

Individuals who exist after this epistle was written and accept Christ during the church age:

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*” is free of contradiction in association with *Individuals who exist after this epistle was written and accept Christ during the church age*, for it perceives New Testament believers as “*predestined*” (once they repent and believe while depraved) to receive a glorified body at the Rapture of the church—never predestined to salvation from eternity past (as followers of Arminianism and Calvinism suggest). Thus, the Contextual View allows foreknowledge to precede the New Testament believer’s predestination—as required by Scripture. Hence, the Contextual View of “*predestined*” is free of contradiction in association with *Individuals who exist after this epistle was written and accept Christ during the church age*, for it never claims to apply until they are born and choose (while depraved) to repent and believe.

Called—The past tense “*called*” (Romans 8:30) doesn’t support Arminianism in regard to *Individuals who exist after this epistle was written and accept Christ during the church age*; even should Arminianism perceive it as pointing to God’s call to salvation. God most definitely calls all unbelievers to be saved, not desiring any to perish; He never calls individuals to be saved prior to their becoming human beings. (Ponder this thought before continuing.) Interestingly, most Arminians I have read view the past tense “*called*” (Romans 8:30) as pointing to God’s call of the elect to office in conjunction with their being made new (or saved). Even so, Arminianism is grossly contradictory (especially considering the past tense associated with “*predestined*,” “*called*,” “*justified*,” and “*glorified*”), leaving the unbelievers (who later receive Christ) “*called*” to office prior to their being made new (or saved).

The past tense “*called*” (Romans 8:30) also refutes all forms of Calvinism, for the “*called*” within Calvinism are called to a salvation that cannot be rejected—a salvation instantaneously applied (once the elect are spiritually regenerated and given repentance and faith, then repent and believe). In other words, when you are called to be saved within Calvinism you are saved the instant you are called. However, Calvinism teaches that the elect were predestined to salvation in eternity past, making it a past tense action. The problem here is that 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, the elect of Calvinism who are yet unbelievers (or not yet born) were not only predestined in the past, but also called in the past! Holding Calvinism accountable to its definition of “called” would result in the unbelieving elect being presently made new (saved). Thus, they would presently be made new (saved) before they are made new (saved) at a later date. 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—or not yet born. Therefore, Calvinism is totally defused when applied to *Individuals who exist after this epistle was written and accept Christ during the church age*.

The Contextual View of “called” is free of contradiction in association with *Individuals who exist after this epistle was written and accept Christ during the church age*, for it perceives New Testament believers as “called” to office once they repent and believe while depraved—at the very same time they are “predestined” (to receive a glorified body), “justified,” and “glorified” (in spirit and soul).

Justified— The past tense “justified” refutes Arminianism and all forms of Calvinism, for *Individuals who exist after this epistle was written and accept Christ during the church age* would be justified prior to repenting and believing should Arminianism and Calvinism be correct. Arminianism and Calvinism teach that the elect were predestined to salvation in eternity past. Romans 8:30 places “predestined,” “called,” “justified,” and “glorified” in the past tense. Hence, should *Individuals who exist after this epistle was written and accept Christ during the church age* have been predestined to salvation from eternity past (Arminianism and Calvinism’s view), they would have also been “justified” in eternity past—a total impossibility. Remember that should the elect have been predestined to salvation from eternity past, “predestined” would be equivalent to a locomotive pulling “called,” “justified,” and “glorified” into eternity past in relation to *Individuals who exist after this epistle was written and accept Christ during the church age*!

The Contextual View of “justified” is free of contradiction in association with *Individuals who exist after this epistle was written and accept Christ during the church age*, for it perceives New Testament believers as “justified” once they repent and believe while depraved—at the very same time they are “predestined” (to receive a glorified body), “called” (to office) and “glorified” (in spirit and soul). Hence, according to the Contextual View, none of the *Individuals who exist after this epistle was written and accept Christ during the church age* experience justification prior to birth—nor prior to exercising repentance and faith while depraved. The Contextual View, therefore, is void of inconsistency!

Glorified— The past tense “glorified” refutes Arminianism and all forms of Calvinism, for *Individuals who exist after this epistle was written and accept*

Christ during the church age 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. Yet, Romans 8:30 places “*predestined,*” “*called,*” “*justified,*” and “*glorified*” in the past tense. Hence, should *Individuals who exist after this epistle was written and accept Christ during the church age* have been predestined to salvation from eternity past (Arminianism and Calvinism’s view), they would have also been “*glorified*” in eternity past—a total impossibility.

The Contextual View of “*glorified*” is free of contradiction in association with *Individuals who exist after this epistle was written and accept Christ during the church age*, for it perceives New Testament believers as “*glorified*” (in soul and spirit) the moment they repent and believe while depraved—at the very same time they are “*predestined*” (to receive a glorified body), “*called*” (to office) and “*justified.*”