



1. The Apostle Paul's God wants all people (or at least, all the Jews) to be saved, whereas the Calvinists' God does not.

(1) "my heart's desire...is that they may be saved" = Paul is writing under the inspiration of the Holy Spirit. His desire is therefore also that of God. He desires even the rebellious (those on their way to hell) to turn and be saved. Such desire is in direct violation of Calvinism's doctrines of Unconditional Election and Limited Atonement which teach that before creating anything, God chose those Christ would die for and be saved as well as those Christ would not die for and be damned. Put another way, Calvinism falsely teaches that it was never God or Christ's desire to save those who end up going to hell.

2. Hell will have its share of people who were zealous for God.

(2) = Those Paul speaks of as possessing "zeal (as in zeal for God) but not according to knowledge" were Jews who had rejected Jesus (i.e., Jews on their way to hell). Jesus speaks of similar people in (Joh 16:2-3) = Notice once again, the problem is zeal without knowledge ("they have not *known* the Father"). PNTM = Zeal does not make you real (as in a real Christian). Lots of people have zeal for God who – because of what they believe, are still on their way to Hell (i.e., they believe a false gospel).

3. Being unteachable makes you unsavable.

(3) "the righteousness of God" = Jesus (His redemption/propitiation – See 3:21-25); "For being ignorant of (SB: refusing to recognize [*ἀγνοέω*; 1Co 14:38]; vv17-21) the righteousness of God (Jesus – His redemption/propitiation – See 3:21-25), and seeking to establish their own righteousness, they did not submit to God's righteousness (again, Jesus)" = The Jews refused Jesus (or faith in Jesus) as God's new way of gaining justification/salvation, choosing instead to stick with the old way of circumcision, etc. (the works of the law). IOW: They were unteachable which means - as long as they remained in that state - they were also unsavable. PNTM = Getting saved requires you possess a teachable heart to God's truth even when that truth goes against – or is different – from what you have heard in the past (Evangelicals = 1st century Jews).

4. The new way of gaining justification/salvation through faith in Jesus means that the old way of gaining such righteousness (i.e., the works of the law) has ended.

4.1. The old way of gaining salvation (the OC "law for righteousness") has ended/been replaced by the new way of faith in Christ (4).

4.2. Under the old/OC way ("the righteousness that is based on the law"), a person had to do "the commandments" (i.e., perform the works of the law/the clean laws/circumcision etc.) in order to gain justification/salvation (5).

4.3. Under the new/NC way ("the righteousness based on faith"), God requires that we believe in the miraculous message about Jesus without being eyewitnesses to His heavenly exaltation/existence or His resurrection from the dead (6) = Do not require being an eyewitness to Christ's heavenly existence/exaltation to believe; (7) = Do not also require to be an eyewitness of His resurrection in order to believe; (8) = God's revelation of these miraculous things establishes your obligation to believe (w/o the need to be an eyewitness). You are instead to put faith in what God says. Hence (9) = Gaining salvation now comes by putting faith in God's message about Jesus (i.e., that He has been exalted as "Lord" in heaven and that "God raised Him from the dead").

5. Paul practiced “Principled Hermeneutics” (The universal, timeless principle established by God’s OT instruction retains its authority under the NC).

5.1. (6-8) = Paul is quoting Deu 30:11-14 according to its established principle: we can know and do what God requires without being eyewitnesses to God’s heavenly glory or His miraculous deeds, NOT its original instruction: the second generation of Israel knew and could do the OC commands -including the works of the law - without like their parents - seeing God in His Shekinah/heavenly (“heaven”) glory or experiencing God’s miraculous deliverance at the Red Sea (“beyond the sea”) (Deu 30:11-14).

5.2. CONSIDER AGAIN how Paul applies this to Jesus: 1) he makes it about Christ’s shekinah/heavenly glory or exaltation to heaven (“bring Christ down”), 2) he makes it about His miraculous deed or resurrection from the dead (“bring Christ up from the dead”). 5.3. HOW WE KNOW PAUL IS APPLYING THE PRINCIPLE VERSUS THE ORIGINAL: 1) he makes it about Christ rather than God’s commands (Deu 30:11 vs. Rom 10:6-7), 2) he changes the question “Who will go over the sea?” (Deu 30:13) to “Who will descend into the abyss?”. Neither of those changes w/b permissible if Paul were adhering to the original instruction (since they violate what its original meaning), 3) the original instruction was in reference to obeying God’s commands whereas Paul is using it now to refer to faith. B/C Evangelicals do not recognize the enduring authority of God’s established OT principles, they admit confusion over this text (e.g., Doug Moo).

5.3. Other examples of Paul practicing “Principled Hermeneutics” (and by it confirming the enduring authority of God’s established OT principles) (1Co 5:1-5, 9:7-11, 10:1-14). Paul explicitly confirms this as the NT hermeneutic in (Rom 15:4). This is also what Jesus is referring to in (Mat 5:17-18) as demonstrated by His institution of faith as the new application to fulfilling God’s clean law/propitiatory requirements. IOW: the way we fulfill every jot/tittle includes fulfilling the clean laws thru its new application of faith).

6. To gain salvation (both now and in the future) a person must not only believe in Jesus as their Savior, but also commit their loyalty to Him as “Lord” (King/Master)

(9-13) = Notice that to be saved, Paul requires *both* belief in Jesus’ role as Savior (“believe in your heart that God raised Him from the dead”) and confession/calling upon Him in His role as Lord (King/Master) (“confess with your mouth that Jesus is Lord...everyone who calls on the name of the Lord will be saved”). What’s the difference between the two acts? Belief in His role as Savior means you place your trust in His person and work as the means to gaining a right relationship w/God (as the way to be “justified” before God – v10). Confession/calling upon Jesus as Lord however, refers to loyalty – or the commitment we make to submit to His commands. And once again, both are necessary to gain salvation. IOW: you can’t simply believe in Jesus (or what He did on the cross for sin) and get to heaven. We must also commit to obeying Him as our King/Master (Confession as loyalty/commitment to obey His commands - Mat 10:26-33; 2Ti 2:11-12; See also 1Pe 3:21 “appeal to God” = Take a vow of loyalty).

7. Getting people saved requires:

7.1. we preach the right gospel message (one that requires more than simple belief to be saved – i.e. submission to Jesus as Lord is also necessary) (14) = Notice again, *both* calling on/confessing and belief are mentioned – i.e., LBS)

7.2. we are ready/equipped to share and defend the gospel (15) “beautiful are the feet” = Ready/equipped are the feet (Isa 52:7; Eph 6:15 “put on the readiness given [or required] by the gospel”)

7.3. we don’t make excuses for - or waste our time w/people whose rejection is clearly moral not intellectual (16-21).