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**C0534 – 9/7/2005 – The Terms of Salvation**  
**Believe and Confess-Part 2**

**I.     REVIEW**

In Matt 10:1 Jesus summons His twelve disciples and gave them authority. In verses 2-4 He names the twelve disciples. in verses 5-8 Jesus gives them the commission to go to the lost sheep of the house of Israel. In verses 9-15 Jesus gives them the provisions for their journey. Then in verse 16 Jesus goes eschatological into the Tribulation period, which from the OT, was just a few years away. The mention of the Spirit in v 20, the mention of the title, Son of Man, in verse 23, and the three references to fear in 26, 28, and 31 signal that this is the Tribulation and that they are not to fear men during this time, but to fear God. Therefore, those who do not fear men during the Tribulation will have no problem following verse 32 "everyone who confesses Me before men, I will also confess him before My Father who is in heaven. But whoever denies Me before men, I will also deny him before My Father who is in heaven." So, here, confession is put forth as a condition, not for eternal life, but for being confessed by Christ before the Father. Only those who are already believers during the Tribulation will make the confession of Matt 23:39 "Blessed is He who comes in the name of the Lord" (cf Ps 118). This national confession is the condition put on the nation of Israel for Christ to return. "You will not see Me until you say..." Thus, confession here is not a condition of eternal life.

**II.    FOUR USES OF THE WORD “SALVATION” OR “SAVED”**

**A.     Physical Deliverance**

First, “salvation”/”saved” can be used of physical deliverance. This is the primary usage in the OT. For example,

**Exodus 14:30** Thus the LORD saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore.

This is used in the NT as well, particularly in the epistles written to the Jewish remnant of the church. For example, turn over to James

**James 5:19-20** My brethren (these are believers), if any among you strays from the truth (only believers can stray from the truth) and one turns him back, <sup>20</sup> let him know that he who turns a sinner from the error of his way will save his soul from death and will cover a multitude of sins.

No believer can save another's soul from spiritual death. Only Christ can save a soul from spiritual death. Thus, this verse is talking about a believer saving a fellow believer from physical death by helping him get back on track after he has strayed from the truth. Notice that truth and sin are related here. If one strays from the truth then this causes a multitude of sin. That's why we emphasize truth here. We want to avoid sin and the way to do that is to walk in the truth.

## **B. Justification**

**Acts 15:11** "But we believe that we are saved (aorist passive infinitive) through the grace of the Lord Jesus, in the same way as they also are."

Saved here is being used in the sense of positional justification (also cf Luke 8:12; Acts 16:31)

## **C. Sanctification**

**Romans 5:9** Much more then, having now been justified by His blood, we shall be saved from the wrath *of God* through Him.

It should be pointed out that the words **of God** are not in the original text. It simply says we shall be saved from wrath through Him. This is not eschatological wrath but present wrath. As long as wrath is defined as God's outpouring of judgment upon sin and as long as a believer can sin then a believer can experience this wrath. It is abundantly clear that being "justified by His blood" is not the same as being "saved from wrath". One is past (Rom 3:21-4:25) and the other is yet future (Rom 6-10). Paul is using a much more argument. In other words, since you've already been justified by his blood how much

more than shall we be saved from wrath! Being saved from wrath means being delivered from the wrath of sin which quenches the Spirit and results in failure in the Christian life! Paul describes this struggle in Rom 7 and how to be saved from it in Rom 8. The solution is walking by the Spirit! In contexts like this “saved” would better be translated “delivered”.

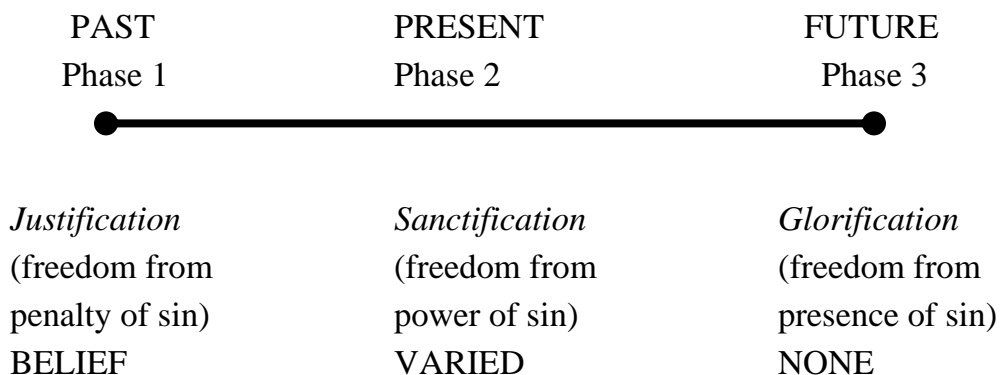
#### D. Glorification

**1 Thessalonians 5:9-10** For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ, <sup>10</sup> who died for us, so that whether we are awake or asleep, we will live together with Him.

This context follows on the heels of the great Rapture passage in 1 Thes. 4:13-18 and in the wake of the Day of the Lord wrath, which is clearly eschatological (1 Thes. 5:2-3). This is future not present wrath. The Christian is not destined for this eschatological wrath, but for obtaining salvation! What kind of “salvation” is this? This is not justification, this is not sanctification, but this is the glorification of the body at the pre-Trib Rapture. As verse 10 makes clear, “that whether we are awake or asleep, we will live together with Him.” This promise is for all church saints and the salvation here is the obtaining of a resurrection body at the pre-Trib Rapture.

### 3 Phases of Salvation

(You Are Saved, You Are Being Saved, You Will Be Saved)



Now I’ve introduced the four uses of “salvation” so we can understand a second passage often used to say verbal confession is required for “salvation”.

### III. ROM 10:9-10

**Romans 10:9-11** that if you confess with your mouth Jesus *as* Lord, and believe in your heart that God raised Him from the dead, you will be saved; <sup>10</sup> for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.

Now, you're going to have to hang tight for this one. I've spent a lot of time in Romans on this one. First of all, who is in view in this context? Primarily Israel is in view. Romans 9-11 is all about Israel (though the Gentiles are mixed in here and there). Romans 9:30 sets the immediate context. Gentiles pursued righteousness by faith while Israel pursued righteousness by works of the law. Only the Gentiles attained righteousness because there is only one way of justification, by faith (Rom 3:21-4:25). Israel, on the other hand, did not attain righteousness because they pursued the works of the law to gain it. Paul's prayer begins in 10:1.

**Romans 10:1** Brethren, my heart's desire and my prayer to God for them is for *their* salvation [Here is where you'll get really confused if you don't pay attention closely to the text. "Salvation" (*soteria*) used by Paul in Romans is not a synonym for justification (cf 5:9). The justification portion of the book is in 3:21-4:25 and "salvation" is not mentioned in that context at all. In fact, this is the first mention of the noun "salvation" since the theme verse in 1:16! Let's look at the theme verse of 1:16. **Romans 1:16-17** For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. <sup>17</sup> For in it *the* righteousness of God is revealed from faith to faith; as it is written, "BUT THE RIGHTEOUS *man* SHALL LIVE BY FAITH." If justification and salvation were synonyms in this book then Romans would have ended after chapter 4 because that is the end of the justification section. But the theme of the book is much broader than that (cf 1:16). The theme is the gospel of salvation. The good news is more than the fact that you can be justified by faith. The good news is also that you can have victory over sin through the Spirit. So, the gospel in Romans includes the entire book of Romans. The theme has to fit the entire book, not just a part of the book. Thus, salvation in Romans is broader than justification. Salvation, as used by Paul involves justification and sanctification. It is true that one is saved by faith, but there is justifying-salvation and sanctifying-salvation. Justifying-salvation (Rom 5:1, 9) is the basis for sanctifying-salvation (Rom 5:9). In fact, you might find it interesting that Paul never uses the word "salvation" in the section on justification by faith (cf 3:15-4:25). Nor is "confess"

used in that section of the book either. That's because justification is by faith alone. So, Paul very carefully distinguishes between justification and salvation/deliverance in the Book of Romans. Here in Rom 10:1 he is not talking about justification, he's picking up the major theme of the book from 1:16 and applying it to the nation of Israel. Paul's prayer to God is bigger than justification alone. Paul is praying for the national deliverance of Israel; deliverance from the hand of her enemies, deliverance into the Promised Land, deliverance from the world, the flesh and the devil! This deliverance includes justification but is not limited to it] <sup>2</sup> For I testify about them [Israel] that they have a zeal for God, but not in accordance with knowledge [this is why passion without knowledge can't accomplish anything. Zeal without knowledge is mis-directed!]. <sup>3</sup> For not knowing [ignorant] about God's righteousness and seeking to establish their own, they did not subject themselves to the righteousness of God [because they sought to establish their own righteousness]. <sup>4</sup> For Christ is the end of the law for righteousness to everyone who believes [Christ is both the goal of the law and the end of the law. The goal of the law was to lead people to faith in Christ. And Christ is the fulfillment of the law. In verse 5 Paul moves to sanctification under the OT law]. <sup>5</sup> For Moses writes that the man who practices the righteousness which is based on law shall live by that righteousness. [The Mosaic law was never a way of justification but it was the way of sanctification. For the OT saint who was justified by faith he then practiced the law as a means of sanctification. Paul himself tried this as a Christian in Rom 7 and it didn't work! As a result of practicing the law the OT saint enjoyed a prosperous "life" in every respect, an abundant life] <sup>6</sup> But [there's a shift here about how a person is sanctified since Christ is the end of the law. Now the law is no longer a way of sanctification] the righteousness based on faith speaks as follows: "DO NOT SAY IN YOUR HEART, 'WHO WILL ASCEND INTO HEAVEN?' (that is, to bring Christ down) [the means of sanctification in the OT were well known. They did not have to go to extreme measures to get it, God revealed it to them on Mt Sinai through the 613 Laws of Moses. Now that the Law has been done away with what is the way of sanctification: Christ's law!], <sup>7</sup> or 'WHO WILL DESCEND INTO THE ABYSS?' (that is, to bring Christ up from the dead)." [Again, one did not have to go to extreme measures to get the law and find out how to be sanctified. God gave them the law on Mt Sinai. In the same way, today there is no need to go to extreme measures. Christ came down from heaven and was resurrected from the dead!] <sup>8</sup> But what does it say? "THE WORD IS NEAR YOU, IN YOUR MOUTH AND IN YOUR HEART "—[Jesus delivered the new way of sanctification and gave us the Spirit to enable us to follow this word. This is new covenant language of Dt

30:12, 14]] that is, the word of faith [*rhema* – the spoken word. This is verbal profession of what follows in verse 9] which we are preaching, <sup>9</sup> that if you confess [*homologeō*] with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved [There are two conditions put forth here for being “saved”. But one must understand what Paul means by “saved”. Does he mean salvation in the sense of justification or sanctification? Verse 10 gives the explanation and the logical order]; <sup>10</sup> for [v 10 gives the logical sequence] with the heart [center of a person] a person believes, resulting in righteousness [justification; justification is by faith alone; cf 3:15-4:25], and with the mouth he confesses [public announcement that Jesus is Lord through prayer, praise, etc.], resulting in salvation [salvation here is clearly different from justification]. Justification is by faith alone and results in the imputation of Christ’s righteousness. After that verbal confession is said to be a condition for salvation. Thus, salvation can’t be a synonym for justification. Therefore, in line with Paul’s theme (1:16-17) Paul is using the word “saved” in the sense of deliverance within the Christian life. Not deliverance from hell but deliverance in times of trouble within the Christian life. Thus, confession is a part of sanctification and is for those who have already been justified by faith. Therefore, confession is required for the abundant Christian life as verse 12 shows “abounding in riches for all who call on Him”. Calling is a verbal activity that occurs with the mouth. It is therefore parallel to confession here]. <sup>11</sup> For the Scripture says, "WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED." [This “for” explains v 10a. Since one who believes does so with the heart (the center of his being) then he will be justified by faith. Therefore, he will not be disappointed] <sup>12</sup> For there is no distinction between Jew and Greek; for the same *Lord* is Lord of all, abounding in riches for all who call on Him [This “for” explains v 10b. Any justified person who calls upon the Lord will receive help/deliverance from the Lord; those who do not call upon the Lord will not receive deliverance. Thus, the Bible is against closet Christians. We need to have a vocal faith in order to enjoy the abundant life. Closet Christians will not enjoy the abundant life]; <sup>13</sup> for "WHOEVER WILL CALL ON THE NAME OF THE LORD WILL BE SAVED." [once again, when the word “saved” is rightly understood in Romans it becomes clear that this is not justification but deliverance in a time of need; closet Christians, those who don’t confess Christ, will not receive help from the Lord in time of need, thus they will not enjoy the abundant Christian life]

Maybe you’re not buying all this so I want to prove it to you outright. Paul’s going to prove what I’m saying in verses 14-15a.

**Romans 10:14-15** How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher? <sup>15</sup> How will they preach unless they are sent?

Can we all agree that there is a sequence here? What's the first thing that has to happen in this sequence?

- (1) Before they preach, the preacher must be sent
- (2) Before they hear, the preacher must preach the message
- (3) Before they believe, the message of Christ must be heard
- (4) Before they call, the person of Christ must be believed

Therefore, when does calling/confession of the Lord take place in relation to believing? It happens after one has already believed. See, believing results in justification but only a Christian who has already believed can confess Christ and call upon Him for help. A confessing Christian, one who is not ashamed of Christ will enjoy the help of God in the Christian life. The confessing Christian will enjoy deliverance from the world, the flesh and the devil. But a non-confessing Christian, a closet Christian will not enjoy the help of God in the Christian life. He will not enjoy deliverance from the world, the flesh and the devil. He will not enjoy the abundant life. I imagine many have eternal life but are not enjoying that eternal life. They are essentially, carnal Christians, they never grew to maturity.

In the gospel of John there are two aspect of eternal life. The theme verse for the gospel of John is John 10:10 because it is a summary verse for the entire book.

**John 10:10** I came that they may have life, and have *it* abundantly.

First, Jesus said, "I came that they may have life". It is clear that by this Jesus means he came that they may have "eternal life." That is, the *possession* of eternal life is a key theme of the Gospel of John and has to do with justification.

**John 3:15** that whoever believes will in Him have eternal life.

**John 3:16** "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.

**John 5:24** "Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has *eternal life*, and does not come into judgment, but has passed out of death into *life*.

**John 3:36** "He who believes in the Son has *eternal life*; but he who does not obey the Son will not see *life*, but the wrath of God abides on him."

**John 6:47** "Truly, truly, I say to you, he who believes has *eternal life*.

Thus, according to John, *possession* of eternal life is conditioned upon believing in the Son of God. Second, however, Jesus says in this verse "and have it abundantly". It is clear that Jesus came that they might have "eternal life abundantly". That is, that they might enjoy the eternal life that they possess. Thus, just because one possesses eternal life does not mean he will enjoy that eternal life. Enjoyment of eternal life is conditioned upon other factors which are explained in John 13-17 (cf 1 John 4:15 with John 15:1ff). Thus, the abundant life is within the area of sanctification and not justification. There are conditions for the abundant life. For example,

1. If you receive one whom Christ sent you align yourself with Christ (13:20)
2. If we love one another all men will know we are Christ's disciples (13:34-35)
3. If you pray in Jesus' name your prayer will be answered (14:13-14) (pray in His will)
4. If you keep Christ's commandments the Trinity will disclose themselves to you (14:23)
5. If you abide in Him and He in you, you will bear much fruit (15:4-5)
6. If you abide in Him and His words abide in you, your prayers will be answered (15:7)

Then Jesus says,

**John 15:11** "These things I have spoken to you so that My joy may be in you, and *that* your joy may be made full.

All Christians have eternal life but not all Christians have joy. Jesus spoke these things so that they could enjoy the eternal life they had received when they first believed. And there are conditions, many listed above, for enjoying the eternal life we possess. But these are in no way conditions that bring eternal life. The sole condition for eternal life is believing in the Son of God.

When we turn to Paul, we find that verbal confession of Christ with the mouth results in deliverance from troubles. In short,




1. If we confess Christ He will save/deliver us in times of trouble (Rom 10:9-10)

When we have a living and vocal faith and we call upon the Lord he delivers us from trouble and we enjoy the benefits of possessing eternal life because we enjoy victory through Christ over our trials and tribulations. But those who are ashamed of Christ will not enjoy Christ's help in times of trouble. The bottom line is that it is impossible and silly to think that confession is a condition of eternal life in Rom 10 or anywhere else.

### 3 Phases of Salvation

(You Are Saved, You Are Being Saved, You Will Be Saved)

PAST	PRESENT	FUTURE
Phase 1	Phase 2	Phase 3
		
<i>Justification</i>	<i>Sanctification</i>	<i>Glorification</i>
(freedom from penalty of sin)	(freedom from power of sin)	(freedom from presence of sin)
BELIEF	VARIED	NONE
Rom 10:10a	Rom 10:10b	
ETERNAL LIFE	ABUNDANT LIFE	RESURRECTION LIFE

Thus, we can conclude that the word “salvation” or “saved” can be used in one of four contexts; 1) physical deliverance, 2) justification (Acts 16:31), 3) sanctification (Rom 5:9b; 10:1, 10b), and 4) glorification (1 Thes. 5:9-10). This goes to show that a Christian can be saved from present wrath (Rom 5:9) and eschatological wrath (1 Thes. 5:9-10).

In the Book of Romans, justification is conditioned on faith alone and deliverance is conditioned on confession/calling on the Lord.

Further, John said in

**1 John 4:15** Whoever *confesses* that Jesus is the Son of God, God abides in him, and he in God.

And we know that abiding leads to fruit-bearing (John 15:4-5), answered prayer (John 15:7), love perfected within us (1 John 4:17), and confidence in the day of judgment (1

John 4:17). These are all sanctification concepts. So, confession is important within the Christian life so that we can enjoy the benefits of possessing eternal life. But it is not a condition for eternal life. Confession fits within sanctification and provides sanctification-deliverance.

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