

# The Epistle to the Romans, Chapter 10

## ΠΡΟΣ ΡΩΜΑΙΟΥΣ Ι'

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE   ■ Nominative   ■ Genitive   ■ Dative   ■ Accusative   ■ Vocative   ■ Verb (no case)   ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

### Discourse structure of the chapter

A · 10:1-4

#### **Zeal without knowledge**

Paul's heart-prayer is for Israel's salvation (1): they have zeal for God but not according to knowledge (2). Ignorant of God's righteousness and seeking to establish their own, they did not submit to it (3) — for Christ is the end/goal of the law, for righteousness to everyone who believes (4).

B · 10:5-13

#### **The word of faith is near**

Law-righteousness says 'do and live' (5); faith-righteousness says the word is near, in mouth and heart (6-8). Confess Jesus as Lord and believe in his resurrection, and be saved (9-10); for Scripture promises that everyone who believes will not be put to shame (11). There is no Jew/Greek distinction — the same Lord saves all who call on him (12-13).

C · 10:14-17

#### **The chain of proclamation**

But calling requires believing, believing requires hearing, hearing requires preaching, preaching requires sending (14-15a): 'how beautiful the feet of those who bring good news' (15b). Yet not all obeyed the gospel (16) — so faith comes from hearing, and hearing through the word of Christ (17).

## Israel without excuse

Did they not hear? Indeed they did — the message went out to all the earth (18). Did Israel not know? Moses and Isaiah foretold that God would provoke them through a Gentile 'non-nation' and be found by those who did not seek him (19-20); but to Israel God says he stretched out his hands all day to a disobedient and contrary people (21).

### 1 Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας καὶ ἡ δέησις πρὸς τὸν θεὸν ὑπὲρ αὐτῶν εἰς σωτηρίαν.

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

PRAYER FOR ISRAEL **ASYNDETON** The section resumes Paul's pastoral love (9:1-3): his heart's longing and prayer is that his fellow Israelites be saved.

#### Ἀδελφοί

brothers

Vocative

*vocative of direct address*

ἀδελφός: 'brother'; warm address (cf. 9:3; here fellow believers).

#### ἡ

the

Nominative

*article*

#### μὲν

indeed

*particle (μέν, emphatic)*

μέν: here lightly emphatic, perhaps anticipating the unstated contrast with Israel's present state.

#### εὐδοκία

desire/good pleasure

Nominative

*subject*

εὐδοκία: 'good pleasure, desire, delight' (εὖ + δοκέω); Paul's heartfelt longing.

#### τῆς

of the

Genitive

*article*

#### ἐμῆς

my

Genitive

*possessive adjective*

#### καρδίας

heart

Genitive

*genitive of source*

καρδία: 'heart'; the seat of the longing.

#### καὶ

and

*coordinating conjunction*

#### ἡ

the

Nominative

*article*

#### δέησις

prayer/petition

Nominative

*subject (coordinate)*

δέησις: 'petition, supplication' (cf. δέομαι, 1:10); earnest request to God.

#### πρὸς

to

*preposition + accusative (direction)*

#### τὸν

the

Accusative

*article*

**θεὸν**

God

Accusative  
*object of πρὸς*

**ὑπὲρ**

for/on behalf of

*preposition + genitive (advantage)*

**αὐτῶν**

them

Genitive  
*object of ὑπὲρ*

‘them’ — Israel, his kinsmen (9:3).

**εἰς**

for/unto

*preposition + accusative (goal)*

**σωτηρίαν**

salvation

Accusative

*object of εἰς (goal)*

σωτηρία: ‘salvation’ (cf. 1:16); the aim of his prayer for Israel.

**2** μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον θεοῦ ἔχουσιν, ἀλλ’ οὐ κατ’ ἐπίγνωσιν·

For I testify about them that they have a zeal for God, but not according to knowledge.

**ZEAL WITHOUT KNOWLEDGE** **γὰρ** Paul’s sympathetic diagnosis: Israel genuinely has zeal for God — but it is misinformed, lacking true knowledge.

**μαρτυρῶ**

I testify

Pres Act Indic 1 Sg · μαρτυρέω

*main verb*

→ customary present

μαρτυρέω: ‘bear witness, testify’ (cf. 3:21); Paul vouches for their sincerity.

**γὰρ**

for

*explanatory conjunction*

**αὐτοῖς**

about them

Dative

*dat. of reference*

**ὅτι**

that

*conjunction (content clause)*

**ζῆλον**

zeal

Accusative

*direct object*

ζῆλος: 'zeal, ardor, jealousy' (cf. 'zealot'); Israel's passionate devotion — Paul knew it firsthand (Phil 3:6).

**θεοῦ**

for God

Genitive

*objective genitive*

θεός: God; the object of their zeal.

**ἔχουσιν**

they have

Pres Act Indic 3 Pl · ἔχω

*main verb*

→ stative present

**ἀλλ'**

but

*adversative conjunction*

**οὐ**

not

*negative particle*

**κατ'**

according to

*preposition + accusative (norm)*

**ἐπίγνωσιν**

knowledge

Accusative

*object of κατά (norm)*

ἐπίγνωσις: 'full knowledge, recognition' (ἐπί-intensive of γνώσις; cf. 1:28; 3:20); their zeal lacks true understanding of God's way.

3 ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν ζητοῦντες στήσαι, τῇ δικαιοσύνῃ τοῦ θεοῦ οὐχ ὑπετάγησαν·

For being ignorant of the righteousness of God, and seeking to establish their own, they did not submit to God's righteousness.

THEIR OWN RIGHTEOUSNESS **γάρ** The fatal substitution: not grasping God's righteousness, they tried to set up their own — and so refused to submit to his.

## ἀγνοοῦντες

being ignorant of

Pres Act Ptc · Nom Pl Masc · ἀγνοέω

*adverbial participle (causal)*

→ present (ongoing)

ἀγνοέω: 'not know, be ignorant' (cf. 1:13; 7:1); their ignorance of God's righteousness — the root problem.

## γὰρ

for

*explanatory conjunction*

## τὴν

the

Accusative

*article*

## τοῦ

of

Genitive

*article*

## θεοῦ

God

Genitive

*genitive of source (the righteousness from/of God)*

θεός: God; 'the righteousness of God' (cf. 1:17; 3:21) — the gift they missed.

## δικαιοσύνην

righteousness

Accusative

*direct object of ἀγνοοῦντες*

δικαιοσύνη: 'righteousness'; God's saving righteousness, received by faith.

## καὶ

and

*coordinating conjunction*

## τὴν

the

Accusative

*article*

## ἰδίαν

their own

Accusative

*attributive adjective (substantival)*

ἴδιος: 'one's own' (cf. 8:32); 'their own righteousness' — self-established, by works.

## ζητοῦντες

seeking

Pres Act Ptc · Nom Pl Masc · ζητέω

*adverbial participle (concessive/circumstantial)*

→ present (ongoing)

ζητέω: 'seek, try'; their effort to set up their own standing.

## στῆσαι

to establish

Aor Act Inf · ἵστημι

*complementary infinitive*

→ constative aorist

ἵστημι: 'set up, establish' (cf. 3:31); to erect their own righteousness.

## τῇ

to the

Dative

*article*

## δικαιοσύνη

righteousness

Dative

*dat. (object of ὑπετάγησαν)*

δικαιοσύνη: 'righteousness'; God's righteousness, to which they would not yield.

## τοῦ

of

Genitive

*article*

## θεοῦ

God

Genitive

*genitive of source*

## οὐχ

not

*negative particle*

## ὑπετάγησαν

they submitted

Aor Pass Indic 3 Pl · ὑποτάσσω

*main verb*

→ constative aorist

ὑποτάσσω: 'submit, be subject' (cf. 8:7); their refusal to submit to God's way of righteousness — pride masquerading as zeal.

## 4 τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι.

For Christ is the end of the law for righteousness to everyone who believes.

CHRIST THE END OF THE LAW **γὰρ** The pivotal claim: Christ is the law's \*telos\* — its termination and/or goal — so that righteousness comes to everyone who believes.

### τέλος

end/goal

Nominative

*predicate nominative (fronted, emphatic)*

τέλος: 'end, termination, goal, fulfillment' (cf. 'telos'); the famous crux — Christ as the law's terminus (it ceases as a way to righteousness), its goal (toward which it pointed), or both.

### γὰρ

for

*explanatory conjunction*

### νόμου

of the law

Genitive

*objective/possessive genitive*

νόμος: 'law'; the Mosaic law, whose τέλος is Christ.

### Χριστὸς

Christ

Nominative

*subject*

Χριστὸς: 'Christ'; the law's end-point and fulfillment.

εἰς

for/unto

*preposition + accusative (result/goal)*

δικαιοσύνην

righteousness

Accusative

*object of εἰς (goal)*

δικαιοσύνη: 'righteousness'; the goal —  
righteousness now available in Christ,  
by faith.

παντὶ

to everyone

Dative

*substantival adj. (dat. of advantage)*

πᾶς: 'all, every'; the universal reach —  
no ethnic limit (cf. 1:16; 3:22).

τῷ

the (one)

Dative

*article (substantizes ptc.)*

πιστεύοντι

who believes

Pres Act Ptc · Dat Sg Masc · πιστεύω

*substantival participle (limits παντὶ)*

→ customary (characteristic)

πιστεύω: 'believe, trust' (cf. 1:16; 4:5);  
faith is the sole condition.

5 Μωϋσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς.

For Moses writes about the righteousness that is based on the law, that the person who does the commandments shall live by them.

LAW-RIGHTEOUSNESS: DO AND LIVE γὰρ The law's own principle (Lev 18:5): righteousness by law demands doing — the one who performs the commandments lives by them.

## Μωϋσῆς

Moses

Nominative

*subject*

Μωϋσῆς: Moses; spokesman for law-righteousness.

## γὰρ

for

*explanatory conjunction*

## γράφει

writes

Pres Act Indic 3 Sg · γράφω

*main verb*

→ gnomic present

γράφω: 'write'; Moses' written testimony (Lev 18:5).

## τὴν

the

Accusative

*article*

## δικαιοσύνην

righteousness

Accusative

*direct object*

δικαιοσύνη: 'righteousness'; the law-based kind, by doing.

## τὴν

the (which is)

Accusative

*article (attributive, w/ prep. phrase)*

## ἐκ

from/based on

*preposition + genitive (source)*

## τοῦ

the

Genitive

*article*

## νόμου

law

Genitive

*object of ἐκ (source)*

νόμος: 'law'; the source of this righteousness — the doing of Torah.

## ὅτι

that

*conjunction (content/citation)*

## ὁ

the

Nominative

*article (substantizes ptc.)*

## ποιήσας

who does

Aor Act Ptc · Nom Sg Masc · ποιέω

*substantival participle (subject)*

→ constative aorist

ποιέω: 'do, perform' (cf. 2:13); the law demands doing — performing its commands.

## αὐτὰ

them

Accusative

*direct object (refers to the commandments)*

## ἄνθρωπος

person

Nominative

*apposition to ὁ ποιήσας*

ἄνθρωπος: 'person'; whoever does the law.

## ζήσεται

shall live

Fut Mid Indic 3 Sg · ζάω

*main verb (citation)*

→ predictive future

ζάω: 'live'; 'shall live by them' (Lev 18:5) — life contingent on perfect doing.

## ἐν

by/in

*preposition + dative (means/sphere)*

## αὐτοῖς

them

Dative

*dat. of means (refers to the commandments)*

'by them' — life found in keeping the commands; the demanding way Israel chose.

6 ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει· Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου· Τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ' ἔστιν Χριστὸν καταγαγεῖν·

But the righteousness that is by faith speaks like this: 'Do not say in your heart, "Who will ascend into heaven?"' (that is, to bring Christ down),

FAITH-RIGHTEOUSNESS: DO NOT SAY δὲ By contrast, faith-righteousness (voiced from Deut 30:12) needs no impossible quest: no need to scale heaven — as if to fetch Christ down.

## ἡ

the

Nominative

*article*

## δὲ

but

*adversative conjunction*

## ἐκ

by/from

*preposition + genitive (source)*

## πίστεως

faith

Genitive

*object of ἐκ (source)*

πίστις: 'faith' (cf. 1:17); the source of this righteousness.

## δικαιοσύνη

righteousness

Nominative

*subject (personified)*

δικαιοσύνη: 'righteousness'; personified as a speaker, voicing Deut 30.

## οὕτως

like this/thus

*adverb (manner)*

## λέγει

speaks

Pres Act Indic 3 Sg · λέγω

*main verb*

→ gnomic present

## Μὴ

not

*negative particle (w/ subjunctive)*

## εἶπης

say

Aor Act Subj 2 Sg · λέγω

*prohibitive subjunctive*

→ *ingressive aorist*

λέγω: 'say'; 'do not say in your heart'  
(Deut 30:12; cf. 9:1).

## ἐν

in

*preposition + dative (location)*

## τῆ

the

Dative

*article*

## καρδία

heart

Dative

*dat. of location*

καρδία: 'heart'; the inner self that might despair of the quest.

## σου

your

Genitive

*genitive of possession*

## Τίς

who

Nominative

*interrogative pronoun (subject)*

## ἀναβήσεται

will ascend

Fut Mid Indic 3 Sg · ἀναβαίνω

*main verb (citation)*

→ *predictive future*

ἀναβαίνω: 'go up, ascend' (ἀνά + βαίνω); the impossible heavenward quest — needless, since the word is near.

## εἰς

into

*preposition + accusative (direction)*

## τὸν

the

Accusative

*article*

## οὐρανόν

heaven

Accusative

*object of εἰς*

οὐρανός: 'heaven, sky'; where one would supposedly have to go to find Christ.

## τοῦτ'

that is

Nominative

*demonstrative (epexegetical)*

τοῦτ' ἔστιν: 'that is (to say)'; Paul's christological interpretation of the OT.

## ἔστιν

is

Pres Act Indic 3 Sg · εἶμι

*main verb (idiom)*

→ *gnomic present*

## Χριστὸν

Christ

Accusative

*accusative subject of the infinitive*

Χριστός: 'Christ'; whom one would 'bring down' — but he has already come (incarnation).

## καταγαγεῖν

to bring down

Aor Act Inf · κατάγω

*exegetical infinitive*

→ constative aorist

κατάγω: 'bring/lead down' (κατά + ἄγω); to fetch Christ from heaven — unnecessary, for he has descended.

7 ἢ· Τίς καταβήσεται εἰς τὴν ἄβυσσον; τοῦτ' ἔστιν Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν.

'or "Who will descend into the abyss?" (that is, to bring Christ up from the dead).

NOR INTO THE ABYSS ASYNDETON The matching impossibility: no need to plunge to the depths — as if to raise Christ from the dead, for he is already risen.

ἢ

or

*disjunctive conjunction*

ἢ: 'or'; the parallel impossible quest (downward).

Τίς

who

Nominative

*interrogative pronoun (subject)*

καταβήσεται

will descend

Fut Mid Indic 3 Sg · καταβαίνω

*main verb (citation)*

→ predictive future

καταβαίνω: 'go down, descend' (κατά + βαίνω); paralleling ἀναβήσεται — the downward quest (adapting Deut 30:13's 'across the sea').

εἰς

into

*preposition + accusative (direction)*

|   |   |  |   |
|---|---|--|---|
| <p><b>τὴν</b><br/>the<br/>Accusative<br/><i>article</i></p>   | <p><b>ἄβυσσον</b><br/>abyss/deep<br/>Accusative<br/><i>object of εἰς</i></p> <p>ἄβυσσος: 'abyss, bottomless depth' (ἀ- + βυθός, 'depth'); the realm of the dead — where one would 'go down' to find Christ.</p> | <p><b>τοῦτ'</b><br/>that is<br/>Nominative<br/><i>demonstrative (epexegetical)</i></p> <p>τοῦτ' ἔστιν: 'that is (to say).'</p> | <p><b>ἔστιν</b><br/>is<br/>Pres Act Indic 3 Sg · εἶμι<br/><i>main verb (idiom)</i></p> <p>→ <i>gnomic present</i></p>   |
| <p><b>Χριστὸν</b><br/>Christ<br/>Accusative<br/><i>accusative subject of the infinitive</i></p> <p>Χριστός: 'Christ'; whom one would 'bring up' — but he is already raised.</p> | <p><b>ἐκ</b><br/>from<br/><i>preposition + genitive (separation)</i></p>  | <p><b>νεκρῶν</b><br/>the dead<br/>Genitive<br/><i>object of ἐκ</i></p> <p>νεκρός: 'dead'; 'from among the dead.'</p>           | <p><b>ἀναγαγεῖν</b><br/>to bring up<br/>Aor Act Inf · ἀνάγω<br/><i>epexegetical infinitive</i></p> <p>→ <i>constative aorist</i></p> <p>ἀνάγω: 'bring/lead up' (ἀνά + ἄγω); to raise Christ — needless, for God already raised him.</p> |

8 ἀλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου· τοῦτ' ἔστιν τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν.

But what does it say? 'The word is near you, in your mouth and in your heart' — that is, the word of faith that we proclaim;

THE WORD IS NEAR **ἀλλὰ** The positive answer (Deut 30:14): the word is not far off but right here — in mouth and heart — and this is precisely the word of faith Paul preaches.

ἀλλὰ

but

*adversative conjunction*

τί

what

Accusative

*interrogative pronoun (object of λέγει)*

λέγει

does it say

Pres Act Indic 3 Sg · λέγω

*main verb*

→ *gnomic present*

ἔγγυς

near

*adverb/improper preposition (+ gen.)*

ἔγγυς: 'near, close at hand'; the word's accessibility — no quest required.

σου

you/your

Genitive

*genitive (w/ ἔγγυς)*

τὸ

the

Nominative

*article*

ῥῆμα

word

Nominative

*subject*

ῥῆμα: 'word, saying, spoken word' (cf. v.17); the near, accessible message.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

*main verb*

→ *gnomic present*

ἐν

in

*preposition + dative (location)*

τῷ

the

Dative

*article*

στόματι

mouth

Dative

*dat. of location*

στόμα: 'mouth' (cf. v.9-10); the organ of confession.

σου

your

Genitive

*genitive of possession*

καὶ

and

*coordinating conjunction*

ἐν

in

*preposition + dative (location)*

τῇ

the

Dative

*article*

καρδία

heart

Dative

*dat. of location*

καρδία: 'heart' (cf. v.9-10); the seat of belief.

|   |   |  |  |
|---|---|--|--|
| <p><b>σου</b></p> <p>your</p> <p>Genitive</p> <p><i>genitive of possession</i></p>  | <p><b>τουτ'</b></p> <p>that is</p> <p>Nominative</p> <p><i>demonstrative (epexegetical)</i></p> <p>τουτ' ἔστιν: 'that is (to say)'; Paul identifies the 'word' with the gospel.</p> | <p><b>ἔστιν</b></p> <p>is</p> <p>Pres Act Indic 3 Sg · εἰμί</p> <p><i>main verb (idiom)</i></p> <p>→ gnomic present</p>  | <p><b>τὸ</b></p> <p>the</p> <p>Nominative</p> <p><i>article</i></p>                                  |
| <p><b>ῥῆμα</b></p> <p>word</p> <p>Nominative</p> <p><i>predicate nominative</i></p> <p>ῥῆμα: 'word'; the 'word of faith.'</p>   | <p><b>τῆς</b></p> <p>of</p> <p>Genitive</p> <p><i>article</i></p>   | <p><b>πίστεως</b></p> <p>faith</p> <p>Genitive</p> <p><i>attributive genitive</i></p> <p>πίστις: 'faith'; 'the word of faith' — the gospel that calls for and conveys faith.</p> | <p><b>ὃ</b></p> <p>which</p> <p>Accusative</p> <p><i>relative pronoun (object of κηρύσσομεν)</i></p> |
| <p><b>κηρύσσομεν</b></p> <p>we proclaim</p> <p>Pres Act Indic 1 Pl · κηρύσσω</p> <p><i>main verb (rel. clause)</i></p> <p>→ customary present</p> <p>κηρύσσω: 'proclaim, preach, herald' (cf. κήρυξ, 'herald'; v.14-15); the apostolic preaching.</p> |   |  |  |

9 ὅτι ἐὰν ὁμολογήσης ἐν τῷ στόματί σου κύριον Ἰησοῦν, καὶ πιστεύσης ἐν τῇ καρδίᾳ σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ·

because if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.

CONFESS AND BELIEVE **ASYNDETON** The heart of the gospel in two clauses: confess Jesus as Lord with the mouth, believe his resurrection in the heart — and you will be saved.

ὅτι

because

*causal conjunction*

ὅτι: grounding 'the word of faith' in its content.

ἐάν

if

*conjunction (third-class condition)*

ὁμολογήσης

you confess

Aor Act Subj 2 Sg · ὁμολογέω

*subjunctive (protasis)*

→ constative aorist

ὁμολογέω: 'confess, profess, acknowledge openly' (ὁμοῦ + λέγω, 'say the same'); public confession of Jesus' lordship.

ἐν

with

*preposition + dative (instrument)*

τῷ

the

Dative

*article*

στόματι

mouth

Dative

*dat. of means*

στόμα: 'mouth' (cf. v.8); the organ of confession.

σου

your

Genitive

*genitive of possession*

κύριον

Lord

Accusative

*predicate accusative (double acc.)*

κύριος: 'Lord' (cf. 1:4); confessing Jesus as κύριος — the LXX name of God, hence his deity and sovereignty.

Ἰησοῦν

Jesus

Accusative

*direct object*

καὶ

and

*coordinating conjunction*

πιστεύσης

you believe

Aor Act Subj 2 Sg · πιστεύω

*subjunctive (protasis)*

→ constative aorist

πιστεύω: 'believe' (cf. 4:24); inward faith in the resurrection.

ἐν

in

*preposition + dative (location)*

τῇ

the

Dative

*article*

καρδία

heart

Dative

*dat. of location*

καρδία: 'heart' (cf. v.8); the seat of genuine faith.

σου

your

Genitive

*genitive of possession*

ὅτι

that

*conjunction (content of belief)*

|  |   |  |   |
|--|---|--|---|
| <p><b>ὁ</b><br/>the<br/>Nominative<br/><i>article</i></p>                | <p><b>θεός</b><br/>God<br/>Nominative<br/><i>subject</i></p>  | <p><b>αὐτόν</b><br/>him<br/>Accusative<br/><i>direct object</i></p>  | <p><b>ἤγειρεν</b><br/>raised<br/>Aor Act Indic 3 Sg · ἐγείρω<br/><i>main verb (content clause)</i><br/>→ constative aorist<br/>ἐγείρω: 'raise' (cf. 4:24-25; 8:11); the resurrection — the content of saving faith.</p> |
| <p><b>ἐκ</b><br/>from<br/><i>preposition + genitive (separation)</i></p> | <p><b>νεκρῶν</b><br/>the dead<br/>Genitive<br/><i>object of ἐκ</i><br/>νεκρός: 'dead'; 'from among the dead.'</p> | <p><b>σωθήση</b><br/>you will be saved<br/>Fut Pass Indic 2 Sg · σώζω<br/><i>main verb (apodosis)</i><br/>→ predictive future<br/>σώζω: 'save' (cf. v.1, 13); the promise to confessing faith.</p> |   |

**10** καρδιά γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν.

For with the heart one believes and is justified, and with the mouth one confesses and is saved.

HEART AND MOUTH **γὰρ** The two clauses of v.9 spelled out in parallel: heart-faith issues in righteousness, mouth-confession in salvation — inward and outward together.

|   |  |  |   |
|---|--|--|---|
| <p><b>καρδιά</b><br/>with the heart<br/>Dative<br/><i>dat. of means</i><br/>καρδιά: 'heart' (cf. v.9); the locus of justifying faith.</p> | <p><b>γὰρ</b><br/>for<br/><i>explanatory conjunction</i></p> | <p><b>πιστεύεται</b><br/>one believes<br/>Pres Pass Indic 3 Sg · πιστεύω<br/><i>main verb (impersonal passive)</i><br/>→ gnomic present<br/>πιστεύω: 'believe'; impersonal — 'believing is done with the heart.'</p> | <p><b>εἰς</b><br/>for/unto<br/><i>preposition + accusative (result)</i></p> |
|---|--|--|---|

## δικαιοσύνην

righteousness

Accusative

object of *εις* (result)

δικαιοσύνη: 'righteousness'; the result of heart-faith — justification.

## στόματι

with the mouth

Dative

dat. of means

στόμα: 'mouth' (cf. v.9); the locus of confession.

## δὲ

and

connective conjunction

## ὁμολογεῖται

one confesses

Pres Pass Indic 3 Sg · ὁμολογέω

main verb (impersonal passive)

→ gnomic present

ὁμολογέω: 'confess' (cf. v.9); impersonal — 'confessing is done with the mouth.'

## εἰς

for/unto

preposition + accusative (result)

## σωτηρίαν

salvation

Accusative

object of *εις* (result)

σωτηρία: 'salvation' (cf. v.1); the result of confession — not two stages but one whole faith, inwardly held and outwardly owned.

## 11 λέγει γὰρ ἡ γραφή· Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυθήσεται.

For the Scripture says, 'Everyone who believes in him will not be put to shame.'

NO ONE PUT TO SHAME **γὰρ** Scripture confirms the promise (Isa 28:16, with 'everyone' added): all who believe in him — without exception — will never be put to shame.

## λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb

→ gnomic present

## γὰρ

for

explanatory conjunction

## ἡ

the

Nominative

article

## γραφὴ

Scripture

Nominative

subject

γραφὴ: 'Scripture' (cf. 9:17); quoting Isa 28:16 (already used at 9:33).

**Πᾶς**

everyone

Nominative

*attributive adjective (substantival)*

πᾶς: 'all, every'; the emphatic 'everyone'  
Paul highlights — opening the door to  
all nations (cf. v.12-13).

**ὁ**

the (one)

Nominative

*article (substantizes ptc.)*

**πιστεύων**

who believes

Pres Act Ptc · Nom Sg Masc · πιστεύω

*substantival participle (subject)*

→ customary (characteristic)

πιστεύω: 'believe' (cf. 9:33); faith the  
sole qualifier.

**ἐπ'**

in/on

*preposition + dative (object of trust)*

**αὐτῷ**

him

Dative

*object of ἐπί*

'him' — Christ, the stone of 9:33.

**οὐ**

not

*negative particle*

**καταισχυνθήσεται**

will be put to shame

Fut Pass Indic 3 Sg · καταισχύνω

*main verb (citation)*

→ predictive future

καταισχύνω: 'put to shame, disappoint'  
(cf. 5:5; 9:33); the believer never  
disappointed.

**12** οὐ γάρ ἐστιν διαστολή Ἰουδαίου τε καὶ Ἑλληνοῦ, ὁ γὰρ αὐτὸς κύριος πάντων, πλουτῶν εἰς  
πάντας τοὺς ἐπικαλουμένους αὐτόν·

For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all  
who call on him.

**NO DISTINCTION** γάρ The ground of the 'everyone': no Jew/Greek distinction remains, for the one Lord of  
all lavishes his riches on all who call upon him.

οὐ

not

*negative particle*

γάρ

for

*explanatory conjunction*

ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

*main verb*

→ *gnomic present*

διαστολή

distinction

Nominative

*subject*

διαστολή: 'distinction, difference' (cf. 3:22); no Jew/Greek differentiation in salvation.

Ἰουδαίου

of Jew

Genitive

*genitive (of the distinction)*

Ἰουδαῖος: 'Jew' (cf. 1:16); paired with Greek.

τε

both

*correlative particle*

καί

and

*coordinating conjunction*

Ἕλληνας

of Greek

Genitive

*genitive (of the distinction)*

Ἕλληνας: 'Greek' (cf. 1:16); the representative Gentile.

ὁ

the

Nominative

*article*

γάρ

for

*explanatory conjunction*

αὐτός

same

Nominative

*intensive/identical adjective*

αὐτός: 'same'; the one and same Lord over both.

κύριος

Lord

Nominative

*subject*

κύριος: 'Lord' (cf. v.9, 13); Christ as Lord of all peoples.

πάντων

of all

Genitive

*objective genitive*

πᾶς: 'all'; Lord 'of all' — Jew and Gentile alike.

πλουτῶν

being rich/bestowing riches

Pres Act Ptc · Nom Sg Masc · πλουτέω

*adverbial participle (manner)*

→ *present (ongoing)*

πλουτέω: 'be rich, abound in wealth' (cf. πλοῦτος, 9:23); here transitively 'rich toward' — lavishing his wealth.

εἰς

toward/on

*preposition + accusative (direction)*

πάντας

all

Accusative

*attributive adjective*

πᾶς: 'all'; the universal recipients.

**τούς**

those

Accusative

article (substantizes ptc.)

**ἐπικαλουμένους**

who call on

Pres Mid Ptc · Acc Pl Masc · ἐπικαλέω

substantival participle (object of εἰς)

→ customary (characteristic)

ἐπικαλέω (mid.): 'call upon, invoke, appeal to' (cf. v.13-14); to call on the Lord — the mark of the saved.

**αὐτόν**

him

Accusative

direct object of ἐπικαλουμένους

### 13 Πᾶς γὰρ ὅς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου σωθήσεται.

For 'everyone who calls on the name of the Lord will be saved.'

ALL WHO CALL ARE SAVED **γὰρ** The universal promise sealed by Scripture (Joel 2:32): everyone, without exception, who calls on the Lord's name will be saved.

**Πᾶς**

everyone

Nominative

subject (substantival adj.)

πᾶς: 'all, every' (cf. v.11-12); the keyword of universality.

**γὰρ**

for

explanatory conjunction

**ὅς**

who

Nominative

relative pronoun

**ἂν**

ever

particle (w/ subjunctive, indefinite)

ὅς ἂν: 'whoever' — fully inclusive.

**ἐπικαλέσῃται**

calls on

Aor Mid Subj 3 Sg · ἐπικαλέω

subjunctive (indefinite rel. clause)

→ constative aorist

ἐπικαλέω (mid.): 'call upon, invoke' (cf. v.12); calling on the Lord in faith.

**τὸ**

the

Accusative

article

**ὄνομα**

name

Accusative

direct object

ὄνομα: 'name' (cf. 1:5); 'the name of the Lord' — in Joel, YHWH; Paul applies it to Jesus the κύριος (v.9, 12).

**κυρίου**

of the Lord

Genitive

possessive/objective genitive

κύριος: 'Lord'; the divine name now centered on Jesus.

## σωθήσεται

will be saved

Fut Pass Indic 3 Sg · σφζω

*main verb (citation)*

→ predictive future

σφζω: 'save' (cf. v.9-10; Joel 2:32 [LXX 3:5]); the saving promise to all who call.

## 14 Πῶς οὖν ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύσωσιν οὗ οὐκ ἤκουσαν; πῶς δὲ ἀκούσωσιν χωρὶς κηρύσσοντος;

How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching?

THE CHAIN BACKWARD οὖν A chain of questions traced back from calling: calling presupposes believing, believing presupposes hearing, hearing presupposes a preacher.

### Πῶς

how

*interrogative adverb*

### οὖν

then

*inferential conjunction*

οὖν: 'then'; drawing the logical chain from v.13's 'call on.'

### ἐπικαλέσονται

will they call on

Aor Mid Subj 3 Pl · ἐπικαλέω

*deliberative subjunctive*

→ constative aorist

ἐπικαλέω (mid.): 'call upon, invoke' (cf. v.12-13); the first link — calling requires faith.

### εἰς

on/in

*preposition + accusative (object of faith)*

**ὄν**

whom

Accusative

relative pronoun (object of ἐπίστευσαν)

**οὐκ**

not

negative particle

**ἐπίστευσαν**

they have believed

Aor Act Indic 3 Pl · πιστεύω

main verb (rel. clause)

→ constative aorist

πιστεύω: 'believe' (cf. v.9-11); calling presupposes believing.

**πῶς**

how

interrogative adverb

**δὲ**

and

connective conjunction

**πιστεύσωσιν**

are they to believe

Aor Act Subj 3 Pl · πιστεύω

deliberative subjunctive

→ constative aorist

πιστεύω: 'believe'; the second link — believing requires hearing.

**οἷ**

of whom

Genitive

relative pronoun (object of ἤκουσαν)

οἷ: 'of/whom'; ἀκούω + gen. of person heard — 'heard him' (heard the message about him, or heard him speaking through preachers).

**οὐκ**

not

negative particle

**ἤκουσαν**

they have heard

Aor Act Indic 3 Pl · ἀκούω

main verb (rel. clause)

→ constative aorist

ἀκούω: 'hear'; believing presupposes hearing.

**πῶς**

how

interrogative adverb

**δὲ**

and

connective conjunction

**ἀκούσωσιν**

are they to hear

Aor Act Subj 3 Pl · ἀκούω

deliberative subjunctive

→ constative aorist

ἀκούω: 'hear'; the third link — hearing requires a preacher.

**χωρὶς**

without

preposition + genitive (separation)

χωρὶς: 'without, apart from' (cf. 3:21); no hearing without a herald.

**κηρύσσοντος**

someone preaching

Pres Act Ptc · Gen Sg Masc · κηρύσσω

substantival participle (object of χωρὶς)

→ customary (characteristic)

κηρύσσω: 'proclaim, herald, preach' (cf. v.8); the herald whose proclamation makes hearing possible.

15 πῶς δὲ κηρύξωσιν ἐὰν μὴ ἀποσταλῶσιν; καθὼς γέγραπται· Ὡς ὠραῖοι οἱ πόδες τῶν εὐαγγελιζομένων τὰ ἀγαθὰ.

And how are they to preach unless they are sent? As it is written, 'How beautiful are the feet of those who bring good news!'

BEAUTIFUL FEET δὲ The chain's final link and its scriptural seal: preaching requires sending — and Scripture celebrates the messengers' coming as beautiful (Isa 52:7).

|  |  |  |  |
|--|--|--|--|
| <p>πῶς<br/>how<br/><i>interrogative adverb</i></p> | <p>δὲ<br/>and<br/><i>connective conjunction</i></p>  | <p>κηρύξωσιν<br/>are they to preach<br/>Aor Act Subj 3 Pl · κηρύσσω<br/><i>deliberative subjunctive</i><br/>→ <i>constative aorist</i><br/>κηρύσσω: 'preach, proclaim' (cf. v.14);<br/>the fourth link — preaching requires<br/>commissioning.</p> | <p>ἐὰν<br/>unless/if<br/><i>conjunction (third-class condition)</i><br/>ἐὰν μὴ: 'unless, if not.'</p>  |
| <p>μὴ<br/>not<br/><i>negative particle</i></p>     | <p>ἀποσταλῶσιν<br/>they are sent<br/>Aor Pass Subj 3 Pl · ἀποστέλλω<br/><i>subjunctive (protasis)</i><br/>→ <i>constative aorist</i><br/>ἀποστέλλω: 'send (with<br/>authority/commission)' (cf. ἀπόστολος,<br/>1:1); the divine sending that originates<br/>the whole chain.</p> | <p>καθὼς<br/>as<br/><i>comparative conjunction (citation formula)</i></p>  | <p>γέγραπται<br/>it is written<br/>Perf Pass Indic 3 Sg · γράφω<br/><i>main verb (citation formula)</i><br/>→ <i>intensive perfect (standing record)</i><br/>γράφω: 'it stands written'; quoting Isa<br/>52:7.</p> |

|   |   |  |  |
|---|---|--|--|
| <p><b>ὧς</b><br/>how<br/><i>exclamatory particle</i></p> <p>ὧς: here exclamatory — 'how (beautiful)!'</p> | <p><b>ὠραῖοι</b><br/>beautiful/timely<br/>Nominative<br/><i>predicate adjective</i></p> <p>ὠραῖος: 'beautiful, lovely, timely' (cf. ὥρα, 'hour, season'); the welcome arrival of the messengers.</p>  | <p><b>οἱ</b><br/>the<br/>Nominative<br/><i>article</i></p> | <p><b>πόδες</b><br/>feet<br/>Nominative<br/><i>subject</i></p> <p>πούς: 'foot' (cf. 3:15); the feet that bring the news — synecdoche for the messengers' coming.</p> |
| <p><b>τῶν</b><br/>of those<br/>Genitive<br/><i>article (substantizes ptc.)</i></p>                        | <p><b>εὐαγγελιζομένων</b><br/>who bring good news<br/>Pres Mid Ptc · Gen Pl Masc · εὐαγγελίζω<br/><i>substantival participle (possessive genitive)</i></p> <p>→ customary (characteristic)</p> <p>εὐαγγελίζω (mid.): 'announce good news, evangelize' (cf. εὐαγγέλιον, 1:1, 9, 15); the gospel-bearers.</p> | <p><b>τὰ</b><br/>the<br/>Accusative<br/><i>article</i></p> | <p><b>ἀγαθὰ</b><br/>good things<br/>Accusative<br/><i>direct object (substantival adj.)</i></p> <p>ἀγαθός: 'good'; 'the good news' — the content proclaimed.</p>     |

16 Ἀλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ· Ἰσαΐας γὰρ λέγει· Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;

But not all have obeyed the gospel. For Isaiah says, 'Lord, who has believed what he has heard from us?'

NOT ALL OBEYED **Ἀλλ'** The tragic qualification: though the message went out, not all obeyed it — Isaiah lamented the same unbelief (53:1).

Ἄλλ'

but

*adversative conjunction*

οὐ

not

*negative particle*

πάντες

all

Nominative

*subject (substantival adj.)*

πᾶς: 'all'; not all responded — the somber counterpoint to the universal offer.

ὑπήκουσαν

obeyed

Aor Act Indic 3 Pl · ὑπακούω

*main verb*

→ *constative aorist*

ὑπακούω: 'obey, submit, heed' (ὑπό + ἀκούω; cf. 6:17); faith as obedience to the gospel (cf. 1:5) — a play on ἀκούω, 'hear.'

τῷ

the

Dative

*article*

εὐαγγελίῳ

gospel

Dative

*dat. (object of ὑπήκουσαν)*

εὐαγγέλιον: 'gospel' (cf. 1:1, 16); the message not all obeyed.

Ἡσαΐας

Isaiah

Nominative

*subject*

Ἡσαΐας: Isaiah; quoted again (Isa 53:1).

γὰρ

for

*explanatory conjunction*

λέγει

says

Pres Act Indic 3 Sg · λέγω

*main verb*

→ *gnomic present*

Κύριε

Lord

Vocative

*vocative of address (in citation)*

κύριος: 'Lord'; the prophet's address to God.

τίς

who

Nominative

*interrogative pronoun (subject)*

τίς: 'who?'; the lament — so few believed.

ἐπίστευσεν

has believed

Aor Act Indic 3 Sg · πιστεύω

*main verb (citation)*

→ *constative aorist*

πιστεύω: 'believe'; the unbelief Isaiah foresaw.

τῇ

the

Dative

*article*

ἀκοῇ

what is heard/report

Dative

*dat. (object of ἐπίστευσεν)*

ἀκοή: 'hearing, report, message' (cf. ἀκούω; v.17); 'our report' — the message heard from the preachers.

ἡμῶν

our

Genitive

*subjective genitive (the report we gave)*

## 17 ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥήματος Χριστοῦ.

So faith comes from hearing, and hearing through the word of Christ.

FAITH FROM HEARING ἄρα The conclusion of the chain: faith arises out of the message heard, and that message comes through the word of Christ.

|  |   |   |  |
|--|---|---|--|
| <p>ἄρα</p> <p>so</p> <p><i>inferential particle</i></p> <p>ἄρα: 'so, therefore' (cf. 5:18; 8:1); summing up the chain of vv.14-16.</p>   | <p>ἡ</p> <p>the</p> <p>Nominative</p> <p><i>article</i></p>   | <p>πίστις</p> <p>faith</p> <p>Nominative</p> <p><i>subject</i></p> <p>πίστις: 'faith' (cf. 1:17); arises from hearing the message.</p>  | <p>ἐξ</p> <p>from</p> <p><i>preposition + genitive (source)</i></p>  |
| <p>ἀκοῆς</p> <p>hearing/the message</p> <p>Genitive</p> <p><i>object of ἐξ (source)</i></p> <p>ἀκοή: 'hearing, report, message' (cf. v.16); faith's source — the heard word.</p> | <p>ἡ</p> <p>the</p> <p>Nominative</p> <p><i>article</i></p>   | <p>δὲ</p> <p>and</p> <p><i>connective conjunction</i></p>   | <p>ἀκοὴ</p> <p>hearing/the message</p> <p>Nominative</p> <p><i>subject</i></p> <p>ἀκοή: 'hearing, report'; in turn coming through Christ's word.</p> |
| <p>διὰ</p> <p>through</p> <p><i>preposition + genitive (means)</i></p>   | <p>ῥήματος</p> <p>word</p> <p>Genitive</p> <p><i>object of διὰ (means)</i></p> <p>ῥῆμα: 'word, spoken word' (cf. v.8); the proclaimed word of/about Christ.</p> | <p>Χριστοῦ</p> <p>of Christ</p> <p>Genitive</p> <p><i>objective/subjective genitive</i></p> <p>Χριστός: 'Christ'; 'the word of Christ' — the message about him, or his own word through preachers (some MSS read 'of God').</p> |  |

18 ἀλλὰ λέγω, μὴ οὐκ ἤκουσαν; μενοῦνγε· εἰς πᾶσαν τὴν γῆν ἐξηλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.

But I ask, have they not heard? Indeed they have: 'Their voice has gone out to all the earth, and their words to the ends of the world.'

THEY DID HEAR **ἀλλὰ** First defense of Israel's culpability: they certainly heard — the gospel's voice has reached the whole earth (Ps 19:4).

ἀλλὰ

but

*adversative conjunction*

λέγω

I ask/say

Pres Act Indic 1 Sg · λέγω

*main verb*

→ customary present

λέγω: 'say, ask'; introducing the rhetorical question.

μὴ

(not)

*interrogative particle (expects 'no')*

μὴ οὐκ: a double negative in a question expecting 'no' to the negative — i.e. 'surely they did hear?'

οὐκ

not

*negative particle*

ἤκουσαν

have they heard

Aor Act Indic 3 Pl · ἀκούω

*main verb*

→ constative aorist

ἀκούω: 'hear' (cf. v.14); did Israel fail to hear? No.

μενοῦνγε

indeed/on the contrary

*particle (emphatic affirmation)*

μενοῦνγε: 'indeed, rather, certainly' (cf. 9:20); strong affirmation — 'yes, certainly they did.'

εἰς

to/into

*preposition + accusative (extent)*

πᾶσαν

all

Accusative

*attributive adjective*

**τὴν**

the

Accusative

*article*

**γῆν**

earth

Accusative

*object of εἰς*

γῆ: 'earth' (cf. 9:17); the universal reach of the message (Ps 19:4 [LXX 18:5]).

**ἐξῆλθεν**

has gone out

Aor Act Indic 3 Sg · ἐξέρχομαι

*main verb (citation)*

→ *constative aorist*

ἐξέρχομαι: 'go out, go forth' (ἐκ + ἔρχομαι); the proclamation's spread.

**ὁ**

the

Nominative

*article*

**φθόγγος**

voice/sound

Nominative

*subject*

φθόγγος: 'sound, voice, utterance'; in the Psalm, creation's witness, here applied to the gospel's heralds.

**αὐτῶν**

their

Genitive

*genitive of possession*

**καὶ**

and

*coordinating conjunction*

**εἰς**

to

*preposition + accusative (extent)*

**τὰ**

the

Accusative

*article*

**πέρατα**

ends

Accusative

*object of εἰς*

πέρας: 'end, limit, boundary'; the farthest reaches.

**τῆς**

of the

Genitive

*article*

**οἰκουμένης**

world/inhabited earth

Genitive

*genitive (of the ends)*

οἰκουμένη: 'inhabited world' (from οἰκέω, 'dwell'; cf. 'ecumenical'); the whole populated earth.

**τὰ**

the

Nominative

*article*

**ῥήματα**

words

Nominative

*subject*

ῥῆμα: 'word' (cf. v.8, 17); the message reaching the ends of the earth.

**αὐτῶν**

their

Genitive

*genitive of possession*

19 ἀλλὰ λέγω, μὴ Ἰσραὴλ οὐκ ἔγνω; πρῶτος Μωϋσῆς λέγει· Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει, ἐπ' ἔθνει ἀσυνέτῳ παροργιῶ ὑμᾶς.

But I ask, did Israel not understand? First Moses says, 'I will make you jealous of those who are not a nation; with a foolish nation I will make you angry.'

DID ISRAEL NOT KNOW? ἀλλὰ Second defense: Israel did understand, for Moses long ago warned that God would provoke them to jealousy through a 'non-nation' (Deut 32:21).

ἀλλὰ

but

*adversative conjunction*

λέγω

I ask/say

Pres Act Indic 1 Sg · λέγω

*main verb*

→ customary present

μὴ

(not)

*interrogative particle (expects 'no')*

μὴ ... οὐκ: 'surely Israel did not fail to know?'

Ἰσραὴλ

Israel

Nominative

*subject*

Ἰσραήλ: Israel; did they fail to understand? No.

οὐκ

not

*negative particle*

ἔγνω

did know/understand

Aor Act Indic 3 Sg · γινώσκω

*main verb*

→ constative aorist

γινώσκω: 'know, understand' (cf. 1:21); Israel did know — the Scriptures foretold it.

πρῶτος

first

Nominative

*predicate adj. (adverbial, 'first')*

πρῶτος: 'first'; Moses is the first witness cited.

Μωϋσῆς

Moses

Nominative

*subject*

Μωϋσῆς: Moses; the first to announce Gentile inclusion provoking Israel.

## λέγει

says

Pres Act Indic 3 Sg · λέγω

*main verb*

→ gnomic present

## Ἐγώ

I

Nominative

*subject (emphatic pronoun, God speaking)*

ἔγώ: 'I' — God as speaker in Deut 32:21.

## παραζηλώσω

I will make jealous

Fut Act Indic 1 Sg · παραζηλώω

*main verb (citation)*

→ predictive future

παραζηλώω: 'provoke to jealousy' (παρά + ζηλώω; cf. ζηλος, v.2; the theme of 11:11, 14); God uses the Gentiles to make Israel jealous.

## ὑμᾶς

you

Accusative

*direct object*

## ἐπ'

by/at

*preposition + dative (cause/opportunity)*

ἐπί + dat. of cause: 'over, at, by means of.'

## οὐκ

not

*negative particle*

## ἔθνει

a nation

Dative

*dat. of cause*

ἔθνος: 'nation' (cf. 1:5); 'a non-nation' — the Gentiles, no people in Israel's eyes (cf. 9:25).

## ἐπ'

with/at

*preposition + dative (cause/opportunity)*

## ἔθνει

a nation

Dative

*dat. of cause*

ἔθνος: 'nation'; the foolish nation used to provoke.

## ἄσυνέτῳ

foolish/without understanding

Dative

*attributive adjective*

ἄσυνετος: 'without understanding, foolish' (ἀ- + σύνημι; cf. 1:21, 31); the Gentiles deemed senseless by Israel — yet now God's instrument.

## παροργιῶ

I will provoke to anger

Fut Act Indic 1 Sg · παροργίζω

*main verb (citation)*

→ predictive future

παροργίζω: 'provoke to anger, exasperate' (παρά + ὀργίζω; cf. ὀργή, 1:18); the second provocation — jealousy edging into anger.

## ὑμᾶς

you

Accusative

*direct object*

20 Ἡσαΐας δὲ ἀποτολμᾷ καὶ λέγει· Εὐρέθην τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανῆς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν.

Then Isaiah is so bold as to say, 'I was found by those who did not seek me; I revealed myself to those who did not ask for me.'

FOUND BY NON-SEEKERS δὲ Isaiah's even bolder word (65:1): God let himself be found by Gentiles who were not even seeking him — an astonishing reversal.

### Ἡσαΐας

Isaiah

Nominative

subject

Ἡσαΐας: Isaiah; the bold prophet.

### δὲ

then/and

connective conjunction

### ἀποτολμᾷ

is so bold/dares

Pres Act Indic 3 Sg · ἀποτολμάω

main verb

→ gnomic present

ἀποτολμάω: 'be very bold, make bold to' (ἀπό-intensive of τολμάω, 'dare'; cf. 5:7); Isaiah dares to speak the shocking word.

### καὶ

and

coordinating conjunction

### λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb

→ gnomic present

### Εὐρέθην

I was found

Aor Pass Indic 1 Sg · εὐρίσκω

main verb (citation)

→ constative aorist

εὐρίσκω: 'find' (cf. 4:1; 7:21); God 'was found' — by those not looking (Isa 65:1).

### τοῖς

by those

Dative

article (substantizes ptc.)

### ἐμὲ

me

Accusative

direct object of ζητοῦσιν

|   |   |   |  |
|---|---|---|--|
| <p><b>μή</b><br/>not<br/><i>negative particle (w/ ptc.)</i></p>                   | <p><b>ζητοῦσιν</b><br/>seeking<br/>Pres Act Ptc · Dat Pl Masc · ζητέω<br/><i>substantival participle (dat. of agent)</i><br/>→ customary (characteristic)<br/>  ζητέω: 'seek' (cf. v.3); those who were not seeking God — the Gentiles.</p> | <p><b>ἐμφανής</b><br/>manifest/visible<br/>Nominative<br/><i>predicate adjective</i><br/>  ἐμφανής: 'manifest, visible, plainly seen' (ἐν + φαίνω); God made himself evident.</p> | <p><b>ἐγενόμην</b><br/>I became/revealed myself<br/>Aor Mid Indic 1 Sg · γίνομαι<br/><i>main verb (citation)</i><br/>→ constative aorist<br/>  γίνομαι: 'become'; 'I became manifest' — God's self-disclosure to non-seekers.</p>  |
| <p><b>τοῖς</b><br/>to those<br/>Dative<br/><i>article (substantizes ptc.)</i></p> | <p><b>ἐμέ</b><br/>me<br/>Accusative<br/><i>direct object of ἐπερωτῶσιν</i></p>  | <p><b>μή</b><br/>not<br/><i>negative particle (w/ ptc.)</i></p>   | <p><b>ἐπερωτῶσιν</b><br/>asking for<br/>Pres Act Ptc · Dat Pl Masc · ἐπερωτάω<br/><i>substantival participle (dat. of reference)</i><br/>→ customary (characteristic)<br/>  ἐπερωτάω: 'ask, inquire of' (ἐπί + ἐρωτάω); those who did not even ask after God — yet found by him.</p> |

**21** πρὸς δὲ τὸν Ἰσραὴλ λέγει· Ὅλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.

| But concerning Israel he says, 'All day long I have held out my hands to a disobedient and contrary people.'

| **OUTSTRETCHED HANDS** **δὲ** The chapter ends on God's grieved patience (Isa 65:2): all day long he extended pleading hands to a people who only disobeyed and contradicted.

|  |   |   |  |
|--|---|---|--|
| <p><b>πρὸς</b><br/>concerning/to<br/><i>preposition + accusative (reference)</i><br/>  πρὸς + acc.: here 'with reference to, concerning' Israel.</p> | <p><b>δὲ</b><br/>but<br/><i>adversative conjunction</i></p> | <p><b>τὸν</b><br/>the<br/>Accusative<br/><i>article</i></p> | <p><b>Ἰσραὴλ</b><br/>Israel<br/>Accusative<br/><i>object of πρὸς</i><br/>  Ἰσραὴλ: Israel; the contrast to the Gentiles of v.20.</p> |
|--|---|---|--|

## λέγει

he says

Pres Act Indic 3 Sg · λέγω

*main verb*

→ *gnomic present*

## ὅλην

all/whole

Accusative

*attributive adjective*

## τὴν

the

Accusative

*article*

## ἡμέραν

day

Accusative

*accusative of duration*

ἡμέρα: 'day'; ὅλην τὴν ἡμέραν = 'all day long' (cf. 8:36) — God's persistent, patient appeal.

## ἔξεπέτασα

I have held out/stretched out

Aor Act Indic 1 Sg · ἐκπετάννυμι

*main verb (citation)*

→ *constative aorist*

ἐκπετάννυμι: 'spread out, stretch out' (ἐκ + πετάννυμι); hands extended in invitation/pleading — the gesture of welcome.

## τὰς

the

Accusative

*article*

## χειρᾶς

hands

Accusative

*direct object*

χείρ: 'hand'; outstretched in appeal — God's persistent overture.

## μου

my

Genitive

*genitive of possession*

## πρὸς

to

*preposition + accusative (direction)*

## λαὸν

a people

Accusative

*object of πρὸς*

λαός: 'people' (cf. 9:25-26); Israel, God's own people, here described by its resistance.

## ἀπειθοῦντα

disobedient

Pres Act Ptc · Acc Sg Masc · ἀπειθέω

*attributive participle*

→ *present (ongoing)*

ἀπειθέω: 'be disobedient, refuse to believe' (ἀ- + πείθω; cf. ἀπειθής, 1:30); the people's persistent refusal.

## καὶ

and

*coordinating conjunction*

## ἀντιλέγοντα

contrary/contradicting

Pres Act Ptc · Acc Sg Masc · ἀντιλέγω

*attributive participle*

→ present (ongoing)

ἀντιλέγω: 'speak against, contradict, oppose' (ἀντί + λέγω); a people that talks back to God — the note on which the chapter ends, setting up ch. 11.

**On the text.** The Greek follows the standard critical text of Romans 10, uniform in its main wording across the modern editions (NA28, SBLGNT, THGNT) and itself an ancient, public-domain text; NA28's distinctively copyrighted critical apparatus is not reproduced. Verse punctuation is editorial and conventional. At v.4 τέλος νόμου ('end of the law') is exegetically contested — 'end/termination,' 'goal/fulfillment,' or both senses together — and is annotated rather than resolved. The chapter cites Leviticus 18:5, Deuteronomy 30:12-14 (christologically reapplied), Isaiah 28:16 and 52:7 and 53:1, Psalm 19:4, Deuteronomy 32:21, and Isaiah 65:1-2, chiefly following the LXX.

**On the labels.** Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

**On the discourse tier.** Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.