

# Whosoever

*Studies in Romans*

By Richard Warmack

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**Bible Text:** Romans 10:11-21

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## **Grace Baptist Church**

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This morning I want us to go back to Romans chapter 10. I want to preach a message to you this morning that is entitled, very simply, “Whosoever.” I know that many who preach and believe the doctrines of God’s free and sovereign grace based on the blood and imputed righteousness of the Lord Jesus Christ are accused of being unsympathetic toward all men and women without exception. But I will tell you this: We are true to the Scriptures. I know what the Scriptures say. “*Whosoever will may come,*” right? I mean, I can’t question that. **Now I know exactly how it works.** Even though the Scriptures clearly state, “*Whosoever will*”, I know the only ones who will come are the ones who are given the eyes to see, ears to hear, heart, mind and will to comprehend thus saith the Lord. I know that to be so, too. But the command is still the same.

If you are here this morning and you have not rested in Christ as the Lord your righteousness, you are not requested or invited to accept Jesus as your personal Lord and Savior, **you are commanded.** It is not a request. **It is command.** Because, the alternative is just devastating, isn’t it? We studied it in the Sunday school hour this morning in **Mark 16:15-16.** “*He that believeth and is baptized shall be saved; but he that believeth not shall be damned.*”<sup>1</sup> I don’t say that is much of an option. I mean, you put that on the scale of life and death and you say, “Whoever believes gets eternal life and whoever doesn’t believe goes to hell,” there is no choice involved in that. I don’t know who would say, “Well, I think I want to go to hell.” So the command is quite clear. The Scriptures say in **Romans 10:11-** “*For the Scripture saith, Whosoever believeth on him shall not be ashamed.*”<sup>2</sup>

Now what is the apostle Paul starting out here by telling us? When he wrote, “*The scripture saith...*”<sup>3</sup>, exactly what Scriptures are we talking about? We are talking about Old Testament Scripture. And he proves here that the Old Testament prophets taught **exactly the same doctrine** that he was teaching and that he was preaching here in Romans chapters 9-11, really the whole book of Romans. God has not changed, folks. God is not segmented up. He didn’t save men before the fall or before the flood in a

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<sup>1</sup> Mark 16:16.

<sup>2</sup> Romans 10:11.

<sup>3</sup> Ibid.

different way then he saves men after the flood. Noah was saved the same way we are saved. He is saved based on a righteousness accomplished. And everybody since the fall, any person who was an elect of God, they have always been saved the same way, based on Christ's righteousness imputed.

But now listen to me. This term, "whosoever," that he used here, it is ample warrant for every single solitary person without exception to believe on Christ along with the certainty that all of those who do believe and rest in Christ is the Lord their righteousness, they will be saved. So to believe on him is to believe God's testimony concerning his Son which includes his person, his offices and his mediatorial work. And those who believe on him, they have been slain by the law. Look at **verse 5** - "*For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.*"<sup>4</sup> The person who has rested in Christ, they are not trying to keep the law. It is not their goal. It is not their rule of life. **Do you hear me?** The law is not our rule of life. Christ and his accomplishments are our rule of life. We serve him out of grace and gratitude for what he did for us.

Now look at **verse 10** - "*For with the heart man believeth unto righteousness.*"<sup>5</sup> Do you see that? **They BELIEVED unto righteousness.** Not to attempt to prepare himself for righteousness or not to appropriate a righteousness or not to effectively bring out a righteousness. They believe unto righteousness. What kind of righteousness? **The righteousness of God.** And they are submitted to the righteousness of God. We are not of those, like Paul said, "*For they being ignorant of God's righteousness...*"<sup>6</sup> Those Jews who were ignorant of the only righteousness required to enable God to be just and justify the ungodly, what did they do? **They went about to establish their own.** Those who rest in a righteousness established, what are we doing? We are resting in that righteousness, totally and completely, 24 hours a day, 365 days a year. The just shall live by faith, faith in God's promise to do what he says.

Well, let's notice this together. **First of all**, the gospel meets the need of every sinner. You hear me? Every sinner. Look at **verses 11 and 12.**

*For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.*<sup>7</sup>

Where have you seen in the book of Romans this statement there is no difference again? Look back over at Romans 3:22 - "*Even the righteousness of God which is...*"<sup>8</sup> I can remember when we were studying through this it is in italics so it wasn't there in the

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<sup>4</sup> Romans 10:5.

<sup>5</sup> Romans 10:10.

<sup>6</sup> Romans 10:3.

<sup>7</sup> Romans 10:11-13.

<sup>8</sup> Romans 3:22.

original. “*Even the righteousness of God ...by faith of Jesus Christ,*”<sup>9</sup> by his faithfulness, to fulfill every obligation required to bring us to glory, that **RIGHTEOUSNESS** is preached unto all. This righteousness, this gospel is preached unto all and this same righteousness that is preached unto all what is it? It is, “*upon all them that believe: for there is no difference.*”<sup>10</sup> Have you ever thought about this? How many differences there are in an individual? You know, they say that no two snow flakes are alike. I am going to tell you something else. If you haven’t figured this out by now, there are no two individuals alike. There are differences between everyone of us. There is difference in morals. There is difference in economics. If you hadn’t noticed, there is difference in races. There is difference in education. And listen. There is even differences in religion. We know that to be so. There are Buddhists, right? There are Hindus. There are Muslims,. And there are Christians. And even when you talk about Christians, think about how many differences there are even among those that are consider themselves to be Christians. You have got protestant. You have got Catholic. And even in protestant faith what have you got? You have got Baptist. You have got Methodist. You have got Pentecost. You have got Assembly of God. All of them are vastly different. But Paul says here, what? **There is no difference.** And, see, this is the amazing thing. Here God puts aside all differences because in this **one specific area** that we are talking about this morning, there is absolutely no difference, none. Here is **HOW** they are **ALL THE SAME** - “*All have sinned and come short of the glory of God.*”<sup>11</sup> There is no difference. Do you hear me? In other words, based on character and conduct there is no difference. The most immoral person, what are they? The most ungodly pervert you can think of in your mind, what is it? **He is a sinner.** The most moral, sincere, dedicated religionist what is he or she? **SINNERS!!!** They all stand in need, whether they are young, whether they are old, whether they are American or German or French or whatever, whether they are rich or they are poor, they are all in need of a righteousness that equals and answers the demands of God’s law and justice. **EVERYBODY IS A SINNER.** I hope we know that by now.

The only difference between you who have rested in Christ this morning is that Christ’s righteousness, his accomplished death made you the very righteousness of God in him. And in Christ this morning, if you are in him, God views you holy, unblameable and unproveable in his sight. But in this particular area, based on character and conduct there is no difference. There is not an individual that God’s law can pronounce righteous and holy and just based on that individual’s character and conduct.

Why? Why can’t God’s law do that? Because, “*All have sinned and come short of the glory of God.*”<sup>12</sup> Before men and women rest on or rely on Christ and his imputed righteousness, the one based upon which God can pronounce a sinner righteous, the ground upon which God can be just and justifier, all of us are alienated in our minds and all of us are in a state of lostness. You might be in that state this morning. But listen. There is no difference. You think of the vast differences between the thief on the cross

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<sup>9</sup> Ibid.

<sup>10</sup> Ibid.

<sup>11</sup> Romans 3:23.

<sup>12</sup> Ibid.

and Saul of Tarsus. The thief on the cross, well, I would say his title tells us what he was. What was he? He was a thief. Now here is something that men overlook. When those two thieves hung near our Lord they both railed on him. I hope you realize that. Both of them threw it in his teeth. *“You saved others, get us down.”* They both hated him. But a miracle of grace occurred in that hour, did it not? But that one thief, , even he admitted. He said, “Look, you and I, we are getting exactly what we deserve. But this man, this person what he has done nothing amiss.” He knew it.

But think about the apostle Paul. Think about the different end of the spectrum. That man was a thief who had violated the revealed will of God which says, *“Thou shalt not steal,”*<sup>13</sup> and was being put to death for the very act of sin that he had committed. And yet on the other end of the spectrum what do we have? We have Saul of Tarsus. And Saul of Tarsus said of himself under inspiration of the Holy Spirit, *“Concerning the righteousness which is required by the law, I was blameless.”* He was clean as a hound’s tooth, whatever that means. As far as looking at his outward character and conduct, you couldn’t find anything wrong with Paul’s character and conduct.

Both these men, the thief on the cross and Saul of Tarsus, before freely resting in Christ’s righteousness imputed as the only cause of salvation, they were both in a state of lostness. And both of them were enemies in their minds by wicked works. Listen to me: what was Saul of Tarsus’ goal, his one goal in life? To destroy the Church. Do you remember what he said over in Timothy? He did it in ignorance and unbelief. For that cause God was merciful to him. And this thief on the cross, he was an enemy in his mind by wicked works. But both of them were bringing forth fruit unto death. That man’s life, his fruit brought him to death, did it not? And Saul of Tarsus, everything that he did, if God had not intervened by grace in his life and had not redeemed him based on the blood and righteousness of Christ, Paul’s end **would have been exactly the same**. Everything that he did by way of religious effort and energy, it was condemning him.

Now look at the world like that, folks. These people who are so religious and so moral and so dedicated who would give their lives for their very religion, how does God view them?

After conversion both these men, the thief on the cross and Saul of Tarsus—and this is what is so amazing about the grace of God. This is one of the greatest things about the gospels. The Gospel is the great leveler of all man, mankind. Both of them, after they rested in Christ as the Lord their righteousness, both of them were equally saved. They were equally justified. They were equally just, equally sanctified and they were both eternally blessed. Everybody wants to say, “Well, Paul, the apostle Paul was the greatest man that ever lived.” What did Paul say of himself? Huh? I am what I am, how? By the grace of God. But for the grace of God what would he have continued to be? What was he before? Saul of Tarsus, a hater of the gospel. By the grace of God what was he? The apostle Paul, a lover of the Church and a lover of the gospel and one who gave his life for that same gospel that he before hated. **BUT LISTEN**. He is no closer to God than that thief. That is what the grace of God does for a man or a woman. It takes those who were

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<sup>13</sup> Exodus 20:15.

afar and brings them near. How near? Near enough that we are sons and daughters of the true and living God.

This is Paul's meaning here. All by nature are void of a righteousness that answers and equals the demands of God's law and justice and all stand in need of the imputed righteousness of Christ. This is the thing: Christ is rich and he is plenteous in grace and mercy to freely give his righteousness to every person who calls upon him. You call on him. I tell you what, he will not deny. And if you call, why did you call? "*My sheep hear my voice and they come to me.*"

Here is the next thing. He tells us, **verse 13**, "*For whosoever shall call upon the name of the Lord shall be saved.*"<sup>14</sup> I preached a message many, many years ago on **Romans 10:13**, just picked that one topic messages that I do every once in a while. But it was called, "The Name of the Lord." And I tell you what. There is something very important about the way he tells us here what every one of God's elect do. What do they do? "*Whosoever shall call upon the NAME of the Lord shall be saved.*" It doesn't mean just call on Jesus. We see that every place and every way in every religion. I guarantee you men and women will be encouraged and exhorted and begged and pleaded with today all across this planet to accept Jesus as your personal Lord and Savior. Just because you call the name Jesus and just because you even call the name the Lord Jesus Christ, it does not mean you have called upon the name of the Lord. **This is a specific name.** Our God deals in specifics. Do you hear me? This thing is not left up for conjecture and for us to figure it out on our own. And, see, what he tells us here is whoever will call on this name, whatever this name is, what do they get? What will be the end result? There is no possibility of them being lost, folks.

And, see, this is the thing. This command is for all, **whosoever**, to call upon the name of the Lord, and this verse brings along with it the accompanied certainly that everybody who calls on will be saved. God doesn't request that men accept and rest in Christ. He commands all without exception who hear this gospel to seek and expect and find salvation based on the righteousness of the Lord Jesus Christ, that righteousness which enables God to be just and justify the ungodly.

But the thing we need to think about here is this. His name is what identifies him. What is his name? Have you ever thought about what that word Jesus Christ means? What is so important about that name? Everybody in false religion sings that song, "There is just something about that name." Well, if there really is something about that name, tell me what there is about that name. What is it special about that name? There is a lot of people down in Mexico spell their name **J E S U S**, right? When you think of the name Jesus what is the first verse that pops into your head that you think of? Do you know the one that pops in my mind? I always think about his birth, don't you? "*Thou shalt call his name JESUS.*"<sup>15</sup> Now here is calling on the name. "*Thou shalt call his name JESUS: for he shall save his people from their sins.*"<sup>16</sup> It doesn't say he tries to save His people. It

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<sup>14</sup> Romans 10:13.

<sup>15</sup> Mathew 1:21.

<sup>16</sup> Ibid.

doesn't say he opens the door of opportunity for you to come in if you can. It says, "*He shall save his people from their sins.*"<sup>17</sup> Jehovah is salvation. That is what Jesus means. What is his name? We have said it so many times it sounds like a repetition. His name is **Jehovah Tsidkenu**. What does that mean? **The Lord our righteousness**. Have you called on that name?

Is Jesus Christ just somebody that throws out a lifeline or is he somebody who is your righteousness, your only hope, the only cause of your salvation?

See, we are to call upon him not just as a god, and not just as some notion of Christ like they encourage us to do. We are to call upon the true and living God, a just God and a Savior based upon the merits of the blood and righteousness of his Son the Lord Jesus Christ. If you don't believe it, read **Isaiah 45** and if you still don't get it, read **Isaiah 45 again**. "*Look unto me, a just God and a Savior. Call upon me. Look on me all the ends of the earth for I am a just God and a Savior and beside me, listen to me. There are no other gods.*" Regenerated and converted sinners believe on him that justified the ungodly. It shows us again that true God-given faith understands and it believes and it comes to God in his specific character. We come to Him as "*a just God and a Savior*". God redeemed you. And how do we come? No man comes to the Father, but by who? By Christ. We come through Christ, by Christ, God the Son incarnate who by himself accomplished our redemption and satisfied every single solitary condition of our salvation. So we come to God in his proper character, a just God and a Savior. And listen: we come in our proper character. How do you come? "*Lord, be merciful to me the sinner.*"

What have you got to offer him? What have you got to bargain with? How are you going to convince this God who is so holy that he will not look upon sin? What have you got that can convince him to save you? Are you going to plead what you did today, yesterday, last week, this lifetime? I thank God none of that is coming up. The only one who looks back is us. God doesn't look back except as he looks back to the person and work of his Son the Lord Jesus Christ. Listen. Christ bore our sins in his body on the tree and at that point in time God was satisfied. **That is good news**. That is what we are to tell sinner.

And notice what he tells us next of all. The gospel has to be preached if sinners are going to be saved. You want your family saved? You want your children or your grandchildren saved? What have they got to hear? They won't follow your example and be saved. No, they won't. What do they have to hear? Look at what he says here **verse 14**, because he has told us, "*Whoever calls on the name of the Lord will be saved.*" He then tells us this: "*How can you 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 except they be sent?*" I tell you this again. We see here that all those who try to defend the position that sinners can be saved under a false gospel or without the gospel or before the gospel, they cannot promote it and they cannot defend it with the Scriptures. If you think you were saved before you heard the gospel, defend it to me out of this book. Show me. If you show it to me in this book, I will bow to it. But I will tell

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<sup>17</sup> Ibid.

you what you are going to find out. You are chasing a red herring is what you are chasing. It is not in this book. And, see, the problem is most people who seek to defend that they or their family or their friends were saved under that old false gospel is because they want to preserve either their own experience or the experience of their lost loved ones. I have heard this so many times. “Well, what about my momma or daddy or grandma or grandpa?” I have a momma and daddy and I have grandmas and grandpas, too. But I know this much. If my mother or my daddy or my grandfather or my brother or my friends any of them who have died and gone before me, if they are in glory what have they heard and believed. You say, “Well, I just don’t like that position.” Well, then, I fear you have never heard the gospel yet. Do you hear me? I know that sounds cold and ugly and uncaring, but I am going to tell you what. Time is so short, folks. And it runs shorter every single, solitary moment that we live. And I tell you I am just as guilty as everybody else. I would hate to come to the end of my life knowing that I had the truth and I would not speak it because I was afraid of what it was going to do somebody.

I think I am pretty faithful in standing up here over the last years to speak exactly what I say. I want to speak my mind, but it would take too long to do that. But I tell you the truth. And I don’t apologize for it. I never have and I never will. Because, listen. I know that just like God was gracious and brought my sons to believe the truth, I know they had to hear the truth. Our Lord said, “*The truth will set you free.*” Not error. You say, “Well, God can save anybody he wants to in any way he wants to.” No, he won’t. Paul put it like this. He said, “*In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation.*”<sup>18</sup> What as the gospel of your salvation? Listen to me, the Word of truth.

Don’t tell me men are saved apart from the true gospel. And here in Romans 10:14-15 the apostle states dogmatically that objective faith, the gospel is vital to subjective God-given faith. The just shall live by faith as it is written, as he started this thing back off and over in Romans chapter one. “*For therein is the righteousness of God revealed from faith.*”<sup>19</sup> From objective faith, this gospel, to subjective faith. Or I think I got it backwards. No, objective faith, the gospel to subjective faith, i.e., our rest in him. And every man or woman who calls upon the God they believe in, the God they have been taught about. We called on an idol by nature, did we not? And God calls on us to turn on our idol. Paul said that we turned from idols to serve the true and living God. This gospel has to be preached, folks. But now this is the thing. It has to be preached and every person who hears the gospel if they are one of God’s elect they have got to hear the gospel. This is what so important.

Notice **verse 16**. “*But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?*”<sup>20</sup> Those who believe in universal notions of redemption and salvation conditioned on the sinner, they always object to this gospel being the only true gospel, because there are so many of them and so few who believe the true gospel. They say, “that we can’t be right, because there are so few who believe this specific truth. If

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<sup>18</sup> Ephesians 1:13.

<sup>19</sup> Romans 1:17.

<sup>20</sup> Romans 10:16.

what you are saying is right, there are so few that are really believers.” Go back and search history. Go back and view the history of the church. How many people got on the ark? Have you ever thought about that? Who was on the ark? Eight souls. How many was outside the ark? A bunch. Right? Now God through his servant Noah encouraged people to get on the ark. Who did he encourage to get on the ark? **Everybody**. But the ark was built big enough to hold exactly who was going to be there. Right? It wasn’t too big. It wasn’t too small. How many did our Lord have with him after his death? Remember before Pentecost! How many folks gathered together in that upper room? A hundred and twenty souls. How many folks were in Jerusalem proper then? Over a million. Three thousand was saved on Pentecost, then 5000, then upward of 15,000, 23,000 folks, a million people, 23,000. I tell you what. Twenty-three thousand, I am not a math, but it is a very small percentage of a million people.

The flock of God has always been referred to as a flock and it is always called a small flock. But, see, this is the thing. We are commanded to preach the gospel. The only way it is going to be effectual is that the Holy Spirit has to make the gospel effectual. He has to give them eyes to see, ears to hear, heart, mind and will to comprehend.

Notice **verse 17** - *“So then faith cometh by hearing, and hearing [comes one way] by the word of God.”*<sup>21</sup> True God-given faith is produced only by the means of preaching the gospel. But faith itself, and we want to be very clear on this, faith itself is not the cause. It is not the source and it is not the ground of salvation. Faith is the God-given grace whereby we first experience salvation and give evidence that we have spiritual life. Faith is the empty hand that rests and relies upon a righteousness established.

And then notice what he says in the last part of this chapter. Everybody who hears, they are all responsible to believe. Notice what he says here, **verse 18**.

*“But I say...”* And this is where we read at this morning from Psalm 19.

*Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.*<sup>22</sup>

Now, listen. We started this thing off several weeks ago with this idea that these Jews thought just because they were a Jew they were going to heaven. And Paul taught them all Israel is not Israel. He is going to teach it even further when we get over in chapter 11. But he told them that the promise was made to Israel and God is faithful to his promise. Israel is not just that little pack of people over there fighting over the Gaza Strip. Israel, true Israel, spiritual Israel is made up from every kindred, tongue and nation and

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<sup>21</sup> Romans 10:17.

<sup>22</sup> Romans 10:18-21.

people on this earth. They are all the elect of God of every generation. And so Paul gives us the true interpretation of what David meant in these words that he by the Holy Spirit was inspired to write when he was preaching that the heavens declare the glory of God. Do you know what he was telling us? He was typically talking the gospel being preached in the last days. Who is it going to go forth to? Not just to the Jews, but who is it preached to? It is to the Gentile as well. And, see, those who restrict David's language to the work of creation, they speak in total opposition to what Paul is saying here in **Romans chapter 10**. And, see, this is the thing. If you will notice here and we will close with this this morning, **verse 19, 20 and 21**. Paul affirmed that the Jews were willfully ignorant of what God had promised. They were told over and over and over again, first by Mose and then later by David and all the prophets, that God was going to call Gentiles. It shouldn't have been some new thing to them. He had told them in **Romans 10:18**, that David told them that in **Psalm 19**. In **Romans 11:9,10**, he tells them that David told them plainly. In **Romans 10:19** he says that Moses told them. You believe in Moses? What did Moses tell you? God is going to save Gentiles. In Romans 9:25, Hosea told them the same thing. And in **Romans 9:27 to 29** Isaiah told them again and again and again and here in **verse 20** he says, "*Isaiah was very bold and he told you I was found of them that sought me not.*" Who wasn't seeking the true God? The Gentiles. And he said, "*I was found of them.*" In other words, God tells us: I was revealed to those who asked not after me. What is that? That is grace and mercy. Now, see God has revealed these things so plainly. God can't be blamed.

I hear people and they write me sometimes about some of the messages they hear out on the internet and they say, "Well, God is the author of sin." No, he is not. God is not to be blamed, because what has God told you? What has God told you? "*For whosoever shall call upon the name of the Lord shall be saved.*"<sup>23</sup>

Now, if you don't come, whose fault is it? You have got all the clear warnings. You have got every warning that everybody has ever had, right? Everything that God has ever said to sinners, what has he said? He has wrote it down for us. Now why in the light of such great evidence would you refuse to come? So if you don't come, who is to be blamed? You are. But if you do come, who is to be blamed? Not you. Not you. God has been so gracious to us that when he tells us whosoever will seek salvation in Christ based on his righteousness alone they will be saved. There is no doubts, no waverings, no hesitations concerning God's faithfulness, that he promised you that whosoever shall call upon the name of the Lord shall be saved. That is his promise to you that you rest in him.

I am asking if you rest in a church, or a profession, or in reformation. Do you rest in Christ and his righteousness alone? Well, I am telling you, if you do...**YOU ARE AS SAFE AS CHRIST!!**

You say, "Well, I don't know whether I am the elect of God." I did not ask you to figure out whether you are the elect of God. I asked you to obey God's revealed will by way of commandment. What did he say? Believe. Do you believe? God help us to believe.

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<sup>23</sup> Romans 10:13.

Let's stand together and we will be dismissed. I appreciate your presence this morning. We will not have a midweek service this week. We will see you Friday night, 7:30, ok?  
David Rogers, would you dismiss us?