

Confession and Faith Preface

4-25-18

1. In this doctrine you will see the following questions answered: I might comment briefly one or more of questions.

“do you need to confess your sins in order to be saved or is faith in the Lord Jesus Christ enough?”

“do you have to ask Christ to come into your heart to be saved or is faith alone in Christ enough?”

“do you have to tell God that you are a sinner and then ask God for forgiveness or is faith alone enough?”

“do you have to confess Christ before men or is faith alone in Christ enough?”

“does coming down an aisle in Church or in some public meeting seal your salvation or is faith alone in Christ enough?”

“do you have to turn from sins and then ask Christ to save you or is faith alone enough?”

“do you have to join a local or international church to be saved or is faith alone in Christ enough?”

“do you have to be water baptized in order to be saved or is faith alone in Christ enough?”

“do you have to have certain rites said over you for complete ablution or is faith alone in Christ enough?”

“are the words out of the mouth of a thief who had just reviled the Lord ‘remember me when You come into your kingdom’ sufficient to save even a smart-mouth criminal? ”

“is man totally depraved and cannot participate in the salvation experience?”

2. Many other questions will be answered in tonight’s study. Let me close the preface with a quote from C. I. Scofield which I think concludes but also serves as an introduction to the *Doctrine of Confession and Faith*. “When the two malefactors were hanged beside the Lord, one was no better than the other ... It is only the grace of God in the cross of Christ that can instantly transform a reviling sinner ... One thief was saved, so that none needs to despair; but only one so that none may presume.”

May the Lord be gracious unto us this evening. Teach us till we want no more.

Introduction

4-25-2018

Most of you will no doubt recall that last week I taught the *Doctrine of Kenosis* and when time expired we had just begun a study of the *Doctrine of Confession and Faith*.

Doctrine of Confession and Faith

1. 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.

2. The view that faith is not enough is blasphemous, arrogant and denies the total depravity of man. I want to give you several points from our *Doctrine of Depravity*.

2.1 Man is no good from birth and cannot please God. Mankind at birth even without personal sin, stands condemned in God's eyes.

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.

2.2 At birth God imputes spiritual death to our old sin natures.

Rom 5:12 Wherefore, as by one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

3. Let's Review the *Doctrine of the Depravity of Man*

The Depravity of Man

1. Definition and Concept: Man is no good from birth and cannot please God in any way.

1.1 Man at birth with his Old Sin Nature, even without personal sin, stands condemned in the eyes of God.

1.2 At birth God imputes spiritual death to the old sin nature.

Rom 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have an Old Sin Nature with its' product which is personal sin.

2. The effects of the Fall:

2.1 The Fall was indeed an historical event with dire consequences for all mankind. The consequences it brought upon mankind's first parents did not cease with their death. They implicated both creation and posterity. The age of innocence was gone.

2.2 All creation is tarnished.

Rom 8:19 The creation waits in eager expectation for the sons of God to be revealed.

Rom 8:20 For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope.

Rom 8:21 that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God.

Rom 8:22 We know that the whole creation has been groaning as in the pains of childbirth right up to the present time.

2.3 For both present and future generations the Fall introduced the universality of sin with its associated curses.

Psa 143:2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

Rom 3:4 God forbid: yea, let God be true, but every man a liar; as it is written, that thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

Rom 3:10 As it is written, There is none righteous, no, not one:

Rom 3:11 There is none that understandeth, there is none that seeketh after God.

Rom 3:12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

Gal 3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

1Jo 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us ...

1Jo 1:10 If we say that we have not sinned, we make him a liar, and his word is not in us.

2.3.1 As the New England Primer put it, "In Adam's fall, we sinned all."

2.3.2 It is in the Fall of the human race that we are given the explanation why children are born sinners, why some die in infancy, why there is disease and why all who survive birth, regardless of race, culture, and ancestry, commit voluntary transgressions."

2.4 The sin transmitted to the human race is called the original sin.

2.5 Sin is derived from the original root of mankind; it is present in each individual from the time of his birth; and the old sin nature is the root cause of all personal sins.

2.6 As a result of the original sin man is both a guilty and a polluted creature.

2.7. In Rom 5:12-19 Paul stresses the solidarity of the human race, the federal headship of Adam over it, the unique significance of his first sin for all his posterity, and the guilt with its consequences under which all men now stand.

Rom 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

Rom 5:13 (For until the law sin was in the world: but sin is not imputed when there is no law.

Rom 5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

Rom 5:15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

Rom 5:16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

Rom 5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

Rom 5:18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

Rom 5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

2.8 The apostle reiterates the same truth in 1Co 15:22.

1Co 15:22 For as in Adam all die, even so in Christ shall all be made alive.

2.8.1 If all die in Adam, it is because all are guilty in Adam.

2.8.2 Every man soon after birth is guilty of personal sin and is, as a result, personally deserving of divine punishment. We can't really blame Adam.

2.9 Guilt, however, is but one result of original sin. The other is pollution. Man no longer possesses the original goodness in which he was created. In its place has come a perversity.

2.10 This pollution of his entire nature is called total depravity, a term that needs to be guarded against misunderstanding.

2.11 Depravity does not suggest that every man is as bad as he can possibly become.

2.12 Nor does it imply that he is incapable of thinking or doing any good whatsoever.

2.13 Rather, we are to understand by the term that man is inherently corrupt in every part of his nature and is incapable of doing any Divine Good.

2.13.1 Total depravity is clearly taught in Scripture. Rom 7:18-8:1

Rom 7:18 For I know that in me (that is, in my flesh,) dwells nothing good : for the desire to do good is present with me; but how to perform that which is good escapes me.

Rom 7:19 For the good that I desire to do I cannot do: but the evil which I my conscience tells me not to do , that I do.

Rom 7:20 Now if I keep on doing those things that I know are wrong, it is no more I that do it, but the Old Sin Nature that dwells in me.

Rom 7:21 In fact it seems to be a given, that, when I desire to do good, evil is present with me and seems to over-power me.

Rom 7:22 For I truly delight in the law of God after the inward man:

Rom 7:23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which indwells and dominates me.

Rom 7:24 O wretched man that I am! who shall deliver me from the body of this death?

Rom 7:25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Rom 8:1 There is therefore now no condemnation to them which are in Christ Jesus.

2.13.2 As unbelievers we could do nothing but succumb to the old sin nature.

Eph 4:17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

Eph 4:18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

2.13.3 There is also a sense of depravity even with regenerate man as we have seen. (1Jo 1:8 and 10)

Tit 1:15 Unto the pure all things are pure: but unto them that are defiled and "to the unbeliever is nothing pure;" but even their mind and conscience is defiled.

2.14 The effects of Adam's sin then goes beyond his descendants; it extends to human birth.

Gen 3:17 To Adam he said, "Because you listened to your wife and ate from the tree about which I commanded you, 'You must not eat of it,' "Cursed is the ground because of you; through painful toil you will eat of it all the days of your life.

2.15 As the image of God, the apex of creation, man was originally appointed God's vice-regent.

Gen 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Psa 8:6 Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

2.16 When he, the crown of creation, fell, he brought catastrophe into everything over which he had dominion.

2.17 This curse, which hangs like a pall over creation, will not be removed until the end of the millennial reign of Christ at which time the effects of the fall will finally be abolished, and a new heaven and a new earth, wherein righteousness dwells, will be established.

2Pe 3:12 Looking for and hasting unto the coming of the day of God, when the heavens shall burst into flame and be dissolved, and both planet earth with its galaxies and all that is therein shall melt with fervent heat?

2Pe 3:13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

3. Let us return to our question is faith enough for salvation? by looking at a few Scriptures which tell us faith is sufficient 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 everyone 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 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.

4. What about those passages wrongly interpreted as adding confession? Let's carefully analyze the troublesome passages. What about Mat 10:32-33? Does it teach that confession is necessary for salvation?

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.

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

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