

BLOTTED OUT

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While Moses was up in Mount Sinai receiving the law from Jehovah for the people of Israel, those very people made a calf of gold and worshiped it (Exod 32:1-6). The Lord sees all (Prov 15:3), and informed Moses what the people were doing, and declared to him His intention to destroy them all and make a great nation of Moses (Exod 32:7-10). Moses pled on behalf of the people, and God changed His mind (Exod 32:11-14). The following day, Moses spoke to the people of Israel and said, “Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin” (Exod 32:30). When Moses returned to the Lord, he said, “*Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin--; and if not, blot me, I pray thee, out of thy book which thou hast written*” (Exod 32:31-32). Would God blot Moses’ name out of the Book of Life in exchange for forgiving Israel? Would God blot *anyone’s* name out of His book? In Exodus 32:33, the Lord said to Moses, “*Whosoever hath sinned against me, him will I blot out of my book.*”

Moses not blotted out

Although God heard Moses’ plea to spare the entire nation of Israel from destruction, He refused to blot Moses’ name out of His book for their sake. Moses was innocent. In fact, God said of this man, “Now the man Moses was very meek, above all the men which were upon the face of the earth” (Num 12:3). He also said that Moses was “faithful in all mine house” (Num 12:7). Hebrews 3:5 also says, “And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after.” This testimony of God concerning His servant Moses was the basis of His decision to speak with him “mouth to mouth” rather than speaking to him in visions and dreams like He did with the other prophets (Num 12:6-8). God would not blot the name of such a one out of His book. But those wicked Israelites? In Exodus 32:34, God told Moses, “Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.” Exodus 32:35 says, “And the Lord plagued the people, because they made the calf, which Aaron made.” As He said to Moses, the ones who sinned were the ones who were blotted out of God’s book.

Ahaziah, Joash, Amaziah, and Jehoiakim

The first chapter of the Gospel of Matthew contains royal lineage of Jesus Christ beginning with Abraham. The purpose of this genealogy was not to give a precise record of time and each generation from Abraham to Christ, and it does contain some omissions. For example, the middle section of the genealogy, from David to the Babylonian captivity, covers the actual kings who were Christ’s ancestors. Although fourteen generations are given in Matthew 1, there were actually 18 generations during the time from David to Jehoniah and the Babylonian captivity. There are four generations omitted for this time period: kings Ahaziah, Joash,

BLOTTED OUT

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Amaziah, and Jehoiakim. All four of these men had something in common: profound wickedness. Ahaziah was the daughter of Ahab and Athaliah and walked in their ways, as they were his counselors to do wickedly “to his destruction” (2 Chr 22:2-4). Ahaziah’s son Joash forsook the Lord “and served groves and idols” (2 Chr 24:18). He refused to listen to God’s prophets, and ultimately killed his own righteous cousin, the prophet Zechariah (2 Chr 24:19-22). Joash’s son Amaziah also turned away from God. When the Lord gave him victory over Edom in battle, Amaziah “brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense unto them” (2 Chr 25:14). King Jehoiakim was the one who famously cut up God’s word with a penknife and burned it in the fire (Jer 36:21-32). These four wicked kings were unquestionably worthy of being blotted out of the lineage of the King of Kings.

Dan and Ephraim

Revelation chapter seven contains a listing of the twelve faithful tribes of Israel, the righteous ones who wore God’s mark of approval in their foreheads. But this listing of Israel’s tribes is by no means a traditional list. The tribes of Dan and Ephraim are both excluded. The tribe of Dan turned from serving God to worshiping and serving idols (Judg 18:30-31; 1 Kings 12:28-29). Ephraim also turned to idolatry (Hos 4:17; 7:8,11-16). Neither of these two tribes, whose very names became associated with idolatry, are found in this list of God’s faithful tribes. Their names were indeed removed from the list of the faithful as God had warned in Deuteronomy 29:18-20. There, God had warned to blot out even entire tribes from His book: “Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood; and it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst: the Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven.” In Revelation 3:5, the letter to the church at Sardis closes with this great promise: “He that overcomes, 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.” All those in the church have their names written in heaven in the Lamb’s book of life (Heb 12:23). But if a Christian falls into sin and does not repent, his name will be blotted out of the book of life. If our name gets blotted out of the book of life, then we will be cast into the lake of fire (Rev 20:15). If we keep our name there, like Moses, then we will be able to enter into God’s heavenly city and inherit eternal life (Rev 21:27).