***Confess and Believe (Trust)
RO134-01***

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Please open your Bible to Romans 10:9-13. Our subject is "The Word of Faith." We begin this new section today, and it is a very famous passage. All of you have had the experience with Romans 10:9-10 someplace along the line, in Sunday school, or Bible School, or Christian Day School, of having memorized these verses. These verses are a field day for human viewpoint oriented preachers, and they are, interestingly enough, a very classic explanation of how a person can go into heaven. And therefore, it has been a prime target of satanic confusion in order to distort what these verses are saying – to suddenly interject a human element of work as a basis of entering that eternity in heaven.

As we have seen thus far in Romans chapter 9, and also now in Romans 10, the apostle Paul was very eager to see his fellow Jews going to heaven. We have pointed out that the apostle Paul has, here in Romans chapter 10, used the statement of Moses in Deuteronomy 30:11-14 to illustrate that Jews have only to believe the information that God gives about how to go to heaven. And he has pointed out that even Moses indicated that that information was at hand. You didn't have to travel across the sea to find it. You didn't have to send someone to heaven to get it. God has already revealed that information to us through appropriate human authorities. And, of course, because it is God Who is doing the revealing, He controls those human authorities so that the information is conveyed in true form. That is why we have an inerrant Bible. The recording of the information has been controlled by God Himself. Otherwise, the Bible would be worthless as a guideline for what God thinks.

Now, no one, therefore, with this information readily available, and at hand, in the Bible, in which God witnesses its preaching – no one has to do anything, or can do anything, to complete the payment of Jesus Christ for sin. No one can try to bring the Savior forward. He has already come. The Jews are still trying to bring him down. No one can raise Him from the dead, as if His work is not sufficient to pay for our sin. If it had not been, He would have never gotten out of that grave. No one can suggest that someone must do something to finish the job. Paul says, "No, that is not true. It has all been done for us."

The Word of Faith salvation was, therefore, preached by Paul, to the Jews, and to the Greeks. They knew it, and they discussed it, but they rejected it. So now, Paul uses Romans 10:9-10 to explain the content of his message to the Jews about how to be saved, and how to get to heaven. And I want to remind you that he is defending Romans 10:9-10 on the basis frame of reference background that he started: namely, the passage in Deuteronomy 30:11-14, which we've looked at previously.

**If you Confess**

So, in Romans 10:9, we read: "That if thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved." The word "that" introduces what Paul, in verse 8, has preached as the Word of Faith. At the end of verse 8, he says that what we have available from God is the Word of Faith which he preached. That is describing the Word of Salvation. And he says, "*If* you will confess." This is a third-class condition "if" in the Greek language, which, as you know, is the condition that says, "Maybe you will; and, maybe you won't." But if you do it, this will be the result. If you don't do it, this result will not take place. So, immediately, this "if" tells us that you have a choice. There is an act of volition to be involved here on your part. And the word that expresses what you might or might not do is the word "confess," which is the Greek word "homologeo." The word "homologeo" means to express something as being true. "Homologeo" is to declare a conviction that you have as a fact.

This is active voice in the Greek language, and it tells us that it is the person himself who must do it. Somebody else cannot make this statement for you. Somebody else cannot make this statement of personal belief. And that's what confession means here. It is a statement of my personal conviction (my personal belief). This is my personal volitional response to something that God has said. It is in the subjunctive mood, which, in the Greek language, indicates that it is a potential thing. That's why we have this third-class condition: maybe you'll do it; and, maybe you won't. A confession is, in fact, a declaration of something that you believe in your mind. And that will result in certain things about your actions. What you believe has consequences.

In Matthew 12:34-35, for example, we read, "O, generation of vipers, how can you, being evil, speak good things? For out of the abundance of the heart (and that's the mind), the mouth speaks." What's in your head is what you express of your convictions and beliefs: "For a good man, out of the good treasures of the mind, brings forth good things. And an evil man, out of the evil treasures, brings forth evil things." And evil mind produces evil things; and, a good mind produces good things." So, he's talking about something that a person gives us a matter of his personal belief. This is something that is his expression of his convictions. And he does this with the mouth, which refers, of course, to the organ of speech.

Now, I should clarify right up front that this confession does not refer to some public declaration of faith in Christ, expressed in some overt way, such as, "Will you raise your hand to let me pray for you, so that you will be saved?" Or: "Will you walk down this aisle to accept salvation?" Or: "Will you come forward to become a candidate for water baptism, and thereby declare your public confession?" Or: "Will you come forward and join this local church organization?" These are all human devices, and preachers love to use them. Many of these poor preachers have personal convictions against it, for they know that many of these people who are asked to make these public moves are confusing the issue of trusting Christ for salvation with something that the person does in this overt way. And consequently, they do not really trust in Christ as Savior. Their mind is centered upon the external act.

When I became pastor of Berean Memorial Church, three-and-a-half decades ago, preceding my arrival, the technique of walking down an aisle was used every time they had a service. And what I discovered was a scattering of unbelievers on the church membership role, because this confusion that confession publicly by some act was the means of entering eternal life was conveyed to the people who were sitting there looking at me in that audience. And they did not, instead, center upon the real issue of trusting Christ.

So, this verbal statement, concerning Christ, has nothing to do with some kind of a public demonstration. It's really more of an expression to yourself than to anyone else, putting into words your personal conviction to God. If anybody is to be confessed to, relative to the issue of salvation, it is the confession to God, not a human being.

**"Lord"**

What we have here is, specifically, a confession with the mouth, relative to the Lord Jesus. And it uses the Greek word "Kurios" for "Lord," which was an important word. "Kurios" connotes deity. And the word "Jesus" with this indicates that what you are confessing (the way to translate it) is: "Jesus is Lord."

So if you, with your mouth, verbally expressed a conviction of your mind, in terms of making a declaration that "Jesus is Lord," there will be certain consequences. Now, to declare, as your personal conviction, that Jesus is Lord, is to declare your belief in His deity. You do not call Him Lord if you think that He is only a good man. You do not call Him Lord if do not believe that He is a Member of the Godhead.

The apostle Paul has been trying to tell the Jews that they were walking on very dangerous ground in rejecting Jesus Christ, because they were rejecting a person of the deity (of the Godhead). Romans 9:5, for example: "Whose are the fathers, and of whom as concerning the flesh Christ came (describing the Jewish people), who is over all, God blessed forever. Amen." The term "God blessed forever" is describing Who and What Jesus Christ is. He is God Himself. But the Jews would not listen to Paul. They looked upon Jesus simply as a good man Who had a sin nature, and Who ultimately died as a martyr, and Who was a good Rabbi to follow as an example in most of what He said, and most of what those Jews promoted. But confession of the exaltation of Jesus Christ, to the Father's right hand in heaven, as Lord of creation, indicates belief in certain things about Him. For you to say, "I believe that Jesus Christ has been exalted to be Lord of creation, to heaven, at the Father's right hand," is automatically to say that you believe that He is God. It is automatically to say that you believe that He is God Who took on human form, in the incarnation. It is automatically for you to declare that you believe in the vicarious atonement – that He paid a price for somebody else, for their sins. And it is to declare His bodily resurrection. All of this is repeated about Jesus Christ. Notice a few Scripture.

Romans 1:4: "And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." His resurrection from the dead indicated that He had, indeed, the power and the approval of God.

Romans 14:9: "For to this end, Christ both died and rose and revived, that He might be Lord both of the living and the dead." He is *the Supreme Lord*. He is that because He is God incarnate; crucified; and, resurrected.

1 Corinthians 12:3: "Wherefore I give you to understand, that no man speaking by the Spirit of God calls Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost." You would not call Jesus Christ "Lord," with all that that connotes about His deity, and all that He claims as being the Provider of salvation. You just wouldn't call Him "Lord," with all that connotation, if you did not believe that that is What He was. And those who condone the death of Jesus Christ, in effect, call Him "accursed," like the Muslims do, and like the Jews do – they are people who are declaring their vows that they do not the leading of the Spirit of God, because if the Spirit of God is leading you, you will understand that Jesus Christ is exactly what He claimed to be: He is Lord of the universe.

Ephesians 1:20-23: "Which he wrought in Christ, when He raised Him from the dead (God the Father, raising the Son), and put Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this age, but also in that which is to come: And has put all things under His feet, and gave Him to be the Head over all things to the church, Which is His body, the fullness of Him that fills all in all." God is giving a description of the supremacy of Jesus Christ as Lord of the universe.

Philippians 2:9-11: "Wherefore, God also has highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Eventually, Paul, here in Philippians says, "Everybody's going to get this fact, whether they want to or not." There will come a time, in eternity, that you are going to have to admit that Jesus Christ is Lord. And when you admit that His is Lord, then you are going to admit all these other things that are true about Him, and all that it characteristic of Him as God, and of His provision for eternal life.

Matthew 28:18: "And Jesus came and spake unto them, saying, 'All authority is given unto me in heaven and in earth.'" Why is that true? Because He is the Lord. He is the Supreme One.

Acts 2:36: "Therefore let all the house of Israel know assuredly that God has made that same Jesus, whom you have crucified, both Lord and Christ." Peter, here, is speaking to the Jews in Jerusalem. He specifically says that they have crucified the Promised One, the Christ, Jesus of Nazareth, and He is Lord. He is God; He is supreme; and, He is the Promised One that was to come, that God promised to Abraham to save our people.

Acts 10:36: "The Word which God sent unto the children of Israel, preaching peace by Jesus Christ: (He is Lord of all.)"

Let's look at one more in the book of Hebrews, which was written to people of Jewish background. Hebrews 1:3: "Who, being the brightness of His glory (that is, of God's glory – the Father's glory), and the express image of the Father's person, and upholding all things by His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." Now, this is a description of a Person Who was obviously a Lord. He was supreme.

No Jew is willing to call Jesus Christ Lord, with all of these implications concerning His supremacy in the deity (in the Godhead), as the Savior, and as the One to Whom they must subject themselves. The term "Lord" is very important with the Jews, and they preserved it only for Jehovah God in the Old Testament Scriptures. The gentiles, on the other hand, would not call Jesus "Lord," because, in the gentile world of the New Testament times, the word "Lord," again connoting deity, was reserved for the emperor. It was a title for the Roman Emperor, and it indicated that they viewed him as being divine.

The thief on the cross, and the apostle Paul, both demonstrated their trust in Jesus Christ as Savior by calling Him "Lord." In Luke 22:42-43, you can read about the thief on the cross calling Jesus "Lord." In Acts 9:5-6, you can read about Paul, on the road to Damascus, falling on the road and looking up, and calling Jesus "Lord," and saying, "Lord, what do you want me to do?" The use of those terms by these people of Jewish background, the thief on the cross and Paul, was very significant. A Jew knew that you did not use the term "Kurios" ("Lord") for anyone who was not God. Therefore, to use it in that sense was, indeed, to declare what their attitude was toward Jesus Christ.

**Calling Jesus "Lord"**

There is, of course, always the possibility of self-delusion. The devil knows Scripture as well as most of you do. Therefore, he knows that the only way to get people to con themselves right into hell is to think that they have accepted Jesus Christ as Lord. But Matthew 7:21-23 show the classic example of that self-delusion – that even though they sometimes think that they're viewing Christ as Lord, they are indeed mistaken. They have deluded themselves, and they will go to the lake of fire: "Not everyone that saith unto Me, 'Lord, Lord,' shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." The will of the Father is to accept the Son as Savior: "Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name? And in Your name have cast out demons? And in Your name done many wonderful works (miracle works)?' And then will I profess unto them, 'I never knew you: depart from Me, you that work iniquity.'" That is a very sobering Word for people who have called on Jesus as "Lord," and Jesus tells them, "You call Me 'Lord," but you do not trust me as Lord. You make an external pretense. You have a ritual of calling Me 'Lord,' but I am not really the one to whom you have subjected yourself for eternal life."

So, the apostle Paul is, on the basis of what Moses said, in Deuteronomy 30, making this declaration – that: "If you will make an expression with your mouth, of what is in your mind (namely, that Jesus is Lord), there will be a certain consequence."

**If you Believe**

Then, he adds a second conditional statement: "And furthermore, if you believe," and here we come to that keyword that is in salvation. It looks like this in the Greek Bible: "pisteuo." "Pisteuo" means to accept as true, and to fasten oneself upon some object. It means to trust.

**The Heart in the Bible Means the Mentality of the Soul**

Here, it says, "If you will be believe in your heart." And the word "heart" is the Greek word "kardia." "Kardia" does not refer to the muscle that pumps the blood through your body. Here, it refers to the mentality of the soul. You cannot believe something with a muscle, let alone with a heart muscle. And the heart in the Bible doesn't refer to emotions.

Every now and then, some Bible teacher (some preacher) will say, "It is not enough to have a head belief in Jesus Christ. You must have a heart belief," as if there was a difference between the two. And obviously, there is not that difference. There is no such thing as a heart belief apart from a head belief. You do not believe with your emotions. But this word does not connote emotions. In the Bible, when they wanted to talk about emotions, in terms of the physical structure, they talked about the abdominal area. They would talk about "bowels of emotion" – feelings deep inside you, such that we would say, "Oh, I felt that in the pit of my stomach." This is like when you're on a roller coaster, when it goes way day, and it comes back up to the top. That is a feeling. Even we don't say, "I just felt that right in my heart." You says, "I felt that in the pit of my stomach." And that is very naturally the way the Bible viewed their emotions, if they wanted to compare it to the physical structure.

**God Raised Jesus Christ from the Dead**

When the Bible talks about the heart, it is really talking about the mentality of the soul, the mind. So, he's saying, "If you trust with your mentality (you have believed the facts of the gospel) – that you believe that God has raised Jesus Christ from the dead." This is a specific issue that you have trusted in. And that is that God has raised Jesus from the dead. The word "raised" is the Greek word "egeiro," which refers to the resurrection here. At some point in time, God the Father Himself raised Jesus Christ from the dead. The word "dead" is the Greek word "nekros," which refers to the mass of dead humanity.

So Paul is saying that Jesus Christ was raised up from the mass of dead people. Now if you believe that (that Jesus Christ died, and that He was brought back to life, then you are declaring something about Jesus Christ that you hold to be true.

God has kept this promise to Abraham to provide a Savior for the Jews to take them into heaven. But, what the Jewish leaders did was convince the people to reject Jesus Christ. In Acts 13:23-43, you have an excellent presentation of all of the terrible things that the leaders of the Jewish people did in order to convince the general population of Jews to reject Jesus Christ. And that passage reviews all of the things that God said, from Abraham on, "I'm going to do for you. I'm going to send a God-Man in the form of a Savior." And Jesus Christ came, and He demonstrated His deity by the works that He could perform, and the evidences that were there. And God said, "Instead of receiving Him, you turned against Him, and you rejected Him. And the result is that you have doomed yourselves into eternity in hell." This is a very sobering condemnation of the Jewish people and their leaders.

**The Resurrection of Jesus Christ**

However, we are told very clearly in the Bible that the resurrection of Jesus Christ was actually a thing that took place. He actually died, and He is actually living again. In 1 Corinthians 15:3-8, we are told about a list of individuals who saw Him alive. And on one occasion, 500 people at one time saw Him alive. So, there are many eye-witnesses to the fact that Jesus Christ came back alive out of that tomb.

Now, the Jewish leaders did everything they could to discredit this. In Matthew 27:62-66, we have the historical record of that situation: "Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, 'Sir, we remember that that deceiver (referring to Jesus) said, while He was yet alive, 'After three days I will rise again.''" Now, the Jews, who were the leaders in Israel – the religious leaders, were smart people. And it didn't take them very long to say, "You know, we saw this Man cause blinded eyes to see. We saw this Man cause limbs that were paralyzed come back to life in action. We saw this Man clean the loathing disease of leprosy right out of a body, such that it was clean flesh like a baby's two fat cheeks. Worst of all, we saw this Man raise somebody from the dead – not only us, but the population in general."

It is now wonder that the Scriptures tell us that, upon the occasion of raising Lazarus from the dead, the Jewish leaders said, "That's the last straw. We have to kill Him. We can no longer try to discredit Him in other ways. We have to kill Him, and stop Him that way." And the Bible is very clear that it was at the point that they saw Lazarus raised from the dead, that they made that decision.

So, they said to themselves, "We don't believe that He is Who He claims to be, but somehow, what if He does come back to life?" Isn't that going to be a mess? And what if they do it by deception. So they spoke to Pilate to try to cover this up, and ensure that this cannot happen.

So verse 64 says, "'Command therefore that the sepulchre be made sure (that is, that it be seal officially) until the third day, lest His disciples come by night, and steal Him away, and say unto the people, 'He is risen from the dead,' so the last error shall be worse than the first.' Pilate said unto them, 'You have the watch. Go your way. Make it as sure as you can.' So they went, and made the sepulchre sure, sealing the stone, and setting a watch."

Pilate said, "Don't bug me with that kind of stuff. I'm sick of this whole thing to begin with. You forced me to let you kill this man, and I don't want any more to do with it. Now go and do what you want."

So, they had it all under control. That tomb was sealed, and there was adequate guard upon it. So, there was no way that a group of disciples could sneak in there and move that stone from the entrance (as heavy as it was), and take that body out, and tell everybody, "Oh, He is not dead because He arose."

But, in the background was the hand of Almighty God, while these connivers were making their dubious claims.

Matthew 28:11-15: "Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done." There was the sudden removal of the stone, the sudden light, and the fear that shook these people who were on watch. And suddenly, looking in the tomb, these Jewish leaders looked at one another and said, "We have been sitting here. We have not gone to sleep. Nobody has been here. Suddenly, this stone rolls away, and there is this glorious illuminating light. And we rush into the tomb, and He's not in there. Now, how did He get out? This stone was there. There was no way He could get out."

They go back into the city to the people who put them on guard: "And when they were assembled with the elders (these men who had been on guard), and had taken counsel, they gave much money to the soldiers, saying, 'You shall say, 'His disciples came by night, and stole Him away while we slept.''" The Jewish leaders had no explanation for what had happened, but the said, "Look, we'll guide you. We'll pay you. You lie about it. You say that the disciples overpowered you, with all your weapons, and they took the body out:" "'And if this comes to the governor's ears, we will persuade him, and secure you.'"

That was the other problem. The soldiers were fearful: "Well, if the governor hears this, that's the death sentence for us. If it comes to him that these people got by us, we were there, bound by our own lives, if we did not see that He was kept in that tomb." So, the Jewish leaders said, "You say, 'They overpowered us. We fell asleep. They snuck up on us. They took the body.' We'll take care of it. Fear not. We'll handle this with the governor.

"So they took the money (the soldiers), and did as they were taught: and this saying is commonly reported among the Jews until this day." Go ask a Jew: "What happened to Jesus in the tomb?" He will tell you: "His disciples came, and were able to steal His body, and then to declare that He had been raised from the dead." But, of course, there were too many actual witnesses for that to be believed, and hundreds saw Him alive.

So, when you say that you believe in the resurrection of Jesus Christ, then you are obviously declaring that you have believed in Someone Who had indeed performed all that He said that He would, including that, three days later, after his death, He would be raised again. If that had not happened, then we could not know for certain that He told us the truth. Believing that Jesus Christ was raised from the dead is to believe all that He claimed about being the Savior and the Judge of the world.

In Acts 17:31, we have it quoted in this way: "Because He has appointed a day in which He will judge the world in righteousness by that Man Whom He has ordained, concerning which He has given assurance unto all men, in that He has raised Him from the dead." Who is that Man? That Man is Jesus Christ. God has given assurance to all of us that we will be judged by this One, on the basis of what He did. How do we know that? Because He has raised Him from the dead. If Jesus Christ is not what He claims, you may be sure that He will appear in that day like any other deceiver.

So, the rejection of the Lord Jesus as God's Savior to the Jews resulted in God abandoning the Jewish people to the lake of fire, and bringing eternal life, instead, to the gentiles, who did accept, and who did trust in Jesus Christ. And that is the very very sad fact about Christmastime – that the Jews, who were first in line, have been abandoned by God to their determined walk into the lake of fire (Acts 13:44-56).

The resurrection of Jesus Christ established His Lordship, as is indicated in Ephesians 1:20-23 and Philippians 2:9-11.

So, what Romans 10:9 is telling us that, with our mouths, we make a verbal declaration about a conviction that we have in our minds that Jesus Christ is Lord, and therefore, that He is indeed deity. And all that He claimed, and all that is said about Him, relative to His being the Savior of the world, is true.

**You Believe with your Heart**

Then Paul puts it in a different way. It says, "You believe in your heart." This is not doing something else. This is just the other side of the coin. You trust in your heart in the truth of the fact. You accept it – "that He has been raised from the dead," and that the raising of Him from the dead has established not only His Lordship, but it has also established the fact that He is indeed the Savior of the world.

**Saved**

Now if you do this, the consequence is (it says, as the end of verse 9) that: "You will be saved." And that is the Greek word "sozo." And "sozo" refers to salvation from the eternal sufferings in the lake of fire. That's what "save" means: to save you from hell; and, to save you from the sufferings in the lake of fire. This is in the future. At anytime that a person believes the gospel and trusts in Christ, this will happen for him. He will be saved. It is, interestingly enough, in the passive voice, which indicates that the person is saved by what God does for him, and not by what he does for himself. That is the beauty of the Greek language. You would never see this in the English translations. And that's why we take the trouble to show you these words, so that you understand that this is something that the grammar says that God does. The Bible always says that salvation is always an act that we are the beneficiaries of. We just don't have any involvement at all in it, except that we receive it.

So, here's a statement of positive fact – that we, by admitting that He is Lord, with all that that implies, by our accepting the fact that His resurrection (which the Jews will not accept, and which the Muslims will not accept, and which the liberal Protestants will not accept) – that by accepting that, we will be saved.

**Salvation**

I remind you that salvation includes three basic elements. And this is what we tell people who want to be saved.

**Knowledge**

First of all, it involves knowledge. You must have the knowledge about the gospel of Jesus Christ.

**Mental Ascent**

Secondly, it involves mental ascent; that it, the confession that the knowledge is true. This is where confession comes in. First is the information about Jesus Christ. Secondly, I must say, "I agree that that comes from the Bible. The Bible does not tell lies. That is a statement of truth. The gospel we have given you is a statement of truth. Does that get you save? No. That will never get you to heaven because you haven't gotten into the boat yet. All you've done is looked at the boat, and said, "Yeah, that thing will float. It is seaworthy, and it will carry you to safety." But you must do one thing more to be saved.

**Believe**

Thirdly, one must believe, or trust: trust in Jesus Christ for salvation – believing that He has been raised from the dead. You believe all that was said about Him. Do you know what the gospel is? Two things: fist, Christ died for our sins. Secondly, He arose again. That is the gospel. That is what you believe. So, this is the crucial point – when you actually say, "OK. I trust in Him for my eternal life, and I'll go out into eternity." You are not saying "Hail Marys." You are not calling on other people to say "Our Fathers" in your behalf. You are not going through some humanistic ritual, which are things that have been added by organized religions.

These elements are what get you saved. Confessing that Jesus Christ is Lord is to express belief in His deity, and thus in the veracity of His claim to be the Son of God. Belief in the resurrection of Jesus Christ indicates faith in the acceptance of God the Father as Christ's payment for our sins.

Now, this idea of showing up in church, and making a public acceptance so that we can be saved comes from misinterpreting this verse 9, because confession comes first. Some people talk about believing faith, and then they talk about confessing. So all those knuckleheads out there get this all mixed up.

Well, the reason for that is because, as I told you at the beginning, Paul is still speaking about this with Deuteronomy 30 as the frame of reference. Let's go back to Deuteronomy 30:14 once more, and you will find that in Deuteronomy 30:14, this is the order, and Paul is simply following that order when he says, "The information is at hand." Then, in verse 14, he says, "But the word is very near unto you, in your mouth (which is confession), and in your heart (the mind), that you may do it."

So, Paul, using the words of Moses as his frame of reference, follows that order, because that's the order that Moses presented. Paul's explanation of Romans 10:9 flows from the outward act of verbal confession, to the inward act of faith in Christ and His resurrection, which is the only basis of salvation. And then, from that inward faith, back out for the expression outwardly in verbal confession. So, that's what you have. You start with confession, you go through this belief, and out of that belief, you express a verbal confession. And Paul is simply following that order, because that's the order that Moses followed.

However, trusting Christ as Savior, and verbal confession do normally go together in a believer's experience. But trusting Jesus Christ as one's Savior is the key element, and it is the only basis of salvation by grace. You cannot permit Romans 10:9-10 to say something that would contradict the rest of the Bible, because God the Holy Spirit taught us that there are no errors in the Bible, and there are no contradictions.

John 12:42, therefore says, "Nevertheless, among the chief rulers also, many believed on Him; but because of the Pharisees, they did not confess Him, lest they should be put out of the synagogue:" Did these people not go to heaven because they didn't stand in public and say, "I believe that Christ is Lord?" They confessed that He is Lord to God the Father. They confessed that to themselves. But because of the pressure upon them in their society, they did not make a public issue of this. And there are always some fools in the pulpit who say, "If you don't make a public issue of it, you're not going to heaven."

So, here's a good character that lives in a Muslim country, where it is the kiss of death, practically, to become a Christian, and you will suffer economically, and socially, and in education, and in every way possible; and, if he becomes a Christian, what does he do? Walk around flaunting it in front of people? Or do you act with wisdom and advisement and caution, and seek to live your life, and represent Christ without being offensive? Obviously, God's way is to act according to the necessity of the moment. So, these people here, who recognized what would happen to them, under the antagonism of the rulers of the synagogue, did not lose their salvation because they did not get up and say this publicly.

So, we have a third-class condition in Romans 10:9. Verse 8 says that the Word of Faith is what we preach. Verse 9 says, "Now place content into that Word of Faith;" that is, "You shall confess (make a declaration) with your mouth (verbally) of what you believe (in your mind), that Jesus is Lord." And, putting it another way, "If you believe (in your mind – you accept it mentally), that God really raised Him from the dead, so that you do, thereby, declare, that you do believe that His salvation has covered your sins, then you will be saved." You have a condition: "If you confess that Jesus is Lord, and if you believe in His resurrection from the dead," (both of which are saying the same thing in a different way). Then you have a conclusion: "You will be saved." And you Greek students who like those official terms, the condition is what the Greek language calls the protasis. And that's the "if:" "And if you believe Christ." Maybe you will, and maybe you won't. And then the conclusion is called the apodosis. And the consequence will be inevitable, one way or the other. If you do believe it, you will be saved.

So, this verse really comes down very explicitly clear. It says that the only way into eternal life is through Jesus Christ – through believing what God has declared concerning Him. He is God incarnate. He is the vicarious Savior. He is Lord of all of heaven and of all of creation. And He has indeed been resurrected from the dead, as the divine seal of approval of His sacrifice for our sins. If you will accept that, and trust yourself into His hands to take you into heaven, you will be saved. If you do not, you may count on being lost forever.

Dr. John E. Danish, 1988

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