

Day 1



Please pray for holy guidance and insight before you begin today's study.

¹ Brothers, my heart's desire and prayer to God for the Israelites is that they may be saved.

Q1. What can we assume about Paul's love and care for his Jewish brethren as he repeats his desire that "they may be saved"?

Romans 9:3-4^a [NIV-1984]

³ For I could wish that I myself were cursed and cut off from Christ for the sake of my brothers, those of my own race, ^{4a} the people of Israel.

² For I can testify about them that they are zealous for God, but their zeal is not based on knowledge.

Q2. How do we know that the Jews were "zealous for God"? Who might be a good example?

How are they zealous?

Q3. What does Paul mean when he states that their "zeal is not based on knowledge"? What is the "knowledge"?

Lesson 16: Romans 10:1-13

Day 2

 Please pray for holy guidance and insight before you begin today's study.

³ Since they did not know the righteousness that comes from God and sought to establish their own, they did not submit to God's righteousness.

Q4. If a simplistic definition of righteousness is 'right-ness with God', what is the "righteousness that comes from God"?

Matthew 16:13-17 [NIV-1984]

¹³ When Jesus came to the region of Caesarea Philippi, he asked his disciples, "Who do people say the Son of Man is?"

¹⁴ They replied, "Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets."

¹⁵ "But what about you?" he asked. "Who do you say I am?"

¹⁶ Simon Peter answered, "You are the Christ, the Son of the living God."

¹⁷ Jesus replied, "Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven.

 The Jews built on a false foundation, and refused to come to Christ for free salvation by faith; and numbers in every age do the same in various ways. The strictness of the law showed men their need of salvation by grace, through faith. And the ceremonies shadowed forth Christ as fulfilling the righteousness, and bearing the curse of the law. So that even under the law, all who were justified before God, obtained that blessing by faith, whereby they were made partakers of the perfect righteousness of the promised Redeemer. The law is not destroyed, nor the intention of the Lawgiver disappointed; but full satisfaction being made by the death of Christ for our breach of the law, the end is gained. That is, Christ has fulfilled the whole law, therefore whoever believeth in him, is counted just before God, as much as though he had fulfilled the whole law himself. Sinners never could go on in vain fancies of their own righteousness, if they knew the justice of God as a Governor, or his righteousness as a Saviour. [©1706, Concise Commentary on the Whole Bible by Matthew Henry; <https://biblehub.com/commentaries/romans/10-3.htm>]

Q5. How do people "submit to God's righteousness"?

Q6. Paul discerned that his Jewish brothers wanted to "establish their own" righteousness. What does it mean "to establish their own" righteousness?

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Romans 10:2-3 [NIV-1984] [Repeated herein for convenience]

² For I can testify about them that they are zealous for God, but their zeal is not based on knowledge.
³ Since they did not know the righteousness that comes from God and sought to establish their own, they did not submit to God's righteousness.

Q7. Do people today attempt “to establish their own” righteousness with God? (How often do we hear people say upon a person’s death, “He (or she) will be in Heaven.” without giving any reference to belief in Jesus? It is as if we are our own god and we define how we attain eternal life.)

Yes? } Why?
No?

John 20:21-23 [NIV-1984]

[At this point in the Apostle John’s Gospel testimony, Christ Jesus was crucified, died, and resurrected. He is now teaching a number of His disciples:]

²¹ Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you."
²² And with that he breathed on them and said, "Receive the Holy Spirit. ²³ If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven."

Q8. In today’s society we are told to respect all people and to tolerate all mores/values. However, in verses 2 and 3 (↑) Paul seems to be judgmental toward his fellow Jews. Are Paul’s comments judgmental? And if you answered ‘yes’, did Paul have a special commission to be judgmental?

Are Paul’s comments judgmental? Yes? No? Why?

Did Paul have judgment privileges? Yes? No? Why?

 It is this commentator’s belief that the Apostle Paul also received this ‘forgiven/unforgiven’ commission from the Lord Jesus that Jesus had previously bestowed upon His eleven original disciples (John 20:23 ↑).

Q9. In today’s society how are we, who believe, to treat unbelievers? Are we to be judgmental? Or discerning? Or tolerant? Or something else?

Judgmental? Yes? No? Why?

Discerning? Yes? No? Why?

Tolerant? Yes? No? Why?

Other?

Lesson 16: Romans 10:1-13

Q10. In today's society how are we, who believe, to treat other Believers? Are we to be judgmental? Or discerning? Or tolerant? Or something else?

Judgmental? Yes? No? Why?

Discerning? Yes? No? Why?

Tolerant? Yes? No? Why?

Other?

Matthew 18:15-17 [NIV-1984]

¹⁵ "If your brother [a brother or sister in-Christ] sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over. ¹⁶ But if he will not listen, take one or two others along, so that 'every matter may be established by the testimony of two or three witnesses.' ¹⁷ If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, treat him as you would a pagan or a tax collector."

Our English language treats the words judgment and discernment as synonyms — words meaning the same. This is a disservice. Christ Jesus taught as written in Matthew's Gospel "Do not judge, or you too will be judged. (Matthew 7:1). Does Jesus mean that we are never to judge? What does discernment mean? What does judgment mean?

Scripture teaches us to "Flee from sexual immorality" (1st Corinthians 6:18^a). Discernment in this context is the act of determining if some potential action or words are immoral, unethical, or not honoring to God. Then, we have a choice to make: to do, or not to do; to say, or not to say; to flee, or to stay.

Judgment on the other hand is discernment plus a penalty/punishment. Parents may oft-times discern an action committed by their child that is harmful or rude or disrespectful. Depending upon the severity of the child's action, the parent may become a judge, in that the parent discerns the child's disobedient action and then judges that a consequence must be imposed to discourage — hopefully — future actions of similar disobedience.

We, who believe in the saving grace of Christ Jesus, are to discern actions or words that will dishonor God. If we commit the action or speak the word, then we sin — we have dishonored God.

The Apostle Paul excoriated the Corinthian Church (1st Corinthians 5) for accepting a "sexual immorality . . . that does not occur even among pagans". Paul understood Jesus' teaching recorded in Matthew 18:15-17 (↑) that we, who believe, are to hold fellow-Believers accountable to live a life that reflects Christ Jesus. Jesus teaches a procedure to correct egregious sinful behavior or blasphemous teachings, with the church ultimately judging and imposing a punishment — up to and including excommunication from the Church body. Note: we may be asked to provide truthful testimony as a witness to the Believer's sin, but at no time are we as an individual given the responsibility to judge. Jesus gave the responsibility to judge to the church as a whole (perhaps, delegated to an elder board), but not to one person.

The Apostle Paul also writes, "What business is it of mine to judge those outside the church? Are you not to judge those inside? God will judge those outside." (1st Corinthians 5:12-13^a). Clearly, we are instructed to hold fellow church-members accountable; however, we are to allow God to judge those outside the church, which may include a judgment from a God-provided judicial court system. (As Paul wrote in his Letter to the Romans, verse 13:1, "Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God.")

Does that mean that, if, for example, my nonbelieving friend is a shoplifter, I am to stay by his/her side as s/he steals? By no means! We are to discern! And, if we discern sinful behavior, we are to "Flee!" Fleeing the situation protects the Believer from the temptation and associated accusations, as well as protecting the reputations of our church body and the character of Christ Jesus. We, who believe, must protect ourselves, our morals, our ethics, our integrity, and ultimately the character of Christ Jesus from those events, actions, or words that might dishonor our Savior. We are not bringing a judgment against the nonbeliever; we are simply removing ourselves from the temptation to dishonor the Lord Christ Jesus.

Discernment = determine right from wrong.

Judgment = discernment, plus an imposed penalty, a consequence, against the person who acted wrongly.

Lesson 16: Romans 10:1-13

Day 3

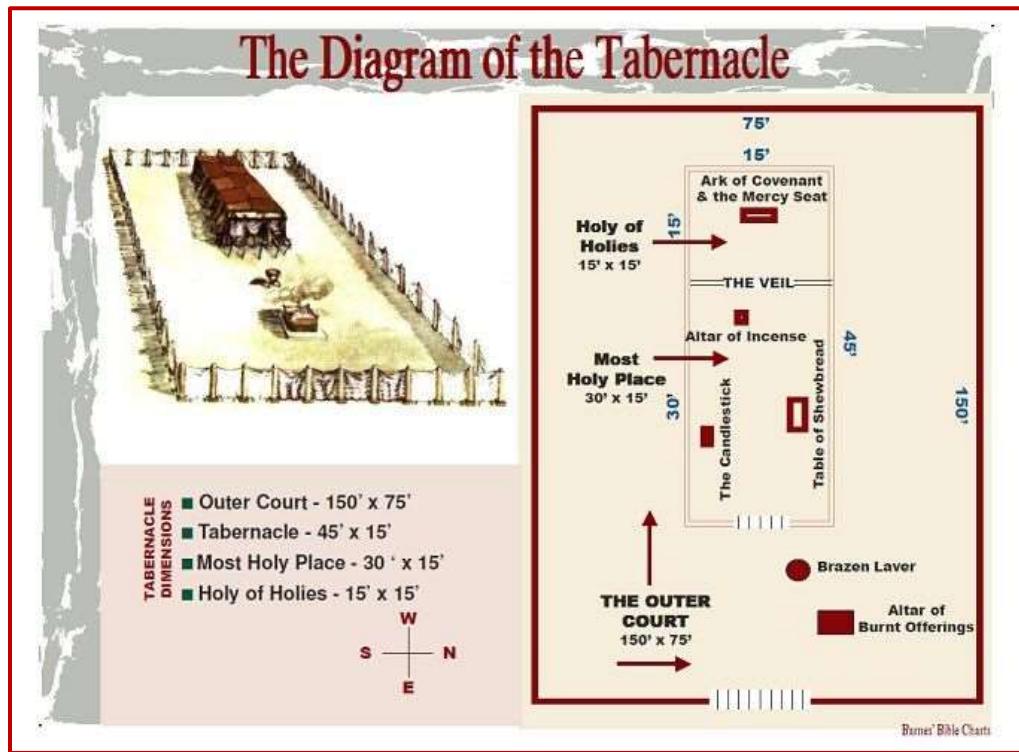
 Please pray for holy guidance and insight before you begin today's study.

⁴ Christ is the end of the law so that there may be righteousness for everyone who believes.

Q11. What is meant by "Christ is the end of the law"?

Matthew 27:50-51^a [NIV-1984]

⁵⁰ And when Jesus had cried out again in a loud voice, he gave up his spirit. ^{51a} At that moment the curtain of the temple was torn in two from top to bottom. [The tearing or ripping from the "top to bottom" of the heavy curtain or veil that separated the Holy Place from the Most Holy-of-Holies, indicates that we, through Jesus, are able to approach God (represented by the Most Holy-of-Holies). For this example, Temple and Tabernacle are synonymous.]



*A diagram of Moses' Tent of Meeting or the Tabernacle
Courtesy of <https://i.pinimg.com/736x/45/2f/c9/452fc92bedb7272805cc93688dd98d17.jpg>*

Hebrews 9:15-22, 24-26 [J.B. Phillips New Testament (PHILLIPS); a paraphrase]
[CHRIST: the final sacrifice, once and for all]

¹⁵⁻²⁰ Christ is consequently the administrator of an entirely new agreement, having the power, by virtue of his death, to redeem transgressions committed under the first agreement: to enable those who

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obey God's call to enjoy the promises of the eternal inheritance. For, as in the case of a will, the agreement is only valid after death. While the testator lives, a will has no legal power. And indeed, we find that even the first agreement of God's will was not put into force without the shedding of blood. For when Moses had told the people every command of the Law, he [then] took calves' and goats' blood with water and scarlet wool, and sprinkled both the book and all the people with a sprig of hyssop, saying: 'This is the blood of the covenant which God has commanded you' [Exodus 24:8].

²¹⁻²² Moses also sprinkled with blood the tent itself and all the sacred vessels. And you will find that in the Law almost all cleansing is made by means of blood — as the common saying has it: "No shedding of blood, no remission of sin." . . .

²⁴ Christ did not therefore enter into any holy places made by human hands (however truly these may represent heavenly realities), but he entered Heaven itself to make his appearance before God as High Priest on our behalf. There is no intention that he should offer himself regularly, like the High Priest entering the Holy of Holies every year with the blood of another creature. For that would mean that he would have to suffer death every time he entered Heaven from the beginning of the world! No, the fact is that now, at this point in time, the end of the present age, he has appeared once and for all to abolish sin by the sacrifice of himself. And just as surely as it is appointed for all men to die and after that pass to their judgment, so it is certain that Christ was offered once to bear the sins of many and after that, to those who look for him, he will appear a second time, not this time to deal with sin, but to bring them to full salvation.

Q12. The temple curtain was very thick/heavy. Is there significance to the temple curtain tearing or ripping from "top to bottom"? Why might the miracle of the temple curtain tearing or ripping from "top to bottom" illustrate the "end of the law"?

 "The veil was not a small curtain like you see in some movies. The veil was 60 feet [in height], 30 feet wide, and was four inches thick. The veil was so massive and heavy that it took 300 priests to manipulate it. An important point here is that no one could simply tear the veil themselves. It would take more than human strength to tear it. The analogy is that it took the mighty hand of God Himself to tear it supernaturally and this tearing, which represents the removal of the separation of God and man, could not be done by humans. It had to be done by God alone and that's the point. No one can remove our separation from God but God Himself (Isaiah 59:2). 1 John 2:2 says that 'He [Jesus] is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.' Since Jesus' death atoned for our sins, Jesus' sacrifice allowed for the veil to be torn and thus, the separation between God and man was able to be removed.

"The fact that the veil was torn from the top down, some 60 feet from the floor (where humans could not reach it), shows that God was the One that caused the veil to be torn. He is the initiator of the veil being rent. He is the cause of the tearing. He, in Jesus Christ, is the reason it was torn." [Copyright © 2010-2024 Telling Ministries LLC. All Rights Reserved. <https://www.whatchristianswanttoknow.com/tearing-of-the-temple-curtain-why-was-this-significant/>]

Q13. From the phrase "everyone who believes" – what must a person believe?

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Romans 10:8-11 [(NIV-1984)] [We will study these verses (↓) in greater detail later in this lesson (↓).]

⁸ But what does it say? “The word is near you; it is in your mouth and in your heart [Deuteronomy 30:14],” that is, the word of faith we are proclaiming: ⁹ That if you confess with your mouth, “Jesus is Lord,” and believe in your heart that God raised him from the dead, you will be saved. ¹⁰ For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved. ¹¹ As the Scripture says, “Anyone who trusts in him will never be put to shame. [Isaiah 28:16]”

Q14. If I simply pray (silently or aloud), “I believe in Christ Jesus.” . . . is that statement enough for salvation?

James 2:19 [NIV-2011]

You believe that there is one God. Good! Even the demons believe that — and shudder.

James 2:17 [(NIV-1984)]

In the same way, faith by itself, if it is not accompanied by action, is dead.

✍ Reliance upon Christ Jesus is faith. Jesus also relies upon each of us. We are to show Christ’s love through our feet, hands, and voice. Performing an action, a deed, a good work, in obedience to Scripture as in ‘love your neighbor’ demonstrates our ‘faith in action’. Through the principles expressed in the Holy Bible, we are tasked with action, not comfortable, sedentary inaction. Personal prayer (that includes confession and repentance), Bible studies, and telephone conversations with invalids are also examples of ‘faith in action’. We are to be doers, not snoozers.

Q15. If a person truly believes in the saving grace of Christ Jesus, what is the promise to that person?

Ephesians 1:13-14 [NIV-1984]

¹³ And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit, ¹⁴ who is a deposit guaranteeing our inheritance until the redemption of those who are God’s possession — to the praise of his glory.

Revelation 20:11-15 [NIV-1984]

¹¹ Then I saw a great white throne and him who was seated on it. Earth and sky fled from his presence, and there was no place for them.

¹² And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books. ¹³ The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to what he had done.

¹⁴ Then death and Hades were thrown into the lake of fire. The lake of fire is the second death. ¹⁵ If anyone’s name was not found written in the book of life, he was thrown into the lake of fire.

Lesson 16: Romans 10:1-13

Day 4

 Please pray for holy guidance and insight before you begin today's study.

⁵ Moses describes in this way the righteousness that is by the law: "The man who does these things will live by them." [Leviticus 18:5]

Q16. What did God (through Moses) mean by this statement, "The man who does these things will live by them [the Law]"?

Galatians 3:19 [NIV-1984]

What, then, was the purpose of the law? It was added because of transgressions until the Seed [Jesus], to whom the promise referred, had come . . .

Hebrews 10:1-4 [NIV-1984]

¹ The law is only a shadow of the good things that are coming — not the realities themselves. For this reason it can never, by the same sacrifices repeated endlessly year after year, make perfect those who draw near to worship. ² If it could, would they not have stopped being offered? For the worshipers would have been cleansed once for all, and would no longer have felt guilty for their sins. ³ But those sacrifices are an annual reminder of sins, ⁴ because it is impossible for the blood of bulls and goats to take away sins.

⁶ But the righteousness that is by faith says: "Do not say in your heart, 'Who will ascend into heaven?' [Deuteronomy 30:12]" (that is, to bring Christ down) ⁷ "or 'Who will descend into the deep?' [Deuteronomy 30:13]" (that is, to bring Christ up from the dead).

 For the following two questions: An unbeliever can establish in his/her mind that they have the key to eternal life: for example, their god (some god, not the Lord God Almighty) grades on a curve; or, since their god is love, he allows all good people into Heaven and through his judgment of good or bad does not consider whether the person is an atheist, agnostic, Jew, Muslim, Buddhist, Hindu, or another religion. In essence, the person is their own god and the person is, thereby, telling the Creator of the universe how he or she will be admitted into Heaven.

Q17. (See comment ↑) Does that person's attitude honor Christ Jesus and the terrible price He paid on the cross? (Hint: do they even recognize Christ?)

Is Christ honored? Yes? No? Why?

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Q18. (See comment ↑) Is the person attempting to “bring Christ down” to their earthly, human level?

Is he or she “bringing Christ down”? Yes? No? Why?

Q19. Is a person’s effort to attain Heaven by perfectly obeying the Law as impossible as a person’s do-it-yourself effort to “ascend into Heaven” or “descend into the deep [Hell]”?

Deuteronomy 30:12-14 [NIV-1984]

¹² It is not up in heaven, so that you have to ask, "Who will ascend into heaven to get it and proclaim it to us so we may obey it?" ¹³ Nor is it beyond the sea, so that you have to ask, "Who will cross the sea to get it and proclaim it to us so we may obey it?" ¹⁴ No, the word is very near you; it is in your mouth and in your heart so you may obey it.

Day 5

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^{8a} But what does it say? "The word is near you; it is in your mouth and in your heart," [Deuteronomy 30:14]

Q20. What is the “word”?

Q21. Is a person’s mouth and heart linked?

Yes? }
No? } Why?

Matthew 15:17-19 [NIV-1984]

¹⁷ "Don’t you see that whatever enters the mouth goes into the stomach and then out of the body?

¹⁸ But the things that come out of the mouth come from the heart, and these make a man 'unclean.' ¹⁹ For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false testimony, slander."

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Matthew 22:37 [NIV-1984]

Jesus replied: " 'Love the Lord your God with all your heart and with all your soul and with all your mind.' " [Deuteronomy 6:5]

Matthew 13:15 [NIV-1984]

'For this people's heart has become calloused; they hardly hear with their ears, and they have closed their eyes. Otherwise, they might see with their eyes, hear with their ears, understand with their hearts, and turn, and I would heal them.' [Isaiah 6:9, 10]

^{8b} that is, the word of faith we are proclaiming: ⁹ That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. ¹⁰ For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved.

Q22. What important thing must a person, who has just accepted salvation through Christ Jesus, do? Why?

 "Confession or profession expresses our 'agreement or concord with what God holds to be true, and what he declares to be true.' It denotes a public declaration or assent to that, here expressed by the words "with thy mouth." A profession of religion then denotes a public declaration of our agreement with what God has declared, and extends to all his declarations about our lost estate, our sin, and need of a Saviour; to his doctrines about his own nature, holiness, and law; about the Saviour and the Holy Spirit; about the necessity of a change of heart and holiness of life; and about the grave and the judgment; about heaven and hell." [©1834, *Notes on the Bible* by Albert Barnes. https://biblehub.com/commentaries/barnes/1_timothy/2.htm]

 A confession or profession of faith made aloud affirms the speaker's choice to believe in the saving grace of Christ Jesus. It is an audible declaration of faith! It tells the people who heard the profession of faith that the speaker is a Believer. And, while Satan cannot hear our thoughts, the confession tells Satan that another sinner has been saved by the outstretched, welcoming arms of Christ Jesus and His marvelous, loving gift of salvation.

Ephesians 1:13-14 [NIV-1984]

¹³ And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit, ¹⁴ who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession — to the praise of his glory.

Luke 15:10 [International Children's Bible (ICB)] [Jesus taught:]

In the same way, there is joy before the angels of God when one sinner changes his [or her] heart."

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Q23. I thought that I just had to say a little prayer and I would be saved. How do I get my heart (as in “believe in your heart”) involved? (Hint: is there a difference between head-knowledge and heart-knowledge?)

James 2:19^b [NIV-1984]

You believe that there is one God. Good! Even the demons believe that — and shudder.

Q24. Personal question: do you believe in the atoning sacrifice of the Lord Jesus Christ? Do you believe that the Son of God actually walked in this world? Are you saved?

Yes? } Why?
No? }

Yes? } Why?
No? }

Yes? } Why?
No? }

2 John 1:7 [NIV-1984]

Many deceivers, who do not acknowledge Jesus Christ as coming in the flesh, have gone out into the world. Any such person is the deceiver and the antichrist.

Day 6



Please pray for holy guidance and insight before you begin today's study.

¹¹ As the Scripture says, "Anyone who trusts in him will never be put to shame." [Isaiah 28:16]

Q25. Even though I trust Jesus, I am nevertheless ashamed of the many sinful things that I have done. What does it mean that I “will never be put to shame”? Or does this refer to the thought that my faith in Jesus will not bring shame upon me?

Isaiah 28:16 [International Children's Bible (ICB)]

Because of these things, this is what the Lord God says: “I will put a stone in the ground in Jerusalem. This will be a tested stone. Everything will be built on this important and precious rock. Anyone

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who trusts in it will never be disappointed."

Psalm 25:1-5 [NIV-1984]

¹To you, O Lord, I lift up my soul; ²in you I trust, O my God. Do not let me be put to shame, nor let my enemies triumph over me. ³No one whose hope is in you will ever be put to shame, but they will be put to shame who are treacherous without excuse. ⁴Show me your ways, O Lord, teach me your paths; ⁵guide me in your truth and teach me, for you are God my Savior, and my hope is in you all day long.

¹² For there is no difference between Jew and Gentile—the same Lord is Lord of all and richly blesses all who call on him, ¹³ for, "Everyone who calls on the name of the Lord will be saved." [Joel 2:32]

Q26. What is the promise in verses 12 and 13?

Q27. What event may have changed the emphasis on how we interpret the "Lord" in verse 12 compared to "Lord" in verse 13? Are they the same? Or are they different?

Event?

Same? Different? Why?

Matthew 18:20 [English Standard Version (ESV)]

For where two or three are gathered in my name, there am I among them."

John 14:13 [English Standard Version (ESV)]

Whatever you ask in my name, this I will do, that the Father may be glorified in the Son.

Q28. My ancestors do not have the rich heritage of the Jews, who were the caretakers of (and heralds for) the Word of God in Old Testament times. I see many differences between Jews and Gentiles both within the Bible and in the world, today. How do you explain "there is no difference between Jew and Gentile"? (Hint: see verse 12)

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