

## **Doctrine of Confession vs Faith**

**11-18-2007**

1. Having completed our study of the Book of 1st Peter last week, it is now time to begin a series of categorical studies found in the Bible. Our first study I have entitled "Confession vs Faith."

2. This doctrine will answer the question "is faith alone enough or do you have to add confession for salvation?" There are a host of Scriptures that indicate faith alone in Christ alone is sufficient and then there are two or three which some, in error, have said indicate you must add confession for salvation.

3. The view that faith is not enough is blasphemous, arrogant and denies the Doctrine of the Total Depravity of Man.

Isa 64:6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

Jer 17:9 The heart is deceitful above all things, and desperately wicked: who can know it?

3.1 Let us take a look at a few Scriptures which tell us faith is sufficient without works and one which even tells us "the more you work the greater the debt."

Isa 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

Rom 3:23 For all have sinned, and come short of the glory of God;

Rom 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

Rom 3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

Rom 3:26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Rom 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

Eph 2:9 Not of works, lest any man should boast.

Acts 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Rom 4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

Rom 4:4 Now to him that worketh is the reward not reckoned of grace, but of debt.

Rom 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Joh 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

Joh 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

Rom 8:1 There is therefore now no condemnation to them which are in Christ Jesus, [who walk not after the flesh, but after the Spirit].

2Co 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Joh 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

John 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

4. There are those who think confession is required for salvation based on Scripture; therefore careful analysis of these verses is necessary.

4.1 If confession before men is necessary we need to see if the Bible takes note of any secret disciples.

4.2 Joh 19:38 tells of a famous secret disciple who was afraid to come out of the closet.

Joh 19:38 And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

4.3 There was also a tradition of using the secret "ichthus sign" to communicate the Christian faith. This was done as a clandestine acrostic which stood for Jesus, Christ, God, Son, Savior.

## **ICHTHUS CHART**

5. What about Mat 10:32-33?

Mat 10:32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

Mat 10:33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

5.1 The book of Matthew being a synoptic gospel is a Kingdom Book and thus related to an earthly Kingdom before men and temporal sanctification is related to the New Covenant.

5.2 The context then of the book and the statement in Mat 10:32 and 33 is an offering of the Kingdom to Israel; this is the primary application.

5.3 The primary application is related to the hypostatic union and any acceptance of the Messiah was by definition before men. Many people think Christ came on that first Christmas to present His Kingdom to us as church age saints.

### **DISPENSATION CHART SHOWING REJECTION BY ISRAEL**

5.4 The Kingdom Age, as you can see, is a sub-age occurring at the close of the Jewish Age proper when the Second Person of the Trinity agreed to step down from heaven and reject the attributes of His Deity and become the Jewish Messiah.

5.4.1 The Scripture is clear with reference to whom the Kingdom was first offered; in fact the Kingdom message presented first by our Lord was not to be taken to the gentiles but rather it was clearly only for the house of Israel.

5.5 The Lord in His own Words restricted the kingdom message in Mat 10:5-6 and then the Holy Spirit inspired the moving anecdote of Mar 7:25-29 to further illustrate for whom the Kingdom was first offered.

Mat 10:5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

Mat 10:6 But go rather to the lost sheep of the house of Israel.

Mar 7:25 For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

Mar 7:26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

Mar 7:27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

Mar 7:28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

Mar 7:29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

Mar 7:30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

5.6 Matthew also records the encounter with the Syrophenician lady in which our Lord makes plain, the Kingdom must first be offered to Israel. Mat 15:21-28

Mat 15:21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

Mat 15:22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.

Mat 15:23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

Mat 15:24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

Mat 15:25 Then came she and worshipped him, saying, Lord, help me.

Mat 15:26 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

Mat 15:27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

Mat 15:28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

5.7 The book of Matthew being a synoptic gospel is a Kingdom Book and therefore describes an earthly Kingdom offered on earth.

5.7.1 Whenever reading a synoptic gospel i. e. Matthew, Mark, Luke, and part of John; we must keep in mind to whom these books had primary application.

5.7.2 To further clarify let's look at the intercalation Dispensation Chart to see how the Church Age in which we live is but an insertion between what is in reality two Jewish Ages, the Jewish Age proper and its continuation, the Tribulation.

## **INTERCALATION CHART**

5.8 The context then of the book and the statement in Mat 10:32 and 33 is an offering of the Kingdom to Israel; this is the primary application, an offering of an eternal Kingdom on earth.

5.9 The primary application of Mat 10:32-33 is related to the hypostatic union and any acceptance of the Messiah was by definition before men. Let me risk patronizing, can you accept an earthly Kingdom on earth without recognition of the ruler of that Kingdom? Obvious answer - of course not.

## **CHART AGE OF INCARNATION**

6. The meaning for the Church of Mat 10:32-33 can be found in the Epistle to Timothy.

Mat 10:32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

Mat 10:33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

2Ti 2:12 If we suffer, we shall also reign with him: if we deny him, he also will deny us:

2Ti 2:13 If we believe not, yet he abideth faithful: he cannot deny himself.

7. This verse alludes to positional and temporal sanctification which can best be understood by looking at our Trichotomy of the Christian Life.

## **CHART TRICHOTOMY OF CHRISTIAN LIFE**

8. What then of Romans 10:9-10?

Rom 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

Rom 10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

8.1 Some have in error thought this Scripture requires belief and confession in order to be saved. Paul will use the most sacred Shema to explain the correct meaning of the Shema ritual and the meaning of Rom 10:9-10.

8.1.1 To understand these two verse, it helps to know that Romans chapters 9, 10 and 11 are a parenthesis where Paul appeals to his beloved comrades, his fellow Jews.

8.1.2 In a Church Age letter to mostly gentiles at Rome Paul elects to pause and speak directly to Israel.

8.2 Paul will use the most sacred Shema to explain the correct meaning of the Shema ritual.

8.2.1 The Shema ritual gets its name from the first word of Deu 6:4. The Word is Shema, it introduces the verse. It is the Kal imperative of the verb Shama meaning "to hear."

8.2.2 Shema Yisrael rings the Hebrew of Deu 6:4 as this quote has been heard for thousands of years wherever Jews have met to worship on the Sabbath day.

8.2.3 Paul explains the true meaning of the sacred Shema ritual in Rom 10:9-10 by quoting it.

8.2.4 Before quoting Deu 6:4 however Paul paraphrases Moses' admonition to Israel found in Deu 30:11-14. Moses and Paul urge Israel to stop trying to do things for salvation, and accept the salvation doctrine which is in their mouth, "the Shema."

Deu 30:11 For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.

Deu 30:12 It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

Deu 30:13 Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

Deu 30:14 But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

8.2.5 Rom 10:5-8 is a close paraphrase of Deu 30:11-14.

Rom 10:5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

Rom 10:6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)

Rom 10:7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

Rom 10:8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

8.3 What Word of faith is Paul talking about that is in the mouth of the Jews? "it's the Shema."

Deu 6:4 Hear, O Israel: The LORD our God is one LORD: This is a very poor translation given the failure to translate a plural noun as plural, its New Testament interpretation by Paul and the poor selection of "is" as one of the supplied verbs.

8.3.1 Let's see what it looks like in the Hebrew: "Shema" Yisrael Yehovah Elohenu Yehova Echad." Literally from the Hebrew we have "I command you listen Israel, the Lord, our plural God, the Lord, One." Ellipsis demands the translator to supply verbs and we as church age saints have the help of Paul to assist us in our translation - so let's get cracking.

8.3.2 We begin with the Kal imperative of the Hebrew verb Shema followed by the proper noun singular of Yisrael.

8.3.3 Followed by the proper noun singular Yehovah or Lord, it is what we call the tetragrammaton or revealed member of the Trinity. Yehovah we know as the Lord Jesus.

8.3.4 There is no verb following so we must supply a verb therefore we should supply the "to be" verb in its simplest form, that being Hayah translated in the English as "is, are, was, were or become/became."

8.3.5 Then we have the proper noun plural of El usually written as Elohim except when accompanied with a suffix Nu. In our verse, the two together anglicized appear as

Elohenu. On page 7 of R. B. Thieme's book "Creation, Chaos, and Restoration" the Col. has written of the word *Elohim*: ... creation was performed by *Elohim*. This plural Hebrew noun for God refers to all three coequal, coinfinite, coeternal persons of the divine Trinity ... All three members of the Godhead were involved in creation, although God the Son, the preincarnate Jesus Christ, was the actual creator.

8.3.6 This ends the first phrase so what do we have so far: "Hear up Israel the Lord is our plural God i. e. the Triune God of Israel."

8.3.7 Now for the second phrase: The phrase begins with Yehovah a proper noun singular usually translated Jehovah or Lord, it is what we call the tetragrammaton or revealed member of the Trinity Who we know as the Lord Jesus.

8.3.8 Again we are faced with no verb therefore **Hayah** the "to be" verb is again selected. Given Paul's teaching we know it must be rendered "became." So we have so far in our second phrase "the Lord became." And then we have the simple cardinal number **Echad**, which can also be translated either as "one" or "unique."

8.3.9 Translation: Listen up Israel and pay attention: The Lord Jehovah is our plural God; the Lord Jehovah became one and unique.

8.4 Paul is stressing the need for Israel to become by faith a real and/or spiritual Jew; Paul is making clear the purpose of the Shema; Israel is urged to believe what is in their mouth and be saved, an act which will move them from being simply an ethnic Jew to a "real Jew." The purpose then of the Shema is to put the right words in their mouth which is as Paul declares "the words which we preach."

8.4.1 There is a difference between an ethnic Jew and a real Jew for as the Scripture says in Mal 1:2-3, "Jacob I love and Esau I hate" -- Jacob being a believing Jew and Esau an unbelieving Jew.

Mal 1:2 I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob,  
Mal 1:3 And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

8.5 Moses understood this need and in Rom 10:9 Paul tells his Jewish friends that the Shema is in their mouth and will bring salvation if they would but believe it. Paul quotes Moses as his documentation.

Rom 10:8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

8.6 The Shema of Deuteronomy was quoted twice daily in synagogues all over the Roman Empire. And even today it is recited each and every Saturday.

Deu 6:4 Hear, O Israel: The LORD our God is one LORD:

Expanded Translation: Listen up Israel, the revealed member of the Godhead is also One of the personalities of the Trinity; the revealed personality of the Trinity - the Messiah became unique and One.

8.7 It has long been understood that Deu 6:4 is the essence of Judaism. Example: on page 549 in Will Durant's Book, The Story of Civilization - Caesar and Christ, the following appears:

"Several Rabbi's were executed for disobeying this injunction (to stop teaching Judaism) ... Akiba, at age 95, insisted on teaching his pupils; he was imprisoned, condemned and died we are told with the basic tenet of Judaism on his lips, "Hear O Israel: The Lord is our God, the Lord is One." Deu 6:4

8.8 This confession is well recognized by Moses and Paul as the entrance to salvation, i. e., simply believe what you daily recite and it matters not if you recite it and then believe it or you believe it and then recite it.

8.8.1 The key of course says Paul, is to believe what you have been saying for so many years.

8.9 In essence Paul is saying Christ is the unique One of the Trinity so just accept him and be saved, it is in your mouth so believe what you have had in your mouth for such a long time.

8.10 Again the verse:

Deu 6:4 Hear, O Israel: The LORD our God is one LORD:

Rom 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

Rom 10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

8.11 Christians like many Jews have been confounded by these Scriptures, some purporting these two verses, Rom 10:9-10, require something beside faith in Christ for salvation.

9. In summary:

9.1 Faith in Christ alone in any age is the way of salvation.

9.2 There were secret disciples.

9.3 There was a secret sign called an ICHTHUS.

9.4 Confession before men is not necessary for salvation.

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