

# The Lamb's Book of Life

By Malcolm H. Watts

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## Introduction

Books have been used from earliest times and, generally speaking, they have served two purposes:

Some books have recorded facts. The Scripture mentions several books written for this reason. Reference is made, for example, to 'the book of the wars of the LORD' (Numbers 21:14), a book describing some of Israel's experiences in the wilderness; 'the book of Jasher' (Joshua 10:13), an account of Israel's heroes, together with their achievements; and 'the book of the acts of Solomon' (1 Kings 11:41), the public records of that great monarch's kingdom.

Evidently the keeping of such books was not something peculiar to the Israelites. Mention is also made of 'the book of the chronicles of the kings, of Media and Persia' (Esther 10:2; cf. 2:23; 6:1).

Other books have recorded names. Books used for that purpose might more accurately be described as registers. Thus we find Nehemiah, the governor of the Jews, saying: 'I found a register of the genealogy of them which came up at the first, and found written therein, These are the children of the province...' (Nehemiah 7:5,6). He is referring here to a list of persons who returned from Babylon after the decree of Cyrus in 538 BC. According to the book of Ezra, these genealogical tables were of great use in proving priestly descent. If someone's name could not be

found among the enrolled, he was excluded from the offices and ministry of the priesthood. 'These (i.e. certain Israelites) sought their register among them that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood' (Ezra 2:62).

Now the Bible teaches that God has His 'books' (Daniel 7:10; Revelation 20:12).

Obviously this cannot be understood in any literal way. It simply means that God has given thought to things and, in His mind, he has a most detailed account of them.

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In Ezekiel's prophecy, there is further allusion to this kind of genealogical register. When pronouncing God's judgement upon false and deceiving prophets, Ezekiel says that they will be removed from membership of the community. Their names will not appear in the official registry of the nation of Israel. 'They shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel' (Ezekiel 13:9).

Again, the Israelites were not alone in keeping books of this kind. As Luke's gospel tells us, in Roman times, 'there went out a decree from Caesar Augustus, that all the world should be taxed (literally, "enrolled")' (Luke 2:1). Such census taking was in order to regularize the collection of taxes, the tribute of Caesar' (Luke 20:20-26).

God has done this from eternity. In His sovereign purposes, before time began, He set down all that would come to pass in creation, providence, redemption, and judgement. 'I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals' (Revelation 5:1). What does this signify? Dr John Gill believed that 'the book of God's decrees is here meant, which respects all creatures, and all occurrences and events in the whole world, from the beginning to the end of time', although he thought it best to understand it of 'that part of God's decrees, relating to the church and the world, particularly the Roman Empire, which from henceforward to the end of time, was to be fulfilled'.

In another sense He is said, in time, to take account of various matters. After the

manner of kings who record details of good service rendered (Esther 6:1,2; cf. 2:23), God takes notice of the Godly who seek His honour and glory. Hence, we read (in Malachi 3:16) of those who 'feared the Lord' and 'spake often one to another' that 'the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon His name'. This is clearly not a reference to his purpose but rather to the fact that He knows and remembers everything, so that he may, in the future, recompense men accordingly.

In God's 'books' there are both names and facts. Names are certainly included because Christ said to his disciples, 'Rejoice because your names are written in heaven' (Luke 10:20) and, similarly, the apostle Paul, referring to his Christian helpers, describes them as 'fellowlabourers, whose names are in the book of life' (Philippians 4:3). There is further reference to this in Revelation, chapter 3, and verse 5. The believer who perseveres and gains the victory is said to be eternally secure. The Lord says, 'I will not blot out his name out of the book of life' (Revelation 3:5).

There are facts included there too. As the Psalmist once said, 'in the volume of the book it is written of me, I delight do thy will, O my God: yea, thy law is within my heart' (Psalm 40:7,8). Some think this is an allusion to the book of divine predesti-

nation (as in Psalm 139:16). Others believe that it concerns the book of Holy Scripture. In a sense, it makes very little difference, because what was written in the Decree was eventually transcribed into the volume of inspiration.

The verse in Psalm 139, however, can only be understood in terms of God's eternal plan. It reads, 'Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them' (Psalm 139:16). The thought being expressed here is that God has a perfectly designed plan and, in the formation of our bodies, He is most careful to carry this plan into effect. The result is a wonderful example of divine workmanship.

Now the subject presently being considered is 'the book of life'. At this point there is need to make one or two distinctions because, unless we are careful, we shall fall into real confusion. You see, there is more than one book of life. In fact, according to God's Word, there are at least three books of life.

First of all, there is the book of natural life, sometimes called 'the book of the living'. It lists the names of those presently appointed to live in this world and, when someone dies, it is as if his name is erased from this register. This helps us to understand Moses' words when he came down from the mount. The

people of Israel, you remember, had fallen into idolatry and, as a consequence, three thousand of them had died. Moses interceded for them. He told God that he was willing to forfeit his own life if, by that means, the people might be spared. 'Yet now, if thou wilt forgive their sin -; and if not, blot me, I pray thee, out of thy book which thou hast written' (Exodus 32:32; cf. Psalm 69:28).

Secondly, there is the book of privileged life. The names of those whom God intends to favour are entered, as it were, in a special catalogue of names. They are thereby distinguished from others and, indeed, from the whole mass of people. Such were to be found among Israel's families and tribes. Isaiah's prophecy makes mention of them. 'And it shall come to pass', he says, 'that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even everyone that is written among the living in Jerusalem' (Isaiah 4:3; cf. Psalm 81:5,6).

Then, thirdly, there is the book of eternal life. This is the book we are especially concerned about in this study. The apostle John, writing of the eternal city, states that, 'there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life' (Revelation 21:27). What do we understand by it? Well, God has evidently made a list of all those whom he appointed to be heirs of

everlasting glory. Thomas Brooks, the Puritan, wrote: 'The book of life is the book of all those who were elected and redeemed to life through Jesus Christ. This book of life containeth a register of such particular persons in whose salvation God from all eternity determined to have his mercy glorified, and for whom Christ merited faith, repentance, perseverance, that they should repent, believe, and be finally saved'.

We should give further attention to 'the Lamb's book of life'. Each word in the book's title requires careful study.

## The Lamb's BOOK of life

The fact that the Scripture refers to such a book means that some people have been marked out for the enjoyment of everlasting life. This deserves further and careful thought.

First of all, we observe from Scripture that God, from all eternity, compiled a list of those who were to be saved. This 'choice' of sinners, included in his eternal decree, had its origin in his 'good pleasure' or 'heart's desire' (Ephesians 1:4,5,9). The objects of it are called the 'elect', as in 'And shall not God avenge his own elect...?' (Luke 18:7), or as in 'Who shall lay anything to the charge of God's elect?' (Romans 8:33).

The very term implies, of course, that some names were omitted from the list.

As our Lord once said to the disciples, 'I speak not of you all: I know whom I have chosen' (John 13:18 cf. Romans 11:5,7). These persons were not included but were left to perish, their own sin being the procuring cause of their final ruin. Among them were the 'certain men' to whom Jude refers, 'before of old, ordained to this condemnation' (Jude 4 cf. Romans 9:22; 1 Peter 2:8). It is usual to designate these the 'reprobate'. This is the word used in a number of places: for example, 'reprobate silver shall men call them, because the Lord hath rejected them' (Jeremiah 6:30); 'Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?' (2 Corinthians 13:5).

Hence, we conclude that, before time began, God chose a people and included them in his saving purpose, while the 'names' of others 'were not written in the book of life from the foundation of the world' (Revelation 17:8 cf. 13:8).

No matter how difficult it is for our feeble minds to comprehend, the truth plainly revealed is that God eternally predestined a certain and definite number to eternal life. In the Apostle's words, 'He hath chosen us in Him before the foundation of the world ... having predestinated us ... to the praise of the glory of His grace' (Ephesians 1:4-6). Elsewhere Paul wrote, 'God hath from the beginning chosen you to salvation' (2 Thessalonians 2:13).

It is this divine choice that has made the difference. Without it, all would have remained alike in a state of sin and misery. But, by free and undeserved love, some have been highly favoured and everlastingly privileged. They are looking forward to the glory of the heavenly kingdom. This is due to nothing in them, but only to the rich, distinguishing grace of God.

'Who maketh thee to differ from another? and what hast thou that thou didst not receive?' Whatever hope we cherish in our hearts, it is all due to the divine foreordination. We are therefore indebted to God alone and so he must have the undivided praise. 'Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?' (1 Corinthians 4:7).

If it is indeed the case that sinners have been chosen out of the mass of mankind, then it is clear that God has left nothing to chance. He has not merely desired, he has actually willed and purposed his people's salvation. Their names were inscribed in the book of God's eternal decree. Thus we are said to be "saved ... according to His own purpose and grace, which was given us in Christ Jesus before the world began" (2 Timothy 1:9).

Deep in the everlasting mind  
The great mysterious purpose lay,  
Of choosing some from lost mankind,  
Whose sins the Lamb should bare away.

Secondly, it is said that the elects' 'names' were written in this eternal book. To His

disciples the Lord once said: "Rejoice, because your names are written in heaven" (Luke 10:20). What does this suggest but that election is of particular persons? God's choice is not (as some would argue) of nations or churches. It is rather a choice of individuals. Jacob is given as an example of an elect person (Romans 9:11-16). 'Rufus' too was someone 'chosen in the Lord' (Romans 16:13). John, the apostle, wrote his second letter to an 'elect lady' and there he made reference to this woman's 'elect sister' (2 John 1,13). The case is surely proven: God has chosen certain men and women to be everlastingly saved.

Now the fact that their 'names' were inscribed shows that God 'knew' these persons in a very special way, by which I mean that He had real and great affection for them. In Scripture, the word 'know' indicates some kind of relationship. It means to 'regard someone with particular favour'. Examples of its use in this way can be found in 'You only have I known of all the families of the earth' (Amos 3:2), and also in 'If any man love God, the same is known of him' (1 Corinthians 8:3). For God to 'foreknow' a person or a people means that He viewed them beforehand as His own. 'Whom he did foreknow, he also did predestinate...' (Romans 8:29). 'I say then, Hath God cast away his people? God forbid....God hath not cast away his people which he foreknew' (Romans 11:1,2).

The writing of their 'names' also means that each one of the chosen is sure to be remembered. No matter what happens in time, God will never ever forget them. That is exactly what He says. 'Yet will I not forget thee' (Isaiah 49:15). How precious those words are!

Sweet is the promise 'I will not forget thee';  
Nothing can molest or turn my soul away;  
E'en though the night be dark within the valley,  
Just beyond is shining an eternal day.

I will not forget thee or leave thee,  
In my hands I'll hold thee, in my arms I'll fold thee;  
I will not forget thee or leave thee -  
I am thy Redeemer, I will care for thee.

Trusting the promise 'I will not forget thee',  
Onward will I go with songs of joy and praise;  
Though earth despise me, though my friends forsake me,  
Jesus will be near me, gladdening my days.

Thirdly, there is more than a hint given here of one of the great ends God had in his election. In former times it was customary for there to be in famous cities (such as Florence) a book called 'the book of gold'. It contained only a catalogue of names but these were the names of the citizens of that particular and sometimes famous city. In the same way, God has

purposed to give the chosen a right to His eternal and beautiful city. 'Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem ... to the general assembly and church of the firstborn, which are written in heaven' (Hebrews 12:22,23).

solutely sure. Why, it is as if God has 'put this in writing'. Christ said to his disciples, 'It is your Father's good pleasure to give you the kingdom' (Luke 12:32).

Fourthly, there has never been, nor will there ever be, doubt or confusion over the matter of who will be finally saved. You

## “... God fixed our destinations long before we set out on the journey.”

By setting down their names in this book, God was really saying: These shall become the citizens of heaven and one day they shall hear the Lord's voice, saying: 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world' (Matthew 25:34).

It is true then that God fixed our destination long before we set out on the journey. There are two important terms used in this connection: election and predestination. 'He hath chosen us ...having predestinated us...' (Eph 1:4,5). 'But the difference between the two terms would seem to be', as Professor James Candlish observes, 'that election refers specially to the persons chosen; (predestination or) foreordination to the end appointed for them'.

The gift of the heavenly and everlasting inheritance has therefore been made ab-

see, God has each one of their names registered in a document. Believers do not always find it easy to remember one another (1 Corinthians 1:16), but even if the names of some occasionally escape us, yet we may rest assured that God has not forgotten any of his dear people. 'I entreat thee also true yokefellow (unnamed, as are all but one of the others) help those women who laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life' (Philippians 4:3).

Is it not a great comfort to know that, although God chose His people before time, He has never allowed them to pass out of His mind? The Psalmist evidently found it comforting. He wrote, 'I am poor and needy: yet the Lord thinketh upon me' (Psalm 40:17). On these words Dr. John Morison wrote, 'How great the consolation of a believer that in all his sor-

rows the Lord has thoughts of kindness concerning him, and that ere long he shall appear for his help and deliverance, and associate his triumphant destiny with that of his risen and exalted Redeemer!

True, there are times when the saints may doubt this. Indeed, they may be brought to doubt their standing in grace. But however perplexing and disturbing such doubts may be, there is no doubt over this as far as God is concerned. At the end of the day, dear friends, what matter is not so much our apprehension of the Lord, as His recognition of us, as both sons and heirs. 'Now...ye have known God, or rather are known of God' (Galatians 4:9).

We should also believe that God's will shall at last be done. going to be done. It is as Pilate once said, 'What I have written, I have written'. Even so, God is determined to stand by what He has (as it were) 'written'. He will do whatever is necessary that 'his purpose' in election 'might stand' (Romans 9:11).

Fifthly, the names of God's chosen ones are said to be written 'in heaven' (Luke 10:20; Hebrews 12:23). Now had they been written 'on earth' they would soon have been effaced; and this would indicate that the persons themselves would one day face destruction. Certainly that is the meaning of the words in 'All that forsake thee shall be ashamed, and they that depart from me shall be written in the earth' (Jeremiah 17:13). Origen aptly

comments: 'All men are written somewhere, the saints in heaven, but sinners upon earth'. If on earth, men will be ruined; if in heaven, they will be 'saved in the Lord with an everlasting salvation' (Isaiah 45:17).

In heaven, neither man nor devil can erase those names and thus rob the elect of their inheritance. "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:38,39).

## The LAMB'S book of life

There are important reasons why the book is so called. Space only allows for a brief mention of these but they touch upon wonderful truths and each one of them deserves to be considered in further detail.

It should be understood, to begin with, that when God made His sovereign choice, Christ was first chosen that He might be the Head and Representative of those who were appointed to life. From the very first He was considered and ordained as the Redeemer of God's elect. That is why Scripture says that "He (God the Father) hath chosen us in him (the Son) before the foundation of the world" (Ephesians 1:4). As Thomas Good-



win, the great Puritan, observes, 'Jesus Christ was the Head of election, and of the elect of God; and so in order of nature elected first, though in order of time we were elected with him. In the womb of election he, the Head, came out first, and then we, the members'.

Goodwin goes on to make the point that God 'in electing him (Christ) ,...looked not at him apart, as a single person in himself, but as a head to us his body, chosen in him and with him'.

This is sound Puritan divinity. And it accords perfectly with what the Bible itself teaches. In several places reference is made to the eternal Son as the One particularly 'chosen'. Take, for example: 'Behold, my servant, whom I uphold; mine elect, in whom my soul delighteth' (Isaiah 42:1, see also 1 Peter 2:6). Now by that same immutable decree, Christ was appointed to be what we call a Common and Public Person: that is, someone who would undertake for others of mankind. 'He is the head of the body, the church' (Colossians 1:18). Thus it was that God's eternal Son was 'set up (literally, "anointed" or "consecrated" to office) from everlasting'. (Proverbs 8: 23).

So the book is called the Lamb's book because His is the first name that appears in it.

Another truth emerging from these words is that the elect were committed to Christ, to be redeemed by Him and also to be the

reward of his sufferings. We need to take account of the fact that the Bible speaks of 'the everlasting - or eternal - covenant'. By this is meant that before time the Father and the Son entered into solemn agreement about the saving of the elect. Although God the Father is represented as proposing the way of their salvation, it is God the Son who is said to have agreed to its terms. In fact, He is said to have assumed the responsibility of bringing the elect to glory. 'Then said I, Lo, I come: in the volume of the book it is written of me. I delight to do thy will...' (Psalm 40:7,8; cf. John 6:38).

It was then that the elect, who specially belonged to the Father, were solemnly entrusted to the Son. They were placed in the loving care of Lord Jesus Christ. This is surely how the scripture is to be understood: 'thine they were and thou gavest them me' (John 17:6). And also how other similar scriptures are to be understood, like: 'this is the will of him that sent me, that of all which he hath given me I should lose nothing' (John 6:39), and: 'Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way. That the saying might be fulfilled which he spake, Of them which thou gavest me have I lost none' (John 18:8-9).

This helps to explain what lies behind the title of this book. As William Strong, the Puritan, says in his great folio on 'The Covenants', 'He is the Lamb, so he hath a

book of life, which can be understood no otherwise, but in reference unto the covenant that the Lord did work with him as Mediator'. He continues, 'All those He (the Father) had chosen unto life...He did give unto Christ by covenant, and Christ did therein (in the covenant) transcribe their names out of the Lord's book of election into the Lamb's book, which is a mere transcript of the Father's book of life'.

The truth then is that we are not only elected by the Father, but we are also redeemed by the Son. 'Chosen in him...in whom we have redemption' (Ephesians 1:4,7); and hence the glory for our salvation belongs to both parties in the everlasting covenant, as the song of the redeemed confirms - 'After this I beheld, and, lo, a great multitude...cried with a loud voice, saying, Salvation to God which sitteth upon the throne, and unto the Lamb' (Revelation 7:9,10).

Who can fully grasp this? Before the world was, Christ, as designated Redeemer, had our names written down in his eternal book. It was 'the book of life of the Lamb slain from the foundation of the world' (Revelation 13:8).

Again, as we re-read the title of the book, there is highlighted for us God's amazing mercy and grace in providing a Saviour for sinners. Let me explain what I mean. In the divine decree, the elect were obviously considered fallen, helpless, and in need of redemption. That is why this book

is called 'the Lamb's book of life'. Already we have seen that men and women were 'chosen in Christ'. Now we see that they were those whose sins were atoned for by the blood of the Lamb. 'Redeemed', they were, 'with the precious blood of Christ', the 'lamb' of God, who was 'foreordained before the foundation of the world' (1 Peter 1:18-20).

It is certainly true that God did not elect His people because He foresaw any good in them. On the contrary, He foresaw nothing but corruption in them. God's eternal purpose concerning us was an act of 'mercy' (Romans 9:15,16) and the fountainhead of all our blessing is his 'grace', bestowed on us 'in Christ' and 'before the world began' (2 Timothy 1:9). The point to grasp is this: when God decreed the blessed destinies of chosen men and women, He saw them as sinners liable to everlasting misery and therefore, when determining their salvation, He grounded it in the sacrificial death of His Son. This is what the Bible teaches. 'God hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ' (1 Thessalonians 5:9).

In short, if our names had not been written in the Lamb's book, every single one of us would have ended up in the dreadful place of banishment and torment. We are not left in the slightest doubt about this, for the revelation is that 'whosoever was not found written in the book of life was cast into the lake of fire' (Revelation

20:15).

Here, too, is the doctrine that Christ was appointed to die only for the elect. He was designated the Redeemer of the elect. So when, in time, He was eventually be 'brought as a lamb to the slaughter', He suffered under the stroke of divine justice 'for the transgression of my people' (Isaiah 53:7,8).

Make no mistake about this. Christ came into this world with a fixed purpose - to atone for the sins of that company for whom He had been made responsible. 'Thou shalt call his name Jesus', the angel said, 'for he shall save his people from their sins' (Matthew 1:21). On one occasion He himself said that He entered this world, not to act independently, but to fulfil the Father's plan. And what was that plan? 'This is the Father's will that hath sent me' He said, 'that of all which he hath given me, I should lose nothing' (John 6:38,39).

Christ did not fail in His mission. Of course, if He had died to save every man, the sinners in hell would prove that he had been but partially successful. But, according to God's Word, He died for 'the many', 'the sheep', 'the church', 'the elect', or 'the people', (Matthew 26:28; John 10:11;11:51,52; Acts 20:28; Romans 8:32,33). Fail in His mission? He cannot - and He will not fail! 'He shall see of the travail of His soul, and shall be satisfied' (Isaiah 53:11).

In conclusion here, we must take account of the doctrine of the everlasting security of all the redeemed. In that this book is called 'the Lamb's book of life', it shows that it is now in the hands - and in the safekeeping - of our blessed Lord and Saviour. He is now responsible for ensuring that the scheme of salvation is successfully carried out. 'All things are delivered unto me of my Father' (Matthew 11:27). As already stated, this has involved Him meriting, through his obedience and death, the everlasting salvation of God's elect. But, we now ask, what else has been devolved upon Him? The Scriptures teach that He has been entrusted with the bringing of sinners into the community of those who are His (John 10:16; cf. Isaiah 43:5). He is obliged to preserve them in all their afflictions and temptations, so that they continue in the faith, and never totally or finally fall away (Jude 1, 24,25). And, finally, He is committed to receive them after death into the mansions of glory that are entirely at His disposal (John 14:2,3; Acts 7:59).

In a word, then, the Son of God has been given the 'authority' to confer 'eternal life', not on the whole human race, but on those who have always belonged to Him. Christ recognises this in His High Priestly Prayer, reminding the Father that He has been given 'power' in order that He might 'give eternal life to as many as thou hast given him' (John 17:2).

The Lamb holds the book. Therefore be-

lievers may rest assured that book will remain intact. Names in it today will not be out of it tomorrow. There is not the slightest possibility that someone will fall from grace - and be lost forever. The elect can never become the reprobate. And, contrary to Arminian tenets, we firmly believe that the elect cannot be cast away, or their number diminished. What Christ says of the Christian is clear enough - 'I will not blot out His name out of the book of life' (Revelation 3:5).

## The Lamb's book of LIFE

All whose names were once written down in God's book have been marked out for the enjoyment of 'life', both in this world and in the world to come. This denotes more than mere existence, for existence is common to everybody. Life here means life that alone is worthy of the name - the full, blessed, and glorious enjoyment of God. 'This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent' (John 17:3).

We should all ask ourselves if we know in experience anything of this 'life' and if we possess the sure and certain hope of its fullness in the kingdom of heaven.

One day, God's decree will be revealed. 'The books' will be 'opened', and that will include the book to which we now refer - 'the book of life' (Revelation 20:12). What revelations will then be made! Why, in a moment, we shall know the identity of

those destined for glory!

It is true that some, to their everlasting sorrow, will find themselves in the company of those 'not found written in the book of life' (Revelation 20:15). But it is also true that others, to their unspeakable joy, will hear the roll called and their names read out for everyone to hear. This is according to the promise of the Saviour, 'I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels' (Revelation 3:5).

Must that dreadful day come before we can know about our eternal destinies? Is there no way of discovering what is in 'the book' until then? There is one verse to which I must draw your attention. 'As many as were ordained to eternal life believed' (Acts 13:48). That word 'ordained' might have been translated 'inscribed' or 'enrolled', for there is evidence to show that the word sometimes carries that meaning. What is this but a clear statement informing us that the people whose names are inscribed in the book of life are those who are brought to receive and rest upon Christ alone for salvation? There is a people called 'the elect' and they can be identified by their saving 'faith' (Titus 1:1; cf. 1 Thessalonians 1:4,5; 2 Thessalonians 2:13)

The vital question therefore is this: In view of your guilt and danger, have you been brought to trust in Christ for your

acceptance with God?

If you have, you may be sure that your name is written in 'the Lamb's book' and that you have the blessing of eternal 'life'.

If you have not - and this is tremendously solemn! - your spiritual state should become your greatest concern. You should believe on the Son of God immediately.

Blessed is everyone who has a place in the Lamb's book - and in the Lamb's heaven!