

1: The Perseverance of the Saints | www.enganchecubano.com

Perseverance of the saints is the P in the acronym TULIP, which is commonly used to enumerate what are known as the five points of Calvinism. Because the term "perseverance of the saints" can cause people to have the wrong idea about what is meant, some people prefer to use terms like "preservation of the saints," "eternal security."

Perseverance of the Saints - compiled by Dr. There is no new theology. There are new books published every month. Will the saints endure to the end? Can we know if we are going to endure? This corruption of the doctrine has been popular in recent years, but has never been a true representation of the of the teaching of the Bible. Perseverance of the saints does not teach this. Perseverance of the saints teaches that once God has renewed the heart of a sinner through the application of the redemption wrought by Christ upon the cross, he will continue to be saved and show forth the fruits of that salvation. The sinner perseveres because of Christ, but he continually shows himself as one who has been changed by Christ. God has saved the individual and will sanctify him until the end when he is ultimately glorified, and in heaven. It does not mean man has a license to sin. Those who think they have a license to sin are not changed and saved by grace. They are still in sin. Those who are saved by grace and changed, desire to show forth the fruits of that salvation. God motions the heart to good work, and continues that good work to the end. Christians may fall into grievous sins through the temptations of Satan and of the world. They fall into sins because of the corruption remaining in them, and they neglect the means of grace which aids them in their preservation. For a time they may even continue in such sin. They become deprived of some measure of their graces and comforts. They have their hearts hardened, and their consciences wounded. They even sometimes hurt and scandalize others, and bring temporary judgments on themselves. The Westminster Confession, When we sin against God we displease Christ and hurt ourselves. A few verses on Perseverance of the Saints John 6: For I came down from heaven, not to do mine own will, but the will of him that sent me. Faithful is he that calleth you, who also will do it. Puritan Quotations on Perseverance of the Saints: That decree ties the knot of adoption so fast, that neither sin, death, nor hell, can break it asunder. But as for the heavenly paradise, there is a way to go in, but not a way to go out. Yet this is no encouragement to licentiousness, for God knows how to put us to anguishes and straits and crosses, and yet to reserve everlasting life for us. First, by a certain spiritual sense in which the grace of God now present becomes known and evident to the believer. Second, by the gift of discernment through which believers distinguish true grace from its shadow. Third, by the whisper and witness of conscience in which grace and salvation are made fast for believers, just as sin and death for unbelievers. Fourth, the Spirit of God so confirms to believers these ways of perceiving that they have the same certainty as faith itselfâ€This certainty follows upon the perceiving of faith and repentance, where the free covenant of God is rightly understood.

2: Doctrines of Grace - Perseverance of the Saints

Perseverance of the saints (also referred to as eternal security or as once saved, always saved) is a teaching that asserts that once persons are truly "born of God.

Perseverance of the Saints states that all who are chosen by God, redeemed by Christ, and given faith by the Spirit are eternally saved. They are kept in faith by the power of Almighty God and thus persevere to the end. Perseverance of the Saints first needs to be properly understood. This doctrine does not mean that all those who merely appear to have faith i. There are many people who profess to be believers but then later fall away. Instead, Perseverance of the Saints means that all those who have a genuine faith in Christ will be kept by God forever and will persevere to the end. There are many professing Christians who trust in their own works, goodness, merits for their salvation. Therefore, later on they may get discouraged and decide to leave the faith and no longer be a Christian. This does not prove that they were saved and then lost their salvation, but simply that they deserted the Christian religion because they had only a said faith rather than a genuine one. The Apostle John clearly described such people in 1 John 2: Speaking of some who had renounced the Christian religion and had become anti-Christ, he said, "They went out from us, but they were not really of us; for if they had been of us, they would have remained with us; but they went out, so that it would be shown that they all are not of us. Another important point that must be made is that the doctrine of Perseverance of the Saints in no way permits believers to live a lazy and rebellious Christian life. Some opponents to this doctrine say that it teaches a license to sin with an open door to heaven. This is grossly untrue, and a complete distortion of what Perseverance of the Saints actually teaches. Jesus said in John The change of heart that the Holy Spirit makes in regeneration, as well as the indwelling presence of the Spirit in the believer, ensures that the believer will continue to love Christ. Of course, the amount of love for Christ varies with the individual. A more mature Christian no doubt has a deeper love for Christ than a "baby Christian. Thus, true believers strive each and every day to please Him. They strive each and every day to keep His commandments. This is not done in order to obtain salvation, or even to maintain salvation, because that would turn salvation by grace into salvation by works. Rather, Christians keep His commandments out of love and gratitude for the One who shed His precious blood for their redemption. Therefore, those who believe in Perseverance of the Saints do not say that Christians can live like any way they want and still expect to get into heaven. They say, "Do you really love Christ? Then keep His commandments! No one on earth is sinless. But God will keep His saints. He will see to it that all those He elected, died for, and regenerated will be glorified. Here are several Scriptural passages that teach the doctrine of Perseverance of the Saints. Jesus said in John 6: For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day. So the only way a believer could be lost is for the Son of God to sin or be powerless to keep them. Needless to say, that will never happen. Notice that it is the nature of sheep to follow the Divine Shepherd. If anyone fails to follow the Shepherd, that person was never really a sheep. In the verses He continues, "And I give eternal life to them, and they will never perish; and no one will snatch them out of My hand. It says that the Father is holding tightly to the believer. Even if the child releases his grip the father does not release his. He does not leave the safety of the child up to the child. In the same way, God is a good Father, and He holds us tightly in His hand. We will never be able to get loose from His grip and perish because He promises that we "will never perish". How could He make that promise if it were possible for us to get loose from His grip and perish? It is not possible. Christ is the sovereign God. He will get what He desires. Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord. However, Satan is a created thing, and the promise is that no created thing will be successful in separating us. If Satan could separate a believer from God and cause him to be unsaved, then that would make Satan more powerful than God! It is also argued from time to time that even though the believer is safe from adversaries outside of himself, he is not safe from destroying himself. However, it needs to be

remembered that even the believer himself is a created thing, and the promise is that no created thing will ever separate us from God. He is never defeated in anything He sets out to do. If He has really begun a good work in an individual, He will be successful in completing it. We can be confident of that. Faithful is He who calls you, and He also will bring it to pass. But the Bible teaches that He is able. Jude reaffirms this when it says, "Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy, to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and authority, before all time and now and forever. No, it is God who keeps the believer from stumbling; it is God who makes him to stand before Him justified. There are several doctrines which prove Perseverance of the Saints. One of them is Predestination. The Bible teaches that God predestines certain people to be saved. God also predestines us to be conformed to the image of Christ. Paul says that the ones who get predestined are the ones who get called. The ones who get called are the ones who get justified. The ones who get justified are the ones who get glorified. If you get the first part of salvation you get it all. It is an unbreakable chain. All those who get the first part of salvation get the last. All those whom God predestined to be saved will be glorified in the end. And how could it be otherwise? How could the Sovereign God predestine a thing to occur and it not occur? Another doctrine that proves Perseverance of the Saints is Salvation by Grace. They believe that that the only reason some people are able to keep their salvation and others fail to do so is because some are simply able to endure. Perhaps one person has more strength than another, or maybe he does not lose his determination, or perhaps he has some innate ability to remain in Christ that others do not have. One of the problems with this, however, is that this leaves room for boasting. Because he had the strength to endure. So when he gets to heaven, he will have a lot to boast about. He could boast about his ability to persevere, or for even being sensible enough to make the right choice in accepting Christ as his Savior. God chose us before the foundation of the world, not because of anything we did. Jesus Christ died on the cross, and His blood covered all our sins. Then the Spirit brought us out of our spiritual death and into life; and God is holding us in His hand and guarding us from the evil one. He is keeping us forever. Salvation is totally of God and His grace. Therefore, we have nothing to boast about, and we will give God all the praise and glory. The Biblical view gives God all the glory for his salvation. Those who hold to the opposing view is logically compelled to accept a part of the glory for himself. Surely any understanding of salvation which leaves room for man to boast and divides the glory for salvation between God and the sinner cannot be the biblical understanding of salvation. Another thing which proves that the believer is eternally secure, is the fact that scripture says that our life is eternal. He said they will have eternal life. If someone is promised eternal life but loses it after twenty years, did he have eternal life? That person only had year life. Christ promises that all believers will have eternal life. For the Son of God to make such a promise, He must know that it will come to pass. And the Father is greater than all, so no one can snatch us out of His hand. Another thing which proves the doctrine of Perseverance of the Saints, is that when Christ died on the cross, He purchased the church. How then can we ever belong to another? How then can we ever lose our salvation and not belong to Christ anymore? Who would ever succeed in taking something away from the Creator of heaven and earth unless that person was greater than God? Unfortunately, many quote Hebrews 6:

3: Perseverance of the Saints | www.enganchecubano.com

Perseverance of the saints is the teaching that the work of God the Holy Spirit will never cease in the Christian and that all who are truly regenerated will never stop believing and trusting in Christ.

The work of sanctification which God has brought about in his elect will continue until it reaches its fulfillment in eternal life Phil. The above statements were taken from the following source: They use Romans 8: Salvation is not even mentioned. However, there is nothing in all of creation that can stop His love. That is the point Paul was trying to make. Calvinism says that God saves us and He also keeps us because we had no part in our salvation. However, God gave us a free-will and we can reject God if we choose. For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God. These verses are so extremely clear on this point that a Calvinist would have to do linguistic summersaults to explain that it is not saying what it is saying. Calvinism says it is not talking about Christians here. Calvinism comes up with its own beliefs then tries to find Scripture to agree with it. What the act is will be explained in a moment. But there are more Scriptures proving it is possible. There is a sin unto death: I do not say that he shall pray for it There indeed is a sin unto death that someone who was once a Christian can commit. John says not to pray for such a person. Because it would do no good. They are forever lost. So what is this sin? We have some insight as we read Hebrews 6: This says it is impossible for these that have fallen away to renew them again unto repentance. They cannot be saved again which would be crucifying Jesus all over again. These verses list five qualifications before it is even possible to fall away. Qualifications for Losing Salvation Qualification one: They first had to hear the Gospel of the Lord Jesus, which all who are saved have done. One must have accepted the covenant and become born-again into the Body of Christ, i. To be filled with the Holy Ghost, one has to have the evidence of speaking in other tongues. Not just listen to a sermon on a Sunday morning but they must truly be knowledgeable in the Word. But it gets even harder than that to qualify; God will hinder you from going too far as well. God will not lose any that abide in Him. If there is a loss, it is on our end; we would have had to walk away from God knowing fully what we were doing. God does not lose us but we can turn from Him by choice. However, let us look at other Scriptures proving His ability to keep us from falling. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. Notice that these verses are not saying that a man cannot choose to leave God. One can walk away from God but no other man on earth can separate a Christian from Him. Faith is the thing that saved us, by grace, and faith is also the thing that sustains us. Faith is the most important thing we have because we cannot do anything for God or receive anything from God without it. If it were only our own, then we are all without hope. Jesus is able to present us faultless before the Father by His own blood. However, we still have free choice to walk away. It is the Lord that preserves us. We cannot preserve ourselves. If left to ourselves alone, we would all turn and sin but God is great and merciful. Thank God for the Holy Spirit who keeps us from falling! It is the Lord that keeps us from evil. Our faith rests completely in His ability, not ours. You would still go to Heaven. He allows us to choose sin but sin does not destroy our spirit; it can only affect our bodies as a punishment. It is better for our bodies to be destroyed as opposed to forsaking God completely and losing our soul and spirit in Hell. In other words, our bodies will be handed to Satan for destruction before we go too far. This verse proves it is possible to sin but it not be unto death spiritual death. However, we can be assured that there is no sin which can separate us from God for Jesus died for all sins except the one He cannot die for: If it were a specific sin like murder or adultery, then the blood of Jesus was not enough to cover that sin. But we know that the blood of Jesus cleanses from all types of sin and it does not matter how many times one commits the sin. If it were just a specific sin, then God would allow Satan to destroy the body so that the spirit would be saved. The same way we get into The Faith is the same way we get outâ€”by making a choice. However, remember that one must meet all five of the qualifications in Hebrews 6. In other words, to abandon The Faith we have to truly know what The Faith is. The example we have is Satan himself. He was in the presence of God all the time. He knew the deep things of God and walked in the power of God yet he still

chose to abandon his faith. It was not a specific sin that got him kicked out of Heaven as much as it was a choice in his heart to turn his back on God. One who abandons The Faith completely rejects God and all that He is. His love eventually turns into apathy then to hatred toward God, Jesus, the Holy Spirit and all the things of God. The interesting thing is that many of these people may even carry on like they are spiritual and godly before the eyes of men. By the very fact that they are worried about it proves that they have not. Someone that has abandoned The Faith would not care. They would not care about God or Heaven or even the fact that they are going to Hell. Their heart would turn completely cold and their conscience would no longer work when they do wrong. They would likely be vessels filled with hatred just like Satan himself. Sinning without repentance can lead a person to the point of abandonment of The Faith if it goes on too long. However, something to consider is: Consider the following verses: If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister; The above Scriptures prove that it must be possible to fall away from The Faith. Notice that in every one of these Scriptures man has a choice to fall. God did not make them fall. No, man falls by their own choice. Most importantly, notice that these verses are talking to or about Christians. Who are the ones that the Father gives to Jesus? The chosen ones; those that accept the Gospel and become born-again. However, they can leave by their own choice. This verse is assuring to every believer that no matter what you do, He is merciful and will forgive you. The only way to get out is to walk away by choice. A Calvinist Can Have No Assurance It would seem impossible for any Calvinist to have assurance of salvation since they have no way of telling whether they are one of the lucky ones that God chose ahead of time. Regardless of their actions, since God did it all, they are going to Heaven or Hell. So, potentially, according to their doctrine, an entire Reformed congregation could be sentenced to Hell and they would not even know it until it was too late. I am sorry but my God does not appoint certain people to Hell just because. What would be the point of this whole earth experience? God could create a human then send them to Hell immediately. That is pretty much what Calvinism is saying. This time on earth is just a temporary and extremely brief compared to eternity stop on the way to Hell. Would you give birth to your baby then almost immediately throw them into a burning furnace? No, of course not but that is essentially what Calvinism believes, only multiply that by the billions. The truth is that this time on earth is a time of testing to see whether we will have faith and choose God or choose the way of sin and death. Our choices determine our fate; it is not determined beforehand by God.

4: Perseverance of the Saints | The Master's Seminary

Most people in the world have no experience of lasting joy in their lives. We're on a mission to change that. All of our resources exist to guide you toward everlasting joy in Jesus Christ.

Appropriately last among the points of tension among Calvinism and Arminianism is the question whether those who have been regenerated must necessarily persevere or be preserved or may apostatize and be lost. Arminius himself and the original Remonstrants avoided a clear conclusion on this matter. But they raised the question. Those tendencies indicated by the questions raised did not take long to reach fruition, and thus Calvinism and Arminianism have come to be traditionally divided on this issue. From his research of the writings of the early church fathers AD 90â€” , patristic scholar David W. Bercot arrived at this conclusion: In responding to Calvinist William Perkins arguments for the perseverance of the saints, he wrote: My sentiments respecting the perseverance of the Saints are, that those persons who have been grafted into Christ by true faith, and have thus been made partakers of his life-giving Spirit, possess sufficient powers [or strength] to fight against Satan, sin, the world and their own flesh, and to gain the victory over these enemiesâ€”yet not without the assistance of the grace of the same Holy Spirit. Jesus Christ also by his Spirit assists them in all their temptations, and affords them the ready aid of his hand; and, provided they stand prepared for the battle, implore his help, and be not wanting to themselves, Christ preserves them from falling. So that it is not possible for them, by any of the cunning craftiness or power of Satan, to be either seduced or dragged out of the hands of Christ. But I think it is useful and will be quite necessary in our first convention, [or Synod] to institute a diligent inquiry from the Scriptures, whether it is not possible for some individuals through negligence to desert the commencement of their existence in Christ, to cleave again to the present evil world, to decline from the sound doctrine which was once delivered to them, to lose a good conscience, and to cause Divine grace to be ineffectual. Though I here openly and ingenuously affirm, I never taught that a true believer can, either totally or finally fall away from the faith, and perish; yet I will not conceal, that there are passages of scripture which seem to me to wear this aspect; and those answers to them which I have been permitted to see, are not of such a kind as to approve themselves on all points to my understanding. On the other hand, certain passages are produced for the contrary doctrine [of unconditional perseverance] which are worthy of much consideration. This is evidenced in the fifth article drafted by its leaders in They formalized their views in "The Opinion of the Remonstrants" Points three and four in the fifth article read: True believers can fall from true faith and can fall into such sins as cannot be consistent with true and justifying faith; not only is it possible for this to happen, but it even happens frequently. True believers are able to fall through their own fault into shameful and atrocious deeds, to persevere and to die in them; and therefore finally to fall and to perish. But the devil is the father of them that believe not, whether they did once believe or no. Browning â€” ; [48] Daniel D. Whedon â€” ; [49] Thomas N. Ralston â€” ; [50] Thomas O. Foster â€” ; [55] William Burt Pope â€” ; [56] B. Its meaning is well illustrated in its use in Acts A kindred word is the synonym apostasion. Thayer defines apostasion, as used in the Bible, as "divorce, repudiation. It is used transitively in Acts 5: Howard Marshall notes that aphistemi "is used of giving up the faith in Luke 8: Apostasy is impossible for men who have not entered into a saving relationship with God The warnings against succumbing to the ugly peril of apostasy are directed Rodman Williams adds, One of the mistakes made by those who affirm the invariable continuance of salvation is the viewing of salvation too much as a "state. Prior to salvation, one was "without God" or "against God," cut off from His presence. Now through Jesus Christ reconciliationâ€”"at-one-ment with God"â€”has occurred. Moreover, the Holy Spirit, who becomes present, is not merely some force or energy but God Himself in a new and intimate relationship. Hence, if a person begins to "drift away," it is not from some static condition or "state" but from a Person. It is a personal relationship that thereby is betrayed, broken, forfeited; this is the tragic meaning of apostasy. It is not so much giving up something, even so marvellous as salvation, but the forsaking of a Person. Surely through such an action salvation too is forfeited. But the critical matter is the severing of a relationship with the personal God. Persecution by Unbelievers â€” "Believers Accepting False Doctrine â€” "Whatever form this presents itself

Temptation to Sin –” “The significance of this form of temptation is that it causes the believer to deny the power of God to preserve him from sinning, to return to the very things from which he was saved by belief in Christ and which by their nature exclude a man from the kingdom of God , and to perform those acts which are expressly forbidden by the Lord In other words, sin is an act and attitude which is incompatible with the obedience of faith, and hence constitutes a denial of faith. Weariness in Faith –” This is where “the believer gradually drifts away from his faith and passes into a state of apostasy. Short of that, there is the possibility of apostasy or rebellion against God by one who has believed in Christ. Apostasy, however, is not to be confused with the notion of accidentally or unconsciously “falling away. What it means is continuing trust in God. Non-Christians have nothing to persevere toward or apostatize from. Conditional security in the Old Testament[edit] Deuteronomy The LORD will never be willing to forgive him; his wrath and zeal will burn against that man. All the curses written in this book will fall upon him, and the LORD will blot out his name from under heaven. The LORD is with you while you are with him. If you seek him, he will be found by you, but if you forsake him, he will forsake you. ESV [82] Ezekiel The son shall not bear the guilt of the father, nor the father bear the guilt of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself. But if a wicked man turns from all his sins which he has committed, keeps all My statutes, and does what is lawful and right, he shall surely live; he shall not die. None of the transgressions which he has committed shall be remembered against him; because of the righteousness which he has done, he shall live. Do I have any pleasure at all that the wicked should die? But when a righteous man turns away from his righteousness and commits iniquity, and does according to all the abominations that the wicked man does, shall he live? All the righteousness which he has done shall not be remembered; because of the unfaithfulness of which he is guilty and the sin which he has committed, because of them he shall die. But I say to you that everyone looking at a woman so as to desire her already committed adultery with her in his heart. For it is better for you that one of your body-parts perish and your whole body not be thrown into Gehenna. For it is better for you that one of your body-parts perish and your whole body not go into Gehenna. Beware of men, for they will deliver you over to courts and flog you in their synagogues, and you will be dragged before governors and kings for my sake, to bear witness before them and the Gentiles. But the one who endures to the end will be saved. But whoever denies Me before men, I will also deny him before My Father who is in heaven. Woe to the world because of the causes-of-falling [skandalon]. For it is a necessity that causes-of-falling [skandalon] should come; nevertheless, woe to the person through whom the cause-of-falling [skandalon] comes. It is better for you to enter into life crippled or lame than to be thrown into the eternal fire having two hands or two feet. It is better for you to enter into life one-eyed than to be thrown into the Gehenna of fire having two eyes. For I tell you that in heaven their angels always see the face of my Father who is in heaven. What do you think? If a man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go in search of the one that went astray? And if he finds it, truly, I say to you, he rejoices over it more than over the ninety-nine that never went astray. So it is not the will of my Father who is in heaven that one of these little ones should perish. Therefore keep watch, because you do not know on what day your Lord will come. If the owner of the house had known at what time of night the thief was coming, he would have kept watch and would not have let his house be broken into. So you also must be ready, because the Son of Man will come at an hour when you do not expect him. Who then is the faithful and wise servant, whom the master has put in charge of the servants in his household to give them their food at the proper time? It will be good for that servant whose master finds him doing so when he returns. Truly I tell you, he will put him in charge of all his possessions. The master of that servant will come on a day when he does not expect him and at an hour he is not aware of. He will cut him to pieces and assign him a place with the hypocrites, where there will be weeping and gnashing of teeth. And many false prophets will arise and lead many astray. And because lawlessness will be increased, the love of many will grow cold. And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come. For what does it profit a man to gain the whole world, and forfeit his soul? For what will a man give in exchange for his soul? For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of

His Father with the holy angels. It is better that you enter into life crippled than go into Gehenna having two handsâ€”into the inextinguishable fire. It is better that you enter into life lame than be thrown into Gehenna having two feet. It is better that you enter into the kingdom of God one-eyed than be thrown into Gehenna having two eyesâ€”where their worm does not come to an end, and the fire is not quenched. The seed is the word of God. The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts, so that they may not believe and be saved. And the ones on the rock are those who, when they hear the word, receive it with joy. But these have no root; they believe for a while, and in time of testing fall away. Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life. If anyone serves me, he must follow me; and where I am, there will my servant be also.

5: Perseverance of the saints - Wikipedia

Perseverance of the Saints states that all who are chosen by God, redeemed by Christ, and given faith by the Spirit are eternally saved. They are kept in faith by the power of Almighty God and thus persevere to the end.

Perseverance of the Saints by Gene Taylor The fifth and final tenet of Calvinism , Perseverance of the Saints, is also referred to as the doctrine of "once saved always saved;" "the impossibility of apostasy ;" "the security of the believer;" and "once in grace always in grace. Loraine Boettner, a Calvinist, says, "This doctrine does not stand alone but is a necessary part of the Calvinistic system of theology. The doctrines of Election and Efficacious Grace logically imply the certain salvation of those who receive these blessings. If God has chosen men absolutely and unconditionally to eternal life, and if His Spirit effectively applies to them the benefits of redemption, the inescapable conclusion is that these persons shall be saved. Therefore, since he needs to do nothing to be saved, he needs to do nothing to remain saved and that anything he would do in any way that would affect his salvation would negate the miraculous work of God in saving him. Perseverance of the Saints Expressed The Westminster Confession of Faith states, "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: Steele and Curtis C. Thomas affirm, "The elect are not only redeemed by Christ and renewed by the Spirit; they are also kept in faith by the almighty power of God. All those who are spiritually united to Christ through regeneration are eternally secure in Him. Nothing can separate them from the eternal and unchangeable love of God. They have been predestinated unto eternal glory and are therefore assured of heaven. It is saints -- those who are set apart by the Spirit -- who persevere to the end. It is believers -- those who are given true, living faith in Christ -- who are secure and safe in Him. Many who profess to believe fall away, but they do not fall from grace for they were never in grace. True believers do fall into temptations, and they do commit grievous sins, but these sins do not cause them to lose their salvation or separate them from Christ. The Calvinistic Doctrine of Imputation The doctrine of Perseverance of the Saints is based upon the false assumption that the elect sinner is clothed in the personal righteousness of Jesus Christ. Therefore, when God looks at him, He does not see the sins of the elect one, rather He sees the perfection of Jesus. Thus, one does not have to be concerned with doing righteousness if he is one whom God has elected to save. To impute is "to credit to a person or a cause"to credit by transferral. The remedy Calvinists offer for imputed sin is a second imputation. The perfect life of Christ is imputed to the elect sinner. God, in viewing that individual, only sees the personal righteousness of Jesus, not the sins of the sinner. This allows the elect one to continue to sin because Christ lived a sinless life in his stead and the innocence of Christ now clothes him. He is relieved of any responsibility for living a godly life. He does not even have to correct his wrongs because he will not be judged by his own actions but by the perfect life Jesus lived. John Calvin, speaking on imputation, said, "I answer, that the grace which they call accepting, is nothing else than the free goodness with which the Father embraces us in Christ when he clothes us with the innocence of Christ, and accepts it as ours, so that in consideration of it he regards us as holy, pure and innocent. For the righteousness of Christ as it alone is perfect, so it alone can stand the scrutiny of God must be sisted for us, and as a surety represent us judicially. The Bible clearly states that one who is considered righteous by heaven is one who practices righteousness 1 John 3: A sinner becomes righteous by pardon made possible by the atoning death of Jesus, not by imputation of His perfect life. The argument Calvinists base on this passage is that the believer, the saved, has present possession eternal life. Since eternal means "unending," if the Christian could be lost he could not possess eternal life. Therefore, since the Christian has eternal life, he can never lose it. The answer to their argument is that eternal life is used in two senses in the Scriptures: It is the life that is eternal, not the possession of it. The fact that one may leave it behind does not alter its intrinsic nature. Possession of eternal life is conditional upon walking with God in accordance with His will. Therefore, noone who has been saved can ever be lost. To answer this argument, it is true that no one is able to pluck the saved out of the hand of God unless the person is willing to go. Becoming a "sheep" and being placed in the hand of God is conditional. It takes hearing Christ v. As long as a person remains a faithful follower of Christ he "shall never perish" v. But this

passage does not teach that he is not able to remove himself from the hand of God by sinning. The argument from this text is that nothing can separate the elect from the love of God. Therefore, if they cannot be separated from the love of God, they can never be lost. In answer to this argument, while it is true that all the things named in this passage cannot separate one from the love of Christ, but both the Father and the Son love all persons. Are all people going to be saved? Even Calvinists do not believe that. The passage is not speaking of the love Christ has for us but of the love we have for Him. Here it evidently means the love we have for him, for no one would think that the harsh things we suffer for him would separate his love from us; whereas it might appear reasonable to some that the sufferings we undergo in serving Christ might cause our love to grow cold, and even vanish. It will be noticed that all the evils mentioned are things that come upon us -- things from without. If a man loves Christ as he should, none of the things mentioned will destroy that love; only the conditions of our own heart can cause us to cease loving him. Nothing here is said as to what corrupting influence might do to the heart. No powers or persecutions can force one to quit loving God. If he quits, he does it of his own accord. Love cannot be destroyed by force or by imperial command but it may wax cold. Some even depart from their first love Rev. Paul recognized that people might depart from the faith, but he was persuaded that no evils coming on us from without could destroy the love of God. The argument here is that one who is born of God cannot sin, i. If he cannot sin, he cannot be lost. Once he is saved he is always saved. The answer is that "cannot," from the Greek *ou-dunamal*, means morally unable not that which is physically impossible. Consider the example of Balaam in Numbers Rather, he meant that he could not do it and be pleasing to God. He was forbidden to do it. Zerr, commenting in 1 John 3: In commenting on verses six and nine of 1 John 3, Marvin Vincent said, "John does not teach that believers do not sin, but is speaking of a character, a habit. Throughout the Epistle he deals with the ideal reality of life in God, in which the love of God and sin exclude each other as light and darkness. In these verses Jesus warns His disciples to continue to abide in Him. A Christian who does not repent of failing to abide in Christ can only anticipate destruction in the final day. Simon believed and was baptized. After becoming a child of God he sought to buy the gift of God with money. Another inspired man, Peter, told him he would perish with his money. Simon, though a child of God, had sins that needed to be forgiven or he would perish. This passage is directed toward "brethren. Both of these passages warn Christians not to cause their brethren to sin in matters of judgment. Those "for whom Christ died," Calvinists would call them the elect, can be destroyed Rom. Not even the staunchest Calvinist would deny that the apostle Paul was a child of God. Yet, in this text, Paul said, that even after preaching to others, he could be "disqualified," i. This passage is definitely directed toward Christians cf. The word translated "fallen" in this text is the same word that is used in other places to refer to divorce. It could be translated "severed. They could not be severed from something they were not joined to in the first place. They could not fall from that which they were not in. This passage states that some Christians "will depart from the faith. In verse 16, Timothy is told if he, as a child of God, would be saved he would have to "continue in" the doctrine of Christ. The people under consideration in this passage: Were "partakers of the Holy Spirit. Are obviously Christians, children of God. Not only could these children of God fall away, they could fall so far away that it would be impossible to renew them to repentance. It is evident that Christians are under consideration in this passage because they have been "sanctified" by the blood of Christ. A brother can "wander from the truth" in such a manner as to be a "sinner" whose soul is in jeopardy of "death. This passage warns of false teachers who will deny "the Lord who bought them. Christians can fall from "steadfastness" and be led away "with the error of the wicked. All Christians have their names written in the book of life. If the child of God becomes unfaithful and does not repent, the "wages of sin," death Rom. The Perseverance of the Saints, or "once saved always saved," like the four tenets of Calvinism which precede it, is a false doctrine that must be rejected. Other Articles In This Series:

6: Perseverance of the Saints - is it biblical?

The perseverance of the saints is a delight to the soul of the saint who needs encouragement to follow the Lord. Far from engendering lackadaisical attitudes toward sanctification, this doctrine, if received as taught in the Word of God, promotes holiness of life.

And the Lord bless you and may the Lord help me as I try to preach the Book. Now, do you have it? Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: I thank my God upon every remembrance of you, Always in every prayer of mine for you all making request with joy, For your fellowship in the gospel from the first day until now, Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ; Even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds and in the defense and confirmation of the gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. That is a Calvinistic doctrine. When a man preaches the Book, when he declares the whole counsels of God, he will declare this doctrine. It is enmeshed in the revelation of God and His work and His grace as we find it here writ on the page of the Bible. The Perseverance of the Saints: They will not fail; they will not fall. They will be saved. When the roll is called up yonder, they will be there. The Christian life is lived in the midst of appalling dangers. All of us who have read or who have listened to these 8: Our bodies exist only because they war successfully against the invasion of bacilli found on every hand of germs and microbes that destroy everywhere. So our spiritual lives are lived in the midst of appalling enemies and dangers on every side. We live our spiritual life in the very jaws of death between an abyss to the right and a chasm to the left, and the fiery darts of Satan [Ephesians 6: We live our lives, I say, in the midst of danger appalling. The life of a Christian is one endless, continuous miracle " just as great a miracle as if you were to see a flame burning in the very middle of the ocean down in the depths of the sea, as much a miracle as if you were to see a great rock suspended in midair, as much a miracle as if you were to see robust health in a pest house, as much a miracle as if you were to see a beautiful white swan there in rivers of filth, and mire, and mud, and muck, and dirt. The life of a Christian is a miraculous life. It is sustained by the power of God: Now this text has in it elements of great encouragement. Every syllable, every word in it is written for our encouragement. This thing that has been created in us is a work of grace. It is a work of God. It is a work of the Holy Spirit. This new man, this life, it shall never die [John This something inside that shall take us to heaven, it is a work of God. It was a work of God in Eden when we were formed of the dust of the ground when God created us [Genesis 2: It is a work of God when God recreates us [2 Corinthians 5: It is a work of God; it is a good work. For a man to be recreated, to be born again, to be a Christian is a good work by the hand of God: It is initiated by God. A dead man could never resurrect himself. It is only by the promised, moving power of God that any man who has died could ever hope to rise from the grave. Resurrection is a prerogative of God, and the Scriptures say that our souls are dead in trespasses and in sins [Ephesians 2: It is a prerogative of God [Exodus The fires of hell could never illuminate the glorious elements of heaven. The seeds of Hades could never give birth to the seeds of life and glory. Corruption could never, of itself, inherit incorruption. Flesh and blood and the natural man could never inherit the kingdom of heaven [1 Corinthians This is an initiation by the Spirit of God " that "He who hath begun this good work in you" [Philippians 1: When a child reaches the age of accountability, the quickening of his heart is the quickening of the Holy Spirit of God [Ephesians 2: When the preacher makes appeal and a man is convicted in his heart, that is the work of the Spirit of God [John And did God not take the initiative, we all would be lost. We hear and hear and hear it, and one day we hear. It is the Spirit of God that takes the initiative, always, in the quickening of the soul of a man [John 1: A man may begin something and fail and falter and fall by the wayside, but not God. God sees the end from the beginning [Isaiah God does not begin a work and be unable to finish it, nor do unforeseen difficulties arise and God loses that for which He thought at first to contrive and to bring to pass. I also will do it. I have spoken it. I will also bring it to pass" [Isaiah Were that not so, all of us would be damned and lost. When is this perfection? When is it to be consummated? It is

to be in "the day of Jesus Christ" [Philippians 1: Here and now, we know no final triumph "not as of now. Our great hope is yet to come [1 Peter 1: Our perfection is not now; it is in the day of Jesus Christ [1 John 3: For example, when a man dies and he goes to heaven, he is still "incomplete. He is "waiting for the adoption, to wit, the redemption of his body" [Romans 8: The Holy Scriptures look upon the whole man. And when a man is perfected, according to the Bible, a man is perfected in his body as well as in his soul. And this great salvation of the Lord, ready to be revealed in the last time, is not now, but it is then [1 Peter 1: And when it finally comes to pass, it will be achieved at the blowing of the trumpet, at the voice of the archangel, at the descent of the Son of God from heaven in the great, final, resurrection day of Jesus Christ our Lord [1 Corinthians The whole man is to be saved: Now, may I turn to some Scriptures that fortify this tremendous revelation in the Book of God? Let us take two sheaves out of the Old Testament. In the one hundred twenty-fifth Psalm is a song that our choir sings: How many of you up there in the choir have your Bibles? You have sung it many, many times, and I love to hear you sing it. This is one of the great promises of the Book and one of the great supporting passages of this doctrine that we shall be saved by the grace of God. We shall make it, not a one of us lost. Just the choir, all of us, all right: They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever. As the mountains around about Jerusalem, so the Lord is round about His people from henceforth even for ever more. How about next Sunday night? As the mountains around about Jerusalem, so the Lord is round about his people" [Psalm Just for a month? Just for a year? But down to old age and to death and "from henceforth, even forever" [Psalm The Book says it. This is the Word of the Lord. Now, in Isaiah 54, just two sheaves out of the great passages of the old Book "in in Isaiah 54, the tenth and eleventh verses: This is the heritage of the servants of the Lord, and their righteousness is of Me," saith the Lord. They are the apple of his eye [Zechariah 2: His favor is upon them, and He saves them not for the day or the hour, but He saves them forever and ever [Hebrews 7: And they shall be there when the roll is called in glory [Revelation Now, could I "out of a multitude, the whole Bible is this "may I take two sheaves out of the New Testament? The very famous and oft-quoted and comforting word in the tenth chapter of the Book of John and the twenty-seventh following verses: How a man ought to plead with God if his heart is hard and calloused. My sheep "My sheep hear My voice, and I know them, and they follow Me. And I give unto them eternal life, and they shall never perish "never "neither shall anyone pluck them out of my hand. I and My Father are one. Blessed be God, the Father of our Lord Jesus Christ, who according to His abundant mercy hath begotten us again into a lively, living hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, undefiled, that fadeth not away, reserved in heaven for you. This is your house, your home, your mansion. You who may fail, may fall by the way, no, sir! Now these great doctrines of the Bible sustain that marvelous revelation of the perseverance of the children of God.

7: What does perseverance of the saints mean?

Wiktionary (/ 1 vote) Rate this definition. perseverance of the saints (Noun). A Christian doctrine, one of the five points of Calvinism, stating that true believers in Jesus Christ's substitutionary atonement on the cross (the "saints") cannot relapse and are predestined to salvation.

This doctrine does not mean that everyone who professes to be a Christian will persevere because there can be those who are false converts and are not truly regenerated. In other words, there are people who appear to be saved, but who are not. These often walk away from the faith Mark 4: It means that ultimately, they will remain in the faith because it is God who is keeping them and not themselves. Their salvation will not be lost see John Perseverance, he teaches us, is due to the purpose of God, to the work of Christ, to the indwelling of the Holy Spirit, and to the primal source of all, the infinite, mysterious, and immutable love of God. We do not keep ourselves; we are kept by the power of God, through faith unto salvation. If God is sovereign and he works all things after the council of his will Eph. Furthermore, perseverance is not a license to sin. Those who are saved and eternally kept by God are also regenerated John 3: Following are some of the verses that teach perseverance of the saints. First, the will of the Father is that Jesus lose none of those who have been given to him by the Father. If Jesus does not accomplish this, then Jesus has failed to do the will of the Father - which would imply that Jesus had sinned, but this cannot be. Second, if people can lose their salvation and thereby render the doctrine of perseverance of the saints false, then the Father exercised bad judgment by trusting Jesus with the ones he had given to him. Perhaps this is why Jesus said in John It makes sense to say that Jesus came to redeem those who belong to the Father by his election, and were entrusted to the Son for redemption. Revised and Expanded Kindle Location Westminster John Knox Press. An Introduction to Biblical Doctrine p. Systematic Theology, Complete; Vol.

8: W. A. Criswell Sermon Library | The Perseverance of the Saints

John Murray in Redemption Accomplished and Applied wrote the following: In order to place the doctrine of perseverance in proper light we need to know what it is not.

Lewis Johnson Contents [show] History of the doctrine The traditional doctrine is one of the five points of Calvinism that were defined at the Synod of Dort during the controversy over Arminian teaching, which objected to the general predestinarian scheme of Calvinism. Eternal Security "Eternal security" is often seen as synonymous with "Perseverance of the saints. Historically, this comes from a biblical, Calvinistic framework, wherein salvation is secure because the perseverance of the saved person is certain. This mind-set goes hand-in-hand with the " easy believism " and "carnal Christianity" so prevalent in the evangelical church today. It is characterized by the trite phrase "once saved, always saved", suggesting that one may continue in a life of willful sin and be confident of salvation because he has made a profession of faith in the past. This goes against biblical exhortations, warnings for final salvation and qualifications of true saving faith. Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. The one who says, "I have come to know Him," and does not keep His commandments, is a liar, and the truth is not in him;" 1 Cor. Nevertheless, with most of them God was not well-pleased; for they were laid low in the wilderness. Or do you not recognize this about yourselves, that Jesus Christ is in you--unless indeed you fail the test? Can that faith save him? Even so, faith, if it has no works, is dead, being by itself. Christians in the bible are warned and encouraged over and over again to not give up, but to persevere in faith in order to be saved. This falsehood of Satan we abhor. We say, the fact that this deluded man can live in willful sin is the strongest possible proof that he never was justified, and never had any grace to fall from. And, once for all, no intelligent believer can possibly abuse this doctrine into a pretext for carnal security. It promises to true believers a perseverance in holiness. Who, except an idiot, could infer from that promise the privilege to be unholy? Dabney , The Five Points of Calvinism "How preposterous and irrational must it be in a man who thinks himself to be a child of God, and believes he shall persevere to the end, from this consideration to indulge himself in all manner of sin, as if resolving that he will persevere no longer! To his own master he stands or falls; and he will stand, for the Lord is able to make him stand. Otherwise, he proves he had never been truly saved. But the one who endures to the end, he will be saved" cf. In such an understanding, God necessarily cannot ensure the final salvation of anyone because they always have the free choice to turn away from faith. Arminians generally have their own interpretation of Calvinist proof texts for the doctrine of Perseverance. Arminians will appeal to a conditional election or corporate election understanding of Calvinist security verses. While there are different ways for Arminians to interpret Calvinist proof texts, but the bottom line is that they will always put the final decision for salvation on the free choice of individuals, not on God. Arminians will also use verses that give warnings against falling away from faith, to argue against the doctrine of Perseverance of the Saints. They also argue from verses that appeal for a decision on the individual to persevere. It should be noted however, that historic Calvinism affirms the need to persevere to be saved, and the need for the individuals to actively believe and persevere. This creates an antinomy or paradox since Calvinism equally affirms that God is completely sovereign in the affairs of men, including human decisions. And now, Lord, take note of their threats, and grant that Your bond-servants may speak Your word with all confidence". Furthermore, all the verses that promise protection or security to the believer would be pointless, because God will apparently not prevent someone from falling from faith. The Race Set Before Us: A Biblical Theology of Perseverance and Assurance. The Final Perseverance of the Saints. ISBN See also.

9: Perseverance of the Saints – compiled by Dr. C. Matthew McMahon | A Puritan's Mind

Perseverance of the Saints. John 31 So Jesus was saying to those Jews who had believed Him, "If you continue in My word, then you are truly disciples of Mine;.

Can a believer be given the gift of faith and then lose it? Can one be saved by the shed blood of Jesus Christ and then fall into atheism or agnosticism? Of what importance is doctrine to the average believer anyway? In fact, this doctrine is given in His Word in order to cultivate greater love for God and deeper gratitude to Jesus Christ for His sacrifice on the cross. Perseverance Defined Perseverance of the saints is not an obscure doctrine reserved for monks or modern-day seminary students. It is for us. I give them eternal life, and they shall never perish; no one can snatch them out of my hand. Simply stated, grace is God doing for us what we cannot do for ourselves; that is, deal with our sin and bring a holiness in which we can be fully restored to God as His children. He did this through the life and death and resurrection of Jesus of Nazareth who was and is God in the flesh. The Five Points of Calvinism The five points of Calvinism are, in fact, not the whole teaching of John Calvin on theology or his major views on the Reformed faith. The response to this charge was studiously provided by 84 pastors and theologians and 18 representatives of the Dutch government. Crossway Books, , and David N. The doctrine of the perseverance of the saints can be explained another way. Thus, those on whom He set His love from all eternity are His and He will never let them go. But this doctrine also means that through the ordinary means of grace—Word, sacrament, and prayer—believers may face every sort of physical, circumstantial, and spiritual adversity and affliction, and yet, because of the work of the Holy Spirit in them, and because of the seed of faith in them, they will always persevere. The Reformed faith holds that God is sovereign and man is responsible. Thus, if one is called by God and has responded in faith, and has been given the gift of the Holy Spirit, then one will be eager to make his calling and election sure 2 Peter 1: The Trinity is at work: That is how believers persevere against the devil, the flesh, and the world. Defense of the Doctrine The Reformed doctrine of the perseverance of the saints does not deny that there are difficult passages of Scripture. For example, consider the falling away of personages in Scripture. Paul mentions several ministers who served with him, yet fell away. Among the most notable was Demas: The doctrine of the perseverance of the saints, though, does not deny that there are those who make outward professions of faith, but who remain unregenerate. Membership in a visible congregation does not prove membership in the invisible Church of Jesus Christ. But what about the passages in which believers are warned against falling away e. Would there be a warning if in fact God was going to guarantee their salvation? Of course the answer is that the God who ordains our end also ordains the means to His end His purpose for us. And the means is obedience flowing from a renewed heart. For land that has drunk the rain that often falls on it, and produces a crop useful to those for whose sake it is cultivated, receives a blessing from God. But if it bears thorns and thistles, it is worthless and near to being cursed, and its end is to be burned. If those who through mistaken views of this passage, as well as of their own case, fear that there is no mercy for them, would attend to the account given of the nature of this sin, that it is a total and a willing renouncing of Christ, and His cause, and joining with His enemies, it would relieve them from wrong fears. Practical Applications for the Believer The perseverance of the saints, like all biblical truth, brings blessings, for as we have seen, doctrine brings delight. The one who truly repents and receives Christ as Lord and Savior is the one who hears Christ say: To know that you are now declared righteous before Almighty God based on what Jesus Christ has done for you—imputing righteousness to you and taking sin from you through His life and death on the cross and resurrection from the dead—is to also be assured that your Savior will never leave you nor forsake you see Deuteronomy To know that one is safe in the arms of Jesus forever delights the soul in many ways. Here are only a few practical applications: The perseverance of the saints is a delight to those struggling with sin. If you are His and He is yours, the means of grace that Christ has ordained will give you victory. While your struggle may last a lifetime, nothing can withstand the power of the cross. The God who promised that He would restore the years that the locust had eaten Joel 2: The perseverance of the saints is a delight to the believer. For it magnifies the Father who predestined us to salvation in the mystery of His love, as well as

Jesus Christ who became the Mediator of this covenant and lived for us and died for us and rose again for us, and the Holy Spirit who actively works in and through us. Likewise the Spirit helps us in our weakness. And He who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God Romans 8: As this doctrine magnifies God, it correspondingly excites our souls to prayer and adoration, and convinces us of our total dependence upon the Savior. The perseverance of the saints is a delight to the soul of the saint who needs encouragement to follow the Lord. Far from engendering lackadaisical attitudes toward sanctification, this doctrine, if received as taught in the Word of God, promotes holiness of life. For the Scriptures teach us: But the Lord not only warns us so that we may cling to His grace all the more and then let holy lives arise from the riches of grace which He has bestowed, but He wins us with His promises of persevering. The perseverance of the saints is a delight to parents of prodigals. No one who has truly, not just tasted, but drunk deep of the grace of God, can stay away from that refreshment forever. The perseverance of the saints is a delight to the souls of family members who watch their loved ones suffer under devastating sickness and disease in this life. The perseverance of the saints is a delight to the dying. And not even the prospect of death can now shake you from Christ. For it is Christ who has hold of you. He will keep you safe all the way home: O death, where is your sting? He resides in Charlotte, N. Earlier, he served as president and professor of practical theology at RTS. He is the author of several books and a singer-songwriter with three musical CDs.

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