

1. Last week I finished the analysis of the *Doctrine of Confession and Faith* and when time expired we were exegeting Romans chapter ten verses nine and ten.

2. 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.

2.1 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.

2.2 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.

2.3 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**.

2.4 “**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.

2.4.1 A better translation as we saw last week would be:

## Expanded Translation

**Deu 6:4 Listen up Israel, the Lord is a plural God consisting of the Father, the Son and the Holy Spirit. In the Father's perfect timing the Son became One and Unique as our Messiah King.**

2.4.2 As noted in great detail last week the above expanded translation is the **Shema** which is in the mouth of every Jew who shows up to worship on Saturday. Paul points out, they should believe what is in their mouth.

2.5 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.

2.6 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;**

2.7 About what word of faith is Paul speaking? What is in their mouths? It's the **Shema**. Let's review what we learned last Wednesday. Please forgive the repetition.

2.7.1 "Hear, O Israel: The LORD our God, the LORD is one" is a very poor translation, for it fails to translate a plural noun as plural. It also fails to properly translate the "to be" verb, **Hayah**, properly.

2.7.2 The verb **Hayah**, as we 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.

2.7.3 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.

2.8 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.

2.9 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."

2.10 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.

2.11 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."

2.12 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**.

2.12.1 **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.

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

2.14 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**.

2.15 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."

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

2.17 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.”

2.17.1 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.

2.18 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;

2.19 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.”**

2.20 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 Rabbis were executed for disobeying this injunction (to stop teaching Judaism). Akiba, now 95, insisted on teaching his pupils; he was imprisoned for three years, but taught even in jail; he was tried and 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)

2.21 This confession is well recognized by Moses and Paul as the entrance to salvation. 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.

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

2.22 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 “is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach.” Christ is Unique and One because He was the only One of the Trinity Who left the third heaven and revealed Himself to man.

2.23 Christians, like many Jews, have been confounded by these Scriptures. Some claim that these two verses, Rom 10:9-10, require something besides faith in Christ for salvation, i.e., confession before men. How blasphemous!

3. Summary:

- Faith in Christ alone in any age is the way of salvation.
- There were secret disciples.
- There was a secret sign called an **ICHTHUS**.
- Confession before men is not necessary for salvation.

KJV

Joh 6:28 Then said they unto him, What shall we do, that we might work the works of God?

Joh 6:29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

4. In closing: The Holy Spirit convicts of sin and faith is up to you!

5. Now I want to teach the *Doctrine of Faith Rest*. I think today with the United States of America in such a mess, we all need to rest in the presence and power of God.

## **Doctrine of Faith-Rest**

1. The Fear Panic Ploy

1.1 It is possible to spend much time in the Word of God and fall apart in an emergency or time of great pressure and personal testing.

1.1.1 Recognize this as fact.

1.2 Sudden disaster can bring a believer to a point where he cannot concentrate on doctrine, nor perceive that God is in charge.

1.3 It is therefore important for us to know that the difference between fear and courage is our ability to concentrate objectively while under pressure.

1.3.1 This means we must be able to recall previously learned doctrine.

1.4 The coward cannot think under pressure, while the man of courage can summon his senses and think of the solution rather than the problem.

1.5 Concentration is required to learn and apply doctrine under pressure.

1.5.1 Fear destroys the ability to concentrate.

1.6 Adversity, suffering and disaster all destroy concentration, both in learning and applying doctrine.

1.7 The suddenness or intensity of disaster causes panic and hinders the ability to concentrate and apply doctrine.

1.8 The normal reaction to disaster is fear and with fear comes panic, however, it is abnormal for the mature believer when fear is permitted to continue.

1.9 Since fear is so prevalent, universal, detrimental and a mental attitude sin, the Bible has many imperatives relating thereto.

Deu 31:6 Be strong and courageous. Do not be afraid or terrified because of them, for the LORD your God goes with you; he will never leave you nor forsake you."

Deu 31:7 Then Moses summoned Joshua and said to him in the presence of all Israel, "Be strong and courageous, for you must go with this people into the land that the LORD swore to their forefathers to give them, and you must divide it among them as their inheritance.

Deu 31:8 The LORD himself goes before you and will be with you; he will never leave you nor forsake you. Do not be afraid; do not be discouraged."

Isa 41:10 So do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand.

Isa 41:11 "All who rage against you will surely be ashamed and disgraced; those who oppose you will be as nothing and perish.

Isa 41:12 Though you search for your enemies, you will not find them. Those who wage war against you will be as nothing at all.

Isa 41:13 For I am the LORD, your God, who takes hold of your right hand and says to you, Do not fear; I will help you.

2Ti 1:7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

2. The loss of prosperity, loss of loved one, loss of health, loss of work, experiencing critical illness, etc., can all produce fear.

2.1 Fear makes difficult the recall of Biblical promises.

3. The loss of things we deem valuable produces instant panic, and the mind must be stabilized before doctrine can be applied.

4. The solution to the fear problem is found in the use of the faith-rest technique, i.e., by recycling Biblical promises to abrogate fear.

5. David uses the Faith-Rest technique when he says he will slam his troubles on the Lord.

Psa 56:3 When I am afraid, I will trust (**Batach** means to slam trouble down or it also has the meaning of hiding in a cave) in you.

6. The fear of death is evil and the fear of death comes from the devil.

Heb 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

Heb 2:15 And deliver them who through fear of death were all their lifetime subject to bondage.

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