

Calling on the Name of the Lord

- I. Introduction:
 - a. **(Rom 10:13)** “For whosoever shall call upon the name of the Lord shall be saved.”
 - b. Three Truths Stated in this Text.
- II. “Whosoever”
 - a. Carries the truth that God is no Respector of Person
 - i. **(Acts 10:34-35)** “Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him.”
 - b. All men can be saved
 - i. **(Rom 10:12)** “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.”
 - c. The middle wall has been broken down and all can approach God through Christ
 - i. **(Eph 2:12-18)** “That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:”
 - 1. We were not part of God’s covenant. – no way to get to God
 - ii. **(Vs. 13)** “But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.”
 - 1. Far off – away from God – Nigh – Close to God
 - iii. **(Vs. 14)** “For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;”
 - 1. Peace – Reconciled two people together and took away the wall between us – Jew and Gentile
 - iv. **(Vs. 15)** “Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;”
 - 1. Took away the old covenant and made a new man – Church – made peace!
 - v. **(Vs. 16)** “And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:”
 - 1. Reconciling both Jew and Gentile in One reconciled body to God
 - vi. **(Vs. 17)** “And came and preached peace to you which were afar off, and to them that were nigh.”
 - 1. Preached peace – reconciling Jew and Gentile together and they both together to God
 - vii. **(Vs. 18)** “For through him we both have access by one Spirit unto the Father.”

1. Through Christ we both have access!
 - d. Now there is neither Jew nor Greek
 - i. (**Gal 3:28**) “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.”
 - e. Christ tasted death for every man
 - i. (**Heb 2:9**) “But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.”
 - f. The invitation is to all
 - i. (**Rev 22:17**) “And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”
- III. “Shall call on the name of the Lord.”
- a. How do we call on the name of the Lord?
 - i. Not by prayer
 1. (**Prov 28:9**) “He that turneth away his ear from hearing the law, even his prayer shall be abomination.”
 2. (**Isa 59:1-2**) “Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.”
 3. (**1 John 3:22**) “And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.”
 4. (**1 John 5:14-15**) “And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.”
 5. (**John 9:31**) “Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.”
 6. There is not one example of anyone ever “praying through” to salvation!
 - a. Never was the command given to an alien sinner – one that never obeyed the gospel – to get down on your knees and pray for salvation!
 - b. Never did the Apostles ask someone to recite this “sinner’s prayer!” – Never happened
 - ii. Calling is not faith alone
 1. (**Rom 10:14**) “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?”

- a. Verb = Call and Believe – Believe and Hear
 - i. Believing is something different than Calling just as much as Believing is something different than Hearing
 - ii. One can hear without believing!
 - iii. One can believe without calling!
- 2. It is when one “calls” that he becomes save and not at the point that he believes
 - a. Faith alone is a dead faith
 - i. **(James 2:24)** “Ye see then how that by works a man is justified, and not by faith only.”
 - b. Many believed on Christ but wouldn’t confess him
 - i. **(John 12:42-43)** “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: For they loved the praise of men more than the praise of God.”
 - ii. Failed to call upon the name of the Lord!
- b. Brings us back to the question: How do we call upon the name of the Lord?
 - i. Three passages that shows us how we call
 - 1. **(Acts 2:21)** “And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.”
 - a. The Text for Peter’s Sermon – the Prophecy of Joel
 - b. **(Acts 2:14-21)**
 - i. Prophecy of the new dispensation – Joel was prophesying how people shall be saved in this dispensation – They must call!
 - c. How does Peter tell them to call?
 - i. **(Acts 2:36-39)**
 - 1. Faith + Repentance + Baptism
 - ii. **(Acts 2:40)** “And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.”
 - 1. How shall we ‘Save’ ourselves Peter? – By obedience to what I just preached!
 - iii. **(Acts 2:41)** “Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.”
 - iv. **(Acts 2:47)** “And the Lord added to the church daily such as should be saved.”
 - d. Example of people calling on the name of the Lord!

2. **(Acts 22:16)** “And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.”
 - a. The story of Saul of Tarsus **(Acts 9 and 22)**
 - b. Saul was not saved on the road to Damascus
 - i. **(Acts 22:10)** “And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.”
 - ii. If he was then he didn’t know it because he asked what he should do **(Acts 22:10)**
 - iii. If he was then Jesus didn’t know it because he told him to go to Damascus and it would be told to him there what he must do **(Acts 22:10)**
 - iv. If he was then he was the most miserable of all saved people – Blind – Hungry for three days **(Acts 9:9)** “And he was three days without sight, and neither did eat nor drink.”
 - c. Saul was saved when he called on the name of the Lord
 - i. **(Acts 22:16)** “And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.”
 1. Arose and was Baptized – Calling on the name of the Lord
 2. Same instructions as Peter gave on the day of Pentecost
3. **(Rom 10:13-16)** “For whosoever shall call upon the name of the Lord shall be saved. 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, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?”
 - a. This text shows plainly what is needed to call upon the name of the Lord
 - b. A preacher is needed
 - i. **(Mark 16:15-16)** “Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”

- ii. **(1 Cor 1:21)** “For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.”
- c. Hearing the Gospel is necessary
 - i. **(John 6:45)** “It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.”
 - ii. **(Rom 10:17)** “So then faith cometh by hearing, and hearing by the word of God.”
- d. Faith in the Gospel is necessary
 - i. **(Mark 16:15-16)** “Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”
 - ii. **(John 3:16-17)** “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.”
 - iii. **(John 8:24)** “I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.”
 - iv. **(Rom 3:25-26)** “Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which **believeth** in Jesus.”
 - 1. “Justifier of him which trusts in Jesus”
 - 2. You trust that Jesus can save you from your sins.
 - 3. You trust him enough to call on him!
- e. Obeying the Gospel is necessary
 - i. **(Rom 10:16)** “But they have not all obeyed the gospel.”
 - ii. **(1 Peter 4:16-17)** “Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the

house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?"

iii. (2 Thess 1:7-9) "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

c. We can concluded then that we call upon the name of the Lord by obeying his Gospel!

i. (Matt 7:21) "Not every one 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."

IV. "Shall be saved."

a. Certainty in salvation – not a "maybe" or "probably" or "could be" saved but he **shall** be saved!

b. Obviously not saved from worldly afflictions or calamities

i. (Matt 10:22) "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved."

ii. (1 John 3:13) "Marvel not, my brethren, if the world hate you."

c. Saved from sin

i. If one has no sense of what there condition in sin is, they can not appreciate the importance of being saved from that sin

ii. Sin puts an enmity in between you and your Creator!

1. (Isa 59:2) "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."

2. (James 4:4) "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."

iii. Sin will cause you to be lost and cast into an everlasting punishment!

1. (Luke 12:4-5) "And I say unto you my friends, Be not afraid of them **that kill the body**, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath **killed** hath power to **cast into hell**; yea, I say unto you, Fear him."

iv. This punishment will last for an eternity

1. (Matt 25:46) "And these shall go away into **everlasting punishment**: but the righteous into **life eternal**."

2. The punishment shows the magnitude of the Sin