The book is opened, therefore, as *positively* affecting  
the scene before us. Some of God’s elect are there. The  
book decides the lot of some, both of the dead, and of  
the living. Who are to enter into the city is settled  
by the Lamb’s book of life. xxi. 27. There is proof of  
its positive employment.  
 1. Some, then, of the elect are among the *dead*. They  
were not counted worthy of *reward*. As dealt with  
according to their own works, they could but be excluded. Many never confessed Christ, but were secret  
disciples. Such Christ would not confess at His  
coming. Matt. x. 32, 33; vii. 21. Some for sin were  
excluded from the churches of the saints, died unrepentant, and were never restored to their places. But  
that binding on earth bound also in heaven. Matt.  
xviii. 15-18. Jesus reaffirmed the sentence of the  
Church. Not all accounted worthy of a place in the  
Church by their fellow-disciples will enter. But all  
justly accounted unworthy to sit down with the saints  
on earth will assuredly be shut out from the kingdom  
of heaven. There are many other classes of the excluded, which the reader would do well to search out for himself.  
 There will probably also be some of those both  
during the patriarchal ages, and under the Law, who  
will be saved, while not enjoying reward.  
 2. Multitudes of the *living* are in the Book of *Life*.  
It is with regard to them principally, if I mistake not,  
that it is presented. The hosts of Satan were consumed by the fire of God. But not all the world  
joined that impious expedition. There was one nation  
at least, not one of whom was found in its ranks. Israel is all righteous.  
 What becomes, then, of the living of mankind when  
the earth is burnt up? They do not appear among the  
dead. We learn only inferentially. They appear on