

ABC's of SALVATION

by

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CHAPTER TWENTY-THREE

WHOSOEVER

FEW words in all the language have greater significance than this little word of nine letters. It is both general and particular—it touches each, and embraces all. It lays its hand upon every person and says, like the prophet Nathan to King David, “**Thou art the man.**” To the believer, it is more comforting than the mention of his own name, for there might be some other person of the same name and he might wonder which of the two was meant. Now let us note seven truths that gather around this one word.

I. The Word Shows All Have Sinned

In James 2:10 it is written, “**Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.**”

If a man’s life depended upon hitting a mark ten times, and he hit it only nine times, he is as much lost as if he had missed all ten. If he be suspended over an awful precipice by a chain of many links, only one link needs to break to dash him to death on the rocks below.

Again it is written in Galatians 3:10, “**Cursed is everyone that continueth not in all things which are written in the book of the law to do them.**” And again in Romans 3:20, “**Therefore by the deeds (doing) of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.**” In spite of all these clear cut declarations, it is no uncommon thing to hear someone say, “I am keeping the Law and expect to be saved.”

One day the “Chief Justice of the Court of Heaven” put His interpretation upon the commandment, “**Thou shalt not commit adultery**” and said, “**But I say unto you, that whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart**” (Matthew 5:28). This interpretation shows what the Law really is.

II. The Word Shows the Futility of Ceremonialism

In Galatians 5:4 it is written, “**Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.**”

This latter phrase is probably one of the most abused in the New Testament.

It is found but once and is used to teach just the opposite of that for which it is often used. Those who would teach the insecurity of the saints talk much, and sometimes loudly, about the dangers of “*falling from grace*.” What is the scriptural use? The context establishes it.

The Word of God declares that men are saved by grace (Ephesians 2:8). This is the way that the Galatians had been saved, but the legalizers who had followed hard upon the heels of the Apostle had taught the new converts that they must submit to the ceremonies of the Law in order to keep saved.

To this Paul voiced his protest and told them they had “**fallen from grace**,” which they had. They had “**fallen** (away) **from**” the grace system and were going back to the Law system.

Ceremonies have no place in the system of grace as clearly shown in this epistle, yet I recently heard a radio preacher speak of “the graces of the Lenten season” and refer to baptism and the Lord’s Supper as “means of grace.” All of this is in contradiction to the plain teaching of the Word of God and leads to that unscriptural view that if our good deeds outweigh our bad deeds “we will be saved in heaven at last.”

III. The Word Teaches That Man Is Saved God’s Way

In Revelation 22:17 it is written, “**Whosoever will, let him take the water of life freely.**”

The word freely is rendered *for nought* in II Thessalonians 3:8, and *without cause* in John 15:25. God’s way of salvation is “**by grace**” (Ephesians 2:8, 9). It is free; it is “by grace plus nothing.” Whenever the door of man’s will swings open, then the Lord will come in and save by His grace.

In Revelation 3:20 it is written, “**Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.**”

These are among the closing words of the glorified Christ to the messenger to the church of the Laodiceans. Of these words Dr. Wm. R. Newell in *The Revelation* says,

“While the whole assembly in the persons of its angel is addressed, we all instinctively feel and know that the words are personal to us—yes, to the innermost heart of each of us, of you, of me. Here we are face to face with three great facts: first, the awful fact that people may ‘belong’ to an assembly of Christ’s, and yet not hear, never hear, Christ’s life-giving voice; second, the blessed fact that anyone may hearken who will; and third, the eternally solemn fact that the opening of the door is from our side, not from Christ’s. It is the action of unbelief to abuse the glorious truth of electing grace by making fatalism of it, thus seeking to lay the burden of an evil heart’s unwillingness upon God.”

IV. The Word Teaches That This Willingness Is Followed by Faith

It is written in John 3:16, “**For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, out have everlasting life.**”

It matters not who and what the man is, God's only begotten Son is able and willing to save him when he believes in the Son. Not a word is said about doing, weeping, penitence, or the keeping of some ceremony—it is by believing. Faith is the bucket that brings the water of life from the well of salvation. Then to those who have believed, it is written in I John 5:13, **“These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.”** In spite of these plain declarations of the Word of God, it is not unusual to hear some professing Christian say, “We will never know whether or not we are saved until we get to heaven.” This is the language of unbelief.

V. The Word Shows That Confession Is Associated With or Follows Belief

It is written in Romans 10:9, 10: **“If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.”**

While these verses apply primarily to the Jews, of whom Paul is speaking, yet it is truth for both Jew and Gentile. The faith of the heart produces the confession of the mouth; the confession of the mouth is a manifestation of the faith in the heart. This faith and confession is followed by another whosoever of blessed assurance for it is written in the next verse, **“For the scripture saith, Whosoever believeth on him shall not be ashamed,”** and in order that neither Jew nor Gentile might believe that either is left out, or that this applies to one and not to the other it is added, in the next two verses: **“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.”** Thank God for this trinity of whosoever! Dear reader, you are included.

VI. The Word Shows That Obedience Follows Confession It is written:

- I John 3: 6, **“Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.”**
- I John 3: 9, **“Whosoever is born of God doth not commit (practice) sin.”**
- I John 3:10, **“Whosoever doeth not righteousness is not of God, neither he that loveth not his brother.”**
- I John 3:15, **“Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.”**

These and many other whosoever show that the believer, who is a new creation (II Corinthians 5:17) no longer practices sin. He walks after the Spirit and not after the flesh (Romans 8:5). In other words, the believer shows his faith by his works (Jas. 2:18).

Many folk have a lot of trouble between Paul's statement in Romans 4 of Abraham's justification by faith and James' statement in James 2:21 that Abraham was justified by works.

There is no contradiction,—they are two aspects of one truth. Faith cannot be seen, and man is saved by faith in the Lord Jesus Christ, but the obedience to this faith is seen by men.

VII. All These Lead to True Humility

It is written in Luke 14:11, “**Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.**” On three different occasions our Lord used these words—showing their great importance. In I Peter 5:5, 6 it is written: “**Be clothed with humility** (the word means tie on with hard knot): **for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.**”

There are two words that sound much alike, humbled and humiliated.

- The first is the act of the Christian, the other the act of God.
- The first is the beginning of blessing, the second is the beginning of sorrow.

There is no escape from one or the other. In James 4:6, it is written, “**God resisteth the proud, but giveth grace to the humble.**”

Thus, as we have traveled through these seven whosoever, we see the believer taken from the realm of sin into the realm of true blessing as a child of God.

Gladly I read, WHOSOEVER may
Drink at the fountain of life today,
And when I read it, I always say,
Jesus included me too.

~ end of chapter 23 ~

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