

## The Library of God Part 2

The library of God. I would have never thought that such a simple interest on a single verse about a single thought like that could expand into a series like this. Some time ago when Joe and I we're discussing how many Sundays we each would need for our messages, I told Joe that if he needed two Sundays he should take to, the stuff I was working on would probably only take two as well, well this is my day two and by the end of this message I won't even be half way done the list of books that I came up with. It just proves to me that the word of God is living and powerful, Heb 4:12

Last Sunday we answered the question 'Why would our all knowing God need books in heaven'? And I stated that it is because of mans fallible mind in either forgetting or choosing to forget facts of our history and because of our limited presence, that we have not been present in all things in time or history. It is these two reasons that God must have books in heaven in order for Him to carry out justices in a manner for us to understand. For in order for Him to be glorified, He must reveal things to us that we can see His will and His justices displayed and do this at a level that we can comprehend and understand. For His ways are higher than our ways and we cannot give glory to God if we do not know Him or His ways.

Also last time we looked at the first book in my list, the book of works, a book written from each one of our lives and the actions we do here on earth. Everything. All the good, **and** all the bad. And I want to start us off with just a paragraph from the story 'the room' by Joshua Harris, just a few lines is all we need to start our minds in the direction I want us to go. And I quote;

"Defeated and utterly helpless, I returned the file to its slot. Leaning my forehead against the wall, I let out a long, self- pitying sigh. And then I saw it. The title bore "People I Have Shared the Gospel With". The handle was brighter than those around it, newer, almost unused. I pulled on its handle and a small box not more than three inches long fell into my hands. I could count the cards it contained on one hand. And then the tears came. I began to weep. Sobs so deep that the hurt started in my stomach and shook through me.

I fell on my knees and cried. I cried out of shame, from the overwhelming shame of it all. The rows of file shelves swirled in my tear-filled eyes. No one must ever, ever know of this room." End of quote.

We all know that feeling, that feeling of shame and guilt. And that feeling is there because of a book that is before God, and He knows all that is in it. A book I have called the Book of Transgressions.

## 2. The Book of Transgressions

The following scriptures references are not so much as another book by itself, but would probably be written in or be a part of the book of works that we looked at last time, but I separated them, not so much as to create a the illusion of it being a different book, but to separate them to show the difference in theme when scripture is speaking of them. These passages speak on sins, on transgressions and iniquities and bring a different point to what the previous book was. Two of the passages are because of oppression, and two are more personal, but these four references have one thing in common and that is the blotting out of sin. As we saw in the book of works, it spoke of how everything of our life is being written down, our works as in 1 Corinthians 3:13-15

that *each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is.*

*14 If anyone's work which he has built on it endures, he will receive a reward.*

*15 If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.*

And not only our works but also our word as in Matthew 12: 35-37

*"A good man out of the good treasure of his heart brings forth good things, and an evil man out of the evil treasure brings forth evil things. "But I say to you that for every idle word men may speak, they will give account of it in the day of judgment. "For by your words you will be justified, and by your words you will be condemned."*

It is all written down and all recorded in our book of works. So not to confuse you, we could think of this book of transgressions as being a book within a book, like our bible which is a single book made up of 66 different books, so would this book of transgressions be a section in the book of works, possibly a separate chapter of the really bad things we have done. Because in this book, the book of transgressions, there is the theme of blotting out things that have been written in it and that is the first thought we want to look at this morning. The blotting out of sin. So let's start by turning to Psalm 109 it is a psalm of David a psalm of oppression and deep distress. But think not only of this passage as some unnamed oppressor to David but also think of this passage from the view point of Jesus speaking about Judas as I'll explain later.

Psalm 109

1 ¶ To the Chief Musician. A Psalm of David. Do not keep silent, O God of my praise!

2 For the mouth of the wicked and the mouth of the deceitful Have opened against me; They have spoken against me with a lying tongue.

3 They have also surrounded me with words of hatred, And fought against me without a cause.

4 In return for my love they are my accusers, But I give myself to prayer.

5 Thus they have rewarded me evil for good, And hatred for my love.

6 ¶ Set a wicked man over him, And let an accuser stand at his right hand.

- 7 When he is judged, let him be found guilty, And let his prayer become sin.
- 8 Let his days be few, And let another take his office.
- 9 Let his children be fatherless, And his wife a widow.
- 10 Let his children continually be vagabonds, and beg; Let them seek their bread also from their desolate places.
- 11 Let the creditor seize all that he has, And let strangers plunder his labor.
- 12 Let there be none to extend mercy to him, Nor let there be any to favor his fatherless children.
- 13 Let his posterity be cut off, And in the generation following let their name be blotted out.
- 14 Let the iniquity of his fathers be remembered before the LORD, **And let not the sin of his mother be blotted out.**
- 15 Let them be continually before the LORD, That He may cut off the memory of them from the earth;

Matthew Henry in his commentary writes of the verses like this and I quote; David here fastens upon some one particular person that was worse than the rest of his enemies, and the ringleader of them, and in a devout and pious manner, not from a principle of malice and revenge, but in a holy zeal for God and against sin and with an eye to the enemies of Christ, particularly Judas who betrayed him, whose sin was greater than Pilate's that condemned him. end of quote

We know from the new testament how the events of Judas unfolded. And Peter says in Acts 1:16, 17 and 20 "Men and brethren, this Scripture had to be fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas, who became a guide to those who arrested Jesus; 17 "for he was numbered with us and obtained a part in this ministry."

20 "For it is written in the book of Psalms: 'Let his dwelling place be desolate, And let no one live in it'; and, 'Let another take his office.'

Gill writes in his commentary; "This psalm was written by David, under the inspiration of the Holy Spirit, concerning Judas the betrayer of Christ, as is certain from #Ac 1:16,20 hence it is used to be called by the ancients the Iscariotic psalm." End of quote.

The thought that I want to present here, is that the sin of someone has been recorded in their book of transgressions. And David's request is that it not be removed, not only their sin but also the sins of their parents, that there would be no forgiveness from God , that God would not blot out the sins that have been written. That the Lord would continually remember their sin.

With that in mind turn now also to Jeremiah chapter 18, the prophet Jeremiah who suffered many things and was continually the bearer of bad news was seldom appreciated amongst the Jews.

Jer 18

These are the men of Jerusalem speaking in verse 18 ***Then they said, "Come and let us devise plans against Jeremiah; for the law shall not perish from the priest, nor counsel from***

*the wise, nor the word from the prophet. Come and let us attack him with the tongue, and let us not give heed to any of his words."*

And now Jeremiah speaks out to God in the remainder of the chapter

19 Give heed to me, O LORD, And listen to the voice of those who contend with me!  
20 Shall evil be repaid for good? For they have dug a pit for my life. Remember that I stood before You To speak good for them, To turn away Your wrath from them.  
21 Therefore deliver up their children to the famine, And pour out their blood By the force of the sword; Let their wives become widows And bereaved of their children. Let their men be put to death, Their young men be slain By the sword in battle.  
22 Let a cry be heard from their houses, When You bring a troop suddenly upon them; For they have dug a pit to take me, And hidden snares for my feet.  
23 Yet, LORD, You know all their counsel Which is against me, to slay me. Provide no atonement for their iniquity, **Nor blot out their sin from Your sight;** But let them be overthrown before You. Deal thus with them In the time of Your anger.

Again the request is for their sins to remain, a request that the Lord would not show mercy to their sins, a request that God should deal thus with them in the time of His anger. You see verse 23 shows us two things, first, as we looked in the first message about the knowledge of GOD that He is all knowing and Jeremiah says that the LORD knows **all** their counsel which is against him, and second not to blot out their sin from His sight. Not to remove the iniquities that have been written in the books. Now even though Jeremiah was speaking out of anguish it reveals a wonderful truth about God, about His mercy, about how our God deals with our actions and the things written in our book, and the possibility of our sins being blotted out.

And for this we will turn to Acts chapter 3 and down to verse 13 Peter speaking here and brings us a wonderful message in his rebuke to the Jews.

Acts 3:13-19

13 "The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he was determined to let Him go.  
14 "But you denied the Holy One and the Just, and asked for a murderer to be granted to you,  
15 "and killed the Prince of life, whom God raised from the dead, of which we are witnesses.  
16 "And His name, through faith in His name, has made this man strong, whom you see and know. Yes, the faith which comes through Him has given him this perfect soundness in the presence of you all.  
17 "Yet now, brethren, I know that you did it in ignorance, as did also your rulers.  
18 "But those things which God foretold by the mouth of all His prophets, that the Christ would suffer, He has thus fulfilled.

19 "Repent therefore and be converted, **that your sins may be blotted out**, so that times of refreshing may come from the presence of the Lord,

Is that not a comforting verse? Is that not something to sing hallelujah about? That we can repent of what we have done. And have our sins blotted out. Peter says to the Jews repent therefore and be converted that your sins may be blotted out. We have the privilege and power to rewrite history and our sins can be blotted out, erased, or removed from that great book of our life. But you may sit there and think my sin is too great, the book of my transgressions is too long. Listen to the last text that we will look at, this one also from King David,

David, the man after God's own heart, Forced an adulterous encounter with Bathsheba. Conceived a child and then he tried to cover it up with lies by inviting Uriah home. And when that didn't work he initiated and orchestrated the murder of Uriah, who was one of the thirty great men listed in David army. Now listen to his cry psalm 51

Ps 51

1 ¶ To the Chief Musician. A Psalm of David when Nathan the prophet went to him, after he had gone in to Bathsheba. Have mercy upon me, O God, According to Your lovingkindness; According to the multitude of Your tender mercies, **Blot out my transgressions.**

2 Wash me thoroughly from my iniquity, And cleanse me from my sin.

3 For I acknowledge my transgressions, And my sin is always before me.

4 Against You, You only, have I sinned, And done this evil in Your sight—That You may be found just when You speak, And blameless when You judge.

5 Behold, I was brought forth in iniquity, And in sin my mother conceived me.

6 Behold, You desire truth in the inward parts, And in the hidden part You will make me to know wisdom.

7 ¶ Purge me with hyssop, and I shall be clean; Wash me, and I shall be whiter than snow.

8 Make me hear joy and gladness, That the bones You have broken may rejoice.

9 Hide Your face from my sins, **And blot out all my iniquities.**

10 Create in me a clean heart, O God, And renew a steadfast spirit within me.

11 Do not cast me away from Your presence, And do not take Your Holy Spirit from me.

12 Restore to me the joy of Your salvation, And uphold me by Your generous Spirit.

13 Then I will teach transgressors Your ways, And sinners shall be converted to You.

14 ¶ Deliver me from the guilt of bloodshed, O God, The God of my salvation, And my tongue shall sing aloud of Your righteousness.

15 O Lord, open my lips, And my mouth shall show forth Your praise.

16 For You do not desire sacrifice, or else I would give it; You do not delight in burnt offering.

17 The sacrifices of God are a broken spirit, A broken and a contrite heart—These, O God, You will not despise.

Who more than David would want his sins blotted out? He was the king, he was the one who was to uphold the law and keep order. He was to be the example to all people, but it all came to a grinding halt when Nathan the prophet came and trapped David with his own words when he said those four little words;

‘you are that man’. No more hiding, no more pretending, no more covering up, no more excuses, because David knew what he had done. He hadn’t forgotten, he knew it was his sin, not someone else’s fault, but him alone and he knew that God had written in His book every single deed he had done. And now he pleads with God to blot them out **Blot out my transgressions And blot out all my iniquities.**

It can be done, there is always hope, but there must be an acknowledgement of sin and true repentance, as David said *For I acknowledge my transgressions, And my sin is always before me. Against You, You only, have I sinned, And done this evil in Your sight—That You may be found just when You speak, And blameless when You judge.*

There is freedom from sin, and victory over it, 1st John 1:9 *If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.* If we confess our sins he is faithful and just forgive us our sins, these can then be removed or blotted out of this book and will not come up in that Day that we stand before our LORD. For Isaiah 61:8 begins with *"For I, the LORD, love justice;* and if the Lord can do away with our sins in a just manner then it bring glory to Him.

He knows what we are going through, He knows all our sorrows that we bear. For as good deeds and bad deeds, good words and bad words can all be recorded He also records our sorrows the title of the third book, the book of sorrows.

### 3. The Book of Sorrows

Ps 56

1 ¶ To the Chief Musician. Set to "The Silent Dove in Distant Lands." A Michtam of David when the Philistines captured him in Gath. Be merciful to me, O God, for man would swallow me up; Fighting all day he oppresses me.

2 My enemies would hound me all day, For there are many who fight against me, O Most High.

3 Whenever I am afraid, I will trust in You.

4 In God (I will praise His word), In God I have put my trust; I will not fear. What can flesh do to me?

5 All day they twist my words; All their thoughts are against me for evil.

6 They gather together, They hide, they mark my steps, When they lie in wait for my life.

7 Shall they escape by iniquity? In anger cast down the peoples, O God!

8 ¶ **You number my wanderings; Put my tears into Your bottle; Are they not in Your book?**

9 When I cry out to You, Then my enemies will turn back; This I know, because God is for me.  
10 In God (I will praise His word), In the LORD (I will praise His word),  
11 In God I have put my trust; I will not be afraid. What can man do to me?  
12 Vows made to You are binding upon me, O God; I will render praises to You,  
13 For You have delivered my soul from death. Have You not kept my feet from falling, That I may walk before God In the light of the living?

Matthew Henry writes; ‘God has a bottle and a book for his people’s tears, both the tears for their sins, and those for their afflictions. He observes them with tender concern.’” end of quote.

Gill [are they] not in thy book? verily they are; that is, the tears and afflictions of his people. They are in his book of [what he calls book of] purposes; they are all appointed by him, their kind and nature, their measure and duration, their quality and quantity; what they shall be, and how long they shall last; and their end and use; they are taken notice of and numbered by him, and shall be finished; they shall not exceed their bounds. These tears will be turned into joy, and God will wipe them all away from the eyes of his people. End of quote

In that Great library of God, there is such a book for the believer, a book that has a list of all the things that try us, burden us, and bring us down, some of them are self inflicted some of them allowed by God, to test us. God knows what you are going through it is all in His book. James chapter 1 verse 2-4 **2 My brethren, count it all joy when you fall into various trials, 3 knowing that the testing of your faith produces patience. 4 But let patience have its perfect work, that you may be perfect and complete, lacking nothing.**

God is in control. No matter what the sorrow, what the trial, what hard times you are in right now. He has it all written down and nothing surprises God. The only thing you can decide is how you will handle them. If you will continue to live right in spite of the circumstance, or if you will fall in defeat, it is your choice. As is the case in book four, the Book of the Righteous.

Book four and book five, which is the Book of the Living, are both mentioned in psalm 69, it is a psalm of David and again a psalm of heaviness and anguish. We will begin in verse 18 and read to 28

#### 4. The Book of The Righteous

Ps 69

18 Draw near to my soul, and redeem it; Deliver me because of my enemies.  
19 You know my reproach, my shame, and my dishonor; My adversaries are all before You.  
20 Reproach has broken my heart, And I am full of heaviness; I looked for someone to take pity, but there was none; And for comforters, but I found none.  
21 They also gave me gall for my food, And for my thirst they gave me vinegar to drink.

- 22 ¶ Let their table become a snare before them, And their well-being a trap.  
23 Let their eyes be darkened, so that they do not see; And make their loins shake continually.  
24 Pour out Your indignation upon them, And let Your wrathful anger take hold of them.  
25 Let their dwelling place be desolate; Let no one live in their tents.  
26 For they persecute the ones You have struck, And talk of the grief of those You have wounded.  
27 Add iniquity to their iniquity, And let them not come into Your righteousness.  
28 Let them be blotted out of the book of the living, **And not be written with the righteous.**

The two books listed in verse 28 have given rise to many different views in the commentaries, and different interpretation that come out of this one verse. First we will look at the phrase 'not written with the righteous' first.

Some commentaries take the words 'written with the righteous' as to not be allowed to have their names written with those who will inherit eternal life. Thus his prayer would be that these sinners would not be allowed to have salvation. Others say that 'not be written with the righteous' only means that they should not enjoy the good life of living in fellowship with God, Warren Wiersbe puts it like this, and I quote;

David asked in [verse 28](#) that his enemies be slain, blotted out of the book of the living. Even more, he didn't want them identified with the righteous after they died, which meant they were destined for eternal judgment. While this kind of prayer is hardly an example for God's people today ([Matt. 6:12](#); [Luke 23:34](#)), we can understand David's hatred of their sins and his desire to protect Israel and its mission in the world. End of quote.

We can trust that our Lord knows all things and that He is just and true in all things as it says in Isaiah 61:8 *"For I, the LORD, love justice;* and if David fully trusts the Lord then this prayer would not need to suggest eternal damnation for these people. Even Warren in his commentary wrote 'this kind of prayer is hardly an example for God's people today'. I think that it is possibly not a request that David is making but rather an agreeance with God. Barnes notes on the bible commentary writes and I quote;

Let them not be registered or numbered with the righteous. As they "are" wicked, so let them be numbered; so regarded. Let them be reckoned and treated as they are. They deserve to be punished; so let them be. All that this "necessarily" means is, that they should not be treated as righteous, when they were in fact "not" righteous. It cannot be shown that the author of the psalm would not have desired that they should "become" righteous, and that they should "then" be regarded and treated as such. All that the language here implies is, a desire that they should be regarded and treated as they were; that is, as they deserved. End of quote

Barnes commentary writes further on the context of the chapter and says this



Those who reject God's great salvation offered to them, may justly fear that his indignation will be poured out upon them. If men will sin, the Lord will reckon for it. But those that have multiplied to sin, may yet find mercy, through the righteousness of the Mediator. God shuts not out any from that righteousness; the gospel excludes none who do not, by unbelief, shut themselves out. But those who are proud and self-willed, so that they will not come in to God's righteousness, shall have their doom accordingly; they themselves decide it. End quote

Each person individually makes a choice in this world to either accept God and His plan or to reject it. It is they themselves that choose where they will spend eternity. It is your choice to choose where your name will be written. Barnes says you decide for yourself if you will be labeled or written as a righteous person or as a wicked person, for we live in an age where this world lifts up the wicked and puts down the just. As it is written Proverbs 17:15 ***He who justifies the wicked, and he who condemns the just, Both of them alike are an abomination to the LORD.*** No one can choose how they come into this world but we each have a choice how we will live. Only you can choose and decide where you will be recorded either with the righteous or with the wicked as Barnes wrote 'they "are" wicked, so let them be numbered; so regarded.'

But all of them are recorded together in one book and that is book five which records all of those who are born into this world, the Book of the Living.

## 5. The Book of the Living

As we just looked at Psalms 69 and focused on verse 28 we now want to look at the first half of the verse.

28 Let **them be blotted out of the book of the living**, And not be written with the righteous.

Barnes simply puts it like this

Let them be blotted out of the book of the living - That is, Let them cease to live; let them not be numbered among living people; let them be cut off. End of quote

I think it is that simple. There is a book before God called the book of the living, in which all people ever conceived, were born, and are now alive here on earth, are written here in this book. 7.4 billion People are now be in this vast book. I found an interesting world clock counter and if James has it ready there we can see how this book grows, each one has a name, each one is an eternal soul, each one has their name written in the book of the living. As I said earlier there are many different views what this book is to represent either those who have eternal life or just those who are alive on earth today, and I think it is the latter, for example Deuteronomy 9:13,14  
13 "Furthermore the LORD spoke to me, saying, 'I have seen this people, and indeed they are a stiff-necked people.

14 'Let Me alone, that I may destroy them and **blot out their name from under heaven**; and I will make of you a nation mightier and greater than they.'

Deuteronomy 29:20

20 "The LORD would not spare him; for then the anger of the LORD and His jealousy would burn against that man, and every curse that is written in this book would settle on him, and the **LORD would blot out his name from under heaven.**

Psalms 109 verse 13 which was read before would also be in this group

13 Let his posterity be cut off, **And in the generation following let their name be blotted out.**

But turn to Exodus chapter 32 and we'll start with verse 30. This is the account of Moses speaking with God when Israel created the golden calf. This is where most of the controversy comes from.

30 ¶ Now it came to pass on the next day that Moses said to the people, "You have committed a great sin. So now I will go up to the LORD; perhaps I can make atonement for your sin."

31 Then Moses returned to the LORD and said, "Oh, these people have committed a great sin, and have made for themselves a god of gold!

32 "Yet now, if You will forgive their sin—but if not, I pray, **blot me out of Your book which You have written.**"

33 And the LORD said to Moses, "**Whoever has sinned against Me, I will blot him out of My book.**

34 "Now therefore, go, lead the people to the place of which I have spoken to you. Behold, My Angel shall go before you. Nevertheless, in the day when I visit for punishment, I will visit punishment upon them for their sin."

35 So the LORD plagued the people because of what they did with the calf which Aaron made.

Moses requested that he be blotted out of the book which the Lord had written. Just as the previous verse there is a wide range of opinions that accompany this verse in the commentaries. With this verse, some of writers state that Moses, saw the sin of the people and wished that if God would destroy them that He, God, should destroy Moses as well, some say that Moses knew that he was a sinner as well, while other say that he would not want to see the destruction of Israel from before him.

Other commentaries want to place Moses in this verse as a type of savior, that he was willing, because of the great love for his brethren, suffer eternal damnation and separation from God in exchange for the salvation of his people. The eternal security camp goes as far to say that this was his request, though not desirable or even possible in the fact that Moses was saved and could not fall from this grace.

After reading many of the different viewpoints I would give my own opinion, and it would be this: first of all: Moses' request would be this that if the Lord would not forgive the peoples sin, and they should be punished with death, then he also needed that punishment. Moses saw that these people, who came up out of Egypt who had left all that they knew, even though they complained and grumbled about that many times. It was because of fear, desperation, and lack of faith that they sinned in creating the golden calf. Unlike Moses who had premeditated murder in his past. He was just as capable of evil as the rest of Israel. Moses who was the one to carry the tablet with the words written on it you shall not murder, this Moses, I think knew that if the peoples sin would not be forgiven then nether should his be.

Secondly is the fact that Moses knew that there was a savior coming, for in Genesis 3:15 *he wrote And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel."*

And also in Deuteronomy 18:15-18

15 ¶ "The LORD your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear,

16 "according to all you desired of the LORD your God in Horeb in the day of the assembly, saying, 'Let me not hear again the voice of the LORD my God, nor let me see this great fire anymore, lest I die.'

17 "And the LORD said to me: 'What they have spoken is good.

18 'I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him.

I think that Moses knew that a savior was coming, not just as a great prophet, but also a great deliverer. Someone who would be like him, but one who could truly take away the sins of Israel and the world. And thus I think that when Moses desired to be blotted out of the Lords book it refers to the book of the living, those who are registered and alive on earth.

But the Lord responded with "**Whoever has sinned against Me, I will blot him out of My book.** Many commentaries think that this book is the book of life. And on this point my thinker became sore, because almost all of the commentaries were either at one end or the other with this one point, and even with such a broad field of views it became a fine line that divided the points that this book, is either the book of life or just the book of the living

I always say that if you have a view it must always fit in all places in scripture, a view that fits in one place in the word of God cannot contradict in another.

So thirdly in showing that this is the book of the living, 'the LORD said to Moses, "**Whoever has sinned against Me, I will blot him out of My book.**' We must first look at the context of the verse, Israel had committed a great sin they had made a golden calf and proclaimed it was

their God. Moses spoke to the people and said So now I will go up to the LORD; perhaps I can make atonement for your sin. Moses spoke to God and God spoke to Moses as a man speaks to his friend Exodus 33:11

They were having a personal conversation, about what Israel had done verse 31 Then Moses said to the LORD "Oh, these people have committed a great sin, and have made for themselves a god of gold! And then we have verses 32 and 33 but in 34 the Lord is still speaking to Moses and He is talking about the people, Israel, and he says 34 "Now therefore, go, lead **the people** to the place of which I have spoken to you. Behold, My Angel shall go before you. Nevertheless, in the day when I visit for punishment, I will visit punishment **upon them for their sin.**" 35 So the LORD plagued **the people** because of what **they did** with the calf which Aaron made.

In the context, the Lord and Moses were talking about the here and now. These people, who had sinned, would be blotted out of the book of the living, but not right away, they were to be lead, to a specific place and when the Lord visited them for punishment it was for what they did. I think where it changed and commentaries take it further is when they take the verse out of the context it is in, and apply it to the general teaching of scripture which is, in a nut shell Ezekiel 18:20 *"The soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself.*

The believer will be saved by his repentance and faith in Christ, the lost will forfeit it and will die.

Just as Barnes said and I quote; Those who reject God's great salvation offered to them, may justly fear that his indignation will be poured out upon them. If men will sin, the Lord will reckon for it. But those that have multiplied to sin, may yet find mercy, through the righteousness of the Mediator.

God shuts not out any from that righteousness; the gospel excludes none who do not, by unbelief, shut themselves out. But those who are proud and self-willed, so that they will not come in to God's righteousness, shall have their doom accordingly; they themselves decide it. End quote

This is a great truth. Perpetual, unrepented, living in sin will lead to death, spiritual death, physical death, and also eternal death. This truth that Barnes teaches can be taken out of Exodus chapter 32 verse 33 can be found and is taught throughout scripture that sinning unbelievers will not be written in the book of life, but we must be careful that when we apply this view back into the chapter of Exodus. And if Moses and the Lord are talking about the same book, the book of life, then Moses is requesting his death into hell over heaven, his eternal death over eternal life, which goes against the character of a man like Moses, who spoke to God face to face.

With these three points I think that in this context, in these verses 32 and 33 we have what is referred to by Moses and God as the Book of the living, a great book in the presence of God, with the list of names of every one alive today.

We haven't even covered the some of the aspects of how one is blotted out of this book. It is death of course, but think of this, God has given mankind all the power and capacity of filling this book through procreation, God only put in two names onto this book, can anyone guess who they are? Adam and Eve. The first two names in the book. Everyone else has been placed there in that book by a man and woman in the form of another person being born. But Adam and Eve were not the first to be blotted out can anyone tell me who that would have been? Abel. You see God has given man a free will, which can be a horrible thing, God has given man the capability of putting names into that book but also the capability of blotting out names from that book as well. In the form of murder.

That is what Moses did, he caused the name of that Egyptian to be blotted out. By his own hand he removed a name from that book. Man has been given the horrible power, through free will to wipe off pages and pages and pages of names from within that book. We are all in there. Each one of us.

As the counter that I showed before that's how fast they are added, but the sad part they are being removed almost as fast as well, and most without hope. For there is only one way, that is through the cross of Jesus Christ, he is the only one that can take the punishment and place of others on that cross. And we should never cease in getting those names that are written in the book of the living, into the book of life.

And in conclusion we looked at four books today, the book of transgressions in which was not so much a separate book from the book of works, but I labeled it separate because of the difference in how it views sin. As we know that all things are written in the book of works but through repentance our sins can be blotted out of such a book. The book of sorrows, where not so much our actions may have played a part in the writing of these books but rather the actions of others that bring us pain and heaviness.

God knows all our sorrows and trials. God knows things that trouble our heart. And lastly we looked at the book of the righteous and the book of the living. And I think, that is all that they are, the book of the righteous is a list of those who are righteous as apposed to the wicked, and the book of the living, is only a book containing those who are alive on earth today with people being added and removed each second. May we use that time, while our name is still in that book, to bring glory to God and live right before Him.