

Session 30: Israel's Confession, Continued ***Romans 10:9-10***

(Note: Mike refers to this under the old system as Establishment, Part 8, Session 30)

Continuing with the Lordship Salvation is John MacArthur and his book *The Gospel According To Jesus*.

Lordship salvation teaches that a true profession of faith will be backed up by evidence of faith. If a person is truly following the Lord, then he or she will obey the Lord's instructions. A person who is living in willful, unrepentant sin has obviously not chosen to follow Christ, because Christ calls us out of sin and into righteousness.

This is talking like we naturally have the power to overcome sin in the efforts of our flesh. It assumes that because we are saved, we can overcome sin on our own. It negates to teach that only by living out of our new identity in Christ can overcome sin.

This assumes that 'trusting Christ' and 'following Christ' are the same things, which they are not.

To discount this would be saying that anyone who does not know how to live out of their sanctified status in Christ would not really be saved, which is not true.

Those who hold to Lordship Salvation profess the following:

'Indeed, the Bible clearly teaches that faith in Christ will result in a changed life (2 Corinthians 5:17; Galatians 5:22-23; James 2:14-26).'

2 Corinthians 5:17 *Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.*

(That is referring to our new identity in Christ, not our works after we are saved. It sets forth that we are a new creature in Christ. Living out of that new identity is not the same thing as receiving it as a part of our salvation.)

James 2:20 *But wilt thou know, O vain man, that faith without works is dead?*
²² *Seest thou how faith wrought with his works, and by works was faith made perfect?*

(That is referring to James' message to Israel to show themselves to be the 'Friend of God' in the final installment of their program. That 'justification' is in the eyes of men, therefore it is not talking about being justified unto eternal life.)

Galatians 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, ²³ Meekness, temperance: against such there is no law.

(Those things are the fruit of the Spirit but they must be worked in us by the effectual working of God's word. The way *lordship salvation* teaches it, we should just rev up our human love, joy, peace, etc. as evidence that we have truly been justified unto eternal life.)

Lordship salvation is not a salvation-by-works doctrine. Advocates of lordship salvation are careful to say that salvation is by grace alone, that believers are saved before their faith ever produces any good works, and that Christians can and do sin. However, true salvation will inevitably lead to a changed life. The saved will be dedicated to their Savior. A true Christian will not feel comfortable living in unconfessed, unforsaken sin.

(If they really believe this, then why do they refer to their doctrine as Lordship Salvation? Why not Lordship Service, or Lordship Living? To link it with salvation shows what they really think; that in an almost Calvinistic-like way, they feel like a true believer will have no choice except to serve God in a dedicated fashion. In our study, we will show this to be false, for the Scriptures themselves give examples of those who truly believed, but did not dedicate themselves to Christ's service.)

Lordship salvation also holds to: "True faith always produces a changed life (2Corinthians 5:17). The inner person is transformed by the Holy Spirit (Galatians 2:20), and the Christian has new nature (Roans 6:6).

Those with genuine faith — those who are submitted to the lordship of Christ follow Jesus (John 10:27), love their brothers (1 John 3:14), obey God's commandments (1 John 2:3; John 15:14), do the will of God (Matthew 12:50), abide in God's Word (John 8:31), keep God's Word (John 17:6), do good works (Ephesians 2:10), and continue in the faith (Colossians 1:21-23; Hebrews 3:14). Salvation is not adding Jesus to the pantheon of one's idols; it is a wholesale destruction of the idols with Jesus reigning supreme."

(Did you notice how many of the above tenants are joined to Israel's scriptures? This is what happens when preachers do not rightly divide the word of truth. Not only do they use scriptures for Israel, but they misinterpret them as well.)

Scripture teaches that Jesus is Lord of all. Christ demands unconditional surrender to his will (Romans 6:17-18):

Romans 6:17 *But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. ¹⁸ Being then made free from sin, ye became the servants of righteousness.*

(These two verses are talking about what happened to us when we received our new identity in Christ. It is not describing our works after we are saved.)

(John MacArthur thinks this is saying that before we got saved we used to sin and now that we are saved we do not sin anymore. But wait, he does acknowledge that Christians do sin. So, where does he draw the line? If these verses are talking about our actual conduct (as he believes they do) then either we are free from sin or we are not. The problem is that he does not understand what these verses are describing.)

The last verses he uses to prove his point are Romans 10:9-10, which happen to be the verses we are looking at right now in our study. What we have been looking at is why I said that if you do not identify the target audience of a passage like Romans 10, and understand what is being said, a Gentile would use these verses to get off into doctrinal error like Lordship Salvation.

So, to review there are three ways to view those verses:

- The first way is that they are part of the Roman Road plan of salvation for Gentiles.

That is an error. Romans 9 was written about believing Israel. Romans 10 was about unbelieving Israel. Yes, there is an application for us Gentiles who are members of the body of Christ, but that application was understood in the context of these things being written about Israel.

Scripture teaches that Jesus is Lord of all. Christ demands unconditional surrender to his will (*Romans 6:17-18; Romans 10:9-10*).

- The second way in which these verses are viewed is that they have nothing to do with anyone's salvation, not even Israel's.

That view is difficult also seeing that Paul starts off the chapter with the idea that he wants his fellow Israelites to be saved. In verse 8, he talks about this word they preach, in which an unbelieving Israelite has to put his faith. Verse 9 is the description of that message, so these verses are talking about salvation. (The verses themselves say so; "...shall be saved...with the heart man believeth unto righteousness...")

I think it is fairly obvious that Paul is talking about salvation.

- The third view of Romans 10:9-10 is the one I am going to teach you. It views these verses as containing the message of how an unbelieving Israelite, during the transitional Acts period of Paul's ministry, could obtain the righteousness of God.

***Romans 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. ¹⁰For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*

Space for personal reflection and notes

Session 31: Israel's Confession, Continued

Romans 10:9-10

(Note: Mike refers to this under the old system as Establishment, Part 8, Session 31)

Romans 10:9 is the message to an unbelieving Israelite who has been ignorant of the righteousness of God and has been trying to establish his own righteousness; an Israelite who has been rejecting the message concerning Jesus of Nazareth being the Christ; an Israelite who has rejected the idea that as the Christ, Jesus died as Redeemer (fulfilling the first mandate of the Davidic Covenant) and that God raised him from the dead.

In verse 10-13, Paul explains that by putting their faith in the redemptive work of Jesus as the Christ, they will be delivered from the debt and penalty of their sins (obtain righteousness) but they will also be delivered (saved) from the consequences of being part of apostate Israel and their 'accursed from Christ' status.

When verse 9 says, "shall confess with thy mouth the Lord Jesus," this confession is not what saves them from sin; it is not what justifies them unto eternal life. That confession is what sets them apart from the apostate element in Israel.

As we said earlier, Israel had a particular rejection of Jesus that the Gentiles did not have. Therefore, this confession demonstrated and testified to unsaved Israel of one's faith in Jesus as the Christ.

Romans 10:10 *For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*

When they "believe unto righteousness," that is what justifies them unto eternal life.

Paul explains that belief in Jesus will justify them unto eternal life and confessing him with their mouth will deliver them from the things written over in Romans 11.

Romans 11:7 *What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were **blinded**. ...⁹ And David saith, **Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:** ¹⁰ **Let their eyes be darkened, that they may not see, and bow down their back alway.***

Suffice it to say for now that because of an Israelites particular rejection of Jesus, during their program (Israel's) and in the dispensation of Gentile grace, an Israelite who trusted in Jesus was exhorted, on the basis of "not being ashamed" to separate themselves from the unsaved, apostate element in Israel.

Paul was not asking them to disassociate themselves in order to be part of the little flock but to become part of the body of Christ in this dispensation of Gentile grace.

The Issue of Confession

When Paul wrote what he did in verses 9-10, he was using language that was very familiar to those in Israel. *Confession* was not a foreign concept to an Israelite, for it was all through the scriptures. If an Israelite knew about sin offerings (and he did) then he also knew about confession, for that was part and parcel of it.

For example, Leviticus 5:1-4 lists some occasions which would require confession and a sin-offering. These include when someone: 1) made an incomplete witness statement before a judge, 2) touched something unclean and neglected to go through the ceremonial washings, or 3) swore to do something which was not done.

Not only was an offering required to make it right, but there must also be confession of the particular offense for atonement was sought.

Now, take a look at Leviticus 5:5 which sets forth the way in which these various trespasses can be made right.

Leviticus 5:1 *And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.*

Leviticus 5:4 *Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.*

Leviticus 5:5 *And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing:*

Restitution was not complete without the confession of the particular sin. An Israelite was to make a voluntary acknowledgment of his sin and he needed to confess it before it became public knowledge.

If it was discovered and even if he was punished for it, until he obeyed the ceremonial law to confess his sin and make an offering, he was still considered guilty of the trespass.

Leviticus 5:6 *And he shall bring his trespass offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.*

The point is that every Israelite understood about confession for they were all familiar with the law pertaining to trespass offerings and confessions.

On the Day of Atonement, which took place every year, when God would forgive the sins of the people for one year, confession was a required part of that ceremony.

Leviticus 16:21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:

We are all familiar with Leviticus 26 and the courses of punishment. When it came to repentance and restoration, confession was a required part of the process.

Leviticus 26:40 If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

Let us now look at confession in a more precise way that has to do with what Paul was saying in Romans 10:9-10. Confession was not only about claiming guilt for a particular sin; sometimes it was an acknowledgment of something.

In the book of 1 Kings, we have the death of David and Solomon takes the throne. One of his primary actions as king was to build the temple. In 1 Kings 8, now that the building of the temple is complete, Solomon is dedicating the temple in prayer to God.

In this prayer, Solomon talks about several issues. He extols God's greatness. He praises God for keeping his promises. And he asks God to hear the prayers of his people when they pray toward this temple where God will dwell.

1 Kings 8:28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day:

Space for personal reflection and notes

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Session 32: The Issue of God's Name

(Note: Mike refers to this under the old system as Establishment, Part 8, Session 32)

Now look at the next verse and pay attention to what God has said about this “house” which Solomon has built.

1 Kings 8:29 *That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, **My name shall be there:** that thou mayest hearken unto the prayer which thy servant shall make toward this place.*

The Issue of God's Name

We need to understand the importance of God's name. When God calls Abraham to go to Pharaoh and bring his people out of Egypt, Moses asks some questions. One of those questions concerns God's name.

Exodus 3:13 *And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, **What is his name?** what shall I say unto them? ¹⁴And God said unto Moses, **I AM THAT I AM:** and he said, Thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you. ¹⁵And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, **The LORD** God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: **this is my name for ever**, and this is my memorial unto all generations.*

The “I AM” concept included several components. First, “I AM THAT I AM” spoke of the eternal nature of God.

In connection with that, it also spoke of God's faithfulness to perform his promises. The passage of time does not diminish God's determination to fulfill his promises.

The passing of time before God fulfills a promise is not procrastination but God's wisdom in determining ‘when’ something should be accomplished. God not only knows what needs to be done, but he also knows the appropriate time in which it should be done.

In Exodus 6:3, God reveals the name by which Israel will know him: **JEHOVAH**.

Exodus 6:3 *And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name **JEHOVAH** was I not known to them.*

But notice in Exodus 3:14: God shorted his name to “I AM.”

“I AM” what?

God’s full name of “I AM THAT I AM” spoke of God’s eternal nature and the surety of fulfilling his promises no matter how much time elapsed.

But what was he doing when he shorted his name to “I AM?”

All through their scriptures, Israel was exhorted to think upon and to trust in the name of Jehovah. This should ring a bell of remembrance of the Jehovah compound names which all speak of God’s provision for Israel.

The compound Jehovah names all speak of God’s provision for Israel and they are all in connection with the Seven Major Feast Days.

1. Passover: Jehovah-Jireh (Provider/Redeemer)
2. Unleavened Bread: Jehovah-Ropheka (Healer)
3. First Fruits: Jehovah-Shalom (Peace)
4. Pentecost: Jehovah-Raah (Shepherd)
5. Trumpets: Jehovah-Nissi (Victory)
6. Atonement: Jehovah-Tsidkenu (Righteousness)
7. Tabernacles: Jehovah-Shammah (Is There)

God made promises and it is by his name that he will fulfill those promises. That means that God himself will provide for the fulfillment. He will be whatever they need him to be in order for them to become all that his plan and purpose called for.

God put his name into effect for Israel and it was in the various feasts that they could see and understand what his name meant.

Therefore, the name of the Lord was an important issue. Look at what God said to Moses when Moses asked God to show him his glory.

Exodus 33:18** And he said, I beseech thee, shew me thy glory. ¹⁹And he said, I will make all my goodness pass before thee, **and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

How does God proclaim his name before Moses?

Exodus 34:5** And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. ⁶And the LORD passed by before him, and proclaimed, **The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,

Confessing the name of the LORD was confessing who he was and what he was. He was the LORD God; he was merciful and gracious, longsuffering, abundant in goodness and truth, etc.

As Solomon dedicates the temple, the first thing in his prayer was to confess who God was.

1 Kings 8:22** And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven: ²³And he said, LORD God of Israel, **there is no God like thee**, in heaven above, or on earth beneath, **who keepest covenant and mercy** with thy servants that walk before thee with all their heart: ²⁴Who hast kept with thy servant David my father that thou promisedst him: **thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day.

Proclaiming his name in all the earth was part of the reason God did not immediately deliver the people out of Egypt; God wanted his name and his power to be known.

Exodus 9:16** And in very deed for this cause have I raised thee up, for **to shew in thee my power; and that my name may be declared throughout all the earth.

Look at what God said to David about Solomon and the temple.

2 Samuel 7:12** And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. ¹³**He shall build an house for my name, and I will stablish the throne of his kingdom for ever.

So, when Solomon had built the house of the LORD and was dedicating it, what did he say?

1 Kings 8:20** And **the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the LORD God of Israel.

***1 Kings 8:28** Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day: ²⁹That thine eyes may be open toward this house night and day, even toward **the place of which thou hast said, My name shall be there:** that thou mayest hearken unto the prayer which thy servant shall make toward this place.*

Solomon referred back to what God told David, that David's son would build a house for God and God's name would be there.

Now, with that background, let us look back at the specific aspect of confession that will inform us as to what Paul was writing about in Romans 10:9-10; it was also in Solomon's prayer at the dedication of the temple.

1 Kings 8:33 When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, **and confess thy name**, and pray, and make supplication unto thee in this house:

1 Kings 8:35 When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, **and confess thy name**, and turn from their sin, when thou afflictest them:

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