maturity and are faced with the responsibility of accepting [sic] or rejecting Christ, their names are blotted out if they fail to receive Jesus Christ as Saviour; whereas those who do accept Christ as Saviour are confirmed in their position in the book of life, and their names are confessed before the Father and the heavenly angels.” John Walvoord, *The Revelation of Jesus Christ* (Chicago: Moody Press, 1972), p. 82. Also, Henry Morris admits that Rev. 3:5 has theological difficulties. He states, “This is a controversial passage, but a possible harmonization can be made by noting the special circumstances of infants who die before the ‘age of accountability.’ The book of life, as its very name implies, probably contains the names of all those for whom Christ died—in other words, all who have ever been conceived in the womb, and who thus have received God’s created spirit of life. Since Christ died for the sin inherent in every person conceived, a child who dies before becoming a deliberate and conscious sinner does not need to be ‘saved’ from sin, since he has never sinned, and since Christ has made propitiation for his innate sin. When a child does become a conscious sinner, however, he thenceforth is lost and needs to be saved; he needs to be ‘born again.’ His name is still inscribed in the book of life, because he is still living and may, before he dies, trust Christ to save him and give him everlasting life. If he continues in his sin and his unrepentant, unforgiven state until death, however, then his name will finally and irrevocably be blotted out of the book of life, and he will experience a second death (Rev. 20:14) as well as physical death.” Henry Morris, *The Revelation Record: A Scientific and Devotional Commentary on the Prophetic Book of the End Times* (Wheaton: Tyndale House Publ., Inc., 1983), p. 69.

6. “*And all that dwell upon the earth shall worship him, whose **names are not written in the book of life of the Lamb** slain from the foundation of the world” (Rev. 13:8).*

7. “*The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose **names were not written in the book of life from the foundation of the world**, when they behold the beast that was, and is not, and yet is” (Rev. 17:8).*

8. “*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” (Rev. 20:12).*

9. “*And whosoever was **not found written in the book of life** was cast into the lake of fire” (Rev. 20:15)*

10. “*And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but **they which are written in the Lamb's book of life**” (Rev. 21:25).*

11. “*And if any man shall take away from the words of the book of this prophecy, God **shall take away his part out of the book of life**, and out of the holy city, and from the things which are written in this book” (Rev. 22:19).*

OBSERVATIONS

Several observations follow: 1) Moses, David, and Paul requested either themselves or others to be blotted out of a “*book*.” 2) There is the assertion that the saved are written in “*the book of life*” or “*the Lamb's book of life*.” 3) There is the warning that one's name may be blotted out. 4) There is the apparent “reality” that the names of the unsaved were not written in “*the Lamb's book of life*” or “*the book of life*.” 5) The unrighteous will have their names blotted out of the Lord's Book.

Conclusions include the following: 1) There is the real possibility that one may have his name blotted out of God's Book. 2) Those whose names are blotted out or apparently not written in will have the same destiny: eternal judgment. 3) Those whose names are written in and not blotted out will have the same destiny: eternal life. 4) Since the conditions of being written in, or apparently not being written in, or being blotted out, all relate to “*the book of the living*,” “*the book of life*” and “*the Lamb's book of life*,” it follows that these slightly different expressions refer to the same Book.

THE TIME ELEMENT

Pertinent passages which deal with the temporal aspect of “being written in” or apparently “not being written in” are the following:

1. “*Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names **are written** in heaven” (Lk. 10:20). The verb “are written” (ἐγράφη) is *aorist* passive, third person,*

singular, and denotes that Someone wrote their names in [the Book] in heaven in the past, punctiliarly and as a group. The *aorist* does not resolve the question of “when.”

2. “*And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names **are** in the book of life*” (Phil. 4:3). Again, the supplied verb “*are*” has no Greek equivalent in this verse, and does not resolve the question of “when.”

3. “*To the general assembly and church of the firstborn, which **are written** in heaven, and to God the Judge of all, and to the spirits of just men made perfect*” (Heb. 12:23). The conjunction “*and*” (καί) sets off the various entities in the Heavenly Jerusalem, and consequently the “*church*” (ἐκκλησία) is distinct from the “*general assembly*” (πανηγύρει). Paul employed the pleonastic expression “*church...which are written*” (ἐκκλησία...ἀπογεγραμμένων) to refer to “*the book of life.*” What were written in heaven were the names of the church members, presumably in the Book of Life (i.e., Phil. 4:3). The perfect passive participle ἀπογεγραμμένων comes from ἀπογράφω (4x) and denotes the activity of being enrolled in a register (cf. Lk. 2:1, 3, and 5). The aspect of the perfect tense denotes an event in the past with continuing results. These church members’ names were written in “*the book of life*” and remained registered. The verse by itself does not resolve the question of “when.”

4. “*And all that dwell upon the earth shall worship him, whose names **are not written** in the book of life of the Lamb slain from the foundation of the world*” (Rev. 13:8). Syntactically, the prepositional phrase ἀπὸ καταβολῆς κόσμου (“*from the foundation of the world*”) trails the perfect passive participle ἐσφαγμένου (“*slain*”), teaching that the Lamb’s death had been and still is the Lord’s eternal redemptive plan. Six other times the phrase ἀπὸ καταβολῆς κόσμου occurs in Scripture, three of which trail the perfect passive participle (κεκρυμμένα [“*kept secret*” Mt. 13:35], τὴν ἡτοιμασμένην [“*prepared*” Mt. 25:34], τὸ ἐκχυνόμενον [“*was shed*” Lk. 11:50]; see also Heb. 4:3; 9:26; Rev. 17:8). There is no theological or grammatical reason to attach the prepositional phrase to the perfect passive verb γέγραπται (“*are written*”). Theologically, John revealed the reality of “*the everlasting gospel*” (Rev. 14:6), which included the divine plan for “*eternal redemption*” (Heb. 9:12). Grammatically, the prepositional phrase regularly modifies the preceding verb/participle. This verse does not unambiguously reveal the time of the writing of the names in the Book of Life.

5. “*The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is*” (Rev. 17:8). The Apostle John employed the perfect tense “*were written*” (γέγραπται) and then negated it. When the perfect tense is negated, it means that the whole positive aspect statement “*have been and still are*” is negated. An example occurs in Luke’s Gospel, which states, “*I came not to call the righteous, but sinners to repentance*” (Lk. 5:32), wherein Christ never “*came*” (came and is still coming) with the purpose to call the righteous. John employed periphrastic or “*round about words*” to teach that the beast worshippers’ permanence in the Book of Life (“*have been and still are*”) is negated. It is negated “*when*” they “*behold*”

(βλεπόντες [attributive present participle]) the first beast. If John had used the *aorist* verb then the teaching would be that the devotees of the Antichrist were never written in Book of Life (e.g., predetermined retribution). The perfect verb negated (“*were not written*”) does not satisfy the query of “when or if” they were written in, but the attributive present participle (“*they behold*”) does satisfy the question of “when” were they blotted out.

6. “*And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life*” (Rev. 21:27). John used the perfect passive substantival participle “*are written*” (οἱ γεγραμμένοι) to indicate permanence, but not to indicate “when.” However, this verse coupled with Paul’s truth concerning “when” the believer is chosen, settles the “when” question. He said, “*According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love*” (Eph. 1:4).

MAN’S SPIRITUAL JOURNEY

The Scripture gives two examples of the biblical model for man’s spiritual journey which in turn supports the biblical teaching that all men initially were written in the Book of Life. The first example deals with man’s spiritual journey before the Fall, and the second deals with man’s spiritual journey after the Fall. Of course Adam was the only man who lived before the Fall (Gen. 2:19). He had spiritual life,⁵ he sinned, and he experienced spiritual death. Thus his spiritual journey went from life to death. When confronted with his sin and subsequent judgment (Gen. 3:17-20), Adam turned to the LORD and named his wife “*Eve*” (חַוְוָה [chavvah]), punning off of the fact that she was the mother of all “*living*” (חַי [chay]) including the coming seed promise (Gen. 3:15). Based on his faith in Jehovah’s promise, the LORD God covered him and Eve with the bloody sacrifice involving animal skins (Gen. 3:21). Adam’s spiritual journey went from life to death to life. God had created Adam with physical and spiritual life on Day Six, and thus he had been enrolled in the physical and spiritual Book of Life. When he sinned, he died physically (culminating 930 years later) and spiritually (being separated from the Jehovah). Later, he turned to the LORD as evinced by his naming Eve, and was saved spiritually from eternal separation from God (Gen. 3:15, 20-21). Since Adam met God’s conditions of repentance and faith (Mk. 1:15; II Pet. 3:9), he remained in the Book of Life.

The second example is that of Saul of Tarsus. Saul’s conversion from sin and death is well known, as he testified three times in Acts (9:3 ff.; 22:3 ff.; 26:4 ff.). Did Apostle Paul ever state that he had “life” before he had “death”? Indeed he did. He averred, saying, “*For I was alive without the law once: but when the commandment came, sin revived, and I died*” (Rom. 7:9). The life that he previously had is contrasted with the death he had now incurred. Obviously he was not speaking of physical life or death, because how could he testify to physical death being physically dead?⁶ Therefore, he had spiritual life before he sinned (by coveting [v. 7]), and he died spiritually. Paul did not deny that man has an adamic nature or is a sinner, since he declared with scriptural authority the sinfulness of man (Rom. 3:9-23; Eph. 2:1). He did indicate

⁵The repentant sinner receives Christ’s righteousness in salvation (cf. Eph. 4:24; I Cor. 1:30).

⁶The common interpretation is to make the text say that Paul “**thought**” that he had spiritual life, and thereby read a theological bias into the text contrary to what he actually said.

that when he began to understand the tenth commandment, he had come to the age of spiritual accountability and his violation of the law caused sin to be “revived” (ἀνέζησεν), and his status in the Book of Life became terminable. The only way for Saul of Tarsus to reverse his termination from the Book of Life was to meet God’s conditions for eternal life: repentance from sin and faith in Christ (Heb. 6:1).⁷ This was exactly what Saul did on the Damascus road, as he turned from his self-righteousness (Phil. 3:4-6) and trusted Jesus as Saviour (I Tim. 1:12-15). For Paul, as with Adam, his spiritual journey took him from life to death to life.

THE AGE OF ACCOUNTABILITY

This Scripture (Rom. 7:9) is the classic biblical statement for the doctrine of the “Age of Accountability.” In other words, after Saul reached the age of accountability he subsequently confessed the sin that confirmed his old nature, and received forgiveness and salvation. Sinners do not go to Hell because of their adamic nature, but because they fail to repent of the sins that confirm their old nature. Consequently, infants and mentally impaired who die prematurely do not go to Hell for their old nature, since they have not knowingly confirmed their old nature with knowledgeable sins. Since everyone conceived is written in the Book of Life, every sinner must repent of the sins that confirm his old nature once he reaches the age of spiritual accountability to avoid being blotted out of the Book of Life at death. Did not Paul attest to the human responsibility of preserving one’s eternal enrollment by stating, “*Therefore I endure all things for the elect’s sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory*” (II Tim. 2:10). How do the elect obtain their salvation? It is not by works (Eph. 2:8-9; Rom. 4:1-5; Gal.2:16), but by meeting the Lord’s conditions of repentance and faith!

Some first century apostates were blotted out of the Book of Life prior to their death, the Lord warned. For instance, those who had committed the first century sin of the blasphemy against the Holy Ghost were blotted out prior to their death, the precious Saviour warned, saying, “*Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.*”³² *And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come*” (Mt. 12:31-32). Also, those original heretics who tampered with the words of Scripture were promised sure expungement as soon as they sinned and presumably prior to death (Rev. 22:19). Furthermore, a future group will be eradicated from the Book of Life “*when*” they favorably behold the Antichrist’s name, number, and/or person (*vide* Rev. 17:8).

THE LAKE OF FIRE

The expression “*the Lake of Fire*” (τὴν λίμνην τοῦ πυρός) occurs four times in Scripture, namely in Rev. 19:20; 20:10, 14, and 15. Each successive passage advances truth about the Lake of Fire, including the fact 1) that it burns with brimstone, 2) that it is a place of eternal torment, 3) that death and hell (ὁ ἄδης; *vide*

⁷By contrast, Judas Iscariot had life, sinned and died spiritually, and failed to meet the Lord’s conditions of biblical repentance and faith for spiritual life (albeit he repented to men [Mt. 27:3-4]). He fell from his apostleship and went to the place of the unrepentant (Acts 1:25). He became a specific example of one who fulfilled David’s curse upon his enemies (cf. Ps. 69:25 109:8 with Acts 1:20).

Lk. 16:23 ff.) will be cast into it as the second death, and 4) that it is the eternal alternative to the Book of Life. This place of eternal judgmental torment was not the Lord's original plan. When He finished the creation of heaven and earth, Scripture gave divine commentary, stating, "*And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day*" (Gen. 1:31). Furthermore, the Lord Jesus Christ revealed those for whom the Lake of Fire was originally intended, saying, "*Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels*" (Mt. 25:41). Presumably after Lucifer's early fall, Jehovah created the Lake of Fire exclusively for all of the fallen angels. By contrast, the heavenly kingdom was prepared for men, albeit believers, as the Lord declared, saying, "*Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world*" (Mt. 25:34). The unrepentant sinner will not end up in the place prepared for him—the heavenly kingdom, but instead will end up in the place not prepared for him—the Lake of Fire! Obviously, this biblical revelation effectively repudiates and invalidates the notion that God predestined the non-elect to eternal damnation.

CHRIST'S ATONEMENT

Paul developed the biblical doctrine of the universal "atonement"⁸ (καταλλαγή)⁹ of Christ by teaching that the Lord Jesus Christ provided reconciliation for all who through Adam's sin needed reconciliation (Rom 5:11-18). He summarized this truth, affirming, "*For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe*" (I Tim. 4:10). Again, Paul stated, declaring, "*But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man*" (Heb. 2:9). His teaching harmonized with other biblical writers, such as Isaiah, who stated, "*All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all*" (Isa. 53:6). John declared the same theology, saying, "*For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life*" (Jn. 3:16),¹⁰ and "*And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world*" (I Jn. 2:2). Peter averred, saying, "*But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction*" (II Pet. 2:1). These are some of the classic passages that defend the universal atonement of the Lord Jesus Christ, advancing irrefragable proof for this scriptural tenet.

Therefore, since Christ died for all, and all were written in the Book of Life, all are elect. Christ is the Saviour of all men, especially the elect who believe since the elect must obtain their salvation.

⁸Although "atonement" is a *hapax legomena* in the KJV (Rom. 5:11), it is a theologically significant word since it literally means "at-one-ment" referring the singular redemptive work of Christ on the Cross to reconcile man to God.

⁹The noun occurs also in Rom. 11:15 ("reconciling"), II Cor. 5:18 ("reconciliation"), and II Cor. 5:19 ("reconciliation").

¹⁰The eisegesis of Calvinism to posit the notion that the "world" refers to the "world of the elect" is predictable and facile.

DIFFICULT PASSAGES TESTED

1. *“The LORD hath made all things for himself: yea, even the wicked for the day of evil”* (Prov. 16:4). Calvinism teaches that God pre-ordained the non-elect wicked to hell. *Contra:* The Lord brings retribution on every unrepentant sinner in this life as well as in the life to come.

2. *“No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day”* (Jn. 6:44). Calvinism teaches that the Father draws the dead sinner¹¹ through irresistible grace to regeneration and then gives subsequent ability to believe in Christ for final resurrection. *Contra:* Notice what the Lord Jesus did say:

a. The Father draws sinners through the word of God: *“It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me”* (vv. 44-45; see Isa. 54:13)

b. All sinners must believe the word of God and receive Jesus: *“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life”* (Jn. 5:24; 6:29, 30, 35, 36, 40, 47, 64[2x], and 69).

c. Those sinners who do believe are given to Christ: *“All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out”* (Jn. 6:37).

d. The given ones have eternal life: *“And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day”* (Jn. 6:40).

3. *“(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)¹² It was said unto her, The elder shall serve the younger”* (Rom. 9:11-12). Calvinism teaches that Esau was non-elect. *Contra:* God in his sovereignty chose Jacob to receive the birthright rather than the firstborn Esau.

4. *“As it is written, Jacob have I loved, but Esau have I hated.”* (Rom. 9:13). Calvinism teaches that God had a pre-determined hatred for the non-elect Esau. *Contra:* The people of Esau historically hated Jacob’s offspring (Obad. 1:8-14) and warranted the Lord hating them many years later (Mal. 1:2).

5. *“Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth”* (Rom. 9:18). Calvinism teaches that God pre-determined Pharaoh to damnation. *Contra:* The Lord is merciful to all who turn to Him (Jon. 4:2). Pharaoh had sufficient revelation to turn to the Lord, but his heart was full of sin and the Lord hardened his heart (Ex. 9:27). Actually, the Lord hardens all men’s heart; if they have faith it is strengthened (Josh. 1:6-8), and if they have unbelief it is hardened (Ex. 7:13 and 8:32).

¹¹Calvinism teaches that man is unable to respond to God; the Lord Jesus teaches that man has the ability but chooses not to turn, saying, *“And ye will not come to me, that ye might have life”* (Jn. 5:40).

6. “What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: ²³ And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory” (Rom. 9:22-23). Calvinism teaches dual predestination of the elect to glory and the non-elect to destruction. *Contra*: Only the believer is “afore prepared” for glory; the vessels of wrath are merely “fitted,” but not “afore prepared” unto destruction.

7. “For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ” (Jude 1:4). Calvinists teach that the wicked were pre-determined to condemnation. *Contra*: Jude revealed that evil men of the past were written (προγεγραμμένοι) to receive judgment, such as the Sodomites, Cain, Balaam, and Core (vv. 7, 11; also 14).

8. “Glory to God in the highest, and on earth peace, good will toward men” (Lk. 2:13). Reformed translations such as the NIV render this verse, based on the faulty Greek text, as “Glory to God in the highest, and on earth peace among **people with whom he is pleased!**” Christ did not come for those with whom He is pleased (i.e., the elect), but for sinners (Lk. 5:32).

CUMULATIVE STATEMENT

The Scripture teaches that all men were written in the Book of Life of the Lamb (since there is the potential of being blotted out), and even though they all have an adamic nature (which does not send them to Hell), they must repent of the sins that confirm this old nature and trust in the Saviour once they reach the age of accountability, but before they die. Otherwise, they will not obtain their permanence in the Book of Life by meeting the divine conditions and therefore die in their sins, being blotted out of the Book of Life at death. Infants and the mentally infirm who die prematurely remain in the Book of Life since they have not reached the age of knowledgeable sins. Those who have reached this age (obviously different for every individual) must meet God’s conditions for remaining in the Book of Life. Some first century apostates were blotted out prior to death, and followers of the First Beast will be blotted prior to their death. Permanence in the Book of Life is contingent not on God’s sovereignty but on man’s responsibility. If man does not fulfill his responsibility of meeting the Lord’s conditions of repentance and faith to obtain salvation and remain in the Book of Life, he will die in his unrepentant state and go to a place not prepared for him—the Lake of Fire. Adam and Paul are examples of men before and after the *lapsis* respectively, whose spiritual journeys included life, death, and life, thereby obtaining their salvation through meeting the divine conditions of repentance and faith. Judas was an example of one who had life, death, and in spite of tremendous spiritual advantages, failed to meet God’s conditions and was blotted out of the Book of Life.

The Lord God is good, and has put all men in the Book of Life, has provided Christ’s universal atonement for them, has sent the Holy Spirit to convict all of sin and the need for repentance, draws all through His word, and is not willing that any should perish. Yet, the sinner who fails to benefit from God’s goodness and does not obtain his salvation God’s way, is totally and eternally culpable for going to the place of eternal judgment not prepared for him. The sinner who ends up in the Lake of Fire is not there because a god of hate predetermined this destiny, but because the sinner has deliberately and consistently rejected God’s love and goodness and therefore chose this horrible but just damnation.

In conclusion, Paul said, exhorting, “*Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?*” (II Cor. 13:5), and Peter implored, saying, “*Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall*” (II Pet. 1:10).

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