

Last week I taught the *Doctrine of Kenosis* and when time expired we had just returned to a study of the *Doctrine of Confession and Faith*.

### Doctrine of Confession and Faith

1. I want to review some of that learned last Wednesday and then begin new material at point four on page two. 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.

3. Let us return to a study of 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.

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 the tradition of using the secret "ichthus sign" to communicate the Christian faith. This was done as a clandestine acrostic that stood for Jesus, Christ, God, Son, Savior. The word for fish in the Greek is **ΙΧΘΥΣ**. The sign of the fish was used as a secret sign among Christians; thus, the acrostic.

I-**Ιησους** –Jesus

X-**Χριστος**–Christ

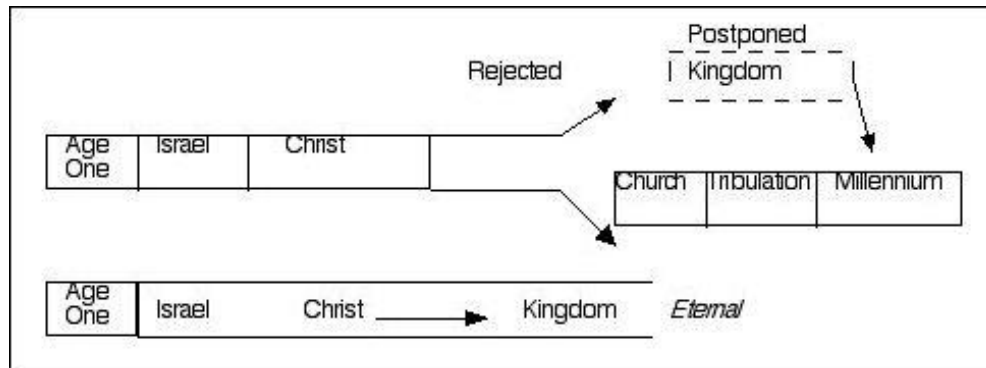
Θ-**Θεος**–God

Υ-**Υιος**–Son

Σ-**Σωτηριον**–Savior

5. The book of Matthew is a synoptic Gospel and thus its contents have primary application to Israel. Ergo, positional sanctification is a product of accepting Christ as the Jewish Messiah and temporal sanctification is related to the New Covenant.

5.1 The New Covenant is God's supernatural changing of those who will enter His Kingdom. Given Israel's rejection of the Messiah's offering, the implementation of Christ's Kingdom for Israel must await His Second Advent. Jer 31:31-33, 32:40-41 and Heb 8:7-11



Jer 31:31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

Jer 31:32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

Jer 31:33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

Jer 32:40 And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

Jer 32:41 Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.

Heb 8:7 For if that first covenant had been faultless, then should no place have been sought for the second.

Heb 8:8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

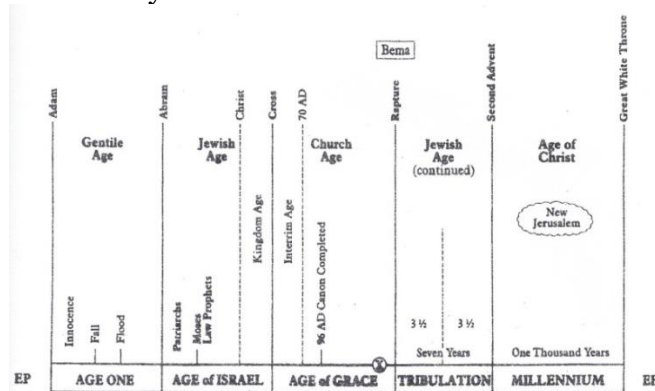
Heb 8:9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

Heb 8:10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

Heb 8:11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

5.2 The primary applications of the synoptic Gospels, relate to the Messiah's offering of His kingdom to Israel. The acceptance of the Messiah's offering, by definition, must be "before men." Many people think Christ came on that first Christmas to present His kingdom to us as Church Age saints. Clearly, given His caveat to His disciples, "Go not into the way of the Gentiles ... But go rather to the lost sheep of the house of Israel," makes clear His was an offering to Israel and not the nations.

5.3 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 The Lord, in His Own Words, restricted the kingdom message in Mat 10:5-6 and Mar 7:25-29. These verses clearly indicate Christ's kingdom was to be offered to Israel.

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.

5.5 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 15:24 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.

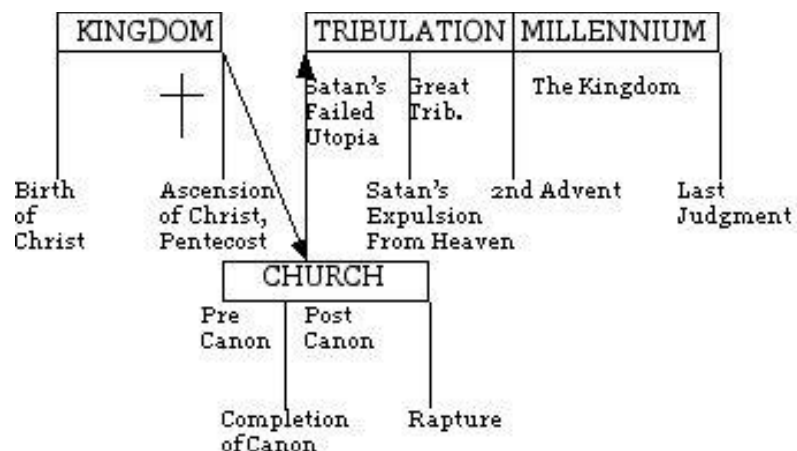
5.6 Accordingly, Mat 10:32-33 must be interpreted in its proper context.

5.6.1 Whenever reading a Gospel, i.e., Matthew, Mark, Luke, or parts of John, the Church Age believer must keep in mind to whom these books have primary application-Israel.

5.6.2 Lewis Sperry Chafer in his book entitled *Grace* was perhaps the first to clearly declare that the Gospels have direct application to Israel and secondary application to the church.

“According to the Scriptures, all time is divided into ... dispensations. Due recognition of the essential character of each of these *dispensations* is the key to the understanding of the Bible ... The fact of confusing ... the characteristics ... in each is common, and is, doubtless, the greatest error into which many devout Bible interpreters fall.”

5.6.3 To further clarify let's look at the Intercalation Dispensation Chart to see how the Church Age in which we live is an insertion between two Jewish Ages, the Kingdom Age and its continuation, the Tribulation.



5.7 The context then of the book and the statement in Mat 10:32-33 is an offering of Christ's kingdom to Israel; this is the primary application, the offering of an eternal kingdom on earth.

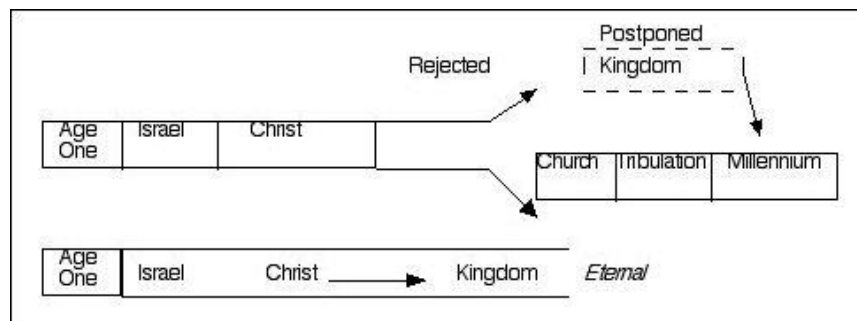
5.8 The primary application of Mat 10:32-33 is related to the hypostatic union. Any acceptance of the Messiah was by definition before men. Let me risk patronizing you. Can you accept an earthly kingdom without recognition of the ruler of that kingdom? Obvious answer--of course not.

6. The meaning for the church of Mat 10:32-33 is clear. To become a Kingdom Age saint, you must confess the Messiah-King Jesus.

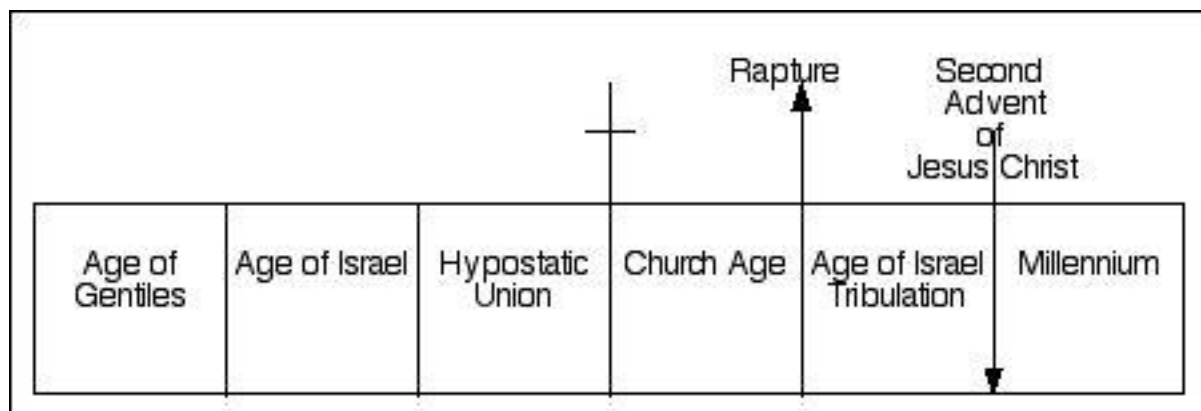
Mat 10:32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

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

6.1 In the epistles to the church we find a sea change. Salvation comes from accepting not a Christ on earth but an ascended Christ who mediates for us in the Third Heaven.



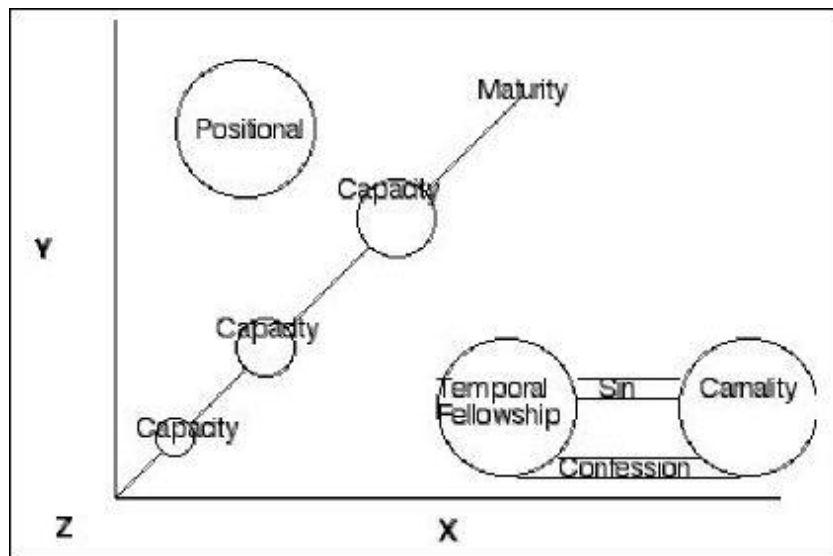
6.2 Let's look at our abbreviated dispensation chart, and then I will briefly comment concerning salvation in the respective ages.



6.3 Salvation in the Age of Gentiles and the Age of Israel came as a result of believing in a Christ to come. Salvation in the Hypostatic Union and Millennium comes by believing in the Christ who is on earth, and salvation in the Church Age and Tribulation comes as a result of believing in a Christ Who was.

7. Let's leave prior and future dispensations and concentrate on the Age of the Church. To understand our salvation, we must understand there are two types of sanctification—positional and temporal.

7.1 This can best be understood by looking at our “trichotomy” of the Christian Life chart.



8. Our positional sanctification, as Church Age believers, comes by faith alone in Christ alone. However, temporal sanctification is a product of using the two power options—the intake of the Word and the filling of the Spirit.

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