

Last week I taught in part the *Doctrine of Confession and Faith*. When time expired we were about to review the *Doctrine of Shema*.

Doctrine of Confession and Faith

1. I want to review some of that learned last Wednesday and then begin new material at point 9 on page 4. 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. If confession before men is necessary, we need to see if the Bible takes note of any secret disciples.

2.1 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.

2.2 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

3. 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.

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.

4. 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. The Lord, in His Own Words, restricted the kingdom message in Mat 10:5-6 and Mar 7:25-30. 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.

5.1 Whenever reading a Gospel the Church Age believer must keep in mind to whom these books have primary application-Israel.

5.2 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.”

6. As we noted last week Mat 10:32-33 has presented a problem to many

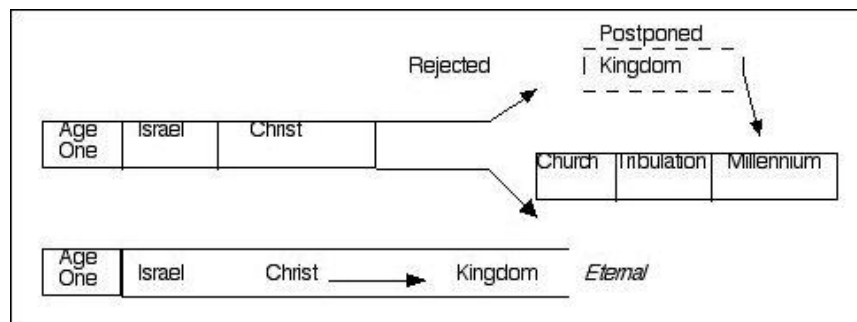
Mat 10:32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

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

6.1 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.

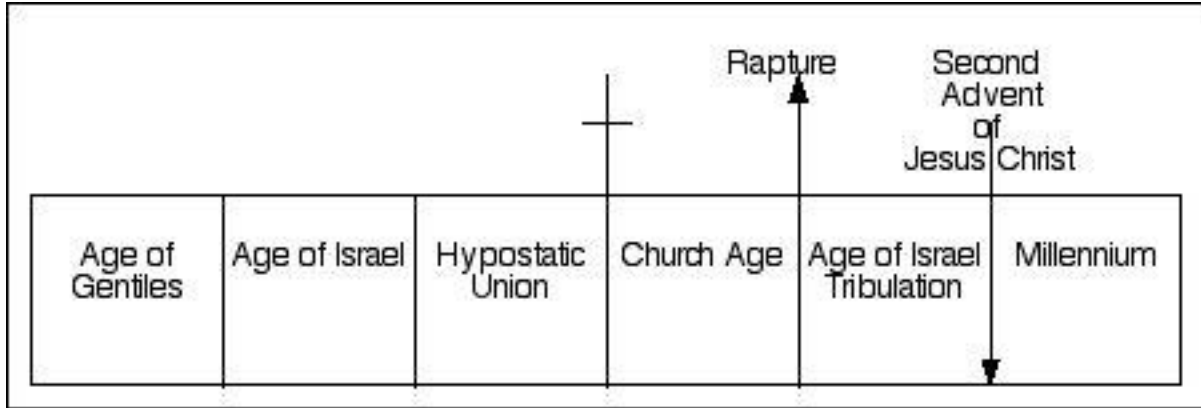
6.2 The primary application of Mat 10:32-33 is related to the hypostatic union. Any acceptance of the Messiah was by definition before men. Let me risk patronizing you. Can you accept an earthly kingdom without recognition of the ruler of that kingdom? Obvious answer--of course not.

6.3 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.



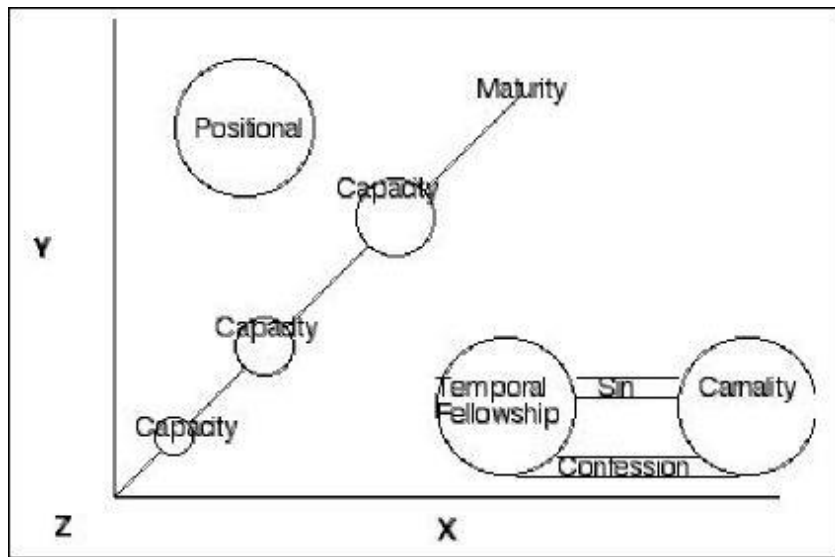
6.4 Salvation in the Age of Gentiles and the Age of Israel came as a result of believing in a Christ to come. Salvation in the Hypostatic Union and Millennium comes by believing in the Christ who is on earth, and salvation in the Church Age and Tribulation comes as a result of believing in a Christ Who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

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



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. Rom 12:1 and Rom 12:2.

9. Now for another so-called problem passage: Rom 10:9-10. Some have thought in error that Rom 10:9-10 required belief and confession for salvation. Paul uses the most sacred **Shema** to explain the correct meaning of these verses.

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.

9.1 To understand these two verses, it helps to know that Romans, chapters 9, 10 and 11, should be set apart in parentheses. Within these three chapters Paul appeals to his beloved comrades—his fellow Jews.

9.2 In a Church Age letter written mostly to believing Gentiles in Rome, Paul elects to pause and speak directly to Israel. Paul makes this clear in his introduction to the Book of Romans.

Rom 1:1 Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God --

Rom 1:2 the gospel he promised beforehand through his prophets in the Holy Scripture

Rom 1:3 regarding his Son, who as to his human nature was a descendant of David

Rom 1:4 and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord.

Rom 1:5 Through him and for his name's sake, we received grace and apostleship to call people from among all the Gentiles to the obedience that comes from faith.

Rom 1:6 And you also are among those who are called to belong to Jesus Christ.

Rom 1:7 To all in Rome who are loved by God and called to be saints: Grace and peace to you from God our Father and from the Lord Jesus Christ.

9.3 The **Shema** ritual, gets its name from the first word of Deu 6:4. The word **Shema** introduces the verse. It is the Kal imperative of the verb **Shama**, meaning “to hear” or “to listen.” “**Shema Yisrael**” could better be translated “Listen-up, Israel.” The imperative demands Israel listen, and listen they have done throughout history. On every Sabbath, Saturday, each service is opened with the **Shema**.

9.4 “**Shema Yisrael**” rings the Hebrew of Deu 6:4. This quote has been heard for thousands of years wherever and whenever Jews meet to worship on their weekly Sabbath. The KJV translates the Hebrew of Deu 6:4.

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

9.5 Before quoting Deu 6:4, Paul, in Rom 10:5-8, paraphrases, at least in part Deu 30:11. As you will see 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.

9.6 Rom 10:5-8 is, in part, a 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;**

9.7 About what word of faith is Paul speaking? What is in their mouths? It's the **Shema**.

9.7.1 "Hear, O Israel: The LORD our God, the LORD is one" is a very poor translation, a failure to translate a plural noun as plural and a poor translation of **Hayah**, the supplied verb. **Hayah**, as we have noted in our study of creation and restoration, has several legitimate translations, depending on the context.

Gen 1:1 In the beginning God created the heaven and the earth.

Gen 1:2 And the earth was (**Hayah** translated "was" is better rendered "became") without form, (Hebrew **Tohu**) and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

9.7.2 How do we know **Hayah** is mistranslated in Gen 1:2? Because Isa 45:18 tells us the earth was not created without form and void. The creation was (**Bara**--created) perfect. The Scripture never contradicts itself!

Isa 45:18 For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, (Hebrew **Tohu**) he formed it to be inhabited: I am the LORD; and there is none else.

9.8 Let's see what Deu 6:4 looks like in the Hebrew: "**Shema Yisrael Yehovah Elohenu Yehovah Echad**." Literally, from the Hebrew we have "Listen-up, Israel, the Lord, our plural God, the Lord, One." Ellipsis demands the translator supply a verb, and we, as Church Age saints, have the help of Paul to assist in our translation.

9.9 We begin with the Kal imperative of the Hebrew verb **Shema** followed by the proper noun singular of **Yisrael**: clearly, "Listen, Israel" or "Hear, Israel."

9.10 Next we have the proper noun singular **Yehovah**; it is what we call a tetragrammaton or a revealed member of the Trinity. **Yehovah**, we know from the context, is the Lord Jesus. Literally, **Yehovah** is one member of the Trinity.

9.11 There is no following verb, so we must supply a verb. We should supply the "to be" verb in its simplest form, that being **Hayah**, translated as "is, are, was, were, or became."

9.12 Then we have the proper noun plural of **El**, usually written as **Elohim** except when accompanied with the suffix **Nu**. The suffix **Nu** is a pronoun used as a descriptive, thus “our plural God.” In our verse, the two together, Anglicized, appear as **Elohenu**.

9.12.1 **Elohenu** is literally “our plural God.” We know the Trinity is a plural God manifested by three personalities: Father, Son and Holy Spirit. This plural Hebrew noun for God refers to all three members of the Trinity—coequal, coinfinite and coeternal.

9.13 This ends the first phrase, so what do we have so far? “Hear up, Israel, the Lord is our plural God.”

9.14 Now for the second phrase. The phrase begins with **Yehovah**, a singular proper noun usually translated Jehovah or Lord, Who we know as the Lord Jesus. However, literally, He is simply one of the members of the Trinity—**Elohim**.

9.15 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 far, in our second phrase we have “the Lord became.” And then we have the simple cardinal number **Echad**, which is often translated in both secular and religious contexts as either “one” or “unique.”

9.16 Translation: “Listen up, Israel, and pay attention. The Lord Jehovah is our plural God; the Lord Jehovah became One.”

9.17 Paul is stressing the need for Israelites to become, by faith, true Israel. He is making clear the purpose of the **Shema**: it is for Israel to believe what is in their mouths and be saved, an act which will move them from being simply ethnic Jews to members of God’s royal family. The purpose then of the **Shema** is to put words in their mouths, which is, as Paul declares, “the words which we preach.”

9.17.1 There is a difference between an ethnic Jew and a real Jew, as was written by Malachi in chapter one: “Jacob I love and Esau I hate.” Jacob was an ethnic, believing Jew and Esau an ethnic, 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.

9.18 Moses understood this need, ergo in Rom 10:8 Paul tells his Jewish friends the **Shema** is in their mouths 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;

9.19 The **Shema** was actually quoted twice daily in synagogues all over the Roman Empire. And even today it is recited each and every Saturday. Now let's see how Deu 6:4 looks by way of an expanded translation.

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 One and Unique.”

The Westbank Bible Church accepts direct donations to further the spreading of the Gospel. You can mail or drop off a check or money order made payable to Westbank Bible Church, 4010 Bee Cave Road, Austin, Texas 78746

We do not authorize any third party to solicit donations on behalf of the Church.