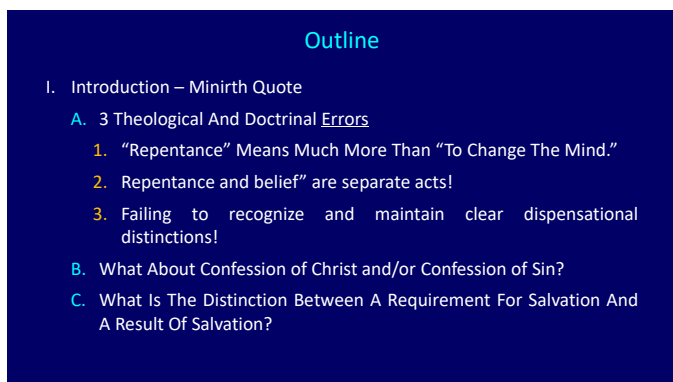


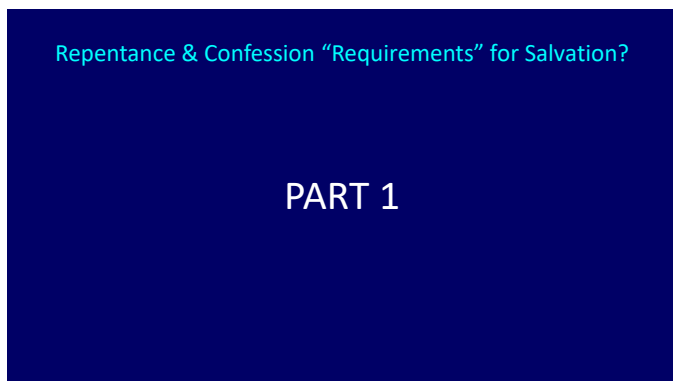
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 - 1. "Repentance" Means Much More Than "To Change The Mind."
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The ambition to secure apparent results and the sincere desire to make decisions for Christ to be definite, have prompted preachers in their general appeals to **insist upon a public confession of Christ** on the part of those **who would be saved**.

To all practical purposes and in the majority of instances these confessions are, **in the minds of the unsaved**, coupled with saving faith and seem, as presented, **to be of equal importance with that faith**.

Lewis Sperry Chafer Systematic Theology, Vol. 3, Kregel, Grand Rapids, 1993, p. 378-79.

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The two passages most often used to justify public confession, are Matthew 10:32-33 and Romans 10:9, both **contextually addressing Israel!**

Matthew 10:32-33

³² Everyone therefore who shall **confess** Me before men, I will also confess him before My Father who is in heaven. ³³ But whoever shall deny Me before men, I will also deny him before My Father who is in heaven.

Romans 10:9

...that if you **confess** with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved...



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The weight of New Testament passages (some 150) **reject** the notion that public confession of the Savior is part of the gospel message and therefore a **requirement** for salvation.

How then are we to understand **Matthew 10:32-33**? Simply, by taking it in context. In Matthew 10:32-33, the Lord was not challenging unbelievers, but **His own disciples** with regard to the commission He gave them to go to **the lost sheep of Israel** (vss. 1-15).

Due to the hostility of the Jewish religious leaders and the gentile world in general (see 15-20), they [**His disciples**] would be placed at risk*. They are warned that if people despised and persecuted the Savior, the disciples too could expect the same (see 24-25).

*especially in the days of the Tribulation just before the return of Christ (see 21-23).

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Jesus then **encouraged** them [*His disciples*] against fear (see 26-31), **challenged** them [*His disciples*] to confess Him before men, and **warned** them [*His disciples*] against denying Him before men (see 32-33).

It is clear that the challenge and warning **in this context** refer primarily to the commission of the disciples and, secondarily by application, to the responsibility of **all believers, to be witnesses of the Savior**.

And what is the warning? Not that they will lose their salvation but that they will lose rewards at the Bema Seat Judgment.

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Commenting on this passage, Robert N. Wilkin, writes:

"The view that this passage teaches that a believer may lose his or her salvation if he or she fails to confess or denies Jesus cannot be correct. **Elsewhere Jesus taught that believers will never lose their salvation** (cf. Joh 10:28-29). This is the consistent revelation of the rest of the New Testament (e.g., Joh 10:28-29; Rom 8:31-39; et al.). **Jesus was speaking here of rewards, not salvation.**"

Robert N. Wilkin, "Is Confessing Christ a Condition of Salvation?"
The Grace Evangelical Society News 9:4 (July-August 1994):2-3.]

Now, What About Rom. 10:9-10?

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OVERVIEW OF ROMANS 9-11

Chapter 9 – Israel in the past,.....**elected!**
Chapter 10 – Israel in the present,**rejected!**
Chapter 11 – Israel in the future,**accepted!**



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General Outline of Romans 10

- I. The Prayer and Desire for **Israel's** Salvation (10:1)
- II. The Problem of **Israel's** Self-Righteousness (10:2-3)
- III. Provision of **Righteousness Through Faith Alone** (10:4-8)
 - A. Christ's Termination of **the Law** for Righteousness (vs. 4).
 - B. Moses' Declaration About Those Who Practice **the Law** (vs. 5).
 - C. God's Initiation of **Salvation by Grace** Through the Message of Faith (vs. 6-8).
- IV. Paul's Description of **the Grace Message** (vss. 9-13)
 - A. The Message Described (vs. 9)
 - B. The Message Explained (vss. 10-13)
- V. The Priority of Preaching the Faith Alone Message (vss. 14-17)
- VI. The Witness of **Deuteronomy** and **Isaiah** (vss. 19-21)

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OVERVIEW OF ROMANS 10:8-14	
THE AVAILABILITY OF SALVATION	
Rom. 10:8 - But what does it say? “The word is near you, in your mouth and in your heart” (Deut 30:14) — that is, the word of faith which we are preaching,	Points to the initiative of God's grace in bringing salvation to men. Notice that Paul is quoting the Mosaic Law here.

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OVERVIEW OF ROMANS 10:8-14 (cont'd)	
MAN'S RESPONSIBILITY	
Rom. 10:9 - that if you confess with your mouth Jesus as Lord,	1. In this context (which deals with Israel's rejection of Jesus, their Messiah) it means to concede or acknowledge to God that Jesus is Yahweh of the OT and is therefore an affirmation of His deity.
and believe in your heart that God raised Him from the dead, you shall be saved;	2. Israel must believe in the Messiah's bodily resurrection and all that the resurrection proves (Rom. 1:4; 4:24-25).

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OVERVIEW OF ROMANS 10:8-14 (cont’d)	
PAUL’S EXPLANATION OF VERSE 9	
<p>Rom. 10:10a - for with the heart man believes, resulting in righteousness,</p> <p>Rom. 10:10b - and with the mouth he confesses, resulting in salvation.</p>	<p>1. Verse 10a - With the heart, from the inner man, one believes, puts his trust in the person of the Messiah who then imparts His righteousness and salvation.</p> <p>2. Verse 10b - With the mouth one confesses or acknowledges and affirms to God his faith in the Messiah resulting in salvation.</p>

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OVERVIEW OF ROMANS 10:8-14 (cont’d)	
JUSTIFICATION FROM THE OLD TESTAMENT (vv.11-13)	
<p>Rom. 10:11-12a For the Scripture says, “Whoever believes in Him will not be disappointed.” For there is no distinction between Jew and Greek; [Explains faith]</p> <p>Rom. 10:12b-13—for the same <i>Lord</i> is Lord of all, abounding in riches for all who call upon Him; for “Whoever will call upon the name of the Lord will be saved.” [Explains confess]</p>	<p>1. Verses 11-12a - Quotes Isa. 28:16 to show Salvation comes by faith (man’s first responsibility). This explains the “whoever,” in vs. 11, i.e., both Jew & Greek come the same way (cf. Rom. 3:22, 29).</p> <p>2. Verses 12b-13 - Explains the other part of man’s responsibility, the confession of the mouth, meaning to call on the name of the Lord.</p>

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OVERVIEW OF ROMANS 10:8-14 (cont’d)	
THE QUESTION	
<p>Rom. 10:14 - How then shall they call upon Him in whom they have not believed? And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher?</p>	<p>Here again, the two key ideas, belief and calling on the Lord, are linked together and correspond to belief and confessing with the mouth, which is an affirmation of faith in the Messiah in vss. 9-10.</p>
<p>J. Hampton Keathley III, ABCs for Christian Growth: Laying the Foundation, The Biblical Studies Foundation</p>	
<p>https://bible.org/series/abcs-christian-growth-laying-foundation</p>	

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Paul’s Description of the Grace Message (vss. 9-13)

“Confess,” *homologeō*, means “to agree with, say the same thing, acknowledge.” As the context will show, **the confession here is not to men**, but to God and involves, as an outworking of faith in Christ, **acknowledging to God** one’s faith in Christ as God come in the flesh. It involves **agreeing with God’s witness about Jesus** as God’s own Son. Literally the text says, “the Lord Jesus,” but...means **acknowledging that Jesus is God**. The passage is talking about acknowledging the deity of Christ and thus the fact of the incarnation (cf. 1 John 2:22-23; 4:2, 15 which uses the same word, *homologeō*). This passage is not calling for submission to Christ in the sense of lordship salvationists.

J. Hampton Keathley III, ABCs for Christian Growth: Laying the Foundation; The Biblical Studies Foundation
<https://bible.org/series/abcs-christian-growth-laying-foundation>

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The Priority of Preaching the Faith Alone Message (vss. 14-17)

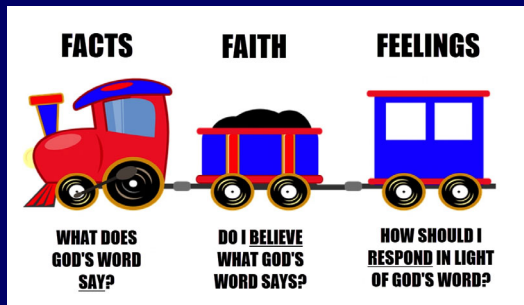
Since the issue is faith in the work of God for man in the person and work of Jesus Christ, there is an important question that must be answered. How can men turn from their religious works [*pharisaic righteousness*], **as with the Jews**, so they may come to Christ by faith alone? Only through the work of evangelism through believers who understand the message and go out proclaiming the glad tidings of God’s gracious gift.

Note the emphasis: The Jews by-in-large **mentality rejected** the message of grace because of their works [*pharisaic righteousness*]. Nevertheless, faith comes from hearing, [*engaging the mind*] and hearing [*engaging the mind*] with the Word of Christ, i.e., the telling of the story about the Lord Jesus Christ as the one and only means of salvation.

J. Hampton Keathley III, ABCs for Christian Growth: Laying the Foundation; The Biblical Studies Foundation
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GOD’S PROMISE TRAIN



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Conclusion: Confession of Christ is not a "Requirement" for Salvation
Just as a believer's good works are *faith made visible* (James 2:14-26), so confessing faith in Christ is *faith made audible*.
Romans 10 is not addressing a "public" declaration or affirmation of Christ as a condition of salvation, rather it addressing *in context*, the confession; i.e., the acknowledging and affirming of faith by an Israelite to God, of the fact that Jesus is 1) Yahweh of the OT and 2) Israel's Resurrected Messiah.

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Public Confession of Christ is a Requirement for Salvation



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What About **Public** Confession of Sin?

NO SCRIPTURE REQUIRES CONFESSION OF SIN AS A CONDITION OF SALVATION IN THIS AGE!



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Public Confession of Sin is a Requirement for Salvation



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Are Repentance and Confession "Requirements" for Salvation?

What About Private Confession of Sin?



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Are Repentance and Confession "Requirements" for Salvation?

The Book of 1st John, *written to believers*, reveals that as believers, we are in a relationship of fellowship with the Father. This realization should bring joy to our hearts.

1 John 1:3-4

³ what we have seen and heard we proclaim to you also, so that you too may have **fellowship** with us; and indeed our **fellowship** is with the Father, and with His Son Jesus Christ. ⁴ These things we write, so that our joy may be made complete.



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But 1 John 1:6-7 explains that unresolved sin **"in the believer"** obstructs his fellowship with Christ and fellow believers. Failing to deal with his sin, the believer is robbed of both personal joy and blessing.

1 John 1:6-7

"If we say that we have **fellowship** with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have **fellowship** one with another, and the blood of Jesus Christ his Son cleanseth us from all sin"



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Are Repentance and Confession "Requirements" for Salvation?

A regenerate person who has wandered from fellowship may return to his place of blessing by a faithful confession of his sin.

1 John 1:9 is addressed only to believers. **"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."**

Lewis Sperry Chafer
Salvation: God's Marvelous Work of Grace, 51

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The "Prodigal Son" presents an illustration of the way in which a Christian may return to fellowship and blessing.

Although in a far country, he was no less a son than he was in his own home. There is no indication that his return was conditioned upon either sacrifice or atonement.


What is stated is that he was welcomed back into **fellowship** with His Father based upon his confession, **"Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son."**

Likewise, confession of sin is the only requirement demanded of a sinning saint. Sin in a believer, of necessity, interrupts his fellowship with a holy God, though not his salvation.

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Lewis Sperry Chafer is correct when he writes:

When fellowship with God is broken by sin, it can be re-established only by a frank admission of guilt and failure on the part of the sinning one. To refuse a confession is to contend that right is wrong, and wrong is right, which would be a contradiction of the very nature and character of God.

Confession re-opens the way for fellowship with God and of access to God, but it does not in any way atone for sin. Propitiation for sin was perfectly accomplished at the cross.

Lewis Sperry Chafer
True Evangelism, 88

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Dr. Renald Showers notes:

There is a clear distinction between a requirement for salvation and a result of salvation. The two should not be confused with each other. A willingness and desire for Christ to rule over one's life are prompted by the new spiritual life imparted by the Holy Spirit when He regenerates the believer at salvation.

The unsaved do not and cannot submit to divine rule (Romans 8:7). Just as a tree cannot have apples unless it already has the nature of an apple tree, so *a person cannot have a willingness and desire to submit to Christ's rule unless* he already possesses the new nature received by . . .

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. . . regeneration at salvation (2 Pet. 1:3-4). Thus, *even the willingness and desire to submit to Christ's rule* are the *result of*, and not a *requirement for* salvation.

– (Quoted in an article entitled, *SAVED BY GRACE: A Clarification of the Lordship Salvation Issue*, www.middletonbiblechurch.org)

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Lewis Sperry Chafer notes in his Systematic Theology:

Outside the doctrines related to the Person and work of Christ, there is no truth more far-reaching in its implications and no fact more to be defended than that salvation in all its limitless magnitude is secured, so far as human responsibility is concerned, by *believing* on Christ as Savior.

To this *one requirement* no other obligation may be added without violence to the Scriptures and total disruption of the essential doctrine of salvation by grace alone. Only ignorance or reprehensible inattention to the structure of a right Soteriology will attempt to intrude some form . . .

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... of human works with its **supposed merit** into that which, if done at all, must, by the very nature of the case, be wrought by God alone and on the principle of sovereign grace.

Chafer, *Systematic Theology*, Vol. 3,
Dallas Seminary Press,
Dallas, TX, 1948, p. 371.

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CONCLUSION

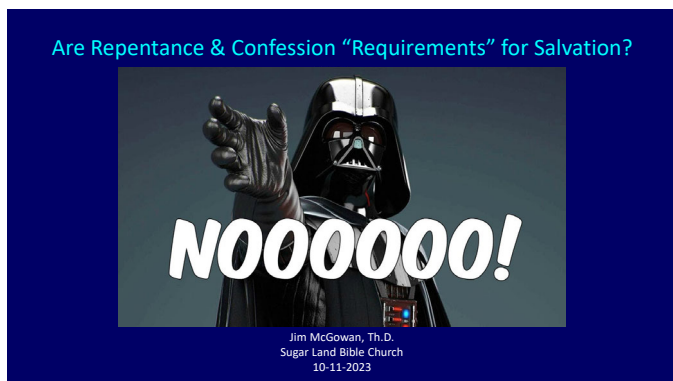
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