

## THE PERSEVERANCE OF THE SAINTS

“This grace [God] placed ‘in Christ in whom we have obtained a lot, being predestined according to the purpose of Him who worketh all things.’ And thus as He worketh that we come to Him, so He worketh that we do not depart.” (**Augustine**)

“Only if we remember the profundity of God's faithfulness can we see our life, not as only a series of independent moments, but as a life that is preserved in spite of everything. Therefore the doctrine of the perseverance of the saints will always be a doxology to God's preservation, which again and again places the weak and threatened life in the unextinguishable light of His grace.” (**G. C. Berkouwer**)

“The doctrine of the perseverance of the saints can never become an a priori guarantee in the life of believers which would enable them to get along without admonitions and warnings. Because of the nature of the relation between faith and perseverance, the whole gospel must abound with admonitions. It has to speak thus, because perseverance is not something merely handed down to us, but it is something that comes to realization only in the path of faith. Therefore the most earnest and alarming admonitions cannot in themselves be taken as evidence against the doctrine of perseverance.” (**G. C. Berkouwer**)

“We will never be able to understand these words if we see the divine preservation and our preservation of ourselves as mutually exclusive or as in a synthetic cooperation. Preserving ourselves is not an independent thing that is added paradoxically to the divine preservation. God's preservation and our self-preservation do not stand in mere coordination, but in a marvelous way they *are* in correlation. One can formulate it best in this way: *our* preservation of ourselves is entirely oriented to *God's* preservation of us...There is therefore no reason to see a tension between God's preservation and our preservation of ourselves if we do not view the latter as something complementing the divine preservation. In such a case the divine keeping would be only the starting point for perseverance and perseverance would be realized by an independent preservation of ourselves. This, however, is a train of thought that is foreign to the entire Scriptures...Preserving ourselves does not imply that we contribute our part and that God contributes His. Our preserving is oriented to His, and it is included in it. Faith can never say, and will never say, 'This is our part.' It is the mystery of faith that it cannot speak in this way. It understands the connection of promise and demand, of grace and admonition. The mystery of this connection is the profound content of the doctrine of perseverance. Apart from faith this doctrine petrifies into a meaningless train of argument; but in *faith* the correct view of God's sovereign grace and His loving mercy is maintained. Amidst all weakness and instability, faith confesses this mercy as the alpha and omega of life.” (**G. C. Berkouwer**)

**1.) Hope That Does Not Disappoint—The Unbreakable Connection Between “Already” & “Not Yet” in Christian Salvation** (cf. *Romans 5:5, 9:33, 10:11, 1 Peter 2:6*)

**Romans 5:9-10**—“Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life.”

**Romans 8:11**—“ If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.”

**Romans 8:18-39**—“For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. For we know that the whole creation has been groaning together in the pains of childbirth until now. And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? But if we hope for what we do not see, we wait for it with patience. Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words. 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. And we know that for those who love God all things work together for good, for those who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified. What then shall we say to these things? If God is for us, who can be against us? He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things? Who shall bring any charge against God's elect? It is God who justifies. Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? As it is written: ‘For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered.’ No, in all these things we are more than conquerors through him who loved us. 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.”

**I Corinthians 1:4-9**—“I give thanks to my God always for you because of the grace of God that was given you in Christ Jesus, that in every way you were enriched in him in all speech and all knowledge—even as the testimony about Christ was confirmed among

you—so that you are not lacking in any spiritual gift, you are not lacking in any spiritual gift, as you wait for the revealing of our Lord Jesus Christ, who will sustain you to the end, guiltless in the day of our Lord Jesus Christ. God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord.”

**John 5:21-29**—“For as the Father raises the dead and gives them life, so also the Son gives life to whom he will. The Father judges no one, but has given all judgment to the Son, that all may honor the Son, just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him. Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life. Truly, truly, I say to you, an hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live. For as the Father has life in himself, so he has granted the Son also to have life in himself. And he has given him authority to execute judgment, because he is the Son of Man. Do not marvel at this, for an hour is coming when all who are in the tombs will hear his voice and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment.”

**John 6:37-40, 44, 54**—“All that the Father gives me will come to me, and whoever comes to me I will never cast out. For I have come down from heaven, not to do my own will but the will of him who sent me. And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day...No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day... Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day.”

**John 11:25-26**—“Jesus said to her, “I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live, and everyone who lives and believes in me shall never die.”

## **2.) God Will Finish What He Started**

**Philippians 1:6**—“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.”

**Romans 8:29-30**—“For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.”

### **3.) God Is Faithful!** (cf. *Hebrews 10:23, 11:11*)

**I Corinthians 1:7-9**—“...as you wait for the revealing of our Lord Jesus Christ, who will sustain you to the end, guiltless in the day of our Lord Jesus Christ. *God is faithful*, by whom you were called into the fellowship of his Son, Jesus Christ our Lord.

**I Corinthians 10:12-13**—“Therefore let anyone who thinks that he stands take heed lest he fall. No temptation has overtaken you that is not common to man. *God is faithful*, and he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it.”

**I Thessalonians 5:23-24**—“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.”

**II Thessalonians 3:1-4**—“ Finally, brothers, pray for us, that the word of the Lord may speed ahead and be honored, as happened among you, and that we may be delivered from wicked and evil men. For not all have faith. *But the Lord is faithful*. He will establish you and guard you against the evil one. And we have confidence in the Lord about you, that you are doing and will do the things that we command.”

### **4.) Believers Are Kept & Guarded By God**

**John 10:25-30**—“Jesus answered them, “I told you, and you do not believe. The works that I do in my Father's name bear witness about me, but you do not believe because you are not part of my flock. My sheep hear my voice, and I know them, and they follow me. I give them eternal life, and they will never perish, and no one will snatch them out of *my hand*. My Father, who has given them to me, is greater than all, and no one is able to snatch them out of *the Father's hand*. I and the Father are one.”

**John 17:11-15**—“And I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, *keep* them in your name, which you have given me, that they may be one, even as we are one. While I was with them, I *kept* them in your name, which you have given me. I have *guarded* them, and not one of them has been lost except the son of destruction, that the Scripture might be fulfilled. But now I am coming to you, and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world. I do not ask that you take them out of the world, but that you *keep* them from the evil one.”

**John 18:4-9**—“Then Jesus, knowing all that would happen to him, came forward and said to them, “Whom do you seek?” They answered him, “Jesus of Nazareth.” Jesus said to them, “I am he.” Judas, who betrayed him, was standing with them. When Jesus said to them, “I am he,” they drew back and fell to the ground. So he asked them again, “Whom do you seek?” And they said, “Jesus of Nazareth.” Jesus answered, “I told you that I am he. So, if you seek me, let these men go.” *This was to fulfill the word that he had spoken: “Of those whom you gave me I have lost not one.”*”

**I Thessalonians 5:23-24**—“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.”

**II Thessalonians 3:3**—“But the Lord is faithful. He will establish you and *guard* you against the evil one.”

**II Timothy 1:12**—“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.”

**II Timothy 4:16-18**—“At my first defense no one came to stand by me, but all deserted me. May it not be charged against them! But the Lord stood by me and strengthened me, so that through me the message might be fully proclaimed and all the Gentiles might hear it. So I was rescued from the lion's mouth. *The Lord will rescue me from every evil deed and bring me safely into his heavenly kingdom.* To him be the glory forever and ever. Amen.”

**I Peter 1:3-5**—“Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who *by God's power are being guarded through faith* for a salvation ready to be revealed in the last time.”

**I John 5:18**—“We know that everyone who has been born of God does not keep on sinning, but he who was born of God *protects* him, and the evil one does not touch him.”

**Jude 1**—“Jude, a servant of Jesus Christ and brother of James, to those who are called, beloved in God the Father and *kept* for Jesus Christ.”

**Jude 24-25**—“Now to him who is able to *keep* you from stumbling and to present you blameless before the presence of his glory 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. Amen.”

**Revelation 3:10-11**—“Because you have kept my word about patient endurance, I will *keep* you from the hour of trial that is coming on the whole world, to try those who dwell on the earth. I am coming soon. Hold fast what you have, so that no one may seize your crown.”

## **5.) The Holy Spirit as Guarantee, Seal & Firstfruits**

**Romans 5:5**—“...and hope does not disappoint, because God's love has been poured into our hearts through the *Holy Spirit* who has been given to us.”

**Romans 8:11, 22-25**—“If the *Spirit* of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his *Spirit* who dwells in you... For we know that the whole creation has been groaning together in the pains of childbirth until now. And not only the creation, but we ourselves, who have the *firstfruits of the Spirit*, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? But if we hope for what we do not see, we wait for it with patience.”

**II Corinthians 1:21-22**—“And it is God who establishes us with you in Christ, and has anointed us, and who has also put his *seal* on us and given us his *Spirit* in our hearts as a *guarantee*.”

**II Corinthians 5:1-5**—“For we know that if the tent that is our earthly home is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. For in this tent we groan, longing to put on our heavenly dwelling, if indeed by putting it on we may not be found naked. For while we are still in this tent, we groan, being burdened—not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life. He who has prepared us for this very thing is God, who has given us *the Spirit as a guarantee*.”

**Ephesians 1:13-14**—“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.”

**Ephesians 4:30**—“And do not grieve the *Holy Spirit* of God, by whom you were *sealed for the day of redemption*.”

## **6.) No Reversal of Death-to-Life Pattern in NT**

“*For this reason* the Epistle to the Hebrews is full of admonition and consolation, because *it is in this way* that the preservation of the Church is accomplished...These admonitions have as their end the preservation of the Church, which precisely in this way is established in that single direction, which is and which must remain irreversible--the direction from death to life!” (G. C. Berkouwer)

“The present tense of the participle in  $\epsilon\omicron\upsilon\delta\iota\kappa\alpha\iota\omega\nu$  [“*God is the one who justifies*”] indicates the continuing validity of Christians’ justification. In Rom. 8:33 we thus find the answer to the question which I. H. Marshall poses at the beginning of his investigation of perseverance and falling away in Paul’s epistles: ‘Does the verdict that we have been justified by grace through faith mean that we are certain to be justified on the day of judgment or must there remain an element of doubt until the final sentence of acquittal or of guilt has been passed?’ Paul leaves no room for doubt. Rather, ‘Paul never contemplates a reversal of justification or an overturning of either legal acquittal or royal amnesty.’” (**Judith M. Gundry Volf, *Paul and Perseverance: Staying In And Falling Away*, pp. 67-68**)

## **7.) Nothing Can Separate Us From Love of God in Christ**

**Romans 8:35-39**—“Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? As it is written, ‘For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered.’ No, in all these things we are more than conquerors through him who loved us. 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.”

## **8.) False Faith Or Hypocrisy As Explanation For Fallen Runners**

“Men must hold themselves responsible to persevere; but if they do so, it is God’s grace upholding them; while if they fall away, they demonstrate that they were not true disciples in the first place.” (**D. A. Carson, *Divine Sovereignty and Human Responsibility*, p. 195**)

**John 2:19**—“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.”

**Matthew 7:21-23**—“Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?’ And then will I declare to them, ‘*I never knew you; depart from me, you workers of lawlessness.*’”

**Matthew 13:18-30, 36-43, 47-50**—“That same day Jesus went out of the house and sat beside the sea. And great crowds gathered about him, so that he got into a boat and sat

down. And the whole crowd stood on the beach. And he told them many things in parables, saying: "A sower went out to sow. And as he sowed, some seeds fell along the path, and the birds came and devoured them. Other seeds fell on rocky ground, where they did not have much soil, and immediately they sprang up, since they had no depth of soil, but when the sun rose they were scorched. And since they had no root, they withered away. Other seeds fell among thorns, and the thorns grew up and choked them. Other seeds fell on good soil and produced grain, some a hundredfold, some sixty, some thirty. He who has ears, let him hear." Then the disciples came and said to him, "Why do you speak to them in parables?" And he answered them, "To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given. For to the one who has, more will be given, and he will have an abundance, but from the one who has not, even what he has will be taken away. This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. Indeed, in their case the prophecy of Isaiah is fulfilled that says "'You will indeed hear but never understand, and you will indeed see but never perceive. For this people's heart has grown dull, and with their ears they can barely hear, and their eyes they have closed, lest they should see with their eyes and hear with their ears and understand with their heart and turn, and I would heal them.'" But blessed are your eyes, for they see, and your ears, for they hear. For truly, I say to you, many prophets and righteous people longed to see what you see, and did not see it, and to hear what you hear, and did not hear it. "Hear then the parable of the sower: When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what has been sown in his heart. This is what was sown along the path. As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy, yet he has no root in himself, but endures for a while, and when tribulation or persecution arises on account of the word, immediately he falls away. As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the deceitfulness of riches choke the word, and it proves unfruitful. As for what was sown on good soil, this is the one who hears the word and understands it. He indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty." He put another parable before them, saying, "The kingdom of heaven may be compared to a man who sowed good seed in his field, but while his men were sleeping, his enemy came and sowed weeds among the wheat and went away. So when the plants came up and bore grain, then the weeds appeared also. And the servants of the master of the house came and said to him, 'Master, did you not sow good seed in your field? How then does it have weeds?' He said to them, 'An enemy has done this.' So the servants said to him, 'Then do you want us to go and gather them?' But he said, 'No, lest in gathering the weeds you root up the wheat along with them. Let both grow together until the harvest, and at harvest time I will tell the reapers, Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn'...Then he left the crowds and went into the house. And his disciples came to him, saying, "Explain to us the parable of the weeds of the field." He answered, "The one who sows the good seed is the Son of Man. The field is the world, and the good seed is the sons of the kingdom. The weeds are the sons of the evil one, and the enemy who sowed them is the devil. The harvest is the close of the age, and the reapers are angels. Just as the weeds are gathered and burned with fire, so will it be at the close of the age. The Son of Man will send his angels, and they will gather out of his kingdom all causes of sin and all law-breakers, and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their

Father. He who has ears, let him hear...Again, the kingdom of heaven is like a net that was thrown into the sea and gathered fish of every kind. When it was full, men drew it ashore and sat down and sorted the good into containers but threw away the bad. So it will be at the close of the age. The angels will come out and separate the evil from the righteous and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth.” (cf. **Mark 4:1-20; Luke 8:4-15...especially 8:13 where the bad soil is said to “believe for a while”**)

**John 2:23-25**—“Now when he was in Jerusalem at the Passover Feast, many believed in his name when they saw the signs that he was doing. But Jesus on his part did not entrust himself to them, because he knew all people and needed no one to bear witness about man, for he himself knew what was in man.”

**John 8:31-47**—“So Jesus said to the Jews who had *believed in him*, “If you abide in my word, you are *truly* my disciples, and you will know the truth, and the truth will set you free.” They answered him, “We are offspring of Abraham and have never been enslaved to anyone. How is it that you say, ‘You will become free?’” Jesus answered them, “Truly, truly, I say to you, everyone who commits sin is a slave to sin. The slave does not remain in the house forever; the son remains forever. So if the Son sets you free, you will be free indeed. I know that you are offspring of Abraham; yet you seek to kill me because *my word finds no place in you*. I speak of what I have seen with my Father, and you do what you have heard from your father.” They answered him, “Abraham is our father.” Jesus said to them, “If you were Abraham's children, you would be doing the works Abraham did, but now you seek to kill me, a man who has told you the truth that I heard from God. This is not what Abraham did. You are doing the works your father did.” They said to him, “We were not born of sexual immorality. We have one Father—even God.” Jesus said to them, “If God were your Father, you would love me, for I came from God and I am here. I came not of my own accord, but he sent me. Why do you not understand what I say? *It is because you cannot bear to hear my word*. You are of your father the devil, and your will is to do your father's desires. He was a murderer from the beginning, and has nothing to do with the truth, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies. But because I tell the truth, you do not believe me. Which one of you convicts me of sin? If I tell the truth, why do you *not believe me*? Whoever is of God hears the words of God. The reason why you do not hear them is that *you are not of God*.” (cf. 6:60-71, 12:36-43)

**II Timothy 2:16-19**—“But avoid irreverent babble, for it will lead people into more and more ungodliness, and their talk will spread like gangrene. Among them are Hymenaeus and Philetus, who have swerved from the truth, saying that the resurrection has already happened. They are upsetting the faith of some. But God's firm foundation stands, bearing this seal: “*The Lord knows those who are his*,” and, “Let everyone who names the name of the Lord depart from iniquity.”

**II Corinthians 13:5**—“Examine yourselves, to see whether you are in the faith. Test yourselves. Or do you not realize this about yourselves, that Jesus Christ is in you?—unless indeed you fail to meet the test!”

**Hebrews 3:12-19**—“Take care, brothers, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God. But exhort one another every day, as long as it is called “today,” that none of you may be hardened by the deceitfulness of sin. For we have come to share in Christ, if indeed we hold our original confidence firm to the end. As it is said, “Today, if you hear his voice, do not harden your hearts as in the rebellion.” For who were those who heard and yet rebelled? Was it not all those who left Egypt led by Moses? And with whom was he provoked for forty years? Was it not with those who sinned, whose bodies fell in the wilderness? And to whom did he swear that they would not enter his rest, but to those who were disobedient? So we see that they were unable to enter because of unbelief.”

*Judas & Peter distinction* (see Schreiner & Caneday, pp. 238-43)

## 9.) The Intercession of Christ

**Luke 22:31-32**—“Simon, Simon, behold, Satan demanded to have you [*plural*], that he might sift you [*plural*] like wheat, but I have prayed for you [*singular*] that your faith may not fail. And when you [*singular*] have turned again, strengthen your brothers.”

**John 17:6-25**—“I have manifested your name to the people whom you gave me out of the world. Yours they were, and you gave them to me, and they have kept your word. Now they know that everything that you have given me is from you. For I have given them the words that you gave me, and they have received them and have come to know in truth that I came from you; and they have believed that you sent me. *I am praying for them. I am not praying for the world but for those whom you have given me, for they are yours.* All mine are yours, and yours are mine, and I am glorified in them. And I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one. While I was with them, I kept them in your name, which you have given me. I have guarded them, and *not one of them has been lost* except the son of destruction, that the Scripture might be fulfilled. But now I am coming to you, and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world. I do not ask that you take them out of the world, but that you keep them from the evil one. They are not of the world, just as I am not of the world. Sanctify them in the truth; your word is truth. As you sent me into the world, so I have sent them into the world. And for their sake I consecrate myself, that they also may be sanctified in truth. I do not ask for these only, but also for those who will believe in me through their word, that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me. The glory that you have given me I have given to them, that they may be one even as we are one, I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me. Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world. O righteous Father, even though the world does not know you, I know you, and these know that you have sent me. I made known to them your name, and I will continue to

make it known, that the love with which you have loved me may be in them, and I in them.”

**Romans 8:33-34**—“Who shall bring any charge against God’s elect? It is God who justifies. Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us.” (cf. 8:26-27 for the Spirit’s intercession)

**Hebrews 7:25**—“Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them.”

## **10.) Paul’s Confidence in the Lord Toward His Converts**

**Romans 8:38-39**—“For *I am sure* that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, **39** 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.”

**Philippians 1:6**—“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.”

**Galatians 5:7-10**—“You were running well. Who hindered you from obeying the truth? This persuasion is not from him who calls you. A little leaven leavens the whole lump. *I have confidence in the Lord* that you will take no other view than mine, and the one who is troubling you will bear the penalty, whoever he is.”

**II Thessalonians 3:4**—“And *we have confidence in the Lord about you*, that you are doing and will do the things that we command.”

**II Corinthians 1:12-15**—“For our boast is this, the testimony of our conscience, that we behaved in the world with simplicity and godly sincerity, not by earthly wisdom but by the grace of God, and supremely so toward you. For we are not writing to you anything other than what you read and acknowledge and I hope you will fully acknowledge—just as you did partially acknowledge us—that on the day of our Lord Jesus you will boast of us as we will boast of you. Because *I was sure of this*, I wanted to come to you first, so that you might have a second experience of grace.”

**II Corinthians 2:3**—“And I wrote as I did, so that when I came I might not suffer pain from those who should have made me rejoice, for *I felt sure of all of you*, that my joy would be the joy of you all.”

**II Corinthians 7:16**—“I rejoice, because *I have perfect confidence in you*.”

**II Corinthians 8:22-24**—“And with them we are sending our brother whom we have often tested and found earnest in many matters, but who is now more earnest than ever because of his *great confidence in you*. As for Titus, he is my partner and fellow worker for your benefit. And as for our brothers, they are messengers of the churches, the glory

of Christ. So give proof before the churches of your love and of our boasting about you to these men.”

**Philemon 21**—“*Confident of your obedience, I write to you, knowing that you will do even more than I say.*”

## **11.) The Nature Of The New Covenant**

**Jeremiah 32:36-41**—“Now therefore thus says the LORD, the God of Israel, concerning this city of which you say, ‘It is given into the hand of the king of Babylon by sword, by famine, and by pestilence’: Behold, I will gather them from all the countries to which I drove them in my anger and my wrath and in great indignation. I will bring them back to this place, and I will make them dwell in safety. And they shall be my people, and I will be their God. 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.* I will rejoice in doing them good, and I will plant them in this land in faithfulness, with all my heart and all my soul.”

**Ezekiel 36:22-38**—“ Therefore say to the house of Israel, Thus says the Lord GOD: It is not for your sake, O house of Israel, that I am about to act, but for the sake of my holy name, which you have profaned among the nations to which you came. And I will vindicate the holiness of my great name, which has been profaned among the nations, and which you have profaned among them. And the nations will know that I am the LORD, declares the Lord GOD, when through you I vindicate my holiness before their eyes. I will take you from the nations and gather you from all the countries and bring you into your own land. *I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules.* You shall dwell in the land that I gave to your fathers, and you shall be my people, and I will be your God. And I will deliver you from all your uncleannesses. And I will summon the grain and make it abundant and lay no famine upon you. I will make the fruit of the tree and the increase of the field abundant, that you may never again suffer the disgrace of famine among the nations. Then you will remember your evil ways, and your deeds that were not good, and you will loathe yourselves for your iniquities and your abominations. It is not for your sake that I will act, declares the Lord GOD; let that be known to you. Be ashamed and confounded for your ways, O house of Israel.”

**I John 5:4-5**—“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?”

**Hebrews 6:9-20**—“Though we speak in this way [i.e. 6:1-8], *yet in your case, beloved, we feel sure of better things—things that belong to salvation.* For God is not unjust so as to

overlook your work and the love that you have shown for his name in serving the saints, as you still do. And we desire each one of you to show the same earnestness to have the full assurance of hope until the end, so that you may not be sluggish, but imitators of those who through faith and patience inherit the promises. For when God made a promise to Abraham, since he had no one greater by whom to swear, he swore by himself, saying, "Surely I will bless you and multiply you." And thus Abraham, having patiently waited, obtained the promise. For people swear by something greater than themselves, and in all their disputes an oath is final for confirmation. 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, where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek."

**Hebrews 10:39**—"But we are not of those who shrink back and are destroyed, but of those who have *faith* and *preserve* their souls."

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See also from **Piper**:

[http://www.desiringgod.org/ResourceLibrary/Seminars/2283\\_TULIP\\_Part\\_6\\_Perseverance\\_of\\_the\\_Saints/](http://www.desiringgod.org/ResourceLibrary/Seminars/2283_TULIP_Part_6_Perseverance_of_the_Saints/)

--Distinction between this doctrine and “once saved, always saved” or “eternal security”

--Related organically to many other doctrines and themes in Scripture (election, God’s faithfulness, nature of saving faith and work of Holy Spirit, God’s promises and warnings, assurance of salvation, etc.)

--Can never be a priori, “mechanical” guarantee; motivation to work and labor (Philippians 2, I Corinthians 15, etc.)

--God’s preservation includes “means” as well as “end” / warnings and sanctification included within scope of promises (warnings serve promises!)

Perseverance is both *evidence* of salvation “already” in the past AND a *condition* of salvation “not yet” in the future (see two JE quotes!)

"Faith knows that of itself it does not produce salvation and abiding in Christ. So in the call to faith there is no room for a command to make a personal contribution to salvation and perseverance; there is simply a call to complete reliance on Christ."  
**(G. C. Berkouwer)**

"[Perseverance] 'tis necessary to salvation as a necessary consequence and evidence of a title to salvation. There never is a title to salvation without it. Though it have not the righteousness by which a title to life is attained, yet none have that righteousness that don't persevere; and that because although it is not proper to say that perseverance is necessary in order to justification, yet a persevering principle is necessary in order to justification...'Tis necessary that a man should believe in Christ, and cleave to Christ in a persevering way: a temporary faith don't justify. But in order to that, persons must have that faith that is of a persevering, everlasting sort. He must have that sort of seed that is an abiding seed. 'Tis not a vanishing but a durable faith that justifies." **(JE, “Persevering Faith”)**

"Perseverance is necessary to salvation, as 'tis a necessary prerequisite to the actual possession of eternal life. A way of persevering holiness is the way to glory, and the only way to it; and 'tis impossible that we should arrive at glory without going to it in a way of persevering holiness, as 'tis impossible that we should go from one town to another without passing the ground that is between one and the other. We read of the strait gate and the narrow way. 'Tis necessary that both should be

passed, before we obtain a crown of glory. God hath set up that crown of glory at the end of a race; and therefore he that stops short of the end of the race and turns back, and so never comes to the end of the race, will never come to the crown. And so 'tis necessary for every Christian, that he should finish his course...Perseverance in holiness is a necessary prerequisite to glory." (JE, **“Persevering Faith”**)

"Those promises of eternal life to perseverance are for the comfort of the saints, for the more a person by experience finds that his goodness is of a persevering kind, the more evidence has he of his title to life." (JE, **“Persevering Faith”**)

“We, whom God has favored with the light of the Gospel, ought to acknowledge that we have been called in order that we may advance more and more in our obedience to God, and strive constantly to draw nearer to him. This is the real preservation of the soul, for by doing so we shall escape eternal perdition." (John Calvin, *Commentary on Hebrews*)

“So in the Holy Scriptures we continually find passages with forceful admonitions, earnest appeals, and warnings against apostasy. We also meet passages full of consolation about the unchangeableness of God's grace, of God's loving, all-determining grace. One might think for a moment that we are confronted here with two incompatible trains of thought, which one could label the 'apostasy of the saints' and the 'perseverance of the saints'...If we examine the witness of Scripture carefully, we observe immediately that it is not correct to say that one Biblical writer is dynamic in his description of the life of faith, while another works with purely static data, data of stability and immutability. If that were so, one could postulate differing Biblical-theological teachings, with one writer thinking in terms of election and another in terms of human responsibility. It is clear, however, that with such a method of division we do not really get at the problem of perseverance and apostasy. For what is striking about the Scriptures is that the passages concerning the steadfastness of God's faithfulness and the passages with admonitions are inseparable. We do not encounter a single passage that would allow anyone to take the immutability of the grace of God in Christ for granted...Only if we have some understanding of the depth of the correlation between God's grace and faith will we be able to go ahead correctly here...For the Scriptures, then, there is apparently no unbearable tension or opposition between the gracious faithfulness of God and the dynamic of life, because it is in the thick of the dynamic of the actual struggle of life that Scripture speaks of perseverance in grace." (G. C. Berkouwer)

“Indeed, because the Scriptures continually warn against falling away, many think that the perseverance question is already basically settled. They believe that such

warnings, if they are in earnest, have meaning only if the danger of falling is not imaginary but is a very real threat with which one must constantly reckon." (**G. C. Berkouwer**)

“The upholders of the possibility of apostasy are not of course unaware of passages in Scripture which promise that God’s people will persevere, but they make the point that these promises are for those who continue to abide in Christ and keep on following the Lord.” (**I. Howard Marshall**, “The Problem of Apostasy in the New Testament”)

**Westminster Confession of Faith, Chapter 18:**  
*Of The Perseverance of the Saints*

1.) They, whom God has 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.

2.) This perseverance of the saints depends not upon their free will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father; upon the efficacy of the merit and intercession of Jesus Christ, the abiding of the Spirit, and of the seed of God within them, and the nature of the covenant of grace: from all which arises also the certainty and infallibility thereof.

3.) Nevertheless, they may, through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins; and, for a time, continue therein: whereby they incur God’s displeasure, and grieve His Holy Spirit, come to be deprived of some measure of their graces and comforts, have their hearts hardened, and their consciences wounded; hurt and scandalize others, and bring temporal judgments upon themselves.