the nations. All who enter, whether as inhabitants or  
pilgrims, enter as elect. This is the only certain and  
permanent basis for eternal life. God’s decree and  
power make the final fall of His elect impossible. Here  
is personal election: not election to the use of means;  
but to the enjoyment of bliss eternal.  
 The words are designed to lead us back to the final  
judgment. Then the book of life was displayed for  
the first time. xx. 15. It was there used with regard  
to the escape from wrath: those found in it were not  
cast into the lake of fire. And they were of two  
classes.  
 1. Those who were dead before the Lord’s appearing,  
but not accounted worthy to receive the reward of the  
thousand years. Those who were accounted worthy to  
obtain a part in the reign of Christ entered the heavenly  
city during the millennium. But many will enter the  
city of grace, as men of faith and saved by God’s  
election, who will not enjoy *reward*. 1 Cor. iii. 15.  
It is not said that all who are written in the Lamb’s  
book of life enjoy the reign of Messiah. But they do  
enter the city in its final state. Here lies the distinction  
between eternal life, God’s free gift to every believer,  
and the kingdom of heaven, the reward to the doers  
of good. Matt. vii. 21.  
 And in the words now under consideration appears  
the positive side of the book of life. It not only  
delivers from the Second Death: it admits into the  
eternal city of God.  
 2. The other class was the men living in the flesh on  
the earth, who were not guilty of the final rebellion.  
Were they to be permitted to dwell on the new earth,  
and to enter as pilgrims, the holy city? That is  
decided by the sovereignty of God. The *dead* are  
judged according to their *works*. Of the living the  
question is—“Are they of the serpent’s seed? or of the