

and the feeblest believer is assured of its possession by His word. "Verily, verily, I say unto you, he that believeth on Me *hath* everlasting life." (John vi, 47, see also I John v, 13). This is certainty as to its present possession by the believer, as his everlasting security is also guaranteed by the same precious word.

In John iii eternal life is connected with faith, but it is distinctly testified that the believer *should not perish, etc.* In itself the life is "eternal" and of course, unperishable, (see Heb. vii, 16), but this statement makes it divinely certain that the *believer himself can never perish.*

The quibble of unbelief that one may lose his faith, thus cease to be of Christ's sheep, and therefore perish after all, is only trifling with holy writ, and beneath sober notice. (Luke xxii, 32).

In John x it is the divine side where there can be no possibility supposed of failure in faith. Eternal life is the Son's gift with the unqualified assurance that His sheep "*shall never perish,*" and their abiding safety is further assured by the united power of the Father and the Son. "I give unto them (His sheep) eternal life; *and they shall never perish,* neither shall any one pluck them out of my hand. My Father which gave them to me, is greater than all; and no one is able to pluck them out of my Father's hand. (Vers. 28, 29). And lest Satan should seek to shake confidence in God's word, it is added, (Ver. 35). "the Scripture cannot be broken." The statement often made in certain quarters that this passage does not provide against self destruction on the part