those *justified by faith*, and set, as needy sinners, *on the  
ground of grace*. There is *no running for reward*, till we  
are delivered by another’s righteousness from the curse  
of law: Rom. iv. 13-15.  
 But, after starting from the point of justification by  
faith, they *may at the close* be *counted worthy* of the  
*kingdom of God, or of the first resurrection:* Luke xx.  
35; xxi. 36; 2 Thess. i. 5.  
 The actions of these were right: God would requite  
them with answerable honour. As they had kept their  
spiritual garments unspotted, so, when Christ reigns,  
they shall, as the sign and recompense of their holiness,  
walk in robes of white on high.  
 We may also say that the *worthiness of these favoured  
ones is, at the root, due to grace*. But when justice is  
to apportion reward to each according to his works, *worthiness is not traced beyond the acts* of the saint himself.

5. “He that overcometh thus shall be clothed in white  
raiment; and I will not blot out his name out of the book of  
life, and I will confess his name before my Father, and before  
his angels. 6. He that hath an ear, let him hear what the  
Spirit saith unto the churches.”

If we may regard the promises to the conquerors in  
each Church as a divine counterpoise to the temptations  
locally besetting them, then one of the temptations by  
which the saints of Sardis were overcome, was a love of  
dress.  
 “And I will not blot his name out of the Book of  
Life.”  
 Hence arises a difficulty. It is implied in the  
promise to the conqueror, that the believer who is  
conquered shall be blotted out of the book of life. But  
those not found in the book of life are, at the general  
judgment, cast into the lake of fire.  
 How is this difficulty solved?  
 I have no better solution to propose, than that there