they merge into the eternal place of the lost. There  
are only those risen from the dead: and Hades defiled  
by the dead belongs not to heaven. It is therefore  
cast, with the First Death, into the Second, or the lake  
of fire.  
 And then follows a notice, that the Second Death is  
another name for hell, “the lake of fire.” The lake of  
fire is a real place, no less than the others. The fire  
and brimstone are real, as truly as the resurrection  
bodies of the condemned.  
 “And if any was not found written in the Book of  
Life, he was cast into the lake of fire.”  
 But there was another class, whose places could not  
be adjusted by their actions. There were infants, cut  
down in earliest youth, who had not begun to act.  
There were those living upon the earth when the  
throne is set. The award to these is given, if I am  
not mistaken, by the Book of Life. After the effects  
of the books of human deeds to condemn, comes the  
agency of the Book of Life in saving. “If any”—it  
is not added “of *the dead*”: and hence I conclude  
that it refers in its full sweep to both the living and the  
dead.  
 The books stand connected with the prison-delivery  
of the jails. Their sentence was for death. Here is  
sovereignty, rejoicing to save without deeds, or against  
desert.  
 Its aspect is here stated only negatively, and in  
reference to the place of punishment, “the lake of fire.”  
If not in that book, the person was cast into the lake.  
Its positive aspect as introducing into the city of life  
does not appear, till that city has been shown us. If  
any are not elect, they are seed of the serpent. If  
seed of the serpent, they are only evil, and would discover their enmity by deeds of sin, as before. Hence  
they are excluded from the place of the holy, shut up