

than a call to office—a view that is scripturally unsound. The past tense “*called*” of Romans 8:30 fits the Contextual View void of contradiction because these believers (*Church saints who experienced physical death prior to Paul writing this epistle*) would have been “*called*” to office when they were made new (saved), allowing their calling to office to precede the writing of this epistle—thus placing their calling to office in the past tense.

Justified—The past tense “*justified*” of Romans 8:30 would fit Arminianism and all forms of Calvinism, for these believers (*Church saints who experienced physical death prior to Paul writing this epistle*) would have been “*justified*” when they repented and believed—thus, in the past tense. The past tense “*justified*” of Romans 8:30 fits the Contextual View void of contradiction because these believers would have been “*justified*” when they were made new (saved), allowing their justification to precede the writing of this epistle—thus placing their justification in the past tense.

Glorified—The past tense “*glorified*” of Romans 8:30 would fit Arminianism and all forms of Calvinism (that is, in relation to *Church saints who experienced physical death prior to Paul writing this epistle*) due their viewing believers as being glorified at physical death. The past tense “*glorified*” of Romans 8:30 would fit the Contextual View void of contradiction because these believers (*Church saints who experienced physical death prior to Paul writing this epistle*) would have been “*glorified*” in soul and spirit when they were made new (saved)—thus placing their glorification (in soul and spirit) in the past tense.

Church saints living on the earth when this epistle was written:

Predestined—The past tense “*predestined*” of Romans 8:30 would tie in with Arminianism and all forms of Calvinism were it not for the fact that God’s foreknowledge must precede the predestination of a New Testament believer (Romans 8:28)—negating their view due to the impossibility of foreknowledge preceding God’s eternal decrees, which have always existed. Remember, all forms of Arminianism and Calvinism incorrectly view the elect as having been predestined to salvation from eternity past by means of an eternal decree. Not even God can foreknow that which has always existed (God’s decrees in this case)—foreknowledge meaning “to know beforehand.” The past tense “*predestined*” of Romans 8:29-30 fits the Contextual View void of contradiction because these believers (*Church saints living on the earth when this epistle was written*) would have been predestined when they were made new (saved), allowing foreknowledge to precede that moment when they were made new (saved) and predestined—prior to Paul writing this epistle.

Called— The past tense “*called*” of Romans 8:30 would fit Arminianism and Calvinism, that is, should they define “*called*” as a call to office. However, the Calvinists I have read view “*called*” of Romans 8:30 as a call to salvation rather

than a call to office—a view that is scripturally unsound. The past tense “called” of Romans 8:30 fits the Contextual View void of contradiction because these believers (*Church saints living on the earth when this epistle was written*) would have been “called” to office when they were made new (saved), allowing their calling to office to precede the writing of this epistle—thus placing the action in the past tense.

Justified— The past tense “justified” of Romans 8:30 would fit Arminianism and all forms of Calvinism, for these believers (*Church saints living on the earth when this epistle was written*) would have been “justified” when they repented and believed—thus, in the past tense. The past tense “justified” of Romans 8:30 fits the Contextual View void of contradiction because these believers (*Church saints living on the earth when this epistle was written*) would have been “justified” when they were made new (saved), allowing their justification to precede the writing of this epistle—thus placing their justification in the past tense.

Glorified— The past tense “glorified” of Romans 8:30 would not fit Arminianism and all forms of Calvinism due their viewing believers as being glorified at physical death. Hence, these believers (*Church saints living on the earth when this epistle was written*) would not have been glorified at this time according to their interpretation—violating the past tense. The past tense “glorified” of Romans 8:30 would fit the Contextual View void of contradiction because these believers (*Church saints living on the earth when this epistle was written*) would have been “glorified” in soul and spirit when they were made new (saved), prior to receiving this epistle—thus placing their glorification (in soul and spirit) in the past tense.

Unbelievers who were alive physically when this epistle was written, but later accepted Christ:

Predestined— The past tense “predestined” of Romans 8:29-30 would tie in with Arminianism and all forms of Calvinism were it not for the fact that God’s foreknowledge must precede the predestination of a New Testament believer (Romans 8:28)—negating their view due to the impossibility of foreknowledge preceding God’s eternal decrees, which have always existed. Remember, all forms of Arminianism and Calvinism incorrectly view the elect as having been predestined to salvation from eternity past by means of an eternal decree. Not even God can foreknow that which has always existed (God’s decrees in this case)—foreknowledge meaning “to know beforehand.” The Contextual View of “predestined,” on the other hand, is free of contradiction when applied to *Unbelievers who were alive physically when this epistle was written, but later accepted Christ*. The Contextual View depicts the New Testament believers as “predestined” to receive a glorified body (in conjunction with being made new, or saved)—never predestined to salvation (from eternity past) and before they repent and believe. Thus, the Contextual View of “predestined” is free of

contradiction in association with “*Unbelievers who were alive physically when this epistle was written, but later accepted Christ*”—for it never claims to apply so long as they remained unbelievers. (Ponder this thought before continuing.)

Called—“*Called*” in Romans 8:30 applies to a New Testament believer’s call to office in conjunction with being placed in Christ and made new. Most Arminians I have read agree with this interpretation. However, when this view is adopted by the Arminian, *Unbelievers who were alive physically when this epistle was written, but later accepted Christ* would be called to office prior to being made new (or saved)—in fact from eternity past, proving to be contradictory.

The past tense “*called*” (Romans 8:30) also refutes all forms of Calvinism in regard to *Unbelievers who were alive physically when this epistle was written, but later accepted Christ*, for the “*called*” within Calvinism are called to a salvation that cannot be rejected—a salvation that is instantaneously applied. In other words, when you are called to be saved within Calvinism you are saved the instant you are called. Calvinism also teaches that the elect were predestined to salvation in eternity past, making it a past tense action. This scenario worsens their problem, for all who have been “*predestined*” have also been “*called*”—for both “*predestined*” and “*called*” are in the past tense in Romans 8:30. Should Calvinism be true, therefore, the elect of Calvinism who were unbelievers when this epistle was written were not only predestined by the time this epistle was written but also called! Holding Calvinism accountable to its definition of “*called*” would have them viewing unbelievers who were part of the elect (when this epistle was written) as having already been made new (saved). Thus, they would have been made new (saved) before they were made new (saved). Wow! How could an unbeliever be called and made new (saved) and remain an unbeliever? Hence, the past tense “*called*” of Romans 8:30 totally refutes Calvinism, especially when applied to the elect of Calvinism who are yet unbelievers. Therefore, Calvinism is totally defused when applied to *Unbelievers who were alive physically when this epistle was written, but later accepted Christ*.

In the Contextual View New Testament believers are “*called*” to office once they are made new (saved)—at the very same time they are “*predestined,*” “*justified,*” and “*glorified.*” Thus, the *Unbelievers who were alive physically when this epistle was written, but later accepted Christ*, had not been predestined at the time of the writing of this epistle. Good thing, for had they been predestined to salvation from eternity past (as Arminianism and Calvinism suggest), they would have also been “*called*” to office while in their unredeemed state—“*called*” and “*predestined*” being in the past tense in the Greek. Hence, the Contextual View is free of contradiction in association with *Unbelievers who were alive physically when this epistle was written, but later accepted Christ*.

The error within Arminianism and all forms of Calvinism is exposed, especially when applied to the “*elect*” (of Arminianism and Calvinism) not yet made new (saved). In fact, by viewing the elect as having been predestined to salvation from

eternity past, Arminianism and Calvinism inadvertently teach that the elect not yet made new (or saved) are presently “called,” “justified,” and “glorified.” Therefore, should the elect not yet made new (or saved) have been predestined to salvation from eternity past (Arminianism and Calvinism), they would also be, at the present time, “called,” “justified,” and “glorified.” In this scenario (in Arminianism and Calvinism), “predestined” is equivalent to a locomotive pulling “called,” “justified,” and “glorified” into eternity past! This fact will be confirmed to even a greater degree as we proceed.

Justified—The past tense “justified” refutes Arminianism and all forms of Calvinism, for *Unbelievers who were alive physically when this epistle was written, but later accepted Christ* would have been justified prior to repenting and believing should Arminianism and Calvinism be correct. Arminianism and Calvinism teach that the elect were predestined to salvation from eternity past. Yet, Romans 8:30 places “predestined,” “called,” “justified,” and “glorified” in the past tense. Hence, should *Unbelievers who were alive physically when this epistle was written, but later accepted Christ* have been predestined to salvation in eternity past (Calvinism’s view), they would have also been “justified” in eternity past—a total impossibility.

The Contextual View has New Testament believers “justified” once they are made new (saved)—at the very same time they are “predestined,” “called,” and “glorified.” Thus, the *Unbelievers who were alive physically when this epistle was written, but later accepted Christ*, had not been predestined (according to the Contextual View) at the time of the writing of this epistle. Good thing, for had they been predestined to salvation from eternity past (as Arminianism and Calvinism suggest), they would have also been “justified” while in their unredeemed state. Hence, the Contextual View remains free of contradiction in association with *Unbelievers who were alive physically when this epistle was written, but later accepted Christ*.

Glorified— The past tense “glorified” refutes Arminianism and all forms of Calvinism, for *Unbelievers who were alive physically when this epistle was written, but later accepted Christ* would have been glorified prior to repenting and believing should Arminianism and Calvinism be correct. Arminianism and Calvinism teach that the elect were predestined to salvation from eternity past. However, Romans 8:30 places “predestined,” “called,” “justified,” and “glorified” in the past tense. Hence, should *Unbelievers who were alive physically when this epistle was written, but later accepted Christ* have been predestined to salvation in eternity past (Arminianism and Calvinism’s view), they would have also been “glorified” in eternity past—a total impossibility.

The Contextual View has New Testament believers “glorified” once they are made new (saved)—at the very same time they are “predestined,” “called,” and “justified.” Thus, the *Unbelievers who were alive physically when this epistle was written, but later accepted Christ* had not been predestined (according to the

Contextual View) at the time of the writing of this epistle. Good thing, for had they been predestined to salvation from eternity past (as Arminianism and Calvinism suggest), they would have also been “*glorified*” while in their unredeemed state. Hence, the Contextual View is free of contradiction in association with *Unbelievers who were alive physically when this epistle was written, but later accepted Christ.*