An open book with a red tassel bookmark is shown in the background. The text is overlaid on the book's pages.

# **Is Salvation a Two-Step Process?**

## **Romans 10:9–10**

## Romans 10:9–10 *ESV*

**“Because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For with the heart one believes and is justified [?], and with the mouth one confesses and is saved.”**

Rom. 10:9, ὅτι ἐὰν ὁμολογήσης ἐν τῷ στόματί σου κύριον Ἰησοῦν καὶ πιστεύσης ἐν τῇ καρδίᾳ σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ·

Rom. 10:10, καρδία γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν.

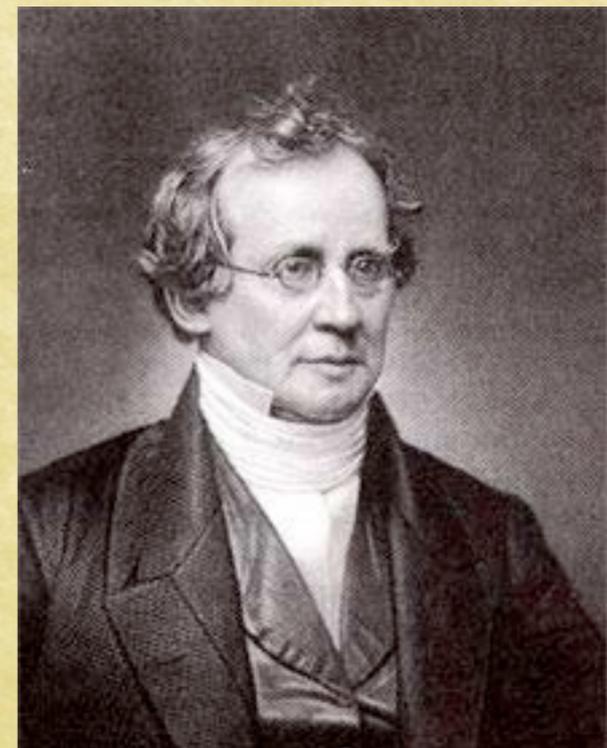
**“The two requisites for salvation mentioned in this verse are confession and faith. They are mentioned in their natural order; as confession is the fruit and external evidence of faith.”**

**~Charles Hodge  
(1797–1878)  
Princeton Theologian  
1851–1878  
*Epistle to the Romans***



**“The public profession of religion or confession of Christ is an indispensable duty. That is, in order to salvation, we must not only secretly believe, but also openly acknowledge that Jesus is our prophet, priest, and king. Though faith and confession are both necessary, they are not necessary on the same grounds, nor to the same degree. The former is necessary as a means to an end, as without faith we can have no part in the justifying righteousness of Christ; the latter as a duty, the performance of which circumstances may render impracticable.”**

**~Charles Hodge  
(1797–1878)  
Princeton Theologian  
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**“The thing to be confessed is that Jesus Christ is Lord. That is, we must openly recognise his authority to the full extent in which he is Lord; acknowledge that he is exalted above all principality and powers, that angels are made subject to him, that all power in heaven and earth is committed unto him, and of course that he is our Lord. This confession, therefore, includes in it an acknowledgment of Christ’s universal sovereignty, and a sincere recognition of his authority over us. To confess Christ as Lord, is to acknowledge him as the Messiah, recognized as such of God, and invested with all the power and prerogatives of the Mediatorial throne.”**

**~Charles Hodge  
(1797–1878)  
Princeton Theologian  
1851–1878  
*Epistle to the Romans***



**“What is demanded of a Christian is the outward confession and the inward belief in Him, and these sum up the conditions necessary for salvation.”**

**~Sanday and Headlam, *Epistle to the Romans*, ICC**

**“These are the two conditions of salvation; for while faith suffices to take hold of the finished expiation, when this faith is living, it inevitably produces profession, and from this follows incorporation into the flock already formed, by means of invocation and baptism.”**

**~Frédéric Louis Godet, *Commentary on St. Paul's Epistle to the Romans*, vol. 2.**

**“Faith involves the doctrinal confession that Jesus is Lord and that God raised him from the dead, . . . In any case, the confession that Jesus was appointed as Lord at his resurrection (Acts 2:36; Rom. 1:4) was a teaching held in common by the earliest Christian community (cf. 1 Cor. 15:11). Such a confession is inseparable from a heart conviction (πιστεύσης ἐν τῇ καρδίᾳ σου, pisteusēs en tē kardia sou, you believe in your heart), which involves personal trust.”**

**~Thomas R. Schreiner, *Romans***



**“First of all there must be faith in the heart. Without such faith a confession with the lips would be mockery (Matt. 7:22, 23). But also, even if there is faith in the heart, confession with the lips is not only required (Ps. 107:2) but altogether natural if the faith is genuine (Acts 4:20). Faith and confession should be combined (Luke 12:8; John 12:42; 1 Tim. 6:12; 1 John 4:15).”**

**~William Hendriksen, *Exposition of Paul's Epistle to the Romans***

**“To believe with one’s heart means to commit oneself at the deepest level to the truth as revealed and experienced. Confession is giving expression in words to that conviction. Phillips says of the one who believes, ‘It is stating his belief by his own mouth that confirms his salvation.’ Those who genuinely accept the truth of Jesus’ resurrection and therefore his deity are willing to go public with their conviction. That kind of commitment will never lead to disappointment.”**

**~Robert Mounce, *Romans*, NAC**



**“They are chronologically together. Salvation comes through acknowledging to God that Christ is God and believing in Him.”**

**~John Witmer; *Bible Knowledge Commentary***

**“It cannot be unobserved that the confession of verses 9 and 10 is declared to be a calling on the name of the Lord [vs. 12–13]. In other words, this confession is that unavoidable acknowledgment to God on the part of the one who is exercising saving faith, that he accepts Christ as his Savior. As Abraham amended the promise of God—not a mere unresponsive believing (Gen. 15:6; Rom. 4:3), so the trusting soul responds to the promise which God proffers of salvation through Christ.”**

**~L S Chafer**

**“God completes our salvation, even when he makes faith, which he implants in our hearts, to show itself by confession: nay, his simple object was, to mark out true faith, as that from which this fruit proceeds, lest any one should otherwise lay claim to the empty name of faith alone: for it ought so to kindle the heart with zeal for God’s glory, as to force out its own flame. And surely, he who is justified has already obtained salvation: hence he no less believes with the heart unto salvation, than with the mouth makes a confession. You see that he has made this distinction,—that he refers the cause of justification to faith,—and that he then shows what is necessary to complete salvation; for no one can believe with the heart without confessing with the mouth: it is indeed a necessary consequence, but not that which assigns salvation to confession.”**

**~John Calvin**

**To get to the meaning of this verse we need to investigate several things:**

**what justification describes, what “saved” means, what righteousness means;**

**what this confession entails;**

**the meaning of “Jesus is Lord;”**

**what belief is;**

**if belief is different from confession with the mouth; and the connection between saved and justified (are they synonyms or two different events?).**

# **Context, Context, Context**

**Is Paul discussing justification of individual Jews in these chapters or the corporate deliverance of Israel at the end of Daniel's seventieth week?**

## **Context, Context, Context**

**Rom. 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. For in it [the gospel, v. 1:16] the righteousness of God is revealed from faith for faith, as it is written, ‘The righteous shall live by faith’.”**

# **Four Major Factors from Context**

## **1. The Israel Connection**

**Personal justification or Corporate deliverance?**

**Determined by meaning of righteousness and justification; salvation and deliverance; faith and belief**

# **Four Major Factors from Context**

## **2. Corporate or Individual?**

**Does the term Israel as used in Rom. 9–11 refer to individual Jews or to God's plan for corporate Israel?**

- 1. God's promises are made to the corporate whole, the descendants of Abraham, Isaac, and Jacob, to whom as a people belong "the adoption, the glory, the covenants, the giving of the law, the service of God" (Rom. 9:4–5).**
- 2. The election of God or the choice of God (Rom. 9:11) is not for individual salvation, but God's choice of the nation through whom He would accomplish His divine purposes in human history.**
- 3. The choice of Jacob and Esau (9:13) was not for their personal individual salvation, but for the destinies of their descendants as national people groups. God's choice of Jacob over Esau clearly viewed them as nations, not as individuals: "And the Lord said to her [Rebekah], 'Two *nations* are in your womb, and two *peoples* from within you shall be divided'..." (Gen. 25:23, emphasis added).**

- 4. Throughout Romans 9–11, Paul uses corporate terminology, i.e., “Israel,” “My people,” “the children of Israel,” rather than terms related to individuals.**
- 5. In the same way he uses the term Gentiles to describe God’s plan for that entity, without reference to individual destinies.**
- 6. Paul uses these corporate terms to generalize about God’s plan for the whole group, though clearly individuals within each group do not conform to the statements.**

- 7. As Paul continues into chapter 11 he still uses terms related to corporate Israel. He asks, “has God rejected His people?” (Rom. 11:1) and answers, “God has not rejected His people” (Rom. 11:2).**
- 8. The plural pronouns, i.e., “they” in Rom. 11:11–12, continue to refer to the corporate entity of Israel, as in Rom. 11:23ff.**
- 9. In his conclusion Paul speaks of “all Israel being saved” (Rom. 11:26) referring to the deliverance of the remnant at the Second Coming.**

# **Four Major Factors from Context**

## **3. Israel's Future and Final Deliverance**

**The significance of Joel 2:32**

## Four Major Factors from Context

Joel 2:32, “And it shall come to pass that whoever calls on the name of the LORD shall be saved. For in Mount Zion and in Jerusalem there shall be deliverance, as the LORD has said, among the remnant whom the LORD calls.”

Joel 3:5:

וְהָיָה כָּל אֲשֶׁר-יִקְרָא בְּשֵׁם יְהוָה יִמָּלֵט כִּי בְהַר-צִיּוֹן וּבִירוּשָׁלַם  
תִּהְיֶה פְּלִיטָה כַּאֲשֶׁר אָמַר יְהוָה וּבְשָׂרֵי-יָדַיִם אֲשֶׁר יְהוָה קִרְאָה :

[*melet*]... the most prominent facet of meaning is of deliverance or escape from the threat of death, either at the hands of a personal enemy (1 Sam. 19:11; 23:13) or a national enemy (2 Sam. 19:10), or by sickness (Ps. 107:20).

פָּלַט (pālat)

## NIDOTTE:

Psalmists often cry for Yahweh's deliverance with a vb. pi. One calls out, "Rescue me (my life) from the wicked" (פָּלַט + נַפְשִׁי + מִן), appealing to Yahweh for legal vindication against false accusations (17:13; cf. מָלַט [pi.] + נַפְשִׁי + מִן in 43:1). In other individual complaints, psalmists (vb. pi.) cry for divine deliverance from sickness (31:1 [2]) or from the distress of the elderly (71:2 [par. נִצַּל], 4 [+ מִיַּד / מִכַּף from the hand of]). To illustrate his dire straits, one psalmist recalls how Yahweh delivered (vb. pi.) Israel's trusting ancestors (22:4 [5]), then quotes his opponents' mocking cry, "Let the LORD rescue him" (v. 8 [9]; pi. juss.). That Yahweh has not already done so emboldens the enemies to intensify their attacks, thereby intensifying the speaker's suffering. In a session of the heavenly council, God himself pleads with the "gods" to rescue the weak and needy from the wicked, i.e., to guarantee them impartial justice (82:4; par. נִצַּל מִיַּד).

## Four Major Factors from Context

Joel 2:32, “And it shall come to pass that whoever calls on the name of the LORD shall be saved. For in Mount Zion and in Jerusalem there shall be deliverance, as the LORD has said, among the remnant whom the LORD calls.”

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# Four Major Factors from Context

## 4. Messianic Deliverance

Rom. 11:26, “And so all Israel will be saved, as it is written: ‘The Deliverer will come out of Zion, and He will turn away ungodliness from Jacob;’”

*ὁ ρυόμενος ho rhuomenos*

**Rom. 9:27, “Isaiah also cries out concerning Israel: ‘*Though the number of the children of Israel be as the sand of the sea, the remnant will be saved [sozo].*’ ”**

**Rom. 9:28, “*For He will finish the work and cut it short in righteousness, because the LORD will make a short work upon the earth.*”**

**Rom. 9:29, “And as Isaiah said before: ‘*Unless the LORD of Sabaoth had left us a seed, we would have become like Sodom, and we would have been made like Gomorrah.*’ ”**

**Rom. 9:27, “Isaiah also cries out concerning Israel: *‘Though the number of the children of Israel be as the sand of the sea, the remnant will be saved [sozo].’ ”***

**Isa. 10:22 καὶ ἐὰν γένηται ὁ λαὸς Ἰσραηλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα αὐτῶν σωθήσεται· λόγον γὰρ συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ,**

**Isa. 10:22, “For though your people, O Israel, be as the sand of the sea, a remnant of them will return; the destruction decreed shall overflow with righteousness.”**

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**sing** **ὅτι**  
**to return**

Isa. 10:22, “For though your people, O Israel, be as the sand of the sea, a remnant of them will return; the destruction decreed shall overflow with righteousness.”

**Rom. 10:1, “Brethren, my heart’s desire and prayer to God for Israel is that they may be saved.”**

**Rom. 10:1, “Brethren, my heart’s desire and prayer to God for Israel is that they may be saved.”**

**Jer. 31:7, “For thus says the LORD: ‘Sing with gladness for Jacob, and shout among the chief of the nations; Proclaim, give praise, and say, “O LORD, save Your people, the remnant of Israel!”**

**Jer. 31:8, “ ‘Behold, I will bring them from the north country, and gather them from the ends of the earth, among them the blind and the lame, the woman with child and the one who labors with child, together; a great throng shall return there.’ ”**

**Isa. 25:9, “And it will be said in that day:  
‘Behold, this is our God; We have waited for  
Him, and He will save [*yasha*] us. This is the  
LORD; We have waited for Him; We will be  
glad and rejoice in His salvation’.”**

**Isa. 43:5, “Fear not, for I am with you; I will bring your descendants from the east, and gather you from the west;”**

**Jer. 31:7, “For thus says the LORD: ‘Sing with gladness for Jacob, and shout among the chief of the nations; Proclaim, give praise, and say, “O LORD, save [*yasha*] Your people, the remnant of Israel!” ’ ”**

**Jer. 46:27, “But do not fear, O My servant Jacob, and do not be dismayed, O Israel! For behold, I will save [*yasha*] you from afar, and your offspring from the land of their captivity; Jacob shall return, have rest and be at ease; No one shall make him afraid.”**

**Zech. 8:7, “Thus says the LORD of hosts:  
‘Behold, I will save [*yasha*] My people from  
the land of the east and from the land of the  
west;’ ”**

# **Salvation and Righteousness in Romans**

**Understanding Salvation:  
Stage One, Two, or Three**

# THREE STAGES OF SALVATION

**PHASE ONE**



**Justification**

**Saved from  
Penalty of Sin**

**“you were  
saved”**

**PHASE Two**

**Spiritual  
Life**

**Saved from  
Power of Sin**

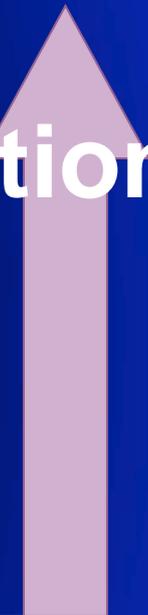
**“you are being  
saved”**

**PHASE THREE**

**Glorification**

**Saved from  
Presence of Sin**

**“you will be  
saved”**



# **Salvation and Righteousness in Romans**

**Understanding Righteousness:  
Imputed or experiential?**

**Deut. 30:11, “For this commandment which I command you today is not too mysterious for you, nor is it far off.**

**Deut. 30:12, “It is not in heaven, that you should say, ‘Who will ascend into heaven for us and bring it to us, that we may hear it and do it?’**

**Deut. 30:13, “Nor is it beyond the sea, that you should say, ‘Who will go over the sea for us and bring it to us, that we may hear it and do it?’**

**Deut. 30:14, “But the word is very near you, in your mouth and in your heart, that you may do it.”**

# **Salvation and Righteousness in Romans**

**What does it mean to “confess with the mouth?”**

# **Salvation and Righteousness in Romans**

**Rom. 10:12, “For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him.**

**Rom. 10:13, “For ‘whoever calls on the name of the LORD shall be saved.’ ”**

**Joel 2:32, “And it shall come to pass that whoever calls on the name of the LORD shall be saved. For in Mount Zion and in Jerusalem there shall be deliverance, as the LORD has said, among the remnant whom the LORD calls.”**

**Rom. 10:14–15a,**

**“How then shall they call on Him in whom they have not believed?**

**And how shall they believe in Him of whom they have not heard?**

**And how shall they hear without a preacher?**

**And how shall they preach unless they are sent?”**

**“Calling on the name of the Lord” is a frequent phrase in the Old Testament.**

**An investigation of this phrase reveals that this most often describes a time when people or a person is under stress or adversity and cries out to God for deliverance (Psalm 14:4; 18:3; 50:15; 79:6; 141:1; 145:18).**

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**Lev. 26:40, “But if they confess their iniquity and the iniquity of their fathers, with their unfaithfulness in which they were unfaithful to Me, and that they also have walked contrary to Me,**

**Lev. 26:41, “and that I also have walked contrary to them and have brought them into the land of their enemies; if their uncircumcised hearts are humbled, and they accept their guilt—**

**Lev. 26:42, “then I will remember My covenant with Jacob, and My covenant with Isaac and My covenant with Abraham I will remember; I will remember the land.”**

**Zech. 12:10, “And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.”**

**Joel 3:2, “I will also gather all nations, and bring them down to the Valley of Jehoshaphat; And I will enter into judgment with them there on account of My people, My heritage Israel, whom they have scattered among the nations; They have also divided up My land.”**

# **The Structure of Romans 10:9–10**

## Romans 10:9–10

A “because, if you **confess** with your mouth that Jesus is Lord and

A’ **believe in your heart** that God raised him from the dead, you will be saved.

B’ For with the **heart one believes** and is justified [unto righteousness], and

B with the mouth one **confesses** and is saved.”

ESV

**Romans 10:9–10.**

**A “that if you confess with your mouth the Lord Jesus and**

**A’ believe in your heart that God has raised Him from the dead you will be saved**

**B’ For with the heart one believes unto righteousness, and**

**B with the mouth one confesses and is saved.”**

**NKJV**

**If SAVED is Phase 2 experiential salvation,  
then RIGHTEOUSNESS needs to be  
understood as the counterpart which is  
experiential righteousness.**

## **Conclusion:**

**The verse is neither talking about justification, nor imputed righteousness, but focuses on the future deliverance of the remnant of Israel that calls upon the name of the Lord, the Messianic Hope, to deliver Israel from annihilation at the end of the time of Jacob's Trouble.**