ROMANS 10

The Word Is Near You

Zeal Without Knowledge, the Two Righteousnesses, and the Beautiful Feet

> *"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;"*
> ROMANS 10:9

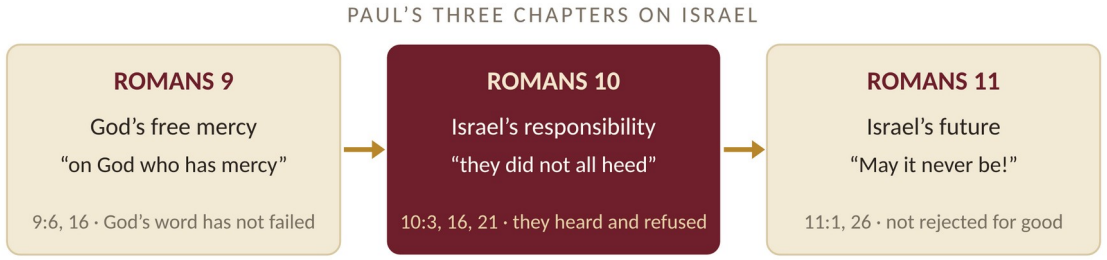
A SMITH FOR CHRIST STUDY · FOUR VOICES: GUZIK · SPROUL · SPURGEON · HENRY

Where Paul has brought us

1. 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).

2. The hinge is the end of chapter 9.

3. Notice how much of the chapter is the Old Testament speaking.



Hinge, 9:30–33: Israel pursued righteousness "as though it were by works" and stumbled over the stone.

Zeal Without Knowledge

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

ROMANS 10:1

Brethren, my heart's desire and my prayer to God for them is for their salvation.

DAVID GUZIK

Zeal not according to knowledge; election does not cancel responsibility.

R.C. SPROUL

The fanatic redoubles his effort; pride builds on its own merit and bristles at grace.

C.H. SPURGEON

Christ is the law's purpose, fulfillment and termination — "not to make the law milder."

MATTHEW HENRY

"The soul of prayer is the heart's desire"; unbelief is non-submission.

ζῆλον θεοῦ … οὐ κατ' ἐπίγνωσιν

ZĒLON THEOU … OU KAT' EPIGNŌSIN · "ZEAL FOR GOD … NOT ACCORDING TO KNOWLEDGE"

Zēlos (G2205) is heat — fervor, ardor; the same word can mean devotion or jealous rivalry.

The Word Is Near You

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

ROMANS 10:5

For Moses writes that the man who practices the righteousness which is based on law shall live by that righteousness.

DAVID GUZIK

No climbing to heaven or digging to the abyss: “We believe and receive.”

R.C. SPROUL

Ascending and descending are “manifest impossibilities”; the gospel is right in front of you.

C.H. SPURGEON

The law says “Do and live”; the gospel says “As thou art, believe and live.”

MATTHEW HENRY

The law’s tenor is “Do, and live”; the gospel is plain and easy — the word is nigh.

ἐγγύς σου τὸ ῥῆμά ἐστιν

ENGYS SOU TO RHĒMA ESTIN · “THE WORD IS NEAR YOU”

Engys (G1451) is near in place or time — within arm’s reach.

Two Righteousnesses — Moses Beside Paul



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.

Mouth and Heart

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

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;

DAVID GUZIK

Confessing “Lord” agrees with God; mere intellectual agreement is not enough.

R.C. SPROUL

Possession, not profession, justifies; demons have the facts but not the trust.

C.H. SPURGEON

“Thou canst not pray and perish”; whosoever calls — not whosoever dreams.

MATTHEW HENRY

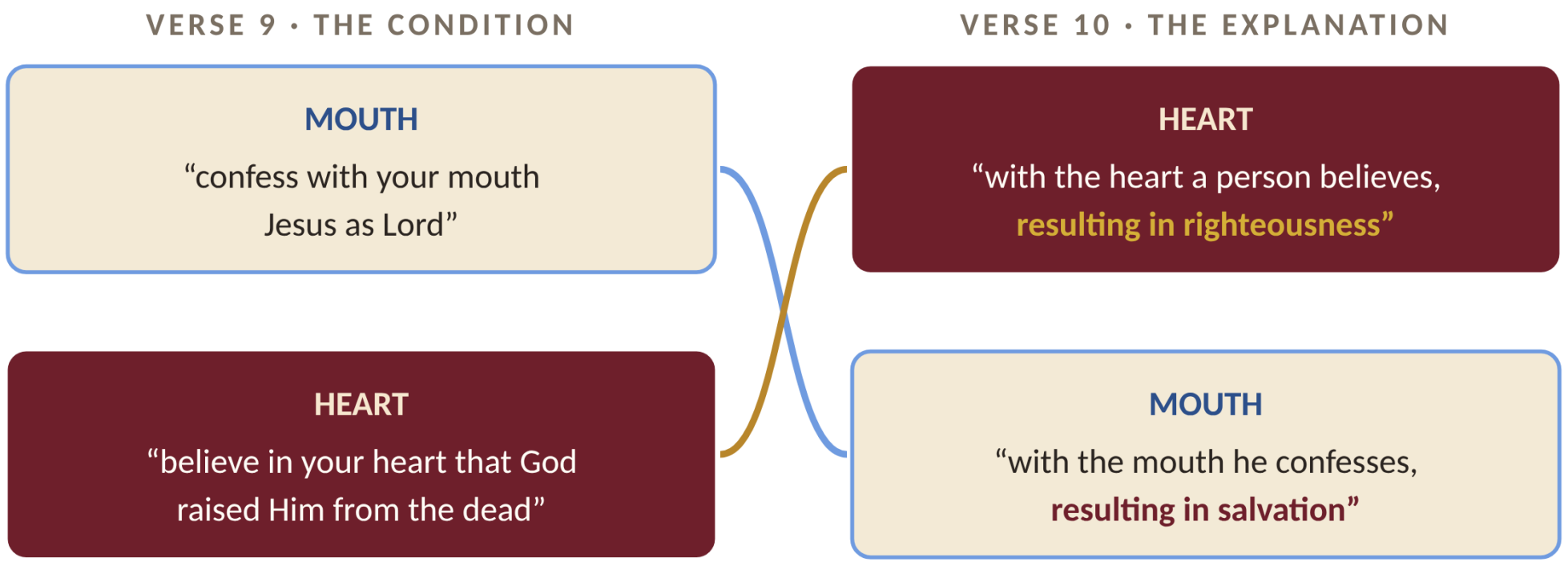
Heart-belief is the will’s consent; true faith speaks; the Lord is rich unto all.

ὁμολογήσῃς … κύριον Ἰησοῦν

HOMOLOGĒSĒS … KYRION IĒSOUN · “CONFESS … JESUS AS LORD”

Homologeō (G3670) is literally “to say the same thing” — to agree out loud with what God has said.

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.

How Beautiful Are the Feet

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

ROMANS 10:15

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!"

DAVID GUZIK

Preaching is God's normal way; preachers partner with God — beautiful feet.

R.C. SPROUL

God ordains the means: preaching gathers His elect; oxygen is necessary, not sufficient.

C.H. SPURGEON

Each link holds the next; the gift of preaching is the responsibility for preaching.

MATTHEW HENRY

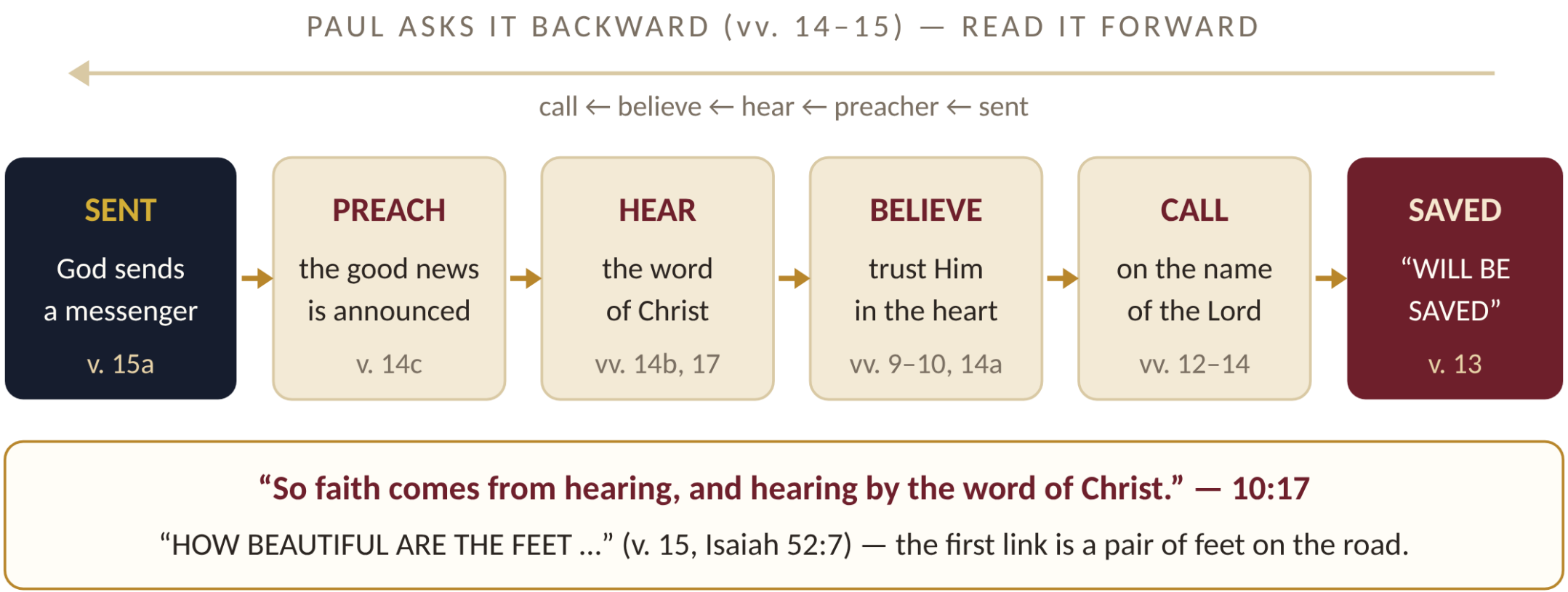
Preachers and hearers are correlates; holy lives are the beauty of their feet.

ὡραῖοι οἱ πόδες

HŌRAIOI HOI PODES · "BEAUTIFUL ARE THE FEET"

Hōraios (G5611) comes from hōra, "hour" — what is beautiful because it is timely, ripe, arriving at the right moment.

The Chain of 10:14–15, Drawn Backward



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.

All the Day Long

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

ROMANS 10:21

But as for Israel He says, "ALL THE DAY LONG I HAVE STRETCHED OUT MY HANDS TO A DISOBEDIENT AND OBSTINATE PEOPLE."

DAVID GUZIK

Psalm 19, Moses and Isaiah testify: Israel heard; the fault is their own.

R.C. SPROUL

The Gentile turn was planned; God seeks the unseeking; the power is in the Word.

C.H. SPURGEON

Sovereign grace gathers the unseeking; God's open hands still invite.

MATTHEW HENRY

God offered life with all sincerity; His patience toward provokers is admirable.

παραζηλώσω ὑμᾶς
PARAZĒLŌSŌ HYMAS · "I WILL MAKE YOU JEALOUS"

Parazēloō (G3863) is to provoke to jealousy or rivalry — and it carries the root of zēlos from verse 2.

What to carry from this chapter

1

Sincerity is not enough.

Israel had real zeal for God (v. 2) and was still lost.

2

The root sin is self-made righteousness.

Henry calls unbelief “a non-submission to the righteousness of God.”

3

“End” means goal and finish.

Telos is the finish line and the purpose of the race.

4

The gospel is near, not hard.

Moses said the commandment was not out of reach; Paul says Christ is not out of reach.

More to carry

5

Possession, not profession.

Sproul: a raised hand or a signed card justifies no one; what justifies is a faith that actually trusts Christ alone.

6

“Jesus is Lord” is a claim about God.

Paul applies Joel’s “the LORD” to Jesus (v. 13).

7

Whoever means whoever.

Spurgeon: “thou canst not pray and perish.”

8

God ordains the means.

Sproul: election does not make evangelism pointless; preaching is the means God chose.

Talk it through

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?

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?

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?

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?

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?

CLOSING

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

Full Deep Dive, O·I·A study, reflection journal and film: see the Romans study page.