heavens and earth is declared to be followed by the  
appearing of new ones. xxi. 1.  
 The apostle then “saw the dead, the great and the  
small, standing before the throne.”  
 “The books” are principally the voluminous records of  
sins committed. An impartial biography of all the lost  
bears witness of continual transgressions. But another  
book of a different character appears, “The Book *of  
Life*.” Those books stand charged with death to  
offenders. This brings life. The books which speak  
against men are many, for they record their many evil  
deeds, and they occupy a large space. But the Book  
of Life, we may well suppose, contains the names only,  
and not the deeds, of the saved.  
 Why is it opened?  
 Most reply—that it affects the judgment *negatively*  
only. It is presented, only to discover that none of  
the names of the culprits before the throne are found in  
it. I am persuaded that this is a mistake arising from  
an error with regard to the millennium—that it embraces all believers—all the saved of every age.  
 That that is a mistaken view, evidence has been  
given. If a part in the millennium flow from faith,  
all believers will have part in it. If it be a “reward”  
“according to works,” a prize of the race set before  
the Christian, then some will be “accounted worthy”  
of it; some will not.  
 If the deeds of any stand recorded against them, and  
they have not forgiveness, will not that suffice to condemn?  
Need there be any inquiry—“But are they  
in the Book of Life?” Can they be in the Book of  
Life, while their deeds of evil in that hour stand against  
them uncancelled? And if written in the Book of  
Life, can their deeds still be standing against them?  
This is the hour of simple justification, or the entrance  
on eternal life through grace.