

Faith and Acknowledgement (v. 9)

VERSE 9 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 (ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου κύριον Ἰησοῦν καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ [conj. *hoti* + part en if + aor.act.subj.2s. *homologeō* confess, acknowledge + prep en + d.a.w/noun loc.nt.s. *stoma* mouth + pro.gen.m.s. *su* + noun acc.m.s. *kurios* lord + noun acc.m.s. *Jesus* + conj. *kai* + aor.act.subj.2s. *pisteuo* believe + prep en + d.a.w/noun loc.f.s. *kardia* heart + pro.gen.m.s. *su* + conj. *hoti* that + d.a.w/noun nom.m.s. *theos* + pro.acc.m.s. *autos* him + aor.act.ind.3s. *egeiro* raise + prep ek | noun abl.m.p. *nekros* dead + fut.pass.ind.2s. *sozo* save]);

ANALYSIS: VERSE 9

1. In this verse Paul applies the principle of verse 8 to anyone living after the 1st advent.
2. The terms “confess” and “believe” are in a 3rd class construction (i.e., maybe yes maybe no).
3. The “heart” is not the literal organ that pumps blood, but is a synonym for the soul which possesses volition.
4. The mouth is the actual organ of speech in which acknowledgement of a matter occurs.
5. Paul in this verse follows the order of v. 8 –mouth and heart.
6. The actual order as related to conversion of a person is heart-mouth.
7. The Gospel is first heard, and then is acted upon by believing, and then acknowledgement.
8. The problem that confronts the reader is that it appears that there are two separate but related requirements for Ph 1 salvation—confession and faith.
9. There are those who insist that both are necessary in order to be saved.
10. For them, faith alone is not enough in order to be saved, and that one must engage in verbal confession.
11. In other words, a person must make a public confession before others.
12. Failure to do so is an indication that the person really never believed is the false idea of some.
13. They assume that some sort of public confession is in view as in an altar call, etc.
14. But this is reading something into the issue of confession.
15. What about silent believers as seen in Jn. 9:22; 12:42 & 19:38?
16. What about someone who is dying and alone and there is no one to confess to?
17. Why don't we find more references to confession as related to salvation in the Bible?
18. Is a person who has never publically acknowledged faith in Christ only half-saved?
19. To add public confession to faith is to add works to salvation.
20. The fact these two separate actions are mentioned side by side does not mean they are equal.
21. Furthermore, it is a mistake to assume that confession is toward others.
22. The verses which follow indicate that confession is toward God and **not** men.

23. As in the Rebound technique of 1 Jn. 1:9 confession isn't to people.
24. There is definitely a place to confess the Person and Work of Christ before men (cf. Lk. 12:8-9; Matt. 10:32).
25. To confess Jesus as Lord occurs in the context of salvation as per whosoever calls upon the name of the Lord will be saved (cf. Rom. 10:13ff).
26. Here is the order of events:
 - A. The Gospel is comprehended/heard via some witness.
 - B. The positive person believes the message.
 - C. God instantly imputes +R and E.L.
 - D. The individual may or may not call on the name of the Lord (option).
27. By the time confession/acknowledgement is made the individual is already saved.
28. Fake verbal assent is not enough as indicated by some at the Last Judgment (Matt. 7:22-23).
29. Some teach that a person must make Jesus Lord of their life which is failure to recognize that He is Lord of the believers life even if the believer is not in line with doctrine leading to the maturity adjustment.
30. What about the great majority of believers in the CA who will appear at the Bema Seat in shame?

The Actual Order of Events (vv. 10-11)

VERSES 10 for with the heart a person believes, resulting in righteousness, and

with the mouth he confesses, resulting in salvation (καρδία γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογῆται εἰς σωτηρίαν. [*conj. gar + noun instr.f.s. kardia + pres.pass.ind.3s. pisteuo + prep eis + noun acc.f.s. dikaiosune righteousness + noun instr.nt.s. stoma mouth + conj. de and + pres.pass.ind.3s. homologeo confess + prep eis + noun acc.f.s. soteria salvation*]).

VERSE 11 For the Scripture says, "WHOEVER BELIEVES IN HIM WILL NOT BE

DISAPPOINTED (1 λέγει γὰρ ἡ γραφή, Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυθήσεται [*conj. gar + pres.act.ind.3s. lego + d.a.w/noun nom.f.s. graphe + adj.nom.m.s. pas all; "whoever" + d.a.w/pres.act.part.nom.m.s. pisteuo + prep epi + pro.gen.m.s. autos + neg. ou + fut.pass.ind.3s. kataischuno put to shame*])."

ANALYSIS: VERSES 10-11

1. Here in v. 10 Paul follows the actual order of events placing belief before confession.
2. Anyone who believes the basic tenets of the Gospel message that individual instantly receives +R (e.g. justification by faith).
3. The designated object is the Person and Work of Christ.

4. There is no such thing as a distinction between a head-belief and a heart-belief.
5. The heart is the living soul interfaced with the brain.
6. Volition resides in the soul of man.
7. Paul here again refers to salvation in terms of imputed righteousness (as in 4:3, 9, 22).
8. Those who insist upon a public confession to be saved, or to prove one is saved, are both traditions of men.
9. Those who demand public confession add something to faith standing alone and being all sufficient.
10. Those who refuse to comply are often classified in churches as suspect.
11. The NT does not command post-salvation public confession.
12. We do require it for those who elect to be baptized.
13. The show of isle-walking is so they can glory in your flesh as in Gal. 5:13.
14. The true issue in salvation is the imputation of +R based on one's faith in the Gospel message.
15. Again, confession in Rom. 9 & 10 is before God not men.
16. When and where a person believes in Christ is not the issue.
17. A person does not need to ask (beg) God to save him as before a reluctant God!
18. The citation from Isa. 28:16 makes it clear that faith stands alone, and is all-sufficient based on the object—Jesus Christ.