

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. There are several passages which some, in error, believe add confession.

2. The view that faith is not enough is blasphemous, arrogant and denies 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. Let us take a look 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 Sriptures.

5. 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.

5.1 If confession before men is necessary, we need to see if the Bible takes note of any secret disciples or a secret sign or signs to communicate ones Christianity.

5.1.1 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.

5.2 There was also the tradition of using the secret "ichthus sign" to communicate the Christian faith. The word for fish in the Greek is **Ιχθυσ**. The simple drawing of a fish was used among the early first and second century Christians as just such a sign.



5.2.1 The word **Ιχθυσ** had special meaning as an acrostic: Jesus, Christ, God, Son, Savior.

I-**Ιησους**

X-**Χριστος**

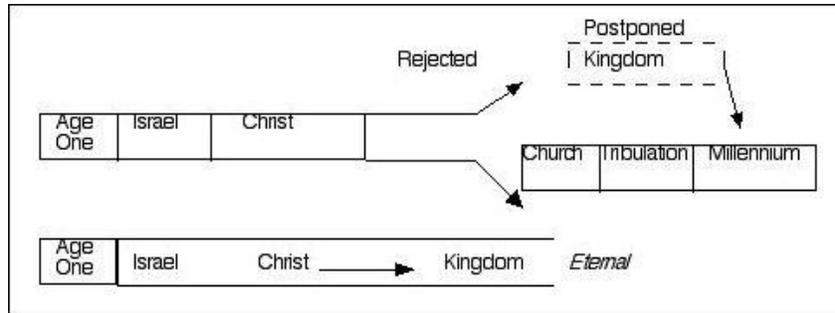
Θ-**Θεος**

Υ-**Υιος**

Σ-**Σωτηριον**

5.3 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.

5.3.1 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:

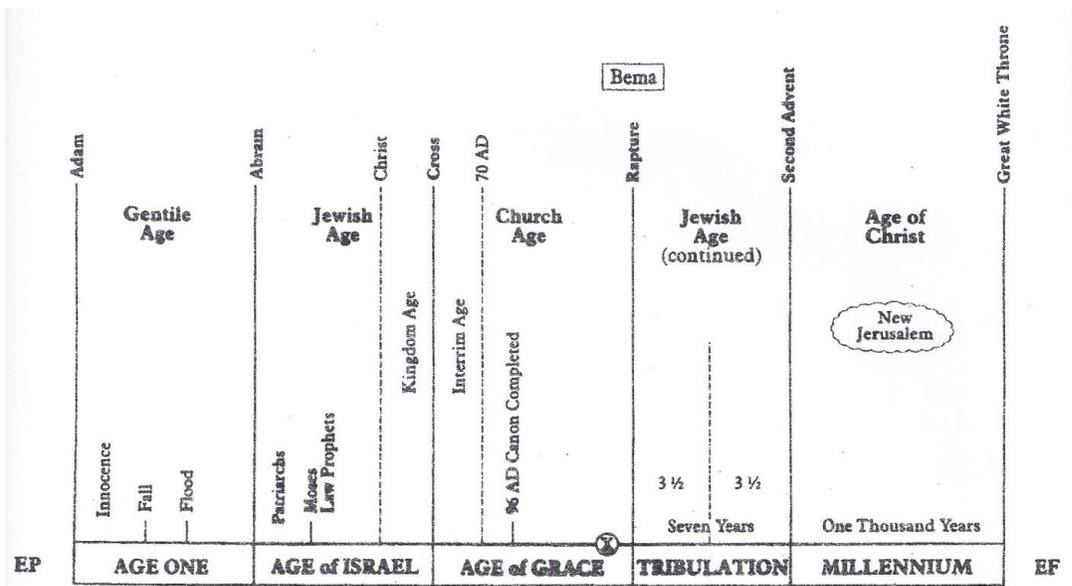
Heb 8:9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

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.

5.4 The primary application of Mat 10:32-33, therefore, is related to the Messiah's offering, and any acceptance of the Messiah, by definition, must be "before men." Many people think Christ came to present His kingdom to us as Church Age saints. Such a conclusion flies in the face of several passages. For example, Christ instructed His disciples, "Go not into the way of the Gentiles ... But go rather to the lost sheep of the house of Israel."

5.4.1 The Kingdom Age, as you can see in the following chart, is a sub-age occurring at the close of the Jewish Age proper when the Second Person of the Trinity agreed to reject the attributes of deity and accept the limitations of humanity.



5.4.2 To illustrate further, 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 first 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 ye 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.

5.4.3 Matthew also records the encounter with the Syrophenician lady in which our Lord makes plain the Kingdom must first be offered to Israel. Mat 15:22-24

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.

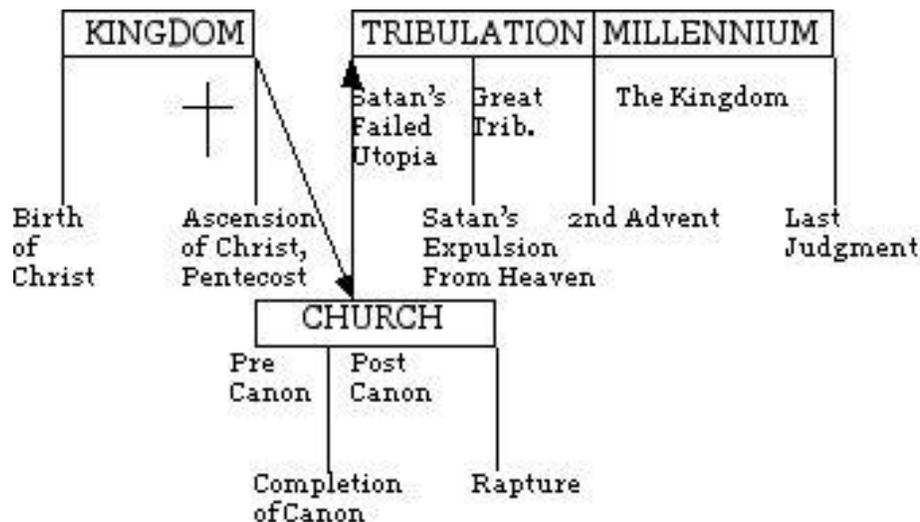
5.4.4 Accordingly, Mat 10:32-33 must be interpreted in its proper context.

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

5.4.6 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.”

5.4.7 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.

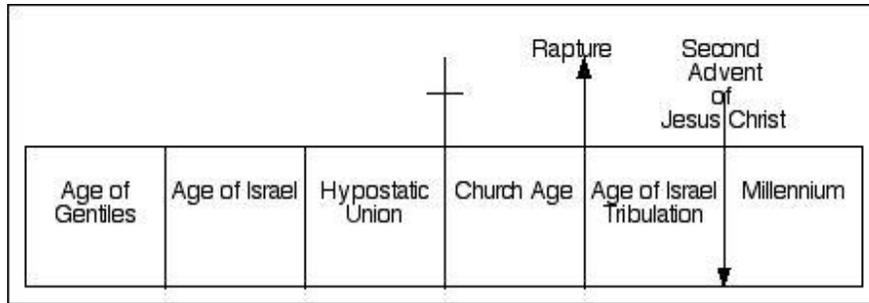


5.4.8 The context then of the book and the statement, in Mat 10:32-33 is an offering of Christ's kingdom to Israel; this is the primary application, the offering of an eternal kingdom on earth.

5.4.9 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.

5.4.10 The meaning of Mat 10:32-33 is clear. To become a Kingdom Age the citizen of the Hypostatic Kingdom must accept face to face the role of the incarnate Christ

6. In the epistles to the church we find a major change. Salvation comes from accepting not a Christ on earth but an ascended Christ who mediates for us in the Third Heaven. Let's look at our abbreviated dispensation chart, and then I will briefly comment concerning salvation in the respective ages.



6.1 Salvation in the Age of Gentiles and the Age of Israel came as a result of believing in a Christ Who would one day come as the Jewish Messiah. Salvation in the Hypostatic Union came by believing in the Christ Who was the incarnate Jewish Messiah. Salvation comes in the Church Age by believing in a Christ Who came and now sits in the Third Heaven, where He is our Mediator. Salvation in the Tribulation will come as a result of believing in a Christ Who came and will soon return to rule on earth in the Millennium. Salvation for the millennial saints will come by believing in the Christ who rules in the Millennium.

7. Let's look at another set of passages often wrongly interpreted as adding confession.

8. 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. 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.

9.1 In a Church Age letter written mostly to believing Gentiles in Rome, Paul elects to pause and speak directly to Israel.

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.

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

9.3 “**Shama 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.

9.4 Before quoting Deu 6:4, Paul paraphrases Moses’ admonition to Israel found in Deu 30:11-14.

9.5 In these verses 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 result of 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? Because Isa 45:18 tells us the earth was not created without form and void. The creation was (**Bara--created**) perfect.

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: "**Shama 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 **Shama** 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** means "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 Next we have the proper noun plural of **El**, usually written as **Elohim** except when accompanied with the suffix **Nu**. The suffix **Nu** is the third person 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, i.e., the Triune God of Israel."

9.14 Now for the second phrase. The phrase begins with **Yehovah**, a singular proper noun usually translated Jehovah or Lord, We know Him 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 declared 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, thus 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.”

9.20 It has long been understood that Deu 6:4 is the essence of Judaism. 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.

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

9.22 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. He was unique because He was the only member of the Trinity who rejected His deity, accepted the limitations of His humanity, and came to earth to suffer and die for the sins of the world.

9.23 Christians, like many Jews, have been confounded by these Scriptures. Some claim that Mat 10:32-33 and Rom 10:9-10, require something besides faith in Christ for salvation, i.e., confession before men. How blasphemous!

Rom 10:11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

Rom 10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

Rom 10:13 For whosoever shall call upon the name of the Lord shall be saved.

