

18. Those “called” is a title for those who accepted the call to eternal salvation (cp. Rom. 1:6, 7; 1 Cor. 1:2, 24; Jude 1:1; Rev. 17:14).
19. Believers who do not love God based on their rejection of sound doctrine forfeit the implied promise of Rom. 8:28.

The Five Steps to Perfection (vv. 29-30)

VERSE 29 For those whom He foreknew (ὅτι οὐς προέγνω, [*conj. hoti for + pro.acc.m.p. hos whom + aor.act.ind.3s. proginosko foreknow*]), **He also predestined to become conformed to the image of His Son** [καὶ προώρισεν συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, [*conj. kai also + aor.act.ind.3s. proorizo predestine + adj.acc.m.p. summorphos conformed, sharing the same likeness + d.a.w/noun gen.f.s. eikon image + d.a.w/noun gen.m.s. huios son + pro.gen.m.s. autos*]], **so that He would be the firstborn among many brethren** [εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς [*prep eis + d.a.w/pres.act.infin. eimi + pro.acc.m.s. autos + adj.acc.m.s. prototkos firstborn + prep en + adj.loc.m.p. polus many + noun instr.m.p. adelphos*]]);

VERSE 30 and these whom He predestined, He also called (οὐς δὲ προώρισεν, τούτους καὶ ἐκάλεσεν· [*pro.acc.m.p. hos + conj. de + aor.act.ind.3s. proorizo predestine + demon.pro.acc.m.p. houtos + conj. kai also + aor.act.ind.3s. kaleo call*]); **and these whom He called, He also justified** [*conj. kai + aor.act.ind.3s. kaleo call + conj. kai also + pro.acc.m.p. hos + pro.acc.m.p. houtos these + conj. kai also + aor.act.ind.3s. dikaioo justify*]]; **and these whom He justified, He also glorified** [οὐς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν [*conj. de + pro.acc.m.p. hos + aor.act.ind.3s. dikaioo + pro.acc.m.p. houtos + conj. kai also + aor.act.ind.3s. dozazo glorify*]]).

ANALYSIS: VERSES 29-30

Eternity Past: Foreknowledge & Predestination

1. In these two verses we have five steps necessary for bringing many sons into glory.
2. In these verses we have five verbs and each verb is an aorist active indicative 3rd person singular.
3. God the Father is the subject in each instance.

4. The first two verbs are concerned with eternity past.
5. The final three verbs are accomplished in time.
6. The objects of the verbs are Church Age believers.
7. The ultimate objective is that all these believers will become “conformed to the image of His Son.
8. The first term is the aorist active indicative “foreknew.”
9. The verb is *proginosko* which means to foreknow something.
10. It occurs 5x in four verses: Acts 26:5; Rom. 8:29 [2x]; Rom. 11:2 and 2 Pet. 3:17.
11. One of God’s invisible attributes is omniscience.
12. There is absolutely nothing past, present or future that is hidden from God’s sight (Eccl. 12:14 “For God will bring every act into judgment, everything which is hidden, whether it is good or evil.”; Lk. 12:2 “But there is nothing covered up that will not be revealed, and hidden that will not be made know.”; 1 Cor. 4:5 “Therefore do not go on passing judgment before the time, but wait until the Lord comes who will both bring to light the things that are hidden in the darkness and disclose the motives of men’s hearts; and then each man’s praise will come to him from God.”; Heb. 4:13 “And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do.”; Ps. 139:16 “Your eyes have seen my unformed substance. And in your book were all written. The days that were ordained for me, when as yet there was not one of them.”; Isa. 46:10 “Declaring the end from the beginning, and from ancient times things which have not been done, saying ‘My purpose will be established, and I will accomplish all My good pleasure.’”; Prov. 15:3 “The eyes of the LORD are in every place, watching the evil and the good.”
13. He is all-knowing.
14. God from all eternity past God knew who would come to saving faith and who would not.
15. Foreknowledge is the prerequisite for predestination, the second verb in the list.
16. This aorist indicative is *proorizo* and it occurs 6x in six verses: Acts. 4:28; Rom. 8:29, 30; 1 Cor. 2:7; Eph. 1:4-5, 11.
17. Foreknowledge makes nothing certain, but predestination does.
18. What He predestined is defined as conforming believers “to the image of His Son.”
19. God did not predestine the salvation of those He foreknew but what the ultimate result would be under ultimate sanctification (5th verb).
20. Our final state is to be like His Son, Jesus Christ (body, soul and spirit).
21. Some verses: 1 Cor. 15:49; 2 Cor. 3:18; Phil 3:21; 1 Jn. 3:2.
22. This ultimate purpose is apart of the divine decrees.
23. So again, base on what God foreknew, He predestined believers to be in the image of His Son.
24. One of our titles is “chosen” or “elect” (cf. 1 Cor. 1:27-28; 2 Thess. 2:13; 1 Pet. 1:1; 2:9; 5:13; 2 Jn. 1:1, 13; Rev. 17:14; Rom. 8:33
25. The term “firstborn” refers to: (a) Christ’s deity [Col. 1:15 “And He is the image of the invisible God, the firstborn of all creation.”]; (b) His humanity [Heb. 1:6 “And when He brings the firstborn into the world, He says, ‘LET ALL THE ANGELS OF GOD WORSHIP HIM.’”]; (c) Christ’s resurrection [Rev. 1:5 “and from Jesus Christ, the faithful witness, the firstborn from the dead, and ruler of the kings of the earth. To Him who loves us and released us from our sin by His blood—”]).
26. Jesus Christ holds the position of pre-eminence for obvious reasons; and we share that pre-eminence via positional sanctification (cf. Col. 1:18 “He is also the head of the body, the

church, and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything [preeminence].”

27. We will be mirror images of Him (1 Cor. 15:49 “Just as we have the image of the earthly, we will also bear the image of the heavenly.”).

Time: Calling, Justification & Glorification

28. Verse 30 moves the subject at hand to the temporal realm of church age history.
29. “He also called” refers to evangelization of those who were foreknown and predestined.
30. The first action necessary to accomplish the eternal decree of predestination is “calling.”
31. Calling is the work of God the Holy Spirit whereby they are presented with the Gospel in order to be saved.
32. So the Holy Spirit calls or invites people to enter God’s plan by faith in Christ.
33. Verse 30 deals exclusively with those who were foreknown and predestined.
34. It does not deal with those who are called to salvation but who decline the offer (Matt. 22:14 “For many are called but few are chosen.”)
35. There is a parable of calling and election (Matt. 22:1-14).
36. Again, verse 30 deals only with those who are positive at Gospel hearing.
37. Scripture teaches that it is God’s desire that all be saved (2 Tim. 2:4; 2 Pet. 3:9; cp. 1 Tim. 4:10; Titus 2:11; Ezek. 18:23, 32).
38. Calvinism teaches that a person cannot resist the call of God but note Acts 7:51.
39. The idea that God selects some, but not others to salvation is repugnant and in violation to all canons of fair play and justice.
40. It further violates scriptures with affirm that God is no respecter of persons (Acts 10:34; Rom. 2:11; Gal. 2:6; Eph. 6:9; Col. 3:25; 1 Pet. 1:17; Deut. 10:17).
41. When individuals reject the convicting ministry of God the Holy Spirit they are guilty of blasphemy of the HS.
42. “These He also justified” refers to the imputation of +R at the point of saving faith qualifying people to have an eternal relationship with God and to escape the condemnation all are born under.
43. “These He also glorified” views ultimate sanctification in a resurrection body retroactively.
44. This 5th item in the list awaits the Rapture of the Church.
45. We will all share Christ’s glorification (Acts 3:13; Rom. 8:17; 2 Thess. 1:10).