should be rendered—“I give unto them (my sheep)  
eternal life, and *they shall not perish for ever*.”1  
 HENGSTENBERG gives nearly the same view of the  
inference. “He that overcomes, not only obtains a  
glorious good, but he also *escapes a dreadful evil*. Let  
him ponder well, when a choice is set before him,  
between the bodily death, as it is usually called, and  
the Second Death or eternal damnation [here I agree  
not] which they have to expect, who are not faithful  
unto death. Matt. x. 28. ‘Fear not those who kill the  
body,’ etc., coincides in thought.”  
 The reader will thank me for supplying him with  
the following fine passage from ISAAC TAYLOR:—  
 “We of this age may expound as we think fit these  
appalling words; or may extenuate these phrases;  
or, if we please, let us cast away the whole doctrine as  
intolerable and incredible. Let us do so: but it is a  
*matter of history, out of question*, that the *Apostolic  
Church*, and the Church of later times *took it, word for  
word, in the whole of its apparent value*. It is true  
that several attempts were made to substantiate a mitigated sense: but it is certain, that the language of  
Christ, in regard to the future life, was constantly on  
the lips of martyrs throughout the suffering centuries.  
Often and often was it heard from out of the midst of  
the fire, and was lisped by the quivering lips of women  
and children while writhing on the rack.”  
  
1 Οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα. Read the same in the following  
texts, John iv. 14; viii. 51, 52; xi. 26. “Not for ever.”