

"Whoever Shall Call On His Name"

Romans 10:13

A television broadcast sermon delivered

SUNDAY, APRIL 9, 2023

By

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If you would like to turn with me to the book of Romans chapter 10, Romans chapter 10. My prayer today is that the Lord might reveal to us something concerning what is said in verse 13, Romans 10:13, it says, "For whosoever shall call upon the name of the Lord shall be saved." "Whosoever shall call upon the name of the Lord shall be saved." Whatever God says in his word is so, if he said it it's so. If God has written it it's so, period, it is so. God cannot lie, that's what the scripture says. God cannot lie, God does not write with trickery. He does not write with trickery, there's no guile in him. That's what guile means, trickery. God does not say one thing meaning something else. Never, he does not do that ever. Whatever he says, that's what he means, plain and simple. If he says it, he means it. Now, that doesn't mean that we always understand what he has written. Sometimes we wonder, we read something in the scripture and we wonder how does that fit into my doctrine, this doctrine that I have in my mind. We may not always understand everything that our God has written, but here's the thing about it, God's people believe everything that he has written whether they understand it or not. And this is the reason why. For God's people this word is our doctrine, this is very important, very important to understand. This is the truth for all of God's people, for God's people this word is our doctrine, this is our doctrine. God's people do not try to conform the word to their doctrine. Their

doctrine, our doctrine, the doctrine of God's people conforms to the word. When a person tries to conform the word to his or her doctrine, that person has to end up throwing out the word and not believing the word. If they are having to somehow conform it to their doctrine, if it doesn't just fall right in line and they're having to try to figure out how can I conform that to my doctrine, the only way that that can happen is if you end up throwing out the word and not believing the word because you just can't make it fit. When the word is a person's doctrine, a man or woman won't throw out any of it. A man or a woman will believe all of it, a man will throw out his or her own beliefs and his or her own thoughts on doctrine before he, or she throws out God's word. Does that make sense? He doesn't conform to us we conform to him. His word is ordered, and sure, and stable and unmovable, not us. We have so many things wrong in our mind and our thoughts, so what do God's people believe? Here it is every word that proceeds out of the mouth of God. If he said it, amen. If he said it, it's so. Every word he has to say concerning God is so, every word he has to say concerning man is so, every word he has to say concerning Christ is so, every word concerning salvation is so, whatever God says is so. This is what God has said in Romans 10:13, he said, "Whosoever," "Whosoever shall call upon the name of the Lord shall be saved," that's what he said. You say, well, Gabe, I've watched you, and I believe I understand what you're preaching and I thought that you believed in election. I thought you believed that God chose before the foundation of the world who he would save. I thought you said that you believed salvation was totally in God's hands alone not mans. I do believe that, amen. And the reason I believe that is because that's what God's word says, absolutely, amen. All right, well then Gabe how can you say that you believe whosoever shall call upon the name of the Lord shall be saved? It's because John 5:40 says, no man will, none. Not in his totally depraved natural condition, man will not. And John 6:44 says and Ephesians 2:8 also says, no man can, no man can, not in his totally depraved natural state. If he could, he wouldn't and if he would, he couldn't. Psalm 110:3 says, God has to make his people to be willing in the day of his power, that's what has to happen. God must first perform a work in his people before they will or do anything. Philippians 2:13 says, "It is God which worketh

in you both to will and to do of his good pleasure." So that call talking about whoever shall call on the name of the Lord, that cry that's the open evidence of what God has done in a sinner, that is the open evidence of God's work in a person. And in understanding that we can see that this statement is absolutely true. "Whosoever shall call on the name of the Lord shall be saved," that's the evidence, that call is the evidence of the fact that a person has been saved, that a person is saved. Now, if God says something once, it carries an eternal weight of truth, all he has to do is say it one time. But God has said this three times in the scripture, I wanna show those to you. Acts chapter two, this portion of scripture tells us where it was originally said in the Old Testament. Acts 2:16, it says, "But this is that which was spoken by the prophet Joel" back in the Old Testament. Verse 17, "It shall come to pass in the last day sayeth God, I will pour out my spirit upon all flesh and your sons and your daughter shall prophesy and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my handmaids, I will pour out in those days of my Spirit and they shall prophesy. And I will show wonders in heaven above and signs in the earth beneath, blood and fire and vapor of smoke. The sun shall be turned into darkness and the moon into blood before that great and notable day of the Lord." The Lord said, I will do all of those things. I am going to do all of those things. And then he said in verse 21, "It shall come to pass that whosoever shall call on the name of the Lord shall be saved." "Whosoever shall call on the name of the Lord shall," I love the shall's of scripture? Not might, not should be, not hopefully as long as they don't mess it up shall be saved. "Whosoever shall call on the name of the Lord shall be saved." And over in Joel chapter two I know this one is a hard one to find, it's at the end of the Old Testament. But in Joel chapter two, this is what verse 32 says, "It shall come to pass that whosoever shall call on the name of the Lord shall be delivered for in Mount Zion and in Jerusalem shall be deliverance as the Lord has said, and in the remnant whom the Lord shall call," excuse me. Now who is going to call? Who is going to call? Who is going to end up being a whosoever? Whosoever shall call, well who is that? Here's the answer. Whoever is in the remnant, as it says in Joel. Whoever is in the remnant that the Lord calls, that's who's gonna call. Our call unto him is the

evidence of his call to us. Everything that we do unto him, everything is only a response to him doing it first, everything. David said in Psalm 27, Lord "When you said seek my face, that's when my heart cried unto thee thy face Lord will I seek," when you did it. First John 4:19 says, "We love him because he first loved us," that's the reason why, it all started with him. Every action in us is only a reaction to him, that's it. Our actions only evidence his actions. So with that being said, let it be known that this truth will stand forever, "Whosoever shall call on the name of the Lord shall be saved." Now I want to go into the heart of this message, okay. We're about to go into the heart of this message. If you do have a Bible I'd like for you to see this with me. Turn over to Matthew chapter seven, this is so important to understand. Matthew 7:21, now let's read this very carefully. It says, "Not everyone that saith unto me Lord, Lord shall enter into the kingdom of heaven, but he that doith the will of my father which is in heaven." Do we hear that? "Not everyone that saith unto me Lord, Lord shall enter into the kingdom of heaven." Not every single person that cries Lord will enter into the kingdom of heaven, that's so. If God wrote it down, that is so. Verse 22 he said, "Many will say to me in that day, Lord, Lord have we not prophesied in thy name and in thy name have cast out devils and in thy name done many wonderful works?" Verse 23, "And then will I profess unto them, I never knew you, depart from me ye that work inequity." That's the truth, that is the absolute truth. Whatever God says in his word is so, take it to the bank, it is so. God cannot lie, God does not write with trickery. He does not say one thing and mean something else, he does not do that. Whatever he has said, that's what he means, that's what he means. And this is what he said, verse 21, "Not everyone that saith unto me, Lord, Lord shall enter into the kingdom of heaven, but he that doith the will of my father which is in heaven. Many will say to me in that day, Lord, Lord have we not prophesied in thy name, and in thy name have cast out devils and in thy name done many wonderful works? And then will I profess unto them I never knew you, depart from me ye that work inequity." Now this is what I pray God might cause us to understand this morning. I pray that the Lord might reveal this to me and to you, I sincerely do. Ask the Lord to open your eyes to this, okay. Saying Lord many will say to me, Lord, Lord, saying Lord and calling on the name of the Lord

are two different things, two totally different things. They are not the same thing. To just spell it out, let me just lay it out here, okay. Saying Lord is saying Lord look at me, acknowledge me. To call on the name of the Lord is to say, Lord, I'm looking to you, I'm acknowledging you. To say Lord, to just say Lord is to say I want recognition for the things that I've done, to call upon the name of the Lord is to say I need forgiveness for the things that I've done. To say Lord is to say give me what's coming to me. To call upon the name of the Lord is to say please don't give me what's coming to me. To say Lord is to say I plead my works before you, to call upon the name of the Lord is to say I plead your works before you. I plead your mercy, I plead your grace. I plead you in every way, shape or form. Do you see how verse 22 right here says, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name?" Don't you realize that we are preachers in your name? "Have we not prophesied in thy name, and in thy name have cast out devils." Don't you see that we cast out devils in your name, we did that. "And in thy name done many wonderful works," aren't you looking at all the wonderful works that we have done? Don't you see what we have done? Do you see that? That's a common conversation among men and women today. That is a common theme of the conversation of religious men and women today. The Lord's gonna see everything I've done, don't you see what I've done? What I'm doing for the Lord? That's dangerous, that's dangerous. That's what that Pharisee in the temple said over in Luke 18. You can read that sometime, Luke chapter 18. He said, Lord, "I'm not as other men are," look at me, just look at me Lord. I'm not an extortioner, I'm not unjust, I'm not an adulterer. I fast twice in the week, I give tithes of all that I possess. That's saying, Lord, that's what that is. Lord, look at me, Lord just look at me. God said concerning him in Luke 18, that man is not justified, that man's not gonna stand with me. But while that Pharisee was saying, Lord, that publican was standing a far off calling upon the name of the Lord, he smowed upon his breasts crying, God be merciful to me, God be merciful to me, the sinner, the sinner. Concerning him in Luke 18, God said, he's justified, he'll be with me, he's justified. Do we see this difference? It's clear, it's such a clear difference. To say Lord is to say I am. To call upon the name of the Lord is to say you are. You are

the I am and I'm not, I'm not. One cry is unto damnation and one cry is unto life, both of them include Lord, but one is unto damnation and one is unto life. Now, our Lord has declared his name in his word, whosoever shall call on the name of the Lord. Our Lord has declared his name in his word he has said, this is who I am. And in knowing his name, we can know who we are calling on and we can know what we are calling for. And I wanna show you something and then I wanna tell you something, okay. I pray the Lord will really cause us to understand and enter in what it is to call upon his name, his name. Turn with me if you would to Exodus chapter three. Exodus 3:13, "Moses said unto God, behold when I come unto the children of Israel and shall unto them, the God of your fathers have sent me unto you, and they shall say to me, what is his name? What shall I say unto them? And God said unto Moses, I am that I am, and he said, thus shalt thou say unto the children of Israel, I am hath sent me to you." He said, I am, I am that I am. I am what I am. There are two parts to his name, I am, I am. You tell them I am. To say it another way, the Lord is, the Lord is Jehovah, the Lord is. I'm gonna tell you seven names that he has given to tell us who he is, who he is to us, who he is for us. Seven names, each one of these say the Lord is, Jehovah is. And to start, let's see what the Lord, the name of the Lord Jehovah means. When we talk about Jehovah, what does that mean? Let's start with that right there. In Genesis 14, it says in verse 22 I'll find it here in one second. Genesis 14:22, it says, "Abram said to the king of Sodom I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth." That's what Jehovah means the most high God, "the possessor of heaven and earth." In Genesis 17:1 says, "When Abraham was ninety years old and nine," 99, "the Lord appeared to Abram and said unto him, I am the Almighty God," "I am the Almighty God." "Walk before me and be thou perfect." That's what Jehovah means, the Almighty God. Now, amazingly this is what the Almighty, the possessor, the most high God says he is too and for his people. I wanna quote these seven names that he's given and we're gonna turn to the first one 'cause it's just right here and then I'll quote the rest of 'em for you. In Genesis 22, this is where Abraham took Isaac up on Mount Mariah to sacrifice him before God, God told him to do that. And I can only imagine the fear and the heartbreak that Abraham was

experiencing as he took his son up there. And by faith he built an altar, and he tied his son up and he raised his knife up. And in the last moment just before he plunged that knife in, God said Abraham, he stopped him. He said, Abraham there is a ram right there behind you, caught in a thicket, a picture of Christ in his crown of thorns. He said, lay hold of that ram and slay him instead of your son, that's a picture of Christ on the cross of Calvary. Verse 13 says, "And Abraham lifted up his eyes, and looked and behold behind him a ram caught in a thicket by his horns and Abraham went and took the ram and offered him up for a burnt offering in the stead of his son And Abraham called the name of that place, Jehovah-jireh as it is said to this day in the Mount of the Lord it shall be seen." That means the Lord will provide, Jehovah-jireh that's his name, Jehovah-jireh, the Lord will provide. To call upon the name of the Lord is to call upon our provider. The only one who can, the only one who has, the only one who will provide everything that his people need. To call upon him is to say I cannot provide for myself, my only hope is that you will provide for me. The Lord my provider, that's what it is to call on the name of the Lord. Now, let me just quickly quote the rest of them to you, okay. Exodus 15:26, it says our Lord declared his name to be Jehovah Rapha, that means the Lord is our healer, that's what that name means. He said, "I am the Lord that healeth thee." To call upon His name is to call upon the healer, the only one who can heal me from my sin, the one who heals all my diseases, namely the greatest one being sin. The next one is in Exodus 17:15, our Lord declared his name to be Jehovah-nissi. The Lord is our victory, that's what it means. The Lord is our banner, the Lord is our victory. To call upon his name is to call upon his victory, his victory over sin, over death, the grave, hell, his name. The next one is in Judges 6:24, our Lord declared his name to be Jehovah Shalom, the Lord is our peace. He made peace for us in his own blood, in the blood of his cross. All of our peace with God is in Jehovah Shalom. Number five is found in Psalm 23:1, this one you look it up in the concordance and it gives you the name Jehovah Rea or Jehovah Raah, it means the Lord is my shepherd. To call upon his name is to say I need a shepherd, I need someone to lead me, feed me, protect me. I'm calling on him. Number six is in Jeremiah 23:6, the Lord called his name Jehovah Tsidkenu, the Lord is our

righteousness. All of our righteousness before God, all the perfection we need. And the last one, the last one is in Ezekiel 48:35, Jehovah-shammah, that means the Lord is near To call upon him is to say I need you right here, may the Lord make his word to be a blessing.