CH. ii. 11] EXPOUNDED 43  
  
faith, what shall we say to those who are overcome in  
the struggle ? The overcomer shall not be hurt by the  
Second Death, in consequence of his victory. Shall not  
then, the one so conquered be hurt by it, in consequence  
of his defeat ?  
Do these two texts stand alone? By no means.  
\*“ Whosoever shall confess me before men, him will I  
also confess before my Father which is in heaven. But  
whosoever shall deny me before men, him will I also deny  
before my Father who is in heaven” (Matt. x. 32, 33).  
The consequence of Jesus’ confession of any before His  
Father, will be their entrance into the millennial king-  
dom. But what will be the result of denying the Lord  
Jesus, and of being denied before the Father? Jesus  
is speaking to disciples, and He says, ‘“‘ Fear not them  
who kill the body, but are not able to kill the soul,  
but rather fear Him which is able to destroy both body and  
soul in Gehenna”’ (28). Again, Jesus, treating of the very  
same subject, says, ““I say unto you, my friends, be not  
afraid of them that kill the body and after that have no  
more that they can do. But I will show (Greek) you  
whom ye shall fear: fear him who, after he hath killed,  
hath authority (Greck) to cast into hell: yea, I say unto  
you, fear him” (Luke xii. 4, 5). What is this but to  
tell the believer, that it is better to suffer at man’s hand  
his worst afflictions, than to suffer from God both before  
and after death ?  
\* Youdo not hold the perseverance of the saints  
then? Now this is certainly a scriptural doctrine.  
‘My sheep shall never perish’ (John x. 28).”’  
The perseverance of the saints is a true doctrine: yet  
there must be room found for this also. John’s gospel  
testifies both these at once. But the text just quoted  
  
1 The same idea is given by John xv. 6. But there the offender  
departs from Christ freely, uncompelled by force.