SMITH FOR CHRIST

TEACHING THE WORD · WATCHING THE TIMES



DEEP DIVE

Romans

Chapter Ten, Verses 1–21

The Word Is Near You — Zeal Without Knowledge, the Two Righteousnesses, and the Beautiful Feet

NASB 1995 | VERSE BY VERSE | FOUR VOICES | WITH DIAGRAMS

Paul prays for the people who were trying to kill him, names the mistake that sank them — a righteousness of their own — and then lays out the gospel so plainly a child can hold it: the word is near you, in your mouth and in your heart, and whoever calls on the name of the Lord will be saved. Read through four teachers — **David Guzik**, **R.C. Sproul**, **C.H. Spurgeon** and **Matthew Henry** — with the Greek behind Paul's key words.

THE PASSAGE

Romans 10:1–21

Zeal · nearness · confession · the sent · hands

THE METHOD

Verse by Verse

Color-coded by teacher

WHAT'S INSIDE

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Two righteousnesses, one confession, and a God who will not stop reaching

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"So faith comes from hearing, and hearing by the word of Christ." — Romans 10:17

SECTION I · THE PASSAGE

Romans 10:1–21

The Word Is Near You — Israel's zeal, Christ the end of the law, mouth and heart, the chain of the sent, and hands stretched out all day long

† How to Read This Study

This study walks Romans 10 in 5 movements, in Paul's own order. Each movement opens with the full NASB 1995 text of those verses, marked with the Berean colors and shapes; then the Greek behind the key words; then the teachers, each in his own color — **David Guzik**, the pastor who walks the text verse by verse; **R.C. Sproul**, the theologian who presses every word for its doctrine; **C.H. Spurgeon**, the preacher who turns the doctrine into a call to the heart; and **Matthew Henry**, the Puritan commentator who gathers it into plain, practical counsel. The figures draw the argument so you can see where Paul is going. Read the Scripture first; then let each voice add its angle.

DAVID GUZIK · Enduring Word
R.C. SPROUL · Ligonier · St. Andrew's
C.H. SPURGEON · Metropolitan Tabernacle
MATTHEW HENRY · Commentary · Romans completed after 1714

HOW THIS STUDY IS MARKED — God — His character & actions; Command / instruction; Key repeated word; Sin / warning; Promise / blessing; Time / place / contrast

KEY VERSE · ROMANS 10:9

"that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved;"

† Before the Passage

Romans 9 asked whether God's word to Israel had failed and answered with God's free mercy: "it does not depend on the man who wills or the man who runs, but on God who has mercy" (9:16). Romans 10 turns the coin over. The same Paul who just defended God's sovereign choice now insists, with equal force, that Israel is responsible: they heard, they understood enough, and they would not submit. Chapter 11 will then answer the last question — has God rejected His people? — with a firm "May it never be!" (11:1). Chapter 10 is the middle panel, the human side of the story.

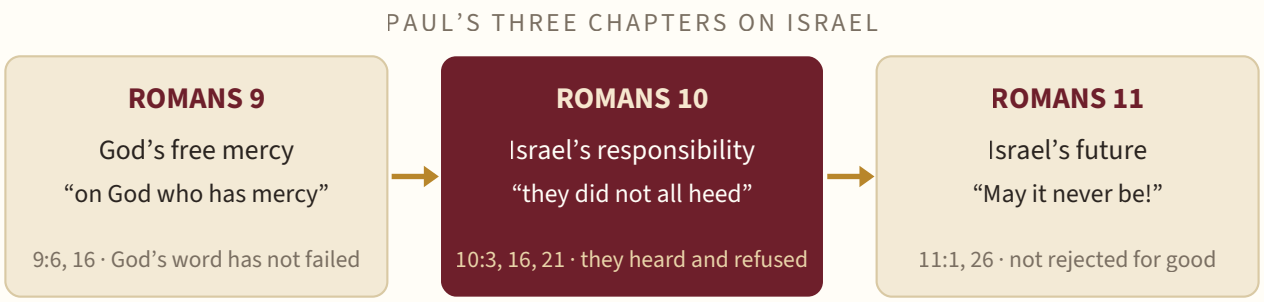
The hinge is the end of chapter 9. Gentiles who were not even looking "attained righteousness, even the righteousness which is by faith; but Israel, pursuing a law of righteousness, did not arrive at that law" (9:30–31). Why? "Because they did not pursue it by faith, but as though it were by works. They stumbled over the stumbling stone" (9:32). Paul quotes Isaiah 28:16 — "he who believes in Him will not be disappointed" (9:33) —

and will quote it again in 10:11. Chapter 10 explains the stumble and then holds out the stone again as a foundation.

Notice how much of the chapter is the Old Testament speaking. Paul quotes Leviticus 18:5 (the law's "do and live"), Deuteronomy 30:12–14 (the word that is near), Isaiah 28:16, Joel 2:32, Isaiah 52:7, Isaiah 53:1, Psalm 19:4, Deuteronomy 32:21, and Isaiah 65:1–2 — Moses, the Prophets and the Psalms all called as witnesses. His argument is not that the gospel is new, but that the Scriptures Israel read every Sabbath had been saying it all along.

Read the chapter as a prayer that becomes a sermon. It opens with Paul's heart's desire for Israel (v. 1) and closes with God's hands stretched out all day long to Israel (v. 21). Between those two pictures of longing stand the clearest lines in the Bible on how a person is saved — confess, believe, call — and the plainest lines on how the message travels: someone is sent, someone preaches, someone hears.

FIGURE · ROMANS 9–11 — WHERE CHAPTER 10 STANDS



Chapter 10 is the middle panel: between God's free choice (ch. 9) and Israel's future (ch. 11) stands Israel's own refusal to submit.

I
MOVEMENT

ROMANS 10:1–4

Zeal Without Knowledge

Paul prays for Israel — sincere, zealous, and wrong about righteousness — and names Christ the end of the law

> [1] *Brethren, ☆ my heart's desire and my prayer to God for them is ☆ for their salvation.* [2] *For I testify about them that they have ⚠ a zeal for God, but not in accordance with knowledge.* [3] *For not knowing about God's ⟳ righteousness and ⚠ seeking to establish their own, ⚠ they did not subject themselves to the righteousness of God.* [4] *For △ Christ is the end of the law for ⟳ righteousness ☆ to everyone who believes.*
>
> ROMANS 10:1–4

ζῆλον θεοῦ … οὐ κατ᾽ ἐπίγνωσιν

ZĒLON THEOU … OU KAT᾽ EPIGNŌSIN · "ZEAL FOR GOD … NOT ACCORDING TO KNOWLEDGE" · G2205 · G1922

Zēlos (G2205) is heat — fervor, ardor; the same word can mean devotion or jealous rivalry. Paul does not deny Israel had it; he had it himself ("as to zeal, a persecutor of the church," Philippians 3:6). What they lacked was *epignōsis* (G1922) — not bare information (*gnōsis*) but full, discerning recognition. Israel knew a great deal; it did not recognize what God was doing. Verse 3 makes it concrete: "not knowing (*agnoountes*) about God's righteousness." Heat without light burns the wrong thing.

τέλος γὰρ νόμου Χριστός

TELOS GAR NOMOU CHRISTOS · "FOR CHRIST IS THE END OF THE LAW" · G5056

Paul puts *telos* first for emphasis. The word (G5056) means end, goal, completion or fulfillment — the finish line and the purpose of the race. Readers have argued for centuries whether Paul means "termination" or "goal," and the best answer is that the second explains the first: because Christ is what the law was aiming at, He ends the law as a way of getting righteous. The qualifier matters — "for righteousness to everyone who believes" (*panti tō pisteuonti*). The law still shows sin (3:20; 7:7); it no longer stands as a ladder to God for anyone who trusts Christ.

DAVID GUZIK · Enduring Word

Guzik starts with Paul's heart. Paul is not glad Israel stumbled; his desire and prayer are for their salvation, and, Guzik notes, all of Paul's teaching on God's election in chapter 9 "does not diminish man's responsibility." Election and prayer sit side by side in the same man. Israel's problem was not a lack of fervor: "Paul will readily recognize that Israel has a zeal for God but he also sees that it is zeal not according to knowledge." Guzik warns that this is where many religious people — sincere Christians too — go astray: they set out to build a righteousness of their own instead of submitting to God's. Verse 4 is the answer: "Jesus is the end of the law for those who believe."

R.C. SPROUL · Ligonier · St. Andrew's

In "Present Condition of Israel" (on 9:25–10:4), Sproul reads Paul's prayer as the cry of a man who loves his kinsmen. Israel's zeal was real — "They have a zeal for God, but their zeal is based on ignorance" — and he borrows a definition of the fanatic: one who "has lost sight of where he is going but redoubles his effort to get there." To establish their own righteousness was "to build their house upon the foundation of their own merit, of their own goodness," the natural human impulse. He tells of a friend who bought him books and would not let him pay — "I asked him to get me those books. He did, and now he won't let me pay for them" — the way pride bristles at grace. The law, he says, was given to expose sin and drive us to Christ, so the only boast left is "the perfection of the Redeemer."

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon preached a whole sermon on verse 4, "Christ the End of the Law" (19 November 1876). He finds three senses in "end." Christ is the law's *purpose* — "our Lord Jesus Christ is the purpose and object of the law," for "the law is our schoolmaster to bring us to Christ." He is its *fulfillment*, supplying the righteousness it demands and bearing its penalty: "Christ did not come to make the law milder." And He is its *termination* for the believer, who is no longer under the law as a covenant of life. In his exposition of verse 1 he adds a line on prayer worth keeping: "Desire is the mother and the soul of prayer."

MATTHEW HENRY · Commentary · Romans completed after 1714

Henry begins where Paul does: "The soul of prayer is the heart's desire." Israel's zeal was honest but unguided — "There is such a thing as a blind misguided zeal" — and their ignorance was not innocent, for pride led them to set up a righteousness of their own. He gives unbelief a sharp definition: "Unbelief is a non-submission to the righteousness of God, standing it out against the gospel proclamation of indemnity." On verse 4 he sees Christ ending the whole law by perfecting it: "The moral law was but for the searching of the wound, the ceremonial law for the shadowing forth of the remedy; but Christ is the end of both."

II
MOVEMENT

ROMANS 10:5–8

The Word Is Near You

The righteousness of doing and the righteousness of faith — Moses read as a witness to Christ

5 *For Moses writes that the man who practices the righteousness which is based on law shall live by that righteousness.* 6 *But the righteousness based on faith speaks as follows: "DO NOT SAY IN YOUR HEART, 'WHO WILL ASCEND INTO HEAVEN?' (that is, to bring Christ down),* 7 *or 'WHO WILL DESCEND INTO THE ABYSS?' (that is, to bring Christ up from the dead)."* 8 *But what does it say? "THE WORD IS NEAR YOU, IN YOUR MOUTH AND IN YOUR HEART"—that is, the word of faith which we are preaching,*

ROMANS 10:5–8

"So you shall keep My statutes and My judgments, by which a man may live if he does them; I am the LORD."

LEVITICUS 18:5

"For this commandment which I command you today is not too difficult for you, nor is it out of reach. It is not in heaven, that you should say, 'Who will go up to heaven for us to get it for us and make us hear it, that we may observe it?' Nor is it beyond the sea, that you should say, 'Who will cross the sea for us to get it for us and make us hear it, that we may observe it?' But the word is very near you, in your mouth and in your heart, that you may observe it."

DEUTERONOMY 30:11–14

FIGURE · TWO RIGHTEOUSNESSES — MOSES BESIDE PAUL

BASED ON LAW · 10:5	BASED ON FAITH · 10:6–8
"the man who practices … shall live by that righteousness"	**"THE WORD IS NEAR YOU, IN YOUR MOUTH AND IN YOUR HEART"**
Leviticus 18:5 · the promise is real, but it pays only a perfect doer	Deuteronomy 30:14 · not a ladder to climb but a word to receive

MOSES · DEUTERONOMY 30:12–14		PAUL · ROMANS 10:6–8
"Who will go up to heaven for us to get it for us …?" v. 12	→	"WHO WILL ASCEND INTO HEAVEN?" **— to bring Christ down** v. 6 · He already came: the incarnation
"Who will cross the sea for us to get it for us …?" v. 13	→	"WHO WILL DESCEND INTO THE ABYSS?" **— to bring Christ up from the dead** v. 7 · He already rose: the resurrection
"the word is very near you, in your mouth and in your heart" v. 14 · "that you may observe it"	→	"THE WORD IS NEAR YOU …" **— the word of faith we preach** v. 8 · confessed and believed (vv. 9–10)

Moses: the commandment is not out of reach. Paul: Christ is not out of reach — He has done the climbing.

Paul sets the law's "do and live" against faith's "the word is near," then reads Deuteronomy 30 line by line as a picture of Christ — no one has to climb up or dig down, because He has already come down and come up.

ἐγγύς σου τὸ ῥῆμά ἐστιν

ENGYS SOU TO RHĒMA ESTIN · "THE WORD IS NEAR YOU" · G1451 · G4487

Engys (G1451) is near in place or time — within arm's reach. *Rhēma* (G4487) is a word spoken, an utterance, rather than *logos*, the word as a reasoned message. Paul uses *rhēma* four times in this chapter (twice in v. 8, then v. 17, and v. 18 "their words"), and he defines it at once: "the word of faith which we are preaching." The gospel is not a secret to be fetched from the sky or the deep; it is a sentence spoken to you, already on the lips of the preacher and meant to be on yours.

ἡ ἐκ πίστεως δικαιοσύνη

HĒ EK PISTEŌS DIKAIOSYNĒ · "THE RIGHTEOUSNESS BASED ON FAITH"

Paul personifies faith-righteousness: it "speaks." Its voice borrows Moses' words from Deuteronomy 30, where the commandment was "not too difficult" and "not out of reach." Paul's "that is" comments (*tout' estin*, vv. 6, 7, 8) are the way Jewish teachers applied a text line by line. The point is not that Moses was secretly writing about the incarnation, but that the same God who brought His word near at Sinai has now brought it nearest of all in Christ — down from heaven and up from the dead.

DAVID GUZIK · Enduring Word

Guzik sets the two ways side by side. The law's way is doing: the one who does these things shall live by them — and the trouble is that no one has done them. Faith's way does not send us on a quest. "It is not as if we have to ascend into heaven or descend into the abyss to gain Jesus." Instead of going to great lengths to achieve righteousness by the law, we can immediately receive righteousness by faith, by trusting the word of the gospel. His summary is three words long: "We believe and receive."

R.C. SPROUL · Ligonier · St. Andrew's

In "Israel Needs the Gospel" (10:5–15), Sproul presses the impossibility in verses 6–7. To climb into heaven to bring Christ down, or to go down into the abyss to bring Him up, are "manifest impossibilities" — only the Father could send the Son, and only a sovereign act could raise Him. So "it is impossible for a person to be justified by the law or by their own works." Verse 8 is the relief: "The gospel is right in front of you. It is not removed in the distance." A child can grasp justification by faith, he says, though it takes a lifetime to get the doctrine into the bloodstream.

C.H. SPURGEON · Metropolitan Tabernacle

In his exposition of these verses Spurgeon reduces the two systems to two short sentences. The law says, "Do and live" — and demands perfect obedience before it will pay. The gospel says something else entirely: "As thou art, believe and live." Faith-righteousness asks no one to perform a feat in heaven or under the earth; it asks him to believe what God has already done in Christ's death and resurrection. Spurgeon's plain contrast is the point: one way demands, the other receives.

MATTHEW HENRY · Commentary · Romans completed after 1714

Henry contrasts the covenant of works with the gospel. Of the law he writes, "The tenour of it is, *Do, and live*" — a promise that only perfect obedience can claim. The gospel, by contrast, "is very plain and easy: *The word is nigh thee*." No one need ask who will go up to heaven, for Christ has come down; no one need ask who will go down to the deep, for Christ has risen. What remains is not a journey but a response — the word is "in thy mouth, and in thy heart," within reach of anyone who will receive it.

III
MOVEMENT

ROMANS 10:9–13

Mouth and Heart

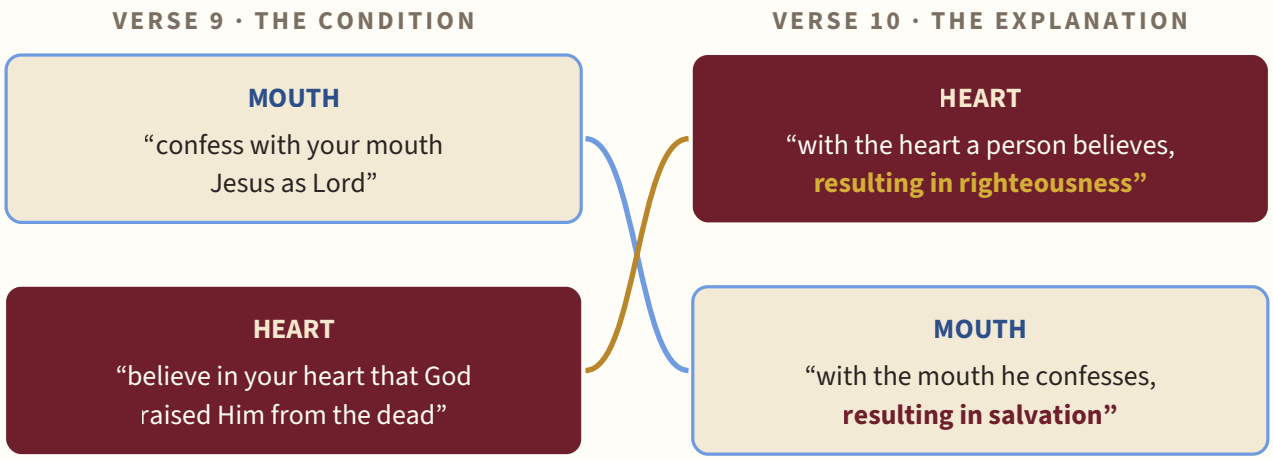
Confess Jesus as Lord, believe God raised Him — and whoever calls on the name of the Lord will be saved

> 9 *that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved;* 10 *for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.* 11 *For the Scripture says, "WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED."* 12 *For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him;* 13 *for "WHOEVER WILL CALL ON THE NAME OF THE LORD WILL BE SAVED."*
>
> ROMANS 10:9–13

> *"Therefore thus says the Lord GOD, 'Behold, I am laying in Zion a stone, a tested stone, A costly cornerstone for the foundation, firmly placed. He who believes in it will not be disturbed.'"*
>
> ISAIAH 28:16

> *"And it will come about that whoever calls on the name of the LORD Will be delivered; For on Mount Zion and in Jerusalem There will be those who escape, As the LORD has said, Even among the survivors whom the LORD calls."*
>
> JOEL 2:32

FIGURE · MOUTH AND HEART — PAUL'S CROSSING LINES (10:9–10)



Heart without mouth hides Christ; mouth without heart is only words. Paul will not separate them.

Verse 9 runs mouth → heart, verse 10 runs heart → mouth: the order flips, but the two always travel together — the inward trust that God credits as righteousness, and the outward confession that owns Jesus as Lord.

ὁμολογήσῃς … κύριον Ἰησοῦν

HOMOLOGĒSĒS … KYRION IĒSOUN · "CONFESS … JESUS AS LORD" · G3670

Homologeō (G3670) is literally "to say the same thing" — to agree out loud with what God has said. The content is the earliest Christian creed, *Kyrios Iēsous*, "Jesus is Lord." In the Greek Old Testament *Kyrios* stands for the divine name, and Paul proves the point in verse 13 by quoting Joel 2:32, where "the LORD" is Yahweh, and applying it to Jesus. To confess Jesus as Lord is to give Him the name above every name (Philippians 2:9–11) — in Rome, where Caesar also wanted to be called *kyrios*.

ἐπικαλέσηται … οὐ καταισχυνθήσεται

EPIKALESĒTAI · OU KATAISCHYNTHĒSETAI · "CALL ON" · "NOT BE DISAPPOINTED" · G1941 · G2617

Epikaleō (G1941) is to call upon, invoke, appeal to — the word for a man in trouble crying out to the one who can help, and the word for appealing to Caesar (Acts 25:11). *Kataischynō* (G2617) is to put to shame, to let someone down in his hope. Paul's text of Isaiah 28:16 follows the Greek Old Testament (the Hebrew reads "will not be disturbed"), and he adds one word to it: *pas*, "**whoever**." Verse 12 explains why: "there is no distinction" (*diastolē*, G1293) — the same word he used in 3:22 of sin.

DAVID GUZIK · Enduring Word

Guzik explains that to confess the Lord Jesus is to agree with God: "When we confess … the Lord Jesus, we agree with what God said about Jesus, and with what Jesus said about Himself." "Lord" is a claim of supreme authority — Barclay, in Guzik, says the confessor "was ranking him with the Emperor and with God." Belief must go deep: "Mere intellectual agreement with the facts of the cross and the resurrection is not enough." And the door is wide. "We do not gain God's righteousness by works," and the "whoever" of verses 11–13 includes Jew and Gentile alike. He quotes Spurgeon: "Believe that he can save you; believe that he will save you."

R.C. SPROUL · Ligonier · St. Andrew's

Sproul refuses to let verse 9 become a technique. "It is the possession of faith, not the profession of it, that is the necessary condition for our justification" — so "a profession of faith alone will never justify you," whether by raised hand, signed card or repeated prayer. Saving faith has content (*notitia*), assent (*assensus*) and personal trust, and the first two are not enough: "Every demon from hell knows that information, and he knows that the information is true." The heart in Scripture is the core of the person, so his question is direct: "Do you believe in your heart? Are you trusting in Christ and in Christ alone?" Such a one "will not be put to shame."

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon's early sermon "A Simple Sermon for Seeking Souls" (No. 140, 12 July 1857) takes verse 13 as its text. To call on the name of the Lord is to worship, to pray, to trust Christ and to own Him publicly. He will not let anyone shrink the promise: "Remember it is, 'whosoever calls upon the name of God,' not whosoever dreams about him." And he speaks as a Calvinist who sees no conflict between election and the open door: "No man ever called on Christ's name yet who was not elected." His comfort for the trembling: "Sinner, thou canst not pray and perish; prayer and perishing are two things that never go together."

MATTHEW HENRY · Commentary · Romans completed after 1714

Henry reads verse 10 carefully. "It is *with the heart that man believeth*" — faith is the consent of the will and the whole soul, not a cold nod of the head. "It is *with the mouth that confession is made*" — a faith that is real will not stay hidden; God is to be honored openly, even at cost. In verses 12–13 he hears the leveling of the gospel: "There is no difference" between Jew and Greek, and the same Lord is "rich unto all" who call on Him — rich enough that His mercy is never spent by many askers.

IV
MOVEMENT

ROMANS 10:14–17

How Beautiful Are the Feet

The chain of the sent — preach, hear, believe, call — and faith that comes by hearing

> 14 How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher? 15 How will they preach unless they are sent? Just as it is written, "HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GOOD NEWS OF GOOD THINGS!" 16 However, they did not all heed the good news; for Isaiah says, "LORD, WHO HAS BELIEVED OUR REPORT?" 17 So faith comes from hearing, and hearing by the word of Christ.
>
> ROMANS 10:14–17

> "How lovely on the mountains Are the feet of him who brings good news, Who announces peace And brings good news of happiness, Who announces salvation, And says to Zion, 'Your God reigns!'"
>
> ISAIAH 52:7

> "Who has believed our message? And to whom has the arm of the LORD been revealed?"
>
> ISAIAH 53:1

FIGURE · THE CHAIN OF 10:14–15, DRAWN BACKWARD

PAUL ASKS IT BACKWARD (vv. 14–15) — READ IT FORWARD

call ← believe ← hear ← preacher ← sent

SENT	PREACH	HEAR	BELIEVE	CALL	SAVED
God sends a messenger	the good news is announced	the word of Christ	trust Him in the heart	on the name of the Lord	"WILL BE SAVED"
v. 15a	v. 14c	vv. 14b, 17	vv. 9–10, 14a	vv. 12–14	v. 13

"So faith comes from hearing, and hearing by the word of Christ." — 10:17

"HOW BEAUTIFUL ARE THE FEET …" (v. 15, Isaiah 52:7) — the first link is a pair of feet on the road.

Paul asks his questions from the last link back to the first; read them forward and you see how a person comes to be saved — it starts with God sending someone, and it ends with a sinner calling on the Lord.

ὡραῖοι οἱ πόδες

HŌRAIOI HOI PODES · "BEAUTIFUL ARE THE FEET" · G5611

Hōraios (G5611) comes from *hōra*, "hour" — what is beautiful because it is **timely**, ripe, arriving at the right moment. In Isaiah 52:7 the watchman on Jerusalem's wall sees a runner on the hills and knows by his pace that he carries good news: the exile is over, "Your God reigns!" The feet are not lovely in themselves; they are lovely because of what they carry and when they arrive. Before them stands *apostalōsin* (G649), "unless they are sent" — the verb behind "apostle."

ἡ πίστις ἐξ ἀκοῆς … διὰ ῥήματος Χριστοῦ

HĒ PISTIS EX AKOĒS · DIA RHĒMATOS CHRISTOU · "FAITH FROM HEARING … BY THE WORD OF CHRIST" · G189

Akoē (G189) is both the act of hearing and the thing heard — the "report." That is why verse 16 can quote Isaiah, "who has believed our report (*akoē*)?" and verse 17 can answer, "faith comes from *akoē*." The message heard is the word (*rhēma*) "of Christ" — so SBLGNT and NASB95; the KJV's "word of God" follows later manuscripts. Note too that "heed" in verse 16 is *hypēkousan*, "obeyed": in Greek, obeying is hearing-under. The gospel comes as a summons, not only as information.

DAVID GUZIK · Enduring Word

Guzik draws out the necessity of preaching. Calling depends on believing, believing on hearing, hearing on a preacher, and the preacher on being sent: "God's 'normal' way of bringing people to Jesus Christ is through the preaching of the gospel." That is why the messengers are honored: "No wonder those who preach have beautiful feet – they partner with God for the salvation of men." On verse 17 he states the order plainly — "Saving faith comes through hearing by the word of God" — and notes that Israel's hearing without believing makes them, and us, all the more responsible.

R.C. SPROUL · Ligonier · St. Andrew's

Sproul ties verses 14–15 back to the election of chapter 9. A seminary professor once asked his class why anyone should evangelize if election is true; the answer is that "God has chosen chiefly the foolishness of preaching as the means by which He will gather His elect to Himself." God ordains the means as well as the end, which makes evangelism a privilege — and "No preacher is indispensable." "Sent" is *missio*, and every member has a part in it. He pictures the beautiful feet with the runner from Marathon and with the man who told him the gospel on 13 September 1957. On verse 16: "You cannot have faith without it, but you can have unbelief even with it."

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon preached the chain itself in "The Whole Machinery of Salvation" (18 August 1889). Each link holds the next: "there is no praying aright without believing"; there is no believing without hearing, for "Faith cometh by hearing"; there is no hearing without a preacher — "Someone must make the truth known to men" — and every believer shares the duty, since "The gift of preaching is the responsibility for preaching." The sent man must have a message given to him and power from God. In his exposition of verse 16 he adds: "Notice the word 'obeyed', for the gospel comes to you with the force of a command."

MATTHEW HENRY · Commentary · Romans completed after 1714

Henry lays out the same chain as a series of necessities: "They cannot call on him in whom they have not believed," and in the end, "They cannot preach except they be sent." The ministry is God's ordinance, and "Preachers and hearers are correlates; it is a blessed thing when they mutually rejoice in each other." He reads Isaiah's beautiful feet as a word to ministers about their walk: "the holiness of ministers' lives is the beauty of their feet." And he names hearing the ordinary means by which God gives faith.

V
MOVEMENT

ROMANS 10:18–21

All the Day Long

Israel has heard; Moses and Isaiah testify — God was found by outsiders and kept reaching for His own

18 *But I say, surely they have never heard, have they? Indeed they have; "THEIR VOICE HAS GONE OUT INTO ALL THE EARTH, AND THEIR WORDS TO THE ENDS OF THE WORLD."* 19 *But I say, surely Israel did not know, did they? First Moses says, "△ I WILL MAKE YOU JEALOUS BY THAT WHICH IS NOT A NATION, BY A NATION WITHOUT UNDERSTANDING WILL I ANGER YOU."* 20 *And Isaiah is very bold and says, "△ I WAS FOUND BY THOSE WHO DID NOT SEEK ME, I BECAME MANIFEST TO THOSE WHO DID NOT ASK FOR ME."* 21 *But as for Israel He says, "△ ALL THE DAY LONG I HAVE STRETCHED OUT MY HANDS TO ⚠ A DISOBEDIENT AND OBSTINATE PEOPLE."*

ROMANS 10:18–21

"Their line has gone out through all the earth, And their utterances to the end of the world. In them He has placed a tent for the sun,"

PSALM 19:4

"I permitted Myself to be sought by those who did not ask for Me; I permitted Myself to be found by those who did not seek Me. I said, 'Here am I, here am I,' To a nation which did not call on My name. I have spread out My hands all day long to a rebellious people, Who walk in the way which is not good, following their own thoughts,"

ISAIAH 65:1–2

παραζηλώσω ὑμᾶς

PARAZĒLŌSŌ HYMAS · "I WILL MAKE YOU JEALOUS" · G3863

Parazēloō (G3863) is to provoke to jealousy or rivalry — and it carries the root of *zēlos* from verse 2. Israel had zeal for God without knowledge; now God will stir their zeal by showing His favor to "that which is not a nation." In Deuteronomy 32:21 Israel had made God jealous with "what is not God"; He answers with "those who are not a people." Paul will build chapter 11 on this verb (11:11, 14): the Gentiles' salvation is meant to make Israel jealous and bring them home.

ἀπειθοῦντα καὶ ἀντιλέγοντα

APEITHOUNTA KAI ANTILEGONTA · "DISOBEDIENT AND OBSTINATE" · G544 · G483

Apeitheō (G544) is to refuse to be persuaded — unbelief and disobedience in one word, the opposite of *hypakouō* in verse 16. *Antilegō* (G483) is "to speak against," to contradict, to answer back; the KJV renders it "gainsaying." Set against those two participles is God's posture: *exepetasa tas cheiras mou*, "I have stretched out My hands," *holēn tēn hēmeran*, "all the day long." The chapter that opened with Paul's heart's desire ends with God's open arms.

DAVID GUZIK · Enduring Word

Guzik takes the last four verses as a row of witnesses. Psalm 19:4 "proves that the word of the gospel went forth and Israel heard it"; Bruce, in Guzik, says the general proclamation "is all the argument requires," and Clarke concludes "the fault is entirely their own." Moses (Deuteronomy 32:21) foretold God provoking Israel to jealousy through outsiders, and Isaiah 65:1 shows God found by those who were not looking. Verse 21 "tells God's assessment of disobedient, Messiah-rejecting Israel" — "a disobedient and contrary people, and all the more so because of their great responsibility before God."

R.C. SPROUL · Ligonier · St. Andrew's

In "Israel Rejects the Gospel" (10:16–21), Sproul hears the jealousy quotation as proof that the turn to the Gentiles was God's plan from the start, not a last-minute change. Verse 20 — "I was found by those who did not seek Me" — leads him to argue that the unregenerate do not seek God, so seeker-shaped worship misreads the problem; God seeks first, as He did in Sproul's own conversion and in Saul's. Here he speaks plainly as a Reformed theologian: "Jesus does not die for everyone indiscriminately; He dies for believers." His remedy for a deaf church is the Word itself: "The power is not in our programs, not in our buildings, not in our parking lot, but in the Word."

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon's exposition watches two things happen at once. The Gentiles, who never sought, are brought in — "Here is the manifestation of sovereign grace, God choosing and saving whom he wills." And Israel, who had every advantage, stands outside, while God's hands remain open toward them. For Spurgeon the stretched-out hands are an invitation — held out to the unworthy and to Israel alike — as well as a charge against those who refused them.

MATTHEW HENRY · Commentary · Romans completed after 1714

Henry dwells on the two sides of verse 21. On God's side: "*I have stretched forth my hands*, offering them life and salvation with the greatest sincerity and seriousness that can be." On Israel's side: "a disobedient gainsaying people," refusing and answering back. His conclusion is about God: "The patience of God towards provoking sinners is admirable." The offer was real; the refusal was theirs.

VI
THEME

CROSS-REFERENCES

The Passage in the Whole Bible

Moses, the Prophets and the apostles on the word that is near and the name that saves

> *"but Israel, pursuing a law of righteousness, did not arrive at that law. Why? Because they did not pursue it by faith, but as though it were by works. They stumbled over the stumbling stone,"*
>
> ROMANS 9:31–32

> *"Therefore the Law has become our tutor to lead us to Christ, so that we may be justified by faith."*
>
> GALATIANS 3:24

> *"For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father."*
>
> PHILIPPIANS 2:9–11

> *"And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved."*
>
> ACTS 4:12

> *"They have made Me jealous with what is not God; they have provoked Me to anger with their idols. So I will make them jealous with those who are not a people; I will provoke them to anger with a foolish nation,"*
>
> DEUTERONOMY 32:21

> *"I say then, they did not stumble so as to fall, did they? May it never be! But by their transgression salvation has come to the Gentiles, to make them jealous."*
>
> ROMANS 11:11

MATTHEW HENRY · Commentary · Romans completed after 1714

Henry's line on verse 4 — the moral law "for the searching of the wound, the ceremonial law for the shadowing forth of the remedy" — fits these texts well: both pointed to one Person. Galatians calls the law a tutor; Acts and Philippians name the One whose name is now the only name to call on.

SECTION II · STUDY HELPS

At a Glance

Four voices, one chapter

Four teachers on one chapter. Guzik walks the text; Sproul presses the doctrine — and is the most openly Reformed on the "whoever" of verse 13; Spurgeon, a Calvinist too, preaches that same "whosoever" with all the warmth of an evangelist; Henry gathers it into counsel for the heart and the pulpit.

THE MOVEMENT	GUZIK · the text	SPROUL · the doctrine	SPURGEON · the heart	HENRY · the counsel
I · Zeal (1–4)	Zeal not according to knowledge; election does not cancel responsibility.	The fanatic redoubles his effort; pride builds on its own merit and bristles at grace.	Christ is the law's purpose, fulfillment and termination — "not to make the law milder."	"The soul of prayer is the heart's desire"; unbelief is non-submission.
II · Near (5–8)	No climbing to heaven or digging to the abyss: "We believe and receive."	Ascending and descending are "manifest impossibilities"; the gospel is right in front of you.	The law says "Do and live"; the gospel says "As thou art, believe and live."	The law's tenor is "Do, and live"; the gospel is plain and easy — the word is nigh.
III · Mouth & heart (9–13)	Confessing "Lord" agrees with God; mere intellectual agreement is not enough.	Possession, not profession, justifies; demons have the facts but not the trust.	"Thou canst not pray and perish"; whosoever calls — not whosoever dreams.	Heart-belief is the will's consent; true faith speaks; the Lord is rich unto all.
IV · The sent (14–17)	Preaching is God's normal way; preachers partner with God — beautiful feet.	God ordains the means: preaching gathers His elect; oxygen is necessary, not sufficient.	Each link holds the next; the gift of preaching is the responsibility for preaching.	Preachers and hearers are correlates; holy lives are the beauty of their feet.
V · The hands (18–21)	Psalm 19, Moses and Isaiah testify: Israel heard; the fault is their own.	The Gentile turn was planned; God seeks the unseeking; the power is in the Word.	Sovereign grace gathers the unseeking; God's open hands still invite.	God offered life with all sincerity; His patience toward provokers is admirable.

ROMANS 10:1–21 · A COMPARATIVE READING

† Key Insights to Carry

- **Sincerity is not enough.** Israel had real zeal for God (v. 2) and was still lost. Zeal is heat; it needs the light of knowing what God has done. The most dangerous religion is the earnest kind that will not submit. THE TEXT
- **The root sin is self-made righteousness.** Henry calls unbelief "a non-submission to the righteousness of God." The issue in verse 3 is not that Israel did too little, but that they insisted on doing it themselves. HENRY
- **"End" means goal and finish.** *Telos* is the finish line and the purpose of the race. Spurgeon finds purpose, fulfillment and termination in it; because Christ is what the law aimed at, He ends it as a ladder to God. THE GREEK
- **The gospel is near, not hard.** Moses said the commandment was not out of reach; Paul says Christ is not out of reach. No one has to bring Him down or bring Him up — He has already come and already risen. THE TEXT
- **Possession, not profession.** Sproul: a raised hand or a signed card justifies no one; what justifies is a faith that actually trusts Christ alone. Mouth without heart is only words. SPROUL
- **"Jesus is Lord" is a claim about God.** Paul applies Joel's "the LORD" to Jesus (v. 13). To confess Him as *Kyrios* is to give Him the divine name — and to refuse it to Caesar. THE GREEK
- **Whoever means whoever.** Spurgeon: "thou canst not pray and perish." There is no distinction between Jew and Greek in sin (3:22) and none in mercy (10:12). The same Lord is rich to all who call. SPURGEON

- **God ordains the means.** Sproul: election does not make evangelism pointless; preaching is the means God chose. Someone is sent, someone preaches, someone hears — and that chain is how faith is born. SPROUL
- **Beautiful because timely.** *Hōraios* comes from *hōra*, "hour." The messenger's feet are lovely because they arrive with good news at the moment it is needed — and Henry adds, because his walk matches his message. THE GREEK
- **Hands open all day long.** The chapter begins with Paul's longing and ends with God's. Guzik: Israel's responsibility is great; Henry: God's patience toward provoking sinners is admirable. GUZIK

† Questions for the Table

1 **Paul says Israel had "a zeal for God, but not in accordance with knowledge." Where have I been sincere and busy for God while still running on my own steam?**

Zeal is heat; it needs the light of knowing what God has done.

10:2-3; Phil 3:6

2 **What does it look like, in a man's actual week, to "establish his own righteousness" — and what would it look like to "subject himself to the righteousness of God" instead?**

The opposite of earning is receiving.

10:3; 9:31-32

3 **Moses said the word was "not out of reach"; Paul says no one has to bring Christ down or up. What "climbing" am I still doing to feel right with God?**

He has done the ascending and the descending.

10:6-8; Deut 30:11-14

4 **Sproul says a raised hand or a signed card never justified anyone. How do I tell the difference between professing faith and possessing it — in myself and in the men I walk with?**

Mouth and heart travel together.

10:9-10; Jas 2:19

5 **Who were the "beautiful feet" that brought the gospel to me? Whom am I being sent to right now — and what part do I play in sending others?**

Every saved man is the end of someone's chain and the start of another.

10:14-15; Isa 52:7

6 **God says, "All the day long I have stretched out My hands." Where am I being "disobedient and obstinate" — answering back — while He keeps reaching?**

The patience of God toward provoking sinners is admirable.

10:21; Isa 65:2

Romans 10 opens with a man praying for the people who hated him and closes with God holding out His hands to the same people all day long. Between those two pictures of longing, Paul makes salvation as near as your own mouth and heart: confess Jesus as Lord, believe God raised Him, call on His name — and then go, because somebody sent the feet that brought it to you.

Teaching the Word. Watching the Times. — Smith For Christ

† Sources

Each teacher's section summarizes the pages below in our own words; short quotations are verbatim from them. Matthew Henry died in 1714 having reached Acts; the Romans volume of his *Commentary* was completed by his successors (John Evans) from his notes and method, and is cited under his name as it is published. Henry's Commentary and C.H. Spurgeon (1834–1892) are in the public domain; Guzik and Sproul are summarized — consult each author's own work.

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