



Summary of the Reformed Doctrine of Perseverance of the Saints

(Adapted from Comments made by Loraine Boettner in *The Reformed Doctrine of Predestination*)

- 1) **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.**
- 2) **Those whom God hath accepted in the beloved, effectually called and sanctified by his Spirit, and given the precious faith of his elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence he still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality.**
- 3) **Though many storms and floods arise and beat against the Elect, yet they shall never be able to take them off that foundation and rock which by faith they are fastened upon; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them, yet he is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of his hands, and their names having been written in the book of life from all eternity.**
- 4) **Regeneration is a radical and supernatural change of the inner nature, through which the soul is made spiritually alive, and the new life which is implanted is immortal. And since it is a change in the inner nature, it is in a sphere in which man does not have control. No creature is at liberty to change the fundamental principles of its nature, for that is the prerogative of God as Creator. Hence nothing short of another supernatural act of God could reverse this change and cause the new life to be lost. The born-again Christian can no more lose his sonship to the heavenly Father than an earthly son can lose his sonship to an earthly father.**
- 5) **As long as the believer remains in this world his state is one of warfare. He suffers temporary reverses and may for a time appear to have lost all faith; yet if he has been once truly saved, he cannot fall away completely from grace. If once he has experienced the inner change which comes through regeneration he will sooner or later return to the fold and be saved. When he comes to himself he confesses his sins and asks for forgiveness, never doubting that he is saved. His lapse into sin may have injured him severely and may have brought destruction to others; but so far as he is personally concerned it is only temporary.**
- 6) **The Christian shall continue in grace, because the Lord takes it upon Himself to preserve him in that state. In these promised the elect are secured on both sides. Not only will God not depart from them, but He will so put His fear into their hearts that they shall not depart from him.**
- 7) **No one can pluck the Elect out of God's hands. Those who once become true Christians have within themselves the principle of eternal life, which principle is the Holy Spirit; and since the Holy Spirit dwells within them they are already potentially holy. True, they are still exercised by many trials, and they do not yet see what they shall be, but they should know that that which is begun in them shall be completed to the end, and that the very presence of strife within them is the sign of life and the promise of victory.**