

1: Called to Persevere | Ray Fowler .org

Not a baptism, not a marriage, not a sacrament can be administered but by the Holy Ghost There is no authority, civil or religious - there can be no legitimate government but what is administered by this Holy Ghost.

You can also check out the Top Posts page to get a feel for the site. Click here to return to the Sermons page. Today is the last message in our Called series. So far we have looked at being called to community, called to holiness, called to communicate, called to contribute, and called to pray. Today we will finish up with Called to Persevere. Nor is it a yard dash. It is a long-distance marathon, and we are called to run with perseverance the race marked out for us. So let us pray and ask God to help us with this message this morning. Pray As Christians we are not simply called to put our faith in Christ at a moment in time. We are called to persevere. Perseverance is a major theme throughout the New Testament. What does it mean that we are called to persevere as Christians? Why does the Bible talk so much about perseverance? God does not promise you an easy life. Perseverance is important first of all, because God does not promise you an easy life. Some preacher may have promised you an easy life if you came to Christ, but God never promised that. I certainly believe your life will be better if you come to Christ, but that does not mean your life will be easy. In fact in some ways it could be even harder. We live in a fallen world. Paul talks about this in Romans 8 where he says: I consider that our present sufferings are not worth comparing with the glory that will be revealed in us. The creation waits in eager expectation for the sons of God to be revealed. For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God. God created the world good, but we no longer live in paradise. We live in a fallen world where sin has affected our relationship with God, our relationships with each other and our relationship to the created order. The entire creation was subjected to frustration because of sin and waits for the day when God will restore creation and make all things right. But in the meantime, this is where we live. And we live in a world that is filled with sin. We should expect trials. Jesus said it plainly: I have overcome the world. The world stands opposed to God and Christ, and so the world stands opposed to those who would follow Christ. When you stand up for Christ and your faith, you will face opposition, not only from other people, but from the spiritual realm as well. The Bible says that we are involved in a great spiritual battle, and everyone who takes a stand for Christ basically paints a big target on themselves for spiritual warfare. As Christians we should expect trials. When Paul and Barnabas, the first missionaries, brought people to Christ, they were quite clear about this. We read in the book of Acts: They preached the good news in that city and won a large number of disciples. Then they returned to Lystra, Iconium and Antioch, strengthening the disciples and encouraging them to remain true to the faith. Not just a trial here or a trial there, not just a few struggles at the beginning. We live in a fallen world, and as Christians we should expect trials. God does promise to be with you. You are going to go through trials anyways, whether you are a Christian or not, so why not go through them with God by your side? He gives you his peace. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus. When you hit those trials in life, and you will, do not give in to worry or anxiety but simply bring your requests to God in prayer. There are a lot of things in life that are bigger than you, but you can take comfort in the fact that nothing is bigger than God. When you bring your requests to God, you know that God has heard and will answer according to his wisdom, power and love, and so you may rest secure in him. And so God gives you his peace. It is a peace unlike anything this world has to offer. It is a peace unlike anything this world has ever experienced. Jesus Christ is the Prince of Peace, and his peace passes all understanding and will guard your heart and your mind in him. He gives you his presence. Jesus said in Matthew You may not be able to see him visibly with your physical eyes, but he is there as sure as his word. And then the person noticed something strange. Why did you leave me then? The one set of footprints you see are mine, for it was then that I carried you. And knowing that should help us to persevere when life gets tough. God promises great benefits to those who persevere. The last thing I want to say about perseverance this morning is that God promises great benefits to those who persevere. Your faith is shown to

be genuine. Listen to these verses from 1 Peter 1: These have come so that your faith "of greater worth than gold, which perishes even though refined by fire" may be proved genuine and may result in praise, glory and honor when Jesus Christ is revealed. Peter wrote to encourage them in their faith and especially to encourage them to persevere. When you go through the trials of life, it is like gold being tested by fire to reveal all the impurities and melt them away. You put the gold through the fire to see what is genuine and what is not. That is when we need to remember that we are called to persevere, and one of the benefits of perseverance is that your faith is shown to be genuine. Faith untried may be true faith, but it is sure to be little faith, and it is likely to remain dwarfish so long as it is without trials. Faith never prospers so well as when all things are against her: When a calm reigns on the sea, spread the sails as you will, the ship moves not to its harbor; for on a slumbering ocean the keel sleeps too. Let the winds rush howling forth, and let the waters lift up themselves, then though the vessel may rock and her deck may be washed with waves and her mast may creak under the pressure of the full and swelling sail, it is then that she makes headway towards her desired haven. No flowers wear so lovely a blue as those which grow at the foot of the frozen glacier; no stars gleam so brightly as those which glisten in the polar sky; no water tastes so sweet as that which springs amid the desert sand; and no faith is so precious as that which lives and triumphs in adversity. James 1 says this: Perseverance must finish its work so that you may be mature and complete, not lacking anything. Rather as Christians we may rejoice in the trials we face because of the results they produce in us. The testing of your faith develops perseverance, and perseverance develops character. Some of the most solid, mature Christians I have ever met in life are those who have gone through extreme trials and have persevered. You develop character in the trials of life as you persevere and become mature. He who perseveres to the end will be saved. Jesus, speaking of the end times, said: The book of James says: We call them the martyrs of the church. Yet even they are ultimately victorious in Christ, because although this world can kill the body, it cannot kill your soul. All those who persevere will receive the crown of life that God has promised to those who love him. As Christians we are called to persevere. We are in this for the long haul. Trust me, you will stumble and fall along the way. It does mean that when you fall down, you will get back up again and keep going. When you commit to Christ, it is a lifetime commitment, regardless of whatever trials or persecution you may face along the way. As a Christian you are called to set your face towards the goal and never look back. No turning back, no turning back. The cross before me, the world behind me The cross before me, the world behind me The cross before me, the world behind me, No turning back, no turning back. Though none go with me, still I will follow Though none go with me, still I will follow Though none go with me, still I will follow, No turning back, no turning back. I have decided to follow Jesus for the rest of my life, no matter what the trial, no matter what the challenge, no matter what the cost. For any web postings, please link to the sermon directly at this website. Please include the following statement on any distributed copies: Feel free to hit the comments button on any post and join the discussion.

2: If our salvation is eternally secure, why does the Bible warn so strongly against apostasy?

One says, "Once saved always saved." The other says, "I must persevere to the end to be saved." Is it really true that once we are saved that we can never lose our salvation no matter what, or is there such a thing as doing something that will be the cause of losing one's salvation?

Enduring to the End February 14, C. This updated file may be freely copied, printed out, and distributed as long as copyright and source statements remain intact, and that it is not sold. Perhaps magnificent visions floated before their minds, of honor and esteem among men. It was a great honor to be among the twelve first heralds of salvation to the sons of Adam. Was a restraint needed to their high hopes? The command of Christ to believers, is a very necessary exhortation to every young minister: Just as the officers in an army are the chosen targets of the sharpshooters, so are the ministers of Christ. From the first moment of his call to the ministry, the preacher of the Word will be familiar with temptation. Now, let him prepare himself for action and fight the good fight of faith. In his later years of ministry, to provide fresh material Sunday after Sunday, to lead as in the sight of God, to watch over the souls of men and women, to weep with them who weep, to rejoice with those who rejoice, to be a nurturing father to young converts, sternly to rebuke hypocrites, to deal faithfully with backsliders, to speak with solemn authority and fatherly sorrow to those who are in the first stages of spiritual decline, to carry about with him the care of the souls of hundreds, is enough to make him grow old while he is still young, and to mar his face with the lines of grief, till, like the Savior, at the age of thirty years, men will consider him nearly fifty. If the minister should fall, my brothers and sisters; if, set upon a pinnacle, he should be thrown down; if, standing in slippery places, he should falter; if the standard-bearer falls, what great harm is done to the Church, what shouts are heard among the adversaries, what dancings are seen among the daughters of the Philistines! When the minister of Christ becomes a traitor, it is as if the pillars of the house start to tremble; every stone in the structure feels the shock. If Satan can succeed in overturning the preachers of the Word, it is as if a great Oak tree would suddenly fall beneath the axe; prone in the dust it lies to wither and rot; but where are the birds of the air which made their nests among its branches, and where did those animals of the field go which found a peaceful shadow beneath its branches? Dismay has seized them, and in great fear they run away. But, my brothers and sisters, how glorious is the sight of the man who stands firm to the end as a minister of Christ. Right now I have a picture on my heart, a portrait of one very, very dear to me, and I think I will venture to produce a rough sketch of him, as a good example of how honorable it is to endure to the end. This man began while still a youth to preach the Word. Sprung from his ancestors who had loved the Lord and served his Church, he felt the glow of holy enthusiasm. Having proved his capabilities, he entered college, and after the close of its course, settled in a spot where for more than fifty years he continued his labors. In his early days, his sober earnestness and sound doctrine were used by God in many conversions both at home and abroad. Assailed by slander and abuse, it was his privilege to live it all down. He outlived his enemies, and though he had buried a generation of his friends, yet he found many warm hearts clustering around him to the very end. Visiting his flock, preaching in his own pulpit, and making many journeys to other Churches, years followed one another so rapidly, that he found himself the head of a large tribe of spiritual children and grandchildren, most of them walking in the truth. At the age of 80, he still preached on, until weighed down with ill-health, but still as joyful and as cheerful as in the prime of his life, but his time had come to die. I have not had to make any confessions of error on vital points, but have held fast to the doctrines of grace, and can now say that I love them more than ever. I am thankful that I had such a grandfather. He fell asleep in Christ only a few hours ago, and on his death bed talked as cheerfully as men do in the full vitality of their health. He talked most sweetly of the preciousness of Christ, and of the security of the believer; the truthfulness of the promise; the immutability of the covenant; the faithfulness of God, and the infallibility of the divine decree. Among other things which he said at the end was this, which is, I think worth treasuring in our memories. Could you not find a better comparison? Why, the earth will give way beneath our feet one day or another, if we rest on it. The comparison will not do. Divine sovereignty makes us all secure. I know of nothing, dear friends, which I would choose to have, as the subject of my ambition for life, than to be

kept faithful to my God till death, still to be a soul-winner, still to be a true messenger of the cross, and testify the name of Jesus to the very last hour. It is only these kind of men in the ministry who are truly saved ministers. Our text, however, occurs again in the twenty-fourth chapter of Matthew, in the thirteenth verse, which this time is not addressed to the apostles, but to the disciples. The disciples, looking at the huge stones which were used in the construction of the Temple, greatly admired the buildings, and expected their Lord to utter a few words of passing praise; instead he, who came not to be an admirer of architecture, but to cut living stones out of the quarry of nature, to build them up into a spiritual temple turned their remarks to practical account, by warning them of a time of affliction, in which there would be great distress, unequaled from the beginning of the world until now—and never to be equaled again. A Christian man or woman, though not called to be a pastor or preacher who must publicly preach and teach the grace of God, is still destined in their own lives to testify concerning Jesus, and in their proper sphere and place, to be a burning and a shining light. They may not have the cares of a Church, but they have far more, the cares of business or the home: To a great degree, they must, at least six days in the week, walk in an atmosphere that is disagreeable with their nature: They are exposed to temptations of every kind, for this is the lot of the followers of the Lamb. My brothers and sisters, many of you have been Christians for a much longer time than myself; you know how severe the battle of the Christian life is, how you must contend, even to the shedding of blood, in your struggle against sin. Who will rescue me from this body of death? If my God preserves you, and preserve you he must, or else you are not his; if he will keep you, and keep you he will if you have committed your souls to his faithful guardianship, what an honor awaits you! Called by divine grace, while still young, he was united with the Christian Church early in life. By divine grace, he was enabled to maintain a consistent and honorable character for many years; as an officer of this Church, he was acceptable among his brethren, and useful both by his godly example and sound judgment; all the while in various parts of the Church of the Lord Jesus Christ, he earned himself a good reputation. He went last Sunday, twice to church where he was accustomed in these latter years to worship, enjoying the Word, and feasting at the Communion-table with much delight. He went to his bed without having any serious illness, having spent his last evening on earth in cheerful conversation with his daughters. But before the morning light, with his head leaning on his hand, he had fallen asleep in Christ, having been admitted to the rest which remains for the people of God. As I think of my dear brother, though these past few years I have only seen him a few times, I can rejoice in the grace which illuminated his pathway. When I saw him, the week before his death, although full of years, there was little or no failure in his mind. He was just the picture of an aged saint waiting for his Master, and willing to work in his cause while life remained. I refer, as most of you know, to Mr. Let us thank God and take courage—thank God that he has preserved in this case, a Christian so many, many years, and take courage to hope that there will be found in this Church, many, at all periods, whose grey heads will be crowns of glory. It must be so, for only by persevering in the faith can they prove that they are believers. Without perseverance, they cannot be saved; and if they are truly saved then they will persevere through divine grace. I will now, with brevity and earnestness, as God enables me, show from our text that: It is their Scriptural mark. How can I tell who a true Christian is? What does our Lord say? By watching them one day? Just like the truly magnetized needle in the compass, with many deflections, yet really and naturally points to the pole; so, if I can see that despite weaknesses, my friend sincerely and constantly aims at holiness, then I may conclude with almost certainty, that they are a child of God. You cannot by your words convince me that you are a Christian, much less by your experience, which I cannot see but must take on trust from you; but your actions will, unless you are an unmitigated hypocrite, speak the truth, and speak the truth loudly too. Moreover, analogy shows us that it is perseverance which must characterize the Christian. How do I determine the winner in a footrace? There are the spectators, and there are the runners. One only wins—and who is he? Why, he who continues to the end. So I can gather from the analogy, which Paul constantly makes, from the ancient games, that only he who continues until he reaches the goal can be considered a Christian at all. A man has begun to build a house, and has erected one side of it—do you consider him a builder if he stops there, and fails to finish the other walls? Do we give men praise for being warriors because they know how to make one desperate charge, but lose the campaign? Have we not, of late, smiled at the boasting messages of commanders, in fights where both

combatants fought with valor, and yet neither of them had the common sense to push on to reap the victory? What was the very strength of Wellington, but that when a triumph had been achieved, he knew how to reap the harvest which had been sown in blood? And he only is a true conqueror, and will be crowned at the end, who continues until the war is over and has been won. It is the same with a Christian as it was with the great Napoleon: But why do I give so many illustrations, when the entire world rings with the praise of perseverance? Furthermore, commonsense tells us, that those who merely begin and do not persevere, will not be saved. Why, if every person would be saved who began to follow Christ, who would be damned? In such a country as this most people have at least one religious spasm in their lives. I suppose that every person before me this morning, have at some time or other in their lives considered themselves to be a Christian. Pliable, were induced by a Christian friend, who had some influence with you, to go with him for a while, until you came to the Swamp of Despondency and Discouragement, and you thought you were very wise when you scrambled out on that side which was nearest to your own home. And even you, Mr. Obstinate, are not always rigid; you have times of thoughtfulness and intervals of tenderness. My friends, how blessed you were at the prayer meeting! Now, if those who started off good were saved, why would they feel secure, though they are presently far removed from anything like Christianity, as far removed as the darkness at midnight is from the blazing light of the noonday sun? Besides, common sense shows us, that a person must persevere, or else they cannot be saved, because the very worst of people are those who begin and then give up. If you would look through all the black pages of bad characters, to find the name of the son of hell, where would you find it? Why, among the apostles. The man who had performed miracles and preached the gospel, sold his Master for thirty pieces of silver — Judas Iscariot, betrays the Son of Man with a kiss. Where is a worse name than that of Simon Magus? What wicked notoriety Demas has obtained, who loved the present evil world! How much damage did Alexander the metalworker do to Paul? There are none so bad as those who once seemed to be good. Scripture is clear enough. Were they true saints? They were not Christians, or else they would not have abandoned the faith. When men vomit up their sins unwillingly, not giving them up because they dislike them, but because they cannot keep them; if a favorable time comes, they will return to swallow once more what they seemed to abandon. The sow that was washed — yes, bring it into the parlor, introduce it among society; it was washed, and well-washed too; no one ever saw so respectable a member of the honorable community of swine before? Yes, but will you keep it there?

3: Those That Persevere to the End Will Be Saved | The Time For Truth, Amsterdam, New York

If Saved Will Persevere Posted on /07/29 by Shawn Thomas Many Christians (especially Baptists) are fond of claiming "once saved always saved", and there is truth in that statement.

Eternal Security There are two schools of thought on this subject. What I would like to do is examine the key verses regarding these thoughts, like the ones found in Matthew 24 and Hebrews 6. Lose My Salvation Verses? Anyone who has set aside the law of Moses dies without mercy on the evidence of two or three witnesses. How much worse punishment, do you think, will be deserved by the one who has spurned the Son of God, and has profaned the blood of the covenant by which he was sanctified, and has outraged the Spirit of grace? Now, to begin with, it is fundamentally critical that we keep the context of the verse in mind! Let us then briefly examine the lead up in chapter 10 to this verse. We find first of all that the primary recipients of this verse are the twelve disciples. But the one who endures to the end will be saved. Yet, this does not bring full satisfaction to our inquiry here! So let us bring in another Scripture to help us out here. The seed is the word of God. But they went out, that it might become plain that they all are not of us. Let us look at just one here for now; 1 Corinthians 1: God is faithful, by whom you are called into the fellowship of his Son, Jesus Christ our Lord. Instead, we see that persecution is used like a sieve to separate out the genuine believer from the one who is not genuine. So, again, we see that the onus is on God and not ourselves to see us through to the end when we trust Jesus alone for salvation. However, upon further scrutiny, we simply see that there must be both present for salvation to be genuine. What do we mean by that? Quite simply, if I say I have faith, but there are no good works, then my faith is bogus! For if my faith is genuine, then good deeds will follow! This is made super clear in Ephesians 2: For we read in Genesis One cannot claim to have faith, and then falter when times of testing arrive and walk away from it all. As the name of the book, Hebrews, implies, this letter was written to a group of Hebrew people. As we saw earlier, these are Jewish people who were steeped in the Levitical system. We must also remember 6: For we read in John 6: And yet one of you is a devil. This is the kind of person that is being talked about here! You see, many of these Jews had seen all that the Messiah had done. Many had witnessed the working of the Holy Spirit on the day of Pentecost. They had listened to the preaching of the apostles. They had seen, or witness accounts of the miracles done. They had witnessed transformed lives. In essence, they were rejecting the Messiah, their Saviour! No wonder, such hard words were spoken about these people! Then in verses , we have it all summed up, by seeing how people respond to the gospel message. When a person spurns the only message that can save the soul, there is no hope outside of that truth. For the Word of God speaks emphatically, regarding those who do trust Jesus alone to save them from their sins: Once Saved Always Saved? I trust that you have seen that these very few verses, that at first appearance, might seem to suggest that one could conceivably lose their salvation , actually are speaking about something different. For there are literally hundreds of verses in the Word of God , that say we cannot lose our salvation! In fact, the whole tenor of Scripture speaks to the effect, that we as believers cannot lose our salvation! Could God be a liar? We can count on His holy Word! You see, the reason we can be so certain, is that is all based upon a finished work that Jesus Christ accomplished on the cross on our behalf. We do not hold on by works, being perfect, or keeping the 10 commandments. For the only curse spoken of in the New Contract, is to those who want to be justified by the Law, the Old Contract.

4: Why Persevere Even When Failure is Certain (And When Not To)

Without perseverance, they cannot be saved; and if they are truly saved then they will persevere through divine grace. I will now, with brevity and earnestness, as God enables me, show from our text that: perseverance is the badge of true saints – the target of our spiritual enemies – the glory of Christ – and the great concern of all.

If our salvation is eternally secure, why does the Bible warn so strongly against apostasy? The Bible teaches that everyone who is born again by the power of the Holy Spirit is saved forever. We receive the gift of eternal life John 3: When God starts a work, He finishes it Philippians 1: So, the child of God – the believer in Jesus Christ – is eternally secure in his salvation. However, the Bible also contains some strong warnings against apostasy. These warnings have led some to doubt the doctrine of eternal security. After all, if we cannot lose our salvation, why are we warned against falling away from the Lord? This is a good question. It is clear from the Bible that apostates are people who made professions of faith in Jesus Christ but never genuinely received Him as Savior. They were pretend believers. Those who turn away from Christ never really trusted Him to begin with, as 1 John 2: For if they had belonged to us, they would have remained with us; but their going showed that none of them belonged to us. The Parable of the Wheat and the Tares Matthew 13: At first, the difference between the two types of plants was undetectable, but as time went on, the weeds were seen for what they were. In the same way, in any given church today, there may be true, born-again believers side by side with pretenders – those who enjoy the messages, the music, and the fellowship but have never repented of their sins and accepted Christ by faith. To any human observer, the true believer and the pretender look identical. Only God can see the heart. In any church there are those who truly know Christ and those who are going through the motions. It is possible to hear the Word, and even agree with its truth, without taking it to heart. It is possible to attend church, serve in a ministry, and call yourself a Christian – and still be unsaved Matthew 7: God warns the pretender who sits in the pew and hears the gospel Sunday after Sunday that he is playing with fire. Like the tares among the wheat, his true nature will be manifest. The passages warning against apostasy serve two primary purposes. First, they exhort everyone to be sure of their salvation. Paul tells us in 2 Corinthians 13: Another is good works. Christians bear fruit in varying degrees based on their level of obedience and their spiritual gifts, but all Christians bear fruit as the Spirit produces it in them Galatians 5: Just as true followers of Jesus Christ will be able to see evidence of their salvation see 1 John 4: They can be known by their rejection of Christ, acceptance of heresy, and carnal nature 2 Peter 2: Scriptures such as Hebrews 6: They never had a relationship with Him. True believers have counted the cost and made the commitment; apostates fail to do so. Apostates had a profession of faith at one time but not the possession of faith. Their mouths spoke something other than what their hearts believed. Apostasy is not loss of salvation but evidence of past pretension.

5: What does the Bible say about perseverance?

And, how can we increase in confidence, if we do not persevere? "If ye will not believe, surely ye shall not be established" (Isaiah). Considering what the LORD Jesus did for us on the Cross, how can we justify sinning against Him?

Of this ancient city not much is known: The government of this city is said to have been democratic, and its first magistrate bore the title of archon and praetor. The Macedonians transferred Colosse to the Persians; and it afterwards passed under the government of the Seleucidae. After the defeat of Antiochus III. The ancient city of Colosse has been extinct for nearly eighteen hundred years; for about the tenth year of the Emperor Nero, about a year after the writing of this epistle, not only Colosse, but Laodicea and Hierapolis, were destroyed by an earthquake, according to Eusebius; and the city which was raised in the place of the former was called Chonos or Konos, which name it now bears. On modern maps Konos is situated about twenty miles NE. The epistle to this city appears to have been written about the same time with that to the Philippians, viz. That the two epistles were written about the same time is rendered probable by the following circumstance: Paul purposes to send Timothy to Philippi, who was then with him at Rome, that he might know their state. As Timothy joins with the apostle in the salutation at the beginning of this epistle, it is evident that he was still at Rome, and had not yet been sent to Philippi; and as St. Paul wrote the former epistle nearly at the close of his first imprisonment at Rome, the two epistles must have been written within a short space of each other. See the preface to the Epistle to the Philippians. When, or by whom, Christianity was first preached at Colosse, and a Church founded there, we cannot tell; but it is most likely that it was by St. I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh. But the consequence drawn from these words does not absolutely follow. Lardner alleges a variety of considerations which induced him to believe that the Churches of Colosse and Laodicea were founded by St. That the apostle was twice in Phrygia, in which were Colosse, Laodicea, and Hierapolis. See the places above quoted from the Acts of the Apostles. See particularly the 23rd, 24th, and 25th verses. From several passages in the epistle it appears that the apostle does not speak as to strangers, but to acquaintances, disciples, and converts. Paul directs this epistle, were the inhabitants of Rhodes. This opinion, however, is not generally adopted. From a great similarity in the doctrine and phraseology of this epistle to that written to the Ephesians, this to the Colossians has been considered an epitome of the former, as the Epistle to the Galatians has been considered an abstract of that to the Romans. Whether the Colossians to whom the apostle addresses this epistle were Jews or Gentiles, cannot be absolutely determined. It is most probable that they were a mixture of both; but that the principal part were converted Jews is most likely. This, indeed, appears to have been the case in most of the Asiatic and Grecian Churches; for there were Jews, at this time, sojourning in almost every part of the Roman empire, which then comprehended the greatest portion of the known world. The language of this epistle is bold and energetic, the sentiments are grand, and the conceptions vigorous and majestic. The phraseology is in many places Jewish; and the reason is obvious: The mythology of the Gentiles could not furnish terms to explain the theology of the Jews; much less, the more refined and spiritual system of Christianity. All of them are important. Further, the few statements he makes in our text make up the basics of the gospel of Jesus Christ. Known as the "kerygma," Greek for "preaching" this Greek word was used by the Apostles as well as the Apostolic Fathers to describe the fundamentals of Christianity. The virgin birth, the crucifixion, Jesus bodily resurrection from the dead, and his second coming were some of those fundamentals. Not all of these foundational beliefs of the Church are in our text. First, the Apostle Paul tells you that Jesus is the image of the invisible God, and the firstborn of every creature. This is a seeming contradiction since God never was born. Yet, the gospel of Jesus Christ is a revelation of God becoming man. You read this in the first chapter the gospel according to John - "the word became flesh and dwelt among us. In this respect, "God with us" refers to God becoming a man in the person of Jesus Christ. This is how he is the firstborn of every creature. He, that is God, became one of us. The Apostle Paul also instructs you that all things were created by Christ Jesus, and they were created for him, not for man. We see this same truth in the Book of Revelation of

Jesus Christ. In addition, the Apostle Paul reveals that Jesus of Nazareth was "preexistent. Some believe that Jesus was preexistent, but not eternal, since that would make him equal with God. Yet, in the book of Philippians, the Apostle Paul again tells us that Jesus was indeed equal with God, therefore, he is God. You are also told that Jesus is the head of the church, his body. Never forget - Jesus is the head of the church not man. Of this fact, the Scriptures speak abundantly. It is a mistake on the part of the leaders in the church to assume a place that is not theirs. This means, that although there are positions of authority in the church -pastors, evangelists, bishops, prophets, teachers, etc. Christ is, and always will be the head of his own church. It is through the cross of Christ that you are reconciled to God. Everyone who at one time was alienated from God through sin, Christ has redeemed. At least, he has saved from the wrath of God those that trust, trusted, or will trust in his atonement on the cross. Jesus is the Savior, the Messiah. This salvation he has accomplished by his death on the cross, and his resurrection from the dead. Further, he will come again to judge all who are living and all who are dead. You can read this in the Book of Revelation chapter Therefore, though you were alienated from God by the wicked works, he has now reconciled you by the cross he bled and died on. He is the Lamb of God who takes away the sins of the world that is, those who believe on him. With this, his death and blood makes you "unblameable and unproveable in his sight. After he died, and you accepted him as your savior, his death paid the penalty for every sin you ever committed or ever will commit. Because of this, God the Father can treat you "just as if you never sinned. Truly, this is a great salvation! It is a great gospel, and worthy of the definition of the name "gospel" that means - "good news. Jesus said he that endures to the end shall be saved. Some people start well but finish poorly. Some start with Jesus and never finish at all. That is, they endure for a while -for a few months, perhaps for a few years -then, for one reason or the other, they stop following Jesus. Once again, there are many reasons that people no longer follow Christ as they once did. When asked, they will tell you they still - "love the LORD. This you can discern because Jesus said - "he that hath my commandments and keepeth them loveth me; and he that hath my commandments and keepeth them not loveth me not. Still, the evidence of who serves the LORD and who does not is taken from the words of Jesus and his Apostles, so there is no mystery about what it means to be a Christian. It is clear from the many texts of Scripture. Thus, you must make it a practice to be diligent. There are many temptations in the world. When you take your eyes off the Word of God and leave the closet of continual prayer, you begin to open the door that could lead you away from Jesus Christ. Perseverance is the act of setting the will never to give up, never to give in. Admittedly, this is not easy. Hence, Jesus spoke of any follower of his must bear his or her cross. You must die to self. However, the reward of a life that is, this life of living with Christ on the cross - one that gives peace, strength, and confidence - is more than worth the effort applied. Moreover, the peace of mind, the clearing of your conscience, is better than anxiety and lack of assurance. Persevering to the end is both an act of faith by which you gain the grace of God to continue day by day , and an act of the will. Always, the glory goes to God. This means, that you must cooperate with God from the day you start following Jesus to the day you go home to be with him. Once again, you totally depend on God to do the work in you. However, asking in prayer, diligence in searching and studying the Scriptures, and having the will to endure to the end is part of the process as well. Be sure of this, Christ has not left you to yourself. He has not abandoned you nor will he leave you all alone. Still, you must settle it in your mind - "I will never turn back, I will endure to the end of this life. Yet, Jesus Christ and his gospel, his promises and principles, and the kingdom of Christ and the life to come are certainly the great prize worth obtaining at any cost. Never forget - those that persevere to the end shall be saved. Public Domain, -

6: Lesson Persevering in Faith (Hebrews) | www.enganchecubano.com

But I think what Pete is really saying is that you can only know truly that you are saved after you persevere to the end and prove that you are a Christian by your perseverance. In other words, he is deeply concerned that on this side of perseverance, when we haven't finished it yet, that there can be no "true" — he says — "true."

According to Calvinists, since God has drawn the elect to faith in Christ by regenerating their hearts and convincing them of their sins, and thus saving their souls by His own work and power, it naturally follows that they will be kept by the same power to the end. Since God has made satisfaction for the sins of the elect, they can no longer be condemned for them, and through the help of the Holy Spirit, they must necessarily persevere as Christians and in the end be saved. Calvinists believe this is what Peter is teaching in 1st Peter 1, verse 5 when he says, that true believers are "kept by the power of God through faith unto salvation". Outside Calvinist denominations this doctrine is widely considered to be flawed. Calvinists also believe that all who are born again and justified before God necessarily and inexorably proceed to sanctification. Failure to proceed to sanctification in their view is considered by some as evidence that the person in question was never truly saved to begin with. The Westminster Confession of Faith has defined perseverance as follows: They whom God hath accepted in His Beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved. Essentially, Reformed doctrine believes that the same God whose power justified the Christian believer is also at work in the continued sanctification of that believer. Anyone who does not do what is right is not a child of God. Hodges, Bill Bright, and others. This view, like the traditional Calvinist view, emphasizes that people are saved purely by an act of divine grace that does not depend at all on the deeds of the individual, and for that reason, advocates insist that nothing the person can do can affect his or her salvation. He sums up his deep conviction that salvation is by faith alone in Christ alone when he claims, "Even if a believer for all practical purposes becomes an unbeliever, his salvation is not in jeopardy—believers who lose or abandon their faith will retain their salvation. Look at that verse [John 3: According to Jesus, what must a person do to keep from being judged for sin? Must he stop doing something? Must he promise to stop doing something? Must he have never done something? The answer is so simple that many stumble all over it without ever seeing it. All Jesus requires is that the individual "believe in" Him. We are saved because at a moment in time we expressed faith in our enduring Lord" p. The doctrine sees the work of salvation as wholly monergistic, which is to say that God alone performs it and man has no part in the process beyond receiving it, and therefore, proponents argue that man cannot undo what they believe God has done. By comparison, in traditional Calvinism, people, who are otherwise unable to follow God, are enabled by regeneration to cooperate with him, and so the Reformed tradition sees itself as mediating between the total monergism of the non-traditional Calvinist view and the synergism of the Wesleyan, Arminian, and Roman Catholic views in which even unregenerate man can choose to cooperate with God in salvation. The traditional Calvinist doctrine teaches that a person is secure in salvation because he or she was predestined by God, whereas in the Free Grace or non-traditional Calvinist views, a person is secure because at some point in time he or she has believed the Gospel message Dave Hunt, What Love is This, p. Evangelical criticism[edit] Both traditional Calvinism and traditional Arminianism have rejected Free Grace theology. Reformed theology has uniformly asserted that "no man is a Christian who does not feel some special love for righteousness" Institutes, [13] and therefore sees Free Grace theology, which allows for the concept of a "carnal Christian" or even an "unbelieving Christian", as a form of radical antinomianism. Arminianism, which has always believed true believers can give themselves completely over to sin, has also rejected the Free Grace view for the opposite reason of Calvinism: Free Grace theology struggles to maintain a middle ground, hoping to grasp the permanency of salvation Calvinism with one hand, while maintaining a true believer can still give up faith and choose to live a life of sin and unbelief Arminianism. Both Calvinists and Arminians appeal to Biblical passages such as 1 Cor. Otherwise, you have believed in vain", Hebrews 3: If we disown him, he will also disown us". This section contains too many quotations for an encyclopedic entry. Please help improve the

article by presenting facts as a neutrally-worded summary with appropriate citations. Consider transferring direct quotations to Wikiquote. February This section uncritically uses texts from within a religion or faith system without referring to secondary sources that critically analyze them. Please help improve this article by adding references to reliable secondary sources , with multiple points of view. February Learn how and when to remove this template message In addition to fitting neatly in the overarching Calvinist soteriology , Reformed and Free Grace advocates alike find specific support for the doctrine in various passages from the Bible: He does not come into judgment, but has passed from death to life. Jesus said to them, "I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst. But I said to you that you have seen me and yet do not believe. All that the Father gives me will come to me, and whoever comes to me I will never cast out. I give them eternal life, and they will never perish, and no one will snatch them out of my hand. Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. There is therefore now no condemnation for those who are in Christ Jesus. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord. For the gifts and the calling of God are irrevocable. For we have come to share in Christ, if indeed we hold our original confidence firm to the end. They went out from us, but they were not of us; for if they had been of us, they would have continued with us. But they went out, that it might become plain that they all are not of us. But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God that is with me. But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ " by grace you have been saved " and raised us up with him and seated us with him in the heavenly places in Christ Jesus And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ. But I am not ashamed, for I know whom I have believed, and I am convinced that he is able to guard until that Day what has been entrusted to me. Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good that you may do his will, working in us that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. For everyone who has been born of God overcomes the world. And this is the victory that has overcome the world " our faith. Who is it that overcomes the world except the one who believes that Jesus is the Son of God? In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory. I have guarded them, and not one of them has been lost except the son of destruction, that the Scripture might be fulfilled. Now may the God of peace himself sanctify you completely, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ. He who calls you is faithful; he will surely do it. But the Lord is faithful. He will establish you and guard you against the evil one. And this is the testimony, that God gave us eternal life, and this life is in his Son. Whoever has the Son has life; whoever does not have the Son of God does not have life. I write these things to you who believe in the name of the Son of God that you may know that you have eternal life. So when God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he guaranteed it with an oath, so that by two unchangeable things, in which it is impossible for God to lie, we who have fled for refuge might have strong encouragement to hold fast to the hope set before us. We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain I will give them one heart and one way, that they may fear me forever, for their own good and the good of their children after them. I will make with them an everlasting covenant, that I will not turn away from doing good to them. And I will put the fear of me in their hearts, that they may not turn from me. Psalms Isaiah Listen to me, O house of Jacob, all the remnant of the house of Israel, who have been borne by me from before your birth, carried from the womb; even to your old age I am he, and to gray hairs I will carry you. I have made, and I

will bear; I will carry and will save. But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, and not all are children of Abraham because they are his offspring, but "Through Isaac shall your offspring be named. Now I know that the LORD saves his anointed; he will answer him from his holy heaven with the saving might of his right hand. Love the LORD, all you his saints! The LORD preserves the faithful but abundantly repays the one who acts in pride. For the LORD loves justice; he will not forsake his saints. They are preserved forever, but the children of the wicked shall be cut off. Cast your burden on the LORD, and he will sustain you; he will never permit the righteous to be moved. They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever. Calvinist interpretations[edit] Some Calvinists admit that their interpretation is not without difficulties. One apparent consequence is that not all who "have shared in the Holy Spirit" [Acts This is a consequence Calvinists are willing to accept since the Bible also says that King Saul had the "Spirit of God" in some sense and even prophesied by it, [1Sam Calvin says, God indeed favors none but the elect alone with the Spirit of regeneration, and that by this they are distinguished from the reprobateâ€¦] But I cannot admit that all this is any reason why he should not grant the reprobate also some taste of his grace, why he should not irradiate their minds with some sparks of his light, why he should not give them some perception of his goodness, and in some sort engrave his word on their hearts. While opponents of perseverance identify the persons as Christian believers, Calvinists suggest several other options: These passages are not clear enough to describe a regenerate person or "true Christian" , and thus they do not describe the situation of a true believer. Instead, the persons in question may well have been part of the church community and had the advantages concomitant with that membership citing the benefits of being a member of the covenant community in the Old Testament mentioned in Romans 3: In an effort to corroborate this interpretation, they also cite such passages as 1 John 2: The passages refer to Jewish Christians who were reverting to Judaism. The passages refer to the rejection of the covenant community as a whole, not individual believers Verbrugge. Some other passages put forth against the Calvinist doctrine include:

7: What Does the Bible Say About Perseverance?

Today we will finish up with Called to Persevere. The book of Hebrews says, "Let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us." (Hebrews) The Christian life is not a stroll through the park.

As we have said in each of these articles describing facets of a saving faith, each facet is an integral part of a saving faith just as the facet of a diamond is an integral part of the diamond. Whatever is commanded must be present in our lives or we will not be saved. If the command forbids certain behavior, we will not be saved if that forbidden behavior is present in our lives. Remain In Jesus This facet of a saving faith comes from the 15th chapter of the Gospel of John where Jesus tells an analogy of himself as the true vine and his Father being the gardener. Those of us who are in Jesus are branches in the vine. No branch can bear fruit by itself; it must remain in the vine. God the Father will cut off every branch in Jesus that bears no fruit. From this we see clearly that bearing fruit is a required activity of every believer who will be saved. Jesus then goes on to tell us that the only way we can bear fruit found in the second underlined portion is to remain in him. Thus, if we do not remain in Jesus and do not bear fruit, as a result , God the Father will cut us off from Jesus. In the next portion of this passage, Jesus reiterates the message again. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing. In verse 5, Jesus makes sure we know who the players are in this analogy. Jesus is the vine. We are the branches. Then Jesus repeats the message we looked at before: If a man remains in Jesus and he in that man, the man will bear much fruit. BUT apart from Jesus we can do nothing. If we are apart from Jesus we have not remained in him. Then Jesus makes sure we understand that the result of not remaining in him is condemnation. Jesus is not suggesting that we will simply have a difficult time, not be as happy as we might otherwise be, or not have an abundant life. He says that those who do not remain in him will be like a branch that is thrown away cut off from the vine and withers. What happens to such branches? They are picked up, thrown into the fire and burned. What happens to former believers who do not remain in Jesus? Jesus encourages the believers by assuring them that if they remain in him and his words remain in them, they can ask whatever they wish and it will be given to them. I suspect we have little grasp these days of the blessings of remaining in Jesus. It is my hope we will both gain a greater understanding as we proceed article by article through the facets of a saving faith. You will see the depth of commitment the Lord Jesus requires of those who will be saved. You will not be saved because you did what your preacher said. The persons who remain in Jesus and he in them will bear much fruit! Bearing much fruit is evidence that a person is in Jesus and he in them. What does bearing much fruit show? That we are disciples of the Lord Jesus Christ. What about the millions attending church who do not show fruit in their lives? Bearing no fruit is evidence that a person is not in Jesus. We know and God knows he is not in Jesus because he bears no fruit. He may once have been, but he is no longer. God used Paul to answer that question. He explained how they were once divided; the Jews stumbled over their own Messiah. If you do, consider this: You do not support the root, but the root supports you. But they were broken off because of unbelief, and you stand by faith. Do not be arrogant, but be afraid. Otherwise, you also will be cut off. Instead of vine and branches, Paul speaks of the tree root and branches. In both cases the passages speak of branches being cut off or broken off, in the first instance for lack of fruit; in the second instance because of unbelief. Instructions On How To Remain In Jesus Those we must personally resolve to remain in Jesus, we do not remain in him simply because we have a mental state whereby we assure ourselves that we are remaining in Jesus nor because we have a theology that tells us we will always remain in Jesus if we once made a sincere, adequate confession of faith. Jesus told us how we remain in him: Now remain in my love. Jesus changed the language slightly to speak of remaining in his love. If we obey his commands, we will remain in his love. Everything Jesus did, everything he commanded, and every teaching of Jesus is the will of God. John said the same in his first epistle: No, he wants us to set our wills to obey everything he has commanded us as evidence of our love for him. Love for our Lord Jesus is love through our wills, evidenced by our obedience to his teachings and commands. He emphasized this as a salvation condition when he discussed the times ahead: Later, when Jesus was asked

about the end times, he reiterated the requirement for perseverance: Other authors speak of rewards for those who persevere: You need to persevere so that when you have done the will of God, you will receive what he has promised Hebrews Blessed is the man who perseveres under trial, because when he has stood the test, he will receive the crown of life that God has promised to those who love him James 1: Who must do what is commanded by Jesus and the writers quoted above? It is our duty. We are commanded by Jesus to remain. Further, Jesus tells us how to do it: Those false doctrines place the responsibility on God for our salvation whereas Scripture clearly says that God has provided the way but requires our actions to implement the gift of salvation God has freely given. The facets of a saving faith command or teach that we must take certain actions if we would be saved. For example, we must do the will of God, be conformed to the likeness of Jesus, and remain in Jesus. Let us draw near to God with a sincere heart in full assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water Hebrews This verse tells us that we are the ones who are to draw near to God. Then it tells us how we are to do that. James gives us the authoritative finish to the discussion. James tells us we are to act first and what will happen when we act. We are to draw near to God. In response, God will draw near to us. Who is to move first? The false doctrines that claim we are to do nothing to gain salvation also teaches that if we seek to do anything to gain salvation we are trying to be saved by our works. Hopefully you have seen adequate evidence that such doctrines are false. Calvinism Calvinism has a doctrine of perseverance, but it is based on a series of other false doctrines, most notably the false doctrine of predestination. It is not hard to understand the connection in Calvinism between Predestination and Perseverance. Calvinism teaches that before the foundation of the earth, God chose those he would save and those he would damn. On the other hand, if you are one of those predestined to be damned, there is nothing you can do to be saved, even if you want to be saved, because God has decided in his wisdom to damn you. If a person is predestined to be saved according to Calvinism , naturally that person would persevere in the faith. How could one be predestined to be saved and not persevere? Each of the five premises of Calvinism is false. As to the Doctrine of Predestination, I refer you to my articles on the website: He does not predestine anyone to damnation. God wants all men to be saved and to come to a knowledge of the truth 1 Timothy 2: The false doctrine is more extreme than many realize. Perhaps the best-known spokesman for that false doctrine is Dr. The risk factor is zero. There are no more fires from which the believer needs to be saved. Stanley goes even further. Those who do not will be cut off the vine Jesus and thrown into the fire. We saw that Jesus taught repeatedly that only those who persevere in the faith will be saved. Other articles that give a far more complete discussion and many scripture proofs of the falsity of the doctrine of eternal security can be found at www. Those who do not remain in Jesus will not be saved. According to Jesus, they will not produce fruit, they will be cut out of the vine, thrown away like a branch and withered, then gathered up, thrown into the fire and burned. Jesus told us how to remain in his love:

8: Eternal Security: The First in a Series: © Chuck Missler © Koinonia House

But he that shall endure to the end, the same shall be saved. Matthew And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

The self-deception of sin persuades the one who professes to know Jesus Christ that they have already been saved, even though they presently continue in unrepented sin. Who Then Can Be Saved? Is faith necessary for Gospel Salvation? Is repentance of all sin required for Salvation? Also, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the LORD" Acts 3: Is it necessary to confess or admit that Jesus Christ has saved you from your sins? Is that all that is required to be saved? What about water baptism? Is it necessary to be baptized to become a Christian? Not necessarily, or else how did the penitent-but-unbaptized thief on the cross receive the assurance from the LORD Jesus, "To day shalt thou be with Me in Paradise" Luke And also, "Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost" Matthew All conditions for Salvation must be consistent with grace through faith, or they are the "works of the Law". Since Evangelical Faith is simply receiving the Unmerited, Free Grace of God, any action by one who has truly received that grace, must be a demonstration of True Faith. Or, it can be said that all works that can be properly connected to Salvation are part of Saving Faith. Whatever and whenever the Spirit of God draws attention to any given condition to be fulfilled for Evangelical Salvation, it becomes a real part of Saving Faith, for example: He obviously viewed himself as having kept the Law; and thus, accepted by God. Realizing that the young man loved his riches more than he loved God, the LORD had to demonstrate that whatever stands in the way of complete submission of our heart and lives to God must be given up for us to be saved. Even if the thing to be relinquished is humanly difficult, Gospel Faith will be-- first of all-- demonstrated by a willing heart, before any attempted action. The desire to protect Gospel Salvation from the Judaizers, who wrongly made the keeping of the Ceremonial Law of the Old Testament necessary for Salvation-- "And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved" Acts If the repentance that brings Salvation is solely the work of man, then we can glory in saving ourselves. But, it is not. Though repentance is a necessary condition of Salvation, men never do repent unless God grants it to them. Similarly, if the faith that saves us is simply a demonstration of sheer human will power, then we can rightfully take credit for our own salvation. Also, "No man can come to Me, except the Father which hath sent Me draw him: Persevering to the end is part of Saving Faith; and therefore, it is a condition of Eternal Salvation. Holding fast our faith or, "confidence" is the same as enduring. Unfortunately, the misunderstanding of the nature of Gospel Faith has caused many in the Evangelical Community to adamantly maintain that Eternal Salvation is in opposition to any works, such as enduring to the end. Truly, since any attempt to save ourselves apart from turning in faith to the LORD Jesus Christ, is negatively, "works of righteousness which we have done", then those works must be rejected as Filthy Rags Righteousness. But, Gospel Faith cannot be separated from the works of faith, such as enduring to the end or overcoming the world. And properly, all the works of faith are a part of and conditions for Gospel Salvation. The faith that believes that it is not necessary to endure to the end as a condition of Eternal Salvation prepares the Church for the Apostasy or Falling Away of the End Times. A cardinal tenet of faith is: And, if we allow and prepare ourselves to fall away from the faith-- ever so briefly-- we will fall away! Just the opposite is true for those who would "continue in the faith" Colossians 1: Those who do not "give place to the devil" Ephesians 4: Not only is it necessary for the Saints to endure or persevere to the end; but at the same time, both the Father and the Son have promised to preserve those who "continue in the faith". If God never gives an impossible, grievous, or burdensome command, then the very fact that we have been commanded to "have faith in God" is the highest proof that it is possible. And, if it is possible to begin with faith, then it is possible to continue in faith. Our "obedience of faith" Romans Second, confidence that God will overcome our iniquities, is a necessary part of our enduring to the end. If the Spirit of Truth can only show us how this mighty act can be accomplished, even before we are translated into His presence and transformed into His

likeness at His Coming for us, we would be truly humbled before Him. The plague of sin and sinning shall not come nigh us when we dwell under the shadow of the Almighty. He that abideth in Me, and I in him, the same bringeth forth much fruit: Abiding or enduring in Christ causes us to walk in holiness. In fact, it is impossible to be both abiding or enduring in Christ and sinning at the same time! Ye cannot serve God and mammon" Luke Third, the Promises of God are intended to be the means of obtaining the sanctification in us that causes us to endure to the end; and so, we ought to rely upon the Promises of God for everything in our Christian Walk. And, if the New Covenant guarantees the Believer that he no longer needs to be a slave of sin, then why does the Church spend so much time moaning under the load of a multitude of sins? Remember, we are not the servants of God when we obey sin. Again, if the Spirit can only reveal it to us, we could see that "all the Promises of God in Him are yea, and in Him Amen" 2Corinthians 1: This makes the certainty that the LORD will deliver us from the "sin which doth so easily beset us" Hebrews Of course, that state of mind can only be maintained while we abide in His Word. While we are abiding in the Promises of His Word, would it not be prudent to plead the Promises that He would preserve us in His holiness? Fourth, confidence in the character of God is implied in any attempt to endure to the end. The very essence of God is Love. Our Eternal Salvation is based upon the foundation of the Love of God. Love was the motivation for God to reclaim us from our sins. Likewise, our motivation to Love God is because He loved us. Love is the motivation to endure to the end, but faith is the means to carry it out. Faith or confidence in the character of God is the only thing we can do to please God. How can we ever mature without an ever increasing confidence in the character of God? And, how can we increase in confidence, if we do not persevere? Further, if we cannot bear to offend the Lamb of God, would it not be unreasonable for the LORD to preserve us in holiness? And, "The desire of the righteous shall be granted" Proverbs Fifth, repenting of and separating from any known sin is absolutely essential to enduring to the end. And, Let every one that nameth the Name of Christ depart from iniquity" 2Timothy 2: Hypocrisy is to confess one sin while holding on to another. Incomplete obedience is really no obedience at all. Even the Old Covenant Saints understood the duplicity of proclaiming love for God while refusing Him entire obedience. Behold, to obey is better than sacrifice, and to hearken than the fat of rams" 1Samuel Is it possible for the Saints to be actually free from sin? It must be, or else, why do we have the plain Promise of God that He will cleanse us from all unrighteousness? Not only that, but we have been assured that it was His very intention to defang "that old serpent, which is the Devil, and Satan" Revelation For this purpose the Son of God was manifested, that He might destroy the works of the devil" 1John 3: Sixth, obedience to ALL the known will of God is a vital part of enduring to the end. It is impossible to know the will of God without first the willingness to do all the will of God as fast as it is revealed to us. If we attempt to separate obedience from faith, then we will have no better faith than that of the devils. I know thee who thou art; the Holy One of God" Luke 4: So, intellectual assent to the Truth without accompanied obedience is not Saving Faith! Seventh, the Baptism of the Spirit or enduement with Power from On High is essential to persevering to the end. After all, was it not a fulfillment of this Promise that the received at Pentecost? And, was not this baptism the enduement of Power for mighty witness and Christian service? The same Spirit that empowers also seals us to the end. Conclusion vangelical Faith is not a passive act. It is not a mere intellectual assent to the Truth. If it does not demonstrate itself in works-- where opportunity affords-- it was never Saving Faith. Without the works of faith, i. Why is it necessary for God to require perseverance in grace and faith, if all who claim to be Christian will naturally persevere? Because only the True Saints actually do persevere. It is necessary for God to require our perseverance to keep us from becoming sinfully presumptuous-- as opposed to peacefully certain-- about our Eternal Salvation. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities" 2Peter 2: Again, do all True Saints persevere to the end? If endurance is indeed a necessary condition for our Final and Eternal Salvation, then we ought to "give the more earnest heed to the things which we have heard, lest at any time we should let them slip" Hebrews 2: Let us continue to lay hold of the Promises of God as those who would endure until He comes for us. And again, "Faithful is He that calleth you, Who also will do it" 1Thessalonians 5: May God confirm us in the faith and cause us to stand.

9: Remain in Jesus - Berean Publishers | Berean Publishers

"They, whom God hath accepted in his Beloved, effectually called, and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace, but shall certainly persevere therein to the end, and be eternally saved."

Should You Give Up? Or Should You Persist? When you get to your office and want to print some material, what do you do? Back in , an optical engineer called Gary Starkweather thought the same way. He basically told me to find something else to do. The feeling was that lasers were too expensive. It got to be a frustrating situation. He and I came to loggerheads over the thing, about late , early I was running my experiments in the back room behind a black curtain. I played with them when I could. I was having to make a decision: Will we meet with success or failure? And is failure one of the goals? You create a tablet device that was at best, disappointing. You try your hand at a peer-to-peer payment system like Paypal, and it fails. You start up an auction site similar to eBay, and that too needs to be shut down. Should you give up? Well, this company chose to soldier on despite the odds Almost all of us are likely to have used the services of this company at one time or another. What this meant was that a single arm of Amazon, no, not the retail arm, but the cloud hosting section was the real winner. In short what Bezos was mildly gloating about was the fact that his perseverance had paid off. The MessagePad, the first series of personal digital assistant devices, developed by Apple Computer and was a reasonably spectacular failure. On June 29, , the first iPhone was launched. Despite failing miserably on the NewtonPad front, Apple decided to go ahead with the production of a phone. What fails right away might work on an unrelated project In April , Lynda. Lynda and her husband, Bruce Heavin came incredibly close to the precipice of failure. Instead, it was an offline training company with week-long workshops. According to a report in Fast Company, they had to downsize their home and give up classroom leases. Which is when they decided to go online. But what do we learn from this story? That seeming failure in the offline classroom-based training business led to the creation and growth of Lynda. Lynda and Bruce persevered, taking the lessons of their failure into another domain before the business took off. While these success stories are powerful motivators, perseverance works on unrelated project in day to day life as well Around , we were having real problems with our membership site at bc. The software was meant to enable the site owner could create content that would allow clients to read the content. The only problem was that the software we were using was super-klutzy. It would take me about 3 hours or so to write the articles and then over 3 hours just to get them posted. I know it sounds terribly bizarre to all of us spoiled by the ease of WordPress, but back then this software was the option presented to me and I took it. In effect, what was supposed to save me time and effort was turning out to be a complete and utter failure. Failure can teach you to move to an unrelated project I persisted for a while but was forced to move to an unrelated way of presenting the information. I started posting all the articles in the forum. And so we created reports and called them Vanishing Reports. The Vanishing Reports were a result of seeming failure after failure. And yet with persistence, we got a product that to this day is among the top three most-loved benefits of being a member of bc the other two are almost instant replies from me, and the first priority to courses and workshops. Perseverance in the face of failure may often lead to unrelated projects. The Post-It you use today was never supposed to be invented. Arthur Fry and 3M were supposedly working on a project of super-strong adhesives. And yet, as they met with failure on one front, they inadvertently discovered an adhesive that could be peeled off easily without damaging the paper. And the Post-It was born. But failure forces you to be persistent. This is the core lesson of failure. If we persist, we get to a whole new level. You just have to be persistent. But wait, there are just as many examples of persistence leading to ruin. How do you avoid being so blind-sided by your project that you avoid falling into a black hole of perseverance? Can we avoid it? When we first moved to New Zealand, I had a job in a web design company. I fancied myself as a web designer because I knew the program, Dreamweaver, quite well. Plus I had been studying another hot program at the time called Flash. I was hired in July, made redundant by October. Since I knew few people in New Zealand, I called dozens of ad agencies and walked in with my cartooning portfolio. In most cases, I returned home empty handed. Until one day, an agency gave me an assignment, which turned out to be a full-blown

campaign. The point is that around mid-December, New Zealand tends to shut shop. Almost the entire country decides to go en masse on vacation, and it seems that no one seems gets back to work until mid-January, even early February. Which means as a cartoonist you have no work for all those months. No one was around. And so it became a bit of a black hole of frustration. Perseverance can have its downsides You can easily keep at something in the hope that things will get better, and you fail to notice that the rules of engagement have changed. To give up would be madness, yet to stay at the task would be just as bad, if not worse. Strategy is when you lie low and prepare for the moment that is to come As I kept running into closed doors, I decided to change my strategy. Instead of trying to get work, we decided to cut down on our spending. Instead of going out more often, we kept ourselves tied to a limited budget. And on the work front, I enjoyed the rest period and also spent time doodling, learning Photoshop a lot better. Gary Starkweather ran into endless trouble at Xerox Parc He knew he was onto a good thing, but the odds were against him. His boss was threatening to fire him and his entire staff. So he changed his strategy. He heard that Xerox was opening a research centre in Palo Alto, which was pretty much right across the country from where he lived in New York. He moved in January , and the first prototype of the laser printer was up and running. In many cases, we have the opportunity to move to Plan B Yet we continue to be like the fly that keeps hitting itself against the closed window pane when the next window is wide open. The reason why we keep digger a deep hole and not getting results is partly because a lack of perseverance is seen as weakness. We somehow need to battle on, or we will fail, or so we think. This is why we need more than just perseverance. We need a friend, or better still, a coach. Some of the finest work found in museums today are from that period. Two centers stood out in Western art for the enormous number of artist and innovation of their work: The Renaissance in Italy and the Dutch Republic of the seventeenth century. But how did all of this astounding work seem to appear all at once? The answer lies in the gradual reform of the political structure and the patronage of the time. The cities were also the most urbanized culture of their time. To nail down the magnificence of the Renaissance to one factor would be churlish, and yet there was one element that stood out. It was the factor of guilds and apprenticeship that came into their own. In short, artists had coaches. Granted that the apprenticeship was often long and arduous, but it meant that there was a constant sense of guidance. This system of coaching is considered to be one of the primary factors why such amazing results were obtained. In Holland alone, it has been estimated that about five to ten million works of art were produced during the century of the Golden Age of Dutch art. They had a coaching system in place. All our courses are conducted via the medium of notes, audio but live courses have one more componentâ€™a forum. The problem is that posts need formatting You need to make a title look like a title. But hey, I was going to persevere. But a coach or outsider can see things in a different way One day while I was mumbling about this tedious method, a client told me how I could fix the problem.

Heart of Darkness (Large Print Edition) Old-house Lovers Guide Yamaha np v80 manual
Transportation-markings foundations. How Old Brye came down from the mountain Yesterday, Today,
Tomorrow: The Ukrainian Community in Canada Large chemical plants Product issues in channel
management Notebook of resolutions (1906-1912) Arms length transactions. Dalrymple the age of the earth
Yamaha mt 125 service manual Encyclopedia of fortune-telling Saint Augustine, His Philosophy Occupational
costume in England Unfolding the Tent Coal measure mollusca Edward T. Cox. The way-out Wizard of Oz.
Notes on the surnames of Francus, Franceis, French, etc. in Scotland To love you more sheet music Joint
Development in Cases of Dispute311 Audit committee by Kevin Hoolehan and Larry Boulet V. 3. 1356-1790
A.D. The transplanting of a daisy. Oracle8i and Microsoft SQL Server Integration (With CD-ROM) Cultural
Anthropology With Infotrac Taking liberties? Duplicity or the dynamics of court interpreting Ruth Morris
Baggage Masters Report Why this boom wont continue Diplomatic history of the Caspian Sea The Night We
Buried Road Dog Branching processes How to discover your personal painting style Intersected Identities
12th science question paper maharashtra board 2013 Sitting Bulls wise words. The battle of Zama Arrest and
custody Baby Modeling Beyond Difference equations and their applications