

## BIBLE DIFFICULTIES

“ Will you please explain Rev. 3. 5 ? ”—“ I will not blot out his name out of the book of life.”

**A** PRECIOUS declaration, and promise. The Lord meant what He said. Strangely many have been more occupied with what He did NOT say, and have said, “ This means He will blot out other names.” The Holy Spirit does not say so, and we should beware of adding, unintentionally, to His Words. NEGATIVES do NOT always, by any means, imply the contrast, “ I will never leave thee ” does not suggest, “ I will leave OTHERS.” “ I will not feed you ” in Zechariah 11. 9 does not convey the thought “ I will feed OTHERS.” If God wishes the TWOFOLD thought, He can say it, as in Jeremiah 30. 11. “ Ye will NOT come to Me that ye might have life ” has been interpreted to imply, “ Some have a natural will to come.” Should we not rather have reverence for what the Lord has said, beloved friends ?

Further, “ thou hast a few NAMES even in Sardis ” seems to suggest that these were not in harmony with the one who had a name to live but was dead. Were not such in need of their Lord’s comfort ? Might not their NAMES be cast out as evil (Luke 6. 22) ? And have not such words as these been a refreshment to dear children of God when their names have been expunged from human rolls for Christ’s sake ?

Concerning other passages, note the margin of Rev. 20. 19; and Psalm 69. 28 has not the added words of Rev. 13. 8 concerning the Lamb. Israel were a TYPICALLY saved people (Jude 5), but they are not all Israel which are of Israel (Rom. 9 6). There are two Jerusalems, and often two aspects. Daniel 12. 1 shows the security of those written WITH THE RIGHTEOUS (to quote Psalm 69. 28 itself), and righteousness is by the blood of the Lamb.

\* Nor does the Greek render by the same word.