

Romans 8:30

Authorized King James Version (KJV)

Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Analysis

Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified (hoùs dè proōrisen, toútous kaì ekálesen; kaì hoùs ekálesen, toútous kaì edikáiōsen; hoùs dè edikáiōsen, toútous kaì edóxasen)—The golden chain: foreknowledge (v. 29) → predestination → calling → justification → glorification. Each link is connected: all predestined are called, all called are justified, all justified are glorified. No attrition, no loss between links—divine purpose cannot fail.

The aorist tense edóxasen ("glorified") is striking—glorification is so certain Paul uses past tense though it's future. This is the "prophetic perfect"—what God has determined is as good as accomplished. The chain demonstrates:

1. Salvation originates in eternity (foreknowledge, predestination)
2. Enters time (calling, justification)
3. Culminates in eternity (glorification).

Justification (legal declaration) guarantees glorification (moral transformation). None justified will be lost—God finishes what He starts (Philippians 1:6).

Historical Context

This passage has been central in sovereignty-freedom debates. Calvinism sees an unbreakable chain proving perseverance of the saints—all truly justified will be glorified. Arminianism argues believers can forfeit salvation through apostasy. Paul's grammar strongly favors perseverance: the same people move through every stage.

Related Passages

Matthew 25:31 — Final judgment

Romans 2:1 — Judging others

Study Questions

1. How does the unbreakable chain from predestination to glorification provide assurance of salvation's completion?
2. Why does Paul use past tense ("glorified") for something still future—what does this reveal about God's purposes?
3. How do effectual calling and justification relate—can someone be called but not justified, or justified but not glorified?

Interlinear Text

| | | | | | | |
|-------------|-----------------|----------------------------|---------|-------------|-------------|---------------|
| οὓς | δὲ | προώρισεν | τούτους | καὶ | ἐκάλεσεν | καὶ |
| whom | Moreover | he did predestinate | | them | also | called |
| G3739 | G1161 | G4309 | | G5128 | G2532 | G2564 |

| | | | | | | |
|-------------|---------------|-------------|-------------|------------|-------------|-----------------|
| οὓς | ἐκάλεσεν | τούτους | καὶ | ἐδικαίωσεν | οὓς | δὲ |
| whom | called | them | also | he | whom | Moreover |
| G3739 | G2564 | G5128 | G2532 | G1344 | G3739 | G1161 |

| | | | |
|------------|-------------|-------------|------------------|
| ἐδικαίωσεν | τούτους | καὶ | ἐδόξασεν |
| he | them | also | glorified |
| G1344 | G5128 | G2532 | G1392 |

Additional Cross-References

Revelation 17:14 (Parallel theme): These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

Romans 8:28 (Parallel theme): And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

Ephesians 1:11 (Parallel theme): In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

Hebrews 9:15 (Parallel theme): And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

Ephesians 1:5 (Parallel theme): Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

1 Corinthians 6:11 (Righteousness): And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

1 Peter 2:9 (Parallel theme): But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

John 17:22 (Glory): And the glory which thou gavest me I have given them; that they may be one, even as we are one:

1 Peter 3:9 (Parallel theme): Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

2 Peter 1:10 (Parallel theme): Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: